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BY A LAYMAN.

In referring to the ministers of the Gospel, and the necessity of their studying how to deliver their sermons as earnestly as they study to present the truth in a faithful and attractive manner, the writer noticed the fact that many believe that some of the Evangelists, who are so successful in their work, are endued with power from on high. And the statement was made that every Christian minister who is called of God for his work would receive a measure of the Holy Spirit if he placed himself in the attitude for its reception.

While the importance of cultivating the earnest style which will keep the attention of every class of hearers should not be lost sight of, the enduement of power from on high should be sought. This enduement from on high is arresting the attention of many who are engaged in Christian work. The late President Finney, of Oberlin, who was the first minister of the Broadway Tabernacle Congregational Church, New York, and who had been at one time an earnest Evangelist, said in an address before the National Council of the Congregational Churches of the United States :—

“ Christ had previously informed the disciples that without Him they could do nothing. When He gave them the commission to convert the world, He added, ‘ But tarry ye in Jerusalem TILL YE BE ENDUED WITH POWER FROM ON HIGH ; ye shall be baptized with the Holy Ghost not many days hence ; lo ! I send upon you the promise of the Father.’ This baptism of the Holy Ghost, this thing promised by the Father, this enduement of power from on high which Christ has promised to us, is the indispensable condition of performing the work which He has set before us.”

President Finney knew whereof he spoke. Personally, no doubt, he had great power. Probably he had a large share of that personal magnetism which acts upon men. But he states himself that he was endued with a greater power than the natural. In the address referred to (see the tract “ Power from on High—What is it ?”) he says :

“ I found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this.”

To show that his power was not altogether that of personal ability or magnetism, he states that he sometimes found himself shorn of the power—unable to

make any saving impression. "I would then set apart," he says, "a day for private fasting and prayer, fearing that this power had departed from me, and would enquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness." Such, said Mr. Finney, was the experience of his life, and he adds, "This power is a great marvel; it sometimes seems to pervade the atmosphere of one who is highly charged with it. Sometimes great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God." This power "was doubtless the great and main thing promised by Christ, and received by the apostles and primitive Christians; it has existed to a greater or less extent in the Church ever since."

A minister stated to the writer that for two years no soul was converted under his preaching, to his knowledge. He took the matter seriously to heart. He could savingly impress no one that he was aware of. He went to God in prayer, and told Him of his troubles. It was revealed to him that he was not consecrating himself wholly to the work of the Lord as he should do; and he asked the assistance of God to enable him to give up as far as possible everything that was of a selfish character. Soon after his ministry was remarkably successful in the conversion of souls. Mr. Finney says:—

"It is amazing to witness the extent to which the church has practically lost sight of the necessity of this endowment of power! Oh! for a conviction of the necessity of this *endowment*, and faith in the promise of Christ. \* \* \* I have known ministers, who had laboured many years without it, at last come to possess it in an eminent degree. No human eloquence can ever convert a soul. This endowment is *nothing* or it is *everything*, in the sense of being wholly indispensable to success. The want of it should be regarded by the churches as a disqualification for the pastoral office, or for superintendent of the sabbath school, or for a deacon of the church. Pastors should urge the necessity of this endowment upon the churches, and raise up helpers in the Gospel."

If there is truth in the statements of Mr. Finney, then the subject is well worthy the attention of every minister of the Gospel in the Congregational denomination. If his views are unscriptural, then they can be ignored. No harm can come of any minister asking himself and asking the Lord to give him a greater baptism of the Holy Spirit than he possesses at the present time. The word of God, and not that of man, must be the true standard of doctrine. And if an endowment of power from on high can be obtained by the minister, it can also be obtained by the layman. Oh! that all the laymen would consecrate themselves, their service, their time, their talents, their properties, to the Lord God of Hosts and His service.

If the Christian men of the present day can receive a baptism of the Holy Ghost as well as the primitive Christians, it is well to study how to obtain it. In discussing this question, Mr. Finney says:—

"Christ expressly promised it to the whole Church, and to every individual whose duty it is to labour for the conversion of the world. No one has at any time a right to expect success, unless he first secures this endowment of power from on high. The text informs us that it is infinitely easy to obtain the Holy Spirit, or this endowment of power from the Father. Everybody prays for this, and yet how few comparatively are endued with this spirit of power."

§ And the reason assigned for the lack of this power is unbelief, self-indulgence, uncharitableness, censoriousness, self-dependence, worldly ambition, selfishness, dissension, evil temper, impatience, indolence, negligence in prayer, and want of entire consecration. Says Mr. F.:—

"We shall receive the promised endowment of power from on high, and be successful in winning souls, if we ask, and fulfil the plainly revealed conditions

of prevailing prayer. The disciples were Christians before the day of Pentecost, and as such had a measure of the Spirit. They had the *peace* which Christ had given them, but not the *power* which He had promised. Right here is, I think, the great mistake of the church and the ministry. Hence so many professors have no power with either God or man. They prevail with neither. But let any one bring all the tithes and offerings into God's treasury, let him lay all upon the altar, and prove God herewith, and he shall find that God will open the windows of heaven, and pour him out a blessing."

The writer has taken up the thoughts of Pres. Finney in order that the other side might be portrayed from that which he presented in the November number of the INDEPENDENT.

The summary of the whole matter is this:—That while human effort is laudable, and the cultivation necessary of a style which shall awaken the attention of all classes, it is in vain to a considerable extent unless accompanied by the power of the Holy Spirit—a power which should be sought earnestly by every minister of the Gospel of the Son of God.

The writer, in the foregoing remarks, has the ministry specially in mind. The remarks apply equally to laymen. Let the ministry be ever so zealous and self-denying, the world can hardly be converted until the ministers are sustained by the lay element in the church, and until the talents and property of the laity are consecrated to the cause of Christ. "Would God that all the Lord's people were prophets." Oh! that we could all banish from our hearts the selfishness which prevents an abundant access to our heavenly Father, and makes our efforts and prayers so often unfruitful.

If a greater endowment of power from on high can be obtained, then as a denomination let us seek it earnestly. If we have the scriptural system of church polity, let us also seek for that endowment of power that will give more life, and strength, and success to our ministers and our churches.

## A WET-NIGHT PRAYER MEETING.

BY A CANADIAN PASTOR.

Our church prayer meeting is held on Wednesday evenings, at a quarter to eight, in a room 52 feet by 28, the attendance varying from 40 to 70. The exercises are very various, the pastor sometimes being "the chief speaker," not unfrequently a visiting brother occupying that place, but more often the brethren generally sharing the conference among them, with an occasional Bible reading, praise or promise meeting. Just now we are taking as the subjects of conference a series of texts hung around the walls, all words of Jesus, beginning with "I am,"—such as, "I am the Good Shepherd," "I am the Door," "I am the Bright and Morning Star," &c.

Last Wednesday evening we were to have spent upon "I am the Door," but it was one of those dark, wet, blustering nights of which we have had so many this season. At the hour of meeting, the pastor was there, and the door-keeper, a Christian man, who prays so that we all like to follow him. Punctually to time, also, our faithful deacon-chorister, always there. Then came an earnest brother, teacher in the Sabbath-school, convener of young men's prayer meetings. Then a Christian young man from the country, come to town as a medical student, and seeking Christian fellowship among us. Another male teacher, a good brother, convener of neighbourhood prayer meeting's, with his daughter, a member of the church and Sabbath-school choirs, the first "woman that resorted thither" that night.

These made a full quorum, more than Christ's "two or three," and by this time it was near eight; so the pastor, forsaking his customary desk, took his place on a bench under the central gas-light, and got all the brethren and sisters to sit just

before him on the middle row of benches, gave out a hearty hymn to Christ, and led in prayer. Ere these were finished, another brother came in, a non-resident member of the church, now acting as Sabbath-school missionary, and visiting the city in connection with his work. Two other sisters after joined us, making our company "the eleven."

After thus opening, the pastor said that, in the circumstances, he would not take up the theme, "I am the Door," but he had no doubt that every one present could contribute to the service, from his own observation or experience, reading or thinking, some suggestion that would call forth our prayers; and began himself by presenting the case of a theological college, the dedication of whose new and beautiful building he had attended in the afternoon. He mentioned the facts that already nearly 200 ministers of the church, each the centre of wide influence, had been educated at the institution; that now there were nearly 70 in attendance; that most of these were engaged in missionary labour during the summer; and that the student-period of their lives was one in which they needed manifold grace from God in a very special degree. He then called on a brother to present this request in prayer, which was done earnestly and affectionately.

We sang again, and the meeting was "in the hands of the brethren" for prayer, reading, speaking or announcing a hymn. One brought before us the case of the prisoners in the City Gaol and Central Prison (he was a teacher in the Sunday school at the latter), among whom there seemed to be a hopeful work going on. This was spoken and prayed about. Another mentioned the Sabbath-school convention for the Provinces, to be held the next week. We prayed for that, and for our good missionary then present. Another brought forward the general expectancy now prevailing of a revival of religion, and especially urged the need of *personal* revival, each one beginning with himself, putting away his own sin, and beginning his own neglected duties. That point also was enlarged upon, with illustrations from Mr. Moody's course and the late Chicago pastors' meeting, and made the subject of fervent prayer. Our student brother asked prayer for his fellow-medical students in their peculiar perils and temptations, and they were appropriately remembered.

In this way, with suitable hymns at intervals, the hour was spent. "It was good to be there." The singing was full and hearty; every one seemed to feel at home, and every man there took some part. Those are not the worst prayer meetings that are held on wet nights!

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### THE ANOINTING OF THE SICK.

The Epistle of James is excessively practical. To so great a degree are its practical tendencies apparent that Luther felt no little difficulty in admitting its teaching to be of great authority with the more doctrinal portion of the writings of the Apostle Paul,—so hard is it even for good men to dispossess their minds of the theoretical preferences and fore-gone conclusions. The student of human nature, as that nature is revealed in the daily workings of the heart, and in the long and varied records of history, knows how prone the mind is to fall into contracted habits of thought, and thus to be oblivious of the broad domain of truth that lies outside the range of its own artificial vista. Polarity in physics is the fit indicator of the extremes we may expect to find in the sphere of intellectual and moral truth, if only we will be sufficient lovers of truth as to open our eyes wide enough to see what is real, even though the reality may put some of our pet theories to momentary confusion, or, at least, necessitate a carefully moderated enunciation of them. A Pauline theologian will not be less sound if he makes room in his intellect for the downright practical ideas of James; and the lover of good works will secure tone to the doing of righteousness, and attain to a natural balance of thought and action, if while pushing his deeds to the extreme of good living, he elaborates for himself, and holds with all the tenacity of strong intellectual convic-

tion, the theory of Justification by faith in Christ alone. Some have yet to learn that, in this strange and obscured life of ours, what we hold may be real truth, even though, in our dimness, we cannot make all fit in so as to form a perfectly finished Mosaic. The time will come, perhaps, when the different items will shake down into their place, and exhibit a perfect harmony of form and colour.

Good and wise men do not know when they write words laden with truth, what trouble they are going to give some of their descendants as an unfortunate, though, as the world now is, inevitable supplement to the comfort and strength they hand down to the ages. It was a blessing to the sick of his own days and tended to a happy development of church life, that the apostle wrote the passage about the elders of the Church visiting the sick and exercising over him the offices of prayer and anointing; and many an intelligent Christian since that time has found here a rich store of instruction and encouragements. But who shall tell in ample detail the intellectual quibbles, the theological conflicts, the priestly assumptions, the fearful delusions around the bed of death, and the sad degeneracies of human souls that have been consequent upon the writing of these words! Nor ought we to overlook the awkward mental attitude and unnatural uneasiness with which scores of good people, free from the domination of a priesthood, daily regard the Apostle's language.

It is a matter of history that the Roman Church has built up its doctrine and practice of Extreme Unction almost entirely upon the words of the Apostle James in reference to the anointing of the sick. Of course so plain a reference as we find to the "elders of the Church," is easily disposed of by an infallible authority that is so expert in wielding anathemas in the place of argument. Hence, we are not surprised to see the matter disposed of in the Council of Trent (Sess. xiv), in the following terms: "If any one should say that the elders of the Church whom the blessed James exhorts should be called upon to anoint the sick, are not priests ordained by a bishop, but are those most advanced in years in any fellowship, and on that account a priest is not alone the proper ministrant of Extreme Unction, let him be accursed."

An ordinary mind on reading the words descriptive of the result ensuing from the prayers of the elders would naturally conclude that in these cases the patient recovered from his sickness, especially as the spiritual blessing, the saving of the soul, is separately affirmed in words "and if he have committed sins, they shall be forgiven him." But with that perversity of understanding which seems to be the natural consequence and Divine retribution of the deliberate committal of the mind to intellectual bondage, the Roman Church persists in fortifying its use of the Sacrament of Extreme Unction, in the case of those who are to die by a free use of the apostolic language and practice designed for the benefit of those who were to live!

There can be no doubt, I think, but that Romanists have some advantage over many of our Protestant people in that they have at least a definite ordinance derived from the usages of Apostolic times, and, therefore, an ever present practical interpretation of the Apostle's language; whereas many of our Protestants are in a sea of mist as to the import of the language, the nature of the ancient custom, and the degree to which it behoves us to follow it. I, therefore, desire to say a few words that may help to place us, at all events, in a consistent position, if we can neither accept the Roman Sacrament nor in any way anoint the sick with oil.

*The ceremony of anointing with oil was purely Oriental; was indicative of comfort and cheer to the sick; and was of no spiritual significance requiring perpetuation in every age and clime.*

If any one will compare such passages as Deut. xxviii. 40; Ruth iii. 3; Micah vi. 15; II Sam. xiv. 2; Daniel x. 3; it will be seen how widely the custom of anointing with oil prevailed apart from religious ordinances, as a mere usage agreeable to the skin in an intensely hot and dry climate; and, also, that its use became an emblem of joy, comfort, and favour, and its disuse a sign of

trouble. Consequently we can understand, on the one hand, how the anointing of the sick with oil by Apostolic command would simply be a natural eastern mode of conveying to the sufferer a sense of comfort, and a sentiment of good cheer, and on the other hand is no more to be adopted as a practice by us than is the eastern mode of salutation by bowing the body almost to the earth, and pronouncing a solemn benediction of "Peace." If we grasp the hand, and speak words of hope and joy over the bed of sickness we practically do what these ancient Christians did when they anointed the sick with oil. It is the spirit of the deed not the form we are to take up. We have need to get rid of that Judaic temper which makes us servile imitators of the manners and customs of an ancient race. Religion is a life that must work outwards through the natural surroundings of our own position in modern society,—not a something that necessitates the putting on of an outward garb altogether alien to our natural habit.

*The healing of the sick in primitive times, in answer to prayer, must not be taken as necessarily a type of what we are always to look for in answer to our prayers.*

I think we have no real ground for surprise if, in those days of the founding of Christianity, in an unbelieving and persecuting age, God was pleased to comfort His people and fortify His truth by exercising miraculous power in answer to the cry of the faithful. The era of merciful miracles introduced by our Saviour naturally embraced a portion of the Apostolic age. But surely we are not to marvel if we, under our circumstances of an established Christianity, are not to take the words of James as always applying in their strict literal sense to us. Let us eschew the dangerous habit of seizing hold of all words in the New Testament and applying them with all the literalness of their original application, to our modern position in the church and service of Christ. These and many other passages are beautiful and rich in significance, and cheering to our faith, if we regard them in their special adaptation to a struggling church that needed still for its encouragement and support the exercise of the supernatural power of God, in answer to the pleading of faithful hearts.

*But there is here the general truth, that the fervent prayer of holy men does avail to bring blessings on the sick in all times.*

The elders of the Church in those times might pray over the sick, under special circumstances, with the conviction that health would be restored. I say "special circumstances"; for I ween such holy men would not, in every instance, feel moved to pray for restoration; but whenever the Holy Spirit moved them to pray for such a result they were warranted to regard the spiritual yearning as a sign that they might pray with the deepest conviction of having their request granted. And I can make room in my intelligence and heart for the belief that, even now, a Christian man may be so inspired by the Holy Ghost to pray for the recovery of a sick person as to take that conscious inspiration as a warrant for the exercise of faith, in the certainty of his prayer being literally answered. God has not left our nature entirely to our motive promptings. But even where we are not conscious of such a controlling power over the shape of our petitions, we know that if it be the divine will that the object of our solicitude should recover, our prayers on his behalf will avail in the order of events to bring that to pass. And though when saying "Thy will be done," we see that recovery of health does not take place,—we may yet be assured that our prayers will bring upon the sick a more than equivalent blessing in spiritual comfort for dying hours, and immortal strength beyond the grave.

The prayer of faith does avail within the sphere determined by the Providence of God at any given time. We are to be guided in our interpretation of that Providence by attention, in the quietude of holy hearts, to the leading of the Spirit.

*Finally there is instruction here for the guidance of the sick and their relatives. "Let him call for the elders of the Church." It is clearly the duty of the Church to care for its sick. It is equally the duty of the sick and their friends to let the elders of the church know that their services are required. A plainer direction*

than this was never given to any class of persons, and it is difficult to fix on one that is more frequently forgotten. How many a weary soul has languished in a sick chamber simply because the elders of the Church *have not been sent for!* Good Christian people do not know what grief they cause their pastor by keeping him ignorant of their sickness till weeks have elapsed. It may be said that he "ought to have called, or found out." But that is not in the Bible. It is in the Bible "*call for the elders of the Church.*"

I am sure that a considerate attention to so excellent a rule would, in all our churches, do much to bind us together more tenderly in the bonds of brotherly interest. Let us do our part.

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### SERMON BY MR. MOODY.

I am going to take to-night a man for my text. And it is this man I have just been reading about in the fifth chapter of II Kings. We have read here that he was a great man; but he was a leper. He was a successful general; but he was a leper. He was a mighty man of valour; but he was a leper. That spoiled it all. He was a man that the king delighted to honour; but he was a leper, and there he was. Did you ever stop to think for a moment that leprosy of the body is not anything compared with the leprosy of the soul? And I would a great deal rather have leprosy of the body than the leprosy of the soul; for there is no way of getting rid of the leprosy of the soul. Sin has done a great deal more mischief in this world than leprosy. This leprosy had thrown a blank over that man's home. You can see what sadness, what remorse and what gloom settled down on his brow, as he walked around among his friends. There was one individual telling him he was a leper. Perhaps a great many shrank from him and kept out of his society. Although he was a man the king delighted to honour, yet he was a leper, and that spoiled it all. And oh! what a cloud of darkness and sorrow sin has thrown across this earth. It was pure till sin came into it, to be sure. But now look at the tears that are flowing down about us, like rivers flowing to the sea, on account of sin. Sin has not only brought crime into this world; but it caused rebellion in heaven. It caused the angels to lie and fall. How many homes are dark and desolate to-night on account of sin. There is one thing I want to tell you about this man. He wanted to get rid of the leprosy. And I never saw a man in my life that wanted to get rid of the leprosy of sin but that if he tried he soon got rid of it. I hope to-night there is a great many that will follow the example of this man, and will be in earnest in getting rid of the leprosy of the soul. A man high in position, a man that held the position this man did, seemingly was the very last man to be influenced by that little Hebrew maid, a little captive that he had taken up there from the land of Palestine and brought into his home; and I can seem to hear her say one day, when she is waiting upon Mrs. Naaman, and perhaps the wife of Naaman had taken to telling the little girl how she was troubled and how her heart was troubled on account of her husband, because of that terrible disease. It might be eating off the ends of his fingers; it might be eating out his eyes. We cannot tell what part of the body it was in; but there it was. We cannot tell what part of the body it had eaten away. There it was, a constant companion, and that wife was troubled; perhaps more than the general himself. And the child told her of the great prophet that was in Samaria; and perhaps for the first time in the life of that noble wife hope came up in her heart. She says: "Do you know of any one in Samaria that can heal the leprosy?" And she gave answer: "I cannot say that I have known of any one being cured of the leprosy; but that is nothing to what he has done. Why, he has raised one from the dead and he has gone into the grave and brought him back. The leprosy is nothing for him to cure, and if my lord and master was up there in Samaria I am sure Elisha could do it. The prophet could do it. He has mighty power with our God, the God of



the Hebrews." Some one goes in and tells it: "I have heard a strange thing from this little Hebrew maid we have brought down from Palestine. She says there is a prophet in Samaria that can heal the leprosy. The girl is confident that he can heal the leprosy." And the king says: "You may go, and I will give you letters to the King of Samaria. You go there and see what the king says." Instead of going to the prophet, where the maid told him to go, he goes to the king. I see him as he rides up to the palace of the King of Samaria; and he sends in his messenger with the king's letter. The king breaks the seal and reads the letter from the King of Syria—the King of Syria to the King of Israel; and when he reads it the first thing he does is to rend his mantle. "Why, this is war. Here this man is trying to pick a quarrel. There will be war. He has asked me to do an unreasonable thing. I am not God that I can kill and make alive. This means a quarrel; this means war." And it soon got through the town that there was a war coming on. And some one tells Elisha that the king had rent his mantle; and the good man sent to the king to know what he had rent his mantle for. And when he says: "Send him to me, and I will speak with him." So the king sends a messenger out to tell Naaman to go to the Prophet Elisha. Now I see him riding up to his house in great grandeur. And when he comes to the prophet's house he sends him word. And no doubt he thought surely the prophet would come out at once when he had such a distinguished guest as a visitor. "He will just dismiss everything else and come and see me." But, instead of that, the prophet sent out word. He may have been busy about something else. He told his servant to go out and tell Naaman to go down to the banks of the River Jordan and bathe seven times, "and thy flesh shall come again to thee and thou shalt be cleansed of thy leprosy." And I see the messenger come; and he tells the general what the prophet said. And I see a frown upon his brow. Now he is full of rage. The idea that he should go down into the Jordan and bathe seven times! He says to himself, "I wonder if he thinks this leprosy has come on me because I have not bathed myself? Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? The idea that I should dip seven times in Jordan! It does not correspond with my reason." That is what men say now when we plead with them and tell them they would by coming to Christ be saved at once, and they can wash and be clean by just simply laying hold on eternal life and believing on the Lord Jesus Christ. They say it is not according to reason, not natural. And Naaman says: "I thought." Now, I never knew a man come to Christ that did not give his thoughts up. I meet men in the enquiry-rooms, and they tell me what they think, and they never come to Christ. They say: "Mr. Moody, I will tell you what I believe." I will say: "Never mind what you believe. It is not what you believe. Take God at His word." Naaman said: "I thought." In the first place he thought: The king had given him a great amount of money. He thought he would bring with him a great doctor's fee. As nigh as I can make out, he brought nearly half a million of dollars. He brought a great fee, a large amount of money to pay the doctor's bill. And there are a great many who would be willing to be saved if they could buy salvation. They are willing to pay a good price for it, if they can only be accommodated. Oh! how few are willing to give up their thoughts and ways and take God's ways. Now said he: "I thought." I suppose he thought a man in his high position would bring the prophet out at once. He thought he would come out and strike his hand and recover him of his leprosy: "I thought he would call upon his God." "I thought." "I thought." *Sinner, what do you think?* Now, all of you have got your thoughts of the way you are going to be saved. I never knew of any one but what had a way marked out in which they are going to be saved.

"I thought!" Yes. "I thought!" There is a passage of Scripture that says: "My thoughts are not your thoughts, my ways are not your ways." Now, there is one thing every one has got to do before they are saved; and that is to give up their thoughts and give up their ways, and just come to God. Now, I

have heard people say : " I have heard such and such a person tell their experience, and how, if they were ever converted in their lives, they wanted to be converted just as that woman was, or just as that man was." Don't you know God never repeats himself? There are no two people living in this world who are just exactly alike. There are no two just the same size, height, colour, and in every particular the counterparts of each other. And so there is no two come to Christ just alike. Did you ever hear of anyone converted as St. Paul was? And if you wait to be converted as some one else is, I am afraid you will never be converted. That's the trouble with many. They are marking out their own way to come to God. Come in *His* way and be saved. Now, if there is a man or woman here tonight that wants to get rid of the leprosy of sin, you have not got to go as far as Naaman. He had to go 150 miles. You need not go out of this building. You need not go home. All you have got to do is to obey the Word of the Lord. All the Lord wanted of Naaman was to have him obey. He need not have sent him to the Jordan at all. He might have told Elisha to say the word, Be clean! and he would have been clean. He wanted to teach him obedience. And if you are ever saved you will have to learn this lesson. To obey is better than sacrifice. What God wants is obedience. Elisha says, " Go wash," and Naaman is angry; but a servant says: " My Lord, if he had asked you to do some great thing, wouldst thou not have done it?" If Elisha had said to him: " Naaman, go back to Syria on your hands and knees!" he would have done it. He would have been glad to. So it is. If man can only come to God in his own way, he would be glad to come. It is the giving up of his own way—that's the trouble. If Elisha had told him to go down into a cave and weep and mourn for seven years, he would have gone and done it. He would never have complained of that. If he had told him to banish himself from his family and stay away from his family twenty years to get rid of his leprosy, he would not have complained. But it was because it was such a little thing; because it was such a simple thing. He just stumbled over it, and said it was not according to reason. Now supposing he had told him some great thing: " Had you not better go down and dip?" And at last they persuaded him. He got over his impatience. He might have said to himself, " I do not want to go back and let them know that I went down into the Jordan and made a fool of myself. That I came 150 miles to be told to go down into the Jordan and dip! If the great men hear of this, how they will laugh at me for going and dipping in the Jordan seven times, when we have better rivers in our own country." I can imagine him at the bank of the river. And down he went the first time; and when he came up he looked at the leprosy, and he says to himself, " Well, there! I am just as much of a leper as ever I was. There's not one bit of it gone." If it had been some of our people now, they would have said, " Now do you feel better?" Or, " Now, Naaman, do you feel better?" Down he went the second time; and he came up and looked at himself; and found he was just as much of a leper as he ever was when he went in. And he comes up complaining, and says to the servant, " I told you it would do no good." Down he goes a third time, and he comes up a leper still. Down he goes a fourth time, and when he came up he was just as much a leper, and he says, " I will give it up. There is no use in it. I have not got rid of any part of it." But the servant says, " You better go down three times more." And down he goes a fifth time; and he comes up, and he is the same. Down he goes the sixth time; and he comes up just as much a leper as before. He says: " I will go down once more." Down he goes the seventh time; and when he comes up he hardly knows himself. He looks in amazement on himself. His leprosy is all gone. He is going back to see the prophet. And as he rides up to the house the prophet comes out to see him. What a greeting it was! He was full of gratitude, full of love. And he says: " I know there is no God like the God of the prophet of Israel." And he wanted him to take something, and he would not, for that would not be grace. Then he wanted to pay something to his servant; but he would not take anything. That would have spoiled it all if the prophet Elisha had

taken anything from Naaman. But they would not take anything. And he sent him back as he came. Now I can seem to look and see what joy there must have been down there in Syria when Naaman got home ; when he met that wife that had been looking and longing and watching for his return. What a wonderful thing it would be ! She sees that he comes back rid of the leprosy. Oh ! how light the heart of this woman must have been ! Oh ! how the little children rejoiced to meet their father and welcome him back ! If we had been there, we might have seen them watching for him. At last the chariot is in sight. They don't wait for him to come in. As he gets out of the chariot they see the leprosy has all gone. I see them embrace each other. What joy ! And how that little maid rejoices to think that she has been used by God to bring love and joy in that home. Ah ! my friends, if you get rid of the leprosy of sin to-night there will be joy in your home. Oh ! how many have come to me during these last few days and have told me what joy there is in their homes because they have got rid of the leprosy of sin. A young man got up in our meetings a few years ago and said that his young wife would take her little child and go off in the cold room from the fear that he would beat and strike her. He took the warm, comfortable room, and turned her out in the cold room. But, he says, she don't leave the room now. She is glad to see him now. There is joy in their home. The leprosy of drunkenness is gone. The leprosy of sin has been rolled off into Jordan.

Well, my dear friend, there will be joy in your home if you get rid of that leprosy of sin. A young man went home from one of our meetings some time ago. He had been converted. He had previously been a dissipated young man. His mother had made it a rule, she told me, that she would not retire till he came home. That was her rule, she said—"never to go to bed till my boy was at home. If he did not come home till five o'clock in the morning I sat up, and when he was out all night I got no sleep ; but when he came home I always met him with a kiss. I threw my arms around his neck. I treated him just as if he was kind, attentive and good. Sometimes he would be out all night. Those nights I would not go to bed. He used to know. One night he came home. I looked to see if he was under the influence of liquor. He came up to me, and he says : "Mother, I have been converted." Why," says she, "Mr. Moody, you don't know what joy it gave. I cannot tell you. You don't know what a load it took off my heart. You don't know how I praised God that my prayers had been answered." And I hope it will be so to-night with some one. I hope you will go home and tell them the Lord Jesus has taken away the leprosy of sin, the Lord Jesus has saved you, and send a thrill of joy through the heart of that mother and through that home. Oh ! may God help you to get rid of the leprosy of sin. I tell you, on the authority of God, he is as ready to heal you as he ever will be. He will heal every one of you of your leprosy of sin, if you will only come. Let us unite in prayer.—N. Y. *Independent*.

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### PRAYER.

Tennyson says :—

"More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise, like a fountain, for me, night and day ;  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those that call them friend ?  
For so the whole round earth is every way  
Bound, by gold chains, about the feet of God."

## Editorial.

### The Canadian Independent.

TORONTO, FEBRUARY, 1876.

#### CHRIST CRUCIFIED.

The abounding blessing with which God is crowning the labours of Messrs. Moody and Sankey, in their own country, where it was thought they might not be so successful as in Great Britain, forces upon us the question wherein their strength lies? Mr. Moody is not eloquent, as the world judges of eloquence. He is not learned or polished in his style of address. He is not a "live lord." He is not a genius. And yet "the world has gone after him." Why is it?

We take the answer to be simply this:—Mr. Moody "knows nothing among men but Christ and Him crucified." A writer in the *New York Independent* says of him,—“He has but little to say. He is not a teacher. He could not stay with people and train them. His theology is quite unintelligent. But Mr. Moody has two simple ideas: that men need to turn from their sins and that God loves them, and Mr. Moody loves people himself, and these things make him a preacher. So long as these things are prominent he cannot help doing men good.”

The only point to which we take exception in the foregoing criticism is that

it makes more, perhaps not intentionally, of Mr. Moody than of the truth he preaches. It is just here, however, that all attempts at analysis fail, for the agent and the instrument are so intimately related, and so powerfully affect each other in the conversion of a soul, that it is impossible to say how much is due to the one, and how much to the other. Mr. Moody's sermons might be delivered, word for word, and gesture for gesture, by any one of ten thousand preachers in the United States, and they would no longer be Mr. Moody's sermons, nor would they be followed by the same results as when preached by himself. But on the other hand, if nobody can be Moody but Moody, neither can any other truth save but saving truth, and that is to be found not in philosophical disquisitions upon the freedom of the will, or the transmission of human depravity, or even upon the latest theory of the Atonement, but in the simple testimony, "Christ Jesus came into the world to save sinners," even the chief. And this it is that we must preach, always and everywhere, if we would be honoured of God to do His work.

The work of a Christian pastor indeed is multiform, and is important in every department of it. Evangelism proper is only one aspect of it. He must "feed the flock of God which He hath purchased

with his own blood." He must "reprove, rebuke, exhort, with all long-suffering and doctrine." But he must first gather the flock before he can feed it, and so he must continually hold up Christ, that the sinner may "look and live," and that living, he may look and "run with patience the race that is set before him."

Nothing builds a up Christian like the truth that first made him a Christian. And hence Paul, in his Epistles, never got far away from Christ upon whatever topic he debated, and neither should we. We are not writing a "pastoral," however and would not pretend to speak with authority that does not belong to us. But we feel deeply the supreme importance, at such a time of blessing and expectancy, of all our brethren, in the ministry and out of it, living to Christ, and of all who preach the gospel setting Him forth as "the Way, the Truth, and the Life,"—Christ first, Christ last, Christ all through their discourses.

#### THE COLONIAL MISSIONARY SOCIETY.

The Thirty-ninth Annual Report of the Colonial Missionary Society has just reached us, and we hasten to lay before our readers some extracts relating to its very interesting and important work.

After alluding to the rapid development of the colonies, and the possibility that, in the not distant future, Great Britain may be outturn by what has been not inaptly called the "Greater Britain" she is peopling across the seas, the Report says:—

"It may be a question, however, whether England is at present doing all for her Colonies which is due to herself and

them. \* \* \* \* It may be right to say to a Colonial community, "You shall tax yourselves, and manage your own revenues, and provide and pay for your own defensive forces," and yet wrong to say to them, "We shall leave you, in all that concerns provision for worship, the preaching of the Gospel, and the spiritual nurture of your children, entirely to your own resources." A Colony may be materially rich, because of the extent of its territory and the fruitfulness of its soil; though thinly-peopled, the name of Britain may be a sufficient protection to it from the evil designs of selfish neighbours; and yet the difficulties in the way of providing from its own resources, for a regular and efficient ministry of the Gospel, and for the planting of Christian churches, may be insuperable. It is so, in point of fact, according to the testimony of many competent witnesses, in the case of some of our Colonies, and in the case perhaps of parts of all of them."

Having read thus far, we turned to the Treasurer's statement, and found that the expenditure of the Society upon its several mission fields, for the past year, had barely reached £2,500. Next we looked up our "Gazeteer," and found the population of those British Colonies, for whose evangelization this amount is annually raised, to be between nine and ten millions of souls; and we no longer thought it "a question," whether Britain is at present "doing all for her Colonies which is due to herself and them." That, as it appears to us, is drawing it very mildly!

It would be interesting to know how this sum is divided, but the Report furnishes us with but little information upon this point. Victoria, with a population of 750,000, received £295 9s., (about \$1450), having herself raised five times that amount. New South Wales, with half a million people, received £50,

“in aid of Missionary work.” Canada, with four millions of people, received £350,—less than \$1700 (this year it will be but \$1200), and that is all the information on this point which we can gather.

Canada, of course, occupies the principal place in the outline which is given of the Society’s work. No mention is made of our new and more aggressive movement; but great satisfaction is expressed that the Canadian Committee regard, with favour, the proposal to proportion the English grant to the amount raised by the Canadian churches. We are sorry to say that we think the satisfaction is not very well founded. The proposal would be regarded with much more favour if the proportions were reversed for a few years, and instead of devoting to Canada a little over \$1000 a year, the British churches would make it \$10,000, as they might easily do.

We are not unmindful of the fact that the Society contributes almost another thousand dollars annually to the College in Montreal, and that we are very largely as we have been very long, indebted to our British brethren for their aid. But however ungracious it may be in us to do so, they will not take it amiss if we respectfully remind them, that while what they give is a matter of grace to us, it is, at the same time, a matter of duty to Christ. We give rightly only as we do so in view of our obligations to Him.

We write feelingly on this subject. The Report does us the credit of saying that though “the Congregational churches of Canada are not numerous, nor numerically strong, they have a

vigorous and intense life, and are duly impressed with a sense of the obligations under which they lie to make sacrifices for Christ’s sake.” There are but very few of our English brethren, however, who have any clear conception of the difficulties and discouragements under which our work is carried on. Small bodies labour under many disadvantages, and we are among “the least of the thousands of Israel.” We gain but very little through immigration, and are constantly losing by the removal of members to towns and rural districts where we have no Congregational churches. We are surrounded by denominations vastly larger and more wealthy than ourselves. Rightly to conceive of our position, our English brethren should ask themselves what they would do in Britain if the Wesleyans, the Presbyterians and the Episcopalians, each outnumbered them *twenty-fold*, and the Baptists, and some minor bodies of the Methodists, *four-fold*, and what kind of a struggle they would maintain against these tremendous odds, if all the help they could get were £2000 a year, for the three Kingdoms, while the larger bodies around them could spend each of them twenty pounds to their one!

Such, however, is about our position relatively. Our churches are liberal, and self-sacrificing, and generally warmly attached to our principles. Our statistics show that *for every dollar* spent by the Colonial Missionary Society on our Missions in Canada, we are raising *over sixty dollars* ourselves. We think it could be shown, that our churches contribute more *per capita* to religious objects, than their much richer English

brethren. And we are convinced that if these facts could be fairly laid before the constituency of the Colonial Missionary Society, instead of annually reducing their grant, the Committee would soon be able to give us a sum equal to the whole of their present expenditure.

One thing is certain: if we are to carry on our work in Canada with any prospect of success, humanly speaking, we must have more money to do it with. We ought to have at least *ten thousand dollars* this year. Is it too much to hope for? Have we no rich friends in England who will make this rapidly rising Dominion their specialty, and direct their energies and wealth into this channel, for Christ's sake? Or must we look or help elsewhere?

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An animated discussion has been going on for some time past, in the columns of the *Globe*, over the Rev. Mr. Macdonnell's position, and Prof. Young's defence of it, in speaking of the Confession of Faith as imposing "fetters" upon modern free thought. Prof. Young contends that "the subscription to the Confession of Faith, which is required as a condition of ordination in the Presbyterian Church of Canada, is by no means understood to imply that all the ministers in that Church believe every doctrinal statement contained in the Confession." In proof of which he says that it is well known that differences of opinion do actually exist among them concerning some of its Articles.

"What then, it may be asked," says Mr. Young, "does subscription mean? It cannot, in my opinion, be held to mean more than this—that the sub-

scriber accepts the general scheme of doctrine set forth in the documents to which he signifies his assent." It would be well, he thinks, if some form of words explicitly intimating this were used.

That, we are assured by some lifelong Arminians, and others, who have joined the Presbyterian Church, is the understanding with which they subscribed the Confession, and if, in getting into the fold, they have not entered by the door, but have "climbed up some other way," it is time they should know it.

Others, however, equally learned, vehemently oppose the Professor's position, and insist that the Confession is to be cordially accepted, and signed by every minister of the Church without any mental reservation whatever. When doctors thus differ, who is to decide? The way the matter looks to us is this—if the Confession is to be accepted, *ipsisimis verbis* the faith to be held and taught, we think there is good ground for Mr. Macdonnell's protest against imposing such "fetters;" if it is *not* to be so accepted, how much may one mentally reject, and of what value is signature to the Confession?

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The *Guardian* vehemently denied our assertion that the Methodist Conference "holds in its hands all the property of the denomination," and charitably ascribed our statement to our "ignorance of Methodism." Mr. Robert Wilkes, on the other hand, speaking for the deputation of the Methodist Church that waited on the Attorney-General the other day, to protest against Mr. McLeod's Bill—among whom we notice the

name of the Editor of the *Guardian*— said, "At present the Methodist Church owned the property belonging to each congregation, and sent a minister to occupy the pulpit. If the Bill passed, any congregation would be at liberty to turn out the minister if he did not suit them."

Which is right?

The Beecher scandal has passed through several stages since we last referred to it.

The names of Mrs. Moulton and Deacon West having been dropped from the roll of Plymouth Church for non-attendance, Mrs. Moulton demurred, and asked for a mutual council to decide whether she had been properly and justly dealt with. The Rev. Drs. Storrs and Budington, of Brooklyn, having been named by her as among those whom she wished to be invited to the council, Plymouth Church, very unwisely we think, declined to proceed, on the ground that these gentlemen had already prejudged the case adversely to Mr. Beecher. As we write, an Advisory (*ex parte*), council, called by the Church, is about being held to consider the rule for dropping members with or without notice, as deemed just, by a two-thirds vote of the Church, a member so dropped not being under any implied censure, and whether there is anything inconsistent with the Word of God or Christian justice in that rule. And also whether a Church should consent to call other Churches to investigate the character of the pastor, when requested to do so by a member who never made charges against the pastor?

Mr. Beecher declares himself in fa-

vour of reopening the investigation of 1874, and says:

"There never was a man in America so tried as I have been by newspapers, by a Committee of the Church, and then for six months by as able a counsel as ever faced a Judge. There is not on the record of American jurisprudence such a trial as that, and nine out of the twelve of the jury believed I was innocent. Now I hear it is said that this Church is afraid of trying me. This Church has more interest in knowing what their pastor is than any other body. Nobody needs so much an absolute confidence in a pastor as the Church. Men say I do not want another trial. Find a better tribunal, and with more leisure than the Court, and I shall not object; but when my avowed enemies, in warfare with this Church, want to try me on four large imperial octavos, and want that continental mass of iniquity to be disposed of by ministers who can give about three days to do it, I must object. I will not face where the wolves and foxes are to be my judges. If such an Advisory Council should say another investigation is necessary, I would say do it, do it; if they should say not, I certainly should not object."

Nearly all the religious papers agree, however, that the decisions of a council so called will have but little effect on the public mind, whatever they may be, and the proposal is made in some quarters to take the case up independently, as a matter of denominational interest.

Mr. Beecher has said some significant things of late, which seem to point to a resignation of the pastorate of Plymouth Church, and the gathering around him of a new and independent congregation.

We see it reported that the American Bible Revision Committee is at work on the Psalms, and the Epistle of James, and the First Epistle of Peter. So far



the five books of Moses, the Gospels and the Acts of the Apostles have been revised. The names of the members are Drs. Woolsey, Dwight and Day, of New Haven; Dr. Schaff, of New York; Bishop Lee, of Maryland; Profs. Thayer and Mead, of Andover; Hare and Krauth, of Philadelphia; Aiken, of Princeton; Drs. Crosby, Washburn and Chambers, of New York, and some others. This committee corresponds with the English committee, meeting in Jerusalem Chamber, in Westminster Abbey, the work of each being submitted to the other until agreement is finally arrived at as to the rendering of every passage. The appearance of the revised version will be looked forward to with much interest.

How much some ministers of the Established Church of England love "dissent," may be seen from these choice little morceaux from the pen of the Rev. S. B. James, M.A., Vicar of Northmarston, Bucks, a writer for the London Religious Tract Society. In an article, printed in several church magazines, Mr. James represents dissenting churches as "devil's chapels. The devil, in order to entrap men," says Mr. James, "sometimes puts a gin-palace down in a neighbourhood, sometimes a gambling saloon, and sometimes a brothel, but it is a far more astute stroke of policy when he plants a 'chapel.'" And again,— "If you must needs worship, then turn aside into this snug chapel of mine, and be comfortable and easy—do." That is what Satan says to the young man with a stirred conscience, or the young woman with a desire for church

privileges." "Very comfortable seats the devil provides—handsome seats, fine preachers, rare music, the best of hassocks for kneeling, and other charming-to-the-sense devices, that make men wonder how it was that the early Christians talked so much of self-denial."

That style of writing is not much enjoyed, of course, by the dissenting public, and we are glad to learn that Mr. James' talents will no longer be needed by the Tract Society.

Our General Secretary-Treasurer, Dr. Wilkes, is taking a very practical way of setting before our churches the necessity of vigorous and prompt measures for the raising of missionary funds. For almost the first time in the history of our work in Canada, the quarterly *cheque* payable to order, is behind time, in fact, in some cases, *has not come to hand yet!* Sad reminder that the treasury is empty! We fear, however, that the pinch comes in the wrong place. If the Doctor could reach some of our deacons and finance committees in a similar way, we are persuaded the hint would be useful. Not that they are unmindful of their minister's comfort, but that they do not, in many cases, know the straits to which they are often put by their salary being six months or a year overdue. A word to the wise is enough.

Surely the Lord "stayeth his rough wind in the day of the east wind," for seldom has a winter been looked forward to with more anxiety by the poor of our land than the present, and yet so far it has been mild and open beyond all precedent. We have had nearly six weeks

wholly free from severe weather, and almost without frost. As a consequence work has been plentiful, and fuel has been saved to an extent hardly ever known before. Is this "a chance that happened to us," or is there not in it the evidence of our Father's loving and watchful care?

Many of our readers will be glad to

hear that at the first anniversary of the pastorate of the Rev. Arthur Wickson, LL.D., at Horsleydown, near London, England, held on the 28th November, it was stated that forty members have been added to the church during the year. There are more than 700 Sunday scholars, and the prospects for the coming year are very encouraging.

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## Correspondence.

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### OUR COLLEGE.

MR. EDITOR,—Thanks to the Board for "carefully considering" the letter from a "ministerial brother in Ontario, on the question of affording to candidates for entrance in the Theological course greater facilities for so doing; and also on the question of making special provision for a *partial course* of one year or two for candidates who may not be able to take the three years' theological course.' Thanks also to the Board and to yourself for giving the question ventilation through your columns. Your readers would have understood the whole matter better, however, had there been given them also the substance, at least, of the letter itself, and of the circumstances that called it forth.

The circumstances are, that some half-dozen young men have, for the past two or three years, gone from the Dominion to American Colleges, in preference to ours, the most of whom are thus lost to us altogether. And this is not to seek a higher class of education, but because they say our College is too good, too select, too restrictive. Some have gone because they did not at the outset see it possible for them to take all of even

the three years' course, and because they could not therefore bind themselves to undertake it; others, because of the pressure (moral, of course) brought to bear on them to take the full five years' course, when they strongly prefer the shorter one; others, again, because the entrance standard was beyond their reach, while they could reach that of other colleges; still others, because the Board would not favour their being employed as missionaries during their first year; and some even because they were expected to be fully decided in their views before entrance, on points in respect to which they were depending on the College training for light.

The letter to the Board, written hurriedly in the midst of other duties, did not bring up all of these issues; neither has the deliverance of the Board touched all of the issues mentioned in the letter; but the whole subject deserves consideration—in fact, in the face of the circumstances described, *demand*s it. An open statement and comparison of opinions that, while kept in reserve, will work only mischief, can but tend to harmony and to the establishment of fuller confidence on the part of the churches in the College. The painful fact men-

tioned in a circular lately issued by the secretary, that only *twenty-five* out of *eighty-nine* churches in the Dominion contributed last year to the College, may be owing, in great part, to inability; but may we not fear that indifference, if not partial lack of confidence, has something to do with the matter? And it may be that a free discussion of the position and work of the College is what is just now wanted, rather than bare appeals for help.

If those young men who have strayed from us for their Theological training are worth anything,—and their services are already being appreciated, some very highly,—cannot we secure them for our own field, where they are so much needed? If the cause of their dissatisfaction be with us, can we find where it is? Is it in the churches, or in the College? And if we find it, can we, or will we, remove it?

Two at least of those who have gone over for their education could not have gained admission to our College as students, because they could not afford to spend even three years at study. Both of them had families to support, and both were pretty well advanced in life. Besides, both were self-educated to a considerable extent in Theology, as well as in general literature; and one had fulfilled the duties of missionary and pastor in one of our fields for two or three years. In neither case was it that College training was despised; on the contrary, both thirsted for it, and would gladly have taken the long course had it been possible. Unable to gain admission here as students, they were received elsewhere with the warmest encouragement. One of them is now pursuing his studies with delight and profit. The other, after a single year at college, has returned to labour among us, but not without strong inducements to remain among those who had assisted him; and he is now supplying with general acceptance one of our most intelligent, if not critical churches. He is continually speaking of the benefits he has received from the lectures he attended in Theology, Homiletics, Church History, &c.,—from the whole associations of college life,—and from the *prestige*

which even his very brief course has given him.

These are *special* cases, but such cases as are constantly occurring, as the catalogues of those institutions that recognize them abundantly testify. We would have had many such ourselves, in all probability, had we been willing to receive them. We have always had a large number of self-educated men filling our pastorates, and we are thankful for them. Some of them have been among our most successful pastors, and it would have been a sad thing for our body if we had discouraged them. We shall probably always have such, as we find is the case with countries older than ours. But we are bound to give such men all the advantages we can afford.

The Board tells us (see INDEPENDENT for November, page 161), “the question may well arise whether the churches are warranted in spending money upon any collegiate training of less duration than the brief space of three sessions; and also, whether it can be a healthy thing for the country to encourage to a so-called collegiate course, persons who can only profit by the scanty gleanings of one session.” But why such a question, especially in relation to special or exceptional cases? Could our self-educated pastors afford it, and their churches also afford to spare them for some six months, would they not be the better of even so short a training as this? Would not intercourse with College society for even that brief term tend to improve their address, to rasp down crudities of style and manner, to stimulate and direct thought, to prune conceit or strengthen confidence, as might be required? Would not even the sight of a College library assist such parties in the selection of books and of subjects for study? Undoubtedly so. Many of these would make better use of six months, than younger men, with less experience and self-reliance, would make in twice that time. Many an old alumnus, indeed, would be none the worse of such an opportunity, and would gladly avail himself of it, if the College funds would but bear the extra strain.

The Board say again—“The most judicious procedure, in the case of those who shrink from the protracted disci-

line, but yet desire to become preachers of the Gospel, is to place themselves under the guidance of some capable pastor for a year or two, and then go forth on the simple merits of what they are and have acquired." We would not accept this as an insinuation that none seek a shorter course than three years, but such as shrink from its protracted discipline! No one pleads for those. But surely the Board forget, in the above statement, that the College is supported purposely to educate our pastors, and that the churches expect this of the College when they give it their contributions;—that those "capable" pastors cannot afford either the means or the time, singly, to do what the College Faculty is paid to do;—that the pupils could afford it no better;—and that, if the burden could thus be borne, the great point after all would be lost—the influence and friction of College society.

It is feared that the College curriculum, which is arranged only for the full courses, would be thrown into confusion by trying to make arrangements for partial courses. There would be no need of that whatever. Let those who can take only shorter courses, select from the general course what may be thought most useful to them. They would thus get the whole of some branches in a single session. And though this might be but a fragmentary training, are fragments worth nothing? And what is our full course, after all, but fragmentary! As our College may gain strength (and it is gaining every year), a special course might be arranged for these special students, just as we have now special courses on particular subjects, kindly given by neighbouring pastors, and as Prof. Hyde, of the Chicago Seminary, though performing pastoral duties, provides for just such cases as these in question.

In seeking, too, that our College may reach the high degree of efficiency that our times demand, we are apt to forget what our churches, especially the weaker ones, and those in back places, really do demand. The same degree of efficiency and kind of training is not needed for all pastorates. Many of our city pastors, degrees and all, would not be accepted in plain country charges.

The opposite would be readily believed; but if any doubt the former assertion, an experiment will soon convince them. This being the case, the Board may be astray in feeling themselves under obligation to impart to all the pastors of our churches the same degree and kind of cultivation. Without charging our College faculty and managers with any greater fault, in purpose, than that of trying to "prepare men, by a thorough training, for the permanent pastorate of our churches," many of the best friends of our Theological school do believe that much misconception prevails among our city churches, and even in our College Board, as to the pastoral work of our missionary churches, which a twelve months' residence and work in the "back woods" would very soon correct.

The great objection, after all, to a partial course of a year or two is perhaps that the credit of the College would suffer by sending out students with so limited a training. And this objection deserves calm consideration, for the credit of the College is worth much to its efficiency and prosperity. Would not, however, the supposed injury to the reputation of the College be obviated by the nature of the diploma or certificate given to the students—those, for instance, of the partial course going forth, as the Board suggests in the case of their being educated under pastors, "on the simple merits of what they are and have acquired?" But if it be proved, as it may be, that the public estimate will be based rather upon the bare fact of College attendance, however brief, than upon grades of certificate which may not appear to the public eye, then the question arises—which is to be most regarded, the public estimate of the College, or the need of the churches? Of course, the latter demands our chief consideration; but we are mistaken if any Theological College, in our day at least, does not win its reputation by its usefulness rather than by the literary status of its graduates.

We know one college, working on the principle here proposed, that grants the same certificate to all alike, whether they have taken its full course of study or only a partial one. The honour of the college is not so much thought of in

this case as the honour of its alumni, between whom it is desired that no invidious distinctions should be made. The certificates, or diplomas, are regarded rather as "licences to preach" than as testimonials of scholarship, and it is then left to the churches—as indeed it must be in any case—to determine the fitness of these licentiates for the different spheres of labour. This may be thought wise or unwise; but a Professor of said institution assured the writer that this method has not seemingly proved prejudicial to its interests, but the contrary, and he believed that even Andover, which classifies its diplomas, would now adopt the other method but that its special course is endowed, and is thus in a manner separate from the seminary proper.

ALUMNUS.

#### OUR MISSIONARY SOCIETY.

As the next annual meeting of our Missionary Society will have to deal afresh with our policy and work, it may be well to prepare for it by some preliminary statements and discussion.

I. After our last meeting, the resolution of the Society was sent to the Colonial Missionary Society, and the question was asked on what funds as raised in our field would their twenty per cent. grant be calculated. The point was noted that we had occasional legacies, and further that an income of greater or less amount accrued to us annually in the Maritime Provinces from funds in trust, such as the Gorham bequests, and monies raised in England years ago for the rebuilding of Gorham College. The question was, Are these to be placed among the sums on which our English friends will base their grant annually? or are we to exclude them and confine ourselves to the free contributions of individuals and congregations? As may have been anticipated, the latter represents the view of the Committee in London, from whom has been received the following deliverance:—

"By adjournment, the whole question of our financial relations with Canada came up for discussion and settlement at the Committee meeting held 1st November, 1875. The above questions were

submitted, and every side of the matter was looked at calmly and fairly. The following resolution was unanimously adopted:—"That in the judgment of this Committee the time has come when the grants in aid to the Congregational Union of Canada (meaning, of course, the C. C. M. S.) should be made upon the same principle as those given to some of the Australias, viz.: That twenty per cent be added to the amount annually raised by the collections and subscriptions for Home Mission purposes within the Dominion, the first grant to be computed upon the returns of 1875-6 for the year following, and so on. But that the grant shall not be paid on trust funds, legacies, or other than the revenue resulting from the free-will offerings of the people; and further, that it is the express desire of this Committee that, as far as possible, the sums thus voted should be devoted to efforts for the extension of the Mission areas, and the establishment of new churches in Canada."

In conveying this resolution, the Secretary, Rev. W. S. H. Fielden, says: "By this resolution Canada is put on the same footing with Victoria and New South Wales, except that all the help given to the College by our Society is extra help, such as Australia has never received at any stage. \* \* In Victoria all our grants have been expended on new work, partly in the bush, and partly in new townships and gold fields. It has been so in New South Wales also, and the Committee are very anxious that (as far as the conditions will allow) Canada should work in the same line. There is a great horror at the possibility of our being a sort of Annuitant Society, to the loss and waste of needed Mission power. \* \* \*"

"My impression is that if your Committee would prefer to go on the old plan for another year, taking £250 for 1876-7 there would be no objection made on this side."

2. It may be assumed as certain that no enlarged grants or contributions to our Missionary Society should be expected from England. It were a vain anticipation. Canada received during the year 1874-5, according to the last Report of the Colonial Missionary Society, one-fourth of the amount expended

on its entire field. It is unlikely that the income of that Society can be much increased, for one reason among others, that there prevails universally in the mother country the conviction that this Dominion is abundantly able to maintain its own religious and other institutions. This persuasion is wide-spread and deeply rooted, not to be removed. This state of mind concerning the ability of the people here precludes hope of obtaining help from any other quarter. Hence our calculations must necessarily be based on what we can do ourselves, and the twenty per cent. in addition already alluded to.

3. It must be now remembered that our Society took what may be termed a "new departure" in June, 1874, by the appointment of a salaried Home Secretary and Superintendent of Missions, who was also to take charge of the CANADIAN INDEPENDENT. Few, if any men have worked harder than the occupant of that office; but whatever may have been the intention or plan, the fact has been that, important as his work has been, it has produced no effect upon our funds. He has been otherwise employed than in raising money, or securing the diminution of the requirement of churches or stations on our funds. Meanwhile those funds have been burdened with a salary by no means excessive, but which equals the average grants to four Missionary Churches. The experiment was wisely made at a time when a legacy of \$1,500 was available to meet the new expenditure; that, however, is now exhausted, and it will be needful in June to face the matter of expenditure, on the basis of a then empty exchequer, except for the July quarter, and what may be expected from our own congregations with the twenty per cent. addition.

4. Precisely what problem, then, will have to be solved in June next? The reply is, how to employ in the best manner, on our entire field of five districts, the sum of \$5,000, and the further sum of say £250, or \$1,200, from the Colonial Missionary Society.

The estimate of \$5,000 is based upon the year 1874-5, deducting from the total of that year \$600 legacy, a number of items really belonging to the previous year, and the expenses of collection.

Suppose St. Catharines, Galt, Warton, Elora, West Toronto, which are strictly new fields just opened and occupied, are placed against the grant of the Colonial Missionary Society there will be a deficit, in all probability—indeed we may say certainly. Apart from these, the payments in the several districts for the current year are as follows:—

Western District.....	\$1,150
Middle " .....	1,020
Eastern " .....	920
Quebec " .....	600
Maritime Provinces probably	1,200
	<hr/>
	\$4,890

which, with expenses of printing, &c., will leave nothing to supply the deficit above mentioned, and nothing for the salary of the Home Secretary and Superintendent of Missions. It is to be noted, moreover, that there are three important points in the Eastern District vacant, for which nothing has been done thus far during the current year. It is probable that three at least of the churches will at the close of the year enter into the list of the self-supporting, and the saving of about \$400 by this movement will, in that case, supply the deficit and leave a little for evangelistic work. But where are the pecuniary means for making progress? Can measures be adopted to augment our resources? What is to be done in regard to the new and important office created in June, 1874? These and other questions will suggest themselves to the deacons and members, as well as to the pastors of the churches.

The design of this paper is to awaken attention to the subject, and to call forth suggestions and discussion that the Society may know what to do when it meets next June. H. W.

Montreal, 19th Jan., 1876.

#### OUR FOREIGN MISSIONARY.

To the Editor of the Canadian Independent.

What are the country Churches doing about the collection for the American Board of Commissioners for Foreign Missions? You may remember that at the meeting of the Congregational Union

they resolved on providing one-half of the Rev. Charles Brooks' salary ; Zion Church, in Montreal, giving the other half. Now is the time for them to redeem their pledge. One thousand dollars will be required, and we can do it, and thus claim Mr. Brooks as our Missionary. I am happy to learn that the Church at

Sherbrooke has collected the sum of one hundred dollars, making Mr. Brooks' father a life member of the Board, and donating it to Mr. Charles Brooks' sustentance. What Church will follow ?

Yours truly,  
E. N.

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## Acts of the Churches.

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SARNIA.—Brother Claris writes, Jan. 14th—"You will be pleased to hear that there is every indication of a great awakening in Sarnia. The few of whom you have heard have only been the droppings before a mighty shower. Christians in all the churches appear to be stirred up to prayer and expectation. We gave up our meetings last night in the Congregational Church, as did the Baptists also, to worship and work with the Y.M.C.A., as Mr. Crombie has just commenced his labours among us. The hall was crowded, and the Holy Spirit's presence was very manifest."

The Rev. Mr. Mackay, the Evangelist, went to Mr. Claris' assistance on the 15th instant, and a letter just received from him says, "The work is truly glorious ; hundreds of people crowding in every night, and many are being saved. Mr. Crombie could only stay for six evenings, and the burden of the speaking has fallen to myself, along with the Rev. Messrs. Claris and Johnston, the Hon. Mr. Vidal generally presiding ; many young men have been brought to the Saviour, and they are still coming in larger numbers, last night's meeting was the best yet."

FOREST.—Rev. R. Hay writing recently, says,—You will be pleased to hear that we are holding union meetings in Forest, which are exceedingly interesting. This is the third week of the meetings ; they are held in the largest church in town, which is usually

crowded—many are anxious, and a goodly number profess to have found pardon and peace. I believe that we have entered upon better days in Forest. All the churches in town are united in this special work, except the Church of England. The ministers preach in turn. Pray that we may have such a gracious work as will move mightily the town.

With sincere regards,  
Yours in the Lord,  
R. HAY.

GALT.—The Rev. Mr. Black writes, with overflowing gratitude to God, of the intelligence of the conversion of his only son, and adds—"Last Sabbath we had a communion service in our church, when three members were received on profession of their faith in Christ. At that service we decided to commence a series of special meetings. We have held them every night since Monday. The attendance has not been large, nor the result very marked ; nevertheless I know of some eight or ten, more or less, deeply convinced of sin, and desirous of salvation."

VESPRA.—The awakening reported last month as manifesting itself in this church has since become very widespread and powerful. Mr. Silcox, the pastor, says in a note lately received from him :—"The Lord hath done great things for us. One month ago to-day

we held the first meeting. We began under most adverse circumstances—bad roads and stormy weather—yet the Lord has been fighting the battle for us, and through Him we have obtained the victory. Never before, in the history of this community, has there been such a great awakening. Every one seems more or less brought under the gracious influence of the Holy Spirit. Many of the most hardened and careless have been brought into subjection to Christ. Night after night large numbers come together to hear the simple story of the cross. We are beginning to fear that the church is too small. Last night the church was crowded. \* \* \* \*

"I am not able to give a very exact estimate of the number of conversions, but I should think at least thirty or forty. Some of these have already given the brightest evidence of having passed from death into life. At our meetings for inquirers, I have frequently spoken to forty or fifty personally about their souls, and from time to time have been told, 'I have found peace in Christ!' Throughout the entire neighbourhood there is manifestly a deep, earnest longing for salvation." The Rev. W. H. Allworth has been assisting Mr. Silcox, and Brother Salmon was expected. We are sure all will respond to Mr. Silcox's appeal—"Pray for us!"

Ten days later Mr. Silcox says, "The work still goes on with increasing interest and influence. The Lord is working mightily in our midst. \* \* \*

You will know what I mean when I say it is another "Bethesda" (the name of the church where the revival was enjoyed last spring.—Ed.)

Mr. Silcox estimates the cases of hopeful conversion at not less than fifty, and says, "I am persuaded the work is not going to stop at Vespra. Already there are evident signs of a refreshing at Rugby, and I have good reasons for believing that should a revival take place there, it will be the most powerful of either of the three churches. I believe it is coming."

MIDDLEVILLE.—The pastor, the Rev. R. Brown, reports the following most cheering results of the revival in that neighbourhood:—"Our special meet-

ings in Middleville came to a close on the evening of December 31st, leaving continued for ten weeks and three days. Sabbath the 2nd inst., was a day of ingathering to the churches. The Baptists have received in all twenty-five additions to their membership, the Presbyterians forty, and the Congregationalists sixty-one. I fully expect the two former will receive further additions. As for ourselves, I may say that we have now before us fifteen applications, with a certainty of many more. A sabbath evening prayer meeting was begun some weeks since, and is kept up with much interest, without any aid from the pastors of the churches. The attendance is always large, and those who attend express themselves as highly pleased and greatly profited. Many tongues have been unloosed.

The young men have also begun a week evening prayer meeting which promises well; and last Thursday evening a female prayer meeting was held in the Presbyterian manse. The attendance was large, and all present were anxious to see it become a permanent institution in Middleville.

We have been for two weeks holding special services in Hopetown. Though the roads are so bad that teams cannot travel with safety, we have usually a crowded house, and many are anxious about their souls' salvation. My chief help is my brother John. As a church, we have been much strengthened in the Hopetown section by the addition of not less than ten families or households to my pastoral charge. May the Lord give me grace and strength equal to the work which I now see before me.

Middleville, January 14th, 1876.

LANARK VILLAGE.—Sixty-two persons, up to last accounts, had been received into Lanark Village Church, as the result of the wide-spread awakening in that locality. "And still there are more to follow."

ST. CATHARINES.—On a recent Sabbath evening the Pastor preached to the Sunday school, when one hundred Sunday school children were present and were arranged as a choir in the centre of the church, while the rest of the space



was crowded with their adult friends. Rev. Mr. Black preached an interesting discourse on the text: "At evening tide there shall be light," the same text as was used in preaching to adults in the morning, but taking an entirely different line of illustration and argument. It is intended to hold quarterly services for children.

ON CHRISTMAS EVE, the residence of Mr. Black, the pastor, was visited by the members of the congregation who presented him with gifts to the value of \$75. More recently a friend presented him with a gift of the value of \$18.

**BRANTFORD.—EMMANUEL CHURCH—**The Rev. John Allworth, B.A., has received and accepted an unanimous invitation to take the pastoral oversight of this church, and will be installed on the 1st of February. The services will take place in the (late) Adventist Chapel, on the corner of Queen and Wellington Streets, which has been purchased by the new church, and will be renovated and occupied by them immediately.

**YORKVILLE.—**The School-room of the new Congregational Church was opened on Sabbath the 16th of January. The Sunday School and evening services were held in the school-room. In the afternoon, addresses were made by Messrs. E. Bach, W. W. Copp, T. Elgar, Ireson, and G. Scott. The evening service was conducted by Messrs. H. J. Clark, Geo. Hague, W. Revell, and H. L. Thompson. Both meetings were largely attended, and the interest manifested was an augury of the success of the enterprise in the neighbourhood.

**TURNBERRY.—**Mr. W. Kidson, a member of the church in Hamilton, recently out from England, where we understand he was frequently employed in evangelistic work, has been supplying the Turnberry church for some weeks past. His labours have been much enjoyed, and he has been invited to settle among them. The call has been accepted, and he commences his work there at once.

**MANILLA.** A very successful tea meeting was held at Manilla on New Year's eve. The roads were almost impassable

with mud, but the house was crowded to its utmost capacity. The ladies provided an abundant repast, and a choir from Sunderland furnished excellent music. Mr. H. Piper occupied the chair with his usual suavity and ability, and addresses were delivered by the Rev. Mr. Wood, of Toronto, the Rev. J. L. Murray (Presb.), of Woodville, and several clergymen residing in the village and neighbourhood. A Social was held on the following Monday, to dispose of the overplus of provisions. The best of feelings prevailed. About \$60 was realized from the entertainment.

**COLD SPRINGS.—**The new Congregational Church recently erected in Cold Springs was opened on Sunday last with appropriate services. The Rev. W. Manchee, of Guelph, preached morning and afternoon, and the Rev. John Wood, of Toronto, in the evening. These discourses were listened to with deep interest by crowded audiences. Nearly \$100 were obtained in collections during the day. On Monday evening a soiree was held in the Town Hall, and was largely attended. A number of ministers, of different denominations, showed their interest and sympathy by their presence and addresses. The new edifice is of brick, 30 x 50 feet, with tower and spire, and cost about \$2,100. At the time of the opening a balance of about \$400 remained to be raised, but through the generosity of the Messrs. Field, of Cobourg, who started a subscription list with the handsome sum of \$40, on the evening of the soiree, the whole has been provided for. We congratulate our friends there on the energy they have displayed in this erection, and on the divine favour which has rested on the undertaking. We trust their whole energies may now be turned to building up the spiritual house, for which the meeting-house is but the scaffolding.

**NEWMARKET.—**At a meeting of the Congregational Church of this village, held on the 30th December, Rev. Dr. Shand, LL.B., tendered his resignation as pastor. The Committee acting for the Congregation, having heard their Pastor's reasons for so doing passed a

resolution regretfully accepting his resignation, but inviting him to continue his ministrations to the church during the present winter. Dr. Shand accepted the invitation and agreed to fill the pulpit till spring.

MONTREAL.— *Address by the Rev. C. Chapman, M. A., Annual Meeting of Zion Church :*

DEAR FRIENDS,— We meet together this evening under circumstances that call for devout gratitude to God and awaken hopeful feelings as we look on the future history of this church. I rejoice to see you here dwelling together in peace and brotherly love, and inspired with an enthusiasm for "Zion" which bids fair to make her an increasing blessing in the city as years roll on. I must confess that to me there is an immense relief as I think of how the cares and burdens of the past have given place to the measure of comfort and prosperity we enjoy at the present. You know with what tremor and hesitation I, in the early part of last year, yielded to your urgent wishes to abide by you as your pastor. At that time I almost trembled at the amount of pecuniary responsibility you, in your then critical position, were professedly willing to assume if I could see my way to co-operate with you in holding on in a common cause. To me it seemed enough for a church to bear the ordinary costs of its pastorate and incidental charges; but when I saw, in addition to this, that you would have to maintain the ministry in Shaftesbury Hall, to provide \$5,000 for the erection of a church for the perfecting of that mission, to carry the old debt of \$7,600 on Zion Church, to assume the floating debt of near \$3,000 left to your discharge by the friends who were about to leave and form another church, and also to take the much-coveted honour of providing for the previously stipulated income of the venerable retiring pastor—it certainly made me pause before I could say "Yes" to your request. I felt, as perhaps others did, that with all these inevitable responsibilities, equal to anything the church had to bear in the years of its prime, the pressure upon you of any other item of obligation, or a failure on my part to keep

up the interest of the people, would issue in the utter destruction of the church. Great then is my relief to see that, through the good hand of God, our church and congregation have steadily increased; week-day services have been well sustained; every item of expense has been fully paid; improvements have been effected in our school-room, the transmitted debts of the church reduced by a thousand dollars; while, above all, we have among us evident signs of the calm and holy influence of the Divine Spirit. It is with thankful and yet with contrite, lowly heart that I think of these things. "Not unto us, O Lord, not unto us, but to Thy name give glory."

During the year the deacons have regularly met with me once a month to confer upon the spiritual interests of the church, and to attend to those matters falling within their province, and I may say, on their behalf, that they have appreciated the kindness which the church has shown them, both in the prevalent love of fraternal intercourse and in the readiness to co-operate in any good work. You will, I am sure, be glad to know that during the year we have received 53 into the membership of the church, of which 42 were received subsequent to the reorganization of the church in the spring, making after all losses by death and removal, a clear roll of 339.

And now in looking on to the future, let us, dear friends, remember whose we are and whom we serve. Let us think of the work yet to be done, and the spirit of humility and self-abnegation in which it behoves us to do all that the Lord has given to our hand. We shall need every effort, every prayer, every wise counsel, all possible brotherly affection and forbearance, and undying love for Zion. There can be no doubt but that, in the all-wise providence of God, the great event of the past year will be overruled for the furtherance of the Gospel in this city and the Dominion; and while we cherish in our hearts every kind Christian feeling for brethren now worshipping elsewhere, and for their esteemed pastor—wishing them the rich blessing of the Holy Saviour, may it be our privilege and honour to do all that in us

lies to make our own fellowship increasingly holy and peaceful and blessed in its influence upon this city. We may not accomplish all that is in our hearts, or that others may look for; but we shall at least have the calm assurance of having done an honest, earnest part for Christ, and when we lie down to breathe our last we shall be thankful to God for the grace of fidelity to our church.

**EASTERN CHURCH, MONTREAL.**—The Eastern Congregational Church was reopened yesterday for Divine service, the pastor preaching morning and evening. While the building has been closed, important improvements have been carried out under the supervision of Mr. B. R. Deacon, an office-bearer in the church, who has largely contributed by his labour and skill to the effecting of a much needed work in the cleaning and decorating of the interior of the building. The result is very satisfactory. The whole interior is changed; arched and panelled walls and ceiling replacing the dingy white-washed blanks which before met the eye. The wall panels bear texts of Scripture, which also are carried on a broad cornice round the entire building. These are executed in simple, subdued tints, which produce an excellent effect. The windows appear with marble casings, which also surround the wall recesses; the lower portion of the walls, and the back of the pulpit being finished in oak panmelling. Tinted windows throw a "dim religious light" over the whole, which happily blends and subdues the varied colouring of the interior. The church is to be congratulated on its improved aspect, not only in its building, but in the increased number of those attending its services.—*Witness*, January 10th.

The annual meeting was held on the evening of Thursday, January 20th, the pastor, Rev. Wm. Williams, in the chair. A social tea preceded it, which was attended by a large number of friends, the lecture-room being crowded. A bazaar-table of ladies' work was well stocked and well patronized. After tea the meeting adjourned to the church for business. The Rev. Geo. Anderson read the Scriptures, and Rev. K. M. Fenwick, of Kingston, offered prayer;

after which the pastor delivered an address. "The various reports of the church's operations were read and adopted. They shewed considerable activity and success, and were pervaded by a most hopeful feeling. Reference was made to the repairs and great improvements on the church-building, and to the gratifying increase in the congregation and membership. Rev. Dr. Wilkes gave a short address of sympathetic congratulation. After this, the election of officers and appointment of standing committees took place, and at half-past ten the pleasant and harmonious meeting was closed with the benediction.

**EATON, QUE.**—One of the deacons writes us: "Perhaps you would like to know how we are prospering as a church since our worthy pastor, the Rev. E. J. Sherrill, left us last October. At that time our prayer-meetings seemed more interesting than usual, and they have continued to be so, and quite a number of our Sabbath School scholars have met with a change of heart, and many others are seeking after the pearl of great price. We have had no stated minister to labour with us, but by the kindness of friends have been for the most part of the time supplied with preaching on the Sabbath, thus far. For the last three weeks a young man from the Congregational College of B. N. A. has been with us, Mr. Willet, and we think his labours have been blessed very much." More recently still the same correspondent says: "We, last week, secured the services of the Rev. L. P. Adams, of Fitch Bay, who laboured with us three days, and on Sunday last had the satisfaction of receiving into this church, nine by profession and four by letter. It was truly a refreshing season. May the Great Head of the church continue the good work. There are many more that give good evidence that they have passed from death unto life. We wish to be remembered in prayer by all our sister churches, that God would in His own good time send us a man after his own heart, to break unto us the bread of life."

H. F.

PLEASANT RIVER, N. S.—The Rev. Mr. Shipperly writes us under date of January 12th :—"In my last I gave you some hopeful signs of God's blessing among our young men in connection with the church. I thought it advisable to commence some special services at the end of November, and invited a good brother, Mr. Peckover, who had till then been supplying a Methodist Station, to "come over and help us" for a week, which he did. Our meetings were of a very encouraging character, and were continued for about three weeks, our young brother helping during the first week. The members of our own church and also of another, were much refreshed, and expressed renewed determination, in God's strength, henceforth to labour more for Him. Six young men for the first time owned Jesus as their Saviour, and two of them applied and were received into church fellowship. Mr. Peckover also expressed a desire to unite with us as a church, and henceforth to transfer his labours from the Methodist to our own denomination. After stating his reasons for desiring the change, the church unanimously received him as a member.

Sincerely yours,  
J. SHIPPERLEY.

MAITLAND AND NOEL.—The Rev. J. B. Hawes sends us twelve new subscribers, and wishes to correct some trifling inaccuracies in the account given by our correspondent last month of the organization of the churches in Maitland and Noel. The Rev. Mr. Dick, he says, died in 1812, not in 1824. The Moose Brook Church begins with a membership of seven instead of nine. Noel is reported with fourteen; this is a mistake, it should be twenty-two. On the evening on which the church was organized in Maitland, immediately after the adjournment of the council, the new church held a brief session, at which it received two new members, thus increasing the number to eleven.

On the 26th ult., the South Maitland Church held its communion service, at which three new members were received into its fellowship. Two of these came from the original organization, and one by profession.

There is an increasing spirituality in all parts of this field, and new accessions to the church are expected at our next communions. My congregations are good, and steadily increasing. In this village, during the pastorate of my predecessor, the congregation varied from twelve to thirty-five. For the past two sabbaths it has exceeded two hundred. A prayer meeting was organized here about the 20th of October, with an attendance of thirty or forty, which has already increased to eighty-seven, and on two or three occasions has reached one hundred and fifty. There are now six well-organized prayer meetings in this field, all of which give marked indications of the movings of the Spirit. We hope and pray that God will speedily visit us with a powerful revival and conversion of souls in all these newly organized churches.

Yours truly,  
J. B. HAWES.

ST. JOHN, N. B.—Mr. Woodrow writes :—"I have no other news of the Churches here. Our church in St. John, as you are aware, invited Mr. Parsons, but he declined. Through Mr. Parsons, Rev. E. R. Drake, of Middleboro', Mass., was with us two weeks, but you will notice by the *Congregationalist* he declined invitation to remain. The Rev. E. K. Woodcock, a graduate of Bangor Seminary, who preached for us during the time of the Union Meetings, has been with us, and has received an invitation to supply. We have not yet got his decision.

BROOKLYN AND BEACH MEADOWS.—Mr. H. Peckover, who has recently united with the Congregational Church at Pleasant River, has, we understand, accepted an invitation to supply the pulpits of the above churches for three months.

MISSIONARY MEETINGS: WESTERN DISTRICT.—Brother Gray reports the following meetings :—

Monday, Dec. 6th, Listowel. Two of the three who formed the deputation to this place were met at the Railway Station by Bro. Clinic, who conducted them

to the pastor's house. After receiving refreshment, and looking over the plans and specifications of a new church our Listowel friends contemplate building next spring, we repaired to the church. There was but a small congregation; but there was a good meeting. Collections and subscriptions, \$40.00.

Tuesday, Mr. Andrew Climie drove us, through a very heavy rain, to Wroxeater, and thence to Turnbury, where we were introduced to a number of young people brought to the Saviour last summer through the instrumentality of Messrs. Allchin and Robertson, two of our young men preparing for the Christian ministry. The writer was asked to take up a subscription. I found the young converts very ready to help the Missionary Society. Brethren Rose and Kidson were with us at this place. We had a good congregation; the collection was small, but subscriptions are to follow.

Wednesday, sleighing. Squire Gemmill drove us to Mr. Giles, where we dined. We met Mr. Rogerson at Mr. Scarff's, and received from him an account of his labours, with those of others, at Moorfield and Parker, where, recently, over an hundred souls are believed to have been brought to a saving knowledge of Christ. The meeting at the Second Howick Church was well attended. Bro. Rogerson addressed the meeting in the place of Rev. Mr. Rose, who had to return home to attend a funeral. The amount received was about fifteen dollars.

Thursday. The Rev. M. S. Gray, who has charge of this mission, left in the morning to meet a number of workmen who were preparing the timber for a new shed, 60 x 18 ft., to be completed in the spring, at the First Howick Church. Mr. Clark, Jr., brought the Rev. Mr. Allworth over later in the day. The missionary meeting was all that could be desired; full house, speeches full of missionary information, and a nice sum promised.

Friday. Bro. Allworth, who was obliged to return home, left the Clifford meeting with Mr. Gray, who gave the pith of what had been said through the week. There was but a small congregation, but nine dollars were subscribed.

M. S. G.

MISSIONARY MEETINGS: MIDDLE DISTRICT, STOUFFVILLE. The meeting here was much above average, both in attendance and in interest. The Pastor occupied the chair. Neither of the members of the Deputation was present, Mr. Silcox being engaged in special services at Vespra, and Mr. Smith having begged off, after the Markham meeting, to attend a Sabbath School Convention in Burford. Mr. Dickson and Mr. Wood, of Toronto, however supplied their lack of service. Mr. Wood reported verbally on the work of the Society, showing 14 new Congregational churches organized in about eighteen months, and a very large increase in the membership by conversions during the year, and urged the people present to larger liberality, asking each to add one quarter to his previous subscriptions. Mr. Dickson followed with an excellent address on Missionary work generally.

Notwithstanding that this church has contributed so largely to local objects, in the erection of their new house of worship, the collections and subscriptions exceed those of last year by \$14.

Mr. Dickson returning to Toronto, Mr. Day and the writer proceeded next morning to Manilla. The weather and the roads were most unpropitious, and the attendance and collection were consequently small, but a vigorous effort will be made to come up to last year. This church is again happily united, but as yet, has no pastor.

PINE GROVE meeting, the next Tuesday evening was almost a failure, for similar reasons. Rain and mud, of an extra quality and depth, rendered it almost impossible for any one to get there on foot, but the meeting was held, and those who were there were interested. Again two out of three of the deputation were absent, in one case we fear without any sufficient reason. Mr. Wood, was therefore the only speaker besides the pastor. The collectors have not yet completed their work, but we have reason to think the amount will not be behind that of last year. Financially the church here is, we learn, on a better footing than ever before.

J. W.

BOLTON.—Here Brethren Wood and Smith, on Wednesday, 19th ult., met

with a kind reception from the members of the Church, and after tea at the hospitable home of Deacon Warbrick, assembled with the people of the Church. The weak and suffering pastor, Rev. Joseph Wheeler, unable yet to bear the strain of preaching, managed to walk to the meeting, and by his very presence gave an interest to it that nothing else could have done in his absence. The addresses were plain and practical, hortatory and explanatory. About \$17 were taken up at the meeting. The veteran pastor was so stirred up that he announced himself for a sermon on the Sabbath following, though he has been unable to preach since spring. With a student for the summer, and supplies as often as possible in the meantime, the cause at Bolton need have no fear of going down.

ALTON.—The missionary meeting was held in the Church on Thursday evening, 20th January. The deputation consisted of but two, Revs. John Wood and W. W. Smith. The pastor, Rev. H. J. Colwell, also rendered efficient service, and took the general oversight of the meeting. The attendance was fair, and the meeting good. A choir of young people were rather late in getting together, but made up for it by some very pleasing and excellent pieces. The fewness of speakers was also made up for as much as possible by one speaking twice—once by way of report and information, and once to stir up and animate the Church; and the other by a speech in which little note was made of passing time, full of good advice and practical points.

The subscription lists promise well. An effort is made in nearly every place to add one-fourth to former amounts. The new parsonage is finished and occupied at Alton; and of the Church, the basement walls are up. It is to be finished next summer. The brethren hope their enterprise may meet with sympathy and encouragement from their brethren around.

NORTH ERIN.—Missionary meeting on Friday evening, 21st January. Same speakers as at Alton. The attendance

good, for the place, and the spirit of the meeting good for any place. Several expressed themselves at the close as highly delighted with the meeting. An evidence, if any were needed, that the best missionary meeting is where an endeavour is made to settle in Christian truth, and stir up in Christian effort; conscious all the time of the presence of the Master himself "in the midst." The contributions, small in amount as they necessarily were, were equal to last year, and a few cents over, and the "one-fourth" was still expected from several friends who had not yet been called upon. Several removals of families have for the moment weakened the membership; while there are numbers of young people waiting, as it were, a little pressure to come into the Kingdom, and come into the Church. They are longing at North Erin for special services. A much-needed horse-shed has been erected during the year; and they hope bye and bye to add a portico to the door of the Church.

FOREST.—A number of the young people of Zion Congregational Church, Warwick, had a pleasant "surprise" at the residence of their pastor, the Rev. Robert Hay, of Forest, on Thursday evening, January 6th.

After partaking of a sumptuous repast provided by the young ladies of the congregation, the company was called to order by Mr. John Thomas, who stated they had come to show their regard for their pastor, his lady, and his assistant, Mr. Burgess.

He then called on Mr. J. T. Smith who read a very complimentary address, expressing their esteem for them, after which Miss Eccles on behalf of the young people presented Mr. Hay with a very valuable fur overcoat purchased for him in Montreal, Mrs. Hay with an elegant workbox and beautiful papier-mache portfolio, and Mr. Burgess with a splendid fur cap and muffler.

Mr. Hay and Mr. Burgess replied in suitable terms. After singing and prayer the company broke up, much pleased with the kindly and Christian manner with which they had been treated by Mr. and Mrs. Hay, and Mr. Burgess.—*Forest Express.*

QUEBEC.—Our dear brother, the Rev. H. D. Powis, thus writes, January 10th :  
 DEAR SIR.—To human eyes there is little in this old city to encourage Christians as to the work of the Lord. It is largely given to superstition, and the number of Protestants has been lessening ever year. There is not a church of Christ, with perhaps one exception, that numbers as many adherents as it did twenty years ago. There is a constant movement westward, and few, or none, come hither, so that the church buildings, for the most part, need contracting rather than enlargement; yet, we are gratefully able to record that there has been a deepening interest in divine things during the past year. The week of prayer, at its beginning, was followed by continued nightly meetings for three months; and although there were few reported cases of conversion to God, yet many beginnings of spiritual life have since been dated from that time. In the autumn, three earnest and zealous young men, secretaries of Young Mens' Christian Associations in Montreal and the West, aided by several city ministers, began a series of Evangelistic meetings which aroused much attention and resulted in blessing to many souls. During the whole of the past year, the church in Palace Street has been in a good state, the congregations, never very large, have been larger and very devout, both on Sundays and week evenings. Some valuable additions

have been made to our staff of deacons; our financial matters have been very satisfactory and encouraging, and the church is united and peaceful. During the year we have helped the Missionary Society, and a much valued visit of our brother, Mr. Duff, of Sherbrooke, resulted in subscriptions of \$102 to the College. Better than all, many souls have been brought to the Saviour; at the close of the year, four were added to the church and, on the first Sunday of the present year, sixteen united in church fellowship on confession of their faith in the Lord Jesus Christ. It was a memorable and deeply affecting time and will be long and gratefully remembered by all who were present. The Sunday-school is in a satisfactory state, and I believe that nearly all in my Bible class, and very many of the children have given evidence of their love to the Saviour. The week of prayer just closed has been a time of much interest; and the churches have resolved to hold a weekly united meeting in each of our churches in turn for Gospel addresses and prayers. We hope for good results.

I ask the readers of the excellent INDEPENDENT to remember in their prayers, this unique and somewhat discouraging, though most important, field of labour.

I am,

My Dear Mr. Wood,  
 Yours ever,  
 HENRY D. POWIS.

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## Official.

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CONGREGATIONAL COLLEGE OF B. N. A.—VACATION WORK OF STUDENTS.—It is convenient, when practicable, to have applications early in hand for those students who are entitled to spend the summer vacation in preaching and otherwise labouring in vacant fields, or those requiring to be entered upon. I shall be glad to receive such applications in Feb-

ruary, or as early in March as may be. Let me say, however, that our friends applying must not expect an immediate decision. If they hear from us early in April we hope they will be content. Address me, 249 Mountain St., Montreal.

HENRY WILKES,  
 Principal.

Montreal, Jan. 19th, 1876.

## CONG. PROVIDENT FUND.

Montreal, 25th January, 1876.

Received since last acknowledgment :—

Collection at Praise meeting of Sabbath-School, St. John N. B.....	\$6 00
Zion Church, Toronto, Ben- evolent Fund.....	25 00
Lanark Village.....	11 00
And for Retired Pastor's Fund :—	
Hamilton Church.....	13 59
Zion Church, Toronto, Ben- evolent Fund.....	25 00
J. C. BARTON, <i>Treasurer C. P. F.</i>	

LABRADOR MISSION.—Mrs. Wilkes, 249 Mountain Street, Montreal, acknowledges receipt since last notice of the following amounts :—

Bond St. Toronto S. School.....	\$8 68
Frome, per J. B. Silcox.....	6 00
Zion Ch. S. School, Montreal....	20 00

Individuals, schools, &c., sending contributions are entitled, for every ten dollars contributed at one time, to an ornamental certificate fitted for framing, in which such name as may be desired will be inserted. Applications for these to be sent to the above address, and they will be forwarded by post.

## Home and School.

### THE CHRISTIAN LIFE.

#### THE JOY OF INCOMPLETENESS.

If all our lives were one broad glare  
Of sunlight, clear, unclouded ;  
If all our path were smooth and fair,  
By no soft gloom enshrouded :  
If all life's flowers were fully blown  
Without the sweet unfolding,  
And happiness were rudely thrown  
On hands too weak for holding—  
Should we not miss the twilight hours,  
The gentle haze and sadness ?  
Should we not long for storms and showers,  
To break the constant gladness ?

If none were sick and none were sad,  
What service could we render ?  
I think if we were always glad,  
We scarcely could be tender ;  
Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss indeed  
Its sweetest consolation ;  
If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die, and hope depart—  
Life would be disenchanting.

And yet in heaven is no more night,  
In heaven is no more sorrow !  
Such unimagined new delight  
Fresh grace from pain will borrow,

As the poor seed that underground  
Seeks its true life above it,  
Not knowing what will there be found  
When sunbeams kiss and love it—  
So we in darkness upward grow,  
And look and long for heaven,  
But cannot picture it below.  
Till more of light be given.

—*Sunday Magazine.*

### BOY LOST.

He was bright-eyed, dark-haired, tanned by the sun and wind, lithe and active of limb. His shoes were brown and run over at the heel, his knees nearly ran through his trousers, his elbows almost out of his sleeves, his collar soiled, and his butterfly bow put on upside down, his hat might have been under his arm, or crowded into his pocket. He may have been on his way into the woods for a woodchuck or a weasel, or down to the pond after bullfrogs, or up on the hills to see if his trap had caught a grey squirrel. He could easily be recognised by his hearty way of answering if you



asked him to do an errand; by the fun which boiled over in every movement, the loving glances of his clear eyes, the bear-like hugs he could give, and the general happy topsy-turviness of his whole body.

When last seen at home, he came rushing up-stairs, tracking mud on every step, calling, "Mother, mother!" at the top of his voice. Passing the cradle, he stooped down to give his sleeping baby-brother a kiss which sounded like the report of a small pistol, and kicked the rocker with that unfortunate foot which always seemed too large for the place it had to occupy.

Into his older sister's lap he flung a handful of early chestnuts out of a pocket in which he had some peanut candy. Close to mother's chair he came, putting his muddy shoes on her dress, his stained and sticky hand around her neck, encircled by the dainty lace and knot of ribbon, and, with a kiss from his ruddy but somewhat begrimed lips, asked if he might go to play with Harry Brown for a while.

Now that her boy is gone, "mother" wishes she had not impatiently said, "Yes, yes, go on, and don't let us see you again till supper time." She would like to take those loving hands very tenderly in her own and tell her darling, her pride, first how dear he was to her, and then counsel him to neatness and gentleness.

His sister would gladly take back the cross "Oh you horrid boy!" and would like, ah so much, to thank him for giving her his store of hardly-gathered nuts. She remembers how he went hither and yon, to carry this note to her schoolmate, and to match her worsted away down town. Even nurse forgets about the rude awakening of baby, and remembers how, when the little one could be amused no other way, the brown, curly head was patiently laid on her lap to be pulled and scratched by the tiny fingers. No one sacrificed more faithfully and willingly at baby's shrine than did this same heedless, impetuous boy who is lost.

A tall young man occupies his room. In place of the rude pictures cut from

the newspaper and the magazine, are portraits of theatrical novelties and famous races. There is no disorder to prove, but there is a strong odour of tobacco. There are elegant meerschauams, quaint cigar-cases, and all the paraphernalia of a luxurious smoker. It is not surprising that a flask or two, and a handsome liquor case, are there too. He comes to the table in faultless attire. From his carefully brushed hair to the polished boots there is nothing awry or amiss. He finds the seasoning of the soup not quite to his taste, and wonders that the meals can't be good as he gets at the Everetts'. He criticises the style of his sister's coiffure and her dress, and hopes she won't go out of an evening again with Will Evans, who is a "spoony, pious chap," and is off with glossy beaver and snug-fitting gloves, vouchsafing to his mother's question, "Where are you going?" no more definite reply than "Out for a while." Quietly enough he comes in, but there are anxiety-quickenened ears, which catch the sound of the latch-key, carefully though it is turned.

Though her heart cries out for him, she has no hope of seeing her lost boy again, but she bids the town crier to ring loud, and shout lustily, that his "Boy lost! boy lost!" may startle every other mother to hold the childish arms in close embrace, till they grow sturdy and strong, and to keep the pure lips pressed to hers, till the eyes, grown still clearer and brighter with years, look no longer up to hers, but down.—*Christian Weekly.*

#### INTERNATIONAL SUNDAY SCHOOL LESSONS.

FIRST QUARTER, 1876.

1. Jan. 2. Saul rejected.....1 Sam. 15, 10-23.
2. Jan. 9. David Anointed King..1 Sam. 16, 1-13.
3. Jan. 16—David and Goliath... 1 Sam. 17, 38-51.
4. Jan. 23—David in the Palace.... Sam. 18, 1-16.
5. Jan. 30 —David and Jonathan..1 Sam. 20, 35-42.
6. Feb. 6—David sparingSaul....1 Sam. 24, 1-16.
7. Feb. 13—Saul and his Sons slain..1 Sam. 31, 1-6.
8. Feb. 20—David established King..2 Sam. 5, 17-25.
9. Feb. 27—The Ark brought to Zion..2 Sam. 6, 1-15.
10. March 5. —God's Covenant with David..2 Sam. 7, 18-29.
11. March 12—Absalom's Rebellion..2 Sam. 15, 1-14.
12. March 19—Absalom's death....2 Sam. 18, 24-33.
13. March 26—Review; or, a lesson selected by the school.