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OPEN-AIR PREACHING.

I was much interested in reading the editorial, "Doing vs. Complaining," in the last number of the *Canadian Independent*. I can heartily endorse its stricture on the remarks of the influential layman, and the writer, who "could not dispute his ground."

Upon careful examination, it is generally found that those who complain most, do a "pitifully small" portion of the work, and offer "a poor investment," to the Missionary Committee in order to strengthen their hands in carrying on the work of the Lord.

I have not been long in this country, but so far I have been able to observe, the Congregational Church will compare favourably with other churches, when its strength is taken into account. The Lord bless all the churches in the work of winning souls to Jesus!

The question is asked, "Why do you not push out and 'possess the land,' as the Presbyterians, and the Methodists are doing?"

There is a great field before us, and many are perishing for lack of "the knowledge of the truth as it is in Jesus." There are many ways in which we ought to push out, and "possess the land," and it may not be out of place to look at *one way* in which it may be accomplished—viz., by OPEN-AIR PREACHING. For various reasons I think it important to invite attention to the above-subject at this season of the year.

As a number of good people depreciate out-door preaching, it may be necessary to ask what the teaching of God's word is on the subject. Has open-air preaching been sanctioned or practised by the Master himself? Can we point to any examples in Scripture of those who were called to preach the Gospel, doing so in the open-air; those who have the slightest acquaintance with the word of God, understand that in the Old Testament, as well as in the New, open-air preaching is both enjoined and exemplified?

Our Divine Master preached on a mountain side, "and seeing the multitudes He went up into a mountain, and He opened his mouth and taught them." He preached by the sea-shore, in boats, and on the streets of Capernaum. Did He not preach in the Temple and in the Synagogues of the Jews? Yes, but, less is recorded of his sermons on those occasions, than of his open-air sermons. Is the servant greater than his Lord? If the Master preached in the open-air, so ought the servant; nothing should be degrading to him, which the master established by His own example. We ought to get all we can into the churches, and go into the streets and lanes of the cities, and into the highways and hedges, and preach Christ to them there. The great Apostle to the Gentiles was celebrated as an open-air preacher; the first Gentile convert to Christianity in Europe was under his preaching "by a river side." We find him on Mars Hill, almost in the centre of the City of Athens, where he condemned the idolatries of the city, and urged the people to seek and serve Jehovah as the only living and true God.

Under the old dispensation we have a striking account of the *ancient mode of preaching*. In the eighth chapter of Nehemiah, we read how Ezra "standing in the streets on a pulpit of wood which they had made for the purpose, read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Good old Mathew Henry remarks on this passage, "Sacrifices were to be offered only at the door of the Temple, but praying and praising, and preaching, were and are sacrifices of religion as acceptably performed in one place as in another." Are we ambassadors for Christ? then our commission is, "Go ye into all the world, and preach the Gospel to every creature:" wherever there is an unsaved sinner, it is our duty to go, and make known the glad tidings of salvation. In the parable of the great supper, the Lord Jesus Christ enjoins open-air preaching by a *direct command*, "Go out quickly into the streets and lanes of the city, go out into the highways and hedges, and compel them to come in that my house may be filled." And again we read, "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words."

At the time of the great persecution in Jerusalem, "the disciples went *everywhere* preaching the word." We need more of the spirit of the early disciples of Christ, who braved every danger and were ready to lay down their lives for the sake of Jesus, and the salvation of souls. God has greatly owned the faithful preaching of the Gospel, in the streets, lanes, highways and hedges. We have evidence to this effect, in the history of the Church, in every age. Who has not either read or heard of its success in modern times? George Whitfield was abundant in labours in the open-air. In Great Britain and Ireland, as well as in America, he preached to thousands of earnest listeners. In Scotland, he addressed as many as 30,000 people, and multitudes were awakened and brought to the Saviour through his instrumentality. He had to suffer persecution, as those will have to do more or less, who thus take up the cross. Some went so far as to say that "*the wark at Cambuslang was a wark o' the devil*." The Erskines and their adherents appointed a *public fast*, to humble themselves, among other things, for his being received in Scotland, and for the *delusion*, as they termed it, at Cambuslang, and other places, and all that, as he has testified himself, because he would not consent to preach *only* for them. Whitfield, in writing to a friend in regard to his first visit to Edinburgh, said, "I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress a great part of the day. Every morning I have a constant *levee of wounded souls*. I have a lecture in the *fields*, attended not only by the *common people*, but persons of *great rank*."

Wesley, Fletcher and the Haldanes were greatly blessed in the open-air. Dr. Macdonald, "the apostle of the Highlands," preached to many thousands of people, sometimes ten and fifteen thousand people gathered to hear the Gospel at his lips, and there are, not a few still alive, who can testify that it was under his preaching they were brought to Christ.

Last year Mr. Moody and others preached in Glasgow and Aberdeen, to from 20,000 to 30,000 people. Intelligence of those meetings, and the success attending them, has been conveyed from time to time in the columns of the *Canadian Independent*.

It is frequently urged that there is no necessity now, for open-air preaching, as there are plenty of churches and chapels. Let us thank God that it is so, but do all the people attend church, and read their Bibles?

If the people will not go to hear the word preached, are we to let them perish? Surely not; we have a solemn duty to discharge, something to give the people that will benefit them through time and eternity. Are the masses of ungodly, unconverted people being brought to the Saviour? Are the people flocking to Christ, as doves to their windows? We do thank God for the measure of success that has attended the preaching of the gospel during these precious days of blessing, we have enjoyed, but alas! alas! thousands are perishing, going down to an un-

done eternity. Are we to fold our arms, and refuse to lift up the earnest warning cry, and point the lost to the only refuge for sinners ?

The church should take up this work in real earnest. We cannot close our eyes to the fact, that some have attempted such service who are not qualified for it, and often bring reproach upon the cause, but this is one of the reasons why the ministers of the gospel should lead in the movement, and encourage their people to do the same.

A successful open-air preacher must have qualifications specially fitting him for that work, must be deeply imbued with the Spirit of Christ, and have a burning desire for the salvation of souls.

He must be willing to be considered a fool in the estimation of the world, and of many religious people. Nothing will be so blessed as the simple preaching of the gospel. If the heart is filled with the love of Christ, the mind carefully stored with the Word of God, and the preacher ever eager to take advantage of every little incident, for the furtherance of the great end which he should have in view, (viz.—the glory of God in the salvation of souls,) he will have little difficulty in securing success.

All controversy should be carefully avoided, as it seldom leads to good results. We have seen thousands of people, who never attended any place of worship, listening attentively to an address given on the street, and have known of many, who were arrested and brought to Christ in connection with open-air preaching, who afterwards became active members of various evangelical denominations.

The Rev. Newman Hall, in speaking on the subject some years ago, at a meeting of the Congregational Union, in England, said, "as the people sought are not yet worshippers, prayer is generally unsuitable, except perhaps a very brief petition at the close. The singing of a few verses will attract a number of persons, whose presence will aid in attracting others. The address if earnest, pointed, instructive, and brief, will invariably be listened to with attention and respect. During the months of summer our streets, lanes and fields provide us with places of assembly more cheerful, better ventilated, better lighted, and rent free ; while the people enjoying the fresh air, are glad to be at the same time instructed. The style of many speakers would be much improved by open-air speaking, and many who would never hear the gospel in any other way may hear it, and thus be saved. Many instances might be given of conversion to God, of persons who have become most useful in the church, and in the world ; whose first impressions were received at open-air services."

Complaints are often made as to the small attendance at some of our churches on Sabbath evenings, but if we combine out-door work, with in-door meetings, we should find the latter considerably augmented by the former.

Open-air preaching, when followed up by in-door services, is attended with more satisfactory results, than when carried on separately. Why should we not have open-air preaching in summer in connection with all our churches, and not only so, but in every city and village in Canada ? I trust many who have hitherto given little or no attention to the subject, may be led to do so, and that they may have abundant success in this department of Christian work. If Christianity is to conquer the world, it must invade it and take it by storm.

Richard Knill was wont to say, that were there but one unconverted soul left in the world, and he a resident in the wilds of Siberia, and were it so ordained of God that that man could not be converted but by the millions of Christians then living on the earth all going to him, one by one, to plead with him, it would be worth while for the church to send all her members in succession to strive with that soul, so that thereby it might be turned to God. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*."

R. M.

THE FIRST COLONIAL MISSIONARY.

The church, of which the Rev. Richard Fritz was pastor, had been succeeded in London by the church organized by the Rev. Robert Browne, and this, in its turn, had been succeeded by the church organized, in 1692, by the Rev. John Greenwood, who was out of prison on bail. Francis Johnston became the pastor-elect of this church, but the members were soon scattered or imprisoned, and Johnston ministered to as many as possible in jail. The father of Mr. Johnston, who was Mayor of Richmond, in Yorkshire, petitioned the Lord Treasurer of England in behalf of his sons, Francis and George, whom he had educated at Cambridge, at considerable expense, and who were kept close prisoners, the one in the Clink and the other in the Fleet Street Prison; but his petition was unsuccessful.

The Independents in the London prisons united, with their brother exiles in Holland, in a petition to the Lords of Her Majesty's Privy Council, for permission to establish themselves in the Colonies. In this petition (see Waddington's "Hidden Church,") they pray:—

"And also, whereas means are now offered for our being in a foreign and far country, which lieth to the west from hence in the Province of Canada, where, by the Providence of the Almighty, and Her Majesty's most gracious favour, we may not only worship God, as we are in conscience persuaded by His Word, but also do unto Her Majesty and our country great good service."

This petition did not meet with favour, and was not answered by the Privy Councillors; but the petition of Mr. Johnston's father having been strongly recommended by influential persons, favour was shown, this favour consisting in the banishment of Francis Johnston and four of his companions to Newfoundland, in Her Majesty's then Province of Canada, instead of being put to death as were Penry, Barrowe, and Greenwood. St. John's was then a fishing station, and a number of persons were there living; and to that settlement were Johnston and his companions sent. The Church of England having already been established by law in the place, and a chaplain being on the ground, Mr. Johnston was unable to exercise his ministry publicly in promulgation of the Gospel. He met, however, with the brethren who accompanied him from London, and some others who gathered round him while he expounded to them the word of life. And thus, in St. John's, Newfoundland, the pastor of the London Independent Church, exercised his ministry, having around him four of the brethren, with others, quietly gathered at St. John's. The authorities, or those who exercised control upon the island, checked any attempt to preach publicly to the people; but Johnston used his opportunities as far as circumstances would permit in showing men the way of salvation.

The influence of Johnston's father again saved him, and in a short time he obtained permission to leave the island; and soon after he was in Amsterdam, in Holland, where he ministered to the Independent Church established by the English exiles, part of whom had been connected with the church in London of which he had been the pastor.

Doubtless, Mr. Johnson may have mourned over the loss of time during the brief period of his exile in Newfoundland; but the higher power by which men's lives are regulated, may have had a work even there for accomplishment by his instrumentality. And having performed his work in the name of his Master, that work could not fail of results for his Master's glory.

No person knows the full results of the teachings of Mr. Johnston in the brief period of his exile. Was there seed sown at the time which resulted in fruit two hundred years later? Was there any connection between the seed-sowing there and the gathering of the materials for a Congregational Church in Newfoundland in the latter part of the eighteenth century? Who can tell? Perhaps, as Dr. Waddington says of the cause in London, "a slender stem" may have remained "in which there was vitality no power on earth could destroy," although "the

rays of light by which to trace existence" may have been so extremely faint as not to be observed by a human eye.

Thus was Francis Johnston, apparently, the first "Independent" missionary in British America; not of his own choice it is true, and only a sojourner for a brief period of time.

SELF-GOVERNING CHURCHES.

From the Christian Union.

We suppose that church governments are divinely ordained in the same sense in which clothing is divinely ordained. God has made men so that they need clothes, and has given them the capacity to invent and make such clothes as suit their wants. So, he has so constituted their religious nature that it needs social combination for its best development and use; and he has left men to combine in churches under such forms of organization as best meet their needs.

This paper is in no sense an organ of the Congregational denomination. But we are impressed with some advantages in the Congregational form of church government which have especial importance in times like our own. We speak of that system which, in its substance, belongs not only to the churches which name themselves Congregational, but to the Baptists of all shades, to the great body of Christians in the west who call themselves Disciples, to the Unitarians, the Universalists, and perhaps to some other sects. The essence of this system is that the local church administers its own affairs, and acknowledges no human authority outside of its own bounds. It may ask advice of other churches; it may unite with them, for practical convenience, in many administrative acts; but it holds itself always free to follow its own best judgment, and calls no man or body of men its master.

This system, like every other, has its advantages and its defects. But it has one merit which in times like these is almost inestimable—we mean its flexibility. Under those systems which subordinate the local church to a series of authorities culminating in a national council or synod, there may come to be a wide disparity between the sentiment of the local church and the practice to which it is bound. This very difficulty is coming up everywhere in all the highly organized churches, and is making endless trouble. Here, for example, is an Episcopal church whose pastor and people thoroughly disbelieve in the doctrine of baptismal regeneration which the Prayer-Book seems to countenance. But they are absolutely bound to the use of the objectionable phrases until one of the triennial councils of the general church shall legislate in their favour. Here, again, is a church of the same denomination in which the people desire a very elaborate ritual. But they are restricted by the will of the church at large—that is, by the will of a majority of its three thousand congregations, which do not like an elaborate ritual, and will not allow it in their sister congregations. Take an example from the Presbyterians. David Swing is preaching to the delight and edification of his congregation, when he is challenged and forced to go before the representatives of thirty or forty other congregations to prove his due conformity to certain standards of doctrine. This court being satisfied, he is again summoned to a higher tribunal, and a prospect opens of almost endless litigation; all this while his own people, whom alone his preaching practically concerns, are perfectly satisfied with it. Sooner than encounter such endless interference, pastor and people drop their ecclesiastical connections with other churches and agree to manage their own affairs as one household.

These difficulties are inevitable in every highly organized church system. By the very nature of such a system, each congregation is mutually responsible to all the rest in certain great particulars of doctrine, worship, and administration. This state of things may do very well in a time of quiescence and general agree-

ment among men. But in times when thought is intensely active in all directions, and in consequence men differ widely from each other; when many are fed by what is new while others live best by the old—these bonds of rigid government are very disadvantageous. They cannot hold men in real agreement; and an artificial union overlying essential differences is the fruitful mother of insincerities and dissensions.

From these troubles the best practical escape seems to be found by letting every company of Christians who agree as to matters of faith and practice carry out their common ideas, unfettered by the consciences of other men. That is the Congregational system. That, at least, is its theory; in practice, it may become, and oftentimes become, as arbitrary and despotic as any other system. But in a Congregational church—we use the word in its broad sense and not denominationally—there is always this idea, that it has the ultimate right to do as it thinks best, and not as other churches think best. Does a church want to alter its order of services, to make worship more prominent, to introduce responsive readings or other liturgical forms? It is perfectly free to do so, asking permission of no Synod or Convention. Does it want to widen its terms of membership, so as to welcome all who seek the Christian life, whatever their special beliefs? It can do so at its own will, and no man can call it to account. Does its old creed no longer represent the living belief of its members? It can alter or simplify just as far as the general sentiment desires. If there be any change that will make its work more fruitful, its worship more devout, the life of its members more Christ-like, the church stands in the largest liberty so to change.

It is this very element of change that makes the Congregational system distasteful to men who are opposed to all novelties. There are a great many good people who want nothing to alter in religious belief or practice—nothing, that is, except that all the rest of the world should change to their way of thinking: We shall not argue the question whether absolute immobility is the ideal state of the church. It is enough to point out that the Congregational system does not in itself produce changes; it simply accommodates itself to them when they come. The Congregational churches of New England were, during a long period, as absolutely immovable as any hierarchy ever was. They stood fast in their Calvinistic theology and in an almost uniform method of worship and church administration. That was when the general influence of the time made men conservative, and the churches were as the men within them were. So, too, the Baptist churches have been, and to a great extent still are, extremely conservative. They have changed little, because their members did not wish for a change.

As the self-governing system does not develop change, but only adapts itself to change when it comes, so, on the other hand, the complexly organized churches are powerless to prevent change in their members, powerful only to deny a natural and healthful method of change. Look at the Church of England. Under the same formularies there have been developed schools of belief so radically opposed to one another that their existence in the same organization is unnatural and mischievous. The extreme High Churchman and extreme Low Churchman represent almost the whole distance between Catholic and Protestant. Pusey is a bitter offence to the Evangelicals; the Athanasian Creed is the abhorrence of Stanley; Colenso is the scandal of High and Low Churchmen alike. The quarrels within the church are bitterer than any differences between the Nonconformist sects. The use of solemn professions of belief by men who at heart revolt from them is a worse reproach to Christianity than even the quarrels of Christians. And all this is the natural outcome of a system of religious authority maintained in an age whose spirit is that of religious liberty and diversity.

The Congregational system is like the bark of a tree, or the skin of man; it changes with the wearer. But the authoritative systems are like a cast-iron jacket on a growing man. They cannot mould, but they imprison and chafe.

We have not the least expectation of winning our Episcopal and Methodist and Presbyterian brethren to abandon their various church systems. Each of these

has some admirable features of its own, and each is suited to some kinds of work which no other could accomplish so well. Our concern is rather to urge on those who already adhere to Congregational practice its immense possibilities for good. Freedom is worth nothing unless it be rightly used—then it is worth everything. It is the privilege of free churches, and therefore it is their duty, to gather the first-fruits of all human progress. Whatever of new and good is developed in religious thought, in philanthropic effort, in all that relates to the worship of God and the service of man, that should be laid hold of and assimilated in its life by every church that stands with its hands untied. And we cannot forbear to point out to such ministers and congregations as feel themselves burdened and hindered in their work by ecclesiastical restraints, how complete a relief may lie, not in any formal union with the Congregational denomination, but in taking ground as a self-governing church, in friendship with all and subjection to none. The world at large does not yet comprehend how easily and satisfactory a company of Christian people can manage its own affairs.

A SERMON BY MR. MOODY.

SAVED OR LOST.

LUKE xix. 10.—“For the Son of Man is come to seek and to save that which was lost.”

I want to call your attention to the same text that we had last night. I had really only just commenced with the text when it was time to close. Now before I begin, I want to ask a question of every man and woman in this room; and I should like every one just to take the question home with him—“Am I saved, or am I lost?” It must be one thing or the other. There is no neutrality about the matter. A man cannot be saved and lost at the same time; it is thoroughly impossible. Every man and woman in this audience must either be saved or lost, if the Bible be true; and if I thought it was not true, I should not be here preaching, and I would not advise you people to come if you think the Bible is not true; but if the Bible is true, every man and every woman in this room must either be in the ark or out of it, either saved or lost.

Last night, a man yonder told me that he was anxious to be saved, but Christ had never sought for him. I said, “What are you waiting for?” “Why,” said he, “I am waiting for Christ to call me; as soon as He calls me I am coming.” Now, I do not believe there is a man in London that the Spirit of God has not striven with at some period of his life. I do not believe there is a person in this audience but that has been called; I do not believe that there is a person in this audience but that the Son of God has sought for and is seeking for.

HOW THE SAVIOUR SEEKS.

Now, for a minute or two, let us look and see how He seeks. There are different ways in which the Son of Man seeks. He very often seeks through some faithful minister. Many of you have sat under faithful ministers; you have heard heart-searching sermons, and the truth has gone down deep into your hearts; you have been many a time touched, and tears have come down your cheeks, and you have felt “almost persuaded to be a Christian.” That is the Son of God seeking for your soul through that minister. You have heard a sermon sometimes that has roused you, so that you could not forget it, and for days you have been under deep conviction. That is the way the Son of God seeks. Some of you have had a tract put into your hand, with a startling title, perhaps, “Eternity! where will you spend it?” and the arrow has gone home. You may have been troubled, and may have pulled out that arrow and tried to forget it. That is the Son of God seeking for your soul through that tract. Perhaps some of you have had a faithful Sabbath-school teacher who

has wept over your soul in your earlier days, who has prayed for you and plead with you to become Christians. That is the Son of God seeking for your soul through that faithful Sabbath-school teacher. Many of you have had godly, praying mothers, that have prayed all night for your soul. It is through the prayers of such a mother that the Son of God is seeking you. Many of you, perhaps, have been laid away upon a bed of sickness, and have had time to meditate in the silent watches of the night: the Spirit of God has come into your chamber, has come to your bedside, and you have been troubled about eternity and about the grave, and where you would spend eternity, and how it would be beyond the grave. That is the Son of God seeking for your soul. Some of you have lost friends. I doubt whether there is a man or woman in this audience who has not lost some loved one; it may be a praying mother, it may be a loved father, it may be a dear child; and when death came and took that one from you, you were greatly troubled. You might have taken that friend by the hand, and, as he or she was dying, you might have said, "I will meet you in heaven." The Spirit of God strove in you for weeks and months, and yet the Spirit left you because you strove against and resisted the workings of the Holy Ghost. My friends, that is the way the Son of Man seeks. Can you rise in this hall to-night and say that the Son of God never sought for you? Is there a person in this hall that can rise and say, "I have lived twenty, thirty, forty, fifty years, and the Son of Man never sought for my soul?" I do not believe that man or woman lives in all London.

PRAYING FOR LONDON.

My friend, He has been calling for you from your earliest childhood, and He has put it into the hearts of God's own people just to call you together in this hall. This hall has been opened at great expense, and prayer is going up all over the Christian world for London. Perhaps there never has been a time in the history of your life when so many were praying for you as at the present time. That is the Son of God seeking for your soul through the prayers of the Church, through the prayers of ministers, through the prayers of saints, not only in London, but throughout the world. I have received news to-day in a dispatch sent across from America that all the Churches nearly, in America, are praying for London. What does it mean? God has laid it upon the heart of the Church throughout the world to pray for London. It must be that God has something good in store for London; the Son of Man is coming to London to seek and to save that which was lost, and I pray that the Good Shepherd may enter this hall to-night and may come to many a heart, and that you may hear the still small voice: "Behold, I stand at the door and knock; if any man will hear My voice and open the door, I will come in unto him and will sup with him, and he with Me." O friends, open the door to-night, and let the heavenly visitor in. Don't turn Him away any longer. Don't say with Felix, "Go Thy way this time, and when I have a convenient season I will call for Thee." Make a convenient season; make this the night of your salvation. Receive the gift of God to-night, and open the door of your heart, and say, "Welcome, thrice welcome into this heart of mine," and He will come. You invite Him, and see how quickly He will come. My friend, He is come. "The grace of God hath appeared, bringing salvation unto all men." Oh, that the loss of a soul may wake us up to-night, that we may know what it means! I believe the world is asleep—and the Church too. I do not believe there would be a dry eye in this audience if we could for five minutes get a glimpse of a lost soul. We mourn with men who have lost health; we pity them, we sympathize with them, and we say, "It is very sad." We mourn with men who have lost wealth, and we think it very sad. But what is health, what is wealth, compared with the soul?

A TOUCHING CHICAGO STORY.

I was in an eye infirmary at Chicago, on the Sabbath before the great fire. A mother brought her little baby to the doctor—a child only a few months old—and

she wanted the doctor to look at the child's eyes. He did so, and he said to the mother, "Your child is blind; it will never see again; you have neglected it; if you had brought it here three days ago I could have saved the sight." The moment the doctor said that, the mother pressed the little child to her bosom, and there was a wail that came from that mother that broke my heart. I wept, the doctor wept; we could not help but weep. She pressed her darling child to her bosom. "My darling," she said, "are you never to see the mother that gave you birth? My child! My child!" It was a sight that would move almost any heart. But what is the loss of sight compared with the loss of soul! I would rather a thousand times have those eyes dug out of my head, and go through the world blind, than lose my soul. I have a son, and no one but God knows how I love him; but I would see those beautiful eyes dug out of his head to-night rather than see him grow up to manhood and go down to the grave without Christ and without hope. The loss of a soul! Christ knew what it meant. That is what brought Him from the bosom of the Father; that is what brought Him from the throne; that is what brought Him to Calvary. The Son of God was in earnest. When He died on Calvary it was to save a lost world; it was to save your soul and mine.

THE LOSS OF A CHILD.

A friend of mine in Chicago took his children out one beautiful day in the summer. They were the children of a large Sabbath-school, and they were to have a day in the country. There was a little boy on the platform of the railway-station, and by some mistake he fell down under the wheels, and a whole train passed over him. The train went back, and the body was found so mangled that the superintendent had to take off his coat to tie up the mangled corpse. He left it at the station, and, taking two of the teachers with him, went to the house of his parents. (The little boy was an only one). When they got to the house one said to the other, "You go in." "No, I can't," was the reply. The superintendent wanted the teachers to go because he thought the parents would blame him; but the teachers refused to go. So the superintendent went in. He found the parents in the dining-room at dinner. He called the father out, thinking that he would tell the father first, that he might break the news to the mother. Taking him into another room, he said, "I have sad news to tell you; your little Jemmie has got run over." The father turned deadly pale. "Is he dead?" he asked. "Yes, sir, he is dead." Then the father rushes into the dining-room, and instead of breaking the news gently to his wife, he cried out like a madman, "Dead, dead!" The mother said, "Who?" "Our little Jemmie." Said the young man who told it me the next day, "I cannot tell you what I suffered when that mother came rushing out to me and said, 'Where is my boy? Where are his remains? Take me to them that I may see him.' I told the mother that the body was so mangled that she could not identify it, and she fainted away at my feet." Said he, "Moody, I would not be the messenger of such tidings as that again if you would give me all Chicago." There is not a mother or a father in this hall but would say it is terrible to lose a beautiful child like that, to have it swept away so suddenly. Well, it is terrible; but, my friends, what is that in comparison with the loss of a soul.

A MORE TERRIBLE LOSS.

Suppose that child had grown up to manhood, and had died a drunkard, and had gone down to a drunkard's grave. See the hundreds and thousands in London reeling their way down, not only to the drunkard's grave, but to the drunkard's hell. I tell you, my friend, I would rather have a train a hundred miles long run over my boy, so that I could not find a speck of his body—I would rather have him die in early childhood, than have him grow up to manhood, and die without God and without hope. It is a terrible thing for a man to die outside the Ark. It is a terrible thing for a man to die without hope, and without mercy,

especially in this Gospel land, where he is exalted to heaven with privilege, where the Gospel is proclaimed faithfully from Sunday to Sunday, yea, from day to day, and one might say, from hour to hour. Through the length and breadth of this great city, the Gospel has been proclaimed as faithfully, and perhaps more faithfully, than in any other city in the world. London, I say, is exalted to heaven with privilege, and it is a sad thing, indeed, that a man should go to hell from London, for then he goes down in the full blaze of the Gospel. He goes down from a Gospel land. He goes down to hell from a land where he has heard the glorious tidings of Christ and Him crucified. Yes; you say it is very sad to see a child like that swept away, or to see a little child lose its sight. You say it is very sad to see a man lose his wealth and become poor. It is very sad to see a man lose his reputation. But, my friends, bear in mind there is hope. A man can come to Christ if he has lost his reputation and his character. Christ will "receive" men who have not got any reputation; Christ will receive men who have not got any character; and they may have a seat in the kingdom of God. But, if a man dies without God, then there is no hope. You go to the grave and weep over it, and when the morning of the resurrection shall come, that man will rise to everlasting shame and contempt. The star of Bethlehem will not shine over that grave. Oh, my friends, let us wake up, and let us haste to the rescue. Let us, as fathers and mothers, see that our children are brought into the Ark, that they are saved, that they are gathered early into the fold of Christ.

THE POOR DRUNKARD.

I was over in this country in 1872. About that time there was a young man who had come from the country to London. He was the only son of a widow. He was her prop and her stay; her hope and her comfort. Oh, how that widow loved that boy! How her prayers went up for him! When he came to this city his employer invited him to the theatre, and invited him to drink. I have met that mother since I have been on this trip, and she told me that the employer discharged that young man after he became a drunkard; that he refused to have him in his employ; that her son came home, and died a poor drunkard. That mother is now weeping over that boy, and she mourns as a mother without hope, because it is said that no drunkard shall inherit the kingdom of God. Now, that is terrible. How many mothers have sons in London hastening to ruin! God wants you and me to go and tell them the glad tidings, to invite them to the Gospel feast. And there is not a man in all London so far gone but that Christ will save him. If we will just go and labour for them and pray for them, God will give us the privilege of winning many of them into His kingdom.

"SAVED!"

A few years ago—I think it was only two years this month—a vessel of the White Star Line went to pieces on a rock off the coast of Newfoundland, and 500 men went down to a watery grave. There was a young man of great promise, having a large business in Detroit, who was on board that vessel, and soon after she went down there came a despatch to Detroit to his wife and partner to say that he was lost. The business was suspended, and that young wife was thrown into deep mourning. Her heart was just broken, and the mother's heart was bleeding that her boy had gone down, as they supposed. But in a few hours there came another despatch over the wires, "Saved!" with his name signed to it. They felt so grateful that they had the despatch framed and put up in his office, and there it is. If you go into that man's office now to do business with him, you may see that despatch, "Saved!" Now, let the news flash over the wires to heaven to-night, sinner, that you want to be saved. You can be saved, if you will. God is able to save. God is willing to save. God is waiting to save. Now, this night, make up your mind that you will be saved. Make up your mind that you will press into the kingdom. God invites you to come. He invites you to come just as you are. "Him that cometh unto Me I will in no wise cast out."

ROWLAND HILL AND LADY ANNE ERSKINE.

I have seen a story in print, I do not know whether it is true or not, but it illustrates a good point. I see our friend Dr. Newman Hall here to-night. The story I speak of is told of a predecessor of his, Rowland Hill. One day he was preaching in the open air to a vast crowd of people, when Lady Anne Erskine was riding by. She said to her footman, "Who is that man who is drawing so vast a crowd?" She was then told that it was the celebrated Rowland Hill. "Drive me," said she, "near the platform, so that I may listen." The man went on preaching, and seeing by the lady's dress that she belonged to royalty, he turned to some one on the platform and inquired who it was. They told him it was Lady Anne Erskine. He continued his preaching, and then all at once he stopped and said, "My friends, I have got something to-day to put up for sale. I am going to sell it by auction." Everybody, of course, was startled to think that a man should stop in the middle of a sermon to sell something by auction. Said he "It is the soul of Lady Anne Erskine. Is any one going to bid for her soul? Hark! Ah! I hear a bid. Who bids? 'Satan.' 'Satan, what will you give for this soul?' 'I will give riches and honour and pleasure. Yea, I will give the whole world for her soul.' Hark! I hear another bid. Ah! methinks I hear another bid. Who bids? 'The Lord Jesus.' 'Jesus, what will You give for this soul?' 'I will give peace and joy and comfort that the world knows not of. Yea, I will give eternal life for her soul.' He then turned to Lady Anne Erskine, and said, "You have heard the two bidders for your soul. Which bidder shall have it?" It is said that she ordered her footman to open her carriage door, and, rushing in, she began to weep, and said, "The Lord Jesus shall have my soul, if He will accept it." Now that may be true or not; but there is one thing that I know to be true—that there are two bidding for your soul and mine. Satan bids, and he offers that which he cannot give. He is a liar and has been from the foundation of the world. I pity the man who is living on the promises of the devil. He will never satisfy. But the Lord Jesus is able to give all that He offers. He offers peace and joy and comfort that the world knows not of. He offers eternal life in the kingdom of God. He offers a seat in His mansions. We are to sit with Him upon His throne. May God help you this night. Make up your minds to-night that you will not leave the Agricultural Hall until the great question of eternity is settled, until you have crossed the borderland, and pressed into the kingdom of God. Make up your mind to this. Make up your mind that this shall be the night of your salvation. "Now is the accepted time; now is the day of salvation."

THE BOY AND THE DARK MOUNTAIN.

A few years ago there was a little story going through the American religious press that touched my heart as a father. It was about the death of a little boy. The mother thought her little boy was safe in the arms of Jesus. She thought he was trusting sweetly in Christ; but one day, as he drew along towards the chambers of death, she came into his room, and he said, as he was looking out of the window, "Mother, what are those mountains that I see yonder?" The mother said, "Eddie, there is no mountain in sight of the house." "Don't you see them, mother?" said he; "they're so high and so dark. Eddie has got to cross those mountains. Won't you take him in your arms and carry him over those mountains?" The mother said, "Eddie, I would if I could, but I cannot." Now, I want to say to you that there is a time coming when your mother cannot help you. There is a time coming when your friends cannot help you. When you come to the mountain, if you have not Christ you must take that journey alone, for there will be no one to help you then. What will you do in the swelling of Jordan, without a Saviour, without Christ? But, if you have Him, He won't leave you. What does he say? "Yea, though I walk through the valley of the shadow of death, I fear no evil. Thy rod and Thy staff they comfort me."

Now, this little boy, instead of being troubled by a valley, was troubled by a mountain. The mother prayed with that little boy. Then she said, "Eddie, you must take your eyes off your mother. You must have your eyes upon Jesus. He will help you." The mother again prayed with him, and tried to get his little mind off from the dark mountain. All at once he said, "Mother, hark! don't you hear them all?" "Hear who, Eddie?" "Don't you see the angels just on the other side of the mountain? They are calling for me. Take me, mother, and carry me over the mountain." The mother said again, "Why, my boy, I cannot go with you; but Christ will be with you. He will take you safe over the mountains if you trust him." Again the mother prayed for her little boy, for she could not bear to have him die in that state of mind, so troubled about the mountain. At length he closed his eyes, and he prayed, "Lord Jesus be with me, and take me over the mountains." Then he opened his little eyes, and said, "Good-bye, mamma: Jesus is coming to carry me over the mountains;" and the little sufferer was gone. Sinner, Christ has come to-night to carry you over the mountains. He will carry you safe. He will carry you over the mountains of unbelief, if you will only let Him. Oh! may God help you this night to press into His kingdom.

GROWING OLD.

It is the solemn thought connected with middle life, that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first grey hairs become visible, when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down, and that the sun is always westing, he looks back on things behind. When we were children, we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man, better and holier than his first, if he will look on, and not look back.—*F. W. Robertson.*

STARS.

How oft we note that, as the evening shadows
 First gently steal into the sunset sky,
 Some starshine forth, if we but gaze intently,
 Where erst we could but vacant space descry.
 Then, as the twilight deepens into darkness
 More and more brightly gleam those points of light,
 Till as with thick-set gems, is studded over
 The ebon, arching-palace roof of night.
 E'en thus, when we peruse the Sacred Volume,
 Again and yet again some precious thought
 Our souls may pass unheeded, not receiving
 The peace with which it is so richly fraught.
 Until at length the words so long familiar
 Shine with a light wene'er perceived before;
 And ever from thenceforth we gladly hail them
 As part of our own special-promise store.
 And as the night of trial gathers round us,
 More of these precious promises we mark,
 Till every page becomes a radiant cluster
 Of stars that shine most brightly in the dark.

ISETTE TERESA TORE.

Editorial.

The Canadian Independent.

TORONTO, JUNE, 1875.

THE UNION MEETINGS.

The approaching meeting of the Congregational Union, with its affiliated Societies, in Hamilton, is being looked forward to with much interest, and will, no doubt, prove a season of healthy stimulus and great spiritual benefit to all who attend. Seven years have passed since last we assembled with the church in that city, and many have been the changes, both in the church and the constituency of the Union, which have since occurred. The pastor, Mr. Pullar, who presided at our opening session, and led us in prayer so tenderly on behalf of the family of our lately deceased Chairman, Mr. Climie, has himself departed; as well as a number of other honoured fathers and brethren whose names will be missed from our roll-call, and who have been more recently translated from the toils and conflicts of earth to the rest and rewards of heaven. A new pastor will be there to welcome us, however, who, though less widely known to the denomination, worthily fills the vacated pulpit, and is fast building up a strong and vigorous church. Zion has had to cry, "The place is too straight for me," and the Union will be gratified to meet with them in a much enlarged and improved place of worship, and with the *entente cordiale* between them, unhappily some-

what disturbed by the discussions at their last meeting,—entirely restored.

These annual reunions are always occasions of great interest and enjoyment. The meeting with brethren from whom we are sundered all the rest of the year; the annual exhibit of all our denominational affairs and institutions; the reading and discussion of papers on matters of common or special interest; the social and religious gatherings; and the "good time generally," which we look for in connection with the Union meetings, make us long for their return. Those of the present year, we are sure, will prove no exception to the general rule.

We are not aware that we are to be favoured with the presence of any distinguished British or American delegate, as on some previous occasions. If any come we shall accord to them, as usual, a right royal Canadian welcome. But in the absence of any such expectation, let us look the more prayerfully and expectantly for the manifested presence of the Master. Many of our churches have been signally blessed during the past winter. Their pastors will be with us and an opportunity will doubtless be afforded them to tell us what great things the Lord hath done for them, and their people. And unless we mistake, the coming meeting will be characterized by a spirit of hopefulness, and of fresh and joyous consecration to the work of the Lord, which has rarely been witnessed among us. It remains for every

one of us to do his part in making it so!

We have heard the complaint occasionally uttered that, so much of the time of the Union is occupied with *business*--much of it mere *routine*, in which strangers and many of the members themselves, have no interest. Much of this, however, is unavoidable. One chief object of our coming together is the transaction of the very *business* complained of. Unless our societies are to become close corporations, and committees are to hold office in perpetuity, a considerable amount of time must be consumed in appointing them, and in receiving reports of their labours. But attention to such necessary matters need not in any way interfere with the spiritual character of the meetings. To a devout mind work is worship, and worship is work. Our care should be to do everything "heartily as unto the Lord, and not unto men." With such a spirit we shall feel with good George Herbert,—

"All may of Thee partake;
Nothing so small can be
But draws, when acted for Thy sake
Greatness and worth from Thee."

Our interest and profit in attending the meetings, as in attendance upon public worship, will depend very largely upon the spirit in which we go, and the attitude of mind in which we listen. The sermon reflects, very often, quite as much of the hearer's feeling as the preacher's thought. The critic, and the skeptic will listen with very different results to themselves, from the man who hath "ears to hear."

What we need, therefore, is a devout heart, attention to the business before us,

so as to be able to speak or vote intelligently upon it, and a hand ready to help to the best of our ability. Let us regard the business of the Union as the first thing, and visiting, or pleasure, as admissible only so far as may be consistent with that, and we shall not feel on separating as if we had met in vain.

EDITORIAL NOTES.

The death of Lieutenant-Governor Crawford of Ontario, on the 14th ult., has thrown a shadow over the community, and called forth general expressions of regret. He is said to have discharged the duties of his high office with great impartiality, and to have been highly esteemed in the relations of private life. The event reminds us that no position exempts from the common lot. Death enters the mansions of luxury as well as the dwellings of the poor. His funeral, which was a public one, was attended by all the prominent men both of the City and of the Province, and an immense concourse of people. His successor in office is the Hon. D. A. MacDonald, late Postmaster-General of the Dominion, and we note, a Roman Catholic. We suppose we have no business to allude to the faith of the new Governor, in a country where all creeds and classes enjoy equal civil rights. But is it because there was no Protestant in Ontario, five-sixths of whose people are Protestants, who was worthy to be our chief Magistrate, that a Roman Catholic was elevated to that high office?

The Commissioners appointed by the Bishop of Toronto, to enquire into the charges against Dean Grasett, and the

members of the Church Association, after having several times postponed the trial, have at last heard the case, and published their decision :—

“That the strong language put forth by the Very Rev. Dean Grasett, chairman, and the clerical members of the Executive Committee of the Church Association in their Occasional Papers proved before the Commission, not being directed against any particular persons or cases, but indiscriminate in its application, is, in the opinion of the Commissioners, calculated to create an unfounded suspicion and inflict serious injury on the Church by tending to cripple the operations of the Mission Board.

“But as the Commissioners cannot find that any Canon, or other law of the Church, in force in this Diocese has been violated, they do not recommend the institution of further proceedings.”

A very safe judgment ! It is asserted, on what is believed to be good authority, that the Bishop received a very broad hint from his Metropolitan that the prosecution must be withdrawn, or his own position, as well as the unity of the Church, would be endangered by it. The Commissioners have accordingly quashed the indictment. Archdeacon Fuller, who was one of the Commissioners, had previously withdrawn from the enquiry, fearing, it is said, lest his connection with it should lessen his chance of election to the new Bishopric of Niagara, to which he has recently been consecrated.

The Rev. Dr. Stoughton, of Kensington Chapel, London, has resigned his charge, after a most laborious and successful pastorate of nearly thirty-three years. Such an event could not be allowed, of course, to take place without some expression of their appreciation of his long and faithful ministry, and,

accordingly, a public meeting was held for this purpose, in the Chapel, on the 15th April, in the course of which he was presented with an address, and a purse, containing £3,000 sterling. Mr. Samuel Morley occupied the chair, and the Dean of Westminster, and Dr. Morley Punshon, besides a number of the leading Independent ministers of the great Metropolis, delivered addresses. In his reply to the address read to him, Dr. Stoughton explained the reason for resigning his charge, at the comparatively early age of sixty-seven, as follows :—

“Now, just one word with regard to my retirement. I have found some considerable difficulty in satisfying some of my friends, and of all my friends, especially those connected with the Establishment. I may say to them, that if I had been Dean of Westminster I should not have retired so soon, or if I had been the rector in a very snug parsonage in the Midland counties, I should not have retired ; but there are peculiarities connected with the position of a pastor occupying a leading Nonconformist pulpit which renders it desirable that he should retire somewhat earlier. When I last saw the late Dr. Guthrie, he said to me, ‘I should advise you to think of retiring before long.’ One of Her Majesty’s Ministers said to him, ‘You won’t think of retiring when you have all your wits about you,’ to which the reply was, ‘If I was to wait until I lost my wits I should not retire at all. I believe that for one man who retires too early there are fifty men who hang on too long.’ But the infirmities of age would not have induced me at the present time to take this step, if I had not the prospect of doing some service in the cause of Him I love. I am looking forward to service of a literary kind, to service at the college, and to service in the pulpit. I cannot look forward to exerting anything like episcopal influence, knowing how exceedingly jealous Congregationalists are, and rightly so, in regard to such interference ; but if in any way, or at any

time, I could give advice that would heal divisions, or assist in putting out some spark of contention which otherwise might be kindled into a flame, I may say that it would be to me a source of exceeding joy.

We earnestly join in the wish expressed by Dean Stanley, that Dr. Stoughton may enjoy "a long period of active usefulness, whether by the pen or by the voice, and also in that sphere of episcopal labour which the Chairman had so well drawn out for him."

The Scottish Congregational Union held its sixty-third anniversary meeting at Dundee, during the week commencing April 19th, under the presidency of the Rev. G. D. Cullen. Its sessions appear to have been of unusual interest. The *Congregational Advance* says of them, "We do not remember of ever noticing more heartiness, or of seeing more hope for the future manifested. Chairman, Secretary, and the office-bearers of the various societies, were all in good spirits. We believe that a genuine revival is going on in the Congregational body. May the gracious Spirit perfect it! May nothing ever check it! May we ever be like men who watch for the coming of the Lord!"

The deputy from England was the Rev. J. A. MacFadyen, M. A., of Manchester, — probably the most popular Congregational preacher in the North of England. He received a very cordial welcome from the Scottish Union, and his addresses were listened to with great interest. We subjoin a few notes of the proceedings.

The Widows' and Orphans' Fund is increasing, amounting now to £9092, or an addition of £402, during the year.

Complaint is made, however, that only twelve churches had contributed to it in 1874. The Provident Fund, for infirm ministers, has also a capital of £5710. Thirteen ministers are now receiving from it £40 per annum each.

The number of students in the Theological Hall is not given, but eight or nine intending applicants for admission are spoken of, besides several Gaelic young men, who are receiving private training for Evangelistic work. The college has a bursary fund of £5716.

The Ministers' and Members' Total Abstinence Society is flourishing. The present revival of religion has been very helpful to it. The fact was noted in the report that our English brethren have taken up a decided position on the subject, and a society has been formed with a membership of "800 ministers and deacons," pledged to total abstinence.

The income of the Union, which is really their Home Missionary Society, was £1703, besides £1060 received for the "Special Purpose Fund."

The Union has also associated with it a "Chapel Building Society," with a capital fund of £2457, out of which it has made grants to the amount of £262, and loaned £710. The offer of an anonymous friend of £1000, to pay off debts under a certain sum, provided the churches raised each one-half of the sum owing, had enabled 16 churches to free themselves of debt.

We are, it seems, to have a Pan-Anglican Conference in 1877, to settle the difficulties of the Episcopal Church. So, at least, the Archbishop of Canterbury announced recently to the Upper House

of Convocation. Well, it is surely high time *something* were done, to "purge out the old leaven" of Popery, and declare authoritatively what is the teaching of the Established Church. But what hope there is of such a result from such a gathering we fail to see. High Church, Low Church and Broad Church, or, as they have been not inaptly classified, Attitudinarians, Platitudinarians, and Latitudinarians, are but "iron and clay," and are so essentially diverse in their views and teachings that there can be no *living* unity between them, and a dead uniformity is not worth striving for.

The New York *Independent* thinks it will be easier for Dr. McCosh to get together his Pan-Presbyterian Convention than to make them coalesce, and form one church, when they meet. The differences between Old School and New School are by no means healed; but these, the editor thinks, will be found to be comparatively small when the attempt is made to bring in some other branches of the Presbyterian family. The truth is we cannot make all men to think alike, and honestly subscribe to one Confession of faith, and the sooner we give up trying to do it the better.

We had supposed that the over-churching of small villages and towns by too many different denominations was an evil peculiar to Canada, or at least to this continent. But Mr. Samuel Morley, M.P., in a recent address in Mr. Spurgeon's Tabernacle, said he could indicate 20 or 30 villages where there were three or four places of worship, all of them weak, and not one of

them satisfactorily sustained. He was trying an experiment in a village in Kent, where he was living, and where he had built a substantial and, without any undue cost, an ornamental church. He had asked some friends whether they could not work together as lovers of Christ, and meet on Sunday to have the Gospel preached on the common ground of love to Christ. They had now a congregation of from 150 to 200 persons, and there was a great spiritual growth of life among them, because they kept down any undue attachment to any particular denomination.

PRO NONO has just completed his eighty-second year, and congratulations on the event have poured in upon him from all parts of the Catholic world. There is supposed to be some very happy augury in the fact of his attaining to such an age, as he is said to be now the oldest pontiff who has ever filled the See of Rome, except the blessed Peter himself. We think the exception might be dropped, for that Peter was ever in Rome at all, much more that he was ever Pope. Rome, may well be doubted.

It is a great satisfaction to one who has had neither time nor inclination to wade through the folios of evidence to which we have been treated on the Tilton-Beecher case, to know that those who have gone through it all, and are best qualified to pronounce an opinion upon it, declare that there is "no case" against Mr. Beecher. Professor A. Renaud, of Heidelberg University, who is described as "one of the most eminent Jurists of Germany," publishes in the *Archives of*

Modern Jurisprudence, the leading law journal of Germany, an exhaustive review of the trial, in which he says,

“Having carefully examined the opening address of the plaintiff’s counsel, the evidence of the plaintiff’s witnesses, and the opening address of the defendant’s counsel, I cannot but arrive at one conclusion, and from conversation with many of my professional brethren, who take an equal interest with myself in this great trial, I herewith deliberately contend that it is the conviction of the legal minds of Germany, Austria and France, that the plaintiff, Tilton, has no case whatever; and to us it is a matter of surprise that, under the laws of America, he should not have been non-suited after his evidence was in.”

This conclusion he comes to before he has seen a word of the evidence for the defence, and the grounds on which he rests his judgment seem to us to be eminently reasonable. This outside view, by one entirely unprejudiced by any connection or acquaintance with the parties interested in it, seems to us very much to settle the case, whatever the verdict the jury may ultimately bring in.

The world did not come to an end on the 19th of April, “according to programme,” as we were assured by the Adventists that it would do. Elder

Thurman, of Chicago, had spent thirty-two years in calculating the date, and had even fixed the *hour* of our Lord’s appearing at half-past four, Jerusalem time, or midnight at Chicago. But he and his followers were doomed to disappointment, and when “the minute-hand of the clock touched twelve, all hope of the Lord’s visible presence was abandoned, and the assemblage gave themselves up to weeping and lamentations. Women wrung their hands; men groaned and wept, and the only impassive persons in the room were the babies, who long before had quietly gone to sleep.” We hope the next thirty-two years of Elder Thurman’s life will be more wisely and profitably spent, if he live so long, than in trying to find out the “times and the seasons which the Father hath kept in his own power;” but dabblers in prophecy unfortunately never learn anything from their disappointments.

The *Boston Congregationalist* says—
“It is sad to be told that there are 62 towns in Massachusetts where there is no ‘church;’ but when we reflect that it is an Episcopal paper which tells us, we can bear it.”

Correspondence.

OUR FOREIGN MISSION.

MONTREAL, May 17th, 1875.

To the *Editor of the Canadian Independent.*

REV. & DEAR SIR.—You may remember that at the last Union meeting in Toronto, a resolution was passed recommending the churches to take up collec-

tions for the A. B. C. F. Missions, to be specially donated to the maintenance of Rev. C. H. Brooks and wife, who have gone to Turkey, in its service. Zion Church it was intimated, would subscribe half the amount required, and the other churches the balance. Zion Church sent,

\$435.89 gold, and has thus done its part of the work. What have the other churches been doing in the matter? I have noticed the acknowledgment of only a very few of them in the *Missionary Herald*. Our Missionary and wife are in the field, they must be sustained and as we have undertaken the work, the Board look to Canada for funds.

Mr. Brooks says, \$750, is as little as they can live upon in that country, and a Foreign Missionary is deserving of a generous support and is entitled to it. The financial year of the Board closes on

the 1st September, and I trust you will at the coming Union meetings remind pastors and delegates of their duty in this matter. I think that Pastors are often timid about urging the cause of Foreign Missions upon the attention of their congregations, as we have so much to do "at home." But the more we do for the Foreign cause, so much easier will it be to collect for Home work. We need more information respecting the Foreign work.

Yours truly,
T. L.

News of the Churches.

ZION CHURCH, TORONTO.—The ladies of Zion Church, Toronto, have, during the past winter, been providing for a bazaar to aid in liquidating a small debt of \$500, which has for a long time been the only incumbrance upon the church. The Bazaar was held in the Music Hall on the last two days of April, and though the weather was very unfavourable, it passed off with a good degree of success, the ladies clearing, over all expenses, about \$350. A large number of the members of the Northern Sister Church were present to lend their aid in the undertaking.

The members of the Young People's Association in connection with the church closed their exercises for the season with a concert on the 17th ult. The lecture room was well filled with its young people and their friends, and a very pleasant evening was enjoyed by all. During the evening the Pastor and his wife were made the happy recipients of a beautiful silver tea service, a present from the members of the Association and its Bible class.

The members of Zion Church and congregation have recently adopted the system of a monthly collection for church and denominational benevolent objects. Already about \$1,000 per annum has been secured, which is more than the amount secured by the old

system of special collections and subscriptions.

At the communion held on May 2nd eighteen new members were received into church fellowship, thirteen by profession and five by letter.

The death of the late Mr. John Snarr having caused a vacancy in the number of Deacons and Directors, the church has elected Messrs. John D. Nasmith, William Freeland, and John Adams, deacons, making the whole number nine. Mr. Samuel Davidson was also elected as trustee of the church property.

ST. CATHARINES.—A very pleasant "welcome" social was given to the Rev. Mr. Black, on the 6th May, in the Baptist Church, which was kindly lent for the occasion, at which several addresses were delivered, and some excellent music was furnished by the choir. "Since his arrival," says the *News*, "much activity has marked the progress of this religious body. The membership is not very large, but united in sympathy and action, they can accomplish great things, and have made a very fair beginning. A lot has been purchased on which to build a church, of credit to the town, and one that will be equal to the requirements of the denomination in coming years. The land purchased is situated on the

corner of King and Court streets. It is centrally located, and is a fine site on which to erect the edifice proposed. It is valued at \$2,000. The building of a church on this property will be begun, it is expected, next summer (1876). In the meantime, however, a temporary structure will be provided, and for that purpose, (since they cannot put up anything of a wooden nature within the fire limits) they have secured a lot on Niagara street, and a commencement will be made upon the building next week. The work will be pushed through, in order, if possible, to have it ready for occupation by the 16th of June, when Rev. Mr. Black's ordination takes place. It will have a seating capacity of 300, and, being merely intended to serve a passing purpose, will be roughly and cheaply constructed. The Congregationalists are gaining strength, and seem to be making headway in the advancement of a good cause. They are persevering and earnest in their labours. They have received kindly encouragement and aid from the public, and liberal donations have been made to the church of a very substantial character. Mr. Black and his congregation (as is characteristic of Congregationalism) are much interested in the resuscitation of the Young Men's

Christian Association; and if the establishment of the church will result in the formation of such an organization, it will be a blessing to the town."—*News*.

ORO BETHESDA CHURCH.—The special services in this church have been discontinued on account of the breaking up of the roads, but the pastor reports "over one hundred hopeful conversions," with about thirty who are still inquiring the way. Fresh cases of conversion are coming to his knowledge from day to day, and he is therefore contemplating the resumption of the meetings when the roads get better, as well as the commencement of similar services in Vespra.

"At the last service we held," he says, "seventy-five made application for church membership. The first Sabbath in June will be our reception day. I do wish you could be with us then."

BRANTFORD.—An invitation has been extended to the Rev. Mr. McColl, who has been supplying the pulpit for six months past, to become the pastor of the church, on, we are sorry to learn, a divided vote. Mr. McColl had not signified his intention in regard to accepting the call when he last wrote us.

Other Lands.

MESSRS. MOODY AND SANKEY.

We condense from the *English Independent* a description of one of Mr. Moody's meetings in the Agricultural Hall, in London, from which our readers may gain some idea of "these wondrous gatherings day by day," through means of which that great city is being stirred to its very centre:—

The audience could not be less than 18,000, in all likelihood, it reached 20,000. The chairs number 14,000 according to some authorities, 15,000 say others; and not one of these, nor scarcely an inch of standing ground, was left unoccupied, while the doors had to

be closed in the face of many hundreds for whom there was no room. The anxiety to procure admission was indicated by the fact that fully two hours before the time advertised for the beginning of the service crowds began to assemble. I was there a few minutes after six, and already the building seemed to be more than half full, while the stream of people entering was in full flood, and required not many minutes to crowd every vacant spot, excepting only the reserved seats near the platform, for which tickets were required. At half-past six the singing of a hymn was begun in a distant part of the hall; but the Rev. Thain Davidson, from his seat

on the platform, requested the stewards to repress volunteer attempts of this sort, and in a moment his wish was obeyed. The arrangements were admirable.

“The appearance of the vast throng was, in itself, a sight worth going many miles to see—impressive to an extent that would make any words of picturesque description vain. There was abundance of light shed from thousands of gas burners beading the walls. A broad strip of red cloth running round beneath the lines and arches of light, bore appropriate passages in white lettering. The first of these, on the right of the platform, was—‘Repent ye, and believe the Gospel;’ the first on the left—‘The gift of God is eternal life.’ On and around the platform were hundreds of leading men of all the Evangelical communions, ministers and laymen; and it struck me that the Congregational and Presbyterian churches were represented in special strength, especially the former body.

“At seven o’clock, Rev. Thain Davidson gave out the hymn, ‘I hear Thy welcome voice,’ and the volume of sound which rose from the audience indicated that it was a familiar strain to the most of the people present. Then, after a brief interval, the hymn, ‘Tell me the old, old story of Jesus and his love,’ was finely sung by the choir, which was composed of 200 voices. At half-past seven to a moment, Mr. Moody stepped on to the dais, while Mr. Sankey took his place at the organ; and the former, in the least conventional of voices, said, ‘Let us rise and sing to the praise of God. Let us praise Him for what He is going to do in London.’ The response, as the people sang the familiar doxology, was thrilling; and no sooner had the strain ceased, than the Rev. Mr. Billing, the incumbent of the nearest church, offered prayer. ‘We bless Thee, that we have seen this day and this hour,’ he said; and hundreds gave audible vent to a thanksgiving that was uttered with deep fervour. Very hearty, too, were the ‘Amens’ which followed the request that God might be pleased to ‘speak to all London’ by the mouth of His servants from the other side of the sea. Mr. Moody gave out the Scotch version

of the hundredth psalm, Mr. Sankey saying, ‘Let us rise and sing. Let all the people sing.’ To all, but more especially to the Scottish friends, that was a soul-stirring strain. Mr. Moody then stated that he had that day received despatches from all the great cities in Britain, letting him know that the people were praying for London. All their expectations must be in vain unless they were depending upon God. He therefore asked them to spend a few moments in silent prayer. Hereupon a great calm fell upon the assembly, and every head was bowed. In a minute or two the hush was broken by the voice of Mr. Moody, who prayed that God’s blessing might rest upon the work on which they were now entering, and that many might be encouraged to go out and labour in this dark city. ‘It is a great city,’ he said, ‘but thou art a great God. May we ask great things, and expect them.’ He gave special thanks for the many ministers present, and prayed that there might be ‘no strife among the herdmen.’ Mr. Sankey then sang the solo, ‘Jesus of Nazareth passeth by,’ explaining before he did so that it was simply a Christian song. ‘May the Lord bless the singing of this song here, as He has blessed it elsewhere,’ said Mr. Sankey, and he requested the people to keep very still. The first stanza, and especially the line, ‘What means this strange commotion?’ was thrilling in its effect; but a slight disturbance in a distant part of the hall somewhat marred the closing verses. At the end of the piece some present began to applaud, but they were instantly rebuked into silence by a murmured ‘Hush!’ from thousands of lips.

At eight o’clock Mr. Moody began his address, first reading the passage, 1 Cor. i., 17-31, on which it was founded. He spoke for a little over the half-hour. It was an earnest exhortation to Christian workers not to lean on the arm of flesh, but to place their dependence on God. Apt illustrations from Scripture constituted the main part of the discourse; and these were wrought out with homely vigour, which rose at times into true eloquence and high dramatic power. Gleams of humour, racy of the American soil, caused a frequent broad smile, and

more than once audible laughter. This specially the case when, with the usual twang that pertains to his nation, he pictured the London press 'coming down' on Joshua and other Old Testament heroes for their 'foolish' way of doing God's work. His picture of the Bedford tinker, though rough, seemed to be greatly relished; and there was a hearty laugh when the speaker exclaimed, 'The devil got his match when he got hold of John Bunyan.' The extremely realistic picture of Elijah and Elisha going about arm-in-arm was vastly amusing; but perhaps the most dramatic point was made at the close of this sketch, when Mr. Moody told how Elijah was 'swept away up home,' and the prophets exclaimed, 'The spirit of Elijah is upon Elisha!' Here the speaker rose to a high pitch of excitement; his arms were thrown up, and the exclamation of the prophets was repeated with a piercing shriek that unquestionably helped to a vivid realisation of the scene. In a moment, however, Mr. Moody dropped down to his familiar, conversational tone as he quietly added, 'And so he had.' Frequently the speaker's sayings ran into the mould of really fine apophthegms. 'God's lion is a lamb,' was one of these. 'What we want to believe is not that God *can* use us, but that God *will* use us,' was another. That a pathetic power exists alongside his homely humour was proved by the way in which he told the story of the Liverpool mother who had given him the photograph of her prodigal son, that Mr. Moody might be able to identify him in London; and the finest bit of rhetoric in the address was the application made of General Grant's words before the taking of Richmond, 'Advance in solid column upon the enemy at daylight.' In the early part of the address Mr. Moody broke off abruptly, in order that the doors might be opened to let in some of the people who were pressing for admission; and he caused this interval to be occupied with the singing of a hymn, 'Under the law,' but he remarked, as he gave it out, 'We're under grace, though. It's a good thing.' At the close, Mr. Moody said he would like to hear Mr. Sankey sing 'Here am I, send me,' but Mr. Sankey said he wanted the people to sing with

him, before they separated, the hymn entitled 'Hold the fort,' which was accordingly done, the audience uniting with great vigour. At twenty minutes to nine Dr. Henry Allon offered a brief prayer and pronounced the benediction, and the audience dispersed."

VISIT OF THE PRINCESS OF WALES.

The Duchess of Sutherland was present on Wednesday, and at the close of the service asked that a chair might be kept for herself and another lady on the following afternoon. Though the name of this lady was not directly given, it was interpreted as applying to the Princess of Wales. The Royal box was accordingly put in readiness, having been supplied with damask hangings. The doors were no sooner thrown open at half-past two than the people streamed in till every seat was occupied. It was not generally known that Her Royal Highness was expected, therefore her visit in no way helped to crowd the building. About three o'clock the Princess, accompanied by the Duchess of Sutherland, General Probyn, and a lady-in-waiting, arrived at the Royal entrance in two private carriages. Here they were met and escorted to the box by the Rev. Sabine Knight, a missionary to the Freedmen, who, while making a short stay in this country, is very active at these services. The Princess was at once recognised, and her presence was whispered from floor to roof in an instant. As the service did not commence till half-past three, the Princess remained standing while the preliminary hymns were sung. The meeting was opened with the well-known hymn, "Grace! 'tis a charming sound," in the singing of which the Princess joined, having been provided with a book of words and music. Prayer was offered by the Rev. Marcus Rainsford, who pleaded that a blessing might be imparted to all, from the highest to the lowest. Mr. Sankey then sang "The Ninety and Nine," pre-facing it with a few words of earnest prayer. Mr. Moody's address was on "Grace."

The *Independent* says:—"We are able to state that the Princess expressed to the Duchess of Sutherland her appreciation of the service." The Duchess, ac-

accompanied by two other ladies, and Prince Teck, were also present, on another occasion, at the Opera House.

At the last accounts, Mr. Moody was labouring in the East end of London, among the poorer classes, where a temporary building has been erected for him, at which eight or nine thousand persons nightly hear from him the word of life.

"On Wednesday night," says the *Independent*, "the audience in the Bow Hall was a very large one, the place being crowded long before the hour fixed for commencing these services had arrived. In giving out the notices, Mr. Moody wished to ascertain whether the people were desirous of having a Saturday night meeting. 'Although I am not a Jew,' he remarked, 'yet I usually make Saturday my day of rest. But as I shall be in the neighbourhood ready for Sunday, and you would like to have a meeting on Saturday, we will come and hold one.' He then asked those to raise their hands who would come, and a multitude of hands were held up instantly. Mr. Moody said he hoped they would get their marketing done early. Mr. Sankey sang, 'Jesus of Nazareth passeth by,' prefacing it, however, by saying, 'There are a good many men asking, What means this strange commotion? I believe in my heart that Jesus, by the power of the Holy Ghost, is coming near to the multitudes to-day as He came near to the multitude at the gates of Jericho, where the blind man was sitting.' At the close of Mr. Moody's address, many intimated their wish to be prayed for. The preacher fervently prayed that the young men and women who had risen might be blessed. Many hundreds remained to the after-meeting."

SERVICE FOR CHILDREN.

A special service was held recently, in the afternoon, for the children connected with Reformatories, Refuges, Orphan Houses, etc., in and near London. It was most successful, and Mr. Charles and his assistants must have felt well rewarded for their exertions in gathering the young folks together.

The central part of the large area of the Agricultural Hall was reserved for the children, who came—to the number of between 3,000 and 4,000—by various modes of conveyance from their respective Homes and other Institutions. As we looked down from the platform (says a correspondent of the *Christian*) the spectacle both saddened and cheered us. It was sad to think that many of these little ones were afflicted with some physical deformity, and sadder still to think that not a few owed their presence in the meeting to the fact they had at some time committed a breach of the law. But it was cheering to think that their souls, at any rate, were being cared for.

REVIVAL IN RUSSIA.

Probably few of our readers will have thought of a revival in the Greek Church, but still fewer will have expected it almost exclusively in the highest classes of society, amongst the noble "after the flesh." It is therefore so much the more rejoicing to state that, just where the work of God was least known, it has been manifested in the brightest manner, thus proving practically the word of the Lord, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

About a year ago, Lord Radstock paid a visit to St. Petersburg, and preached the Gospel to those conversant with the English language. The journals, armed with the power of the press, strenuously but vainly sought to turn aside the edge of the truth by declaiming loudly against it, condemning especially the fact that many of the Russian aristocracy went to listen to this foreign nobleman. Nevertheless, the enemy did not succeed in frustrating the efforts made by the Lord's servant; for many received the word in a good soil, and proved soon by their practical conduct and conversation that they had really passed from death unto life. Some who formerly moved in the most fashionable circles of society, seeking their pleasure in the world, have completely broken with it, and submitted to the government of Him "who has called them out of darkness into His

marvellous light." Through preaching and writing, they seek to spread, in town and country, the glad tidings of God's remedy for sin. Some, through grace, are led to tell the Old Old Story to the working-classes, and others, especially ladies, call from time to time at the prisons, to preach the gospel to the poor criminals. In short, there seems to be a general desire on the part of all to find occupation in the Lord's service.

A Christian publication, *The Russian Workman*, the first of its kind which has ever appeared in Russia, has just been issued. It is an illustrated journal, for which Mr. Smithies, of Paternoster-row, London, has gratuitously furnished the plates, and its chief purpose is to convey the Gospel message in simple language.

Although all who have been recently

converted belong to the Greek Church, from which, according to the laws of the State, they cannot separate, yet, in practical walk and doctrine, they eclipse the testimony of many Christians brought up in more favourable circumstances. Several meetings and conversations, in which I had the joy of taking part, gave ample evidence of this, and unmistakable proofs of a desire to seek closer acquaintance with the revealed mind of God. My inquiries as to Christian relationship and standing were met by the reply, "Our religion is Christ. In Him we have forgiveness of sins and eternal life. He is our peace, our righteousness, our sanctification, and redemption. It is our privilege to show forth the riches of Christ."—*The Christian*.

Official.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The annual meeting will be held (D. V.) in the City of Hamilton, on Wednesday, the 9th June, commencing with an evening service at which, the Chairman's retiring address will be delivered.

The following arrangements have been made for ministers and delegates attending the Union. The Grand Trunk and Great Western Railway Companies consent to issue return tickets at one-third more than the single first class fares. A certificate, signed by the Secretary of the Union, must be presented before obtaining one, and the ticket must be purchased before taking the train for Hamilton. The R. & O. Navigation Company will reduce the fares on the Steamboats thus: from Montreal, \$15.75; Cornwall, \$12.50; Prescott, \$10.75; Brockville, \$10.50; Kingston, \$8.25; Cobourg, \$4.00; Bowmanville, \$2.75; Toronto, \$1.50. A certificate will also be requisite.

There will be a meeting of the Union Committee in the Congregational Church,

Hamilton, on Wednesday afternoon, at 3 o'clock.

Those who intend going to the Union and have not yet signified their purpose to Mr. Thomas Bale, Box 396 P.O., Hamilton, should do so at once. The 1st of June, is the last day, on which notices should be sent; but those who have neglected this duty, should at once write. Better send late, than go unannounced.

KENNETH M. FENWICK,
Secretary Treasurer C.U. of O & Q.

CONGREGATIONAL MISSIONARY SOCIETY.—The Annual General Meeting of the above Society will be held in the Congregational Church, Hamilton, Ont., on Thursday afternoon, the 10th of June next, at 2.30 o'clock.

JOHN WOOD,
Home Secretary.
Toronto, April 26th, 1875.

CONGREGATIONAL PROVIDENT FUND SOCIETY.—The Annual Meeting of this

Society will be held in the Congregational Church, Hamilton, Ont., on Thursday, 10th June, at 2 p.m.

CHAS. R. BLACK.

Secretary, Board of Directors.

Montreal, 26th April, 1875.

THE CANADIAN INDEPENDENT Publishing Company will meet at the Congregational Church, Hamilton, on Wednesday, June 9th, at 2 p.m.

JOHN WOOD,

Secretary.

Toronto, May 22nd, 1875.

CONGREGATIONAL COLLEGE OF B. N. A., ENDOWMENT FUND.—Received since 20th April, as follows :

J. S. Warnock, Montreal.....	\$20 00
J. S. McLachlan, 1st instalment.....	100 00
Interest on Bonds.....	195 00
Estate of George Robertson, Sen., Kingston, the remaining 3 instalments.....	300 00
George S. Fenwick, Kingston, 2nd instalment.....	100 00
Friends at Yarmouth N. S. per Rev. Alex. McGregor.....	24 00

HENRY WILKES,

Treasurer.

MONTREAL, 20th May, 1875.

LABRADOR MISSION.—The Treasurer acknowledges the receipt of moneys as follows :

From Sheffield, N. S., per Rev. W. Williams.....	\$12 50
Yarmouth, N. S., per Rev. A. McGregor.....	10 00
Liverpool, N. S., per Rev. D. McGregor.....	6 00

MONTREAL, 20th May, 1875.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—The annual meeting of this Society will (D. V.) be held in the Congregational Church, Hamilton, on Thursday, 10th June, 1875, immediately upon the adjournment of the annual meeting of the C. C. Missionary Society.

W. W. SMITH,

Secretary.

Pine Grove, 20th May, 1875.

CONGREGATIONAL COLLEGE OF B. N. A.—The Annual Regular Meeting of the College will be held in the Congregational Church, Hamilton, Ont., on Friday, June 11th, at 10 A.M.

A Committee of the Board of Directors will be appointed to meet, and confer with Candidates for admission, who may desire information on any points.

GEORGE CORNISH,

Secretary Cong. Coll. B. N. A.

Montreal, April 24th, 1875.

Obituary.

MRS. SINA C. GOOLD.

Three years and a half since these pages chronicled the death of Mr. F. P. Goold, of Brantford, one of the oldest the most prominent, and most respected and useful of the members of the Congregational Church, in that place. Last month his sorrowing widow was laid beside her husband, in the stillness of "the house appointed for all living." She may be said to have died of a broken heart, for although she "sorrowed not

as those that have no hope," yet she never regained her wonted cheerfulness and elasticity after the death of her husband. The world was never again to her what it was before.

A local notice of her decease, says :

"Mrs. Goold was born in New York State but came to Brantford when only two years old. Thus for the long period of nearly 52 years, with but occasional brief absences she has lived in this community. After such a long residence, her death necessarily leaves a sad

blank in the ranks of surviving friends, who fondly hoped that she might be spared for many years, to continue that active, self-denying Christian life she ever exemplified. To say that she was ever ready to assist in benevolent enterprises and to befriend the destitute and bereaved, is only to echo the universal sentiment of those who knew her intimately, and associated with her in the various charitable societies of the town. Possessed of wonderful energy and force of character—a rare penetration and clear judgement, she gave most valuable aid in carrying on successfully those missions of charity and mercy entrusted to the ladies of the town. The Congregational Church, of which she was an honoured member, will mourn her loss for many days. * *

“From the very first attack of illness, she manifested no desire to live. She seemed weary of the comparative solitude of earth, and anxious for the

sweeter companionship of heaven. Her feelings could not be better expressed than in the words of the dying believer at the gate of heaven :

“I'm kneeling at the threshold, weary, faint
and sore;
Waiting for the dawning, for the opening of
the door,
Waiting till the Master shall bid me rise and
come
To the glory of His presence, to the gladness
of His home.

“Methinks I hear the voices of the blessed as
they stand
Singing in the sunshine of the sinless land:
Oh! would that I were with them, amid
their shining throng,
Mingling in their worship, joining in their
song!

* * * * *

“O Lord I wait Thy pleasure--Thy time and
way are best;
But I'm wasted, worn, and weary—O Father,
bid me rest!”

Home and School.

BABY.

There's not a blossom of beautiful May,
Silver of daisy or daffodil gay,
Nor the rosy bloom of apple-tree flowers,
Fair as the face of this baby of ours.

You could never find on a bright June day
A bit of far sky so cheery and gay,
Nor the haze on the hills, in noonday hours,
Blue as the eyes of this baby of ours

There's not a murmur of wakening bird,
The clearest, sweetest that ever was heard
In the tender hush of the dawn's still hours,
Soft as the laugh of this baby of ours.

There's no gossamer silk of tasseled corn,
No filmiest thread of the shy wood-fern,
Not even the cobweb spread o'er the flowers,
Fine as the hair of this baby of ours.

There's no fairy shell by the sounding sea,
No wild rose that nods on the windy lea,
No blush of the sun through April's soft
showers,
Pink as the palms of this baby of ours.

May the dear Lord spare her to us, we pray,
For many a long and sunshiny day,
Ere he takes to bloom in Paradise bowers,
This wee bit darling—this baby of ours.
—In *Christian Union*. L. E. H.

PIETY AT HOME.

“Home, sweet Home.” How its associations cling to the memory! Home is one of the most delightful of words; there is music in its sound. Home, or the family, is a Divine institution. What the spring is to the noble river, and to the majestic ocean, home is to society and the church of God. How important, then, that the family should be what God designed it to be. The beautiful sentiment—“As for me and my house, we will serve the Lord”—ought to be that of every Christian parent. God is intimately acquainted with the history and character of every family—“I know where thou dwellest.”

The family idea is a favourite one with God. He himself is a Father. He has a household, and all parental tenderness and affection have their source in him. He is engaged to be a God to all the families of *Israel*. The covenant made with Abraham was one embracing all God's riches of mercy and grace. The Saviour, the Holy Spirit and Heaven—all were made over to faithful Abraham, and to all who inherit his faith and devotion. Then what a divine treasure is bequeathed to the family—"I will be a God unto thee, and to thy seed after thee." "On every dwelling-place on Mount Zion a cloud and smoke by day, and the shining of a flaming fire by night."

Social worship, for many centuries, was confined to the family. And when men more publicly called upon the name of the Lord, what was the congregation but the expansion of the family. There is, therefore, a sacredness connected with the word home. Alas! that there should be so many homes without God, over every one of which these terrible words hang as a flaming sword—"Pour out Thy fury on the families that call not upon Thy name." Parents whose hearts are right before God require no arguments to prove that it is their duty and privilege to unite in worshipping Him. They see proof of domestic worship pervading the whole Bible. All believers are made priests unto God. "The voice of rejoicing and salvation is in the tabernacle of the righteous." The true worship of God in the family may be said to regulate all its movements and transactions. Its influence on the parents is incalculable. It sweetens temper, allays irritation, regulates the conscience, and brings near eternal realities. How often the soul, when down-cast and perplexed, experiences something analogous to what the Prophet *Isaiah* felt, when the angel with a live coal from the altar came to him with a message of grace. Parents taking hold of God's covenant promise, and appreciating the sign between God and them—that He will be a God to their seed—are anxious that their offspring from their birth should be the Lord's. What more likely to secure so desirable an end than to begin with object lessons? The

Bible in hand, voices raised sweetly and solemnly in praise to God, parents and all under their roof bowing before God—these exercises are calculated to make an abiding impression on a child's heart. In an island containing 4,000 inhabitants there was at one time neither tree nor shrub to be found, and planting invariably proved a failure. A man of means ordered a trench to be dug opposite his house, and when finished had it half filled with the soil, and then water made to flow through. There he planted willows, and beautifully they grow. The water courses beside which God would have our plants grow are, doubtless, the Family Altar—parental instruction and holy example. Children should be taught by example as well as precept, that reverence is due to the Lord in every act of worship. If the Divine blessing and aid are not invoked in a few words ere engaging in worship, there might be a moment of silent prayer by all.

Healthy family piety is seen in the regularity with which the household attends the house of God; worship made interesting at home, children will have delight in attending church service. Some families betray great want of that ardent desire God plants in the heart of every parent living near to Him—the desire to see his children lambs of the flock. Wherever Jesus is, children should be brought, and the promise, "Where two or three are gathered together in my name, there am I in the midst of them," ought to satisfy parents that this is the proper place to bring their dear little ones to Him. Many of God's children remember the gentle knockings of Jesus at the door of their hearts in His name, when they, *Samuel-like*, knew not it was Jesus. Let children grow up to ten and twelve years of age, as many allow them to do, before they are seen in the house of God, and the devil has done what no parent can undo. Specially let them be led to the prayer-meeting—of all places the place of power. Thousands of children have been born again in that hallowed place, and trained to love and frequent the prayer-meeting through life. In our prayers let us not forget the little ones.

Next to the worship and Word of God,

piety at home calls for *truthfulness* in every thing at any cost. One word of falsehood will shake a child's confidence in its parent, and may lead to ruinous results. The company invited to our families should be carefully considered. Disparaging remarks concerning ministers or church members, made in the hearing of our children, are like the sowing of thistles in our garden.

Of those nominal professors who lean towards the customs and maxims of men of the world, who are so absorbed in worldly-mindedness as to find no time for worship in the morning, and yet if an acquaintance meets them in the street, can afford to spend far more time than would be required in leading their household to God's altar, and even often ere they return home at night, their little ones are in bed—of such all we can say is, that it would be infinitely better for the cause of Christ if they had no connection therewith. Our Lord said, "He that is not with Me is against Me, and he that gathereth not with Me, scattereth." "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

Let there be consistent piety at home, increasing prayer to the God of promise, then there will be accessions to the church from every family. "One shall say I am the Lord's, and another shall call himself by the name of Jacob." Where the commands of our Lord are not heeded, where there is no piety at home, family baptism is a solemn mockery. It is like a man marking sheep as his, and then leaving them to go their way, it may be to be destroyed by wolves. Bring them up in the nurture and admonition of the Lord, then will He make good His rich promise, "They shall not labour in vain, nor bring forth for trouble; they are the seed of the blessed of the Lord, and their offspring with them."

GIVE GOD YOUR CARES TO KEEP.

We do not need to bear our sins, for Christ has borne them on the cross. Nor do we need to bear our own cares, for

He is the bearer of our cares as well as of our sins. "He hath borne our griefs and carried our sorrows."

"If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous," so that we have only to take our sins to Him that they may be forgiven.

"If we confess our sins, He is faithful and just to forgive us our sins." In like manner let us go to Him with our cares. He is as willing to take them from us as our sins. Let us not keep them to ourselves, nor try to bear them with our own strength.

Why should we insist on bearing our own cares, when he is so ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves, or make them seem fewer and lighter? Let us go with them at once to Him; knowing that it is as self-righteous to keep our cares as our sins from Him. Let us go to Him "with thanksgiving," as well as "prayer." Oh, how thanksgiving lightens all burdens and scatters all shadows! How quickly care leaves us when we rebuke it with "Bless the Lord, O my soul!"—*H. Bonar, D. D.*

Here is an utterance that has a sunbeam in it; "The Lord's mercies are new every morning," What an assurance this is to carry with us in all our way-faring through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is beyond the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." The morning yet to break upon us may be heavy with storms. No matter; the new mercies will not fail. Come, live a comforted, happy and thankful life! Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lays upon you to do or bear, it will bring new mercies for new needs.—*A. L. Stone, D. D.*