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MISQUOTED TEXTS OF SCRIPTURE ; No. VI.

“Buried with Him by baptism,” &c. Rom. vi., 4.

By THE EDITOR.

Nobody needs to be told that this is *par eminentie*, the proof text of Immersionists. It is produced on all occasions as irrefragable, incontrovertible, unassailable. Any one who attempts to prove that it may be understood any other way than as referring to baptism by immersion, by the very act, in the judgment of many of them, writes himself down—well, we won't say what! Multitudes who can quote no other verse in Romans, can quote this. It is wrought into every sermon on immersion, and we might almost say, travestied in every hymn. In fact, we do not know what our Baptist friends would do, if any one should ever succeed in convincing them that Paul didn't mean what they have heretofore understood by it. Why, it would knock the bottom out of every baptistery, and take away the “cross” they sing so much about bearing, and spoil all their nice poetry about “sinking beneath the bending wave,” and being “where Jesus was,” and land them high and dry on the shores of Pædobaptism, to struggle back into the water the best way they would. However, such an event is yet in the future; and, as a friend of ours suggests, we need *wet* Congregationalists, as well as *dry* ones; and therefore we will not further harrow up any body's feelings by anticipating what the consequence of such a change will be, when that enlightened day comes.

Having given some little attention to this subject, however, and having arrived at a totally different understanding of the passage from our Baptist brethren, we will proceed to give our reasons for classing this among misquoted and misapplied texts.

And at the very outset, we desire to say, that this is not a question to be decided by an array of great names on the one side or on the other. If the reasons we are about to assign for the view we hold of the passage are good and valid, and Wesley and Whitfield, and Chalmers, held the opposite view, (though they were Pædobaptists in practice) they are as good and valid against Wesley, and the rest, as against the humblest man that ever held them. If, on the other hand, they are illogical and insufficient, and can be shown to be so, then no great names on our side of the discussion, can ever make them anything else.

Having thus premised, let us try to forget the controversy, and look at the passage in its connection. What is the Apostle writing about? He is meeting an objection which he supposes some one may urge to the doctrine of justification by faith, and which has, in fact, often been urged,—“Why, if sin can be so

easily pardoned, men will continue in sin that grace may abound.' 'Nay,' replies the Apostle, "how shall we, that we are dead to sin (or dead with Christ, *by* sin, as some understand it,) live any longer therein? Therefore, (because we are dead with Christ, and thus united to him, we must view sin as he views it) we have also been buried with him by baptism unto death: that, like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." That is, as if the Apostle had said, We died to sin when we believed: but as burial follows death, and finally and formally separates one from the living world around him, so we not only *died* with Christ by faith, but—to carry out the figure—we were *buried* with him when we formally professed our faith in baptism: and how, then, can we who are both dead and buried to sin live any longer therein."

Where now is the ground for supposing that the word "buried" refers to the mode of baptism? Certainly, there exists no necessity for it in so far as the argument is concerned, as his reasoning is quite as plain, and to our thinking much more forcible, when we understand the Apostle to use the word "buried" figuratively, as he uses the words "dead," "planted," "crucified," &c., than when we understand him to mean immersed.

There are, moreover, what seem to us insuperable objections to the Baptist interpretation of the passage in the language itself.

First, we are declared to be buried "*with*" Christ; not, as we might have expected if the language had been intended to refer to immersion "*like*" Christ. The idea is, we were buried (figuratively) when Christ was buried; just as we who believe, died (figuratively) when He died, as our Surety. The only instance in which any reference is made to *likeness*, in the act, is in the 5th verse; but there, unfortunately for the Baptist theory, the phrase is, "planted together (or planted with Him) in the likeness of His death, not of His burial. How perfectly meaningless it would be to speak of our being "immersed in the likeness of His crucifixion!"

Then, secondly, the Apostle says, "we are buried with Him;" not *were* or have been buried, but are buried, the tense in the Greek being the same as in the 2nd verse, where he says, we "are dead" to sin. We "*were* baptized" (v. 3)—a different tense—but we are dead, and *are* buried with Christ. Our Baptist friends do not remain *immersed*, but they do, if true believers, remain *buried* with Him in the figurative sense of which Paul speaks.

Furthermore, the resemblance between the immersion of a person in water, and the burial of Jesus in the tomb of Joseph of Arimathea, "hewn out in the rock," and having a "door" to it (Matt. xxvii. 60), to say the least, is very far-fetched and fanciful. The body of Christ was not lowered into the grave *perpendicularly* as in modern burial, but was laid away in the tomb *laterally*. Many such tombs "are still found in Palestine," says Dr. Jamieson, (in Kitto's Cyclopædia) along the sides of which niches are cut, or sometimes shelves ranged one above another, on which were deposited the bodies of the dead, while in others the ground floor of the tomb *was raised*, so as to make different compartments, the lowest place in the family vaults being reserved for the servants." And, again, speaking of tombs hewn out of the rock, as was that of our Lord's, he says, the entrance to these "was either horizontal, or by a flight of steps." What then, becomes of the fancied resemblance between immersion and the burial of our Lord? It utterly vanishes in the light of the facts of the case.

And finally, to suppose the Apostle to allude to immersion, is to make the mode of baptism the symbol instead of the baptism itself. Nowhere in the New Testament, except in this disputed passage, and its parallel in Col. ii. 12, do we ever find baptism setting forth any other truth than that of our need of spiritual cleansing. As water is the God-given element for the purifying of the body, so the water of baptism symbolizes the influence and work of the Holy Ghost in the cleansing of the soul from sin, just as circumcision did before it. See Acts xxii. 16; 1 Peter iii. 21; Ezek. xxxvi. 25; Mark i. 4, etc. And, we may add, as the

influences of the Holy Spirit are always represented as being "poured out," "falling upon," "descending upon" those who were "baptized with the Holy Ghost," and never as a vast reservoir into which the disciples were plunged or immersed; so we believe water baptism, which symbolizes the baptism of the Holy Ghost, should be administered in the same manner. But here, according to the Baptist interpretation of this text, baptism is symbolical of something entirely different,—symbolical, indeed, of a number of things, of the death of Christ, already set forth in the Lord's Supper; the resurrection of Christ, which is commemorated by the change of the day of rest from the seventh to the first day of the week; the death, burial, and resurrection of believers with Christ: and, in fact, as we were told lately, "all the great doctrines of Christianity."

On these grounds, therefore, we reject the immersionist theory of the teaching of this passage, and hold to that given above. If we are in error in regard to it we should be glad to know it, for truth is infinitely more important than creeds or parties. If, however, the argument cannot be answered, no amount of dogmatism, or parade of learned German authorities, will ever change our view, or, we hope, the views of our readers.

THE NATURE OF CHRIST'S ABSOLUTE RULERSHIP.

CHRIST'S rulership is based upon the fitness of things. On the divine side, he met every claim against humanity; on the human side, he proved himself equal to every necessity. No law that he promulgates, therefore, will be out of harmony with human well-being or Divine wisdom. The God-man, therefore, is fit to be a Prince, as well as a Saviour—Lord as well as Christ.

In "the kingdom of heaven" which he came to establish upon earth, no other being shares this fitness with him. The meeting of all Divine and human claims and needs is found neither in creature nor Creator out of the person of the Lord Jesus Christ. He is, therefore, the fountain head of all authority and rule in that kingdom. "All power is given to me in heaven and on earth; go ye, therefore, and teach all nations, &c.," not rule, govern, conquer "all nations," in the ordinary senses of these terms.

But if men whom he thus commissioned, could not share authority or power with him as head or fountain, they could certainly act under him in the exercise of his power and authority. It must, however, be borne in mind that delegated or commissioned authority is always limited by the terms of the commission or delegation. We must know, therefore, as the next step in the investigation, what kind of power Christ has authorized his disciples to exercise.

First, it is not likely that he would give them authority to exercise powers which he himself disclaimed to exercise. (a) Neither He nor His apostles ever exercised the power of the magician. No mere show of power was theirs. It was real and divine (Matt. x. 1.) The demons knew both Jesus and His apostles, but sneeringly said to pretenders, "Who are ye?" (Acts xix. 13.) (b) They sought aid in their work from no governmental powers. We do not call to mind one instance of the Master or of the disciples appealing to the "rulers of this world" for assistance. Paul, especially, held them to a very severe consistency with their own laws and duties; but he declares to the Corinthians that it is a shame for brethren in Christ to go to law one with another, and that before the unbelievers. Rather than do so, they were to suffer themselves to be defrauded. (c) And they were distinctly and clearly taught that the sword—the ultimate power of the state—was not to be used. When Peter, filled with a just indignation, cut off the ear of Malchus in the garden, Jesus replaced and healed it immediately, saying, "My kingdom is not of this world, else would my servants fight," (i.e. use physical force.)

It must be noted that there is nothing in the above facts inconsistent with ap-

peals and protests in behalf of Christians who are persecuted by the powers of the world ; or appeals to one nation to use its moral influence with another, in behalf of human well-being. The object of the civil power is good, and Christians should remind governments of that object, and appeal to them in its behalf, and use their *Christian* influence as citizens to accomplish it. But how "reformed" churches can allow themselves to be connected with the state, either by "establishment" or by "incorporation," is not so clear. For instance, one church wishes to unite with another church. Is it quite the thing for the "free indeed" to be *obliged* to stoop to the civil power and ask, it may be, men who discard the religion of Christ, to *give them power to do so*? Or, in case of a dispute which separates a congregation from the rest of the denomination to which they belong, what in New Testament teaching or example authorizes the greater party to use the strong arm of the law to take from them their church property? Is not the stronger party in a denomination or a church, by reason of their containing among them the more of Christian life and character, presumably the better able "to suffer themselves to be defrauded," rather than *possibly* do a wrong to their weaker brethren? That must be, at least, a questionable position which invariably or chiefly renders that party greater in numbers, wealth and character, the less in Christian patience and self-sacrifice.

Secondly. What the Master has really authorized his disciples to do in relation to one another and the world.

Towards the close of his earthly mission, the question arose among his disciples "Who shall be greatest?" This, he told them, savours of the world: "The kings of the Gentiles (nations) exercise lordship over them, &c. *But it shall not be so among you.* . . . I appoint unto you a kingdom, as my Father hath appointed unto me."

How did Jesus come to his kingdom? By "*emptying himself*:"—"Not to do mine own will, but the will of him who sent me." "I delight to do thy will, oh, my God." So the disciple shall come to his kingdom by a similar self-negation; doing not his own will but the Master's, whose law is "Thou shalt love thy neighbour as thyself." "Love one another *as I have loved you.*"

Loving as Christ loved is the law of the divine kingdom. "Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law." When the mother of Zebedee's children came to Jesus and asked that they might sit, one on his right hand and the other on his left, in his kingdom; turning to them, he said, "Can ye drink of the cup that I drink of; and be baptized with the baptism wherewith I am baptized?" Here, he intimated that the cross and the grave are the precursors to the throne in the divine kingdom. Would we be rulers of men as Christ is, we must love them and suffer for them, as he did. The love for enemies, that will endure the cross to save them, is the spirit and power which, in the divine economy, must subdue and finally reign over the world. To those *only* who have continued with Christ in his temptations, he said "I appoint unto you a kingdom." "Walk in love," said the Apostle to the Ephesians, "even as Christ also hath loved us and given himself up for us."

Be personally indignant, and thereby show the shock, to your moral sense, of error, sin or crime; and, if you will, affect to rebuke it by personal, physical force, as Jesus did in clearing his Father's house of those who had turned it into "a den of thieves;" rebuke a brother to his face, if need be, as Paul did Peter, "because he was to be blamed;" but "in no case let the sun go down upon your wrath," or permit the "God of this world" to lead you to the adoption of measures for the correction of men *in or out of* the kingdom, which are contrary to "the love wherewith Christ hath loved us, and given himself for us." Whatever the error to be corrected, the wrong to be redressed, the evil to be overcome, it can be best reached from the vantage ground of the Cross; and, to descend from this moral height for *any* purpose of the Divine Kingdom, is to step down from the throne, and to take the position of a slave instead of that of a sovereign.

Jesus has authorized every Christian, patiently and lovingly, to bear with his

fellow Christian—yea, with his fellow man, as he himself has borne with him; and to forgive others as God, for Christ's sake, has forgiven him. And to the end of his thus becoming *like* Christ, all the fountains of Divine supply are open to him; but there is not a promise to the Christian in any other direction of character than "on this line."

The wisdom of Church discipline has never got beyond the treatment of Judas by Christ. An extreme case: corruption and treachery ingrained; and, under the garb of a most affectionate act, betraying for money, the Innocent and the Beneficent, to the foulest malice and most shameful of deaths. Yet it is simply said of him that "Judas by transgression fell that he *might go* to his own place." The "woe" uncovered by Christ inhered in the course of his own deliberate choice and settled purpose.

Many are impatient that "vengeance against an evil work is not executed speedily." God, to whom vengeance belongeth, is too slow for them. *They* would deliver the supposed criminal over to Satan sooner. Their dignity is touched; *their* names are supposed to be cast out as evil with his name. They often forget that the Master has commissioned them to follow him, in patience; in faith that does not make haste; and in that "love which is long-suffering and kind, which envieth not, is not puffed up, seeketh not its own, is not easily provoked, imputeth not the evil, beareth all things, believeth all things, hopeth all things, and endureth all things."

Hasty, arbitrary measures by majorities or minorities, ministers, officers or members of a church, cannot but prove inimical to the essentially slow, voluntary growth of spiritual and church life. The spirit of "heroic" discipline weakens the system instead of strengthening it: difficult moral and theological questions often involved must have time, by the masses, for examination, reflection and decision. Nothing aroused the Saviour's indignation, equal to that ecclesiastical spirit of his time, which was impatient of every thing that did not speedily adjust itself to its own standards.

Speedside, March 17th, 1877.

THE MOSAIC COSMOGONY.

Although the received chronology of the world has for ages rested upon the supposed authority of the Bible, the sacred text really says nothing at all upon the subject. But, though the assertions which were so long made upon its supposed authority are not really contained in the Pentateuch, it is curious to observe how exactly the words of Moses appear to fit the most recent discoveries of science. No one has supposed that we were intended to learn science from the Bible: it is, therefore, an unexpected advantage to find that its short but pregnant sentences directly support the interpretation put by modern research upon the hieroglyphics of nature. Moses teaches, just as modern science teaches, that the starry heavens existed far back in past duration, before the creation of the earth. He describes in majestic words the "emptiness" of chaos, and the condition of affairs from which light arose. He describes the formation of the sun, and its gradual condensation into a "light-holder," to give light upon the earth, in terms that almost seem to anticipate Herschel and Laplace. Far from assigning any date to the Creation, he is content to refer it to "former duration." No date is either mentioned or implied.

The so-called chronology was derived from two lists, one extending from Adam to Noah, the other, from Noah to Abraham. These lists purport to give the direct line of descent from father to son, and the age of each individual member of the genealogy at the time when the next in succession was born. As Adam was supposed to have been created six days after the Creation, it was simple work to add up the sum and fix the age of the world. As long as the progress of

physical science showed no necessity for supposing a lengthened period to elapse between the creation of the world and the creation of man, it was taken for granted, almost without discussion, that when God had created the heavens and the earth in the beginning, He at once set about the work of arranging them for the use of man; that He distributed this work over six ordinary days, and at the close of the sixth day introduced our first parent on the scene.

Nowadays, all divines, English and foreign, agree that the word employed by Moses, and translated in our Bible by "the beginning" expresses duration or time previous to creation. Reshith, the Hebrew word for beginning, is in the original used without the definite article. The article was expressly omitted in order to exclude the application of the word to the order of creation, and to make it signify previous duration or previous eternity. The words of Moses, then "In former duration God created the heavens and the earth," may mean millions of years just as easily as one. A few verses later, describing the second day of creation, Moses declares that God made the firmament and called it heaven. It is plain from this that the heavens of the first day's creation are different from the heavens of the second day; the difference of time proves a difference of subject. The heavens of the first verse were made in former duration, before the moving of the Spirit, before the creation of light; the heavens of the second day were made after the earth and after light.

Another statement made by Moses is an extraordinary anticipation of the most recent cosmological doctrines. "The earth was desolation and emptiness, and darkness upon the face of the raging deep, and the Spirit of God brooding upon the face of the waters." It is now hardly doubtful that the earth was a molten sphere, over which hung, in a dense vapour, all the water which now lies upon its surface. As the crust cooled, the aqueous vapour that surrounded it became condensed into water and rested on the surface of the land. The conflicts between the waters and the fiery heat, as the crust of the earth was broken, fell in, or was upheaved, are well described by the words of Moses, the earth was desolation and emptiness. It is curious that the great facts of the submersion of the earth and its condition of emptiness should have been thus exactly described by Moses.

We are then told that God said, "Let there be light, and there was light." Celsus, Voltaire, and a writer in "Essays and Reviews" have found it strange that there should have been light before the creation of the sun; but according to the theory of cosmogony, now almost universally received, the earth did, in fact, exist before the condensation of the sun. Light there would be, from the gradually condensing mass of nebulous and incandescent matter which occupied the whole space now circumscribed by the orbit of the earth. If Moses had wished to describe the modern doctrines concerning light, he could not have done so more happily. The sun is not called "Or," light, but *Maor*, a place of light, just what modern science has discovered it to be. If light be not matter, but vibrations of luminiferous ether, no words could more precisely explain what must have occurred when God set in motion the undulations which produced light, and said, "Let light be." The account given of the creation of the sun very closely anticipated modern science: "Let there be light-holders in the firmament of heaven, and let them be for light-holders in the firmament of heaven to give light upon the earth. . . . and the stars." When the sun began to give his light, then, for the first time, the earth's fellow-planets, the stars, began to reflect his brilliance, and become luminaries also.—*Quarterly Review*.

THE HIGHER CRITICISM.

Many of our readers must have seen frequent notices, of late, of the lectures of the Rev. Joseph Cook, in Tremont Temple, Boston, on Modern Skepticism, and specially on the Transcendentalism of the late Theodore Parker, who, some years ago, attracted such crowds to hear him, at the Melodeon, in that city. We

are glad to notice that Mr. Cook's lectures are drawing larger audiences than ever, and being of such a high order, intellectually and theologically, they cannot fail to be productive of great good.

The following is an extract from a lecture in reply to the Rev. Mr. Frothingham, a Unitarian minister of the "Liberal" School, in Boston.

"A serious man must rejoice to have Christianity tested philosophically, historically, and every great way; but not in a certain small, light and inwardly coarse way, of which the world has had enough, and is tired. Yesterday the most scholarly representative of what calls itself Free Religion told Boston that the Author of Christianity is historically only an idolized memory enwreathed with mythical fictions. Will you allow me to say that the leading universities of Germany, through their greatest specialists in exegetical and historical research, have decisively given up that opinion? Thirty or forty years ago it was proclaimed there in rationalistic lecture-rooms very emphatically. To-day such lecture-rooms are empty, and those of the opposing schools are crowded. On the stately grounds of 'Sans Souci,' where Frederick the Great and Voltaire had called out to the culture of Europe, '*Écartez l'infame!*' King William and his Queen lately entertained an Evangelical Alliance, gathered from the Indus, the Nile, the Danube, the Rhine, the Thames and the Mississippi.

"Histories of the Rise and Progress and Decline of German Rationalism, and especially of the power of the Mythical Theory, have been appearing abundantly for the last fifteen years in the most learned portions of the literature of Germany. The incontrovertible fact is, that every prominent German university, except Heidelberg, is now under predominant evangelical influences. Heidelberg is nearly empty of theological students. Lord Bacon said that the best materials for prophecy are the unforced opinions of young men. Against 24 theological students at rationalistic Heidelberg, there were lately at evangelical Halle 282, at evangelical Berlin 280, and at hyperevangelical Leipzig 472.

"Before certain recent discussions and discoveries on the field of research into the history of the origin of Christianity, the rationalistic lecture-rooms were crowded, and the evangelical empty. It is notorious that such teachers as Tholuck, Julius Muller, Dorner, Twisten, Ulmann, Lange, Rothe, and Tichendorf, most of whom began their professorships at their universities with great unpopularity, on account of their opposition to rationalistic views, are now particularly honoured on that very account. (See article on the Decline of Rationalism in the German Universities, *Bibliotheca Sacra*, October 1875.)

"We often have offered to us in Boston the crumbs from the German philosophical tables; and, although I must not speak harshly, the truth must be told, namely, that the faithful in the uneducated ranks of skepticism—I do not deny that there are vast masses of orthodox uneducated also—are not infrequently fed on cold remnants swept away with derision from the scholarly repasts of the world. If you will open the biography of David Frederick Strauss, by Zeller, his admiring friend and a professor at Heidelberg, you will read these unqualified words: 'Average theological liberalism pressed forward eagerly to renounce all compromising association with Strauss after he published the last statement of his mythical theory.' (See Zeller, Professor Edouard, Strauss in his Life and Writings. English translation, London, 1874, pp. 135, 141, 143.) It did so under irresistible logical pressure, and especially because recent discoveries have carried back the dates of the New Testament literature fifty years.

"Thirty years ago it used to be thought that the earliest date at which the New Testament literature can be shown to have been received as of equal authority with the Old, was about A.D. 180. But, as all scholars will tell you, even Baur admitted that Paul's chief epistles were genuine, and were written before the year 60. This admission is fatal to the mythical theory put forth by Strauss when he was a young man, and now for twenty years marked as juvenile by the best scholarship in Germany. These letters of Paul, written at that date, are incontrovertible proof that the leading traits of the character of the Author of

Christianity, as given in the so-called Gospels, were familiar to the Christian world within twenty-five years after his death. (Thayer, Professor J. Henry, of Andover, Boston Lectures, 1871, p. 372.) There is now, in the hands of scholars, incontrovertible evidence that even the Gospels had acquired authority with the earliest churches as early as A.D. 125. Schenkel, Renan, Keim, Weizsäcker, and others, widely removed from the traditional views, teach that the fourth gospel itself could not have appeared later than a few years after the beginning of the second century. (See Fisher, Professor George P., *Essays on Supernatural Origin of Christianity*, 1870; preface, p. xxxviii.)

“These discoveries explain the new attitude of German scholarship. They carry back the indubitable traces of the New Testament literature more than fifty years. They shut the colossal shears of chronology upon the theories of Baur, Strauss and Renan. They narrow by so much the previously too narrow room used by these theories to explain the growth of myths and legends. Strauss demands a century after the death of Paul for his imaginative additions to Christianity to grow up in. It is now established that not only not a century, but not a quarter of a century, can be had for this purpose. The upper date of A.D. 34, and the lower date of A.D. 60, as established by exact research, are the two merciless blades of the shears between which the latest and the most deftly-woven web of doubt is cut in two. [Applause.] There is no room for that course of mythical development which the Tubingen school describes. As a sect in Biblical criticism, this school has perished. Its history has been written in more than one tongue. (Thayer, Professor J. Henry, *Criticism Confirmatory of the Gospels*, Boston Lectures, 1871, pp. 363, 371, 374.)

“Chevalier Bunsen once wrote to Thomas Arnold this incisive exclamation:— ‘the idea of men writing mythical histories between the time of Livy and Tacitus, and St. Paul mistaking such for realities!’ (Arnold’s *Life*, Letter exliv.) Paul had opportunity to know the truth, and was besides one of the boldest and acutest spirits of his own or any age. Was Paul a dupe?

“But who does not know the history of the defeat of skeptical school after skeptical school on the rationalistic side of the field of exegetical research? The naturalistic theory was swallowed by the mythical theory, and the tendency by legendary theory, and each of the four by time. Strauss laughs at Paulus, Baur at Strauss, Renan at Baur, the hour-glass at all. ‘Under his guidance,’ says Strauss of Paulus, ‘we tumble into the mire; and assuredly dross, not gold, is the issue to which his method of interpretation generally leads.’ ‘Up to the present day,’ says Baur of Strauss, ‘the mythical theory has been rejected by every man of education.’ And yet New York lips teach it here in modern Athens!

Appropriately there was carried on Richter’s coffin to his grave a manuscript of his last work—a discussion in proof of the immortality of the soul; appropriately might there have been carried on Strauss’s coffin to his grave his last work, restating the mythical theory; if only that theory had not, as every scholar knows, died and been buried before its author.

“The supreme question concerning the origin of the New Testament literature is now whether in less than thirty years intervening between the death of the Author of Christianity, and A.D. 60, in which Paul’s Epistles are known to have become authorities, there is room enough in the age of Livy and Tacitus for the growth and unwreathing of mythical fictions around an idolized memory lying in the dim haze of the past. An unscholarly and discredited theory was presented to you yesterday, gracefully but not forcefully.

“Let us see what a vigorous and unpartisan mind says on the same topic;— ‘I know men,’ said Napoleon at St. Helena—the record is authentic; read it in Liddon’s *Bampton Lectures on the Divinity of our Lord*, the best recent book on that theme— ‘I know men, and I tell you Jesus of Nazareth was not a man.’ Daniel Webster, on his dying bed, wrote on the marble of his tombstone: ‘The Sermon on the Mount cannot be a merely human production.’ Renan was par-

ticularly cited to you yesterday ; but when I went into the study of Professor Dörner, Schleiermacher's successor at Berlin, and conversed with him about the greatest skeptics of Europe, I came to the name of Renan and said : ' What are we to think of his Life of Jesus ? ' ' Das ist nichts,' he answered, and added on more. ' That is nothing.'

" No doubt in the fume and foam and froth of literary brilliancy, serving a lost, bad cause, there may be iridescence, as well as in the enduring opal and pearl. But while the colours seven flashed from the fragile spray are as beautiful as foam and froth, they are also just as substantial."

CLOSE COMMUNION.

BY A PRESBYTER.

SIR,—I have read all the letters that have appeared in your columns for and against Close Communion, and I desire, with your permission, to call attention to a few points that seem to be overlooked or ignored by the advocates of that exclusive and uncharitable theory. Their refusal to sit at the Lord's table with members of other Churches is based on the alleged ground, that the latter are not baptised, and that no unbaptised person can scripturally partake of the Lord's Supper. I shall now proceed to prove that this principle would have debarred from the sacred table the very persons with whom our Lord sat, when He instituted the ordinance, and to whom He said, " This do in remembrance of Me."

1. The ordinance of the Supper was instituted first, and Christian baptism afterwards. It was on the night in which He was betrayed, that He instituted and observed the Supper with His disciples ; but not until after His resurrection did He institute baptism, and give the commission contained in Matt. xxviii. 19.

2. If Christian baptism was not instituted when the Lord's Supper was observed in the upper room in Jerusalem, it follows that the disciples who there partook of it were not, and could not have been baptised. Close Communion Baptists seem to assume that baptism was instituted first, and the Supper afterwards, whereas the reverse is the case.

3. There is no record of Christian baptism having been administered until the day of Pentecost ; but we read of the hundred and twenty disciples before that time, besides the apostles. Now, will Close Communion Baptists tell us who baptised the apostles, and these hundred and twenty disciples ? There is not a vestige of evidence that they were ever the recipients of Christian baptism.

4. It will not meet this difficulty to allege that they may have been baptised by John the Baptist, for even if they were, his was not Christian baptism ; nor was Christian baptism instituted until long after the close of John's ministry. Of the 3,000 baptised on the day of Pentecost, the great majority had, in all probability, been baptised by John previously. Besides, we find in Acts xix. 5, the record of the administration of Christian baptism to certain disciples that had previously been baptised by John ; and this re-baptising took place under the direction of Paul himself.

The inevitable conclusion from all this is, that if the first disciples of Christ were now on the earth, the Close Communion Baptists would, in strict logical consistency, have to refuse to sit with them at the Lord's table. Yea, they would have to unchurch the very persons to whom our Lord gave the sacred cup ! And by implication that theory is a censure on the Great Head of the Church Himself ! It is true we who belong to other communions are suffering no hardship by being unchurched, as we are by them ; but it is painful to think of it when co-operating with them in all good works. The Mormons unchurch us all, Baptists included. Dr. Field, of the New York *Evangelist*, recently visited Salt Lake City, and in the course of an interview with the head of the Mormon Church, he made

the observation, "You admit that there are other true Churches besides your own?" Brigham Young answered, "Certainly, there are good people in other communions." But Dr. Field tells us Brigham carefully avoided making any admission that any of these other communions was a true Church. This we can bear at the hands of the Mormons, but when Christian brethren who expect us to work with them, and who wish to work with us, talk in the same style, one feels perplexed as to what the path of duty is.—*The Globe*.

CHILDREN OF THE KINGDOM.

"For of such is the kingdom of heaven."—Matt. xix. 14

Dear Lord! and is Thy kingdom made of such—
The little ones who gathered round Thy knee,
In all the playfulness of childish glee,
And press'd the borders of Thy robe to touch!

The love and innocence and simple trust,
Breathing yet sweet of Eden's blessed prime,
That into Thine encircling arms did climb,
And hid their happiness upon Thy breast!

Oft had the children serv'd the loving Lord,
As living texts on which to hang His thought,
When in the temple courts He daily taught
The many-sided minds that heard His word.

Not human learning, hived through weary years
Of patient industry and midnight toil,
Nor honours wrung from weeping nations' spoil,
Can fit the spirit for those higher spheres.

The blessed Master will have such to teach,
As, leaving all their knowledge at the gate,
Sit like the gentle Mary at His feet,
Content to know of things within their reach.

Was He not once a child! and tho' there clung
To His maturer years no taint of sin
To soil the whiteness of the soul within—
No stain nor cloy of earth on life or tongue,—

He trod temptation's thorny path and knew
The way was strewn with bent and wither'd flowers,
That erst had gladdened e'en immortal bowers,
While yet their leaves were wet with heavenly dew!

And so He guards the tender plants that bloom
In wayside nooks, unsought of human eyes,
And one by one transplants them to the skies,
To grow for aye in more capacious room!

Editorial.

The Canadian Independent.

TORONTO, APRIL, 1877.

WAYS AND MEANS.

Several letters received during the month take strong exception to the article, or rather to the conclusions arrived at by the writer of the article on "The Scale of our Missionary contributions," which appeared in our last number. It is asserted, in several of them, that our people are far more liberal to general, non-denominational societies of a religious character, than the church with which they are compared to their disadvantage. One of our correspondents says: "I do not think I am beyond the mark in saying that to such objects the Congregationalists around here give ten dollars to their one." And figures are shown which certainly appear to sustain the statement made.

The fact, however, remains, in whatever way accounted for, that the body referred to does actually raise, by some means, larger sums per member, for Home Missionary work, than we do. It may be that they have to contribute less to the support of the local church; or that their people are richer; or that they have a better system for raising money; or that they are less scrupulous about asking help from other denominations than we are. It may be, too, that

while we are behind them, in this respect, we are in advance of some other bodies. But the fact cannot be questioned, and any plan by means of which we may increase our income, will be of much more service to us than any explanation of the deficiency. How to do that, is the question that presses for a solution just now. Wendell Phillips says, that the best way of resuming specie payments, in the United States, is just to—*resume*. And so, the best plan to increase our Missionary income, is to—*increase it*,—every church, and every member, coming up to the proper standard of giving in the fear of God.

We have no means of knowing how the contributions of the churches this year compare with those of previous years. Certainly Dr. Wilkes' financial notice in our official columns is not very encouraging, and another deficit such as that which met us last June must jeopardise all our more recent movements. Are we prepared for that? Are we willing to stand out before the whole religious community of Canada, and proclaim ourselves so spiritless and poverty-stricken that we cannot carry out what we had planned and commenced? And that, for the sake of a paltry thousand, or at the most, two thousand dollars a year!

Manifestly some of our churches are not doing their full share. They are not doing in proportion to the rest; perhaps,

because they have never thought what their just proportion is. Why should we not assist such churches to a right understanding of this point? We require to raise, it may be, \$7,000 in Canada this year; but we find in June next, that we have raised but \$5,000. Why should we not then adopt, with some modification, the plan of our Presbyterian brethren, and appoint a carefully selected Committee to assess to each district, or to each church its due proportion of the deficiency? We mean by the term "assess," no more, of course, than declaring, according to the best judgment of the Committee, that each district, or church, should raise towards that deficiency.

And why should not a Committee on Ways and Means be annually appointed to prepare for the Union, or Missionary Society, a "Budget," with a carefully prepared estimate of the amount each church should raise, and urge it to come up to it? One dollar annually, per member, would about meet present requirements. If, however, there were special circumstances in any locality, making the church unable to raise its quota, the Committee could assess it accordingly.

It may be objected that such a plan would be Presbyterian, and not Congregational; but it certainly would not be so, as long as we do not legislate and compel obedience. Or it may be thought that it would be a contravention of the voluntary principle; but surely it could not be so, if the churches voluntarily adopt it.

The advantage of the plan would be that we should all know beforehand how

much our Missionary Board requires for the year's operations, and each church would know what is expected of it as its contribution towards our Missionary work. We hope our brethren will think the matter over.

HIGH ANGLICAN PRETENSIONS.

Clergymen of the High Anglican type are seldom backward in asserting their religious beliefs, and the superiority of their ecclesiastical orders and ordination to those of all other Churches and denominations. But they rarely condescend to enlighten their poor schismatical brethren in regard to the grounds upon which they base their claims; being generally very well satisfied to rest them on the fact that their Church, in the old land, is "the Established Church,"—the Church of the nobility and of the aristocracy.—rather a doubtful recommendation, by the way, in view of what Paul once wrote, 1 Cor. i. 26.

But at a recent ordination service in All Saints' Church in this city, the Rev. Canon Stennett, who had been deputed by the Bishop to preach the sermon required upon such occasions, did—what so few of his brethren now do—attempt an apology for Episcopacy and Apostolical Succession.

The text,—though it doesn't matter what it was, for he lost sight of it as soon as he had announced it—was John xx. 21: "As my father hath sent me, even so send I you." His Prayer-book furnished him with the real text, which was a quotation from the preface to the ordinal for such occasions, declaring that,—

"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church,—Bishops, Priests, and Deacons;" and further, that "to the intent that these orders may be continued, and reverently used and esteemed, no one shall be counted a lawful minister of the Church, or suffered to execute any function therein, except he has received Episcopal ordination."

The preacher very properly, however, though, as it appears to us, rather imprudently, recommended investigation into this matter, since, he says, "the Romanist denies the validity of our orders, and Non-Episcopal bodies deny the doctrine of Apostolic Succession generally, and the fact of three orders in the ministry in particular," a statement which we hardly know how to take, whether as a *correction* of the language of the Prayer-book about these things being "evident unto *all men*," or as a *confirmation* of it, from the belief that Romanists and non-Episcopal bodies *do not read*.

The books which it is assumed we non-Episcopal Christians do not read, and which are the *Jachin* and *Boaz* of Canon Stennett's Hierarchical structure, are "the Holy Scriptures and ancient authors." In regard to the former of these, we must plead guilty of great neglect; although we doubt if our Episcopal brethren have anything to boast of in that direction any more than ourselves. As to the ancient authors,—well if they agree with the Holy Scriptures, so much the better for their reputation; if not, we can well afford to leave them so far as any authority is concerned, with Romanists and their High An-

glican imitators. "The Bible alone is the religion of Protestants."

But what saith the Scripture? How many "orders of ministers" do we find in the Christian Church, as the Apostles founded it, under the direction of Christ Himself? Canon Stennett attempts to answer by pointing to what he calls the "three orders" of the Mosaic ministry, —High Priest, Priests, and Levites; which he fancies he sees "preserved, though presented in a new form," in "Christ Himself the High Priest, the twelve Apostles standing for the priesthood, and the 70 disciples representing the Levitical assistants."

Still later, he says, "we find the Apostolate first filled up to the original number twelve, to supply the place of the traitor Judas; then presbyters, or elders or overseers, ordained by laying on of apostolic hands, wherever a Christian church was founded; and lastly, deacons, originally appointed for a specific purpose, but afterwards ordained as a permanent order to assist the presbyters, or elders in their pastoral duties."

A singular succession, surely! Look at them in their orders. (1) The high priest, to whom Christ succeeds: to whom again the apostles succeed; (2) the priests, the apostles, the presbyters; (3) the Levites, the seventy, the deacons. A succession supposes at least some similarity in the functions of office. What then, we should like to ask, was there in common in the office of the priests and of the apostles, who, according to Canon Stennett, succeeded them? Or what was there in common between the work of the Levites and the seventy disciples? Or between the seventy and the deacons? Yet Canon Stennett would have us believe that these succeeded each other, as baptism superseded circumcision, and the Lord's Supper the Passover.

But "when the Apostles died, what became of their special functions," he asks, "so necessary to the perpetuation of Christ's Church? Did these die with the Apostles? or were they by them committed to others? Why undoubtedly they were by them committed to others; and those others were ever henceforward styled bishops, and to such men so consecrated was that title restricted ever afterwards, to be transmitted by them also to their successors, and so on to the end of time."

Quite too fast again! What were the "special functions" of the Apostles? Why clearly to be witnesses of Christ's work, and death, and resurrection; to be the inspired expounders of His teaching and of His will, and to establish under the guidance of His Holy Spirit, the first Christian churches as the exemplars of the Christian churches of all future time. As Apostles their functions were all "special," and when they died they left no successors, and could leave none, since *none but inspired men* could fulfil those functions.

It is easy to affirm that Titus was consecrated Bishop of Crete, James the first Bishop of Jerusalem, and Timothy first Bishop of Ephesus (each with a seat in the Senate, and the title of "My Lord Bishop," probably!), but it is quite another thing to *prove* it, and especially to show any scriptural authority for asserting that they were "no mere presbyters," but "were endowed by Apostles themselves with power of government, with authority over elders and deacons, as well as with the exclusive spiritual function of ordaining to the priesthood and diaconate."

The Canon evidently felt the difficulty of the task he had undertaken, for he had to admit that "during the lifetime of the Apostles, the name of bishop (which simply means 'overseer') was unques-

tionably applied to presbyters or elders, as being, in the absence of the Apostles, literally 'overseers' of their respective flocks," but then, it was, in their case, he says a "a mere name." (*sic!*) A "mere name," indeed! Does Canon Stennett know that the Holy Ghost so applies it? (Acts xx. 28; Titus i. 5 compared with 7). And does that Divine Spirit deal in shams, and call "mere presbyters" bishops, when they were no bishops at all! Is it a "mere name" that is given to Jesus when He is called by the same blessed Spirit of Truth, "the mighty God?" If that be the best that can be made of the argument for Episcopacy from the New Testament, we do not wonder at the Canon taking his text from his Prayer-book instead! Whether these presbyters "exercised the Apostolic functions of ordaining and confirming during the lives of the Apostles themselves," we do not care to enquire. All we insist upon is, that in the Apostolic age the names "presbyter," "elder," and "bishop," or "overseer," were convertible terms, and that whatever functions are properly exercised by bishops, as God established the office, were exercised by "mere presbyters."

Our space will not permit us to follow Canon Stennett through his argument from "ancient authors." That the germ of modern hierarchism began to show itself very shortly after the Apostolic age, in the exaltation of the pastors of metropolitan churches over their brethren in humbler positions, no one will question, for Paul declared that "the mystery of iniquity doth already work." But the hoary antiquity of a thing can never make it right, if it be not according to the teachings of God's word.

Neither have we time or patience to do more than very briefly refer to his remarks upon the virtues of Apostolical Succession, which he declares to be of "vital importance," inasmuch as upon it depends the validity and efficacy of the sacraments. The Canon grows eloquent over the good Providence of God which enables the Church of England—"that noble bulwark of Protestantism" (!)—to "trace back the succession of her present bishops, through the metropolitan sees of Canterbury and York, to Apostolic times and Apostolic men." We suppose we ought to be very thankful over it, even if we do belong to a non-Episcopal body. But really, for the Church of England's sake, we could have wished that the succession had not been quite so clear. Coming, as it does through the polluted channels of the Church of Rome, and by the hands of such infamous monsters of cruelty and licentiousness as Clement VI, Alexander VI, John XXIII, and others of her Popes, it does not strike us as capable of conferring much of grace or blessing. We doubt if the Lord uses such creatures as his ministers, and for our own part we are quite content to do without any such benefits as their ordination could bestow. The true successors of the Apostles, in our judgment, are those who hold to their faith, and exhibit their spirit and zeal; we know of no others.

SUNDAY ILLMENTS.

A disease has long been known—to the clerical rather than to the medical faculty—by the euphonious name of "Morbus diei Domini," or, freely translated, as "Sunday sickness." It is so

named because it affects those who are subject to its debilitating attacks, only on that day of the week from which its name is derived—Sunday, or the Lord's Day. Its victims are generally strong and hearty all the week; fearless of the weather, and of the "night air;" unaffected by late hours at concerts, parties, and political meetings; capable of undergoing almost any amount of fatigue, mental or physical; better in fact, than usual, on Saturday, since on the evening of that day they can keep at business several hours later than on any other evening of the week. But directly the Sabbath dawns, they are attacked by this singular sickness, which, strange to say, seems to be confined principally to the *church-going classes*, those who are not in the habit of attending public worship being mostly about as well as usual on that day.

The symptoms generally begin to show themselves about their ordinary time of rising in the morning. They gape, and stretch, and groan, and toss about upon their beds. Temporary deafness sets in, and prevents them from hearing the breakfast bell. Their eyelids stick together. Their heads ache. They shiver at the thought of their morning bath. The sky looks gloomy and unpromising. The church suddenly seems to them leagues away. They think of all the disagreeable things that have occurred during the week. They are pretty sure their own minister isn't going to preach that morning, and if so, that old Dr. Faggot will be there, and will be as long as he is dry; and—it is past ten o'clock, and too late *now* to get ready!

In most cases the symptoms abate

about the dinner hour. The appetite is good, and the viands and delicacies are relished more than usual; so much so, indeed, that over indulgence often brings back all the lassitude of the morning, and the afternoon is spent on the lounge, or in the easy chair, in a semi-somnolent condition, with a good book or religious paper in hand, to quiet any qualmishness of conscience (where there is any). The patient generally is sufficiently recovered to get to church in the evening—that is, in the earlier stages of the disease—and is entirely well by Monday morning. Recovery is usually as rapid as the prostration.

Very closely allied to this ailment is another, a kind of monomania, in which the mind is largely affected, much more so than the body. The general effect, however, is the same. Sometimes the imagination is diseased, and the person attacked cannot go to church because he thinks the minister meant *him* in the sermon he preached last Sunday; or Mrs. So-and-so turned her head away as she passed him, and he knew she meant it. At other times the patient, (generally a lady in such cases,) suddenly discovers that her wardrobe is becoming shabby; that, in fact, she has “nothing to wear,” nothing, at least, that will do to wear to church. We have seen more than one instance in which the injunction “be not forgetful to entertain strangers,” seemed to require them to stay at home and “visit” with their guests: one, in which the visitor had come without his Sunday clothes, and so our friend absented himself from church to keep him company! And, not to weary our readers unnecessarily, we have

met with several cases of the development of a morbid conscientiousness as one of the symptoms of this singular ailment. One case occurs to us where the trouble was that the minister had married a believer to an unbeliever. A second in which our monomaniac friend wouldn't go because another poor sinful man like himself attended there. And still another, because the church was neglecting its duty in not seeing after him, and enquiring why he didn't go. As to the cases in which the patient thinks it his duty to care for his health, by resting according to the commandment, by taking medicine, fear of exposure to the weather, &c., these are too numerous to mention.

Unlike most other diseases, in this, the sufferer *never thinks there is anything wrong with himself*. Everybody else understands his symptoms, but he himself never seems to comprehend them. The malady in this respect is very much like that mentioned in Isa. xlv, 20.

The only remedy that we know of as really efficient and reliable, is holding up before them a Bible-looking-glass. (James i, 23-25.) This must be done very warily however, for not being much accustomed to looking into it, the brightness of the mirror is very apt to make the patient *shut his eyes*.

All parties concerned are again reminded, that the missionary accounts positively close on the 15th of April, and that all moneys must be collected, and sent to the Treasurer, Dr. Wilks, (249 Mountain St. Montreal), by that date, if they are to appear in the next annual report. It is the more impor-

tant that this should be done promptly, inasmuch as the amount of the Colonial Missionary Society's grant depends upon it. Every \$100 contributed by our Canadian churches secures \$20 from England. Brethren will please take notice.

The *Christian Guardian* of the 21st ult., under the caption of "Conditional Immortality," quotes the statement of a Montreal correspondent of the *London Christian World*—who, he says, is "evidently a Congregationalist"—that "the subject of 'Conditional Immortality' is beginning to exercise the minds of thoughtful Christians in this country, but creed-bound denominationalism prevents freedom of expression upon the subject," and says:—"Had this correspondent merely spoken on behalf of Zion Church, or the other Congregational churches of Montreal, we could not venture to contradict him. But we must deny the correctness of a broad statement of this kind with regard to all the Canadian churches."

We have not seen the correspondence referred to, and do not know what ground the *Guardian* has for setting him down as a Congregationalist, or why he should be so shy about "venturing to contradict him," as regards "Zion Church, or the other Congregational churches in Montreal." But we will undertake to contradict him, if he means to insinuate that there is any general or wide-spread tendency in our Montreal churches in the direction referred to. Here and there an individual may be found, perhaps, who is trying to make his Bible say something it won't say; but we can assure our contemporary that

the churches there are still sound in the faith.

The evangelistic services conducted by the Rev. Mr. Rainsford, in the Cathedral, in this city, during the first two weeks in March, were as remarkable for the interest awakened by them, as for the place in which they were held. Night after night was the vast building filled to overflowing, the congregation numbering at least three thousand persons, of all classes and creeds, entirely regardless of the weather or the walking, to hear the simple gospel presented in the simplest and most artless manner, by the gentleman named. The afternoon Bible-readings drew together crowds scarcely less numerous. Large numbers of persons have remained every evening to be spoken with in regard to their salvation, and many, we doubt not, have been brought to the Lord. There have been some mutterings of indignation among High Churchmen, one of whom writes to the *Globe* about it, and claims that it is wholly contrary to the rubric to have such meetings in the Cathedral, and especially to have Presbyterians and Congregationalists and others, taking part in them. In that, he is probably right, but then,—so much the worse for the rubric, that's all.

THE N. Y. *Independent* having said some very naughty things recently about the slow growth of Methodism in cities, a number of its frierds have come to the rescue, and fallen foul of our contemporary for what he has said. The Michigan *Christian Advocate*, among others, is very much exercised over the matter, and particularly about what the *Inde-*

pendent says of the numbers received on trial, during the excitements of a "revival," who never come into full membership. The *Independent*, however, "doesn't back down worth a cent," but replies:—

"The *Methodist*, of this city, in 1870, in the course of several editorials on the loss of probationers, gave the figures: The number of probationers for the ten years from 1856 to 1865, inclusive, was 1,206,145; the number added to the Church in the same period was 172,296. According to this showing, only one in 7 was added to the Church. What became of the other 6? Can they be accounted for under the head of "deaths and removals?" Take some more recent statistics. The "Minutes of the Annual Conferences" for 1875 report a total of 196,407 probationers. The increase of members in 1876, according to the "Minutes" of that year, was 12,768. In this case only one in 15 has been added to the membership. These are the facts, and our Michigan friend is welcome to them, to make what use of them he may."

A Presbyterian brother out West who reads the *N. Y. Independent*, writes to the editor of that paper,—

"As a Presbyterian I keep one eye open, for you see I don't trust you too far. I know you will hit us a dig when you get the chance. I enjoy it very much when you straighten out our Methodist and Baptist brethren. This makes pleasant reading, and I find no trouble in saying Amen to every word. But, somehow, when you strike us Presbyterians I don't have the same kind of feelings. I am not psychologist enough to quite understand it; but I know it is so. Please touch us lightly, but give them 'fits.'"

To which the editor replies, that he would like to comply with his correspondent's request, but he says,—

"There are yet left in the Presbyterian body two or three fools, and three

or four bigots, and they don't know enough to keep out of sight." That's it. Editors have the same trouble everywhere but—in Canada. Here, happily, both these classes have died out in all the churches!

Is this a fair sample of the "green pastures" of Congregationalism in Vermont? The treasurer of a prominent church in that State, presented his annual statement of Assets and Liabilities, January 1st, 1877, from which it appeared that, there was owing to the pastor \$1267.73; (happy man that could afford to live so long on *faith*!) and to sundry others, \$935.14.—Total, \$2,202.87. Credit, by balance in Treasury, \$000.00; Arrears of subscriptions, \$432.65; Sundries, \$113.91.—Total, \$546.56. Bal. due Society, \$1,656.31. Real mission-ground, we should think!

Mr. Moody's success as a preacher is probably largely due to his simplicity of style. Struck with the *look* of one of his sermons, as reported in the *N. Y. Daily Witness*, the other day, we analysed a certain paragraph, and found that out of 230 words contained in it, 188 were *monosyllables*! Young preachers,—and others not too old to learn,—will take note.

Sadlier's *Catholic Directory* for 1877, claims a Roman Catholic population in the United States of over 5,450,000,—less, by 300,000, than was claimed in 1875, when 5 dioceses were not included in the count. The R. C. population of New York is also set down at 100,000 less than it was two years ago.

Our "wet Congregationalist" brethren (the Baptists), report a membership in

the United States of 1,932,000, in 22,294 churches, having 13,779 ministers,—an increase of 1,669 churches, 662 ministers, and 117,000 members during the year! They have over 10,000 Sunday Schools.

The ministers of the Annual Conference of the Meth. E. Church, for 1876, report 11,205 travelling, and 12,491 local preachers; and 1,622,000 members and probationers.

The "Church Almanac" for 1875, estimated the membership of the Episcopal Church at 280,000. Whittaker's Almanac makes it about 268,000, and gives the number of confirmations in 1876 at 26,761.

The question "how to fill a church" is one which ministers and trustees—particularly the latter—are often very anxious to solve. One Sir Henry Cole has been trying to do so, and has succeeded, apparently, in this way. By permission of the vicar of Brampton, a service was held in which all the seats were free, there was a ten-minute sermon, and five or six hymns or psalms, sung to good old tunes, with an accompaniment of trumpets, trombones, and kettledrums. An immense congregation attended and joined in the hymns. There were, seemingly, no prayers. But query?—what good did it do the people when they came? To fill a church is one thing—to convert sinners to Christ is another, and something which will hardly be accomplished by "trombones and kettledrums." A ten-minute sermon is both too long and too short,—too long for people that can be got together by such means; and too short to enable any

man to instruct and benefit them. Think of it—ten minutes a week to hear about God and Christ, and eternity, and more than ten hours a day to give to the world, the flesh, and the devil!

The Rev. R. W. Dale, of Birmingham, has been invited to deliver the next course of lectures on Preaching, at Yale College, this summer, and has accepted the invitation. The appointment is an excellent one, Mr. Dale being one of our foremost English ministers. We hope we shall see him in Canada, before he returns home.

THE Rev. Mr. Tooth, the rebellious "priest" of the Church of England, who insisted on importing Roman fashions into his church at Hatcham, and was imprisoned for his contumacy, has been released unconditionally. His parish has been taken from him. His release is reported to be due to the Queen's influence, who will have no one imprisoned for a merely ecclesiastical offence. He is not without sympathizers, however, for on the Sunday after his release, the church was crowded, about 700 of those present being opponents, and 300 friends. "When the 700 stood up, the 300 kneeled down; when the 300 stood up, the 700 kneeled down; and when the hour for communion service arrived, the 300 marched in a body out of the church, shaking the dust off their feet for a testimony against the schismatics, who remained masters of the field."

The world moves, and even the English Wesleyan Conference are compelled to move with it. Some months ago a

Committee was appointed by the Conference, if we mistake not at the instance of Dr. Punshon, to consider the question of lay representation, long so fiercely resisted. That Committee has met, and has resolved to recommend that in future the Conference consist of equal numbers of ministers and laymen. Good! Now if the Conference will only adopt their recommendation and agree not to "legislate" for Christ, but to accept the laws He has laid down for the guidance of His Church, and only "confer" as to the best means of carrying them out, we shall acknowledge them as a sister Congregational Union at once.

One of the signs of the times is to be seen in the change of front on the part of some of the authorities of the Romish Church, respecting the circulation of the Scriptures. The *Bible Society Reporter* recently published a letter lately addressed to the Pope by fifty-five French and foreign Bishops, in which, "deeply pained to see Protestants spreading their Bibles among Catholic families in alarming profusion, and by this means exerting upon them a great influence," the Bishops entreat His Holiness "to cause an examination to be made of the French translation of the Old Testament by M. the Abbé Glaire, and to grant it, if there be sufficient reason, the imprimatur." And then, after referring to the New Testament already issued, they add:—

"It is indisputable that nothing at the present day can hinder the reading of the entire Bible in the world. . . . In a word, a French Bible, authorized by the Holy See, would take from Protestants all pretext for unjustly accusing the Catholic Church of hindering the faithful from reading the word of God."

MR. WATKINS, missionary to Mexico, and successor to the Rev. Mr. Stephens, who, with part of his congregation, was murdered in his church by the Romanists, in Guadalajara, has had a very narrow escape from the fate of his predecessor. One of the assassins of Stephens, who had escaped punishment, determined to kill him, and purchased a knife more than a foot in length, had it carefully sharpened, and lurked a whole day behind a corner which Mr. Watkins was accustomed to pass. A protecting Providence kept him away. The assassin then went to the meeting in the evening, and sat with his knife concealed, with only a narrow table between him and the missionary. As the exercises proceeded, his heart was melted. He was converted to God then and there, and is now one of the most efficient missionaries in that vicinity. Thus the Gospel is still "the power of God unto salvation," to every one that believeth. Guadalajara has a church of one hundred and fifty members, forty of whom were received as converts last July. Two hundred towns in Mexico have each a little band of secret or openly professed Christians.

THE sales of ecclesiastical property in Rome by the Government have brought enormous sums to the Italian Treasury. Up to the 1st October, 1876, 118,589 lots had been sold by auction, producing \$102,823,600. This is \$23,000,000 more than the estimate made by the Government when the sales began, and there is yet considerable property to be disposed of.

Correspondence.

CONGREGATIONAL vs. METHOD- IST LIBERALITY.

To the Editor of the "Canadian Independent":

SIR,—I notice, in the CANADIAN INDEPENDENT for March, an article entitled, "The Scale of our Missionary Contributions," from the pen of the Rev. Dr. Wilkes, in which the Doctor accepts the figures of a friend in Ontario, that show a want of liberality on the part of Congregationalists as contrasted with other bodies, especially the Methodists.

It is generally understood who the gentleman is who furnished the figures quoted, and it must be admitted that his statistics and financial operations are usually correct. But in this case I think a false impression is conveyed when the assertion is made, "that the scale of contributions is fixed at a far higher level in their (the Methodists') case than in our own," for contributions to a denominational object *alone* indicate but imperfectly the liberality of a church.

It will scarcely be denied that Congregationalists are, as a body, much more liberal and less sectarian than others in opinions, and it is equally well known that their support to non-denominational objects is equally liberal.

If Dr. Wilkes will include in his statistics the Bible Society, Tract Society,

French Canadian Mission, and other objects that might be named, I feel quite sure we will not suffer by the comparison.

Perhaps one fact will illustrate this point more clearly than prolonged argument: last year the agent of the French Canadian Missionary Society visited us. We have Congregationalist, Baptist, Methodist, and Presbyterian churches in the village, and fifteen dollars were contributed, of which we gave twelve. This year the result was almost identical, and our church is the weakest of all, and struggling to maintain a pastor.

I know that Methodist churches within the territory canvassed by our committee for the Bible Society, refused to give *one cent*, giving as their reason, "we must support our own church."

When Dr. Wilkes urges increased liberality towards our Missionary Society, none can object, and I trust his appeal will be heartily responded to. But I have a strong objection to being met with figures that possibly are incorrect. Of this I am sure, that statistics from Great Britain and the United States show results just the reverse of those quoted by Dr. Wilkes.

Yours respectfully,

A CONGREGATIONALIST.

March 8th, 1877.

News of the Churches.

TILBURY.—The little church in this place, writes through their venerable pastor, the Rev. W. Burgess, for a blank form of Trust Deed, having resolved on building a new place of worship. A piece of ground has been secured, and

operations will be commenced as soon as possible. Mr. Burgess says, "the members are doing all they can, but feel that they will need aid from without," and he asks about "the projected Building Society alluded to in our De-

ember number." We wish we could answer him, but so far it is only "projected."

KINCARDINE.—The Rev. Dugald McGregor, Jr., enclosing the missionary collections says,—“Last communion we welcomed into our fellowship, as a church four young disciples, three of whom I baptized on profession of faith. Another young person joins us next communion, and there are others for whom we expect to give thanks ere long, as committed friends of a common Lord.”

WIARTON.—A lady, sending us money for a library we had selected for the Wiarion S. School, says :—“I am happy to be able to give a good report of our school. The Lord has poured out a blessing upon us, until literally, we have scarcely room enough to receive it. Our little church presents a very animated and cheering picture on Sunday afternoons, being more than comfortably full ; and as I look around on the bright eager young faces, and listen to the earnest tones of the several teachers, I feel, ‘truly the Lord is in this place!’ and hope and pray that He will gather many of these little ones into His fold.” The average attendance for February was, of scholars, 68 ; teachers, 10 ; total, 78.

HOWICK, 12TH CONCESSION.—Brother Gray, whose charge we visited recently, writes us, March 16th :—“The night after you left, we held a prayer-meeting a mile and a half above the church, on the 12th line of Howick. A storm of snow, accompanied by a March gale, prevented many from coming, but those who were there had a time of refreshing. A divine power was present that moved every heart, and six persons received Christ as their all-sufficient Saviour, and among the number a gentleman seventy years of age. Please remember us at the throne of grace. The Rev. Mr. Rose, of Listowel, has come to help me in special services, which we hope to continue for some time.”

WARWICK AND FOREST.—A number of members were received into Zion Church, Warwick, on the 18th March, the fruit

of the special services recently held there. Union meetings of an evangelistic character are at present being held in Forest. We cannot yet give results.

STRATFORD.—A correspondent, writing about other matters, mentions incidentally that the church in that place is much more *alive* than formerly, and adds,—“The weekly meetings are more largely attended, additions are taking place at every church-meeting, and our bishop stands well within and *without* the church. Our praying people are increasing and very earnest. May we not, therefore, hope for brighter times when God thus reveals Himself to His waiting people?”

EMBRO.—We are glad to learn from a gentleman who has been visiting in Embro, that the work at Braemar, one of Bro. Salmon's occasional preaching appointments, still progresses, and that the number of cases of hopeful conversion is now double what was reported last month. P.S. A letter just received estimates the number at forty-nine.

BURFORD.—Last Sabbath (March 11), the Rev. W. Hay, the pastor, received into church fellowship, five members upon their profession of faith in Christ, three being from the Bible classes in connection with the Sabbath School.—*Com.*

KELVIN.—For some time past this church has been unoccupied, except as used by the Methodist body. A short time since the Rev. W. Hay, of Scotland, its old pastor, began regular service, and the congregation and interest have gradually increased since, and now the little church reorganized has resolved to renovate the building and make a new start.

On Sabbath evening the 18th ult., a most solemn and interesting service was held, and a number of persons were received to membership. We trust the old cause there may long live and prosper to the glory and honour of the Master.

BRANTFORD FIRST.—A very successful social in connection with this church took place on Friday night at the residence of Mr. John Ott. The rooms were

filled to overflowing, and all seemed to enjoy themselves thoroughly. After the guests had fully refreshed the inner man, at the hands of the amiable host and hostess, music and recitations filled up the remainder of the evening most happily. Among those who participated in the exercises were Mrs. Allen, Miss Good, Miss Curtis, and the choir of the church in the musical line, while Mr. Jas. Wilkes, Mr. Woodyatt, Mr. Fred Hunt, Rev. Mr. Barker, and Mr. W. Cockshutt, gave very interesting and amusing readings and recitations. A very little girl, Miss Holden, recited a piece most charmingly. Quite a goodly sum was realized from the entertainment.—*Expositor*.

BRANTFORD—EMMANUEL CHURCH is being visited with a gracious out-pouring of the Spirit. Many are anxiously seeking the Saviour, while others are rejoicing in the newly-found peace of God. Already thirteen have given their names to the church, and it is hoped others will soon do the same.—*Com*.

ACTON, ONT., ORGANIZATION OF A NEW CONGREGATIONAL CHURCH.—On the 7th of March, the long cherished desire of a number of our friends residing in the village of Acton, but connected with the Swackhammer's church, was realized, and a new church was organized, with a nucleus of twelve members. The exercises were held in the basement of the new house of worship, not yet completed. There were present the Rev. W. Manchee, of Guelph, the Rev. J. Davies, of South Caledon, Messrs. James and Joseph Barber, and a number of other friends from Georgetown, and the Missionary Superintendent, Mr. Wood, from Toronto. Rev. S. N. Jackson, of Toronto, and the Rev. J. Unsworth, of Georgetown, were also expected, but the former was prevented by sickness in his family, and the latter by personal illness, much to the regret of all.

Mr. Wood was called on to preside, and after a devotional service, explained the nature of the proceedings, and the principles of a christian church. The names of those who were desirous of being organized into a church were read and accepted; a form of covenant was

adopted; and they were formally constituted a church, by prayer. Two deacons and a secretary were elected; the Rev. Mr. Davis was unanimously invited to take the pastoral oversight of them; and after a few words of counsel and prayer by the Rev. Mr. Manchee, the proceedings of the afternoon closed.

In the evening a Soiree was held in the Temperance Hall, which was crowded. James Barber, Esq., of Georgetown, was called to the chair, and in a humorous address introduced the other speakers,—Messrs. Manchee, Cameron (Presbyterian), and Wood. A pleasant, and we trust profitable evening was spent. The new church expects to enter upon its new and handsome brick house of worship early in May.

SPEEDSIDE.—During the quarter closing with the 13th March, five persons have been received into the fellowship of the church,—four on profession of their faith, and one by letter. Two have been dismissed to join the new organization at Acton, Ont. The pastor, Mr. Duff, is delivering a course of lectures on Sabbath evenings on "The unfettered word, the unfettered soul, the unfettered church, the unfettered preacher, and Missionary work in Turkey."

NEWMARKET, REORGANIZATION OF THE CHURCH.—The Rev. R. J. Williams labours on in this place, under a good deal of discouragement, but with this, at least, to cheer him, that the few friends by whom he is surrounded, are thoroughly hearty in their attachment to himself and family, and as warmly attached to the principles of the Congregational body.

Our readers may perhaps remember, that several years ago, owing to unpleasant complications that had arisen, it was thought better to dissolve the church, and carry on the affairs of the congregation by a committee appointed for that purpose. The feeling has been growing, however, of late, that it was time this anomalous arrangement should cease, and that the church should be reorganized. This was accordingly done on the afternoon of the 13th of March, the Rev. Messrs. Dickson and Wood, of Toronto,

and Smith, of Pine Grove, taking part in the exercises. The church thus reconstituted numbers seventeen members. Two deacons and a church clerk were appointed, and the Rev. R. J. Williams was elected its pastor. He has not yet formally accepted the charge of it, but we trust he will shortly do so. Mr. Thomas Smith, of Keswick, was also appointed its lay preacher.

At the close of the business proceedings the church observed the Lord's Supper, each of the ministers addressing the communicants. We earnestly desire and pray, and ask our churches to pray, that the Lord may build up the little church, and "set before it an open door," though there be some "adversaries."

NORTH ERIN.—Thirty-one new members were received into this little church at the last church meeting, as the fruits of the special services we spoke of in our last number as having been held there under the auspices of the Y. M. C. Association of Alton, aided by the pastor of the church. There are yet more to follow shortly.

TORONTO, NORTHERN CHURCH.—Preparations are being made to enlarge and improve this place of worship. At a special meeting of the church and congregation held on the 21st ult., several plans were laid before them, and a large committee was appointed to consider them, and report at a subsequent meeting. Recent additions to the congregation have rendered these improvements absolutely necessary.

NORTHERN CONGREGATIONAL SUNDAY SCHOOL.—Mr. H. J. Clark, one of the founders, and now for a number of years the laborious and successful superintendent of the Northern Sunday School in this city, was the subject of a very pleasant "surprise" on Monday evening, March 26th. About eight o'clock that evening, the teachers of the school came trooping into his house, headed by Mr. Revell, the teacher of the Bible Class: who, as soon as they had got possession, presented Mr. Clark with a magnificent photograph of the interior of the school-room, with the teachers grouped together

in the rear end of the room, and Mr. Clark himself in the centre. The room had first been sketched by hand, and the photographs of the teachers arranged to suit, a large photograph being afterwards taken of the whole. The picture, which is handsomely framed, is one of Messrs. Notman & Fraser's best, and cost about \$150. Mr. Clark was taken entirely by surprise, his own photo. having been obtained by a little innocent stratagem, without his having the least idea of the object for which he was asked to sit. The address accompanying the presentation, and the reply of Mr. Clark, were both quite informal, but expressed very kindly feeling on both sides. A very pleasant evening was subsequently spent together; and when the company retired it would have been difficult to say whether it was more blessed to be the givers or the receiver on such an occasion.

TORONTO, WESTERN CHURCH.—Special services of an Evangelistic character are being held in this church. The Rev. J. R. Black, of St. Catharines, has been assisting.

YORKVILLE.—During the service at this church last Sabbath evening, March 4th, Mr. George Hague referred to his recent acceptance of the general managership of the Merchants' Bank, Montreal. He detailed the circumstances that led him a short time ago to sever his connection with the business world, and devote himself, as he supposed, to Christian work for the remainder of his life. He then stated that it was at the earnest solicitation of Christian friends he had been led to reconsider his position, and to return to the profession he had so recently relinquished. It had been urged upon him as an inducement to take the position offered him, that it would open out a much wider sphere of usefulness than the one he was occupying, and enable him to exert a powerful influence for good in the important community where his lot would be cast. Taking a calm and dispassionate view of the matter as it had thus been submitted, although not without anxious thought as to the work he was leaving, he resolved upon yielding to what appeared to him as the path of

duty. The officers and membership of the Church generally, while feeling acutely the sudden departure of Mr. Hague from among them, are satisfied that he has been rightly guided in the acceptance of his new position.—*Globe.*

MARKHAM AND UNIONVILLE.—The Rev. Mr. McColl has accepted the call of this church, and enters upon his charge forthwith. We trust our brother may be greatly prospered there, and that under his ministry the Markham congregation may soon rival its sister interest in Unionville, in strength and faithfulness.

COBOURG.—The soiree in connection with the Congregational Church in this town took place, as announced, in the Y. M. C. A. Hall, on Wednesday evening, the 28th ult. The attendance was large, the hall and reading-room being well filled; and the proceedings were of an interesting and successful character throughout. The Chair was occupied by John C. Field, Esq., who did the business in his usual agreeable style. Readings were furnished by Dr. Powell and E. A. MacNaughtan, Esq. Capital musical performances were furnished by a Quartette, composed of Misses Lawes and Wood, and Messrs. Campbell and Gillard, with Miss Stowel at the organ; by Misses Jones and Field, who gave two beautiful duets on the piano by the Cobourg Orchestra, Messrs. Carson, Irwin, and Hewson, with Miss Jones at the piano; and by Mr. Carson, who gave a fine violin solo, which was *encored*. Mrs. Dickinson also sang two songs, both with fine effect; and Miss Carrie B. Stephens a solo, which was received with applause.—*World.*

MAYO TOWNSHIP.—ORGANIZATION OF A NEW CONGREGATIONAL CHURCH.—During the last two years a number of families from various parts of the Province of Ontario, settled on the east side of the Township of Mayo, in the County of Hastings. Several of these went from Lanark, where they had been brought under the power of the truth, and had become strongly attached to Congregationalism; but up to the middle of last month, no minister of any denomination

had ever visited this people in their new backwoods home.

Mr. Fawcett, who was then supplying the church at Eaton, P. Q., seeing a paragraph in the February number of the CANADIAN INDEPENDENT, calling attention to this settlement, resolved that he would, D. V., visit this people, which he did about the middle of last month. After preaching at several places, and visiting a number of families in their humble shanties, a meeting was held in the house of Mr. Andrew Dick, at which Mr. Thomas Wannamaker was appointed chairman, and it was then and there unanimously agreed that it was desirable to have a Congregational church organized in Mayo; that all present were anxious to have Mr. Fawcett to come and labour among them; that the Revs. J. and R. Brown be requested to come as soon as convenient to organize the said church, and ordain the said Mr. Fawcett as its pastor; and that Mr. Fawcett communicate with the Messrs. Brown in reference to this matter; which he did in person on the 3rd inst.

The distance from Lanark and Middleville to Mayo is ninety miles, involving an absence of at least five days, for all the road is hilly, and much of it new and rough. Thus it was impossible for the churches contiguous to Mayo on the east to send a deputation to assist with their counsels. The distance from Belleville to Mayo is equally great, and the road quite as difficult. This, to say nothing of the question of expense, led all parties concerned to consider it inexpedient to seek counsel from the churches of our order to the south of Mayo. Again, it is almost impossible to reach this place, except during sleighing. And as Mr. Vennor had promised us an early spring, the voice of circumstances seemed to be, "What is to be done, must be done quickly." So, after consultation with friends, and prayer for Divine guiding and blessing, the Messrs. Brown resolved to go alone, and at once, to Mayo. They arrived on the 9th. Mr. and Mrs. Fawcett and their luggage were two days earlier. On Sabbath, the 11th, a meeting was held in the house of Mr. Thos. Wannamaker, at 10.30 A.M. A large number of people were present, though a heavy fall of snow and sleet

a few days before rendering walking almost impossible, prevented many coming from a distance. After devotional services, an exposition was given of the principles of Congregationalism, and the nature and character of a Christian church was set forth. Then fourteen persons joined hands, and with prayer, entered into a solemn covenant to walk together in the ordinances of the Gospel. Andrew Dick was then chosen as Deacon. James Bennet Fawcett was chosen pastor. Mr. Fawcett's credentials and testimonials were then considered. The usual questions were asked and answered. After which the candidate knelt down, when, by prayer and laying on of hands, he was ordained a minister, according to the usages of churches of the Congregational order. In like manner Andrew Dick was ordained a deacon. Then the Lord's death was celebrated by the observance of the Lord's Supper. The whole service lasted over four hours, yet the audience sat with patience, and manifested deep interest in all the proceedings.

R. B.

Middleville, March 6th, 1877.

MELBOURNE AND DURHAM, QUE.—

The Rev. Mr. Mackay writes us, on his return home, under date of March 28th. "From the brief reference to Melbourne, in the last number of the *Canadian Independent*, it is evident you expected to have a few lines with regard to the work there. The special services were begun on Wednesday evening, 21st February, in the Town Hall. The Rev. Mr. Forsie (Meth.), Rev. Mr. Edmonston (Presb.), and Rev. Mr. Tanner, Principal of St. Francis College, co-operated very cordially with the Rev. Mr. McIntosh, his brother Mr. David McIntosh, and the writer. The meetings were very largely attended, additional seats having had to be brought into the large hall.

"On the first night, we spoke to several enquirers, among whom was a student attending St. Francis College, who decided for Jesus, and since then, joined the fellowship of the Congregational Church. This dear young man helped on the work much, by encouraging his fellow students who were

awakened, to remain to the enquiry meeting, and be directed to the blessed Saviour.

"On the second night, seven or eight persons asked for prayer, and a number occupied the seats set apart for the anxious, among whom were seven students.

"On Sabbath I preached, at Durham in the morning, in the Congregational Church at Melbourne, in the afternoon, and in St. Andrews (Presb.) Church in the evening. The congregations were large, especially in Melbourne.

"During the second week, the services increased in interest and power every evening, until on the last night (which was the best) we had from twenty-five to thirty enquirers.

"I could give you some interesting cases of men and women who professed to have given their hearts to the Lord Jesus Christ. We trust and pray that their lives may be consecrated to Him, and His blessed service.

"On Friday afternoon the 2nd March, we had a 'praise meeting' in the Congregational Church, the first meeting of its kind ever held in the place. It was a season of refreshing and joy to all who were present; many could not refrain from expressing the great joy they experienced in attending such a meeting'.

* * *

R. M.

CHEBOCUE, N. S.—The Rev. James Shipperly, of Pleasant River, has received a unanimous call from this church, and is likely to accept it. He will enter upon his new field, probably, in May next.

NOEL AND SELMA, N. S.—Mr Jacob Cox, who expects to graduate from the Congregational College of B.N.A., in April, has received and accepted a call to the pastorate of the church in this new and interesting field.

CORNWALLIS, N. S.—Mr Fuller, who has been labouring with the church here since last September, has just entered upon an engagement for a year, from now, with a view to settlement. His labours seem to be generally appreciated, and have received tokens of the divine approbation.

YARMOUTH, N. S.—There has been a deep religious interest in this community for months past. The Tabernacle Church, at its last communion, received eight (adult) members, on confession of faith, with more to follow.

PLEASANT RIVER AND OHIO, N. S.—Rev. J. Shipperly has resigned his pastorate of these churches, and expects to leave at the close of his fourth year with them, which will expire at the end of April. Mr. Shipperly has received, and is considering, a cordial and numerous signed invitation to labour with the church at Chebogue, N. S. But his present churches are making efforts to retain him as their pastor, and we understand that the members are unanimously opposed to his leaving them.

A MISSIONARY CHURCH.—At a recent meeting on behalf of our Missionary Society, it was stated by one of the missionary pastors of Nova Scotia, that his church was very poor, and had largely to be assisted by the Society, and that, therefore, he might be expected to give some statement as to its work, in order that the Missionary Society might judge as to whether it deserved to be so liberally aided, or was worthy of being sustained.

The mission field, he said, in connection with his church was extensive. One preaching station was situated over fifteen miles from the principal one, another in another direction was eleven; two others were not so remote, but all on very rough roads for the greater part of the year. He had driven, the week before, 109 miles on his mission work, had preached six times, conducted three prayer meetings, a church meeting, and a Bible class, visited the sick, and baptized three children, administered the ordinance of the Lord's Supper, and received one new member. He said that such work, combined with fervent prayer, paid in results for the Master's cause; for in a little over three years that church had received ninety-two members; he had baptized over seventy-five persons; united in wedlock, forty; been the means of introducing two ministers to the oversight of churches in the Province; had recommended two young

men to Bangor Seminary, where they are now undergoing theological training, with a view to the ministry; while two or three other young men, members of the church, are at private study, also with this view. A new church, consisting of forty-two members, has also been recently formed from it, and materials are being prepared for the erection of a house of worship at another station. Are such missionary stations worth sustaining?—*Com.*

MISSIONARY MEETINGS—NOVA SCOTIA DISTRICT.

The annual missionary meetings in connection with our churches in Queen's County, N. S., were continued on the 26th, 27th and 28th February, making six meetings held in connection with as many churches in this neighbourhood during the month, Pleasant River and Ohio having been reported in the CANADIAN INDEPENDENT last month.

A well attended meeting was held at the handsome and spacious church edifice in Liverpool, on the evening of the 13th February, and was addressed by the pastor, Rev. D. McGregor, M. A., the Revs. J. Shipperley, H. Peckover, and M. Lowry, and J. Shenton (Meth.), G. O. Gates (Bap.). A larger collection than usual was taken up, amounting to over \$14, exclusive of subscriptions, which are not all in.

On the afternoon of the 14th, the deputation visited and addressed a meeting at Beach Meadows,—exhorting those present to more devotedness to the Lord, and to greater zeal and activity in His service. The inhabitants of this village depend mainly on the fisheries for their subsistence, and some of the most devoted members of this church are a great part of their time "doing business in the great waters" of the broad Atlantic, the deep roar of whose waves and breaking billows is generally the accompaniment of the service of song in this little sanctuary, seeming to bring whispers from many recent worshippers within its walls to wives and mothers still bemoaning the loss of dear ones engulfed in a watery grave.

In the evening the meeting was held in Brooklyn, where the spacious house

was moderately filled. Addresses were given by our four ministers. Some appropriate pieces were well rendered by the choir, and a good collection was taken up, considering the "hard times." Contributions are to follow.

The meetings were brought to a close with one at Milton on the 15th. This church has been supplied for about three months by Rev. M. Lowry, a most earnest and spiritually minded minister

of the Gospel, full of love and zeal for his Master's cause. The deputation were here assisted by Rev. Mr. Brown, of the Baptist church. The meeting was full and interesting. Both pastors of churches, as well as the churches themselves, have received strength from these missionary meetings, and we trust the missionary exchequer may be by their means as much aided as in former years.

J. S.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—I beg to acknowledge with thanks, a donation of Miss Cook, of Hadleigh, Suffolk, England, as a memento of her brother, the late Wm. Cook, Esq., late of Dunnville, Ontario, of \$100.00; also from the executors of Mrs. Sarah Jean Fuller, late of Kingston, Messrs. Massie and Chaffey, a legacy of \$76.83.

I have also to state, that up to this date, advances for the January quarter are unpaid to the amount of \$795.00; that the accounts close on the 15th April, and that there is no prospect, thus far, of ability to remit the checks for the April quarterage before that date, if fully then.

HENRY WILKES,
Gen. Sec.-Treas.

Montreal, 20th March, 1877.

CONGREGATIONAL COLLEGE OF B. N. A.—Received since last acknowledgment:—

Montreal (Emmanuel Church).	\$289 00
Alton, Ont	2 29
Waterville, Que.	5 00
Inverness, "	8 10
Mrs. McGregor, Listowel	1 00
Miss Cook, as a memento of her brother, the late Wm. Cook, Esq., Dunville, Ont.	100 00

\$405 39

Receipts to date from all sources \$3,195 37
Payments, current Session 3,541 42

Due Treasurer \$346 05

R. C. JAMIESON,
Treasurer.

Montreal, 26th March, 1877.

CONG. COLL. OF B. N. A.—ENDOWMENT FUND.—I acknowledge with thanks a bequest of the late C. H. Peck, Esq., to this fund, by the hands of Mr. Sheriff Patrick, of Brockville, and others, executors and trustees, being for the sum of \$500.

HENRY WILKES,
Treasurer.

Montreal, 20th March, 1877.

RETIRED PASTORS' FUND.—Received since last announcement:—

Warwick, Zion Church, collected by Miss Eliz. Thomas \$16 00

J. C. BARTON,
Treasurer.

THE EASTERN TOWNSHIPS ASSOCIATION meets in Lennoxville, Que., on the second Tuesday in May (8th), 1877, at 4 p. m.

ARCH. DUFF,
Scribe.

Sherbrooke, March 20th, 1877.

Home and School.

WHICH SUCCEEDED ?

The death of Cornelius Vanderbilt removes the last of the famous trio of millionaires: Astor, Stewart, Vanderbilt. The first was a capitalist, and might have existed in the palmy days of Greece or Rome; the second was a merchant, and had his prototype in the burghers of Amsterdam in the last century; but the third could have existed only in the present age: Watt, Fulton, and Stephenson were the creators of his career.

The man who began by running a ferry-boat between Staten Island and New York at 18 cents a passenger, and ended by completing and directing the only four-track railroad in the world, is generally accounted an exceptionally successful man. He was one of the most remarkable men New York ever produced. He possessed a large brain; his physique was magnificent, a study for the sculptor; his powers of endurance were great; his intuitive knowledge of men was a gift; he combined a grasp of great principles with a comprehension of minute details, a combination rare even in exceptional men; he had the foresight of a prophet with the caution of a man of affairs; and he gave himself to success with a tenacity of purpose which is always the condition of achievement. Such a combination of characteristics would have made him eminent in whatever age his lot had been cast. Had he been an ecclesiastic he would have been a Gregory or a Hildebrand; had he been a king he would have been a Charlemagne or a Napoleon.

His energy and enterprise have conferred great material benefits upon the public. He began by substantially founding the ferry between New York and Staten Island, which ought to be her best, as it is by nature her most beautiful suburb. He was one of the

creators of what has since grown to be the great natural highway between New York and Philadelphia. He was chief among the promoters of steam navigation on the Sound and up the Hudson. He opened an ocean route for the early emigration to California; and the discomforts of that much-abused line were less due to any fault of his than incidental to a crowded traffic on a new highway. He brought the Harlem Railroad up from a seemingly hopeless bankruptcy, and his consolidation and administration of the Hudson River and Central Railroads has conferred on the State a benefit second only to that derived from the Erie Canal.

But these public benefits were wholly in the material realm. He put forth no power to make men wiser or better in character and life. They were incidental, we might almost say accidental. He was abundantly, even exorbitantly, paid for them. True, he gave a church to the "Strangers" in New York city, and founded a university in Tennessee; and the good he has thus done will out-run and outlast all his other successes. But if men of moderate means were to give only in the proportion in which he gave, charity would be cold and poverty poor indeed. The Lazarus that sat at the gate ate only the crumbs that fell from the rich man's table.

Within a few days another man has died: not in his own mansion; not surrounded by affectionate friends and all endearments; not with half a dozen physicians, and nurses numerous; not with his name from day to day mentioned in the papers; not with the thermometer of his life recorded, as in the weather department every change of temperature is recorded. He died in the midst of unutterable horror—for in that terrific plunge made through the broken bridge at Ashtabula it would seem as though all the gorgons had come together; and whatever could be done by heat, by cold,

by bruises, by rending, by piercing, whatever could be done by burning and by laceration, was done. There Mr. Bliss died: not a great man; not a great thinker; not a great poet; not a great musician; but a man whose whole life was devoted, seriously and earnestly and sweetly, to the work of softening, enriching and ennobling the dispositions of men. His hymns will not last as Watts's have lasted, nor as Wesley's; but they have been adapted to certain wants in our time, and they have moved the whole generation of schools and churches. His melodies will not last as the music of Mozart, or Beethoven, or that of a host of others; and yet they have been a power in this land. And the songs written by Mr. Bliss have been a silent influence as sweet and as gentle as dew and rain in summer, and they have nourished ten thousand times ten thousand tender roots, and they have caused spiritual joys and sacred emotions to spring up almost more in number than flowers that are made to spring up by the shadows of summer.

Here was a man unknown, except as a sweet singer in Israel; his life has suddenly ceased. A few papers mentioned him; but he had no elaborate biographies, no editorial eulogies; he held no such place in the world's esteem as Mr. Vanderbilt had. And yet though Mr. Vanderbilt was unutterably vaster in stature both of body and mind, and unutterably stronger in the lower range of strength, Mr. Bliss has done the far grander work. He has sweetened life. He opened the door through which ten thousand souls have seen the otherworld. He has made the heavens transparent. He has quickened faith. He has nourished love. He has caused joy to bud and to blossom. He has made religion to be effulgent. He has brought something of the very spirit of the heavenly chants down to earth, and made little children understand the glory of the Saviour's love. To servants, to poor unlettered women, he has been as the tongue of the Lord. A gentle lambent flame, not visible, has rested on his head, as upon the pentecostal feast; and the years that he has lived have been put into the work of developing,

ameliorating, and sanctifying the dispositions of men.

The work of the one was material, of the other spiritual; the work of the one was for time, of the other for eternity; the one built railroads and founded steamship lines, the other helped to found character and to build men.—*Christian Union.*

MR. MOODY CATECHISED.

On the second day of the New England Christian Convention, in Boston, Mr. Moody was requested to answer the "Question Drawer." The following are some of the questions and replies:—

Q. Would you encourage little children to go to church? A. Certainly I would. It is better to let them commence as soon as they can. Let them begin so young that they cannot tell when they began. Some people think that little children disturb the congregation. I don't see why they should be disturbed by a baby in church more than at home. I like to hear them. (Laughter.) I don't see why a whole audience should be disturbed by a little child crying. Mothers who don't have any servants to take care of their children, ought to be encouraged to come and bring their children. If they are not reached, I don't know what will become of the masses, because the masses of the people are not able to hire servants. When a mother has five or six children, and she is encouraged to bring them to church, they get in the habit of coming then, and that is a good thing.

Q. How would you cure a chronic, fault-finding member? A. Pray for him. Pray God to cast the devil out. Because it must be a devil. Many people hinder the Word of God by just finding fault. They do not like the way revivals are conducted. They say it was not so in the days of our fathers. They say they did things then in such and such a way, and they want it so now. But because God acted in a certain way years ago, is that any reason that it should be so now? These men who find fault, do more harm in the church than twenty do good. When I first began to preach, I thought it was my duty to find fault everywhere, and so I went round scolding, and I got to be looked

upon in a little while as a public bore, and a great nuisance; and then I stopped finding fault, and began to preach Christ, and people liked to hear me. There are a good many men who have great talents, and might do a good deal of good, who are continually finding fault. Their hands, Ishmael-like, are against everybody. Look at Stephen and Barnabas, and the early Christians. We don't find them finding fault! They were holding up and preaching Christ, and that is what this world wants.

Q. How are we to get more life into our prayer-meetings? A. Get more into yourselves first. (Laughter.) If there is no life in a man it is hard work for him to put any into others. Get out of the old ruts and have a change. In some prayer-meetings it is the custom of having Deacon Jones or White pray, and then the minister reads some great long chapter, and before he gets through he talks all the spirit out of the meeting, and then they go home. It's no wonder young people don't come to prayer-meetings. Have variety—new hymns, once in a while. Get people close together. I have seen many a meeting lost by the people being scattered. People scatter away from the minister, as if they thought they would catch some disease near him. (Laughter.) There is no power at all in such meetings. Have a live meeting, and get the people right up near you. If they don't come, have a pulpit on wheels, and roll it right down among them. Don't have one of these great box affairs where they can't see you. If you can't do any better take a chair and stand upon that. And then just let them all gather around and have perfect freedom and sympathy. Then have the place of meeting well ventilated. Sometimes the janitors forget to open the windows. I have been in some of them when it seemed as though there was the same air there that there was twenty years ago. (Laughter.) People who have been working out in the open air all day come in there and they feel just like going to sleep, and then they lay it on the minister. Have the room ventilated, and warm and light and cheerful. Have short prayers. If any one prays five minutes just go up to him after the meeting is over, and say,

"brother Jones," or whatever his name is, "I wish you wouldn't pray so long to-morrow night." I say five minutes, some pray fifteen minutes; I don't know any meeting that can stand that. If you can't pray short, don't pray at all. These men who make long prayers are generally the ones that pray least at home. They are generally prayerless prayers, and they take the spirit right out of the meeting. You ought to make the prayer-meeting the most attractive meeting in the church during the week.

Q. May not a minister be too personal in his sermons? A. Well, I don't know. It seems to me that is what we want. Some men cover up points so that people won't see them. I think it is better to bring them out. Personal preaching is effective. It is not a bad thing for a man who is sound asleep; it wakes him up. When Dr. Taylor was preaching so powerfully, I was annoyed at seeing a man sound asleep near the platform. I asked Dr. Gordon to wake him up, and he looked at me in amazement. I think it is a religious duty to wake them up. (Laughter.) It is terribly annoying to a man to be preaching and have a man sound asleep right in front of him. A little punch of the elbow may save that man. I remember I used to go up into the gallery when I was a boy, and get into a comfortable place and go to sleep. And when I went to Mt. Vernon Church I used to go to sleep there. And one day when I was up there in the gallery sound asleep, a young man from Harvard College, I think—and I shall always feel very grateful to him—I wish I knew his name—gave me a punch with his elbow, and I looked up, and I said to myself, Who has been telling Dr. Kirk about me? I woke up just at the right time. It was just the place in the sermon that hit my case. The perspiration stood out all over me. I never felt so cheap in my life, and I thought if I only got out of that church I would never go there again. It did me a great deal of good to wake me up. So when you see a man asleep near you, wake him up. In my opinion the bulk of the preaching goes over the heads of the people. What we want is, preaching for effect. Some people say, "Oh, that sermon is all preached for ef-

fect." Of course it is ; that is what we want—to wake people up.

Q. What shall we do with the awful pauses in our meetings? A. Well, they can be avoided, I think, if the minister is free and social, and makes every one feel at home. These pauses are just the times when that man, or that lady who is not in the habit of speaking, can read a verse from God's Word which they have found precious to their souls. In this way they can gain confidence to speak. A good many people have an idea that they must follow the minister and preach a sort of sermon; but a word from the Bible often carries great comfort.

Q. Would you announce a subject for prayer previous to the meeting? A. I would. It has been done in our church in Chicago, and it has been a great help to our prayer-meetings. We want to have these meetings a sort of family gathering, where the mother who has a son out of Christ can bring him before Jesus, and the whole church bear up her petition to the Lord. United prayer in faith that God will answer our petition will surely bring back blessing.

Q. Would you encourage women to speak? A. In a social prayer-meeting I would encourage any one to speak. We want to get all Christians at work in the service of Christ.

Q. How would you break up the habit of making long prayers? A. I think ministers need find no trouble, if they are honest with their people. They like real plain talk. I should speak to a man making long prayers privately, not publicly, and say to him: "Your prayers need a little more unction; they are too long for the meeting." Exhortation ought not to take the place of prayer, but it is better to have an exhortation than a prayerless prayer. That is an abomination in the sight of God and men. Some people seem to keep on praying because they don't know where to stop. Let there be always a distinct object in prayer. I have been dissatisfied at some of the men's meetings in the Tabernacle because men prayed for nothing, but merely exhorted.

Q. What would you do if a man, whose piety the church distrusts, attempts to speak? A. I would never allow him to

speaking. The best way is to deal fairly and squarely with the people. I would rather hurt a man's feelings than to have the church injured. A man who pays fifty cents on a dollar, when he could pay one hundred cents on a dollar, had better keep still.

A FRIENDLY DOG.

A Radnorshire lady, who was married in March, and came to reside in Yorkshire, recently paid a visit to her father, who, before she was married, had kept two or three sheep-dogs, of which she was very fond. Since then he has retired from business and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that night the dog went a distance of seven miles to a farm house where one of the other dogs had been sent (the latter was blind, but kept as being an old favourite). In the morning when the lady went to the door, she not only saw the dog which had given her such a glad reception the day previously, but also the old blind one, which had evidently been brought by the other dog to welcome her. When the second night came, the old blind dog was taken back to its home by the same dog, which afterwards returned, having travelled a distance of twenty-eight miles to give pleasure to his blind friend.—*Land and Water.*

INTERNATIONAL S. S. LESSONS.

SECOND QUARTER.

- April 1.—The Oil Increased.—2 Kings iv. 1-7.
 " 8.—The Shunammite's Son.—2 Kings iv. 25-27.
 " 15.—Naaman the Leper.—2 Kings v. 1-14.
 " 22.—Gehazi the Leper.—2 Kings v. 20-27.
 " 29.—Elisha at Dothan.—2 Kings vi. 8-18.
 May 6.—The Famine in Samaria.—2 Kings vii. 12-20.
 " 13.—Jehu the King.—2 Kings x. 20-31.
 " 20.—Jonah at Nineveh.—Jonah iii. 1-10.
 " 27.—The Death of Elisha.—2 Kings xiii. 14-21.
 June 3.—The Lamentation of Amos.—Amos v. 1-15.
 " 10.—The Promise of Revival.—Hosea xiv. 1-9.
 " 17.—The Captivity of Israel.—2 Kings xvii. 6-18.
 " 24.—Review.