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T H E

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LAY EVANGELISM AND ITS TRADUCERS.

The recent remarkable religious awakening at Galt and elsewhere, in connection with the preaching of Mr. Douglas Russell and his co-labourers, has given rise to much discussion, in various quarters, as to the character of the work, and the propriety of employing evangelistic agencies of the kind there made use of. Most Christian men see God's hand in the movement, and magnanimously overlook any little foibles and errors that may have been committed, in the joy they feel at the good that has been done in the conversion of sinners, and the quickening of believers to a higher spiritual life. "To err is human," and they reason, justly, we think, that where we see men in downright earnest for the saving of souls, and especially where the Lord "gives testimony to the word of his grace," as he has done in many places visited by them, all Christian hearts should sympathize with them, and all Christian hands should help them; that, at least, if they cannot see with them so far as to bid them "God speed," they ought certainly to leave the obstructing and opposing to the enemies of the cross of Christ, and stand out of the way, "lest haply they should be found even to fight against God." The Galt revival has certainly this unmistakable attestation to its genuineness, that it has been *hotly opposed by all bad men*. "The devil has come down, having great wrath" at the assault that has been made upon his kingdom.

There are some men, however, who seem to think that a soul cannot be converted by any other than the ordinary time-honoured and stereotyped means. A new *attitude* in worship, or a different *order* of service, is with them a departure from the faith, and they can see in this awakening, therefore, nothing but the handywork of the devil. For a *layman* to preach, and especially, to occupy the pulpit, and pronounce the *benediction*, is a frightful innovation! And then, to think of such an one laying aside the Psalms or Paraphrases appointed to be sung in the churches, and employing instead "Revival Hymns" of their own selecting, and going about from pew to pew during the enquiry meeting to converse with anxious souls, and urge

the careless to flee from the wrath to come,—why, it is all *new* to them, and therefore must be *wrong*!

Persons of this class, of course, have attended only to find fault, or more frequently have absented themselves altogether from the services referred to, and gladly taken up an evil report concerning them. Where they could take no exception to the mode of conducting them, they have found fault with the doctrine, or, failing to establish any valid objection to either the mode or the doctrine, they have become jealous for the honour of their church, or their minister, and have asked with an air of triumph, “Why, if this be God’s work, do not the same results follow the labours of our own pastors? Do *they* not preach the gospel?”

It is a significant fact that these objections have proceeded, for the most part, from men of the “moderate” school, religiously considered, the sympathies of nearly all *good* men, who have had personal acquaintance with the evangelists or their work, having been almost uniformly in their favour. It is therefore with a feeling of very great regret that we have read a pamphlet entitled “Broken Reeds,” from the pen of a brother whom we have heretofore held in high esteem as a Christian minister, and a literary man, the Rev. E. H. Dewart, of the Wesleyan Methodist Church. Written professedly against “Plymouthism,” its heaviest artillery—not very *heavy*, we admit—is directed against the Evangelistic triumvirate, whom it somewhat coarsely styles “Russell, Needham & Co.” The author declares that he has “no prejudice against either ‘lay preaching,’ ‘revivals,’ or ‘sudden conversions,’ and no object in writing this pamphlet but the defence of the truth and the glory of God.” But “there are several reasons why he cannot feel unhesitating confidence in these revivals, as being truly scriptural in their character.” Sinners are told, he says, “that repentance and prayer, before justification, are not only useless, but ‘splendid sins,’—that they are first of all to believe, and receive the finished salvation, which Christ has purchased for them that believe in those declarations of His Word, which declare that He hath ‘put away’ our sins and borne our iniquity, in such a way that God has now no claim against us that Christ has not satisfied. To every point here I take serious exception.” These heresies (?) he thinks are so serious that he “must be excused from accepting the unquestionable genuineness of the work.” “We should expect, where so many godly *ministers* (the italics are ours) have been working so earnestly that much good would be done. It will give me great joy to know that this is the case. But it takes time to test the fruits of all such revivals.” And hence, for the present Mr. Dewart feels it to be his duty to write down these “false teachers who are sapping the foundations of the Church, and misleading souls.”

We confess to a feeling that a Christian minister has got into very bad company when he ranges himself on the side of the formalist, the scoffer, and the ungodly of every class, in their opposition to the work in which so

many good men are rejoicing. That some chaff will be found among the wheat that has been harvested, and some "wood, hay and stubble" built upon the foundation that has been laid in Zion, every one will admit as probable. But that there is any more danger of it than in the case of some other revivals with which we have been acquainted, where Mr. Dewart's theology has been preached, we may be permitted to question.

With "Plymouth Brotherism," or, more properly speaking, "Darbyism," we have as little sympathy as Mr. Dewart. Affecting a great abhorrence of sectarianism, it has become, to use the language of the late Mr. James, of Birmingham, the most sectarian of all sects, and lays under the ban of its excommunication all who cannot pronounce the shibboleth of its infallible leader. Its arrogance is tolerably well indicated in what Mr. Darby says of Mr. Newton, the leader of the other wing of the Brotherhood, to which the excellent George Müller, of the Bristol Orphanage, belongs—"I have not the least doubt that Mr. Newton had his system by direct inspiration of Satan, analogous to the Irvingite delusion." But hitherto the aim of Mr. Darby and his followers has been not so much the conversion of *sinners* as the conversion of *saints*, creeping into houses, and leading captive weak-minded believers by sowing in their hearts the seeds of discontent with all existing church organizations, in order that they may make "Brethren" of them. And although latterly they have been engaging more in evangelistic effort, if report be true, they are none the less zealous for the overthrow of all other sects, if they may thereby but establish their own. No better proof, therefore, need be asked, that "Russell, Needham & Co." are not Plymouthites, than the fact that they have shown themselves anxious to cooperate with Christians of all denominations in bringing sinners to Christ. Let any one apply for similar assistance from Lord Cecil, or Mr. Hooke, and see what answer he will get!

Into the theological opinions propounded by Mr. Dewart in his pamphlet we cannot now enter. We confess that we were both surprised and shocked to find him denouncing as "an Antinomian ditty," (almost every line of it *italicised* as rank heresy,) the precious little hymn commencing

"Nothing, either great or small, nothing, sinner, no ;"

and hardly less so to find his reviewer, in the *Christian Guardian*, endorsing his words, and commending the pamphlet to his readers as "an admirable antidote to the unscriptural teaching claiming pre-eminently to be 'the Gospel,' which is being at present so widely diffused." One thing is quite clear, however, and that is, if John Wesley was right, the Antinomian ditty aforesaid is not far wrong, as the following extracts from his collection of hymns will show:—

"Believe on Him that died for thee,

And sure as He hath died,

Thy debt is paid, thy soul is free,

And thou art justified."—Page 39.

"'Tis finished, *all the debt is paid.*"—Page 565.

"He dies to atone for sins not His own,
Your debt He hath paid, and your work He hath done."—Page 567.

And once more—

"I work, and own the labour vain,
And thus from works I cease;
I strive, and see my fruitless pain,
Till God create my peace."—Page 92.

We must leave it to Mr. Dewart to decide where the heresy lies—in Wesley's Hymns, or in "Broken Reeds." It is somewhere between the two!

But what if the theology of these lay preachers does not exactly coincide with our own? What if their *theory* of the atonement, or of the process of repentance and regeneration, should not be after any of the great masters of Israel? Is not the blessing of God upon their labours convincing proof that the gospel they preach is no "new gospel," or "Religion made easy," as Mr. Dewart asserts, but the same that has always been "the power of God unto salvation to every one that believeth?" And ought we not, therefore, to hail with delight and gratitude every new instrument raised up of God to arouse the careless sinner from his slumbers, and lead him to the foot of the cross? The disciples of Jesus once found one casting out devils in His name, and reporting the matter to their Master, they said, "We forbid him, because he followeth not with us. But Jesus said unto them, Forbid him not, for he that is not against us is with us." We are slow to learn the lesson there taught us. Why cannot we say with Paul, "What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice." Let there be no strife between us: we are bought with the same precious blood, and serve the same Saviour. Let there be no jealousy of lay evangelism. If it please the Lord to honour it more even than the labours of the regular ministry, let them, in the spirit of humility, and of a true philosophy, accept the *fact*, and then endeavour to ascertain the *cause*, for thus only can any one ever attain to that noblest of all distinctions, more to be coveted than any College degree,—

"A GOOD MINISTER OF JESUS CHRIST."

TRIAL OF REV. J. K. SMITH, OF GALT.

Our readers are probably aware that the Rev. J. K. Smith, of Galt, who was cited to appear before the Guelph Presbytery of the C. P. Church, by six members of his congregation, on various charges of heresy and irregularity in connection with the Galt Revival, has been honourably acquitted. After a full hearing of the case, during which it was very evident that his accusers, seeing, probably, how little sympathy they were likely to receive from the Presbytery, were very reluctant to come forward to substantiate their charges, a resolution was carried, not indeed unanimously, but *nem. con.*, to the effect that Mr. Smith had thoroughly cleared himself of the indictment preferred against him. The Rev. W. T. Murdock, a colleague of Mr. Smith, in Galt,

has since declared that he was only silenced, but that he was not *satisfied*, and that he still believed that many of the expressions attributed to Mr. Smith were actually made use of by him, notwithstanding his explicit denial of them. The discrepancy between them must be left to be accounted for by charitably supposing the existence somewhere of a little of that "lubricity of memory" characteristic of some minds in trying circumstances.

The trial offers an instructive illustration of the utter impracticability of weighing and measuring a man's orthodoxy by the Church standards which so many seem to regard as essential to the preservation of the Christian faith. That Mr. Smith did employ phraseology that grated very harshly upon hyper-critical ears, and that could hardly be fairly harmonized with certain portions of the Confession of Faith, and the Assembly's Catechism, seems to have been abundantly proven by his accusers; but that he employed it in a different sense from that in which they understood it, or were disposed to construe it, seems equally evident. Without intending to be facetious, we have no hesitation in saying that Paul and Peter would have done the same, and have actually done so in several of their Epistles. Preachers of the Gospel, when in downright earnest in "beseeching men, in Christ's stead, to be reconciled to God," will often find themselves overleaping the partition walls that separate the several schools of Theology, the Calvinist *preaching* like an Arminian, and the Arminian *praying* like a Calvinist. To insist that men can and ought to repent and believe the Gospel is doing nothing more than Paul has done where he exhorts us to "work out our salvation with fear and trembling;" or than Peter has done when he urges us to "make our calling and election sure." The words of our blessed Lord himself, "Ye *will not* come unto me that ye might have life," imply that there is a sense in which we have the power to come. They represent to us the *human* side of the work of redemption, and are to be taken, of course, in connection with other passages, indited by the same Spirit, and intended to represent to us the *Divine* side of it. They must be interpreted in accordance with what is called the analogy of faith, for it is equally true that "No man can come to me, except the Father who hath sent me draw him;" and that "No man can say that Jesus is the Lord, but by the Holy Ghost." How much or how little the one view may modify the other in Mr. Smith's, or in any other man's mind, no standards, however excellent in themselves, can ever reveal. The best guarantee, therefore, that we can have for the preaching of the truth, and the preservation of doctrinal purity in a Church, is the cherishing of spiritual life. In this sense we may say,

"For forms and creeds let graceless bigots fight,
He can't be wrong whose life is in the right."

The London *Advertiser* speaks only what a great many think, when it says concerning this little bit of super-heated zeal for the standards aforesaid, "we congratulate the Presbytery of Guelph upon its decision. It has rebuked bigotry, and pronounced in favor of toleration. No denomination can long flourish which binds its members to cast-iron uniformity in non-essentials. So long as the Gospel is faithfully preached, it matters not by whom or where; whether in special or ordinary meetings. And while the proclamation of the good tidings is especially the work of the ordained minister, we are not disposed to reject the proffered message from any zealous layman who sees it his duty to devote himself to the work. There are classes of men and women

everywhere who can better be reached by laymen than by ministers. There is work for all who are willing to work. Pious bigots to the contrary notwithstanding, the motto of the age should be and is "In essentials, unity; in non-essentials, liberty; in all, charity."

A CONFESSION OF FAITH WHICH ALL CAN ACCEPT.

We copy from the *Pacific* a Confession of Faith which we would fain hope Presbyterians and Methodists, Revivalists and Anti-Revivalists can all accept. Congregationalists of course can do so, since it is abstracted *verbatim* from their only doctrinal standard, THE BIBLE. We commend it to the respectful attention of the members of the Guelph Presbytery.

A "FORM OF SOUND WORDS."

SOQUEL, December 15, 1868.

EDITORS PACIFIC.—I send you a copy of the Confession of Faith adopted by the Church at Soquel at the time of its organization. You will notice that it is all in Scripture language, except that, in two or three instances, there is a change of a word, where two detached passages are connected, to preserve the grammatical order.

The believing people here were formerly connected with different denominations, but were desirous to unite with a church of our liberal form of government. Some points of doctrine, as stated in most manuals, they were not quite willing to subscribe to heartily; but they *all* held the Divine authority of the Holy Scriptures. So the Confession inclosed was arranged from the very language of the Word of God. It has worked admirably; and I send it for the columns of THE PACIFIC, hoping that it may, in substance at least, be adopted in other places where churches are to be formed out of miscellaneous Christians. T.

CONFESSION OF FAITH.

1. We believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

2. That "God is a Spirit,—the King eternal, immortal, invisible, the only wise God;" that "God is love,—in him we live and move and have our being." (John iv. 24; 1 Tim. i. 17; Acts xvii. 28; 1 John iv. 7.)

3. That "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and that these three are one." (1 John v. 7.)

4. That "All men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. For in him dwelleth all the fulness of the Godhead bodily." (John v. 23; Col. ii. 9.)

5. That "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." (Rom. v. 12; iii. 20.)

6. That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life:—that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." John iii. 16; 1 Cor. xv. 3, 4; Heb. vii. 25; Acts iv. 12.)

7. That "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. The Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Tim. i. 9; 2 Peter iii. 9.)

8. That "Except a man be born again, he cannot see the kingdom of God—born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John iii. 3; i. 13.)

9. That "He that heareth the word of Christ and believeth on him that sent him, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Who is kept by the power of God through faith unto salvation, ready to be revealed in the last time." (John v. 24; 1 Peter i. 5.)

10. That "It is appointed unto men once to die, but after this the judgment. Because God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. For the hour is coming, in the which all that are in their graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Acts xvii. 31; John v. 28, 29.)

11. That it is commanded, "Repent and be baptised, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.)

12. That "By one Spirit are we all baptized into one body,—which is the church of the living God, the pillar and ground of the truth." (1 Cor. xii. 13; 1 Tim. iii. 15.)

13. That "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 23-26.)

THE PURITY OF THE CHURCH—ITS POWER.

There are many who boast of wisdom, who, when their pretensions are tested, "are found wanting." What they possess is so earthly in its character, and devoid of right principle and motive, as to render it decidedly objectionable when tried by the truth of God. It is from the earth, partakes of its frailties, and developes its tendencies and fruits. But there is a wisdom "from above." Its source is higher and purer; its origin is celestial; its fruits are heavenly. It is the religion of the Bible. Of this the Apostle James writes, "The wisdom that is from above is first pure, then peaceable, gentle, &c.," chap. 3, 17. He mentions several of the holy and elevating properties of true religion, but our remarks will be mainly confined to the *purity* of its principles—the affections it engenders—the conduct it produces—and the government and extension of the Church, thus verifying the title of the present article.

I. The purity of the Church has reference to *its principles*. *Purity of faith* is of greater moment than some imagine. Whether we refer to the *ground* or *rule* of belief, to *what* is believed, or to the *degree* of confidence placed in the articles of faith, *purity* is an essential feature of true religion. As religion is founded on sentiment, we should be careful to ascertain *what* we believe, and whether our faith is free from all foreign admixtures. The

careless, the superstitious, and the unreflecting may think that it is immaterial what principles we entertain, providing that our conduct be correct. But how can there be correctness of conduct unless we act from fixed and right principles? Is there not an intimate connection between principles and action? Do we not generally find that the lives of men correspond with the *principles* they cherish? If they are shifting and uncertain, their conduct is variable and undecided; if they are unsound and evil, corresponding fruits are developed; if they are scriptural and good, the most pleasing consequences follow.

A pure faith, we maintain, must be derived from a pure source. Hence it is of the first importance to be settled in our minds as to the rule and standard of religious faith. Here is the ground of difference between scriptural piety and that which is spurious; between consistent Protestantism and Popery in its various shades and degrees. Admitting the Divine origin and sufficiency of the Scriptures, *to them* we should bow implicitly; by their decision we should abide. If we *add* to the sacred volume, or take *from* it, we plunge ourselves into the greatest difficulties and dangers. If we admit the authority of the fathers, call in the aid of tradition, or rely on any man as master, we deviate from the principles of rectitude. Forsaking "the fountain of living waters," numbers have hewn out for themselves "cisterns, broken cisterns that can hold no water." The neglect of this pure source of wisdom has been productive of incalculable mischief. Many have said, "Hear the fathers," "Hear the Church," "Listen to the voice of tradition;" but have slighted a brighter testimony, "Thus saith the LORD." Hence with many, what is divine and simple has given place to the symbolical. With them every thing must be symbolically set forth; pictures, vestments, ritual services, must all teach principles. This is not peculiar to the "dark ages," for in more enlightened times something of the same kind exists to a large extent. There was a time when many thought it expedient to teach and enforce religious truths by dramatic representations on the stage, but whether such an expedient will be resorted to by modern innovators we are unable to divine. If then we would avoid these and other errors, we must submit to the authority of Christ as the *sole* Head of the Church, and follow as our proper guide the will of God as revealed in the Scriptures. We must look, not to the religion of our forefathers, of the State, or of a sect, but to the Bible, and from thence derive all our principles.

Being settled in our minds in relation to the source and rule of faith, the next thing is to acquire the knowledge of the truths or principles which God has revealed, and which are essential to guide those who desire to follow the dictates of wisdom. Among the principles which are scattered in the holy oracles, and which are cordially received by the great body of the faithful, we may mention: The Unity and Perfections of God; the Trinity of Persons in the God-head; the doctrine of Divine Providence; the Deity and Humanity of Christ; the utter depravity and ruin of man; the atonement of our Lord Jesus Christ by His sacrificial death; the justification of the sinner by faith alone; Regeneration by God the Spirit; the Election of grace to holiness and eternal life; the perpetual obligation of the Moral Law; the final Perseverance of the Saints; the spirituality and independence of the Church; the happiness of the righteous, and the endless punishment of the lost.

These are important doctrines. They are essentially connected with the interests and happiness of the soul. They are the basis of hope, the source of consolation, and the great motive to active obedience. These principles are

all pure; they are pure in their design and tendency, and they result in purity when cordially embraced. They relate to pure and glorious objects, they have special reference to Christ, "the wisdom and power of God," who is made to those who believe, "wisdom and righteousness, sanctification and redemption."

I have intimated that we should not only be solicitous as to the *source* and *matter* of our faith, but even the *act* of faith itself. The knowledge of any truth will affect us only in proportion as it is believed. According to the *degree* of our faith in eternal things, will be the *influence* which such faith will produce. A superficial and fluctuating faith can effect but little in encountering the temptations of life, subduing carnal affections, and prompting us to good. That faith which is "the gift of God," and "the fruit" of spiritual influences, will always produce the most powerful and pleasing effects. The Apostle Paul speaks of "faith unfeigned," sincere, undissembled, a faith "which worketh by love," and by another sacred writer it is represented as "overcoming the world." It is in fact a prominent grace in Christian character, and consequently in the Christian Church. The heirs of life and glory are said to *stand* by faith, *walk* by faith, *live* by faith, and by faith to act out the principles of religion. The belief of the truth is everywhere connected with purity. Our Lord prays that his Church may be "sanctified through the truth." "The blood of Jesus," observes the Apostle Paul, "purges the conscience from dead works to serve the living God." Pure principles then are obviously essential to the purity of the Church; they should be proclaimed in all their fulness and variety by the ministers of the Gospel; and they should be received, maintained, and diffused by the various sections of the Catholic or universal Church. There can be no power, no real prosperity, without this. Let Christ be the grand theme, and every truth have its bearing on Him in His person, work, and grace, His kingdom and glory; let us ask Him to "increase our faith," and to enable us like Abraham to be "strong in faith, giving glory to God;" and with principles thus pure, power will be manifested, "power from on High," that will greatly accelerate the triumphs of the Gospel.

J. T. B.

LIVE PRAYER MEETINGS.

BY REV. THEODORE L. CUYLER.

"What is the secret of the success of Mr. —'s church?" inquired a certain person of an elder in that church. The reply was, "The success of our church lies in prayer meetings." The question was wisely answered. From what we know of the history of that church we can testify that when their weekly gatherings for prayer began to be full and earnest, the church began to grow rapidly in number, zeal, and spiritual power. And now the warm-hearted Christians who remove into the neighbourhood of that church, seek a spiritual home there because they are attracted by the warmth of a living prayer meeting.

It is folly to suppose that any minister, however gifted with grace of tongue or heart, can build into permanent power and usefulness, a congregation of prayer-neglecting people. He may draw a crowd to listen to him on the Sabbath, but unless the mercy-seat is crowded too, there will be but few converts gathered to the communion-table. If such a church enlarges, it will be by "certificates" from other churches, and not by conversions from the

world. The root of the church does not lie in the pulpit; it lies in the prayer meeting. There is the place to *water the root*, and very soon the branch will bend down with the "fruits of the Spirit." Whenever I see our own prayer room filled, and the *prayers full too*, I feel like saying to my flock what Elijah said to the king, "Get thee up, for there is a sound of abundance of rain."

To have a live prayer meeting, several things are requisite. The pastor himself must attend it, though it is commonly best he should not conduct it. It is the people's service, and should be led by one of themselves. The raw beginners and the shy brethren do not feel quite so free to speak if they see the minister in the chair. There is a temptation for him to take too much of the time in expounding and explaining. The main point in the prayer meeting is not long speaking, but *strong praying*. One great essential of a good elder is to have the skill, and the spirit to lead successfully a devotional service. It is a good plan to have the officers of the church lead the meetings in alphabetical order.

The pastor should "magnify" the meeting by making it prominent in the pulpit, and keeping it before the people. The Southern leaders used to "talk up" their doctrines in Congress and out, until the whole constituencies were leavened by them. Mr. Beecher preached anti-slavery until all the Plymouth congregation became abolitionists. It is largely due to Mr. Spurgeon's frequent exhortations and to his inspiring example that the prayer meetings in his Tabernacle have swelled to two or three thousand attendants! And nothing helps a pastor to preach well like having a people to pray well.

In a live meeting no one waits to be called on by name. In a dead formal meeting the prayers are made "to order," and are commonly made badly. If a brother has a prayer in his heart, let him launch it forth. If he has something good to say, let him say it, and *then sit down*. When a speech gets beyond five minutes, it is commonly like wheat, "running to stalk;" what the audience want is the kernel, and not straw. Even good speaking may be overdone; some who speak well, speak rather too often. Room should be left to timid beginners, and young converts. A dozen syllables uttered by lips newly touched by the Holy Spirit are an inspiration to any meeting.

Every church-member should say to himself, or herself, "Woe is me if I neglect the place of prayer." And when that place of devotion becomes alive, then is the church in a revival. On the other hand every professor of Christ who wilfully shuns the gathering for prayer, deliberately votes against a revival. He is the very man who needs most the blessing he is thrusting from him.

A live prayer meeting can only be maintained by those who pray at home, and who live in daily communion with God. No stream can rise higher than its fountain. While Christ is the "well of water" in Christian hearts, their prayer meetings can never run dry.

Brethren! the long evenings have come. When the world's busy season is over is a good time for the church's busy season to begin. Now for the prayer meeting! And in Grant's terse phrase, now is the time to "push things."—*The Evangelist*.

THE GOSPEL INVITATION.—Jesus invites all, and casts out none. He particularly invites the "weary and heavy laden."

He told the woman of Samaria there was nothing between her soul and the water of life but a prayer. "If thou hadst asked, He would have given." All this is love; but the highest expression of it was on the cross.—*Dr. Marsh*.

PAUL'S LAST JOURNEY TO JERUSALEM.

Paul's last recorded journey to Jerusalem, was a journey full of incident, and it is related more minutely than any other portion of his travels. We know all the places by which he passed, or at which he stayed, and we are able to connect them all with familiar recollections of history. We know too all the aspects of the scenery. He sailed along the coasts of Western Asia and among those famous islands, the beauty of which is proverbial. The very time of the year is known to us. It was when the advancing season was clothing every low shore, and the edge of every broken cliff with a beautiful and refreshing verdure; when winter storms had ceased to be dangerous and the small vessels could ply safely in the shore and sunshine between neighbouring ports. Even the state of the weather and the direction of the wind are known. We can point to the places on the map where the vessel anchored for the night; and trace across the chart the track that was followed when the moon was full. Yet more than this. We are made fully aware of the state of the Apostle's mind and of the burdened feeling under which the journey was accomplished. The expression of the feeling strikes us the more, from the contrast with all the outward circumstances of the voyage. He sailed in the finest season, by the highest coast, in the finest weather; and yet his mind was occupied with forebodings from first to last, so that a peculiar shade of sadness is thrown over the whole narrative. If this be true we should expect to find some indications of this pervading sadness in the letters written about this time; for we know how the deeper tones of feeling make themselves known in the correspondence of any man with his friends. Accordingly we do find in the epistle written to the Romans shortly before leaving Corinth, a remarkable indication of discouragement and despondency, when he asked the Christians at Rome to pray that on his arrival at Jerusalem, he might be delivered from the Jews who hated him, and be well received by those Christians who disregarded his authority. The depressing anxiety with which he looked forward to the journey would not be diminished when the very moment of his departure from Corinth was beset by a Jewish plot against his life. And we find the cloud of gloom which thus gathered at first increasing and becoming darker as we advance. At Philippi and Troas, indeed, no direct intimation is given of coming calamities: but it is surely no fancy which sees a foreboding shadow thrown over the midnight meeting, where death appeared so suddenly among those that were assembled there with many lights in the upper chamber, while the Apostle seemed unable to interrupt his discourse as "ready to depart on the morrow." For indeed at Miletus he said that already "in every city" the Spirit had admonished him that bonds and imprisonment were before him. At Miletus it is clear that the heaviness of spirit under which he started had become a confirmed anticipation of evil. When he wrote to Rome he hoped to be delivered from the dangers he had too much reason to fear. Now his fear predominates over hope; and he looks forward sadly but calmly to some imprisonment not far distant. At Tyre the first sounds that he hears on landing are the echo of his own thoughts. He is met by the same voice of warning and the same bitter trial for himself and his friends. At Caesarea his vague forebodings of captivity are finally made decisive and distinct, and he has a last struggle with the remonstrances of those he loved. Never had he gone up to Jerusalem without a heart full of emotion—neither in those early years when he came an enthusiastic boy from Tarsus to the school of Gamaliel—nor on his return from Damascus after the

greatest change that could have passed over an inquisitor's mind—nor when he went with Barnabas from Antioch to the council which was to decide an anxious controversy. Now he had much more experience of the insidious progress of error, and of the sinfulness even of the converted. Yet his trust in God did not depend on the faithfulness of man; and he went to Jerusalem calmly and resolutely, though doubtful of his reception among the Christian brethren, and not knowing what would happen on the morrow.—*Conybeare & Howson.*

The Home Department.

STEPHEN AND HIS DOG.

The sun shone brightly through the emblazoned windows, where ancient crest and arms of many quarterings—rich without gorgeous hues—flung their gay shadows on the floor, like a shattered rainbow. The same bright hues, quivering in the sunbeams, danced lightly among the grotesquely carved oak figures which formed the cornice of the general sitting-room of the old manor-mansion at B—.

Mr. Somerville, the owner of the place, was a kind-hearted, fine old gentleman, though somewhat testy.

Seated in a most luxurious chair, with one foot resting on the low ottoman, from which his daughter had just risen, where she had been reading to him—he had just fallen into a light slumber, when the door was opened, and a voice startled him into wakefulness, saying—

‘Please, sir, Gracey Norton’s little boy says you told him to come up to the house to-day.’

‘To-day! to-day!—did you? But this is almost night—he must come again to-morrow; I cannot be so broken in upon during the few hours business leaves for repose; no, no—tell him he must—ah! well, stay; let him come in;’ and a child of ten years old came forward into the room.

His attenuated form and shrunken cheek betokened a sad want of nourishing food, and his scant yet clean clothing bespoke a long acquaintance with poverty; but his full, clear, intelligent eye, and firm, well-formed mouth, told of a spirit within capable of enduring the cares with which his young life had become familiar.

‘Well, Stephen,’ said Mr. Somerville, leaning back in his chair, and bringing his other foot to bear upon the one already at rest—‘well, what say the guardians? What will they allow your mother during her illness?’

The boy hung down his head, and stopped to notice a beautiful spaniel that stood by his side.

‘Speak up my boy; I don’t hear you,’ said the old gentleman, leaning forward.

‘They won’t give nothing, sir,’ replied Stephen in a broken voice, but manfully checking the tears that were fast gathering in his eyes.

‘Not allow anything! But I say they must. I say they— What reason did they give?’

‘This little Carlo;’ and the words burst forth in a sob.

‘How?—what had Carlo to do with it?’

‘They say,’ returned the boy, now raising his eyes as if to ask for sympathy from the fair young girl who appeared to be gazing on him with some degree

of interest—‘they say they can’t give nothing to mother while we keep this;’ and again he stopped to meet the caresses of his little companion.

‘O, the dog!—ay, certainly; very true; you must put away the dog. The parish cannot be expected to allow pay for the support of dogs.

‘He never eats nothing of mother’s share,’ said the child, deprecatingly; ‘‘is only a bit of what her gives to me.’

‘Ay, that’s it; the dog eats what you ought to have, and what your mother can barely spare. Yes, yes—you must part with the dog, without a doubt. Perhaps you could sell it, for it is a pretty little thing, and the money would buy bread for your mother.’

The boy now took the dog in his arms, and pressed him fondly to his breast, but said not a word.

‘Go to Martin,’ continued Mr. Somerville; ‘perhaps he may be able to put you in the way of selling him; but get rid of him you must.’

Large tears now rolled down the pale cheeks of the child as he murmured, ‘He has been like a little brother to me;’ and he pressed him still closer in his arms.

There was a pause; Mr. Somerville coughed, and the boy continued;

‘Squire Thompson gave him to father to drown when he was a little blind pup; but I begged him of father, and he has never been away from me since, night nor day; and indeed, indeed he never, *almost* never has had more than half of what mother gave me for breakfast.’

‘Yes, yes,—I see; he gets half your breakfast, and I suppose, half your dinner and supper too.’

‘I never *have* any dinner, nor any supper, only sometimes,’ said the child meekly, but not murmuringly.

‘No dinner, and scarcely ever any supper, and yet you give the dog half your breakfast! This must not be. I must speak to your mother, and she must see to the disposal of the dog, if only for your sake.’

The child’s face became of an ashen hue; but he said, firmly, ‘Please, sir, what death is the easiest?’

‘Death, child!’ exclaimed Mr. Somerville, fancying the boy was contemplating suicide. ‘Why speak of death?’

‘Because I would, I think—yes, I think—I’m sure I’d rather kill him, I know he’d never be happy with nobody; and if he was buried nobody could beat him, anyhow.’

‘True; but suppose I buy him myself.’

Poor Stephen stood for a moment as if paralysed, and then a happy thought seemed to arise, for his pale cheeks became tinged with faint color and his eye brightened, and he eagerly exclaimed—

‘Would you please to buy *me* instead, sir?’

‘Buy you, child! How so?’

‘If you would but buy me, mother would have the money all the same, and I could work—I can work, sir, though I look but weakly,’ drawing himself up to his full height and giving a firmer swell to his chest. ‘I could weed and run errands—I run very fast, sir. I could tend the cows, and do a great many things for the money; but Carlo couldn’t do nothing, you know sir.’

‘Very logically considered,’ said Mr. Somerville, smiling: ‘and as to your work, my boy, we will see if we can find employment for you by-and-by; but at present—there, put down the dog and leave him with me; and here,’ throwing a sovereign on the table, ‘is what will do your mother more service than fifty dogs.’

The boy stood pale and still as death, save only that he strained his little favorite closer and closer in his arms; while the poor little animal, as if conscious of impending evil, nestled his silky head in the bosom of his master with a low cry of distress.

'Come take up that,' said Mr. Somerville, pointing to the sovereign; 'and tell your mother that'—

'O not for that thing! not for that!' burst forth from the child, as he pushed the coin far away from him. 'O, mother, dear, dear mother! if it must be, let it be for food, for wine, for something to save the life of my mother; but not for that cold, glittering thing!'

Big tears chased each other down his cheek while he spoke; but he brushed them hastily away, and then, as if gathering up all his strength for the sacrifice, he walked quickly across the room to where Miss Somerville was sitting, placed the dog, the sole treasure of his heart and life, on her lap, and in a voice hoarse with emotion, almost whispered, 'O, comfort him, lady, when I am gone,' and rushed out of the room, leaving the price of his sacrifice behind him.

Food and wine were sent from the manor-house without delay, for the use of the sick woman; and faithfully and tenderly did the young boy keep watch over her fitful slumbers, and administer at the time the restoratives he had so painfully obtained; but not a morsel of that food could he taste himself; it was the price of all that had given a charm to his simple life.

Not a word, however, reached that mother's ear, nor a sign met her eye, which could betray that he had parted with his all of possession for her sake; but as returning strength and power of observation began to dawn, she saw that the smile, the light of his heart, was gone.

His time, his thought, his strength, were all devoted to her comfort; but where was the buoyant step, the gleesome laugh, the wild frolic, the warm, bright hope, that even poverty could not chill?

She wondered and grieved. She did not know that the only thing, save herself, that he had to love—the only thing that loved him—was gone.

The cheek of Stephen became pale and more pale, from his constant vigils by his mother's bedside, and the hunger that would not appease itself at so costly a price; when one evening, just as the sky was deepening into twilight, the door, which had been left ajar, was suddenly pushed open, and Carlo with one bound was at his master's feet.

The fond caresses and softened tones of Stephen soon restored the attached animal to all his former joyous gambols; but the boy's tears, so long restrained, now fell unchecked, till as a shadow crossed the threshold, he turned and saw Miss Somerville, standing in the doorway. Stephen gasped for breath.

'O, indeed, I did not coax him here; I didn't steal him. O, I wish he was dead! Let him be dead.'

'No, no, Stephen,' returned Miss Somerville, in a kindly tone, 'the dog is much better alive. I brought him here, because I thought you would like to see him. The truth is, the other dogs at the manor-house look upon him as an interloper, and I do not think he relishes the fare there half so well as when he shared your breakfast; he has often refused a part of my own.'

'Perhaps the crusts wasn't hard nor dry enough,' said Stephen.

'Perhaps not,' replied Miss Somerville, smiling at the *naïve* betrayal of his own hard fare; 'so I think I must get you to take charge of him for me, and shall pay you for his board. When your mother is well enough to part with

you, I want your help in my flower-garden ; and then you can bring Carlo, as on a visit to me ; but his home must be here.'

Stephen drew a long breath, but did not attempt to speak, and Miss Somerville continued :

'My father says, also, that when, by your work, you have fairly earned the value of the purchase money, the dog is to be your own again.'

'My very own?' exclaimed Stephen, inquiringly, while every drop of his blood seemed rushing to his brow. O, was she woman or angel? Stephen scarcely knew ; but he felt as though he could kneel to her ; his tearful eyes told the grateful thanks his quivering lips strove to utter.

He soon recovered his usual bearing, and his boyish form seemed to expand, his height increase, as he drew himself up, with the proud consciousness that he could make himself worthy of his hire.

Mr. Somerville's apparent purchase of the dog was merely a wish to ascertain whether, with his deep affection for the little creature, Stephen had sufficient strength of mind to sacrifice that which was so dear to him, on the principle of love and duty to his mother.

How proud, how very proud was Stephen, when he once more stood before Mr. Somerville, in the same room where he had endured the first great trial of his young life !—proud, yet grateful, as he counted out each bright shilling, to make up the repurchase of the little fond creature that always had been "as a brother to him."

'Well, Stephen,' said Mr. Somerville, gathering up the silver, 'I see that you have fairly earned your recompense ; the dog is yours again ; but knowing how anxiously you have desired this, I am somewhat surprised, as, by my own calculations, you might have made a much earlier claim.

'I always gived mother half of every week's pay,' said the boy, coloring, as if fearful of blame. 'I thought it would be wicked to take all for Carlo, and nothing for mother.'

'Very right, my boy. I see you are fond of half things, even to half a breakfast. Well, these shillings I shall keep ; but you shall take this'—holding out a sovereign—'to your mother, and tell her for me, my boy, that she is richer in having you for a son, than I am with all the wealth you see around me.'—*Exchange.*

THE LAST DOLLAR.

Rev. James Spring was minister in the little mountain village of Thornville. He was poor and his congregation was poor. Often before he had been very near his last dollar, but he had never actually got to it until to-day.

He gave it to his wife with a sigh, yet with a look of resignation. "It is the last dollar," he said ; "but the Lord will provide."

"So you have been always saying," sobbed his wife ; "but what is to become of us when this is gone ? They won't trust us any more at the store ; and your salary won't be due these three weeks, even if you get it then. Why do you stay here, James, where the people are so poor ?" "I have no other place to go to ; nor money to travel to it if the Lord opened a way. My work for the present is here. He feedeth the young ravens ; He will surely feed us." "I wish I had your faith, but I haven't, and it won't come to me. O, what shall we do ?" And she wrung her hands despairingly. "My poor children !"

"Once I was young and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread." As if in answer to his pious ejaculation, there came a sudden knock at the door. All the while the minister and his wife had been talking, a storm had been raging outside. On opening the door, a traveller quite wet through, entered. "I was coming through the forest from Maryville," he said, "and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?" "Not at all," answered the master of the house. "We have but a poor shelter as you see; but such as it is you are welcome to it; there is a good fire at any rate." For it was in the kitchen where this conversation took place. Indeed, this humble home boasted no parlor, and the kitchen was dining-room, drawing-room, living-room, and all.

The stranger proved to be a man of education and intelligence, and in conversation with him the minister forgot his trouble and was reminded of earlier and brighter days, when intellectual companionship had not been the rare thing it was now, up among those hills. At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him till he disappeared behind a turn of the road.

"See here, James," said his wife, eagerly, when he returned to his house. I found this on the table near where the gentleman sat." It was a fifty dollar greenback, wrapped hastily in a bit of paper that looked as if it had been torn from a pocket-book, and on the inside of the paper was written the words of the Psalmist, which it was now apparent the traveller had overheard. "I thought he was writing the directions he asked for," said the minister. "He means it for us. Thanks be to the Lord! Did I not say, my dear, He would provide?"

His wife burst into tears. "God forgive me," she said. "I will never doubt again. The Lord surely sent this stranger to our aid." "And He will still provide," replied her husband. "Whatever my lot may be, here or elsewhere, in Him I trust."

A month after, a letter, a rare event, came to "Rev. James Spring." It was as follows:—"Rev. and Dear Sir,—The church at Maryville has unanimously called you to its pastorate. The salary is fifteen hundred dollars, and a good parsonage house." The letter concluded by saying, "the writer of this first came to know you by your hospitality to him during a storm a few weeks ago. He overheard you, in a moment of great distress, speak with such full faith that he feels that you are just the person for this charge, and on his recommendation this call has been made." Maryville was the county town, a rich and thriving place, in a broad and fertile valley, at the foot of the hills. It was a far fitter sphere of labor for a man of ministerial abilities than the wild village in the mountains. So a young man, as yet without a family, took the missionary church among the hills, and Rev. James Spring accepted the call. But he does not forget the past, and often, when people show want of faith, tells the story of his Last Dollar.—*The Church.*

A London correspondent of the *New-York Times* says "that the money spent in strong liquor this Christmas would keep all the poor in London for a month, and clothe them well."

Twenty-nine hundred drunkards have been received into the Washingtonian Home, Boston, since its foundation, and it is estimated that one half stand firm as temperance men.

MR. BEECHER ON LYING.

Henry Ward Beecher has an amusing article, in the *Ledger*, in which he discusses the question whether men can remember what never happened. He shows that such a stretch of memory is possible, by one or two instances. We extract a part of the article, the whole of which is in Mr. Beecher's happiest vein :

Some eighteen or nineteen years ago, soon after I came to Brooklyn, I learned the following story of the now venerable Dr. Samuel Cox, the father of many brilliant sayings, as well as of Bishop Coxe of Western New York. The story ran thus : " On a Sunday morning in August, Cox, rising to the sermon, without warning or prefix, began, " It is d—d hot " Looking around in a calm and pious way, he wiped his forehead and again said, ' It is d—d hot.' Waiting till he thought the words had burnt in, he proceeded, ' These words, my brethren, I heard from the lips of a profane young man as I entered the doors of the church.' Thereupon, the story goes, he proceeded to give an edifying discourse on the sin and folly of profane swearing."

When I first heard it, I recognized the story. It was an old acquaintance. It had been doing service in England. It was told of Rev. Rowland Hill, only in his case the topic was not the weather, but the theatre, on which the young man's profanity was expended. But stock stories, like couriers, like to change horses. Before I knew it the saddle was shifted to my back, nor have I ever been able to shake it off. I have denied it, twice in print, and many times by letter, and a hundred times in conversation, but all in vain. The saddle sticks, and every month we find a new fool riding it.

Denying one of these stories is like fighting Canada Thistles. If you cut them up ten more will sprout from their roots, and if you let them alone a million will spring from the seed. The only way to exterminate the Canada thistle is to plant it for a crop and propose to make money out of it. Then worms will gnaw it, bugs will bite it, beetles will bore it, aphides will suck it, birds will peck it, heat will scorch it, mildew and blight will ride it. All nature helps weeds and runs down crops. We are afraid to deny it. It would start off a walking like Weston. A new batch of letters would come moaning and enquiring at our door. Fresh vigor would be given to its withered limbs, and like the wandering Jew, it would go tramping up and down creation till the last day. No, for safety's sake, we do not propose to deny it any more, it would be the ruin of innocent souls, as this narrative which I now shall give will prove.

And the narration of the incident brings me back to the question whether one can remember what never happened. It will be seen that he can.

Sitting at a friend's table, one evening, I was telling an incident that befell me—in this wise :

" A young man from Buffalo called to see me to-day. He said that he had heard a lady in a large company, relating the story of my beginning a sermon with the phrase : ' It is d—d hot.' He at once contradicted it. She affirmed it positively. He replied ; ' I have lately read a published denial of the story from Mr. Beecher himself.' She answered : ' Why, I was present myself at his church and heard it with my own ears.' Of course, he could not say what he thought, but replied, ' I am going to New York, and I will myself call and ask Mr. Beecher.

The case seemed so flagrant, that I said to him :

" When you go back, I wish you would take occasion, before witnesses, to

say to this lady, from me, 'that she lies, and that she knows that she lies and that she knows that I know that she lies.' "

This was very improper language, but I was angry, and, besides, had been reading the *Tribune*.

When I got thus far a sweet young girl who sat opposite me, brought up under my eye almost from the cradle, and as incapable of knowingly telling falsehoods as a rosebud would be of committing burglary, this innocent and charming girl of fifteen, looked over at me, and said :

"But you did say so, did you not, Mr. Beecher? I heard you!"

For a moment there was silence. Then came a crash of laughter from the whole company. Confused, and blushing scarlet, she said ;

"Why, I always thought that I heard you say it."

For the first time I then believed that a person might distinctly remember what never took place. I take back the message to the Buffalo lady, and humbly apologize for supposing that one could not recall a thing that never happened.—*Congregationalist*.

SUNDAY.

"If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are."—*Lord Macaulay*.

"There is no religion without worship, and no worship without the Sabbath."—*Count Montalambert*.

"The more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week."—*Sir Matthew Hale*.

"A corruption of morals usually follows the profanation of the Sabbath."—*Blackstone*.

"The Sabbath, as a political institution, is of inestimable value, independently of its claim to divine authority."—*Adam Smith*.

"Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account."—*Lord Kames*.

"I can truly declare, that to me the Sabbath has been invaluable—*William Wilberforce*.

"Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening according to your taste or rank, in the cricket-field or the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and recollections of the popular melody interfere with the Psalms."—*Sir Walter Scott*.

"I feel as if God had, by giving the Sabbath, given fifty-two springs in the year."—*S. T. Coleridge*.

"A Sunday given to the soul, is the best of all means of refreshment to the mere intellect."—*Isaac Taylor*.

"Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained."—*Justice McLean*.

"The religious character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort, and the respectability of society, ought alone to be sufficient for its protection; but, that failing, surely the laws of the land, made for its account, ought to be as strictly enforced as the laws for the protection of person and property. If the Sunday laws be neglected

or despised, the laws of person and property will soon share their fate, and be equally disregarded."—*Attorney-General Bates.* ^f

We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever."—*Richard Hooker.*

"The very life of religion doth much depend upon the solèmn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God!—*Archbishop Leighton.*

We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day to keep it holy.—*Dr. Chalmers.*

"The Sabbath must be observed as a rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die."—*Willard Parker, M. D.*

"As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the body, under continued labor and excitement. One day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system."—*John Richard Farre, M. D.*

"So far as my observation extends, those who are in the habit of avoiding worldly cares on the Sabbath are those most remarkable for the performance of their duties during the week. I have a firm belief that such persons are able to do more work, and to do it in a better manner, in six days, than if they worked the whole seven."—*John C. Warren, M. D.*

NOTICE.

"Prayer meeting and lecture as usual on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings."

Some of the "dear brethren" deported themselves in this way:

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A. hired a carriage and took his whole family to the Academy of Music, to hear a lecture on the "Intelligence of the Lobster."

Brother B. thought he was too tired to go, so he stayed at home and worked at a sled he had promised to make Billy.

Sister C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up;" she had an old pair of stockings drawn over her shoes.

Sister D. thought there wouldn't be more than a dozen people at prayer-meeting. She doesn't like these little meetings, so she didn't go. If she had gone, there would have been thirteen. I met her next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening.

Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty pews. "Hæc fabula docet," &c.—*Exchange.*

THE HAWK AND THE LARK.

BY G. O. NEEDHAM.

When rambling one fine morning through the fields, I was startled by the loud screaming of a bird, and, turning around, I discovered the cause of this noise. There was an innocent lark hotly pursued by a greedy hawk. Some trees being near, I jumped on a little mound near them to watch the chase, greatly pitying the poor lark. Soon it darted quickly round the trees, and flew towards me. In a second I opened my coat, wishing, and saying to myself, "Oh, if that lark would but come to my bosom, and *only trust in me*, how safe it would be from the hawk!" But my wishes for a moment seemed all in vain. Around me darted the pursued and the pursuer; I saw the former showing signs of exhaustion, and the latter making some terrible swoops at it. Again the lark turned back and flew round me. I kept my coat still open. Off it darted again, the hawk gaining on it. Now high, now low, panting, screaming, fluttering, and nearing its sad end. But very soon, to my surprise and joy, it quickly flew around an old oak tree, and then towards me, and in an instant was in my bosom—*safe*, though trembling! The hawk then disappeared, grieved, no doubt, at his loss. "Ah!" say you, "I'm glad the poor thing was *saved*." SAVED! That's a very precious word, is it not? Dear reader, let me, in much tenderness, ask you the question, "ARE YOU SAVED?" If so, let us rejoice together; but if not, do not grow weary in reading, for I have more to say—*good news for you*. And let me tell you, first, that there is a hawk pursuing you, and more than one, although you may not know it. But thinking otherwise doesn't at all alter the fact, that the hawk of death is on your track, and the hawk of the grave and corruption, and the hawk of judgment and hell; yea, more, the *wrath of God* abideth on you, and the *broken law of God*, "holy, and just, and good," flings its awful curses at you. For it is written, "Cursed is *every one* that continueth not in *all* things which are written in the book of the law, to do them." Oh! be not offended; hear the good news! The Lord Jesus Christ came down from heaven, and died upon the cross for sinners. He rose again from the dead, and now with open arms cries, "Come to me, and I will save you." "ONLY TRUST ME;" "Fear not," for "I come to seek and to save the lost." Gracious words! Blessed invitation! Carest thou not for these things? Now listen, dear reader, I mean to be friendly; and so come, let us have a further talk on this subject. The Word of God declares that "Satan goes about as a roaring lion, seeking whom he may *devour*," and he seeks to fill the mind and heart with vain and foolish thoughts, so as to keep us ignorant of our danger until it is too late. But let us not slight the salvation of our souls, seeing that it is of momentous importance.

The silly lark was twice afraid of me, but at the last, seeing danger was near, *it trusted in me, and flew to my open bosom, where it was safe*, and when I put my hand on it, panting and trembling, it seemed to look up at me with wonder and gratitude. At last it revived, gave me one long, lingering look, spread out its wings, and I saw it no more. Now if you *trust thus in Jesus and fly to him*, you will be filled with astonishment that you should have remained away so long, and your soul will overflow with joy and thankfulness. I loved the lark when away and pursued, and wished for its salvation, but "God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have *EVERLASTING LIFE*." Remember, oh remember! that the blessed Son of God "was wounded for

our transgressions—He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” I beseech you, be warned in time; think of your soul and its danger, and COME TO JESUS JUST NOW! He will save you; He will give you life, and then you will be happy here, and happy hereafter. Believe on the Lord Jesus Christ, and thou shalt be saved. The Lord bless you, for His name’s sake. Amen.
—*London Advertiser.*

DEAR EDITOR,—The accompanying hymn (by the author of “Just as I am, without one plea,”) is so full of clear Christian truth—and that which goes most directly to the nourishing of confidence and joy in God through our Lord Jesus Christ, that I submit it to your judgment, hoping you will help to introduce it to favour with the readers of the “C. I.” Were you to recommend them to commit it to memory for frequent use as a household song at family worship, I am sure you would do them good service. If our succeeding generation need to be “strong in the faith,” prepared to “contend earnestly for it,” we should infuse as much as possible of such tonic and stimulating truth into their minds while young. I am grieved to observe so many inane and Christless songs in our Sunday School Song Books. To call such, *hymns*, is a misnomer. If our own hearts were duly influenced by the grand truths we profess, we should not tolerate such a perversion of the service of song in our Sabbath Schools. I must refrain, though powerfully impelled to say more on this matter.

Affectionately yours, — EDWARD EBBS.

Ottawa, Feb. 15, 1869.

CHRIST—OUR “ALL IN ALL.”

I need no other plea,
With which to approach my God,
Than His own mercy, boundless, free,
Through Christ on man bestowed.
A Father’s love, a Father’s care
Receives, and answers every prayer.

I need no other priest
Than one High Priest above;
His intercession ne’er has ceased
Since first I knew His love.
Through that my faith shall never fail,
Even when passing death’s dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near;
On Him I trust my care.
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works by me
Wrought with laborious care,
To form a meritorious plea,
The bliss of heaven to share.
Christ’s finished work thro’ boundless grace
Has there secured my dwelling place.

I need no prayers to saints,
 Beads, relics, martyrs' shrines,
 Hardships, 'neath which the spirit faints,
 Yet still, sore burdened, pines.
 Christ's service yields my soul delight,
 Easy His yoke, His burden light.

I need no other book
 To guide my steps to heaven,
 Than that on which I daily look,
 By God's own Spirit given ;
 And this, when he illumines our eyes,
 " Unto salvation makes us wise."

I need no priestly mass,
 No purgatorial fires,
 My soul to anneal, my guilt to efface,
 When this brief life expires.
 Christ died my eternal life to win ;
 His blood has cleansed me from all sin.

I need no other dress,
 I urge no other claim,
 Than His imputed righteousness ;
 In Him complete I am.
 Heaven's portals at that word fly wide ;
 No passport do I need beside.

CHARLOTTE ELLIOTT.

ADINE'S GUEST.

" One golden morn, to Adine's home there came
 The angel bearer of a sweet behest—

 " With loving care,
 Adine, the house prepare,
 For Christ the Lord this day shall be thy guest."

With awe, Adine the heavenly message heard—
 A holy hush fell on her heart and face—

 And going to and fro,
 She whispered low,
 " To day His presence shall make glad this place."

Long hours she watched—and while she bent her ear,
 And thro' the twilight strained her eager sight,

 A shadow crossed the floor,
 And at the door
 A sad-eyed child begged shelter for the night.

But Adine, waiting for her Kingly guest,
 With hope and fear at war within her heart,

 No thought or care
 The weary child could spare,
 And with ungracious alms bade him depart.

Then suddenly the childish form was changed,
 And with a look that smote her like a sword—

 All fair and bright
 In robes of silvery white—
 He turned and said, " Adine, behold thy Lord !"

And while with trembling hands her face she hid,
 The glory faded out that thro' the place had shone;
 The sheen of pinions fair
 Swept thro' the silent air,
 And in the twilight dim she stood alone.

Still for the Master's coming Adine waits,
 But help from those who need no more withholds,
 For evermore,
 In all who seek her door,
 Adine the image of her Lord beholds!

—*Little Corporal.*

Literary Notices.

Say what we will, our young folks must and will have *stories* to read. This being so, we hope they will be plentifully supplied with stories as interesting, healthful and gracefully told as *The Little House in the Hollow*, by the author of "Christie," "Shenac," &c.,—who, it is no secret is Miss Robertson, daughter of the late Rev. J. Robertson, of Sherbrooke. These books have all been published by the American Sunday School Union, at Philadelphia, and are got up in a very attractive form. The present volume contains 227 pages, duodecimo.

The following premiums offered by the Presbyterian Publication Committee (New School,) should stimulate Canadian writers to exertion. As the preceding notice shows, there is talent on this side of the line, that is appreciated on the other. The Committee make these offers for books for the Sunday School, and for practical christian work:—

\$400 for the best book, of large size, for the Sunday School Library.

\$300 for the second book of the same size and class.

\$250 for the best book of medium size, for the Sunday School Library.

\$150 for the second book of the same size and class.

\$150 for the best book, small in size, to arouse the impenitent.

\$150 for the best book, also to be small, to guide the inquirer.

\$250 for the best book for the instruction of the young convert.

The manuscript for the smaller Sunday School books must be sent in by July 1st, those for the larger Sunday School books by August 1st, and those for the other books by September 1st, 1869. The names of the authors to be in sealed envelopes. Full details as to size of books, &c., to be had from the Committee's Secretary, Rev. John W. Dulles, 1334 Chesnut Street, Philadelphia.

The papers contributed by Rev. J. Baldwin Brown to the "Pulpit Analyst," under the title of *Misread Passages of Scripture*, have been reprinted (Hodder and Stoughton, crown 8vo., 3s. 6d.,) in a separate volume. Whatever Baldwin Brown writes is pretty sure to contain vigorous and original thought. Pugnacious as he is, and ever assertive of his independence, he is not such a heretic as some critics would make him out, or as he himself, in his eagerness for fight, seems almost to wish to be considered.

We notice an advertisement by Macmillan & Co. of *Rev. T. Binney's Sermons*, preached in the King's Weigh House Chapel, from 1829 to 1869. (One vol., 10s. 6d.) We presume that they have been selected and prepared by the preacher himself, but we hope that one volume will not be the extent of the collection. Binney is a wonderful man. His presence and voice, his intellectual force and spiritual sympathy, give him a power well nigh matchless among English preachers. Though no book can give us the man, better the book than a memory or tradition. Could our voice reach across the Atlantic, we would say and repeat until we gained our point, "Make Mr. Binney publish, publish, publish, before it is too late!" How suggestive the title, "1829 to 1869!" Forty years in one place! and, what a forty years! What changes, what growth, within that space. The minister of the Weigh House has nobly borne his part in this eventful time.

We do not know when we have read a book of its class with more interest, profit and delight, than *Strange Tales from Humble Life*, by Rev. John Ashworth. (Republished at the Wesleyan Book Room, Toronto. 75c., cloth; 60c., paper covers.) The author is a minister—Congregational we judge, from internal evidence,—in Rochdale, Yorkshire, and has devoted himself to the service of the poor and degraded, and that with remarkable earnestness, fidelity, skill and success. In this volume, written in a simple, pathetic style, he gives an account of the results, in sketches of various cases with true particulars of name, date, place, and circumstance. It is instructive and encouraging in the highest degree, to those who are engaged in similar work, and will do good to every one who reads it.

In this time of religious enquiry, we would call attention to an admirable work by Rev. Horatius Bonar, D.D., of Kelso, Scotland, entitled *God's Way of Peace*. (London: Nisbet & Co. New York: Carter Brothers.) It sets forth the way of salvation by faith in Christ with admirable clearness, and skillfully, gently but firmly unravels the perplexities in which the "going about to establish their own righteousness," in some form or other, involves so many anxious souls. Whether our readers may count it a recommendation or a censure, we will add, that this work of a well-known Free Church minister of unquestioned orthodoxy sets forth precisely the same views as have lately been accused of heresy before Church Courts in Canada, when taught by Lay "Evangelists."

The Blood of Jesus, by Rev. W. Reid, of Edinburgh, formerly Editor of the Stirling tracts and periodicals, is another publication of the same class. Every one who has had much to do with inquirers has been troubled with their reluctance and difficulty in coming to the point of "Just as I am." These books are excellently adapted to bring them there.

SABBATH SCHOOL TARDINESS.—A large school of our acquaintance, by adopting one of Mr. Pardee's hints, has effectually disposed of this evil. From a splendid library, books are issued every week on this simple system: The scholar, as he comes in, deposits his book on a shelf in the hall, leaving with it a card containing his name, the number of his class and the numbers of ten or fifteen books (taken from a catalogue of the library—which each child possesses) either one of which he should be pleased to draw. Only those books found in the hall when the time of commencing school arrives are credited as returned that week, and only those scholars thus prompt are allowed to receive books that day. The tardiness in that school is not two per cent. of the whole attendance we are told. Of course a good library is essential to that plan—or any other plan of a good school.—*Avancee.*

British and Foreign Record.

The first of March, so long waited for, came at last, and with it Mr. Gladstone's Disestablishment Plan. We need not describe what was in all the papers a month ago, and has now been sanctioned by the House of Commons, with the magnificent majority of 118. The measure, in its comprehensiveness and skill, is a masterpiece of statesmanship. As we apprehended, it is framed in a spirit of "indulgence" to those whose vested rights are affected; and we see growing out of it, as is indeed expected and intended, a large endowment for the disestablished body, in the shape of a Commutation Fund. This feature is avowedly borrowed by Mr. Gladstone from the Canadian Clergy Reserves Secularization Act of 1854; and sorry we are that while this colony could show to the mother country so good an example of Episcopalian self-government, it also suggested a form of providing a large capital from public sources for the nominally disendowed church, to be used, let it be noted, at its own will and pleasure. Better far, at whatever additional pains, to have given each clergyman a *yearly* annuity direct from the government. This, in our judgment, is the great blot upon the Bill. In other respects, it is greatly to be commended for the thoroughness with which it carries out its purpose of entirely separating the Church from the State, and giving to the church the most ample liberty of self-government; leaving the initiative of any scheme for that purpose with the church itself, and only stipulating that the Queen in Council shall be satisfied that the governing body is "truly representative" of bishops, clergy, and laity. Nothing could be happier than the plan for disposing of the surplus, not to churches or schools, but to objects of charity. The Bill is, of course, safe in the Commons, and we can only hope that the Lords will give effect to the manifest will of the nation without delay. If not,—so much the worse for the Lords.

"SAURIN *v.* STARR" has become one of the *causes celebres* of the English Courts of Law. Fancy it! three weeks spent by the Chief Justice, Counsel, (unfee'd too,) and jury, in unravelling a convent squabble! But, however irksome to these parties, the time was well spent, for all newspaper-readers were at school for that period in the matter of convent-life. Untold good has all this daylight and fresh air done, in aiding the popular understanding of what a convent is! The inconceivable pettyness of the tyranny of absolute power never was better exemplified; nor the utter abjectness of the slavery of the "vow of obedience." Sister Scholastica (Miss Saurin) was doubtless "a hard case" for the authorities; wouldn't do as she was bid, wouldn't go away. But the monastic system is hereby stripped of its mysterious and awful sanctity, and shown to retain as much of the human nature as the wicked world of "externs." Thank God! the Courts of Britain can take full cognizance of these "matters ecclesiastical." But it is rarely that any nun can bring her case before the Courts. How many a story of persecution will only be rehearsed at the great Assize!

Among the *memorabilia* of the first Session of the new Reformed Parliament, is the speech of our late Governor-General, Lord Monck, who, in the most distinct and comprehensive terms declared against *all* union of Church and

State as "blighting and benumbing" the Church. Verily, it is worth while to be a Colonial Voluntary, and in that capacity to "educate," first, these nations of the future; then, the British statesmen who come among us; and finally, the grand old mother-country herself.

Revivals in the United States.—From several of our Exchanges we learn that the past winter has been one of much more than average interest in the subject of religion, and that many of the churches, of various denominations, have been favored with very large accessions of souls newly brought to Christ. The *New York Observer* two or three weeks since reported,—“The religious interest apparent in the churches throughout the country, has been encouragingly on the increase during the past two weeks. More revivals are reported in Methodist and Baptist journals than at any time during the winter which has just closed. In a dozen Lutheran churches in this State, Pennsylvania and Ohio, large numbers have been converted.

At Rochester an extraordinary work of grace is in progress. In the First and Central Presbyterian and the Plymouth Congregational churches, many are inquiring the way of life.

On the 12th ult., says a correspondent of the *Congregationalist*, ‘there was a general visitation of the whole city, every street and every house was visited, a tract left, with a printed invitation to the meetings, and where possible, a few words of prayer.’ Rev. Mr. Hammond, the evangelist, has been preaching and laboring efficiently throughout the city.”

Religious Statistics.—The *Pittsburg Christian Advocate* gives the following interesting statistics of the Church accommodation furnished by the different religious denominations in the U. S. They are extracted from a pamphlet published by Joseph M. Wilson, Esq., of Philadelphia.

“Tables prepared from the United States Census of 1860, show that in the total of church edifices of all kinds, there are sittings for 19,128,751 of 31,500,000 population of the country. The total value of these churches, in 1860, is \$171,398,532. The following are the proportions of church accommodations provided by the various denominations,

Methodist	6,259,799
Baptist	4,044,218
Presbyterian	2,565,949
Roman Catholic	1,404,437
Congregational	956,351
Episcopal	847,296
Lutheran	757,637
Christian	681,016
Union	371,899
German Reformed	273,697
Friends	269,084
Universalist	235,219
Dutch Reformed	211,068
Unitarian	188,213
Jewish	34,412
Moravian	20,316
Adventist	17,120
Swedenborgian	15,395
Spiritualist	6,275
Shaker	5,200
Minor Sects	14,150

Total.....19,128,751

Of the church accommodations nearly 17,000,000 are provided by the Protestant Churches commonly called evangelical, so that not more than half of the entire

population could worship every Sabbath in such churches if they would. The number of sittings provided by the Protestant unevangelical Churches is but little over 1,000,000; altogether they are not half as strong as the Presbyterian; and the Methodist also outnumber the Romanists four to one, and the Presbyterians even have nearly twice as many church sittings as the sect that calls herself 'The Catholic Church.'"

Correspondence.

THE REVIVAL IN GALT—No. 2.

DEAR INDEPENDENT,—In my last I intimated my intention of referring, in a future article, to the principal features of the religious movement in this place, and the character of the preaching that has been so singularly blessed in bringing it about. I shall take the last mentioned first.

THE PREACHING.

It has been intensely *earnest*. God's truth has been enunciated as *God's truth*, not as something about which there was uncertainty. God Himself has been speaking through human lips, and may we not, must we not say, through lips chosen by Himself. We have had no oratorical displays. The majesty of Divine truth forbids the use of the ordinary tricks of eloquence, where its importance is properly realised. There is often much mental-fervor and physical force exerted in preaching that seize the senses and inflame the mind, but which are quite evanescent in their effects, although the impression produced may be powerful for the time being. But there is a possibility of enunciating truth so that it shall carry conviction with it. It has been so here. The Gospel has been preached because men need it, not because it would be received as something palatable, or in any way desirable, but on the other hand with the knowledge of its unpalatableness. There has been no pandering to taste; no glossing over unpleasant truths; no sweetening of the medicine. What was felt to be laid upon the conscience was uttered. Humanity has been treated as *fallen*, irrespective of worldly distinctions. To honor Christ by extending His kingdom has been the sole aim of the preaching; it was the end sought, through the Divine blessing, it was attained. Its subject matter was the glad tidings of the cross. Christ has been held up, and a free and full salvation proclaimed. Man's inability to save himself or to do anything towards it; Christ's ability and willingness to save him; God the friend of man, not his enemy, loving the sinner and ready to pardon him; the duty of believing the record God has given of His Son; justification through faith, and not by works, whatever their character, Christ the sinbearer expiating man's sin on the cross, suffering there the wrath of God, the innocent for the guilty; man's spiritual deadness until raised to newness of life through faith in Christ alone; his enmity against God, however religious he may be, until he believes in the Lord Jesus Christ; the sinfulness of every thing he does, his prayers and acts of devotion included; his acceptance before God only when clothed in the righteousness of Christ, imputed to him when he looks to the Lamb of God for the remission of his sins. God in Christ reconciling the world unto Himself. These have been the topics urged and enforced. The terrors of the law have not been overlooked. There has been no finching from declaring God's threatenings respecting the impenitent.

While it has been urged that salvation is to be secured by trusting in Christ, so on the other hand it has been declared, on the same authority, that the damnation of the finally impenitent is as certain as the salvation of the believer. Salvation has been offered as a *present blessing* to the believer, and condemnation has been denounced as a present reality to the unbeliever, God's forbearance alone delaying the execution of the sentence.

The opinion is very prevalent, that, in order "to get up a revival," as it is termed, it is necessary to have a certain style of preaching and praying which may fitly be termed sensational. We have had no such preaching; it has been altogether free from sensationalism. It has stirred many a soul to its depths which probably had never felt the power of God's word before. We have had fervent prayer, but not offered with the impression that God was dull of hearing, or unwilling to answer. And we have had singing that was indeed praise, the melody of renewed hearts, such as it was a pleasure to join in.

FEATURES OF THE WORK.

Under this head, I may refer to some things that would strike the attention of a spectator visiting the meetings, freely moving among the people, and listening to their conversation. These features varied as the movement advanced. During the first stage, the principal feature was deep solemnity, accompanied in many cases with strong conviction. While solemnity sat on every brow, and tears glistened on many a cheek, countenances might be seen expressive of the most painful inward struggle. Many a head was literally bowed-down, as though all hope or expectation of God's favour was gone. Your correspondent will not forget some scenes he witnessed. Hundreds of faces turned to the preacher, with eager eyes and anxious looks, drinking in the message as it was delivered, with breathless attention. During prayer, the bowed heads with half upturned faces, might be seen gazing upon him who was in Christ's name bearing them up on his soul before God. What a sight! what concern, what yearning, what hungering, what fixedness of purpose, what self-condemnation, could be read in those countenances! Another feature was the frankness and candour of the people when spoken to, the teachable spirit that was manifested. No shamefacedness and no reservation. They told their difficulties, and asked for direction. While there was no parade of emotion, there was no desire to conceal from anxious ears what was received as advice, or stated as the experience of the enquirer. And this candour was exercised by the people with each other, they spoke to one another of their unbelief, and their cold-heartedness. The *study of the Word* was another prominent feature. Bibles became pocket companions. The very words of Scripture were needed to give confidence and satisfaction. The rustle of leaves indicated the avidity with which Scripture quotations were sought out, and marked for further examination. Had an enquirer a difficulty that puzzled him, turn to the Scriptures, point him to a passage that met the case, and the matter was settled. No more questioning after God had spoken. These two features last mentioned contributed greatly to the spread of the work. Groups of two, three or a dozen, would gather round one who was seeking relief. Many would hear the statement of his difficulties, and in hearing it would hear their own case described, and the efforts put forth on behalf of the enquirer, although ineffectual in his case, perhaps, would often be the means of removing the scales from the eyes of some of the listening group, and thus incidentally of sowing the seed in other soil.

Another advantage arising from this candid dealing with each other, was the opportunity it afforded for those who had laid hold of Christ, to give assistance to others. Young men might be seen to gather about a comrade that had found peace, to listen to the story of his unbelief, then of his faith in Christ, and of his subsequent joy and peace. (Is not every believer a preacher? Fathers and mothers, and young women too, would thus assist and comfort one another. An unusual feature of the work was the absence of what is generally termed excitement, or at any rate, of any clamorous exhibition of it. Any tendency in that direction was felt to be so contrary to the disposition of the meeting, that it was checked as soon as manifested. As an instance of this, one evening after an address of great pathos and spiritual power, the speaker engaged still more earnestly in prayer, when an old gentleman, feeling that his emotions were becoming uncontrolable, and likely to disturb the exercises, rose and left the house. As the meetings advanced, the first feature I have mentioned was somewhat varied. Now cheerfulness and a hearty joyousness mark the meetings, especially those for conversation. This is the result of faith taking the place of conviction of sin and unbelief.

Galt, March 23, 1869.

W. C.

Official.

Canada Congregational Missionary Society.—The Rev. Dr. Wilkes, Secretary-Treasurer, wishes us to remind all whom it may concern, that the accounts of the Society close on the 15th April. Brethren will therefore please forward their collections to their respective District Secretaries without delay.

News of the Churches.

Zion Church, Montreal.—A brief synopsis of last year's labours of this church, from the reports presented at its recent annual meeting, may not be uninteresting to your readers.

Membership.—During the past year there have been admitted by profession, 7, by letter, 23—30; dismissed in various ways, 27, died, 3—30. Leaving the total number (427) same as at the beginning of the year. The want of progress in number may be attributed in part to the scattering of a portion of the congregation by the fire which occurred in 1867. It is pleasing to note that there is at present a general awakening to spiritual matters among the young. About a dozen names are now submitted for membership.

Deaconesses.—Among the suggestions made by the deacons in their annual report, was that of the appointment of deaconesses. Your correspondent believes this to be a wise proposal, and to be favourably looked upon by a large number of this church. It is a matter of surprise to him, that this order established by the Apostles, and the early Christians, was ever allowed to become extinct among Protestants.

Finances.—The following sums have been contributed during the past year:—

For support of the Gospel in Zion Church	\$5,263 00
For Eastern Church Branch!.....	3,508 00
For Mountain St. Mission.....	600 00

\$9,371 00

For Denominational Objects	1819 00
For Home and Foreign Missions	6248 00
Total	\$17438 00

Sabbath Schools.—The following table exhibits the statistics of the several schools:—

SCHOOL.	TEACHERS.		SCHOLARS.		Missionary contrib'ns.	Books in Library.
	On Roll.	Average attend'ce	On Roll.	Average attend'ce		
Zion Church Sabbath School.....	45	37	382	222	\$118 10	800
Amherst St. " "	17	15	180	90	27 48	300
Mountain St. " "	10	8	88	46	11 00	300
Total	72	60	630	358	\$156 58	1400

Eastern Congregational Church, Amherst St.—This building is now completed. It was formally opened for Divine worship, on Sunday, 28th Feb. The Rev. Dr. Wilkes preached in the forenoon, Rev. Dr. Lillie in the afternoon; and Rev. U. J. Colwell, the pastor, in the evening. The basement is built of stone, and the superstructure of brick,—a plain but substantial edifice. The auditorium will seat about 400; and the school room can accommodate 250. The land cost, in all, about \$2000; and the building, about \$5,200. The whole of the above amounts have been collected and paid, with the exception of a balance of about \$703. The spiritual prospects of this new church are most encouraging.

March, 8th, 1869.

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MISSIONARY MEETINGS—WESTERN DISTRICT, No. 4.

Stratford.—The Northern deputation consisting of Messrs. Wood, Smith, and McColl, met at Stratford, on Monday evening, 18th January. The late pastor of the church, Mr. Durrant, occupied the chair; a very happy arrangement, harmoniously combining as it were, in his person and that of Bro. McColl, the past and future interests of the church. The audience, apparently a deeply interested one, was not large. We hope to see a larger one next time. The tone of the meeting was excellent. Subscriptions all in; and with collection somewhat in advance of any former year. The young people of the congregation had been bestirring themselves in the matter of improving the chapel since the late ordination; and the deputation were greeted with the sight of a platform very handsomely carpeted, and a neat desk in place of the former pulpit. These improvements with the painting of the pews, etc., this year, show an interest in the affairs of the church which we hope will not deal only with external things. May the Lord teach them to seek for large spiritual blessings, and then abundantly grant their prayers.

Listowel.—The deputation left Stratford on Tuesday morning in Bro. Smith's "bran new" cutter, which his people a few days before had placed on his parlor table in the shape of the "cash" wherewith to buy it. Its "metal" was sorely tried by that 35 miles drive over alternate stretches of snow and Ontario which showed itself now in arable and anon in gravel. However, patience and a good horse brought us to Listowel just as the village bells pealed forth the hour of six.

The meeting was held in the chapel, which was pretty well filled. Mr. Rothwell (W. M.) was moved to the chair, which he filled with great efficiency. His opening remarks, showing from the moral degradation which had prevailed in nations which had attained to a very high civilization, their need of the gospel; and the change produced on these nations by the introduction of Christianity, gave an excellent tone to the meeting. Rev. Mr. Shepherd (P. M.), and Rev. Mr. Palmer, (M. E.), were present and expressed warm feelings of fraternity. Addresses were then delivered by brethren Smith, Wood, Snider (introduced as the

"Terror of Listowel)," and myself. The meeting was pervaded by a spirit of warm Christian feeling, and was in every respect a success, the subscriptions being in advance of last year.

Molesworth.—This is a station 6 miles west of Listowel, which Bro. Smith for two years past has been supplying with gospel ministrations. And this he has done at the cost of a good deal of self-denying labour; walking the distance for a good part of the time, but subsequently enjoying the use of a horse. The Lord has blessed his labors, and a happy company of about 70 persons made us welcome. Mr. Peter Morrin, a member of the church, was in the chair, and by his telling and happy remarks kept the audience in good spirit, and the speakers in due place. He hadn't much trouble in bringing Bro. Wood to a stop, for on his arrival at Stratford his throat was somewhat husky, and during our progress to Molesworth it had gained on him, so that in the meeting there he could only whisper his regrets that he was unable to have a good talk with them. Brethren Snider, Smith and myself brought before the meeting the objects of the Society, and referred to their own case as an instance of the kind and work done by it. Collections and subscriptions \$9.

Howick.—Next day we had a stormy ride to Howick, 14 miles; the most distant outpost of Bro. Snider's field of operations. Bro. Wood's ailment had assumed so serious a form that he had determined to leave the meeting at an early hour, and make his way back to Listowel, and thence to Brantford. Accordingly Bro. Smith and Wood took the floor first, the former giving a sketch of our principles and history. They left at 8 o'clock on a frosty moonlight night for a long cold drive of 18 miles, and reached Listowel by 1 a.m. We were glad to hear that Bro. Wood reached Brantford safely, and under the treatment that the kind partner of his joys and sorrows administered, was soon himself again. After Bro. Wood's departure, Bro. Snider and myself addressed the meeting.

Turnberry.—On Friday morning, Bro. Snider and myself turned our faces to Wroxeter, where we arrived at noon. There is no church here, but Bro. Snider makes the dance hall of a hotel do some of its best service on alternate Sabbaths. Bro. Smith here rejoined us. After tea we drove to Turnberry Chapel, 3 miles. This is an exceedingly neat place of worship. It is not yet pewed, though seated, but one would with pleasure stand through a service, it is otherwise so comfortable and cheerful in appearance.

There was a very fair attendance. But here I regret to say that Bro. Wood on leaving us must have, unobserved, slipped his cold into Bro. Snider's pocket; for by the time he had reached the chapel he was hardly able to make himself heard. Bro. Smith and myself followed the chairman, hoping that Bro. Snider would at length find voice for his feelings. He rose at last saying that he never felt more anxious to talk than he did then. However he would try to whisper a few things in their ear. This he did in the way of an appeal, characteristic and apt, on behalf of the Society, and to good purpose. Next morning Bro. Smith and myself took our several ways homeward, each reaching his destination in safety; our souls having been richly watered while watering those of others.

STRATFORD-ON-AVON.

MISSIONARY MEETINGS—WESTERN DISTRICT, No. 5.

This missionary tour was to be initiated by your correspondent preaching at Tilbury East, on Sunday, 21st Feb. I did so, but under some difficulties. I should have left Listowel on Friday, 19th, but being the head of a Temperance Society, and that Society holding an anniversary festival on the evening of the 19th, I could not prevail on the temperance friends to consent to my absence; and so staid till Saturday morning, running the risk of reaching Baptiste Creek, and eight miles beyond, all in one day. After an enforced delay of more than four hours in London, I could proceed only on the "Express," which did not stop at Baptiste Creek; and I therefore took a ticket to Chatham, 14 miles short of the other station, and 27 miles from my destination. Acquainting the conductor with my dilemma, I was assured the "Express never stopped there," and had,

therefore, by the time of arriving at Chatham, arranged my plan of operations, which was to walk out six or eight miles, and seek lodgings at some inn, and then walk on next morning, in order to be in time for the afternoon service. The morning service I gave up. However the conductor (I hope he will read this, and accept my thanks for his politeness; I don't know his name,) came to me in the waiting room, and said that they "were on good time, and would set me down at the Creek." Accordingly the train slackened speed, and I was dropped down in the midst of those lonely marshes at ten minutes past nine on Saturday night. Enquiring my way of the man in charge of the station, I proceeded by winding-tracks across the marshes, (two wet feet to begin with,) and after marsh and timber, mud and frost for 7 miles, I halted at a French Canadian inn, and turned in for the night. Two miles in the morning brought me to the small, but neat log chapel brother Burgess has been enabled to erect in the wilderness. He was glad to find me on hand, for he had feared a disappointment, when his son returned the day before, from the station, without me. The day was very stormy, and under foot two or three inches of snow above mud. Twenty-five persons were present, and we had a pleasant, and I trust a profitable time. 'Twas like some village chapel in England, to see Mr. Burgess' four sons, two of them with flutes, rise up to lead the service of praise. The question of instrumental music has been quietly and definitely settled in Tilbury East in the affirmative! By a near cut through the woods, brother Burgess lives a mile from the chapel; but three miles by the road. His 200 acres can now boast of perhaps 50 or 60 acres well cleared and fenced, with log buildings. He has now the necessary horse power to work the place, cattle, fowls, bees, etc., and has got through the *worst* of his "roughing" it in the bush. The whole district, however, is exceedingly flat and low; and whatever it may do for the next generation when properly drained, will never be first-class land during the lifetime of the present occupants.

We had a little service at our good brother's house, after dinner, attended by two whole families. (There were 15 of us; brother Burgess' family consists of himself and wife, and seven sons.) Then at 7 o'clock we reached the chapel by sleigh, and found with ourselves, 40 persons present. We had a happy time together. The church consists of twelve members. A large portion of the surrounding population are French Canadians and Romish. Brother B. has hopes, however, of some more families from England settling around him. Meanwhile he labours on, himself his own "missionary society," receiving nothing from either the missionary committee, or from his small flock, except sympathy and respect from one, and love and confidence from the other.

On Monday brother McColl was to have come; but he could not reach London in time for the proper train westward. However we had a good missionary meeting! At its close *the hat* was sent round, and *thirty eight dollars* in silver were plumped down upon the table! They never send round collecting cards. They think this plan of not letting the left hand know what the right hand does, is better. There were 35 present at the meeting. May the Lord bless this little resting place of pilgrims in the wilderness!

The next day, amid a howling snow-storm, we made our toilsome way across the wet marshes in a sleigh, only to be too late for the only train going east. But the storm that delayed us, also delayed the Express train, which being ordered to meet the other Express train at Baptiste Creek (a thing which seldom occurs), gave me an opportunity of boarding it.

While the meeting was going on at Tilbury, another was in progress at Watford, on Monday evening, where brothers Salmon and Dickson were the deputation. By the courtesy of the minister and members of the Presbyterian church in that place, the meetings were held in their place of worship. G. Harrower, Esq., in the chair; the house was well filled. Brother Salmon, in whose field the meeting was, "read the report," and introduced the subject. Rev. Mr. Bauld, of the Presbyterian church, spoke of the openings for missionary work in Europe. Brother Dickson spoke of working for the Lord Jesus. The funds raised were about the same as last year. Watford is rapidly rising to an important village; and brother Salmon and his people there are right in making preparations to "arise and build."

On Thursday night, 23rd, a meeting was held in the comfortable brick chapel opened a month before, near the village of Warwick. The deputation was now reinforced by the arrival of brother McColl. Bro. Salmon conducted the meeting. Its tone was excellent, the house was full, and everything bespoke a successful meeting. Best of all a number of enquirers had within the last few days, found peace in Jesus.

Next day (Wednesday), I arrived, having passed the night in the hospitable house of Mr. Harrower, near Watford; for the meeting at Warwick was seven miles distant, and nearly closed before I got to Watford. From the vicinity of Warwick chapel we drove about seven miles to the village of Forest, where Bro. Salmon occupies a neat frame chapel, with good prospects of increase and usefulness. From this we passed on to the Lake Shore in Bosanquet, some 5 miles further N.W., and caught a sight of old *father Huron* as we drew near to our stopping place. We were kindly entertained in the house of Mrs. Johnston, senr., and here brother Salmon heard of others who had accepted Christ during the last few days. We had to work against snow-storms the whole week; and this time, being a purely country neighbourhood, the little white school house, when it contained 35 people, we thought well filled under the circumstances. We all tried to leave them a word in season, and trusted the good seed to God.

Leaving Mrs. Johnston's next morning, (who has a kind and motherly way of asking every visitor whether he is converted, and how long he has walked with God) we retraced our way to *Forest*. This place is on the Grand Trunk Railway, and is growing fast. It ought to be the headquarters of a distinct bishopric. Brother Salmon is doing his best, and with success; but they ought to have services in Forest every Sabbath. You are nearer the ear of the Missionary Committee, Mr. Editor, than I am; could you not get them to send him a young man (and pay him,) as an assistant? This would be a great deal better than placing young men without a particle of pastoral experience over churches. See 1 Tim. iii. 6. At the "Lake Shore" the amount contributed was \$16; nearly double that of last year. At Forest, 45 persons were out. Dr. Hutton was in the chair. The funds were \$12 or \$14, about the same as last year. The addresses were plain and practical, calculated to benefit rather than to amuse. Everyone thought it was a good meeting.

On Friday morning we left by train for Sarnia, something over 20 miles distant. We were soon comfortably assembled in the hospitable house of Mr. McLagan, "an old disciple," who from various circumstances, has been well left alone in supporting Congregational principles in that important frontier town. Having a little time, we spent three hours in a visit to Port Huron, on the opposite Michigan shore. The Congregational Chapel there, is a stately and commodious edifice of brick, beautifully frescoed internally, well seated and cushioned, with fine organ etc., etc. We called at the house of the Pastor, Rev. Mr. Hoyt, but he was absent. Brother Dickson was interested in finding that the superb pulpit Bible was a present from the London Firemen to the Ladies of the Church, in remembrance of their kindness on some visit of the former some years ago. Congregationalism, at present, seems to thrive best on the west side of the St. Clair River. At tea, we had Rev. Messrs. Thompson (Presbyterian) and Goodson, (Wesleyan) from the latter of whom I had a most fatherly embrace, for we were fast friends, years ago, at Owen Sound. In the little brick Chapel overlooking the River, which represents, outwardly, the Congregationalism of the town, we found 50 persons assembled. The meeting had been well advertised and noticed, but the night was stormy, the church was without a pastor, and the cause was low. We had a good meeting, with the valued assistance of the Reverend gentlemen named above; and if we did not inspire hope and courage in the bosoms of the friends there, we at least felt it ourselves. The collections amounted to \$20. Brother Salmon announced that he would remain with them over the Sabbath. Some one who would go right to work, looking and labouring for conversions from the world, would soon resuscitate the Congregational cause in Sarnia; but as to a "church" in the usual sense of the word, it can scarcely be said to exist. Next morning we went each our several ways; your correspondent reaching home after 11 p.m. on Saturday 27th Feb.

W. W. SMITH.

Brantford—The good work reported in our last number as having commenced in the Congregational church in Brantford, still progresses. Meetings for preaching and prayer have been held three or four evenings each week for nearly a month past, and almost every day the hearts of the Pastor and of the Church have been gladdened by some new case of hopeful conversion to God. The Sabbath School has shared very largely in the blessing, several of the teachers and many of the scholars being among "the number of the saved," whom we hope shortly to see "added to the Church." Already there are over thirty applicants for fellowship, one-third of them adults. Bro. Dickson, of London, has been assisting us as "a true yoke-fellow," during the past week (18th to 21st March), and has done good service. He reports some forty additions to the Church under his pastoral charge, the interest being yet well sustained. May we see even greater things than these!

Scotland—We are glad to learn from the Rev. W. Hay, that four have recently been received into the Church under his charge, and that twelve or fourteen others are enquiring the way to the cross, as the result of the special services held by him during the last month. The interest still continues.

Burford.—On reading the last number of the *Canadian Independent* I was pleased to see notices of so many donations, surprises, &c., and remarked to a friend, that if these things continued—which I hoped they would—it might be well for the proprietors of the Magazine to add another Department—Donations, corresponding to that of other journals, for chronicling Deaths, Marriages, &c.

I had very little idea when making these remarks that I was so soon to be under the very pleasant obligation of furnishing an item for this department. Such, however, is the case. Pleasant truths are easily told, so a few words will suffice.

The people in Burford, among whom I have been labouring since the first of May, with a view to supplementing their ordinary efforts for the support of their pastors, met at my house a few days ago, spent a very pleasant afternoon, and left in money and money's worth about \$39.

I will not contend with the donors the question, whether it is more blessed "to give" or "to receive." This I do know, I felt it very blessed to receive. The giving appeared to be with simplicity and with cheerfulness, which always makes it impossible for a right feeling pastor to receive with ingratitude.

Burford, March 18th, 1869.

J. B.

Molesworth.—On Thursday evening, 8th February, about 30 of Rev. W. W. Smith's members, friends, and occasional hearers, from Molesworth, presented themselves suddenly and unannounced at his house in Listowel; and filled it to overflowing. They were a little disappointed to find he had not got back from Galt, whither he had gone to see the Revival work progressing there; but soon recovered themselves, and making the pastor's wife do the honors of the house, had a pleasant and profitable social meeting, "better" some of them said, "than a *Soiree*." No sooner were they known to be present, than a dozen of the Listowel brethren came to *assist*; and the influence, on both sides, could not be but good. The free will offering they brought with them, was about \$23.

Albion.—DEAR BROTHER, Please say in the *Independent* that the people in Albion got up a "*Concert Social*" in the Town Hall on the evening of February 26th, when they had some excellent singing and an abundance of good things, and congratulatory speeches from Rev. Messrs. Sherlock and Philips, Wesleyan Ministers. A letter was also received from Rev. Mr. Bee, Primitive Methodist Minister, giving satisfactory reasons why he could not be there, and one from Rev. H. B. Ostler, Episcopalian Minister, sympathising with the object, and inclosing one dollar. They had managed to keep the object of the meeting an entire secret from me until the evening of meeting, when Mr. Thomas Elliott,

the chairman, arose and stated it to be, to make a *present* to Mr. Wheeler. After the meeting they presented me with the proceeds, \$39 38. All classes and creeds were represented, and I include them all in my prayers and thanks.

J. WHEELER.

Opening of the Eastern Congregational Church, Montreal.—On Sunday, Feb. 28, were held the opening exercises of this new Church, situated at the corner of Craig and Amherst streets.

This Society began originally as a Union Mission, or sort of ragged Sunday School in Woodyard Lane. Some three years ago it was transferred to the members of Zion Church, who hired a room in Wolfe Street, which became the headquarters of the Mission. As it grew more useful, the Sabbath School and Mission meetings increased in attendance, and the need of a larger room began to be felt. The intention then was, simply to build a Mission meeting house on a small scale, but the work continuing to prosper, and the attendance steadily increasing, the managers enlarged their original plan and determined to erect the present building. A lot of ground was bought two years ago, but want of funds prevented the erection of the church till last spring. During the summer a building was commenced at the corner of Craig and Amherst Streets, which is just finished at a cost of about \$7,500. Its dimensions are 43 × 60; the first storey is cut stone, and the second brick. It will seat 350 adults or 400 of all ages. A gallery may be erected whenever required. Two years ago Rev. S. N. Jackson, now of Cote St. Paul, was engaged to give half of his time to the mission, but it was found necessary to have a minister's entire time and attention, and Rev. H. J. Colwell was engaged as missionary pastor which post he now fills. During Mr. Jackson's charge, this mission was constituted the eastern branch of Zion Church, to which those who were brought to a knowledge of the truth under his ministry were admitted. A good number have since joined them, and there will, at an early day, be constituted an independent Church worshipping in the building in question, which is, as yet, the property and under the control of Zion Church. The aim of the latter is, as soon as the former shall become self-sustaining to give it an independent organization.

According to announcement, Rev. Dr. Wilkes conducted the morning service. The scripture lessons were the 122nd and 132nd Psalms, and the text was the last clause of the 39th verse of the 10th chapter of Nehemiah,—“We will not forsake the house of our God.” This had been the resolve of enlightened godliness in every age. True religion had ever been personal and social in its character. There were elements of religion which could have exercise only in an assembly. The children of God must come together if they were to receive the blessings which he waited to bestow. There could be no surer evidence of the character of Christians and their final destiny than this,—that they love the house of God. Here they feed upon the bread of heaven and drink the water of life, and are satisfied. Here, too, they repent of sin, bewail their neglects and follies, and return unto the Lord. Here they gather strength for the conflict with the enemy, and here they have a foretaste of the blessedness which prevails in the assembly on high. They are fitted amid the assemblies of earth for the assembly of heaven. Every place where Christians assemble to worship God is His house. There is nothing specially sacred in the materials of the same, but the presence of God gives the place a sacred character. We see and know that God is ever present in all nature; but in this place, in the beautiful Hebrew expression, “He causeth his face to shine, and lifteth up the light of his countenance.” Surely, therefore, this is holy ground. Those who are most regular in their attendance at the house of God, enjoy most the communion with God in the closet. In conclusion, he hoped that the church now dedicated to the service of God, would ever be a shining light to guide souls in the way to heaven; and that the lecture hall below might be occupied every day or evening with day schools, and Sabbath schools, young men's associations, prayer meetings, and

temperance meetings,—everything, in fact, which would tend to the moral and intellectual benefit of the surrounding population.

A service was held in the afternoon at three o'clock. Rev. Mr. Fenwick, of Kingston, who had been announced to preach, having been unavoidably prevented from attending, Rev. Dr. Lillie supplied his place. He took for his text that portion of the 6th chapter of 2 Chronicles contained in the 18th and three following verses. This is a part of Solomon's prayer at the dedication of the temple, and the preacher very aptly drew lessons from that prayer which he applied to the present instance of church dedication.

The evening service at seven o'clock was conducted by the Pastor of the Church, Rev. H. J. Colwell, who founded his sermon upon the 3rd verse of the 6th chapter of Nehemiah. He showed the nature of the work in which the Church, collectively and individually, was engaged, its supreme importance, and the duty of every Christian to attend to God's work first, regardless of the ridicule which others might cast upon him.

Collections in aid of the building fund were taken up at each service. The audiences were large and attentive, and every one seemed pleased with the occasion which had called them together.—*Witness.*

MY DEAR BROTHER.—The information you were enabled to give last year, of the pleasing results following earnest prayer and labour, from my old field at Liverpool, N. S., which have been realized, since my worthy successor has been there, was very cheering, especially to my own heart. The toil and discouragement I had to pass through there, was very great; but now I find it not unrewarded, but verifying the words of our Master, "one soweth, and another reapeth," that both may rejoice together.

I am thankful also to be able to state, that He hath not left us altogether without witness here. At the *world's* concert for prayer in the first week of the year, the Wesleyan Methodists having arranged for their missionary meetings at that time, were unable, as last year, to unite; consequently, we ourselves united with the universal church, in asking for the outpouring of the Holy Spirit upon the world at large, and for all other special objects presented to the Lord's people everywhere by the Evangelical Alliance. We felt the meetings to be so interesting and profitable, that we resolved on their continuance; which we did until the end of the month; when the Methodists took them up, and no doubt profited by the spirit of prayer which had been excited among us, and among some of their own people who had united with us. After some 10 days evening meetings, they sought to draw every one who had been at all wrought upon, into their society from both congregations; inviting and pressing all who desired salvation, not only to enter their classes, but to come to the communion next Sabbath. A good number responded, and some from our own congregation. One of them was admitted without being baptized, as he had some scruples as to the *mode*. The full number received by them I have not yet heard.

Some who were present would not be so pressed, and on Saturday last, at our semi-monthly church meeting, I had the pleasure of proposing six individuals for fellowship among us, 4 males and 2 females; one of the latter had been a member of a Baptist church in Ohio, some 23 years since, and had not used her letter. But now having been quickened, and being well known and reported. she at her request, was at once received. There are two other cases resembling this who have not used their letters for 12 years, who will also, we think, at their own request, be so received. Besides these there are some 10 or 12 other hopeful cases, some of whom doubtless will be received before long into our communion.

I omitted to state, that after the Methodists had given up their meetings *in the village*, we resumed ours and continued them, notwithstanding the snow storms which continually prevailed, up to the last Friday in February, when the roads had become so blocked, that the numbers attending were very small; and other meetings intervening, the special services on week evenings in the church, were discontinued, but the Sabbath evening prayer meeting is now to be a permanent institution. And the young people are holding united prayer meetings

in private houses twice in the week. They were commenced in one of our member's houses, though now the other body seems to be trying to monopolize them in theirs. *They too* have established one for young females, and on the evenings on which I hold my Bible class. Yet if they do but bring souls to Christ, I shall indeed rejoice. Our congregations, when the roads and weather permit, are good. But for the difficulty in travelling, Bro. Watson, of Cowansville, would have been over to my aid, and then perhaps we should also have attempted some meetings at my two other stations.

In the midst of our meetings, my people would not forget their old custom, and consequently, paid us a donation visit on the 27th of Jan. They attended in large and gratifying numbers, and all appeared to enjoy themselves much, leaving behind them gifts, in cash and useful supplies, to the amount of \$130, more than \$70 of which was in cash.

The spiritual aspect of the church and congregation, however, is to me the most encouraging; though such a practical evidence of personal regard gives additional ground of hope that the Lord is among us, while such *fruit* obtains.

The statement of the revival at Galt and other places in Ontario, has been refreshing to my soul. I trust that my old field at Guelph, being so near, will not be passed by without also receiving some portion of the showers of Divine grace. The accounts which appeared in the *Montreal Witness* respecting Galt, and confirmed and amplified in your last number, gave me much and agreeable surprise, viz., that a revival should have broken out in such a quarter. I am not surprised at the action taken by some of the members of the congregation of Rev. J. K. Smith, in citing him before the Guelph Presbytery. The result may be to show to Presbyterians, that Congregationalism is not without its advantages after all.

The foregoing "Report of progress in Granby," I had drawn up before reading your request in the last number, for items of similar intelligence. I am happy in forwarding this, and should have been still more so, could I have shewn larger results. This however, may yet follow.

Yours very truly,

Granby, P. Q. Mar. 10, 1869.

JAMES HOWELL.

Revival Intelligence.—The Rev. Wm. Grandy, the minister of the Methodist New Connexion Church in Galt, writes to the *London Advertiser*, under date of March 16th, that the previous week had been one of special interest there. He also gives the following most interesting account of the progress of the work at Valance's School House, about ten miles from that town. "Last Friday, when we got down through the snow-drifts and storm, we found the house so crowded, that in making our way forward our feet never touched the floor from the porch to the platform. They have portable seats fitted for the aisles, around the desk and every other available spot. Not to exaggerate, three had no more room than would comfortably suffice for two, and crowded at that; so that it was not an easy matter for us to get the width of our foot upon the aisle seats in passing forward. Three hundred and fifty people were present. Every shade of moral feeling, from the almost careless to the calm in Christ, was plainly traceable in the varied expression of countenance. Age and childhood wept side by side; and, side by side, childhood and age sang for very joy from the same book. Many smiled in tears, and many, without tears, wept. When the first meeting closed, the people sat down and were still. Presently one or two at the front looked round, and then one or two at the door, catching their glance, roused as from a reverie and moved noiselessly out; then others followed—and others—and others. But each seemed so impressed that few words were spoken. We lingered as long as we could, pointing the many anxious to their Saviour, and then, like the rest, went our way musing.

"God was there; the people looked upon him and were silent.

"This work is remarkable altogether—so remarkable that the oldest and most intelligent in the place say they never saw anything like it before, and never expect to again. At "threshings" the "noon spell" is commonly spent in Bible reading, prayer, or in some other way designed to profit the soul; so also in their intercourse at home and among each other, the theme is religious."

Temperance Convention in Toronto.—Our readers will already have seen in the secular journals a report of the convention held in Toronto on Tuesday and Wednesday, February 23rd and 24th. Two hundred delegates were in attendance, from all parts of the Province, and representing all the different Temperance organizations as well as some of the Quebec and United States lodges. Mr. W. S. Williams, of Napanee, was called to the chair; and after the meeting had been opened by prayer, he addressed the convention, stating the object for which they had been called together, namely to unite the various Temperance organizations in the Dominion for the better prosecution of the work in accordance with the resolutions adopted by the different bodies. The subjects selected for discussion by the convention were, "The perpetuity of the Temperance Union;" "Political action in regard to Temperance legislation;" "The more thorough deliverance of the country from the liquor traffic on the Sabbath day;" "The more extended circulation of wholesome Temperance literature;" and "The relation of the church to the Temperance enterprise."

A permanent organization was effected with the title of the "Canada Temperance Union," the objects of which the constitution declares to be, "to unite and concentrate the efforts of all Temperance men and organizations favorable to the cause of total abstinence, from the use, manufacture and sale of all intoxicating drinks as a beverage. To instruct and enlighten the public mind in regard to the great principle and truths of the temperance question, through the agency of the pulpit and by the dissemination of sound temperance literature, by public lectures, and by all other sound and legitimate means. And to promote temperance legislation, and by immediate political action secure at the earliest possible time the entire prohibition of the liquor traffic."

Much enthusiasm was manifested, and we trust that the work of the Union will be vigorously pushed. It has been organized not a day too soon, as the efforts of the "Licensed Victuallers' Association" to coerce Parliament into such amendments of the license law as would better suit their purposes and fill their coffers with "fools' pence," abundantly prove. A series of resolutions were passed pledging the Union to united and vigorous action, and we doubt not they will be amply redeemed.

The Colleges.—The several endowments schemes, for VICTORIA, ALBERT and QUEEN'S Colleges, respectively, are making good progress. The last named rather takes the lead, over \$43,000 having been subscribed towards it several weeks since, while Victoria figures up thus far about \$40,000. ALBERT College aims at only \$10,000, and has already obtained more than one-half of the sum sought. We wish them all success, and are quite sure that when they reach the amounts desired, they will all feel thankful to the Parliament that released them from all further anxiety about their annual grants, by gently encouraging them to endow themselves.

Induction Service.—A public service was held in the Congregational Chapel, at Simpson's Corner, Garafraxa, on Friday, 26th ult., for the purpose of publicly recognizing the Rev. E. Barker, as pastor of the Church in that neighborhood. In the absence of the Rev. H. Denny, of Caledon, who was detained by the drifted roads, the Rev. A. McGill, of Barton, gave an address on the subject of the pastoral office, and offered the Installation Prayer. Rev. W. F. Clarke, of Guelph, was to deliver the Charge to the Pastor-elect; but being unexpectedly prevented from being present, the Rev. J. Gerrie, of Elora, (Baptist), extemporised a most appropriate charge from I. Tim. iv, 26; after which Mr. McGill faithfully addressed the Church on their duties, from Phill. i, 27. The Rev. R. Brown, of Douglas, assisted in the devotional services. Notwithstanding the heavy storms that preceded the meeting, and the disappointment occasioned by the absence of a number of the Ministers invited, the congregation was large, and the service very interesting.

Gleanings.

SUNDAY-SCHOOL WORKERS IN COUNCIL.

ERWIN HOUSE.—Conversions.—No child can come to Christ except with a *knowledge* of the way. There is no way except that described in the Scriptures. The child is to be informed either by parent or teacher, of his need of a Saviour. There is to be developed in his understanding, and impressed upon his heart, the character and work of that Saviour, the suffering, saving love of Jesus, his complete willingness and ability to redeem, purify, and bless.

REV. DR. STEEL.—The Teachers' College.—Sabbath School Teachers should be more thoroughly equipped for their important and responsible work. It may not be necessary that they should be as expert as teachers of day schools. Their labors are less, and are confined to one point. But they ought to have intelligence and ability corresponding to what are evidenced in other schools. It is not enough—though that is of essential value—that a teacher be pious; there must be knowledge and aptness to teach. For Sabbath school teachers there is scarcely any provision at all except in connection with the great Unions of London and Edinburgh. It is time that something be done for them on a scale and of a character worthy of their noble vocation. They ought to receive regular and systematic instruction in divine truth, so as to be able expositors of that truth to the children under their charge.

PARDEE.—S. S. Superintendents.—The Superintendent should have good executive business talents; energy, perseverance, and self-control, tact to govern, a love for children, devotion to the cause, a warm, sympathetic heart, a life-like serious yet cheerful manner; and superadded to humble, ardent piety, an ability to think and to set others to thinking; and withal he should be able to express himself clearly, briefly, and forcibly. He should know personally by name, and as far as may be the particular character of every teacher and pupil in the school, speak to them, and always treat them with confidence and respect.

JNO. S. HART.—Irregular Teachers.—When a teacher is absent on a given Sabbath the whole lesson is lost to the whole class. Here is one entire week of religious instruction gone. On the following Sabbath should the teacher be present the result will be about the same; the scholars will not know whether to learn a new lesson or the old, and in doubt will learn none at all. One day's absence of the teacher does in fact cause the loss of two weeks' instruction. Where there is occasional irregularity of the scholar also—the scholar absent one Sabbath and the teacher the next—all instruction comes to an end. A large experience in this matter has led to the conviction that it takes at least three weeks of diligent attendance on the part of a teacher to repair the injury to his class of one day's absence and that a teacher who is absent from his post on the average as often as once in four weeks cannot possibly be making any headway.

J. E. GILBERT.—Memorizing Scripture.—They are greatly mistaken who suppose that scholars of the Sabbath school alone should learn the Scriptures. The word of God was not given to the young only, but to all. Hence it should be studied by all. We believe Sunday school teachers ought to learn the lesson every week, the same as their pupils, because committing Scripture to memory is a means of preparation for the particular work of teaching; to know the truth is one of the most important pre-requisites to teaching it. It is a means of intellectual culture, it aids the teacher in ascertaining the sense of the text in acquiring a valuable fund of religious knowledge. In committing Scripture to memory, teachers set a worthy example to their scholars, and example is one of the best and surest ways of inducing scholars to learn their lesson.—*S. S. Teacher.*

TRAINING CHILDREN IN TEMPERANCE PRINCIPLES.—Rev. Mr. James, of Lowell, said, at the recent Christian Temperance Convention at Boston; if we had grounded our children in temperance principles, as his father had grounded him, there

would be no need for this convention. In 25 years' ministry he had become more and more convinced that it is one of a minister's grand duties to train children right in temperance. Nor should such efforts be confined to the Sabbath-School. There should be a meeting of the children one afternoon of the week, when the minister could take every child by the hand and look into his eyes, and explain to them all the principles of the temperance cause. In three churches to which he had ministered, he had raised up a generation of children in each in this way, and now he often met his boys in the cars and elsewhere, and they told him with deep gratitude what a service he had rendered them. Very few of those who were so brought up either drank or used tobacco or profane language, though most of the other youths around them were doing so, and in fact they appeared to be quite a superior class. The meetings to which he alluded were opened with prayer and reading the Scriptures, and hymns and temperance songs were sung at intervals between recitations and speeches. The children relished those meetings so much that, though he commenced them only in his own Sabbath-school, others came in from the neighboring congregations, including those of the Universalists, Unitarians and even Roman Catholics, to join in the exercises and get the neat badges which he gave them. Sometimes also they got an apple or some such little treat, all which, though small things, served an important purpose. He had now a meeting of three hundred children every Wednesday afternoon, which he regarded as one of the most important of the week, and he thought there should be such a meeting in connection with every church. This society were called by the appropriate name of "Young Crusaders" and it had a simple constitution, by which the management was left in the hands of the minister. Children so brought up, besides being much safer for this world, were, as experience had abundantly proved, much more impressive for Christ, and a very much greater proportion of them were converted and became members of the church.

Another speaker said much more could be done with children than with those in older life, and they made much better temperance men, and much better christians when brought in young than if they joined when older. A Band of Hope was formed by him twelve years ago, and he believed none of his boys swore or used tobacco or drank rum. There was the most marked difference between them now and other young men, and he believed such a work could be accomplished in every church in the land; and, further, that this was the most effectual way of advancing the temperance cause.—*Cor. Daily Witness.*

WORK FOR CHRIST.—Work for Christ! This is the best cure for a spiritual invalid in the Church. Hard work cures dyspepsia. Like a bracing walk of a mile or two, or a few hours of sturdy axe-swinging or wood-sawing, to insure a good appetite, so is a hearty devotion to religious duty the best quickener of hunger after God. Work develops a man's spiritual proportions. Lazy Church members grow puny and spindling, like some wealth-cursed boys who are brought up in perfect idleness. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of piety. I seldom have known of a good worker giving his pastor the heart-ache, or making trouble in the Church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is lazy professors, the people who ride on the cushioned seats of the Church car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying Church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing Church. It is not what we do, but what we fail to do, that wears us out.—*Rev. T. L. Cuyler.*

At Hesper, Iowa, a company of women entered a drinking-saloon, paid the keeper for his liquors, turned them into the street, and secured the pledge of the proprietor not to re-open his shop, so that no liquor is now sold in the place.