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ON PASTORAL RULE.

BY REV. W. F. CLARKE.

There is such a thing as pastoral rule. Many Congregationalists deny it; some in boldly avowed theory, and more, practically. Whether openly expressed or not, the idea is too rife that the whole Christian brotherhood is on a dead level of perfect equality. Independency is too much regarded as the right of every one to do just as he pleases. This is the false idea of liberty both in Church and State. Independence of law, independence of rule,—this is what the multitude desiderate, whether the sphere of action be religious or political. “They despise dominion, and speak evil of dignities.”

Freedom and independence rightly understood, imply the right to live and act under accepted law and chosen rulers. For every man to do what is right in his own eyes, is anarchy. It is so in the state, as a little reflection will suffice to convince anyone capable of reasoning on the subject. It is so likewise in the church. Social order is the offspring of wise rule. Ecclesiastical order comes of the same parentage. Social peace is the fruit of social order, and peace in the church cannot co-exist with disorder there. “God is not the author of confusion, but of peace, as in all churches of the saints.” “Order is Heaven’s first law.”

To many Congregationalists it is quite sufficient justification of any ecclesiastical action, that it was done “by vote of the church,” without stopping to inquire whether it was authorized by the Divine statute-book; while others regard everything of the sort as a very common proceeding, having no weight except that of an aggregate human opinion. The first is the extreme of superstition, and the second is the extreme of lawlessness. The truth lies midway between them. A church is a Divinely-constituted kingdom, a little *imperium in imperio*, tracing its existence and powers to a celestial origin, and having a prescribed and limited jurisdiction. It cannot *make* laws. Indeed no human authority can do that. It can only administer laws, already made by a wisdom and power higher than those possessed by mortal man. Church action which cannot be justified by inspired statute, is entirely destitute of weight, while church action that can be and is so justified, has the sanction and authority of heaven behind it. Not to unguided, random human decisions, but to procedure dictated by inspired truth, and harmonious with the Divine will, does the language of our Lord apply:—“Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.” A Christian church is a believing assembly, with Christ in the midst. Christ is there not only as the church’s Redeemer to bestow blessings, but he is there as the church’s Monarch, to exercise absolute sway. And the pastor truly called to his work, and legitimately elected to office, is Christ’s ambassador. He represents and acts for the Master. It is his to maintain Christ’s authority, to expound Christ’s word, to

announce Christ's decisions, and to see that all things are done according to Christ's will. He must bring every church act "to the law and to the testimony," that its legitimacy may be established beyond cavil. Pastor and private member alike must ask: "Lord, what wilt Thou have me to do?" But the pastor has more than a personal responsibility in regard to the matter. His responsibility is official also. He is bound to see that the church does not rebel and mutiny. He must hold the ship for the Divine owner. The precious cargo and priceless souls that are in it are under his pilotage, and he will be held to strict accountability if the heaven-bound vessel deviate from its prescribed course, or fail to reach the desired haven of prosperity and peace.

There is nothing in all this involving a claim of hierarchical supremacy for Christian ministers. They are not a superior order in the church. They are not "lords over God's heritage." They are moulded out of common flesh and blood, and the ordination ceremony neither makes them angels nor demi-gods. They are "men of like passions" with their brethren. But they hold a different position. There is the *office* as well as the *work* of a bishop, and office implies responsibility and *RULE*. Even the menial office of a groom gives power, power to rule and order things in the stable, subject to the master's instructions and approval. All through the orders and gradations of office held by men in their temporal relations, this principle prevails, receiving distinct and universal recognition. It is left to little knots of anarchical, factious Congregationalists, here and there, to conjure up the monstrous anomaly of a community without headship, office without rule, the overseer's place without the function of overseeing. Nay, there are those within the pale of our denomination who go farther still in the manufacture of ecclesiastical anomalies. In prayer they say, "O Lord, bless him whom Thou hast set over us!" but in common *parlance*, which expresses more truly the views they really cherish, they say: "We have hired Mr. Jones to be our minister," and as the church's hired man they regard and treat him, expecting him to consult, not the will of the Master, but the caprices of the people, to preach sermons to order, and to visit according to a curriculum which they prescribe for him. If he fails in these things, he "*doesn't suit*," receives "*notice to quit*," and is, at the expiration of his term as a hireling, "*dismissed*." So extreme an anomaly could only exist where "democracy run mad" has usurped the place of true freedom; but have we not here, among people trained up under ideas of constitutional and responsible government, very much the same spirit, though showing itself in somewhat different outward expression? Are there no churches who give literal interpretation to the language "ourselves your servants, for Jesus sake,"—who regard their minister not as an overseer but as an underling—and reduce their pastor to the position of a speaking brother? Some years since, a minister retiring from the pastorate of one of our churches, desired a testimonial from the charge he was leaving. It was granted accordingly, and in the terms of it, the church certified that Mr. — had been their "*pasture*" for two years. It was too true, for they had trodden him down, and nibbled him bare, until the strong bulls of Bashan demanded new and richer herbage than he could give them! The fact is, that the entire theory of Congregationalism, as held by many among us, is erroneous and unscriptural. It is often spoken of as a "sanctified democracy," an expression which strongly savours of the Diabolical titles with which various forms of evil are disguised in Bunyan's Holy War. "Sanctified democracy!" You might as well talk of "sanctified presumption,"—"sanctified upstartness,"—"sanctified insubordination." Congregationalism is not a democracy at all, but a constitutional, hereditary monarchy. "I have set my *King*," not my *President*, "on my holy hill of Zion." "The Lord reigneth." It is written of the Eternal Father, "To the Son he saith, Thy throne O God is for ever and ever." The church is "the city of the great King." Christ is "Lord of all." He wields a sceptre, "a sceptre of righteousness." "On His head are many crowns." Yea, He is "King of kings, and Lord of lords." If the church be a monarchy—a kingdom—we may expect that all its arrangements

throughout will be harmonious with this idea. Under a democracy, or even a republic, the people are supreme. The people of the United States "enact," "indict," "arrest," and so forth. All public acts are done in the name of the sovereign people. Under a royalty, they are done in the name of "our Sovereign Lord," or "our Sovereign Lady." Laws are promulgated, orders issued, and official appointments made, by royal proclamation. It is "the Queen's shilling" a man takes when he enlists as a soldier. When a policeman taps a thief on the shoulder, he arrests him in the Queen's name. When in this distant province of the empire, an agricultural commissioner buys a piece of land for a public model farm, the Queen does it "through her said representative." The idea of thus representing the monarch, runs through all the public offices from premier to constable. If it be said that the people make the laws through their representatives, the reply is, *no human power can make law*, it can only *declare* law already made by the Divine ruler. There have been conflicts before now between the higher law of God, and the lower law of earthly governments; but no *true man* ever hesitated in his choice which to obey. "We ought to obey God rather than man," politically translated thus reads, "Resistance to tyrants is obedience to God." If in the state law cannot be *made*, but only *declared*,—if it has authority only as it expresses the Divine will,—and if the monarch personifies the genius of Eternal law, or, to speak without a figure, represents on earth the Majesty of heaven,—may we not expect that the church will be framed even more thoroughly on this monarchical idea, inasmuch as the Divine Government is infallible, and Christ is absolute Ruler there?

Harmonious with this are the New Testament teachings concerning the pastoral office and rule. Paul said to the Ephesian Elders,—“the Holy Ghost hath made you *overseers*.” The Thessalonians are exhorted thus :—“Know them who labour among you, and are over you in the Lord, and admonish you.” Timothy is told that among other qualifications, a bishop must “rule well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house how shall he take care of the Church of God?” In the same epistle it is commanded, “Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” The strictest Congregational interpretation of this passage, which gives, or rather proposes to give, “double salary” instead of “double honour” as the reward of merit, lest ministers be “exalted above measure,” leaves pastors in possession of rule, and puts a premium on their ruling well. To the Hebrews, Paul says :—“Remember them who have the rule over you, who have spoken unto you the Word of God;” and again, in far stronger terms, “Obey them that have the rule over you and *submit yourselves*, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief.”

This topic has been taken up, not from any wish unduly to exalt the pastoral office, but from a profound conviction that many of the worst evils prevalent in Congregational churches grow out of ignorance, mistake or inattention in regard to it. There are ministers answering to the poet's description, men who—

“Drest in a little brief authority,
Play such fantastic tricks before High Heaven
As make the angels weep.”

They are full of a sense of their own importance, and take airs that would be unseemly even in Michael the Archangel. They exalt their own caprices and crotchets into laws for the Christian brotherhood, and rule things with absolute, imperial sway. These priestly-coated, white-cravatted tyrants have done much to drive sensible people into utter contempt for pastoral authority. Then there are meek-spirited weaklings in the ministry, who do everything apologetically, and by the good leave of the rich man, or strong-willed man, or ruling clique in the church, thereby belittling the pastoral office, and permitting dishonour to Him whose they are and whom they serve.

The peace and prosperity of Congregational churches largely depends on the wise rule of the pastor. If he is despotic and overbearing on the one hand, or tremulous and pusillanimous on the other, confusion and trouble will inevitably come. No man is fit for this office who lacks the governmental faculty. The pastor must know his own rights and duties, and those of the church, and "knowing, dare maintain" them. If "my lords the deacons," not content with the care of the temporalities, arrogate spiritual functions, he must know how to take them down. Or if the usurpation be in the singular number, and some "Deacon Diotrefes" assumes to "run the machine," he must be able to cope with him. "To whom we gave place by subjection, no, not for an hour," must be his motto. Once under the yoke, ten to one he will be a serf until his resignation or his death.

It is especially in the management of the church-meeting, that the wisdom and firmness of pastoral rule are taxed. It is the pastor's duty not only to see that the accepted regulations which guide the proceedings of deliberative bodies are observed, but that Christian courtesy is shown by each to all. If opprobrious names are called, or the lie given,—lamentable, but by no means impossible,—outbursts of evil at church-meetings, the pastor is bound to interpose a strong check. The mandate suggested by a high authority among us, "Sit down, Sir!" is hardly the thing, as it savours too much of the "big I," but a firm, dignified call to order, calm yet determined requirement of retraction and apology, and the refusal to hear a word or entertain a motion from the offending party or parties, are imperatively demanded, and will usually, if steadily persevered in, cure the evil. A man who has once had to eat humble pie in presence of the church, will not be likely to court such fare a second time. A wise pastor will not only abstain himself, but set his face like a flint against all electioneering and caucussing in connection with church business. If he discovers that there is a clique in the church, he will take means to break it up. He can do it, and he ought, nay he must, or it will break up the church. Alas! that some pastors are foolish enough to surround themselves with a clique as a kind of body-guard. They would be far stronger in their official individuality, "looking to Jesus," and casting themselves on the good sense and Christian feeling of the brotherhood. What a pastor cannot carry by frank and open means in the church-meeting, he should be unwilling and ashamed to carry by hole-and-corner consultations and tea-drinking gossipings. Pastors ought to be specially watchful against the tyranny of majorities. Often when a church is unhappily divided in opinion and feeling, there is a dissatisfied and conscientious minority that deserves and needs to be dealt with very tenderly. Conscious of power and bent only on having their own way, a rampant majority will sometimes deal very rudely with a most worthy and valuable minority. Conciliation, respect, forbearance and kindness are the duties of the hour, and the pastor should urge them on the majority, and be a shining sample of them himself, labouring as quickly and thoroughly as possible to obliterate all traces of the dividing line between the two parties. There are very few cases of this sort in which judicious pastoral rule will not result in the healing of sore places, and the restoration of cordiality and oneness.

This paper would be very incomplete without some reference, however brief, to the usurpations of church choirs. As leader of public worship, the pastor has the responsibility of the whole service—the singing included. He is in duty bound to resist the management of that being made an independent concern, and so taken out of his hands. Some choirs demand the selection of the hymns, part or all of them. An upstart coterie in the church might as well assume to select the Scripture lessons, or the texts! If ministers were musically educated, as they should be, they might rightfully claim to select both tunes and hymns, for how often is a fine hymn spoiled by being wedded to an unsuitable tune. It sometimes happens, too, that a few people, instigated by one or two leaders who have an overweening estimate of the sweetness of their voices, and their musical skill generally, and whom the pastor is afraid to offend, insist on displaying themselves

in anthems and pieces at various parts of the service, though everybody save and except their own conceited selves feels the performance to be an infliction and a nuisance. At the risk of giving offence, a pastor should find means to cure so crying an evil. The management of this part of the worship of God is often a very perplexing affair, owing to the impudence and audacity of leaders and choirs, but no matter what the cost, measures should be taken so that all things shall be done "unto edification." As the servant of Christ, put in trust with the Gospel, and responsibly guarding the best interests of the church, for the Master's glory, the pastor should boldly put his hand to whatever needs restraint, reform, or abolition.

Finally, if pastoral rule is to be maintained, the churches must recognize, respect and sustain it. They must frown on ultra-Independent theories and tendencies. They must beware of the spirit of demagoguism, and resist the encroachments of lawlessness and usurpation. When it is manifest that any one member is possessed with a conviction of his own importance, they should co-operate with the pastor in measures to make him know and keep his proper place. They should strangle all factions and cliques. They should cultivate respect for the pastoral office, and uphold its just supremacy. All depreciating remarks and harsh criticisms should be avoided, especially in the presence and hearing of juvenile members of the church and the children of their own families. It ought to be always clear as daylight, in the behaviour of individual members, and the action of the body at large, that pastors have a high place in the regard of their flocks, that they "hold such in reputation," and "esteem them very highly" in love for their work sake. And let the earnest petitions evermore go up on high for them :—

"Chief Shepherd of thy chosen sheep,
From care and sin set free,
May every under-Shepherd keep
His eye intent on Thee !"

"May they that Jesus whom they preach,
Their own Redeemer see ;
And watch Thou daily o'er their souls,
That they may watch for Thee !"

CHURCH-MEETINGS.

BY REV. W. W. SMITH.

The privilege of self-government in the Churches gives the right of assembling the members of each Church in business meeting ; and the necessity of the Church's business being done, demands that the right be exercised. Many objections have, from time to time, been urged, and from many quarters, against so much power being put into the hands of the Church at large. But if Christ has left Church power in the hands of the Church, and if the Church is the local assembly of Christians, then that power *must* be exercised by them ; and certainly the best way of teaching men how to perform duty, is to set them to the doing of it.

We shall suppose a Church fully equipped with officers—its Elder or Elders, its Evangelists, and its Deacons. The Elder or Elders preside over all the Church's operations ; the Evangelists are diligently doing the local missionary work of the Church ; the deacons manage the finances, and administer the charities of the Church. So far all is well. The departmental functions are all provided for ; but where is the Parliament ? These act for the Church ; but where is the Church itself ? If the New Testament idea of a Church were a corporation of so many constituents, living in so many places that they could not be gathered together to transact their own business, then the proper Church-meeting would be

a meeting of deputies, as in the Presbyterian system. But where the state is so small that all its citizens can conveniently meet together in public assembly, the Communal system of government is evidently the legitimate and proper one; and where the limits of the Church are those within which all the members can meet in one place for worship, the Divinely-appointed management of Church business rests with the same constituency—either when they are assembled for general exercises of worship and Christian fellowship, or when they are specially convened for business alone.

The hints we have in the New Testament would lead toward the conclusion that the Churches in Apostolic times had not worship and ordinances on the one hand, and business on the other, so sharply defined and separated as often with us. The balance of New Testament precedent appears to be in favour of worship and business (if any such be necessary) at every meeting. Are there any advantages in the other plan, enough to make us doubt if this assumption can be correct? Let us see:—1. By having business meetings distinct, there is a certain orderliness (in appearance at least) in the worship and ordinances of the Church, which would be impaired by introducing business,—such as the reception, dismissal and discipline of members, receiving reports of outside efforts, or questions of building, or raising money for sustaining the Church's work. 2. By having meetings of members only, for business only, we keep the world from knowing the internal affairs of the Church. 3. By having such meetings by themselves, and on other days than the Lord's day, the temptation is avoided of drifting into secular things on the Lord's Day. I do not know any other advantages than these—or what is properly comprehended in these. These objections are met on the other side thus:—1. Our meetings for worship are too formal. There are no such opportunities given, as were repeatedly taken advantage of by the travelling Apostles, in the synagogue-worship, of exhorting and expounding the Scriptures on the part of stranger-brethren; and which practice was doubtless continued and recognized in the first Christian Churches. And a brother who first trusted himself in the Christian assembly to speak a few words concerning some detail of administration, would soon perhaps find words for edification concerning Christian doctrine. 2. The world knows too little of the internal economy of the Church. The presence of a few non-Christians might have a good effect on the Church; and the Christ-like manner of disposing of offences (these, though a rarer part of the Church's business, would sometimes come up) might preach a good sermon to those who have only seen the *world's* way of settling disputes. 3. The Lord's Day is to be used wholly for the Lord. If it is a Christian duty to devise ways and means of raising money for Church use, these may be decided on the Lord's Day. And if some "Brother Offside," who is a "means of grace" to all the other members, by making them cultivate the patience and humility he himself forgets, finds himself cramped and straitened by the holiness of the day from launching out into unpleasantnesses as at other times, then an incidental good is accomplished by holding the Church-meeting on the Sabbath.

But, just as it is not necessary (and it acts badly when attempted) to crowd all the public worship into the hours of the Lord's Day, so it does not follow that if the Church's meetings were for worship and business, all the business would be done on the Lord's Day. John Knox counselled that *Wednesday* should be a worship-day; and that among other things, the baptism of children should be attended to on that day. He did not even say the evening of Wednesday, but Wednesday itself. Now if we used the afternoon of Wednesday as a regular season of public worship, how conveniently might matters of administration come up at the same time. The "three Sabbath days" that Paul reasoned with the Jews out of the Scriptures, are doubtless to be taken in the archaic sense of *Rest-days*—i.e. worship-days. Such a worship-day in the midst of the week would be beyond measure precious to the life and growth of the Church.

The question as to business and worship at the same meeting becomes a very important one in the presence of the fact that members *will not* come out to a

business meeting. This fact with us, which must have been a fact (measurably at least) in primitive times, is another argument for the probability of worship and business being always "in order" at their meetings. Surely we can elevate business (that is, *Church business*) without depressing worship! And the blending the two in our meetings, would go a long way in helping us to blend them in our daily life. Whoever occupies the first place in the Church, will naturally preside when matters of business are up for consideration and decision. The Church may appoint some one else to fill the chair, if it pleases; * but unless there is a proper reason for doing so, this would be a discourtesy to the pastor. Any member has a right to introduce any subject pertaining to the Church's welfare. Any limitation of this right is an infringement of individual liberty. But as the other members have not thought over the matter as he has, he cannot expect them to be ready to decide on the question at once. And so, except in rare cases of absolute emergency, it will always be best to refer all propositions, when first brought up, to a committee; and the matter to be by them again presented to the Church, along with their recommendation either for or against the proposition. As the practice of calm and polite speech tends very directly toward equanimity of temper, so the chairman of a church-meeting should insist on the most perfect courtesy of speech and demeanour on the part of all present. If Jesus were sitting, in human flesh, an interested spectator and auditor of our proceedings, Christian politeness and courtesy would be our easy rule—is it otherwise because the Lord, though present, is unseen? As to the constituents of the Church-meeting, there is little practical difficulty with us at present: whoever enjoys membership in the Church has a voice and vote in the business meeting. But under a more flourishing experience of the Church—where children were added to the Church in large numbers, on their exhibiting children's faith, it might be necessary to restrain the franchise. Not so much that they would be likely to vote wrongly of themselves, as for the danger that they might be used for party purposes. In that case, it might become the custom and rule, as a matter of detail left open in the Scriptures, to give children and youths all the privileges of the Church, *except speaking and voting in the business-meeting, until the age of eighteen.* Then the single restriction to cease.

The Church, having resolved, in the light of Scripture and expediency, *how to conduct its business*, the question of *jurisdiction* yet remains. The court may be wisely and satisfactorily constituted, but if it has "no jurisdiction," all is vain. Now the Church-meeting cannot promulgate Articles of Faith, or bind the Christian conscience. The powers of the Church are mainly administrative and judicial; what *seems* legislative is only in the inferior sense of power to make rules and by-laws, within the articles of the Church's constitution—the constitution itself never to be added to, changed or impaired by any Church action whatever. It follows then that these rules or by-laws must lie outside the domain of conscience; or if at all within that limit, then only explanatory, and always open to revision—and an appeal at all times left to the constitution itself, *i.e.* the New Testament. In matters of offence between brethren—those which test the Christian wisdom of a Church more than anything else—the Church becomes a Court of Appeal. The mistake of making the Church-meeting an arbitration-board has rent and injured many a Church. There are very few cases in the Scriptures in which so plain a set of rules may be found, as concerning offences, as in the 18th chapter of Matthew. And the reason of its plainness is its importance. In this particular, that of *offences*, the Church has not been left to make rules,—it would probably have made mistakes if it had,—but the rules of court are all given. When the attempt has been honestly made of settling the trouble personally and alone—and has failed; and

* We must dissent from this. A Church has no right to appoint a chairman over the head of the pastor. The pastor may, in cases which involve the delicacy and propriety of his vacating the chair, either nominate a Chairman, or request the Church to appoint one.—Ed.

When the further attempt, by one or two Christian brethren added, has also been made and failed—then the Church is to be appealed to ; but not before. And the question will not be so much now, “ Who was right and who was wrong at first ? ”—that will have been made apparent by this time,—as “ What shall be done with a member who will not make peace with his brother ? ”

The principal reason why Church-meetings are “ dry,” and consequently poorly attended, is that the Church too often is working only one side of its field,—the secular side. Questions of finance are the whole staple of discussion, over and over again. Or if variety at all, merely some cases of admission or dismissal of members, under formal usages and rules. If the *spiritual* side of the field were well cultivated ; if at every Church-meeting, Evangelists came in with their reports, and asked counsel as to further proceedings ; if there were always Church-funds to vote away for missionary and charitable objects ; if there were a continual oversight asked and needed, over the continually-varying phases of multiplied Church-work—Church-meetings would no more be called “ dry.”

A closing word as to the *length* of such meetings. A desire to take as little time as possible from the business of the world, has led to Church-meetings being held almost exclusively in the evening ; and the danger of unseasonable hours is incurred. Here much depends upon the Chairman. Irrelevant discussions, and discussions which promise no useful result, should be shortened and checked. The decision as to what is irrelevant and useless, must rest largely with the Chairman himself ; an appeal always being had, and cheerfully allowed, to the meeting itself. In times of strong religious excitement meetings may properly be very long ; at other times they should be marked rather by brevity than long continuance. How much more with meetings for business ! “ Let all things be done decently and in order.”

WHAT OUR CHURCHES NEED.

BY MR. JAMES DAVIS.

This is a question of vital importance. In giving an answer, we place first and foremost, “ The baptism of the Holy Spirit.” Taking a brief glance over our Churches, we find many weak and feeble—doubtless they have been so for years—struggling without any apparent success. A faithful pastor, a comfortable church, yet there seems to be something lacking. We make an inquiry about their prosperity ; the answer is, just living—neither dead, nor yet alive—living in a lukewarm atmosphere. Can it be expected that “ The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their head ” under such an atmosphere ? Never did the Church of God more need the influence of the Holy Spirit. She needs to be confirmed in the fact that “ Jesus Christ is alive for evermore.” He is invested with the same power, filled with the same blessings that were outpoured upon the assembled multitudes who thronged the temple in the days of the apostles. We read of three thousand as in a moment convinced of sin. Why have we not these showers of blessing ? Simply because we ask not. Let the Church place her hand of faith firmly in the hand of her Redeemer. He is ever waiting to be gracious, for thus it is written : “ Try me and prove me, and see if I will not open the windows of heaven and pour you out a blessing, so that there shall not be room enough to receive it.” It is the influence of the Holy Spirit alone that shall cause her sons and daughters to shout for joy. Its influence shall heal her divisions, build up her broken walls, and cause peace and prosperity to dwell within her palaces. The command is given, “ Arise ! ” O that she would arise, and view the signs of the times. The forecasting shadows of approaching events may be seen casting dark shades around her. The evening has already come in like a flood, but we see not the hand to lift up the standard against it. Popery, infidelity, formalism, soul-destroying doctrines, are abounding on every side. Where is the influence of that Spirit that would enable the shepherds

to behold with a prophet's vision, and the hearts of their flocks to burn with an ardour of a seraph's love?

The advice that was given by Paul "unto the Churches of Galatia," is applicable unto the Churches of Canada. "But it is good to be zealously affected always in a good cause." Would to God we were more zealous for the spiritual prosperity of our Churches. It is upon the influence of the Spirit she must rest. Nothing but that can bring her up to her right and lawful position in the earth. What hinders her spiritual advancement? Are we not under the dispensation of that Spirit? Have we not heard of its mighty influence in the past? Have we not seen with our eyes and heard with our ears of God's Canadian Israel, in the marvellous outpouring of His Spirit in some favoured parts of our land? Is not this sufficient? Therefore "strengthen the weak hand, and confirm the feeble knees, so that "The lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water."

The sons and daughters of Zion must arise and plead for an outpouring of the Spirit's influence upon their pastors, upon their churches, upon their congregations, upon their seats of learning, upon their rising ministry. Well for her if she understands the true nature of prayer, cherishing an unwavering confidence in prayer, as the channel through which her blessings must be conveyed; preventing the languishing of the spirit of prayer; or running into the channel of formality—engaged in the outward act, whilst the true spirit may be lacking. What a solemn and responsible position is that of every believer in Christ. "Ye are my witnesses, saith the Lord." "Thou art my servant, O Israel, in whom I will be glorified." We are tempted to give Paul's admonition to the disciples at Ephesus—"Have ye received the Holy Ghost since ye believed?" And from the marked distinctions of some, we have the same answer in return, though not in words, yet in their actions—"We have not so much as heard whether there be any Holy Ghost."

May these simple suggestions stimulate each of us to be more zealous for the extension of our Redeemer's kingdom. There are many ways in which we may betray our trust: a careless walk, unmortified sin, self-indulgence, a light spirit, a neglect in the means of grace, a distant walk with God.

Christian reader, I appeal to thee. Put the question fairly, honestly to your conscience—Do I contribute my share to the Church's need? Is my Redeemer magnified by my efforts in the Church to which I belong? Shun the very thought of a commonplace professor. Shun the very thought of an ordinary Christian. Aim for something higher. "Herein," says Christ, "is my Father glorified, that ye bear much fruit, so shall ye be my disciples." Your union with Christ, your living in Christ, your constant drawing from Christ, will enable you to bring glory unto His name. May you be influenced by His Spirit to come and lay yourself upon that altar which sanctifies both the giver and the gift. Cast yourself upon it, body, soul and spirit, exclaiming with the Apostle Paul, "Christ shall be magnified in my body, whether it be by life or by death." The Church requires my efforts, my prayers and my means. Think no sacrifice too great in such a glorious cause. The duty required of each, of all, is to contribute their share unto the Church's need.

DISCOVERY OF THE TRUE CROSS.

BY THE EDITOR.

Tradition tells us that in the beginning of the fourth century, Helena, the mother of Constantine, succeeded in discovering the three crosses buried near Jerusalem; and that the true cross was known from the others by the miraculous cures it wrought when applied to the diseased. Since then the true cross, either entire or in part, has found a prominent place among other sacred relics in all the

principal churches of Catholic Christendom. As Protestants, we may be excused for our scepticism in regard to the discovery of the material cross upon which our Lord suffered. We prefer to give it another designation, namely, the invention of the cross; especially when we know there are as many of the true crosses, either whole or in fragments, as would be required to crucify all the Cardinals of the Romish Church.

But there is the necessity that every soul should discover for itself the true cross of Christ in its spiritual aspect. Until we behold it as it was, the symbol of acutest suffering and ignominious death, and realize that upon it the Son of God died for the sins of the world, we cannot fully comprehend that it is the emblem of our true faith. This true cross cannot be discovered by the uninspired soul. Though we may read of it in the Bible and other books, and hear about it from the pulpit and the press, it shall never be truly known so long as the soul is in the unnatural state of sin; for it is then both blind and deaf and paralysed; but let the inspiration of the Divine Spirit possess it and point out the cross with the crucified one, and all is beheld plainly.

It is far more difficult now than at the time of the crucifixion to discover the true cross of Christ. Now it is the emblem of our faith; signifying our most cherished hopes and our delightful joys. Poets have sung their sweetest songs about it; painters have made the most of their art in sketching it; sculptors have exhausted their genius in causing the rough marble to yield its representation; while fashion and beauty have sported it upon the person richly wrought in finest gold, and thickly studded with costliest gems. There is likewise a gorgeous halo encircling it, because that rugged torturing cross was grandly glorified by the suffering and sacrifice of the Son of God upon it. It is therefore necessary for us to go back often in thought to the time of the crucifixion, and to mingle with the Jews and Romans in Jerusalem, in order to discover the true cross Christ bore and suffered upon. Then may we, if led by the Spirit, see it in its true signification as the emblem of wickedest crime, ignominious shame, torturous suffering, cruellest death; death by which no Roman might suffer, though guilty of crimes of the deepest dye. In this discovery of the cross is seen the desert and doom of the world of sin ruined-souls. Every blow of the carpenter's axe as he cut down the tree and fashioned the cross, might seemly signify the sentence spoken in Eden and on Sinai, "The soul that sinneth it shall die." As we are led back through the past centuries of Christianity to discover the true cross of Christ, we likewise discover in it the fathomless, boundless sea of divine love: "God so loved the world;" as also the God-given remedy for man's ruin: "Having made peace through the blood of His cross."

Though so many have not discovered the cross of Christ, and though those who have find difficulty in realizing all its realities, it was fully discovered by Christ before He left heaven for Bethlehem, even when the first sacrifice was offered after Adam's sin; it was perfectly plain to Him during all the years of His life upon earth; for that hour, and that shame, and that suffering, and that death, He purposely came; that He might die the just for the unjust, and reconcile us to Him by the cross.

Shall we not become cross-bearers for Christ? His command is, "Take up your cross and follow me." How light are the crosses we are called to bear for Him in comparison to the cross He bare for us! How insignificant seems the sufferings we have to endure for Him when we consider His sufferings for us! How small the service we are called to render in His cause when placed beside the work He has done and is doing for us! And yet how we shrink and shirk and shift in regard to this cross-bearing! "No cross, no crown." Let us sing:

"E'en though it be a cross
That raiseth me;
Still all my song would be,
Nearer my God, to Thee,
Nearer to Thee."

Editorial.

The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, DECEMBER, 1873.

OUR WINTER'S WORK.

Each succeeding season brings its own peculiar duties. The spring its sowing, the summer its cultivation, the autumn its ingathering. The great and ceaseless activities of the forces of nature are markedly manifested during these periods, and the one object of all is to supply God's creatures with their temporal blessings. But the winter is nature's holiday, wherein she ceases from her more active operations and recuperates her powers by rest and refreshment. Then the greater forces of the Divine Spirit display their energies in the minds of men, combining all the activities of the other seasons in this one,—namely, by sowing, cultivating and gathering for eternity. It is a fact which we cannot gainsay that more souls are brought to Christ during this season than in all the others—that it is a time when revivals prevail, the principal increase in the church is made, and God's professing people are quickened and strengthened. Thus the winter of nature becomes the summer of grace. God's physical forces work during the other seasons to supply man's physical and temporal wants, and His spiritual forces work during this season to supply his spiritual and eternal necessities.

God works by means. This is exem-

plified by the results of the past three seasons in temporal matters. It was necessary to toil in sowing and to cultivate with care in order to receive a growth and fruitage worth the gathering. Nature holds fast to the inexorable law of God, that they who will not work shall not eat. The spontaneous growths of neglected fields are principally those sent as a part of the curse—thorns and thistles. God blesses human industry and wise investments. The heathen realized this relation of success to service and said, "The gods help those who help themselves." So it is in spiritual matters. The Divine Spirit uses human instrumentalities in accomplishing His purposes. As the forces of nature are ever ready to respond to the uses man makes of them, so the Spirit is ever present with His inexhaustible energy to answer to the calls made, and sanctify the service of men rendered in the Divine employ. In spiritual matters too as well as in temporal we receive in proportion to the investments we make. These investments include faith, prayer, work and money. Without these there cannot possibly be any return; no dividend will be declared; our stock is worthless. This proportion of return to the outlay is a fact too often forgotten. Though as a principle of procedure it is recognized in God's relation to temporal affairs, it is frequently ignored in regard to His Church. The minister and the member and the church recognizing it and making investments or deposits accordingly will receive a rich return, for "the mouth of the

Lord hath spoken it." Neither may we expect success by making an investment of any of these, without all. "Faith without works is dead." Works without faith is like offering to God a fruit like the apples of Sodom, fair in appearance but filled with ashes. Cornelius was told that his prayers and his *alms* had gone up for a memorial before God. These investments should likewise be made in proper proportion. A little faith and many works are not good; much faith and few works are impossible; many and long prayers with few and scant gifts going up to God are inconsistent. There is a hard test question for many professed Christians in this, though we have always a due consideration of their means. Do you pay in proportion as you pray? We have all heard some exceedingly long prayers asking for many things in regard to the church and the world, some of which seem very hard to accomplish. Was the investment of faith, work and money in proportion to the investment in prayer?

Recognizing these principles, shall we not resolve to work this winter for Christ with all our energies of mind and body, as though it was to be our last winter's work with unsaved souls? We shall then be co-workers with Christ, and doing our utmost, show but faintly and feebly His untiring energy and ceaseless activity in working for us. Speaking generally, our field is the world, and we have a duty to discharge toward all souls who come under our influence or within our reach. How frequent it is that God, by His providence, leads the stranger to our presence, that we may lead him to Christ. But while we re-

cognize this wide claim, we are all placed in special spiritual spheres, where our energies should be mostly exercised.

First, there is the church to which by divine providence and grace we belong. Let each one of us, pastors and people, who profess to love Christ, love His Church, and work for its interests. There is here work for each and all. Every energy of every member may be exhausted, and yet there will be much left undone. Strive for a revival of God's work in the church. Labour for the spiritual edification and exaltation of each other as members of the church. Seek by personal entreaty, as well as by private prayer, to bring members of the congregation to Christ. If ministers sit in their vestries expecting sinners to come flocking to them as doves to the windows, they will be disappointed. While such attendance is very useful for some purposes, it is a poor way to prove ourselves "fishers of men." If members think that their public example and private prayers are to bring their fellow-men to Christ, they will generally be deceived. The helping hand, and the living voice, and the loving heart, must be brought in contact with them, that they may be brought to Him who ever lives and loves and helps. Let one of our watchwords this winter be, "Our Church for Christ."

Secondly, in our homes we have a God-given sphere for the exercise of our gifts and graces. This is a little world within the world, and should be a church within the church, and a kingdom within the kingdom. Great and special blessings are promised to the families of the faithful. Let us seek for their fulfillment in our families this winter. Let

every effort be exercised to bring our children and domestics, and all the sharers of our homes, to a knowledge of God. In order to this, we must faithfully set forth Christ in our lives, and make the best use of His word and the throne of grace. It is to be feared that family worship is not made what it ought to be; that if the same service was made church worship, it would find few associate worshippers. Yet it is quite as important as the Sunday service, for it is either developing worshippers of God or of Mammon. Not only is it our duty to have a special regard for the children of our homes, but likewise for the children of our church and Sunday-schools. As superintendents and teachers leave no effort untried to lead them to the children's Christ. Let another of our watchwords be, "Our Homes for Christ."

We will only indicate a third sphere, the *imperium in imperio*, our own hearts. Let us keep our hearts with all diligence, from out of them proceed the issues of life. There are none of them such as Christ desires and intends them to be. By seeking a more intimate acquaintance with Him, and by receiving more of the influences of the Holy Ghost, we shall be qualified and energized for our winter's work in our homes, churches and the world—a winter's work for Christ. Let us have another watchword, namely, "Our Hearts for Christ."

EDITORIAL NOTES.

CANADIAN CONGREGATIONALISTS are not all in Canada, and consequently we fail in our conception of the usefulness

of our churches when we look only at the home field. Very many members have been nurtured by them who have gone to nearly all parts of the empire, and many places in the foreign field, either to preach the gospel, or who are living to Christ in secular life. We mention a few of the more recent examples, as the facts are not only interesting in themselves, but calculated to encourage our ministers and churches in their work, which becomes of almost world-wide influence. One of our feeblest mission churches, which now has only a name, without the continuance of the means of grace, furnished from one family a minister who occupies an important pastoral charge in Canada, and two men of another learned profession, who hold leading places in Congregational churches in two of the United States. The Rev. Homar Parker, son of our "Reverend father in God" at Danville, has recently graduated at the Chicago Seminary, and is settled over a Congregational Church at Vermontville, Ill. His sister, Miss Edna Parker, who, we believe, first went as a missionary to the Chinese in California, was subsequently married to the Rev. Mr. Watkins, and has gone with him as a missionary under the American Board to Guadalajara, in Southern Mexico. The Rev. Alvin Sherrill, son of the pastor at Eaton, after graduating with the highest honours at McGill University, and studying theology at Andover, was ordained pastor of the Congregational Church at Omaha, Nebraska, which position he has now sustained for about three years. In the same important church, a lawyer, the son of the Rev. D. Connel, formerly and for many

years one of our ministers, has held, and we believe holds still, an active position as a member. Mr. Archibald Duff, jr., son of the pastor at Sherbrooke, having prosecuted his studies at McGill and Andover with distinguished honours, has for the past year been continuing them in Halle, Germany, where he resides with Professor Tholuck. During the summer vacation he was engaged in missionary work in the Tyrolese Alps, under the auspices of the American Board. Mr. C. H. Brooks, a member of the same church, and who has also honourably acquitted himself in study at the same institutions, has received the high and distinguished honour of being called not only by the American Board, but we believe by Christ, to take an important mission field in Western Turkey. These are only a few instances out of many, but are sufficient to show how much is being accomplished by our churches, which our statistics cannot indicate.

JAPAN was visited three hundred and twenty-four years ago by Francis Xavier and his associate Portuguese missionaries, where they achieved great success in christianizing the people. They, however, unfortunately suffered themselves to become political as well as spiritual dictators; and a sudden and fearful revolution occurred, by which Christianity was interdicted. A dire persecution and destruction of the Christians ensued in and subsequent to 1597, in which European priests were executed with the largest number of native Christians any one country ever afforded as martyrs. In 1637, at Simobara, 37,000

Christians were cut off to a man; and a monument was erected, upon which it was stated that the last Christian had been put to death, and if the Christian's God himself should appear in Japan, he would be served in the same manner. Though the profession of Christianity was made a penal offence, and despite the horror of this wholesale slaughter of its professors, the threatened God did not desert Japan, and consequently professed Christians never became wholly extinct. Rev. Mr. Gulick, in an article sent from Japan to the *Advance*, from which these facts are taken, says that five years ago two hundred of the descendants of these former Christians, living in Urakami, were summoned before the authorities and required to recant, whereupon they declared that they would sooner die. Three years ago four thousand of the same place were seized and sent into different provinces, some to be cast into dungeons, and others to labour on the public works, the survivors being released only last January. Mr. Gulick visited them, and they freely showed their crucifixes and rosaries, which they had continued to wear, and still asserted the Christian faith as theirs. Thus for more than three centuries has divine truth, though mixed with error, resisted autocratic power and persecution. What may we not expect from the preaching of the truth as it is in Jesus!

THE CONGREGATIONAL UNION of England and Wales held its autumnal meeting at Ipswich. The proceedings, including the papers and addresses, are reported in full in the *English Independent*. There was a large attendance, and the opinion

has been expressed that it was one of the best meetings of the Union ever held. The address of the Chairman, Rev. E. R. Conder, was on the "Decay of Theology," which was handled in a masterly manner. It was shown that human systems of theology have not that influence over Christian minds they once possessed, as the students of the Scriptures, under the tuition of the Divine Spirit, have outstripped their old human teachers. In like manner has the student of science, whose blaze of research so far outshines the torch that kindled it, been led to smile when he reads the title page of Linnæus' work, "SYSTEMA NATURÆ." Calvinism as a system shares the common fate, not because it is overthrown by argument, for it is an iron ring of logic which the hammer has not yet been forged that can break it, but it was burst asunder by the expansive force of love. Nevertheless in the old Calvinism there lived a Divine spirit of truth, though it was not the whole truth. It is said that Wesley cautioned his preachers: "Before you assail Calvinism, take care that you understand what Calvinism is. For let me tell you if you do not preach within a hair-breadth of Calvinism, you do not preach the Gospel." The theology of the future will not result from the destruction of the past, nor the reproduction of the past, or of the fusion of all doctrines into one featureless mass, but it will be the fruit of a deeper study of God's word.

A paper was read on "The Interdependence of Independent Churches" by Rev. F. S. Williams. This was illustrated in three ways, namely: 1, in reputation; 2, in communion; 3, in work.

Rev. A. Hannay then moved a series of resolutions submitting the adoption of the system of Councils of Reference to the consideration of the churches. Thereupon followed a most animated and interesting discussion, the *pro* and *con* being ably sustained.

Among other papers read on important subjects were the following: "The Inspiration of the Scriptural Writers"; "Child Membership in the Churches"; "Sensuousness in Worship" and "Fellowship in the Churches," all of which were well discussed by many speakers. The Rev. Thomas Hall, of St. John's, Newfoundland, addressed the Union with such missionary enthusiasm in regard to Newfoundland mission work as to make all present quite enthusiastic. The next autumnal meeting is to be held in the Town of Huddersfield.

THE BRAHMA SAMAJ is the name of the new Brahma sect which within the past few years has sprung up and to some extent spread in India. Discarding the old superstition of heathenism, they have embraced Deism. They believe in but one God; that the future life is an immortality of progression; that the sources of religious knowledge are intuitive faith and nature, and that worship consists of adoration, contemplation, gratitude, and prayer for deliverance from sin. Salvation lives in worship, good company, and good books. They do not believe in the divinity of Christ, but revere him in common with Moses and others who are noted for gifts and godliness on account of these characteristics. Rev. C. H. A. Dall, who, if we mistake not, was once a resident of To-

ronte, was sent out by the Unitarians of New England to convert them, but like Bishop Colenso was converted himself, and has embraced the tenets of this Brahma sect. It is a pity that about the only missionary enterprise undertaken by the Liberal Christians should result so disastrously for them.

THE DEATH OF BISHOP FARRELL, of Hamilton, has evoked most kindly expressions of opinion in regard to him, not only as a man but as a Christian. The Press, both secular and religious, has indicated many of the noble traits of his character. When told by his physician that he must die, he expressed himself perfectly resigned to the will of God, and seemed quite willing to depart. It is currently reported, says a correspondent to the *Christian Guardian*, that before death the clergy in attendance repeatedly appealed to him to receive the solemn rite of *extreme unction*, which he absolutely refused to do, declaring that *he did not believe in it*. Bishop Walsh, in his funeral oration, stated that the late prelate, though dead some days, was still in purgatory, and called upon the people to release him with their special prayers, as *some stain* might yet delay him in the intermediate state.

NO HONOUR to a parent can be greater than that all his sons should be called as servants of Jesus Christ. A minister who has been long labouring with us had, when he first came to this country in 1857, six sons. One of them, a most devoted and useful young man, died at the age of 26. One after another of the other five were called of God and gave

themselves to preparation for the ministry. Though one of these was compelled to retire through ill health, the others are either in the active ministry or preparing therefor. A few such families would soon fill our vacant churches.

A MERRY CHRISTMAS to all our readers. May the usual family gatherings be full of joy, and the vacant places of those who have gone away to return no more be more than filled by Him who has revealed Himself "the resurrection and the life." His blessed presence will never cause any detraction of our joy or glee, for He never frowns His children into gloominess unless it is on account of sin. We hope to be able to record in following numbers many generous acts of churches and congregations, by which they have added to their pastors' Christmas cheer and New Year's happiness.

THE REV. SAMUEL B. GUNDY, President of the Canadian Conference of the New Connexion Methodists, was called from the church militant to the church triumphant last month. He was in pastoral charge in Toronto at the time of his decease. He was a good minister of Jesus Christ, and will be much missed by many beside those of his own denomination.

THE "PILGRIM HOUSE" is a home provided by the Moravians for their missionaries who are permanently disabled through age or infirmity, as well as those who through other causes are temporarily laid aside from labour. All of these receive a pension of three-fourths of their regular salary. The widows of the clergy receive one-fourth

of their husbands' stated salary, which, including bishops and officers, pastors and foreign workers, is of a uniform amount, no one receiving more than another.

OUR SUPPLEMENT not only deserves careful reading and consideration but also an Editorial notice. Mr. Freeman Dennis has truly illustrated his subject by generously publishing the article at his own expense. The article is modestly entitled "Fragmentary Thoughts on Systematic Beneficence," but it is worthy of every reader's attention, as well as the adoption of its principles. We thank

Mr. Dennis both for it and its publication at his own charges.

MRS. JOHN NASMITH died in Saint Catharines on the 17th of November. There is not a minister of our denomination who received his training in our College at Toronto but will be deeply pained on receiving these tidings, for she was a mother to them all.

A SERIES OF CONGREGATIONAL UNION LECTURES under the auspices of the Congregational Union of England and Wales is announced. The first by Professor Henry Rogers, on the "Preternatural Origin of the Bible" is in the press and will be published before Christmas.

Correspondence.

PUBLIC WORSHIP.

MR. EDITOR,—In a recent visit to the States, by missing a train, I was left over Sabbath at a New England village. Seeing a notice of service at the Episcopal Church I attended there. The prayers and lessons were read in a most unexceptional style by a young clergyman, and the congregation joined in the service in a most devout manner. From my position I could see the whole audience, and I did not observe any signs of inattention even from the youngest. The chants were admirably sung, and the anthem given by the choir was rendered so that every word could be understood. The sermon by the rector, instead of the platitudes of fifteen minutes, heard in the English Churches here, was scholarly, thoughtful, and Christful. It was such a sermon as would find acceptance in the most rigid Puritan Church. In leaving the small chapel I felt refreshed and edified, not with fine singing, not with an elaborate ritual, not

with the melody of the organ, not with intoning, but with a most earnest and instructive discourse, with a sense that all were joining most heartily in the worship. On the following Sabbath I attended a Puritan Church (Presbyterian), in another place. The church itself was in good taste and well adapted for worship. In the right corner, in a very prominent place, with its architecture not at all in keeping with the church, was a large organ with a small gallery for the choir, which consisted of a quartette. The voluntary was suitable and well played by a young lady, and then commenced the service. The quartette rose and first off went the soprano, as if in a steeple chase, followed shortly after by the alto. These two led the race closely followed by tenor and basso. They at last seemed all neck and neck in full musical gallop over hill and dale till at last they seemed to have come to a flood of organ music, and all stood for a moment quivering on the brink and in fear of tumbling over. Then

as if bolder than the rest, over went soprano, then tenor, alto and basso, one after another, and the whole performance seemed a repetition of this race. No one could tell whether they were singing Ashantee or Mahratta; after this the invocation, and then a chant in similar style to the musical steeple chase. The "address to the Throne of Grace" was so comprehensive as to include (not pray for) all people in this or any other world. It was also so particular that every phase of feeling from "eating husks" to the joys of salvation were elaborated. The history of the Jews, of Christianity, and the American nation, were admirably given in this address. Now as I did not feel that this was more than an "address," I ventured to look up. The choir were looking over their music, the people generally were staring about them with the same interest as if the address were to the public. The young people were examining hymn books and Sunday School papers. After this came reading of Scripture, followed by hymns. The latter were admirably sung to familiar tunes, and the congregation joining heartily. The sermon occupied thirty-five minutes and was an able discourse, clever and topical. It was remarked afterwards that they had a "smart preacher," and he certainly said many "smart" things, but so far as worship or edification was concerned, I might as well been at a negro minstrels or lyceum lecture. The contrast of these two churches has "set me athinking." It has shown me that *with* forms and liturgy there may be devotion, and *without* them there may be listlessness and inattention. Having since the visit referred to, carefully considered this subject, I am inclined to think that there is yet room for reformation in the public worship of Congregational Churches.

1st.—The singing generally should be improved and of a higher order.

2nd.—Prayers should be prayers and not addresses. They should be shorter, more frequent and specific, at least the Lord's Prayer should be repeated after the minister by the whole congregation.

3rd.—Sermons might be condensed considerably, and more of the Bible read.

All these changes might be made without a revolution or disturbance, and both minister and people would be benefited. Most certainly I think the change proposed would be more scriptural, and

"The cold dying rate,"

with which many Congregational services are conducted would be avoided.

CONGREGATIONALIST.

MONTREAL, 20th Nov. 1873.

A WINTER IN FLORIDA.

WAYSIDE JOTTINGS.—Some years ago Charles Dickens received some contributions from a literary "Bohemian" of the City of London, signed "G. A. S." They pleased him so well that he published them in "*Household Words*," and sought out the author of them. He found him in very questionable company, living from "hand to mouth," and unfortunately given to carrying out this saying very frequently. He took hold of him, provided him with means, and started him on a journey due North, and thus introduced to the public G. A. S., who has become a literary celebrity. For divers good reasons my medical advisers have started me on a journey, "due South," neglecting to provide the "means" however, and I have no idea of gaining literary honours or profit by my notes to the *INDEPENDENT* but I sincerely hope that my journey may result in physical gain and many pounds of flesh.

Leaving the snow and slush that covered Toronto streets on the 12th Nov., a very pleasant ride by G. W. R. and N. Y. Central, brought me to the Empire City on the 13th. The kind forethought of a friend who has the lightning's flash at his finger's end, had arranged for me a comfortable passage through by Pullman's cars, so that I stepped out at 42nd Street Depot just 24 hours after leaving home, as free from fatigue as when I started. As these notes are intended mainly for the information of any who may wish or be obliged to escape from the rigour of a Canadian winter, I shall if possible give them my experience as to the best and

easiest route to reach the "Sunny South." For ladies and delicate persons, a ride through by drawing-room cars is an investment that pays well; the purer air, freedom of movement, ease of body, and mental comfort, being well worth the \$3 charged for a seat and berth from Toronto to New York. Should you wish to spend a few days in the latter city, a 4th Avenue car will take you from the depot to the door of the Ashland House, where for \$3 per day you will be comfortably housed and well fed. It is very central, with means of going to any part of the city, and within a bowshot of the magnificent building of the Young Men's Christian Association, where a Free Reading Room fully supplied, is open to visitors from 8 a.m. to 10 p.m., and on Sabbath the Parlour and Library Bible Class and Service of Song, with short addresses, are open to all, and the Reception Committee will make you welcome. As I write this from Bergen Pt., I shall reserve for my next epistle any remarks on the routes from New York to the South, and give you in conclusion some notes on what I saw in Gotham, premising that a raw, cold, biting north-east wind prevented my rambling about as I would have done had the weather been mild. I found business generally very depressed, the dry goods houses making large reductions in prices, and thus tempting into circulation some of the hoarded up greenbacks and dirty shin-plasters—the specie payments are yet in the future. Stewart's was crowded as usual with buyers, the bargains offered by him keeping over 500 salesmen busy supplying these throngs of purchasers.

The "Virginus" massacre was the engrossing subject of hotel talk and newspaper extras, but of that horrible tragedy I shall not speak. Wall street was convulsed; gold sent up, and what are called the Vanderbilt stocks sent down by forged telegrams purporting to be from the Commodore's family, telling of his death, and asking certain brokers to protect his stocks. This villainous proceeding put money into the pockets of its perpetrators, as stocks went down 4 to 6 per cent. (at which time they bought), and when the fraud was exposed, the prices went up, and the

wicked sold, and pocketed the difference. What a phase of "The New Civilization!" Business men deliberately planning to make money by circulating lying reports, even taking away a man's life (by telegram) to accomplish their foul ends—truly a sorry sight for the chief centre of American life to witness. There is much talk of "hard times," "shrinkage in values," &c., but you can't see it on Broadway or Fifth Avenue, and although many rich men have gone down, and the tide of business has swept by, leaving them "high and dry amid the brokers and breakers," the fine carriages still roll down the "Avenue," filled with richly-decorated ladies, be-furred and jewelled; on the streets crowds of fashionables rock along in French kid boots, their Mansard hats of most inflammable materials crowning such up-heaved masses of hair (human and animal), that pity for the wearer at once took hold of my sympathetic heart, and I longed to relieve the victim. The "dear ladies" must still have 3 button Alexandres at \$2 per pair, and their bronze shields, glittering, grotesque, and often gigantic, worn so conspicuously over their well stuffed panniers, compelling them to make a complete revolution on meeting a friend on the street, to afford him a full view of their new buckles. But enough of this! Fashion's follies are really too numerous to mention. Let me tell you of the dear twittering sparrows that our Heavenly Father cares for so kindly, that even the rough "gamins" of New York respect, and for whom thousands of homes have been erected in the parks and shrubberies of New York and vicinity, until they have multiplied ten thousand fold, filling the parks and squares with their presence, and most effectually "clearing out" the horrid worms that once infested the trees of those cities. Is it not possible to people Queen's Park and the Horticultural Gardens with these useful little birds, and teach our "boys" old and young, a lesson on the goodness and providence of God.

My notes are too prolonged, but there are so many echoes of this great city floating through my head that I can hardly stop the flow.

I say good bye now to all my friends

in Toronto, many of whom are constant readers of the *CANADIAN INDEPENDENT*, and I hope to send further jottings when I reach a warmer latitude.

WM. A.

BERGEN POINT, N. J.,
Nov., 1873.

LIVERPOOL, N. S.

MR. EDITOR.—In your issue of August last, there appeared a communication under the above name, severely reflecting on a brother in this locality. Had you, sir, or the experienced ex-editor who was announced to fill your place at that time, been in your chair, I doubt not that communication would not have appeared in your columns as it did. I happen to be in a position to know that no such claim, either in *nature* or in *circumstances*, as that which that corres-

pondent describes, was made. A claim was made, it is true, but with a totally different object and result from the curtailment of the liberty of the Church.

The following fact should prove a warning alike to editors and illy informed correspondents:—The Superintendent of a Congregational Sabbath School has held in his possession since July, 1873, a copy of that month's issue of the *CANADIAN INDEPENDENT*, and has more than once taken it from its resting-place, and pointed to a certain letter in it as containing statements with reference to his school, which are positively false; yet not blaming the party whose initials appear at the foot. Some of the statements of that short letter were corrected in the *Canadian Recorder* the following month, and I am personally knowing to the fact that it contains yet others of the same kind.

CHARLES DUFF.

News of the Churches.

CENTRAL ASSOCIATION.—This Association met in Annual Session in Pine Grove Church, on Tuesday, 7th October 1873, at 2 p.m.—Present, Revs. F. H. Marling, *Chairman*, and W. W. Smith, *Secretary*. Rev. C. H. Silcocks, of Meaford, was also present. In consequence of the small attendance, a devotional service was held, closing at 4 o'clock. At 7 o'clock, additional members present were Revs. B. W. Day, and S. T. Gibbs. Delegates, Messrs. J. Wickson, and J. Snarr, Zion Ch. Toronto; E. Eckhardt of Markham; Mr. Jas. Davies of South Caledon. After devotional services, Mr. J. Davies addressed the meeting, on "Loyalty to Christ." Rev. B. W. Day, spoke of "Early Decision;" Rev. C. H. Silcocks, of "Personal Religion," and Rev. S. T. Gibbs gave some interesting reminiscences. The attendance was fair. On Wednesday after devotional exercises for half an hour, reports of churches were called for.

Mr. Edward Eckhardt reported Markham and Unionville; Rev. W. W. Smith, Pine Grove and Thistleton; Mr. Jas. Davies, S. Caledon; Rev. B. W. Day, Stouffville; Messrs. J. Snarr and J. Wickson, Zion Church, Toronto; Rev. C. H. Silcocks, Meaford. Mr. Silcocks, Messrs. W. Hartman, and H. Akam, of Pine Grove, were invited to sit as corresponding members. Rev. B. W. Day was elected by ballot, as Chairman; Rev. W. W. Smith, as Secretary-Treasurer. Rev. F. H. Marling invited the Association to hold its Winter Meeting in Bond Street Church, Toronto, which was accepted. The Chairman, Secretary and Mr. Marling were appointed a Committee of arrangements; to report before Association adjourned. Rev. C. H. Silcocks was, by motion, requested to preach in the evening. Rev. B. W. Day invited the Association to hold its next Annual Meeting in Stouffville; and spoke of the probability of their new

church being then ready for occupancy. The invitation was accepted. The Secretary was instructed to write to all churches within the bounds, not in membership in the Association, suggesting to them to enter into fellowship with it. The Committee appointed to revise Constitution and By-laws was called upon to report. The Secretary stated that he had failed in having a meeting of Committee; but Mr. Marling and himself (who were members of the Committee) had looked over the Constitution and By-laws. He gave notice of a proposed amendment to 5th Art. of Constitution. One by-law was amended, one new by-law passed, and one proposed for next meeting. When finally disposed of at next meeting, they will be inserted in the INDEPENDENT, along with report of proceedings. All former rules and by-laws were repealed. The revised Roll of Members and Associated Churches was read. The deferred resolution "That, in the opinion of this Association, a certificate of Membership in good standing in any of the recognized Associations should be deemed sufficient to introduce to membership in the Congregational Union," was further deferred to the larger meeting in the Winter. By request of the Association, Rev. F. H. Marling gave an account of the origin and work of the Evangelical Alliance, then holding its meetings in New York. In the afternoon reports from churches were continued. Rev. Joseph Wheeler reported Albion, and Rev. S. T. Gibbs, Whitby. Rev. S. T. Gibbs read a paper before the Association on "Sunday School Work." Remarks were made by several brethren. The General Text, Phil. ii. 12, 13, was then called for. No written plans were presented, but Rev. F. H. Marling read a written sermon on the text. Several brethren made remarks. Rev. W. W. Smith read a paper on "Church Meetings." The Review Club transacted its annual business. In the evening, the Committee of Arrangements for next meeting made the following report, which was adopted: "The next meeting to be held in Bond Street Church, Toronto, on the 20th, 21st, January 1874. Rev. E. D. Silcox to preach: alternate, Rev. J. I. Hindley. Gen. Text, Rom.

i. 16, "For I am not ashamed," etc." Review, "Hodge's Theology;" Rev. J. A. R. Dickson. Address or Essay, "Suggestions on Church-building," Jas. Smith, Esq. Essay, "Revivals," Rev. J. Unsworth. Association to meet on Tuesday at 7; afternoon being left free for meetings of Union Committee and Missionary District Committee. Wednesday evening to be spent by members of Association in delegations at the week-evening meetings of the three Congregational Churches. Secretary to invite other Ministers, not members of this Association, who might be likely to attend. Time to be given to carry out the recommendation of the College corporation, in "encouraging and counselling young men, who may be proposing to enter the work of the Ministry"—such young men being invited to attend, and confer with the Association. Members, Delegates and Visiting Brethren to notify Rev. F. H. Marling, 69 Grosvenor Street, Toronto, not later than a week previous to the meeting; so that places may be provided for them. At 7.30, Rev. C. H. Silcocks, of Meaford, entered the pulpit, and preached to a good congregation from Judges viii. 4; "Faint, yet pursuing." The Association then adjourned; to meet in Toronto in January. The sessions, though instructive, lacked the zest which would have been given by a larger attendance of members. The first day was nearly lost from this failure to attend. It is hoped that our next meeting will be such a full one, that we shall forget the partial failure of this meeting. w: w. s.

EASTERN DISTRICT MINISTERIAL ASSOCIATION.—The late meeting of the Association was of unusual interest, all the members being present, taking part in the exercises. The first meeting was on Wednesday evening, and assembled in the Audience room of the Church, in Kingston; Revds. J. and R. Brown conducting the devotional exercise. A Lecture followed, delivered by Rev. J. G. Sanderson, of Ottawa, on "The Life of John the Baptist," based on Matt. 11 chap. 11 verse.

On Thursday morning an interesting prayer meeting was held in the Lecture

room, and attended by many members of the Kingston Church. Special prayer was offered for the vacant Churches, that the Lord would send Pastors. Last INDEPENDENT tells us that, that prayer has, in a measure, been answered.

At the ministerial sessions, Rev. J. Brown read a very interesting Lecture or Essay on "Prayer Culture," full of earnest practical suggestions and experiences, which elicited a long and animated discussion. The evening was devoted to a public meeting, Rev. K. M. Fenwick presiding. The topics assigned to the several brethren were intended to deepen the interest of the Church in the various benevolent associations in connection with the denomination. The first topic "The Congregational Provident Fund" was presented by Rev. R. Lewis. Rev. Joseph Griffiths, of Cobourg, spoke earnestly and well on behalf of the "Congregational College." Our Missions were advocated by Rev. R. Brown, of Middleville; followed by Rev. J. Brown, of Lanark village, on "The Principles of Congregationalism." The collections were liberal. Kingston always gives the Association a cordial reception. But I institute no comparison by saying that, for I have found, thus far in my experience, that the last meeting always seemed the best we ever held; and I hope, and do almost believe, that the best meeting of all will be our next, which, D. V., is to be held next May, in Belleville.

The Exercises, for the May Meeting, are as follows: 1. Public Sermon, by Rev. J. Griffith; 2. Review, by Rev. R. Brown; 3. Discussion, topic "How best to bring our young people and non-professors generally to confess Christ!" to be introduced by Rev. J. G. Sander-son; 4. Discussion, topic, "Heart Culture," led by Rev. K. M. Fenwick; 5. Evening Service, to be arranged for by the Pastor of the Church.

R. L.

MARKHAM AND UNIONSVILLE.—The recognition of the Rev. Robert Bulman, from England, as Pastor of the Congregational Churches at Markham and Unionville, took place November 4th, 1873. The Rev. F. H. Marling, of Tor-

onto, presided, and having opened the service with prayer, received from the Deacons, on behalf of the Church, the Call given to Mr. Bulman, and which was unanimously confirmed by the members present. The Pastor elect then responded to the usual questions; signified his acceptance of the Call, and gave his reasons for exercising his ministry. The Rev. B. W. Day, of Stouffville, invoked the Divine blessing on the Pastor and the Church, and gave the right hand of fellowship. The Rev. S. T. Gibbs, of Whitby, gave the charge to the Minister, from Col. iv. 17. "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." The Rev. J. A. R. Dickson, Toronto, addressed the Church from I. Thess. v. 12, 13.—"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves."

At five o'clock p.m., a Tea-party was held, followed by a Public Meeting of the Missionary Society. The meeting was addressed by the Rev. Messrs. Marling, Day, Dickson, Gibbs and Carmichael, of the Church of Scotland. The interesting services of the day were closed with prayer and the benediction by the Pastor.

It is a cause of fervent thankfulness to God that it can be stated, that the prospects of prosperity are brightening around these Churches. "Awake! O north wind, and come, thou south; blow upon 'this' garden, that the spices thereof may flow out." May it be so in every other house of God in the land.

S. T. G.

KINGSTON.—We learn from a Kingston paper that the interior of the Congregational Church in that place has recently undergone several improvements, which are thus indicated:—"The organ has been removed from its former recess behind the pulpit to the opposite end of the church, and the recess has been panelled in, and the pulpit moved further back from its old position, and raised on a level with a new platform,

the whole being newly painted and grained. The change has considerably enhanced the acoustic properties of the Church, and much improved its internal appearance. The organ is at present placed on the ground floor; but we understand that it is contemplated to construct a gallery at that end of the Church, when it will have a permanent position. Some slight alterations have also been made in the School-room. By means of folding doors the vestry and a class-room have been thrown into one for holding church and prayer meetings. This room is also made available by folding doors to be used with the Sunday School-room for school purposes. The entrance to the school room has also been widened."

CONGREGATIONAL CHURCH, OTTAWA.—The Social given last evening in connection with this Church, Elgin Street, was well attended, and the arrangements admirably carried out. A Social is one of the pleasantest ways of passing an evening in instructive amusement. There is nothing harsh to grate on the ear, nothing but refined sentiment, social intercourse, and sweet music. These were all given last evening with entire satisfaction. The Rev. Mr. Sanderson and Dr. Marks being the speakers. The former delivered a very pithy little speech, full of humour, which was very well received, and Dr. Marks made some appropriate remarks in his usual excellent manner. The choir sang several concerted pieces, and Mrs. Sanderson acquitted herself very creditably as accompanist, and in the solo she sang. We understand that this is the first of a series of Socials to be given by the congregation during the season, and we are sure that they will increase in popularity, as they become better known.—*Free Press*.

NORTHERN CHURCH, TORONTO.—The first Social meeting of the season in connection with this Church, was held last evening. About 180 members of the Church and congregation sat down to tea; after which brief addresses on Christian life and labour were delivered by the Rev. J. A. R. Dickson, the Pastor, the Rev. Mr. McColl and Mr. Re-

vell. The proceedings were interspersed with music, under the direction of Miss Williamson. Speeches on subjects relating to the management of the Church were made by Messrs. Bach, G. Hague, W. W. Copp, and the Secretary. The meeting was closed by the Pastor pronouncing the benediction.—*Globe, Nov. 6th*.

REV. H. J. COLWELL, lately of Waterloo, P. Q., and now minister of the Congregational Church, Randolph, Vt., lately received a gratifying proof of the affection of his people by a tin-wedding party assembling at the parsonage, on which occasion useful articles, chiefly *tin-ware*, were presented, along with money amounting to fifty dollars. At the same time, a superb Communion Service and Baptismal Font were presented to the Church by a former member, now a resident of Florida. About eighty persons were present, and all the Churches in the place were represented, making the visit one of great interest and pleasure.—*Covansville Observer*.

LIVERPOOL, N. S.—The Congregational Church in this place, to which the Rev. D. McGregor, B. A., has recently been called as pastor, is evincing signs of progress. A correspondent to the *Liverpool Advertiser*, Oct. 30th, says:—"Means are being devised by which the church edifice may be completed. The weekly offering system has been adopted, and is now in operation. Also at the last church meeting it was decided that in future the sittings in the church should be free. The Sabbath school has been reorganized, and promises to be exceedingly interesting in the future."

REV. J. G. SANDERSON.—At the close of the Sunday-school Convention, held in Oro, in October last, the following resolution was moved by the Rev. J. Gray, seconded by Thomas Dallas, Esq., and carried:—"That this Convention desire to express their high appreciation of the services of their late President, the Rev. J. G. Sanderson, in the promotion of the Sabbath School cause, and in connection with the holding of these annual Conventions, and at the same time earnestly hope that the blessing and favour

of the Lord may be his portion in his new field of labour in Ottawa."—*Orillia Expositor*.

PRESENTATION.—Mr. George Fenwick having undertaken the charge of the infant class, the pupils of his former class presented him with a gold pencil case and the two first volumes of a new "Commentary on the Holy Bible," edited by the Rev. F. A. Cooke, M.A., Canon of Exeter, now publishing, as a token of their esteem and affection for their late teacher.—*Kingston News*, Nov. 11th.

IN MEMORIAM.—We learn by a telegram from Hamilton to the Toronto *Globe* that the young people of the Congregational Church in that city have recently erected a monument over the grave of their former pastor, the late Rev. Thomas Pullar, at a cost of \$340. Well done for the young people of the Hamilton Congregational Church!

THE REV. JOHN SALMON entered upon his new sphere of labour at Embro, on

the first week in October. We were pained to learn that on the day previous to his removal, his only son, who was in his sixth year, died, after a very brief illness, of diphtheria. The body of their lost boy was taken to their new home.

GRANBY.—When the Rev. D. D. Nighswander returned to Granby after his marriage tour, he found a splendid black walnut book-case at his boarding house left there for him as a present, also a large family Bible, the value of both amounted to over \$60.—*Cowansville Observer*, Oct. 24th.

PRESENTATION.—Before the Rev. John Salmon, B.A., left his former field of labour his friends of the Warwick and Forest churches showed themselves true by presenting him with an affectionate address accompanied with eighty dollars.

BROOKLYN, N. S.—The Ladies' Sewing Society of this place has just held its annual tea meeting. Results, \$143.

THE REV. D. MCCALLUM's post office address is Athol, Ont.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.—The following remittances on account of current session have been received up to date and are hereby acknowledged:

Southwold.....	\$27 00
Montreal (Zion Church).....	35 00
Rev. C. Duff.....	5 00
Stouffville	11 00
Manilla.....	12 00
Embro.....	17 50
Paris.....	127 85
Anon. per Dr. W.....	2 00
A friend per W. H. Warrenner.....	10 00
Scotland.....	12 00

Total..... \$259 35

R. C. JAMIESON,
Treasurer.

MONTREAL, 20th Nov. 1873.

PROVIDENT FUND.—I beg to acknowledge receipt, through Rev. J. A. R. Dickson, of \$24 30, being the result of a united thanksgiving service collection in the Northern Congregational Church, Toronto, on behalf of the "Retiring Ministers' Fund."

I omitted to acknowledge receipt of the following collections from churches for the "Widows and Orphans Fund," in June.

Kingston, \$42; Guelph, \$13.

I hope the churches who have not made collections for the Society, will not forget its claims this year.

CHARLES R. BLACK,
Secretary, Provident Fund.

MONTREAL, 13th Nov., 1873.

MISSIONARY MEETINGS — WESTERN DISTRICT.—The following changes have been made as to the time of holding the missionary meetings announced last month. The deputations will remain the same :—Eramosa, Monday, Dec. 1st ; Garafraxa, Tuesday, Dec. 2nd ; North Garafraxa, Wednesday, Dec. 3rd ; Hcw-

ick, Tuesday, Jan. 27th ; Clifford, Monday, Jan. 26th ; Turnbury, Wednesday, Jan. 28th ; Wroxeter, Thursday, Jan. 29th ; Listowel, Friday, Jan. 30th.

JOHN WOOD,
Pro Secretary.

BRANTFORD, Nov, 18th, 1873.

Home and School.

LOVE FOR JESUS.

For love of Jesus which our hearts has won,
We plead the merits of the only Son ;
Thou, Father, far above our highest thought,
Wilt smile approval, when thus humbly sought.

For love of Jesus, if we only knew
The debt of gratitude so justly due,
Our hearts and lives would revel in that love,
An earnest of the bliss with Him above.

For love of Jesus, every sin-sick soul
May come, and trusting Him at once be whole,
The Father gives his pardon—sweet release!
The Holy Spirit brings the gift of peace.

For love of Jesus, how can we refrain
From sounding out His praise in loftiest strain,
And at His table, as we bend the knee,
Exclaim, "Dear Lord, we will remember Thee!"

OCTOBER, 1873.

K. S. Q.

COMMON MISTAKES ABOUT MINISTERS.

BY REV. JOSEPH PARKER, D.D., LONDON.

1. It is a common mistake to suppose that ministers are always at liberty to converse with anybody who may call upon them. In my first pastoral settlement, an old lady with a small competence said to me, "I have nothing to do,

so I shall often call upon you." Truly, my punishment was greater than I could bear! It did not occur to the old lady that probably I might have something to do. How would a banker, a surgeon, or an architect, have received such a proposition? Yet a minister, especially a young minister, has to appear pleased that anybody should be so well disposed towards him! The mischief in his case is that most of his working hours are spent in his own house; hence unreflecting people soon come to suppose that when a man is at home he is of course prepared to receive his friends. The fact is that the minister is not at home, in the sense usually attached to these words: he is in the study; he is at work; and he ought to be no more interrupted than if he were in the bank or in the surgery. We learn through sheer exasperation to give short answers to persons who propose to occupy our time.

A sleek and rubicund man said to me in a very cheerful tone, "When can I have an hour with you?" "Never," said I, less cheerfully. Think of a man asking for a whole hour! He had better have asked for a ten pound note; for though the answer would have been just the same, one's estimate of his judgment would have been more favourable. "Then," said he, "when can I see you?" "This instant," I replied. Of course the man had nothing to say. It was easy to see that there was nothing in him, and therefore it was very probable nothing could come out of him. Never turn a deaf ear to sorrow, or give a careless answer to earnest inquiry, but

shut the door very sharply upon all gossips and drones.

2. It is a common mistake to suppose the pastoral work can only be done through the medium of domestic visitation. We often hear such words as these: "Our minister is an excellent preacher, but he is no pastor." Stop! What do you mean by being an excellent preacher? Please to understand that there is such a thing as pastoral preaching, as well as pastoral visitation. If your minister preach merely beautiful sentiments, in beautiful sentences; if he palaver about beautiful orbs and pearls, meandering streams and crystal battlements, then truly he is neither a preacher nor a pastor; on the other hand, if your minister grapple with the main difficulties of life, if he breathe the consolations of Christ into hearts that are drained by grief, if he speak immediately to your engagements, your disappointments, your hopes and your fears, then, truly, though he never cross your threshold, he is a pastor after Christ's own heart. Very few men are qualified to undertake the domestic pastorate. It requires faithfulness keener than the sharpest sword, to speak of personal or family sins, and a judgment not surpassed even by Solomon's to apply Christian precepts and denounce Christian judgments, so as to do good without spoiling it by bitterness or conceit. Some men are manifestly called of God to minister in holy things within the household circle; they can speak with prudence so considerate and with tenderness so healing that their service becomes invaluable to the church. There are other men who are as manifestly called of God to preach to crowds, and to direct the thinking and the energy of whole congregations; they cannot visit; they cannot speak to individuals; they are mighty men in the presence of a throng, but bashful and silent in private. Do you undervalue an express train because it does not set you down at your own door? Do you speak slightly of the public clock because you cannot carry it in your pocket? Every man must keep to his own order; within his own sphere he may be unequalled, yet just outside of it he may be but a shorn Samson.

3. It is a common mistake to suppose

that, because a minister does not succeed in one position, it is impossible that he can succeed in another. It has been practically shown in many instances that there is all the difference in the world between being called to the ministry and being suited to one particular pulpit. In one place Jesus Christ Himself could do no mighty works, because of the unbelief of the people. Questions of culture, of physical ability, of surrounding competition, of precession in the pastorate, and many others, have to be taken into account in wisely judging the call of one man to a given charge. Some men can succeed in almost any place for a little while, but they must take care to time their departure to a nicety. To whatever denomination they may belong, they are emphatically "travelling preachers." They see a little way into truth very clearly, and when they have described that little sufficiently, they must move on to describe it elsewhere.

Other men are teachers. They have wide liberty in the great fields of truth, and that liberty they use throughout a lifetime for the advantage of one city, and, through that city, for the advantage of the country or the world. Both classes of men may be divinely called to the ministry with equal distinctness, and therefore no word of unkind criticism should pass between them. I am more and more assured that every man gets, in the long run, just about the fame, the honour, the influence, and the dignity which he ought to have. In the long run! Mind that. Alas! some men have to die before they can wield all the influence that belongs to them, so that they live more truly in a spiritual resurrection than they ever lived in the body. So completely is this the case, that to such men it may well seem that death is not their last enemy, but their first friend.

4. It is a common mistake to suppose that preaching is the easiest work in the world. It seems easy, does it not? Only to talk! The most conclusive answer I can make to any man who tells me that it is easy to preach, is to ask him to preach for me. It seems very easy to play the organ, does it not? Try it, and the audience will vanish in a fright! The fact is, that preaching is but the

result of a process which can never be explained. Where the preacher is an honest steward, his sermon is the up-gathering of thought, research, labour, and prayer, which cannot be represented in words, just as a flower in full bloom is (according to its capacity) the up-gathering of all the elements suited to its order. There is, of course, a very easy kind of preaching, a fluent gabble, uncharged with a single thought and unsuited to a solitary heart. I recall the admission, though, because it is not preaching—for preaching strains the thought and exhausts the feeling of every zealous minister of the Cross. It is impossible for some people to realize that there can be anything like hard work in intellectual processes. They think of hard work altogether in connection with muscular exercise. To them, a man who is swinging a hammer eight hours a day is working hard; but how a man who is scheming a bridge, writing a poem, planning an oratorio, or studying the Bible, can be working hard, is more than they can understand. We have no time to trifle with such people. In a sense they cannot appreciate, it is verily anything but easy to preach to such hearers.

5. It is a common mistake to suppose that the ministry is unsuccessful because great numbers are not added yearly to the list of church members. Is success a statistical quantity? Truly not! Hear how a man of accurate statistical mind can talk about his pastor's work: "As a church we are clearly going down; the year before last fifty members were added; last year sixty-eight persons joined us, and this year we have but a single addition to the church! The sun of our prosperity has set!" The complainant seems to have reason on his side.

But stop! We must particularize a little. Who was the solitary individual added to the church in the year of supposed desolation? Name him! Robert Moffatt! So the sun of your prosperity has set, has it? Why, sir, when Robert Moffatt was added to your church, Africa was added—a world was added. One man may be a crowd. So beware how you sneer at small numbers. The hydraulicist does wonders with a single

drop of water; and with a little one God puts a thousand enemies to flight!

Notwithstanding all the mistakes (like these samples given) that are made about ministers, there is no work entrusted to men so glorious, so painful, so joyous, so disappointing, yet so gratifying, as the work of preaching the unsearchable riches of Christ. It fills our eyes with tears; it drives away sleep from our pillow; yet it fills our heart with rapture, and satisfies us with an unspeakable peace. In no department of life do I see the sovereignty of God more clearly manifested than in calling men to the ministry. It is not for us to pick out favourites and invest them with ministerial office; we have another work to do. Sometimes we must simply stand out of the road, that the arm of the Lord may not be hindered. One thing is settled beyond all change, and that is the oath of the Lord that His Son shall make the whole earth His empire and temple.—*Congregationalist*.

CHURCH MUSIC.

Eusebius, one of the Brothers Prime of the *New York Observer*, has been on a visit to St. John, N.B. Writing from that city, he thus describes the singing which he had heard on the previous Lord's Day, in a Congregational Church in New England:—

The solemn worship of God was introduced by a solo, "Consider the Lilies," performed by the leading singer of the choir, gracefully accompanied by the organ. So far as the music was concerned, it was beautifully and faultlessly rendered. The voice was clear and melodious, every note was accurately struck, and every word distinctly enunciated. According to the rules of church music which now prevail in the most refined circles at the present day, it was all admirably done; but I am not among those who regard such performances as a proper mode of conducting the worship of God's house, or as in anywise conducive to devotional feeling on the part of the audience. The effect upon my own mind was anything but devotional. The singer commenced, "Consider the lilies of the field," &c., and when she came to the

application it ran thus : " And yet I say unto you—that even Solomon in all his glory—was not arrayed—was not arrayed—like one of these—was not arrayed—(interlude by the organ)—was not arrayed—(interlude by the organ)—like one of these." And then she went back again and asseverated in the most emphatic manner, " I say unto you, that even Solomon in all his glory was not arrayed—was not arrayed—was not arrayed " (pause)—until I began to despair for poor Solomon, lest he should never get the first of his garments on.

I was reminded of another piece of church—not sacred—music, in which the soprano leads off with the announcement, " I will wash "—Then comes in the contralto, " I will wash "—And the tenor, " I will wash "—and then from the profoundest depths comes up the guttural of the basso, saying also " I will wash,"—and last of all they strike in together, crying out in concert, " I will wash." No one would imagine that this singular and oft-repeated announcement of an intended ablution was a rendering in sacred song, for the spiritual edification of a Christian congregation, of those solemn words of the Psalmist, " I will wash mine hands in innocency, so will I compass thine altar, O Lord !"

The *fugue* tunes, in which, in olden times, the several parts were made to chase each other up and down the scale and about, had this much to be said in their favour : they were not composed and executed for the silent admiration of a worshipping assembly—the whole congregation was allowed to join in the chase.

I am not among those who indulge in lamentations over the degeneracy of the times, but I am sure that in this part of the sanctuary there has been a great departure from the simplicity and spirituality of God's worship, and even from its very nature. In numberless instances to which I have been a suffering witness, the sacred service of God's praise has been turned into a mere musical display, modelled after the concert-room or the opera designed simply for the entertainment of the congregation, and having no more relation to the worship of God than a theatrical performance. Now

that our churches are painted and decorated more gaily even than the theatres, and the quartette of aristocratic performers are elevated to the most conspicuous place in the gaze of the congregation, and the style of music made to correspond, it appears to me that if the Master should come again to our world and enter into one of our fashionable churches, of which there are so many of every name, he would use his scourge of small cords and say to those who are called to conduct the worship of the sanctuary, in some such words as these: " Take these things hence ; make not my Father's house an opera-house."

MAIDS AND MISTRESSES.

It should be plain enough that examples are as much to servants as to children ; since in manners and social training servants are as children. The peasant girl reared in an Irish cabin or German cottage can hardly be expected to be a model of politeness or of personal neatness. It is quite possible, however, to teach her by example alone. If the mistress be courteous to every member of her family, and they in turn to her, the maid soon feels the atmosphere of good breeding, and unconsciously becomes amiable and respectful. But let the mistress speak sharply to her husband, or scold the children in public, or let the master constantly find fault in the presence of the servant, and she will shortly discover that courtesy is not one of the essentials of the establishment, and will, most likely, add black looks and uncivil words to the general disharmony. Servants being imitative, there is more reason that the conduct of employers should be worthy of imitation. If the mistress of a house be careful of her dress, her speech, her daily habits, her handmaid will, in all probability, grow more careful of her own. But the woman who comes to her breakfast with dishevelled hair and rumpled gown, has no right to find fault with her maid for attending the doorbell in a dirty calico and slovenly shoes. Like mistress like maid, as well as like master like man. Unless a good example be set, there is no cause to complain of servants for following a bad one. As

a rule, they are ready to learn, though they may be dull and slow of comprehension. They would rather improve their condition than degrade it. They would rather be ladies than servants. Their ignorance makes them mistake the false for the true, the bad for the good. If every mistress would take pains to set a fair example to her maids, and aid them, now and then, by timely and delicate hints, she would soon have servants who would be in fact, the help they are in name.—*Scribner.*

THE BIBLE.

The literature of that little Judean band, done up in so small a compass often that your vest-pocket can carry the whole of it, has a wider, deeper, more helpful influence on the world than all literature besides. It does more to elevate, to cheer, to bless. Think of the countless persons who daily read it, and with a prayerful reverence that lays them open to its rich impressions. The sick call for it. The dying cling to it as to an anchor. Sorrow communes with it, and finds a consoling light shining to illumine its tears. The pilgrim in the wilderness and desert wipes the dust from its pages and refreshes himself from the fountain of its grace. The sailor carries it to sea, the soldier into battle, the explorer into the virgin soil he discovers; and each deems it a link that, amid the perils of time, securely ties the soul to things eternal. The sun, in all its far circuit, sets not from its gleaming page. Half of Christendom are named with its cherished names—Jacob, Joseph, David and John, Elizabeth and Mary—and show forth that they have also been invested with its spirit. Its terms are used to bless the new-born babe: its precepts and spirit to train the growing child; the mother puts it into the hand of the young man as he goes out from the old home, who lives by its spirit, walks by its counsels, resists temptations by its power, gets a good name and fame by being its true disciple, grows old in the joy of its hope, and dies easy and content in the triumph of its faith; whilst a tombstone, bearing some significant text, tells where his ashes repose. To

the poor it is riches, and to the rich it is a superior wealth. It tells of God, and is full of foregleams of a better country. If to a single soul, then to millions, it has been and is all this, and time but develops the stores of its higher wisdom and purer influence.—*Universalist.*

THE FARMER'S ADVICE.

One evening farmer Williams came home from his work fatigued with his day's labour, and went into his cottage. His children were all waiting for him, for they wanted some supper. So the farmer took his pails and went out and milked his two cows which were on the green close by. He got two good pailfuls of milk and carried them in, and his wife poured out a part into bowls and gave all the children their supper.

While they were eating their supper they asked their father, who was sitting in an arm-chair by the window, to tell them a story.

"No," said he, "I cannot tell you a story; but if you wish I will give you a little advice. Should you like that?"

"Yes, sir," said they.

"Well, to-morrow morning, when you awake, I advise you to get up pleasantly, and dress yourselves without giving any more trouble to your mother than is necessary. John, I advise you not to hurry and try to get dressed before little Edward is ready. You must wait for him and help him. While you are dressing you must think what you can do during the day to improve yourselves; think what duties you have to perform, and then resolve to do them faithfully. Then kneel down and thank God for his care of you, and ask him to help you through the day. If you do not ask him to help you, you will be very likely to do wrong very often. Then at breakfast-time take what is given you and eat it quietly. Try to be pleasant and satisfied.

"You must be patient and forbearing with each other. Don't quarrel about each other's playthings, but let the oldest try to help the youngest when he gets into difficulty. And, Sarah, as you are much the oldest, you must not only try to save trouble and help your little brothers, but think what you can do to

help your mother. This you all can do by not pulling things out of their places. And when you have done with anything, be sure to put it where it belongs.

"John might bring in some of the small wood, and pick up those sticks which are lying by the door. Sarah may put the room in order while her mother is busy, and amuse little George, who is too young to do anything.

"Now, I should like to have you all try my plan for to-morrow; and when we come to the supper table to eat our good bread and milk, I think my children will own they have had a happy day."—*Selected.*

AT A TURNING-POINT.

As Thomas Bent was walking along the street one day, he saw a gentleman drop a purse on the side-walk. Thomas quickly picked it up, slipped it very slyly into his pocket, and walked on, saying to himself, "I'm a lucky fellow. This purse feels as if there was a good lot of money in it. Hurrah for Tom Bent!"

Just then the boy's conscience woke up and whispered, "What are you going to do with that purse? It is not yours. If you keep it you will be a thief. Remember the eighth commandment, 'Thou shalt not steal.'"

Thomas paused a moment to think. Then with flashing eyes he ran after the gentleman, and handing him the purse said, "If you please, sir, you dropped your purse. Here it is."

"You are an honest boy," said the man, and he took the purse, and, smiling pleasantly, handed him five shillings.

Thomas walked home feeling finely, as he had good reason to do. He had escaped a great danger. When he picked up that purse he was standing at a point where two roads met—one was the path of the thief, the other of the honest man. Had he kept the purse he would have entered the first path, and most likely have been brought up at last in a prison; by restoring it he entered the way of honesty and right. So, you see, he was at a turning-point in his life, and he turned it safely. Happy Thomas Bent!

Children, you now see what is a *turning-point*. Whenever you are met by a strong temptation to do a wrong act,

you are at a turning-point. Let the temptation conquer you, and you will find yourselves in the wrong road. Conquer the temptation, and your feet will stand in the right way. Look out for turning-points. — *Juvenile Missionary Magazine.*

DEACON COLE'S PARROT.

In an old farm-house in Swansea, Mass., there once lived an excellent deacon by the name of Cole. He had a son named Stanton who followed the sea. On one of his voyages he obtained a parrot which proved such a wonderful talker that he brought it home as a present to his parent. Among its many accomplishments, the bird could sing. The good deacon used to hold conference and prayer-meetings at his house in the long winter evenings. At one of these social meetings, Polly chanced to be left in the room. The good people commenced singing,

"When I can read my title clear,
to which pious strain, Polly seemed to listen with wonder and delight. She at last seemed to think that it would be a good time for her to improve her gifts and not be backward in showing her approval of a cause that made people happy. The hymn ended, and Polly began,

"Hey, Betty Martin!"

The good deacon looked amazed, the young giggled, and the old found it difficult to retain their wonted soberness. Presently Polly began again,

"Hey, Betty Martin,

Tip toe, tip toe!

Hey, Betty Martin,

Tip, toe, fine!

Couldn't get a husband

To please her—please her—

Couldn't get a husband

To please her MIND!"

The deacon put an end to Polly's voluntary by removing the cage at once, the poor bird not being able to comprehend why her well-intended effort failed to be appreciated.

The young man, Stanton, who brought home the bird, went again to sea. Eight years passed, and as nothing was heard from him during the latter part of this period, it was supposed that he was

dead. The old folks in the retired farmhouse loved and valued Polly more highly as it became probable that their son would never come back. One day, Polly, looking out on the lane that led to the dwelling, seemed filled with a sudden delight. She at last flapped her wings and cried,

“Stanton! Stanton!”

The old people started up, went to the window, and saw their son approaching the house.

This parrot lived to be very old, and came to be considered almost as one of the family at last. In her last years she grew comparatively silent, but used to say mournfully, “Polly wants to go home, Polly wants to go home.”—*Congregationalist*.

when I began to explain to him something about the doctrines of grace, and trust in God, the man looked hard at me and yet I believe he had heard an evangelical minister too; but he had not the idea that we are saved by the doings of another and not by our own doings—that we are justified by the righteousness of another, and not by our own righteousness.

“Yes,” say you, “but he was only a poor boatman.” “Ay, but the same thing is in all classes of society; this canker of self-righteousness is everywhere; and the ministers of Christ will find it necessary to come back to the old times, and beat the drum once more and say, “Salvation is not of ourselves, it is the work of God.”—*Spurgeon*.

THE STORY OF A BOATMAN.

I HAD begun to hope till lately that there had been so much faithful preaching on justification by faith, that the Protestantism of England was pretty sound: but I find there is just as much need for us to go over this first elementary doctrine as for Luther.

Not long ago I was out in a boat at sea, wanting to be a little quiet. I said “Come now, Mr. Boatman, do you expect to go to heaven?” He looked astonished at the question and said, “Yes sir, I do.” “Will you tell me why you expect to go there?” He said very honestly, “Well, you see sir, I am a pretty decent sort of a man. I have brought up a large family: I never was dependent upon the parish; I am not a man as is given to swearing; I don’t drink, leastways I have taken too much sometimes, still I am not a drunken man. I pays everybody 20s. in the £, and I am a good neighbour.” I said, “Is that all?” He said, “No, I go to church, leastways not in the summer time, for then we have visitors down, who want to go on the water. I am always kind to my neighbours—if any of them wants me to run for a doctor, why, I would get up in the middle of the night to serve them.” I said, “Is that all?” He said, “Well, and enough too, I should think.” I said, “No, no; you are altogether on the wrong tack. This is not the way of salvation at all:” and

OPEN HEARTS AND READY HANDS.

One day a teacher said to his class, “Boys, you can all be useful if you will. If you cannot do good by great deeds, you can by little ones.”

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they could be of any use. So he said:

“You think it is not so, but suppose you just try it for one week.”

“How shall we try it?” asked one of them.

“Just keep your eyes open; and your hands ready to do anything good that comes in your way all this week,” and tell me next Sunday if you have not managed to be useful in some way or other,” said the teacher.

“Agreed,” said the boys, and so they parted.

The next Sunday those boys gathered round their teacher with smiling lips, and eyes so full of light that they fairly twinkled like the stars.

“Ah, boys, I see by your looks that you have something to tell me.”

“We have, sir, we have,” they said all together. Then each one told his story.

“I,” said one, “thought of going to the well for a pail of water every morning to save my mother trouble and time. She thanked me so much, was so greatly

pleased, that I mean to keep on doing it for her."

"And I," said another boy, "thought of a poor old woman whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seems to give her a great deal of comfort. I cannot tell how she thanked me."

A third boy said, "I was walking along the street, wondering what I could do. A gentleman called me and asked me to hold his horse. I did so. He gave me five cents. I have brought it to put into the missionary box."

"I was walking with my eyes open and my hands ready, as you told us," said the fourth boy, "when I saw a little fellow crying because he had lost some pennies. I found them, and he dried up his tears and ran off feeling very happy."

A fifth boy said: "I saw my mother was very tired one day. The baby was cross, and mother looked sick and sad. I asked mother to put the baby in my little waggon. She did so, and I gave him a grand ride round the garden. If you had only heard him crow, and seen him clap his hands, teacher, it would have done you good; and oh! how much brighter mother looked when I took the baby indoors again."—*Rev. Dr. Newton.*

MARY'S PRAYER.

Dear God, bless my two little eyes, and make them twinkle happy. Bless my two ears, and help them hear my mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them good and not touch what they mustn't. Bless my two feet, and make them go where they ought to. Bless my heart, and make it love Jesus, and my mother and father, and Georgie, and everybody. Please let ugly sin never get hold of me—never, never. For Christ's sake. Amen."

This is a dear little girl's prayer. And Mary "believes it," Bridget says. That means, I suppose, that she does not just "say" it in her mother's lap, and think no more about it, but that she strives

with all her heart to become all that she asks God to make her.—*Child's Paper.*

MINISTERS' CHILDREN.

A correspondent of *Zion's Herald*, in alluding to the charge so frequently brought against the children of ministers and "authorities" in the church, that they are always the worst, gives the following statistics:—"It is stated that in Connecticut, out of 930 children over fifteen years of age, in ministers' and deacons' families, only 20 turned out badly. In Massachusetts, out of 433 of these families, of 1,598 children of this age, only 20 became dissipated. I would like to ask business men if this is not a small loss in comparison with their business. I reckon that the raising of ministers' and deacons' children is the safest and most profitable business on this round earth."

LITTLE THINGS.

Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are the stillest, little hearts the fullest, and little farms the best tilled. Little books are the most read, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews.

IN SMALL THINGS, says Spurgeon, lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship; but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints.

BY TAKING REVENGE, a man is even with his enemy; but in passing over it, he is superior.—*Lord Bacon.*

UNIFORM LESSONS.

DECEMBER AND JANUARY.

Dec. 7. Jesus before the Governor	Matt. 27, 11-26.
" 14. The Crucifixion	Matt. 27, 45-54.
" 21. The Resurrection	Matt. 28, 1-8.
" 28. REVIEW.	
Jan. 4. The House of Bondage	Ex. 1, 7-14.
" 11. The Birth of Moses	Ex. 21, 1-10.
" 18. The Call of Moses	Ex. 3, 1-10.
" 25. Doubts Removed	Ex. 4, 1-9, 27-31.