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WOMAN'S WORK IN THE CHURCH.

BY REV. WASHINGTON GLADDEN.

What can Christian women do? To what kinds of service does Christ call them? There have been those who found but little warrant for the active employment of women in the work of the Church. A little more careful attention to the word of God would have shown those scrupulous brethren that in the beginning no such misgivings were entertained.

Miriam and Deborah and Huldah and Hannah and Esther in the Old Testament times; Anna, the prophetess, "who departed not from the temple, but served God with fasting and prayers night and day," and who was chosen of the Lord to disclose the advent of the Messiah; the six Marys of the New Testament, all of whom were called to honourable service; Salome and Johanna, with other noble but nameless women, who "ministered to the Lord of their substance;" Dorcas, of Joppa, "full of good works and alms deeds that she did;" Lydia, in whose house at Philippi a Church was organized, herself, no doubt, the "leading member;" Euodias and Syntyche, who, in the same Church, "laboured much in the Lord" with Paul; Phoebe, deacon of the Church at Cenchrea, sent on an important errand to the Church at Rome, and commended by Paul "as a succourer of many and of myself also;" Priscilla of Pontus, who led about a husband named Aquila, and who, as the stronger of the pair, bore no doubt the chief part of their abundant labours, being one of the first theological professors in the Apostolic Church (Acts xviii: 26); Tryphena and Tryphosa, who, as Paul writes to the Romans, "labour in the Lord;" "the beloved Persis, which laboured much in the Lord" in the same Church; the mother of Rufus, whom Paul tenderly greets as one who had been a mother to him; Julia, perhaps the wife of Philologus; the sister of Nereus; Lois and Eunice, the grandmother and mother of Timothy; Claudia, claimed by our Anglican brethren as a British churchwoman of high degree; the Lady Electa, conspicuous enough in the Church to be the recipient of a pastoral epistle from John the Apostle,—all these are names of women who in the early days were trusted and honoured as Christian leaders. In the salutations sent by Paul to his fellow labourers in the churches, almost as many women as men are mentioned. The public records of Christian work in modern times do not contain so large a proportion of women's names. In spite of the fact that in Rome and in Corinth and in Philippi the social conditions were far less favourable than those which prevail in this country to the active employment of women in Christian work, the women of those cities in the time of Paul were, if we may judge from his notices of them in his epistles, more prominent in public service than they are in America to-day. Paul's counsel to the women of his time indicates that they

were ready in their Christian zeal to go quite to the verge of the social proprieties. That line our Congregational sisters are in no sort of danger of crossing.

Many things are, however, already well done in our churches by our women, and other things wait to be done by them. In the support of the gospel on the secular side they bear an honourable part. Like Johanna and Chuza, the good women of these days "minister to the Lord of their substance." Few churches are built or furnished, and few church debts are paid, without their active help; their industry and skill are always relied on in furnishing the ways and means of carrying on the church work.

The work of beautifying the sanctuary is largely committed to the women. Much can be done to render the house of God a homelike and attractive place. Flowers for the Sunday service, bright mottoes and cheerful decorations for the prayer room, and the Sunday school room; a thousand other little gifts and services that tend to make the church a pleasant home for the people, are gladly offered by the women of our churches. Such work as this must not be lightly esteemed.

The social atmosphere of the Church must be mainly created by its women. The social opportunities are theirs, and the social work must be chiefly done by them. If the Church is to be a real brotherhood; if helpful sympathy is to be the law of its life; if its members are to bear one another's burdens, and share one another's joys; if the vows of fellowship spoken before the communion table are to be kept, the work of *manifesting* this fellowship must be taken up by Christian women.

They have it in their power to make the Church in this respect what Christ meant it to be. They can banish the clannish and exclusive spirit which sometimes creeps into it; they can show us how to use our social opportunities as well as our money benevolently; how, by personal acquaintance and friendly intercourse, we may do good to all men, especially to those who are of the household of faith. Here is a vast and fruitful field of practical Christian labour for the women of our churches. It is at this point that our Christianity is weakest. What is called Christian society is by no means governed by the Christian law. If it is to be brought under subjection to this law the largest part of the work must be done by Christian women.

In the public services of the Church our Christian women have assisted as singers and as Sunday school teachers—both extremely valuable services. A very large part of the work of teaching the Gospel, as distinguished from preaching it, has been done at home and abroad by women. They have not helped hitherto in the prayer-meetings except in the singing, but there are many good reasons why they should. In Massachusetts they constitute more than two-thirds of our membership; in other States nearly the same proportion; and to exclude two-thirds of our Church members from active participation in the social meetings seems, on the face of it, a needless waste of power.

It is true that many modest women are averse to speech-making, and so for that matter are many modest men; but there is no reason why all the services of the prayer-room should consist of speech-making and formal praying. It is possible to attain unto a degree of familiarity in the conference meeting which shall admit of short questions and suggestions from those who are in their seats. If a good many of the speeches that we hear were condensed into a single sentence, the gain in point of impression would be immense.

The question as to the rights of woman in the Church is easily answered. They have exactly the same rights as men to vote and hold office. There may be a question as to the wisdom of extending to women the franchise in the State; for civil government rests on physical force, and a vote which has not a bayonet behind it is not of much account. What we want in the State is not so much better laws as a better enforcement of law; and this is a work to which women are not called. The basis of the Church organization is not force, but faith and love; the weapons of its warfare are not carnal, and women can wield them as

well as men. They ought to vote, therefore, in all the churches; the office of clerk or treasurer might often be filled by a woman with great acceptance; and one or two of them would not be out of place on the standing committee of the Church.

Indeed, if we are to return to primitive usage, we shall restore woman to the diaconate. Phœbe was no doubt "the deacon" of the Church at Cenchrea; and other early churches placed women in the same office. The reasons which led to this practice have not lost their force. The care of the poor and the sick, the visiting of strangers and of prisoners, is a work which ought to be done far more thoroughly by our churches. It is a work for which our deacons are theoretically responsible; but many of them are too busy to give to it the time and labour required, and much of the work they cannot do. If it is done at all it must be done by women.

On this whole subject the paper read by Rev. D. O. Mears at the last meeting of the General Association, and the account given on the same occasion by the Rev. Addison P. Foster of the working of the female diaconate in the First Church, Chelsea, are worthy of the attention of every Congregational pastor.—*Advance.*

MR. SPURGEON ON LONG PASTORATES,

A celebration of a very unusual character was recently held in the Congregational chapel, in Kettering, England, the object of which was to commemorate the completion of the hundredth year of the pastorate of the church by the Rev. Messrs. Toller,—father and son,—the former having sustained that relation for forty-five, and the latter for fifty-five years, without interruption. Among those who were invited to speak on the occasion was the Rev. Charles H. Spurgeon, whose address in the evening was so excellent and appropriate that we are constrained to present our readers with a few extracts from it. We quote from the *English Independent*.

Mr. Spurgeon said: "I am most happy to be here on this occasion to celebrate the long pastorate of my dear and venerated friend—there is so much involved in being 55 years in the same place, so much that does honour to the man, so much that brings glory to God. Think how the Lord has sustained him, how He has given him fresh matter to keep up the interest, how He has guided him in the direction of such a church as this, how His spirit must have been with him, sustaining and blessing him in a thousand ways! We shall never know how much we owe to the grace of God. I suppose it will be one of the occupations of eternity to make discoveries of the amazing grace which God has bestowed upon us at times when perhaps we scarcely knew what was being done, how He has steered us away from the rocks, and guided us both by storm and calm into the desired haven. To God be all the glory. I sat on Monday last by the bedside of one of my old members. I went to comfort her, for I heard she was ill; but, instead of comforting her, she set about comforting me, so that I went away rejoicing. She began in this way. 'My dear pastor, I shall never be able to tell to any soul what I owe to you, both personally and relatively.' I said, 'Now, do not talk about that.' She replied, 'I will, for my former pastor, Joseph Irons, once preached a sermon upon the words, "King Solomon shall have a thousand, but they that keep the vineyard shall have two hundred," and that dear man of God said, "Give God the glory, give Solomon his thousand, but let His ministers who are keepers of the vineyard have their two hundred. Give them all the encouragement you can." Now (said she), that sermon did me good. I used to be afraid to cheer ministers and tell them what God had done by them, for fear that they should be proud; but from that sermon I learned that it was God's business to keep them humble, and my business to encourage them.' Now I must give

God the thousand—blessed be His name!—ten thousand; but I should like to give my friend Toller his two hundred. I am sure he is not an ordinary man. No man of ordinary character could have remained for so many years in this place. * * * * *

I have had the pleasure of knowing some ministerial brethren who have had great gifts of dispersion. (Laughter.) Only place them in a chapel that was as full as this, and they would secure admirable ventilation. (Laughter.) Everybody would be able to have a seat, and, perhaps, a whole pew to himself. Those brethren have the negative or the repelling quality very prominent. My dear friend does not seem to have anything of that kind; he has that disposition of kindness and love which attracts and retains.

“But that is not all. If a man keeps a congregation together long, he must have given them some food. When I was in Venice I saw the pigeons coming into the square at St. Mark’s in great numbers just about the time when the clock strikes two. I did not know anything about their habits, but I felt certain that they were going to be fed, or that they would not come in such numbers. When I see people coming together for fifty years I am morally certain that they must have been fed, or they would not have continued to come. Have any of you tried what it is to keep up fresh matter, good matter, substantial Gospel truth, and yet give it freshness for a year? Well, take fifty times that number of years, and think what it must be. It is certainly a great feat, because the subjects that we have to handle are not so very numerous. True, there is a wonderful power of freshness about them of themselves, yet it is a feat to continue constantly to preach the same Gospel to the same people, and yet to interest them; and interested I believe you feel. Your pews do not help your minister, I am certain, except that they prevent your going to sleep, for their backs are uncomfortably straight. (Laughter.) Perhaps they were made so with that idea, and it raises my notion of Mr. Toller’s ministry to think that you have been able for fifty years to sit with your backs as upright as that. More of you would have gone to sleep, perhaps, if you had been more comfortable. My dear brother must have given you good matter to have kept you so long together.

“When riding in Yorkshire, a long time ago, and speaking to a good man in the carriage, he told me that he was a member of a certain church there. I said ‘How are you getting on?’ ‘Oh,’ said he, ‘our parson is a muff.’ I said, ‘What is a “muff”?’ He said, ‘Well, there is one of our deacons who has a mill. One Sunday, when the people were going to chapel, they saw the mill was going, and so they said, “Hullo! here is a Baptist deacon’s mill going on Sunday.” However, it appeared that they had not turned the water off, so that the wheel was going round, and it went click, clack, click, clack, but bless you it was not doing anything. Well, that is just like our parson; he goes round “click, clack,” but there is nothing at all in it.’ Then I understood for the first time what a ‘muff’ must be. (Laughter.) People won’t continue for fifty years going to hear a muff, or if they do, they must be muffs themselves. (Laughter.) * * * I think something must be said for a congregation that has put up with anybody for 55 years. It must have been a good people, Mr. Toller, and you say they are. My predecessor, Dr. Rippon, used to say that he had in his church some of the best people in England, and some of the worst. Well, that is just my experience; I have got some of the best people in England—put that down in capital letters, then add in small letters—small, ruby type—some of the worst. (Laughter.) Now, Mr. Toller fortunately seems not to have had many of the worst, but to have had some of the best people in England.

“Dear friends, I say it in all seriousness, that a minister is very much, in the hands of God, what the people make him. I feel certain that there is many a man who is discouraged by unkindness who might, if he had been in a warmer, happier atmosphere, have become very useful in the cause of God. I get letters from churches wanting a young man to fill a chapel. I remember replying to one such application that I had not a man that was half large enough. How

could I send them a man big enough to fill a chapel? (Laughter.) Many asked me what I meant by it, and I said I had a notion that it was *the duty of the congregation to fill the chapel*—that the minister could not possibly do it; but if they wanted a man around whom a congregation might gather that would fill the chapel, and if they meant going in for filling it, I could find them a young man who would try and do his best to help them, but I always discouraged the notion that it was the minister's duty to fill the chapel. My dear friends, if you, in years to come, have a young man amongst you, do not say to yourselves, 'He is not what old Mr. Toller was.' Do you expect to get a man like Mr. Toller? If you do, you will be mistaken. How can you expect a young fellow just starting to have all the knowledge and experience of a man that has been many years in the service? The proper thing to say is, 'We will think kindly of him, we will speak kindly about him, we will do all we can to encourage him, and to get him a congregation.' If that were done, I have no doubt that many a chapel that is half empty now would soon be filled. Come to the chapel yourself, and tell your friends and acquaintances. Pick out the good bits of what the minister says, and tell your friends. Get your cousin to come, get your friend to come, and soon the house will be filled.

"A minister is, like other men, very subject to depression if things do not go quite right, and a cheerful word, oh—how it will help him! Did you never hear the story about the fireman in Gray's-inn-road? Two years ago there was a fire there, and a fire-escape was put up to the windows. It was a little too short, so that the fireman could scarcely get at one of the windows, and he was about to leave a poor woman to die, for he felt that he could not save her. However, the people below said, 'Let us give him a cheer,' and they shouted 'Hurrah!' Then he thought he must do it, and he managed to rescue the old woman and brought her safe down. 'Ah,' said he 'if they had not given me that cheer I should never have dared to do it, for it was such a desperate thing.' Every now and then a minister has something to do which seems a little beyond his power. Do you pray for him first, and then give him a cheer afterward. (Applause.) That will stir his soul, and he will be sure under God's blessing, to accomplish what he has set his heart upon."

READ THE BIBLE—READ IT ALL.

Dr. Parker, the well-known pastor of the City Temple, Holborn Viaduct, London, having spent a vacation on the Continent, lately gave his impressions and the lessons he had derived from a temporary absence from home. He stated that he was more than ever convinced of the necessity for purely Biblical preaching—the exposition of God's Word in all its scope and simplicity. The following Sunday morning, accordingly, his theme of discourse was the Bible. Having quoted the passages—"Search the Scriptures," "Let the Word of Christ dwell in you richly," "The sword of the Spirit, which is the Word of God," and remarked on the unity, cohesion and entirety conveyed by the phraseology of these texts, he proceeded:—

THE BIBLE ought to be read right through. It is only then you can know the music, the swell, the cadence, the rapture and sorrow, the triumph and tears, of God's Word. What would you know of your boy's letter, if you were to read the superscription on Monday, to look at the signature on Friday, and read a little in the middle of it three months afterwards? I get tired towards the end of July and I go away to the mountains. I take the Bible with me; I read it *through*, and I feel as if I had never seen the book before. I have spent most of my life in reading and expounding it, yet it seems as if I had never seen it. It is so new, so rich, so varied, the truth flashing from a thousand unexpected and undiscovered points with a light above the brightness of the sun. And that summer reading of the Bible is what I call tuning the instrument.

If anybody does not believe the Bible, he has never read it through; he may have read a little here and there, with general commentaries and criticisms between, but he has not read the whole. Once two men said, "We will disprove the con-

version of Paul." They read it through—and wrote a book in proof of it. So will God deal with all destructive critics who really make themselves masters of the situation they intended to overthrow.

It is wonderful, if you read the whole, how it gets hold of you somewhere. I have tried it; and I appeal to you who know best, whether you will willingly let it drop out of your fingers, when it has once got into the movement and necessity of your being.

Suppose you should ask a man to read this Book clean through at one sitting. What would his notions be? I do not ask him the memory of particular texts, but I would say, "What are your general notions!" I should not be surprised to hear him say:—"It is a *very solemn* Book. There were deep soundings in it that made me shudder with a chill the like of which I never felt before."

What more? "The infinite reluctance with which God gives up man; that struck me in reading the Book from end to end. The pain, the yearning of God, the moan of a mother, the cry of a broken heart—it was very wonderful. I felt in reading it as if God were putting out both his arms, straining His eyes after me, and crying out to me, 'Come back!' I cried at some parts of it myself; I forget just now where they were, but I think you will find the tears on the pages here and there even yet. It seemed as if God was saying, 'Image of my countenance, upright like myself, susceptible of immortality, companion of my life, wrecked and shattered, wounded and dying, yet how can I give thee up? Ye were not made for death; why will ye die!'"

What more? "I remember that it was a *righteous* Book. There were pages in it when the wicked man had his own way; but presently God searched him out and brought him to judgment. It made me glad, and in the middle of my reading I thought—Would that the Book were at the basis of all political legislation, at the heart of all commercial enterprise; would that it were the secret of all civilization and the inspiration of all domestic and national life.

"And I remember this about it, that *it seems to be all other books*. I have read a great many books, and I feel now that I need not have read them; they are all here. Novels—it is all there in the prodigal son. The two men, the runaway son, the scapegrace, the far country, the riotous living, the harlot, the evil companionships, the bad treatment, and the coming home again. Joy! I never heard such silver bells ringing in all my life as the chimes in this Book. Sorrow! None like it. Its woes swallow up all other grief. Its cross, like the rod of Moses, swallows up all other crosses in its great tragic sorrow."

"But are there not some terrible things in that Book of yours?" "Yes, there are. There are stories in the Book that no minister dare read in the congregation. There are chapters that no publisher could take out separately and put in his shop window. Yes; but blessed are the pure in heart, for they shall see God even in that shame. These stories are in their right place in the Bible, surrounded by the lightnings and thunders of judgment in the Old Testament, and by the tears and tenderness, and touching death on the cross, in the New—all that is unfolded in the word Redemption."

Do not vindicate the Bible, if you please; let it alone. It needs no vindication; it is there. It has been assailed; still it is there. It has been assailed from points from which it does not start. It does not contemplate the things which have been turned into means of assault against it. Suppose a man should say, "An alkali neutralizes an acid, therefore the New Testament is not inspired," what would you think of it? Suppose a man should say, "Two and two are four, therefore there can be no resurrection from the dead." Why, there is no link of connection—nothing to bring them together. So it is: the Bible has its own work; it starts from its own point; delivers its own message. It is not a book that comes within the region of logic, but of feeling, sorrow, want, imagination.

But does not the Apostle Paul reason? Not as if he wished to prove the existence of the thing, but in the sense that a man turns a diamond round and shows all its angles and sides and beautiful proportions—not as if he would prove that it

is a diamond,—so Paul turns the truth round, that every phase of it may catch the sun ; he never lays it down as a thesis or proposition, that there is a God. So with this Book. It does not say, "I am inspired, and I will prove it ;" it simply says, "Read me, and read me all."

I want to remind you that it is possible to read a part as if it were the whole ; to make too much of certain texts, and forget their bearing upon others, and so miss the proportion and analogy of faith. The man who takes out a solitary text and finds a denomination on it, is not Biblical, but only textual. He is not a statesman, only a politician. He takes out a single line, exaggerates it, and does not consider its relationship to the manifold infiniteness of the remaining revelation.

I can prove by geography that the world is not round—that is to say, by taking a partial and local view of the surface of the earth, I can defy any man to prove that it is round. There are great rocky points, great crags and rocks shooting up into the air, some ten thousand feet high, others, fifteen thousand and more. Then there are great valleys, sinking as deeply into the ribs and heart of the earth. Looked at in this light, no proposition can be more monstrous than that the earth is round. But you must not look at the part but at the whole. You must look at astronomy. The greater includes the less, and thus you proceed to establish the rotundity of the earth. So you must not look at one parable or text ; "let the word of Christ dwell in you richly."

"I have not time to read the Bible through." I will not grant it in reality, but suppose I admit it argumentatively. Every man has time to read the Bible through, as a matter of fact. But take one book, and read it through. Let me tell you what I did the other night, and let me invite you to do the same. I took the Book of the Revelation of St. John the Divine, and read it through at once, right away. I never stopped from the first verse to the last. And it was a grand lesson. I used to look over the book, and pick out bits here and there, and I could make nothing of it. It is the story of to-day and to-morrow and the third day, written in great, grim, wonderful types and symbols. And every now and then there was a great green place, with fountains and trees, and I lingered there, and said, "I know that bit." When he was showing the locusts out of the smoke, "and the sound of their wings was like the sound of chariots," I said, "I cannot follow him there." But when I came to, "Unto Him that loved us, and washed us in His own blood," I said "Wait there ; I know that part." When he spoke of the woman "clothed with the sun," and "a time, and times, and half a time," and six, and six, and six again, and all these figures piled up before me, I could not understand it ; but when he said "I saw One, and on His vesture and on His thigh was written 'King of kings and Lord of lords,'" I said, "Wait there ; that is familiar." When I read of the trumpets and the vials and the horns and the woes, I could make but little of them ; but when the writer said, "I saw an angel flying through the midst of heaven, having the everlasting Gospel," I looked with the eyes of my heart, and I hailed that messenger as a friend.

So, if you will read through this great Book, I do not promise you will understand it all, and give a clear logical statement and proposition about every part of it. Nothing of the kind. You will come out dazed, bewildered, stunned, as if the thunder of heaven had struck you. And yet when you have time to recover your breath, and cleanse your vision, you will say to your friend, "Do go ! Be where I have been, and go at once. There is nothing like it."—*The Christian*.

THAT LITTLE CAKE.

When, in the time of famine, the widow of Zarephath was reduced to the last extremity, preparing to bake the last cake for herself and her son, that they might eat it and die, along came a hungry prophet begging for bread. She told him her

destitution ; she had only a handful of meal in her barrel, and a little oil in a cruse, herself and her son to feed ; a dark famine-stricken future before her ; her neighbours' wants as pressing as her own. How cruel ; to ask her, "Make me a little cake *first*." "First?—*First*? Where is thy conscience, prophet? Where is thy humanity? Nay, let me *first* feed myself and my child ; then, if thou canst give me more meal, I will make thee a cake. No, prophet, "charity begins at home." I must satisfy the cravings of myself and my household ; then, thou man of God, if thou givest me the means, I will give to thee." Had the widow so reasoned, she would have had nothing to give ; not a handful would have been given her, because she could not trust the Lord.

The history of this little cake, recorded in the narrative of Elijah, is the key to many a man's inability to give to the Lord. God claims the first fruits—to be served *first*—in the childlike confidence that He will follow such faith with a blessing. "Honour the Lord with thy substance, and with the *first fruits of all thine increase*, so shall thy barns be filled with plenty," &c.

The increase and the plenty come after God has been trusted with the first fruits. Till then, much is sown and little gathered ; men earn wages to put them into a bag with holes.

When charity begins at home and bestows the first fruits on self, there is nothing left for God. Instead of reaping a blessing, they inherit a curse. God blows on such grains, and they are shrivelled under the breath of the Almighty. The New Testament rule is not—When God shall have given thee, then give ; but "Give and it shall be given thee, good measure, pressed down and shaken together, and running over."

Men invert God's order and say, Let God give first to us ; then, when we are rich, we will give. Give me plenty first, is man's cry. "Bring in all your tithes and prove me now, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

God will be honoured *first* by an act of faith on our part. God did not fill the widow's barrel and her cruse first. There was no prospect before her natural eye but an empty flour barrel and an empty oil bottle : the widow was to give her last morsel away in faith. "Fear not, make first a little cake for me, then for thee and thy son." How many there are who have little or nothing to give, because they make the cake first for themselves, on the selfish principle that charity begins at home, even when the cause of God is suffering.

Paris, December 14th, 1875.

W. H. A.

IMAGINARY WANTS.

"The woman saw that the tree was good for food, and that it was pleasant to the eyes."

In other words, it appeared to be desirable, and she looked and longed, and thought she could not do without it. She felt that it was necessary to her happiness, and justified her disobedience with the thought of the pleasure of eating it. Not that she needed food, for she had the wide range of Eden, laden with autumnal fruits—but she forgot her lawful comforts in looking after forbidden luxuries.

To this day the world follows the same course. Whatever is forbidden, we desire ; whatever it is imprudent to touch, we linger near ; and even feel *that* to be essential to our happiness which is of doubtful propriety.

The child who revels in boundless resources of joy all the year, feels that he is deprived of all pleasure when he is forbidden to venture on the first thin covering of ice that spreads itself over the pond.

So the youth of riper years loses sight of his comforts and joys, and longs for amusements which border on sin, or partake of that character. He cannot be happy without the excitement that attends dangerous and forbidden pursuits.

So the little Miss early begins to feel aggrieved if she may not dress in a style beyond her means, and possess ornaments too expensive for her condition in life. There are those in every sphere who want that which lies a little beyond the line of prudence. Nothing appears to charm like amusements dangerous to health or morals. We all want what we ought not to have. Hence many ruin themselves under the idea that they cannot be happy without expensive furniture and elaborate ornaments, though they can honestly possess only the humbler comforts of life.

There is a charm about the intoxicating cup. It seems to be "good for food, and pleasant to the eyes, and to be desired to make one wise," while death lurks in its sparkling contents. Oh, the pleasures of sin, how they charm! With a whole Eden of delights—a thousand sources of innocent enjoyment, which social, domestic and religious life afford—we overlook or ignore them all. The forbidden tree fills the whole compass of man's desire.

With plenty of wholesome beverage there is a fancied good in ardent spirits. Men linger near it, taste it, get within the charmed circle, unconsciously move around with the multitude toward the vortex, and are lost. So of fashion, love of dress. Ignoring what is needful and comfortable in their possession, ladies are dazzled with what is fashionable, and are most unhappy if they may not follow it. So once let the sons and daughters of Eve get the giddy dance, with the dress, and the music, and the partners of opposite sexes before their eyes, and what is social comfort? or religious joy? or health? or domestic happiness? They must dance, or be deprived of all pleasure.

Oh, what a glamour the old serpent continues to throw over what is dangerous; he still pleads it is harmless—"Ye shall not surely die." we still believe him who was a liar from the beginning. We prefer the pleasures of sin for a season, and ruin our hopes and happiness for ever. As we believe the father of lies, we lose confidence in His word that liveth and abideth for ever.

PARIS.

W. H. A.

A HERO FALLEN.

In affectionate memory of the Rev. Charles G. Finney, late President of Oberlin College, Ohio; one of the most devoted champions of every true reform, and one of the most successful revivalists of this century.

True man of God! the trim lamp of thy life
 Shall never flick our earthly altar more;
 Sounds more congenial than this constant strife
 Have met thee, hast'ning to the brighter shore.

How great the gap thy passing home has left
 Amid the hosts, who seek t' enthrone the pure!
 But though we've of thy friendship been bereft,
 We learn of thee to struggle and endure.

Strong hearts shall rise to catch thy mantle row,
 Falling while touched with heaven's radiant gleam;
 And to strained eyes, and throbbing hearts, shall show
 His blood-stained cross, His robe without a seam.

God's servants die, yet still His work goes on;
 The niche is filled by some true heart again;
 And never—till the final victory's won—
 Shall Truth lack those who'll quit themselves like men.

London, Aug. 23rd, 1875.

R. W. W.

Editorial.

The Canadian Independent.

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THE HOLIDAY SEASON.

This number of the CANADIAN INDEPENDENT will probably reach most of our readers in the midst of the holiday season. We trust their Christmas and New Year will be to every one of them as "merry," and as "happy" as any of them can wish, and that, if the Lord will, they may be spared to see many returns of the season. May their table be laden with good cheer, and the fire on their hearth glow more brightly than ever, as old and young gather around to talk over the past, or forecast—as far as we can do it—the future. And above all, may He from whom comes every good, and the advent of whose "unspeakable gift," Jesus Christ, is commemorated by us at the Christmas season, not be forgotten or dishonoured in our festivities.

Growing, perhaps, out of the great event commemorated, and still associated with it, is the custom of making the present a season for "giving and receiving," as well as of visiting and merry-making. Our gifts have been prompted in the first instance by God's great Gift to us, our songs and gladness by the songs of the angels on the plains of Bethlehem. We could wish that the

original intent of the custom, as we take it to have been, were as prevalent as the custom has become. To give because God has given, and to be glad because Heaven rejoices, would do us all good. But to devote such a season to gluttony and drunkenness, as too many do, or to change the "Gloria in Excelsis" to the Quadrille, and trip it through the Advent season, into the New Year, is to our minds anything but a suitable improvement of the occasion. Think of celebrating the birth of the blessed Redeemer by a dance, and spending the closing hours of the dying year in "revellings, and drunkenness, and such like"! Surely every Christian should say of such things, "Oh my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united."

Is there not "a more excellent way"? Can we not show our gladness and gratitude in a way that shall injure neither body nor soul, morals nor manners? The religion of Jesus forbids us no innocent gratification; but, on the contrary, intensifies as well as purifies all our social enjoyment. Let us, therefore, "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." (Neh. viii. 10.) The present season is one of great straitness, and is likely, before long, to become one of positive suffering to many around

us. Whether it is best to show kindness and have sunk into a condition of chronic dependence. And without a second thought they would strike them off the list, and let them die. They believe in "the survival of the fittest." This view is often urged by our more wealthy and influential laymen, and does more, perhaps, than any other thing that can be named, to lead them to withhold their assistance from our Missionary Society.

Whether it is best to show kindness to them in the way our Christmas story suggests, or in providing for them more necessary things, our readers must judge; only, "we would that they should remember the poor." We spoke last month of a text which it is said nobody believes. We are not sure but there is one more such, in Luke xiv. 13, 14, to which we invite attention.

One more word. Perhaps it is not needed by any reader of this Magazine, but it may not be altogether untimely. We trust that at this holiday season, which proves such a snare to so many men, and is the occasion of so much anxiety and sorrow to their wives and families, intoxicating liquors, of every kind, will be banished from the side-board. Let no fair hand proffer the wine-cup, or tempt any young gentleman to drink. It may be his ruin—it may be your own,—body and soul, for ever! Abstinence is the only safe rule in such things. May all our readers prove it so, and never have a Christmas or New Year darkened by the shadow of intemperance.

OUR STRUGGLING MISSIONARY CHURCHES—ARE THEY WORTH SUSTAINING?

Many will read this caption, who perhaps will not take time to read the article that follows it, and will be ready to answer, No! It is a foregone conclusion with them. Applying certain commercial rules, where such rules really have no bearing, they tell us that they don't pay. They have been beneficiaries of the Missionary Society so many years that they have become "pauperized,"

There is, doubtless, something to be said in favour of such a policy. Churches do, undeniably, sometimes lean too heavily on outside help,—help, too, which is really more needed elsewhere. They are, in many cases, well able to support their pastors without a missionary grant, *if they only thought so*, and would work their finances a little more systematically. But we all know the old saying about what would happen were there no "ifs" in the way. As a matter of fact, however, much as we may deplore it, without such help one-half, perhaps three-fourths of our missionary churches would cease to exist. The question again comes back on us, therefore,—Are they worth sustaining?

There are exceptions to almost every rule, and there may be to this; but answering generally, we reply unhesitatingly, 'Yes!' and that for a number of reasons.

1. These churches represent and maintain certain great distinctive principles held by us, as a denomination, as of prime importance to the successful prosecution of the Lord's work. Not to refer to any others, our churches are a standing protest against a mixed communion,—the mingling of the godly and the un-

godly at the Lord's table,—and they are organized upon what we regard as the divine plan at once of individual liberty and mutual inter-dependence. Now, if these principles are of any value, they should be maintained, and there is all the more reason for doing so if they are unhappily as yet, unpopular. We confess that from our point of view they appear more important than ever, now that the tendency of the age is setting so strongly in the direction of "union" and broad church comprehension.

2. These principles can be best promoted by their practical exemplification in the organization and maintenance of churches. Such churches, from the very nature of the case, cannot be popular. They draw distinctions which worldly and unconverted people do not like. They are told that neither morality, nor a desire "to flee from the wrath to come," can be accepted as a sufficient qualification for admission to the church, but only faith in Christ, and they are offended. No amount of mere *talk*, about the necessity of a converted membership will set forth the principle for which we contend, as such an application of it will. Hence to abandon these little churches would be practically to abandon the principles for which we have been contending. Are we prepared for that?

3. If it be said that we should do this with a view to our occupying more encouraging fields, the question arises, where are they? Almost every village and hamlet in these British provinces is fully supplied with churches; and if we chance to find some new spot not so supplied, and plant a church there, it is

sure to be surrounded, in a short time, by half a dozen others which will divide the congregation with us, and render the little church dependent on missionary help for a long time to come. We could instance a number of cases of this description. Where then are these new fields that are to prove so much more remunerative than the old ones?

4. Then these feeble country churches are often *feeders* to their more prosperous city sisters, and frequently are kept in a condition of dependence on that account. We could name several which some of our friends would remorselessly cut off, which have sent a large number of members to Toronto and elsewhere; as well as several others which have well repaid the outlay of the Society upon them, by the young ministers they have given to us, and the rich fruit they have borne in the conversions of sinners to God. Shall we let them die? Surely not. In the Lord's hands the "weak things" often confound the things that are mighty; and we are not sure but in the great day of His coming, some of our feeble, struggling missionary churches will be found to have done more for the furtherance of His kingdom than some which have occupied a much more conspicuous position among us.

ONE WORD MORE.

We have only a very few words more with our confrere of the *Christian Guardian*. We are very sorry if we have been guilty of any want of "denominational courtesy" in our discussion of the Galt case; but we surely thought that the charge publicly made against his Con-

gregational brethren was a discourtesy on the other side. All that we have done has been to defend ourselves where we thought we were wronged. We have neither been "willing to wound," nor yet "afraid to strike," nor have we "taken advantage of the ignorance of (our) readers, respecting what (he) had really said, to make them think (he) had said something very reprehensible." Our chief regret has been that we could not give the *Guardian's* articles in full, so as to let the public judge between us.

This, however, we must be permitted to say, in taking leave of the subject, at present: If no one is allowed to say anything about the ecclesiastical polity of another church or denomination, without being charged with discourtesy, and the assumption of papal infallibility, there is but little hope of the Church of Christ ever being brought to see eye to eye, or to follow the teaching of the Divine Master. We have but one aim in any discussion of such matters, and that is to arrive at truth. If our doctrine or church polity be unscriptural, and therefore wrong, we want to know it and abandon it. If, on the other hand, our neighbour has "a more excellent way" to show us, we want to learn and follow it. When our cotemporary is willing to look at the matter in that light, we shall be glad to discuss the subject with him again.

THAT DOLLAR.

We dislike very much to occupy our pages with anything like "duns" for arrears due on the CANADIAN INDEPENDENT, or appeals to our friends to promote

its circulation. But necessity is laid upon us. We are anxious to be on good terms with our printers, and keep their claim against us as small as possible. That, however, we cannot do without the help of our subscribers. The amount owing by most of them is very small, but the aggregate is large, and the neglect to remit it devolves a heavy burden upon *somebody*, which a little thought would save them from.

The subscription to all magazines is understood to be payable *in advance*. We have not insisted on this heretofore, nor would we wish to do so now. More than one-half of the current volume, however, is now issued, and we think we cannot be charged with undue urgency if we ask them now, at once, while they think of it, to remit. It is a good old custom with many people to square accounts at Christmas time, and we hope our readers will not forget us.

The Evangelical Alliance suggests the following topics for meditation and prayer on the successive days of the "Week of Prayer":—

SUNDAY, Jan. 2nd.—*Sermons*: The love of God perfected in him who "keepeth his word." (1 John ii. 5.)

MONDAY, Jan. 3rd.—*Thanksgiving and Confession*: A retrospect of the past year.

TUESDAY, Jan. 4th.—*Prayer for the Church of Christ*: For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of

the gospel of the grace of God. **WEDNESDAY, Jan. 5th.**—*Prayer for Families*: For godless parents ; for prodigal sons ; for children at school ; for those entering upon professional and commercial life ; for widows and orphans ; for sons and daughters in foreign lands ; and for all who are mentally or otherwise afflicted. **THURSDAY, Jan. 6th.**—*Prayer for Rulers, Magistrates and Statesmen*: For soldiers and sailors ; for national institutions ; for philanthropic and charitable societies ; for prisoners and captives ; and for the persecuted and oppressed. **FRIDAY, Jan. 7th.**—*Prayer for Christian Missions*: And for the conversion of the world to Christ. **SATURDAY, Jan. 8th.**—*Prayer for all Nations*: For the maintenance of peace ; for the cessation of tumults, wars and civil strife ; and for the removal of intemperance, immorality and infidelity from the land. **SUNDAY, Jan. 9th.**—*Sermons*: The ultimate triumph. (Psalm lxxii. 17.)

The orthodox length of an orthodox Congregational sermon on the 14th of November last was thirty-six minutes ; of the "long prayer," ten minutes ; and of the whole service, exactly one hour and sixteen and a half minutes ! The *Boston Congregationalist* has just ascertained these facts by making inquiry by post-card of eighty-two of the leading churches of the denomination in different States of the Union.

The longest services in the eighty-two churches reported were Mr. Beecher's, two hours and twenty minutes ; the next longest, the Shawmut Church, Boston, and South Church, Salem, ninety-two minutes ; the next the Cottage

Street Church, Boston, ninety-one minutes ; while quite a number occupy ninety minutes, or an hour and a half. The shortest services were at the East Street Church, South' Boston, an hour lacking five minutes.

The longest sermon was Mr. Beecher's, an hour and three minutes ; the shortest at Lawrence, Kansas, twenty-three minutes. Five of the prayers were fifteen minutes long, one was but five minutes, while several were but seven.

We are truly grateful to our contemporary for settling this vexed question, but we should like now to know one thing more, viz. : Whether the people at Lawrence, Kansas, are any nearer to being satisfied with their "twenty-three minutes'" sermon than any of their neighbours, or whether they would not like it a little shorter ?

Professor Swing, of Chicago, who recently withdrew from the Presbyterian Church of the United States, has organized a new and independent church in that city, which, for the present, will meet in McVicar's Theatre. An audience of some 7,000 persons listened to his first sermon. We find in the report of it this remarkable passage :—

"Congregationalism will allow you and me all the liberty we desire. With that sect there is a concentration upon Christ as a sufficient Saviour, and upon the idea of rewards and punishments, that leaves Christianity pure in its principles and power, and leaves the Christian mind free. The congregation that can welcome Storrs and Budington, and Alvin Bartlett and Helmer, is liberal enough for all Christian purposes. We do not ask for a church broad enough to permit us to be atheists. In Congregationalism, if at last it should receive us, we shall find liberty enough."

Correspondence.

EMMANUEL CHURCH, MONTREAL.
To the Editor of the "CANADIAN INDEPENDENT."

SIR,—In your explanatory paragraph relative to Zion and Emmanuel Churches, in the December number of your journal, you say that when the latter church was formed it was agreed that Zion should retain the old structure, subject to all the liabilities attaching to Zion Church and to that property, and that Emmanuel retain the vacant lot, subject to the conditions of its purchase, one of which was, I may remark by the way, as mutually understood, but not expressed in deed of purchase, that a church should be built upon it.

There is, I regret to say, a slight inaccuracy in your statement, and also in the figures supplied by you.

Assuming that you desire to furnish correct information to your readers, and as the matter was one of somewhat unique character, I beg to furnish a few facts which perhaps will place the transaction in a clearer light.

The action referred to was taken *prior* to the formation of Emmanuel Church. The membership at that time was *intact*, and Mr. Chapman and Mr. Stevenson were joint or associate pastors. It was resolved, however, in general church meeting, that in the event the two pastors should form separate and distinct congregations, an *equitable* division of the *common* church property should be made, and that in pursuance of such division, those who should elect to unite with Mr. Chapman would have allotted to them the property in Radegonde Street, and those who should choose Mr. Stevenson as their pastor, the vacant lot on St. Catherine Street, both subject to their respective liabilities.

The lot on St. Catherine Street cost \$11,936, and there remains now due on the purchase \$10,936.

If the *equity* of this division of property were to be discussed, it would involve the comparison of *clear* values, say \$28,000 to \$30,000 representing Radegonde Street property on one side, and of \$1,000 to \$3,000 representing the other. Into this discussion, however, I do not propose to enter; for in the absence of actual sale by public competition, it is difficult to establish the value of property. Moreover values fluctuate in real estate as in Bank and other shares which are subject to speculative operations. The *relative* values of the two properties referred to may be assumed nevertheless to be fairly stated as above, but should they be challenged I shall not accept further discussion on the subject.

Yours,

HENRY LYMAN.

A SUGGESTION.

To the Editor Canadian Independent.

SIR,—Permit me, through your columns, to make a brief suggestion to our College authorities of a matter which might prove useful. Could an afternoon a month be given to narrating to the students scenes culled from the rich ministerial experience of such men as Dr. Wilkes, Mr. Chapman, Mr. Fenwick and others? These gentlemen have seen much in their pastorates which could greatly help to furnish the novitiates, if only some plan could be found to make it known. I felt the loss of such when passing through the College. Can the practical be interspersed with the theoretical? I suggest this, not with a view of underrating text-books, but from a belief that a leaf from the book of practical experience is filled likewise with most useful lessons. Believing in the benefit of such an afternoon,

I remain,

Yours very truly,

W.

News of the Churches.

LANARK VILLAGE, MIDDLEVILLE, &c.
REVIVAL AND MISSIONARY MEETINGS.

—The Rev. J. G. Sanderson, of Ottawa, and I, were appointed to visit Lanark and the adjoining places, in connection with the Missionary Society. You have already published brief notices of the glorious work of grace in these parts. But having had perfect understanding of the work from the very first, it seems good to me also to give you a brief account of the great things the Lord has done there. On Wednesday, the 25th of August, I started from Kingston on an evangelistic tour, going in the direction of Perth and Lanark, where I arrived three days later, after preaching in various places in the open-air, on my way thither. I was cordially received by the Rev. John Brown and his dear wife. The friends there had been looking forward to a visit from me, for a considerable time, and special prayer had been offered up that I might come in the fulness of the blessing of the Gospel of Christ.

With this exception, the field was as unpromising as one could almost imagine. But we were encouraged when we remembered the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground." Some were thirsting and the ground was "very dry," but God opened the windows of heaven and sent down a copious and refreshing shower.

During the same evening we held a meeting in the open-air, opposite the Town Hall. The novelty of such a meeting attracted a larger number of people than might otherwise have attended. The Lord gave a message, and the attention was all that could be desired.

Next day we preached morning and evening, and addressed the Sabbath-school in the afternoon. The service in the evening was largely attended, and several persons remained in anxiety,

two of whom professed to have received Christ as their Saviour.

This was the beginning (small, though it may at first appear) of the work which afterwards became so great.

The following evening (Monday) the service was well attended, and a number remained in anxiety, several of whom professed to close with Christ.

The meetings gradually increased in interest and power, until before we left, three weeks afterwards, about *eighty* persons had been separately directed to the Saviour.

Many of the cases were of no ordinary interest, on account of their notoriety as devoted servants of "the God of this world," but they are now giving good evidence of a walk and conversation becoming the Gospel of Christ. During our stay in Lanark, we visited Middleville twice, and, in our opinion, the people were in a state of greater expectancy than those of the former place. After we left, other helpers were secured, and the meetings continued for a number of weeks with great success. The details would fill a goodly volume, and cannot be given here, but the "record is on high."

On Tuesday evening, the twenty-third of November, Rev. J. G. Sanderson and I addressed a missionary meeting in Lanark, the Rev. J. Brown, the pastor, presiding. The church was well filled, from three to four hundred people being present. It was the best missionary meeting we ever attended in this country. The collection was good. We hope the time is not far distant when the Lanark Church will be self-supporting; this is an evidence of a revival which the world cannot gainsay.

For what reason we cannot say, but, it is evident from our own little experience, that the less is said at our missionary meetings upon pecuniary matters, the more satisfaction is given to the peo-

ple, and shall I say to the pastor? No, perhaps I had better not. The people require to be educated on this subject, and what better opportunity can be afforded than that of the missionary meeting? Your article in the last number of the *Canadian Independent*, on this point, is seasonable and much needed; I hope it will bear much fruit. It was cheering to see scores of people who a short time previous were living without hope, and "without God in the world," taking such an intelligent and hearty interest in the service.

Next day, at two o'clock in the afternoon, we held a missionary meeting at Rosetta, Rev. Robert Brown presiding. The meeting was very encouraging in point of attendance and collection. The people by a unanimous vote requested that revival meetings be held among them as soon as possible.

Mr. Sanderson returned to Lanark, and I went on to Middleville, where I preached in the evening to a large congregation in the Presbyterian Church.

The meetings have been conducted with great success for several weeks. The Rev. William Cochrane, Presbyterian minister, and Mr. Brown were united in carrying them on, each presiding alternately.

This union was very cordial, and much good resulted; we would like to see unions of a similar kind all over the Dominion.

The first thing I noticed when approaching the church, was, people running from both directions. I asked the minister's wife what it meant? She told me they were running in order to secure seats, as the church was sometimes so crowded that seats could not be obtained. The church was also crowded at the "after meeting," so much so, that it was impossible to speak to all those who wished to be pointed to the Saviour.

It was very dark on Friday evening, and the roads were bad, but, notwithstanding, the church was crowded, and many were anxious.

There could not have been less than fifty anxious on this evening, and forty the previous night, a large number of whom were "filled with peace and joy in believing in Jesus." Lord's day we preached at Middleville and Lanark to

large congregations. On Monday we went to Dalhousie; it was intensely cold with the thermometer 17° below zero. In spite of the intense cold and the dangerous roads, the meeting which was held in the Presbyterian Church, under the presidency of Rev. Mr. Cochrane was largely attended.

A number of persons remained in anxiety, when six men and one woman professed to close with Christ. On Tuesday we had a meeting in the same place in the evening, and one in the school-house at Watson's Corners in the afternoon, with cheering results.

On Wednesday Mr. Cochrane and I returned to Middleville, a distance of ten miles, cold, with thermometer still below zero. In the evening the church was again crowded, and the Holy Spirit manifestly at work. The word was with power, and we met with many new cases of anxiety, some of whom had come a long distance to "get the blessing." One woman wept all the evening like to break her heart; she came forward into the front seat, and when I went to speak to her she caught hold of my hand and would not let it go for a considerable time. She had been a careless woman, and her convictions were very deep.

Thursday, the 2nd of December, we had a meeting at Hopetown, four miles from Middleville. This was one of the most remarkable meetings we ever attended. Two hundred people were crowded into the little chapel. Rev. R. Brown presided and I preached; a deeply solemn feeling seemed to pervade the meeting during the whole of the evening.

When the first meeting was dispersed with the benediction not one left. We invited those who were in soul trouble to occupy the seats on both sides of the pulpit, and the front seats. About forty persons did so, fully a dozen were in the same state, in other parts of the church. Many were literally bowed down under the mighty power of God. They were spoken with collectively and individually, the great object being to point them to the "Lamb of God, which taketh away the sin of the world." Ere the meeting was finally closed above thirty of their number were enabled to rejoice

in the Lord, and sung together that precious hymn :

“O happy day, that fixed my choice
On Thee, my Saviour and my God !
Well may this glowing heart rejoice,
And tell its raptures all abroad.
Happy day, happy day,
When Jesus washed my sins away.”

Mr. Brown said, he not seen such a large proportion of anxious faces in any former meeting. It was truly glorious to behold. Praise the Lord !

Next evening we had another service at Dalhousie more largely attended than any former one, and a continued interest in divine things.

On Saturday, we returned to Middleville, where we had a *Bible reading*, on the subject of *the Blood*. About one hundred persons attended, the majority of whom were young converts, who seemed to enjoy this meeting, the first of its kind held in their midst.

We brought our fortnight's labours to a close by preaching next morning, in the Presbyterian Church, afternoon, in the Congregational Church, and evening, in the Congregational Church, Lanark.

The collections at three of the Missionary meetings were \$12 58 against \$2 27 last year. The collection at Lanark is not referred to here. I trust there will be a proportionate increase in the subscriptions and donations.

The hymns have been greatly blessed in connection with the work, more than a thousand copies of my "*Ontario Hymn Book*" for *Evangelistic services* have been disposed of in the district, one or more can be found in almost every family, and never were songs so popular as these precious hymns. There is only one place in Middleville where *strong drink* is sold. When I left there was some talk of giving up the sale altogether, and turning the place into a *Temperance House*. I trust this has been done ere now.

At Lanark the livery stable has been closed as a result of the awakening, the proprietor who is a Christian man, being convinced that it is wrong to let his horses go out for hire on the Lord's day.

We may truly say, "what hath God wrought !?"

R. MacKAY.

ST. CATHARINES.—CONCERT.—A very pleasant and enjoyable musical entertainment was given in the Congregational Church on Tuesday evening. Notwithstanding the disagreeable moisture of the weather, the audience was both large and respectable. The programme embraced some very choice selections, and the performers, considering the proverbial timidity and bashfulness of amateurs before a public audience, rendered their several parts exceedingly well. The audience frequently testified their approbation by loud applause. The readings, too, of Revs. Messrs. Black and Perrin, and Mr. Christie, were listened to with great delight and rapt attention. The proceedings terminated by singing the national anthem.—*Journal*.

On the 22nd December, the first anniversary of the organization of the church was celebrated by a soiree in the "Tabernacle." A large number of the members, and friends of different denominations, were present to show their good-will. The ladies had prepared a sumptuous repast, to which the company did ample justice. After which the pastor, Rev. Mr. Black, took the chair, and gave an interesting address. Just one year ago to-day, he said, the Congregational Church in St. Catharines was organized. It had then only 18 members; now it had between 40 and 50. Only about a dozen families were then adherents; now they had between 50 and 60: The Sabbath-school now numbered 150. Financial matters had also prospered, the weekly collections having in fact been more than doubled. They had \$900 raised towards a new church which they intend to erect at no distant day, and a great deal more had been subscribed. He looked forward to the time when they will have a church edifice worth \$20,000, capable of seating 800 people. Mr. Edgar, of Hamilton, who was unexpectedly present, spoke in congratulatory terms of the success that had attended their efforts. The Rev. John Wood, of Toronto, and the Rev. C. Harper, of St. Catharines, followed in a similar strain. During the evening the choir, composed of Messrs. Orchard and Steel, and Miss Nay and

several other ladies, gave some good music.

VANKLEEK HILL.—DEAR SIR,—I quite agree with our friend J. S., at Pleasant River, and others, that those short paragraphs from churches are cheering and profitable.

We are encouraged and hopeful here. God has granted us a good measure of His blessed and quickening Spirit. A few drops of His gracious and loving influence have been shed upon us. We feel much the need of a pastor, and a permanent and faithful minister, and we look forward to the time when God will grant it. We have been much benefited by the faithful and earnest labours of our young brethren the students, Messrs. H. Pedley, J. B. Silcox and J. W. Cox, from our College. They did good service in our Master's cause during the greater part of last summer and the summer of the present year. Their work was laborious, but well done, and has contributed much to preparing the way for establishing and building up the cause of Christ here and at Hawkesbury. A deep interest was felt at the three places when these brethren preached, and God has blessed us with tokens of His favour, and some precious souls have been brought to Jesus, and are rejoicing in His love. To Him be the praise.

Our prayer-meetings on Sabbath at eleven o'clock (after Sabbath-school), and on Thursday evening, are interesting, earnest and profitable, and our constant prayer is: "Lord, revive us, and grant us an outpouring of Thy Holy Spirit, that Christ may be honoured by many turning to Him, and receiving Him as their Saviour."

J. F.

COWANSVILLE.—RESPONSIVE PRAISE SERVICE.—The first meeting of this character was held with a large attendance in the Congregational Church last Sunday evening. The pastor, in a few introductory remarks, referred to the great spiritual good that had been accomplished by the power of sacred song, especially illustrated in the meetings conducted by the evangelists Moody

and Sankey, and stated that the object of the meetings then being held was to give prominence to the service of song in the House of the Lord. The hymn: "Come thou fount of every blessing," was then sung to a familiar tune in which the congregation were invited to join. Selections from the Psalms, setting forth the beauty of praise, were then read by the pastor and congregation responsively, after which prayer was offered by the pastor. Then followed a beautiful vesper service founded on Jacob's dream at Bethel, interspersed with verses of the popular hymn, "Nearer my God to Thee." The pastor next gave a brief comment on "The Beatitudes," which were then read; the pastor reading: "Blessed are the poor in spirit," and the congregation responding with distinct, full voices, "for theirs is the Kingdom of Heaven." After each beatitude a suitable verse of a hymn was sung to a plain old tune in which all present seemed heartily and joyously to unite. Mr. Thos. A. Haines addressed a few words of earnest and affectionate counsel to the young, and led in prayer. Mr. E. D. Lawrence, of Waterloo, said he had been drawn to the meeting by curiosity, but had greatly enjoyed it, and exhorted all the followers of Christ present to be hopeful, cheerful, and zealous. The pastor announced that a similar service would be held on Sunday evening, December 12th. The Doxology was then sung and the benediction pronounced, and so closed a very interesting and happy meeting.

DANVILLE, QUE.—Thursday, (23rd instant), was a day of deep and memorable interest in the history of the Congregational church in Danville, and its new pastor.

It having been arranged that Rev. Mr. Ireland, who was called to the pastorate of this church in September last, and who has been steadily gaining in the confidence and affections of the people, should be installed on that day, the Revds. Purkis from Waterville and McIntosh from Melbourne, were present by request of the church to assist at the installation.

There was also present the venerable pastor of the church, Rev. Mr. Parker,

—the first, and for more than forty years the only minister of the church—and Revs. Messrs. Wood (Wesleyan) and McAllister (Presbyterian).

The weather and state of the roads were unfavourable, but a good number were in attendance, and deeply interested in the solemn services.

The meeting was opened by prayer by Mr. McIntosh; the right hand of fellowship was extended by Mr. Purkis, who also gave the charge to the newly installed pastor; and Mr. Parker addressed the church on its duties and responsibilities to its minister.

Shortly after the close of this service, the friends met for a social tea meeting, in the Town Hall.

The provisions were ample and suitable, and received reasonable attention. After tea, J. P. Stockwell, Esq., was called to the chair, and a very enjoyable season followed.

Interesting addresses were given by Revs. Wood, Purkis, Ireland, and McIntosh. The speeches were sensible—not always the case with “tea meeting speeches”—manly, and replete with Christian charity and brotherly love.

Earnest wishes were repeatedly and warmly expressed, that the hallowed relations, so auspiciously commenced, might be long and happily continued.

J. L. G.

ST. JOHN, N. B.—The Rev. H. M. Parsons, of Boston, has felt it to be his duty to decline the call to this church. From the *St. John Globe* we learn that in declining Mr. Parsons says:—“I have anxiously and prayerfully sought from the Lord light in my path. I am so connected with His work in this city (Boston), at present under a good deal of depression and darkness, that I dare not leave it. Though He does not give me much light ahead here, He does not allow me to leave this post. * * * I only wish I could see some prospects of meeting your wishes. My people have engaged a small hall here, and I cannot desert them when they are making the greatest self-denial for Christ.”

MAITLAND AND NOEL.—The Village of Maitland, in the County of Hants, is situated about twelve or thirteen miles

from Truro, in Nova Scotia. Like the surrounding country, it was early settled by a people mainly of the Presbyterian faith. A few Congregationalists were settled in Truro and vicinity many years ago, but not a sufficient number to attempt any church organization. It is probable that the ideas of church polity held by a few of the early settlers were transmitted to some of the present generation.

The Presbyterian minister of Maitland and Noel, Rev. Mr. Dick, died in 1824, and a marble slab in front of the pulpit in the first church in Maitland is a testimony to his memory.

Rev. Mr. Crowe, successor to Mr. Dick, was pastor for a long period of time, and while a staunch Presbyterian, often spoke warmly on behalf of his Congregational brethren in Scotland. Mr. Crowe's labours were spread over an extent of nearly thirty miles, there being connected with his church five places of worship. During his lifetime a second Presbyterian church was organized, extending over exactly the same ground, each minister having his own adherents in the different places.

Rev. Jacob McLellan, successor of Mr. Crowe, was pastor of the original or first church, which was known as the First Presbyterian Church of Maitland and Noel, but among his people were some who had either by education or otherwise become attached to Congregational principles.

About five years ago, the First Presbyterian Church, with its minister, Rev. J. McLellan, refused to conform to decisions of Presbytery in some matters in which they knew they were right; and taking the New Testament for their guide declared themselves an Independent Church. Making inquiries in reference to Congregational principles and church polity, application was made at a meeting of the Congregational Union in Halifax, in 1871, for connection therewith. Owing to the position assumed by the Presbyterian body towards Mr. McLellan, the application required careful deliberation, in which the Union was assisted by the Rev. Dr. Wilkes, who was providentially in attendance.

The church, in changing its ecclesiastical relations, was received with its

entire roll of membership and elders. Soon after the change the Rev. Jacob McLellan resigned the pastoral charge, after which time Mr. Allworth supplied during his vacation, and subsequently Rev. J. R. Kean became the pastor. Mr. Kean resigned in July last, and connected himself with the Presbyterian denomination.

Mr. J. B. Hawes who had been preaching at Chebogue, was induced to supply the field soon after Mr. Kean left. The church known as the Congregational Church of Maitland and Noel had for its members the original names of the Presbyterian Church, and some of whom were non-residents. The members were scattered over an extent of thirty miles, worshipping in five different places of worship. Mr. Hawes met with success, and it was deemed advisable and expedient to re-organize at each place, with regular church officers, for the more thorough efficiency in their work.

With the object in view named, a Council was summoned in November. On Monday, the 22nd November, the Council met at Moose Brook, at one end of the field, Rev. S. Sykes, of Keswick Ridge, N.B., being Moderator of Council. Seven members of the original church, and two persons on profession of faith, were constituted into a Congregational church. Two deacons were installed into their office.

On Tuesday, the 23rd, a Council met at Noel, a village on the shore of the Cobequid Bay, several miles distant from Moose Brook, and on the following day a Church was organized with 14 members, three of them by profession, and the others from the original church. Five members were then installed as deacons, Rev. S. Sykes was Moderator of Council, and Mr. James Woodrow, of St. John, N.B., Scribe.

On Wednesday, 24th, a church was organized at Lower Selmah, about eight miles from Noel, with 18 members, some of them the sons of the late Rev. Mr. Crowe, the former Presbyterian pastor. Five deacons were here set apart. Rev. S. Sykes was Moderator of Council, and Mr. James Woodrow, Scribe.

On Thursday, the 25th, a Council met in Maitland, about six miles distant from Lower Selmah. Rev. Duncan

McGregor, of Liverpool, N.S., was chosen Moderator of Council, and Mr. James Woodrow, Scribe. Nine members were organized into a church, one of them being the Rev. Robert Grant, Presbyterian minister of Londonderry, N.S. Two deacons elect were set apart for their work.

On Thursday afternoon a praise meeting was held in the church at Maitland, conducted by Mr. H. P. Kerr, of St. John, N.B., a member of the Council. After the praise meeting, the Council went into consideration of a call to Mr. J. B. Hawes, which had been accepted.

On Thursday evening the examination of Mr. Hawes was continued. The Council having voted his examination satisfactory, the ordination was proceeded with:—Consecration prayer by Rev. S. Sykes; laying on of hands by the ministerial members of the Council; reading of Scriptures by Rev. D. McGregor; charge to the pastor, by Rev. E. R. Osgood; right hand of fellowship by Rev. D. McGregor; charge to the people by Rev. S. Sykes. After the ordination several addresses were made.

On Friday, 26th November, a Council met at South Maitland, otherwise known as Five Mile River, about six miles above Maitland, for the organization of a Congregational Church. Rev. E. R. Osgood, of West Brooksville, Maine, was chosen Moderator, and Mr. James Woodrow, Scribe. A church of 33 members was organized, two of the members being by profession, the principal part of the others being from the original church. Six deacons were set apart for their work. In the evening, a praise meeting was held, and addresses made by Rev. D. McGregor, Rev. E. R. Osgood, and Messrs. J. Woodrow and H. P. Kerr.

By the organization of these five churches, the church known as the Congregational Church of Maitland and Noel, will cease to exist. In connection with the churches organized are a fine body of people, and it is the hope of the writer that the indications of spiritual life which were manifest will result in a fruitful ingathering.—J. WOODROW.

MISSIONARY MEETINGS—SOUTH CAL- EDON.—The annual missionary meeting

was held in this place, December 7th. The deputation consisted of the Revs. H. J. Colwell, A. McGill, and J. Wood. The night was very stormy, and the audience was consequently smaller than usual, but the meeting was spirited and earnest. The Rev. J. Wood gave a brief statement of the operations of the society for the past year, and added an appeal for increased liberality on the part of its supporters. He wanted every one to add *one-fourth* to last year's contribution. Messrs. McGill and Colwell also followed in a similar strain. The collection exceeded that of the previous year by a few cents: we hope the *one-fourth* increase is yet to come.

GEORGETOWN.—The meeting was held here the next evening, the pastor, Mr. Unsworth, in the chair. The deputation was the same as that at S. Caledon, with the exception of Mr. McGill. Attendance, fair, but good interest manifest. The collections were nearly all in, so that all the deputation had to do in speaking on the money question was to urge the sending forward of that *one-fourth* of increase which the work of the Society so imperatively demands. Doubt was expressed whether this could be done this year in consequence of several removals, and other causes, but we hope the friends will try. Collections, at time of meeting, amounted to \$95.

BOWMANVILLE.—The meeting here, December 14th, was affected by a grand musical entertainment held on the same evening, and also, we were told, by disappointments at previous meetings, through failures of the deputations. This time the writer was the only one to fulfil his appointment. The Rev. G. T. Colwell, however, was on the spot, and gave an excellent address. Subscriptions not yet taken up. Collection \$6.40.

WHITBY.—Here again, the following day, the writer was alone, and the evening being stormy and the attendance small, the deputation contented himself with giving a brief and very informal missionary talk, to which Mr. Ross Johnston added a few words. No collections made as yet. That at the meeting very small. Collectors were appointed, however, and they will shortly go to work with a will. We are sure if we

don't get that *one-fourth* increase in Whitby and Bowmanville, it will not be the fault of the ladies.

J. W.

EAST TILBURY.—DEAR SIR,—Your subscriber was appointed to send you an account of the Missionary meeting held here on the evening of the 9th Nov. The deputation was the Rev. R. Hay and Edmund J. Burgess, both of Forest, Ont., who came per G. W. R. to Baptiste Creek Station, where they were met by friends who conveyed them to the place of meeting. The church was filled with an interested and expectant congregation. The pastor of the church conducted the opening exercises, and the speakers both gave very suitable and interesting addresses. The collection amounted to \$27. The deputation stayed two days after the meeting and held special services in the evenings with good results: two found peace in believing. Some, we hope, were awakened, and believers quickened and encouraged. We feel indebted to our friends for these services, as owing to our isolated position these are the only opportunities we have of hearing or seeing ministers of our own denomination. The church here seems to be prospering, very slowly it is true, but we hope surely. All our meetings are well attended, and chiefly by young people, who evidently are interested in the services.

B. J.

SPEEDSIDE.—The annual tea-meeting of the Congregational church at this place was held on the 16th instant. There was a large attendance, and everything was found in first-class shape. The speakers were Rev. Messrs. Manchee and Howie, of Guelph; Dr. Barrie, (Presbyterian) Eramosa, and Griffith, of Douglas; and Messrs Robertson, of Douglas, and Allchin, of Guelph; the latter of whom gave us two solos in excellent style, accompanied by Mrs. Lyons, of Guelph. The choir of the church under the training of Robt. S. Armstrong, Esq., did excellent work during the evening. Proceeds, \$60.

On the following evening a free social was held for the Sunday School. A goodly number of the scholars of

the neighbouring Presbyterian Sabbath school were present by invitation. The choir was again present and added greatly to the entertainment. Recitations from scholars, and recitations and speeches from deacons, elders and teachers, went to swell the tide of enjoyment, which rose higher, if possible, than on the previous evening.

MISSIONARY MEETINGS, WESTERN DISTRICT.—At Elora, Fergus, Speedside, Garafraxa 1st, and Douglas as per programme in *Canadian Independent*.

Deputation.—Revs. E. Barker, R. W. Wallace, M.A., Jos. Griffith, and C. Duff. All were present at all the meetings save Brother Barker, who has been, we are sorry to say, for the past few weeks, unable to take any active part in public meetings, or to attend to his ordinary Sabbath services, a matter of great regret to the deputation, who, as well as on his own account, were thus obliged to forego his aid and company. The spirit and harmony of the deputation were all that could be desired; everything falling into line at each place, as if by some law of nature without effort or jar.

Weather exceedingly favourable, except Monday evening, the 6th, and on Tuesday, the 7th inst. The roads were good; fine sleighing after Monday, and kind friends at every place, some of whom transferred us to the next appointment.

Contributions it is expected will be in excess of previous year, save at Speedside, which will be an exception, owing to the increased burden assumed in the settlement and support of a pastor by itself.

Congregations small (all of them) compared with those of the Sabbath. Among the *subjects* presented to them were the following:

The encouraging nature of the last year's Missionary Report. When true to their own genius, our churches are revival churches. They are in harmony with the best spirit of the age. Have ever been and still they are in the vanguard of civil and religious liberty. The word and spirit of truth, by which men are brought into saving relationship with Christ, are alone to build them up

and give them an inheritance among those who are sanctified. Our churches are not injurious, but helpful to Christianity in all denominations. The missionary spirit for the benefit of our churches, our country and the world, was largely insisted upon.

C.

REVIVAL SERVICES—Reports of a very cheering character reach us from a number of our churches.

SARNIA—Is receiving what we trust may be but the beginning of a blessed baptism from above. The Rev. J. Salmon has been assisting the pastor, Mr. Claris, and ten persons, it is believed, have been brought to Christ through means of the evangelistic services held.

VESPRE—Through its pastor, the Rev. E. D. Silcox, has been appealing to us for help, which we have not yet been able to give. Mr. Silcox says, "it really appears that the set time to remember Zion has come. We anticipate a rich harvest of souls. Last night (Sunday, Dec. 12) quite a number were in tears."

LANARK VILLAGE—Has just received fifteen additions to its membership, making fifty-four in all as the result of the revival there. A number more stand proposed. The young men's Association is very active, and is doing much good.

We also hear of more or less of special interest in connection with the churches in Galt, Kingston and Quebec, of which we hope to give more particulars next month.

PERSONAL.—THE REV. J. DAVIES, late of South Caledon, writes us from Prescott, England, under date of Dec. 2nd—"I cannot say what my future course will be. My health at present is very much impaired. Whether I shall ever be able to take the oversight of that beloved flock again, I cannot say. In the meantime much prayer is offered on their behalf. It would pain me very much if I thought they were to be left without an under shepherd. In regard to myself, all medical advice seems to agree that I must be very careful, and take all the rest I can." We trust our brother may not be long laid aside.

THE REV. F. H. MARLING was installed in his new charge, in Fourteenth Street, New York, on Sunday evening, the 19th December. The Rev. Dr. Ormiston preached the introductory sermon; the Rev. Dr. Booth gave the charge to the minister, and the Rev. Dr. Hastings to the people; while Madame Paulitsch, Mrs. J. Ayers, Mr. G. Simpson, Mr. Adolph Sohst, and a large chorus choir, under the direction of Mr. King, the organist, furnished the music for the occasion. Mr. Marling writes,—"There is a very fine prospect of doing good here. I am welcomed with great cordiality, outside of my own church as well as within, by ministers and laymen." Correspondents may address him, for the present, at 109, East 12th Street, New York.

THE REV. E. BARKER, of Fergus, has been laid aside for a month past, from over-work in connection with the revival at Drayton and Moorfield. He is, we hope, slowly recovering, but will need to be careful for some time to come.

THE REV. G. T. COLWELL has been supplying the church in Bowmanville, for several Sabbaths past, and will probably spend the winter there, or with some of our vacant churches in Ontario.

THE REV. D. D. NIGHSWANDER, of Granby, has been on a visit to Brantford, and has received an unanimous invitation from Emmanuel Church to take the pastoral oversight of them. We have not heard his decision in regard to it.

Other Lands.

MESSRS. MOODY AND SANKEY IN PHILADELPHIA.

The Secretary of the Executive Committee of the Gospel Meetings sends us a report of the second week of Mr. Moody's services in Philadelphia, from which we make the following extracts:—

During the past week the weather has been very unfavorable, being most of the time either very cold or wet and disagreeable. Notwithstanding these drawbacks, the services have been attended by immense numbers, and on no one occasion at an evening service, even when the rain descended in torrents, has there been less than six to eight thousand persons present. The noon-day meeting in the hall has been attended daily by from two to four thousand persons, and usually the portion of the audience-room temporarily partitioned off for it has been full. The noon meetings are conducted by Messrs. Moody and Sankey, and many of the leading ministers and laymen take a

prominent part in them. The requests for prayer are very numerous, two and three hundred being presented almost every day, necessitating the classing of them under general heads. The meeting on Friday was specially for prayer for those suffering from the effects of intemperance. Two hundred and twenty requests, embracing a very much larger number of individual cases, were presented. On Saturday the subject was "The International Lesson," Rev. Dr. Newton, rector of Epiphany P. E. Church, having charge of the meeting, and Prof. Johnson leading the singing.

Last Sunday (December 5) was a day of unexampled interest. At 8 a.m., in spite of rain and the early hour, 8,000 people were ready to hear words in which the speaker seemed lost in the importance of his theme. It was an appeal to Christians to be a "peculiar" people, as Christ was peculiar in His life and work of self-sacrificing love.

At 4 p.m. a meeting for women only

was held, and the vast audience-room was crowded. 2,000 rose for prayer. Inquirers flocked into the inquiry rooms on either side of the hall. In one Mr. Sankey laboured with a company of Christian workers, talking to inquirers one by one, and in a common-sense way following up the serious impression made by the words they had just heard. Mr. Moody and others were hard at work in the other inquiry room in a similar way. For these men seem to feel that in persuading and "beseeching men to be reconciled to God" it is not enough to talk to them from the pulpit. As practical men they see that the impression made by the public speaker can be deepened and prevented from passing away by button-holing men, and giving them to understand, by personal talk, that you mean every word you have said, and want them to get into the way of salvation you have pointed out. The great thing used in the inquiry room is the Bible. Texts like Isaiah i. 18, and liii. 4, 5; John i. 12; iii. 18 and 36; v. 24, are used and read slowly to the inquirer. For instance, Mr. Moody was talking to a young man who said he was ready to accept Christ. "Well," said Mr. Moody, beginning to read John v. 24, and asking at the end of each clause, "do you accept that?" The young man assented each time, till he reached the words, "HATH everlasting life," when the young man sprang to his feet exclaiming, "I have it, I have it!" and in a few minutes he was telling to others how simple a thing it was to believe.

Sunday evening the meeting was for men only, and in the midst of a pelting rain 7,000 men flocked to the hall, listened with fixed attention, and crowded the inquiry rooms. At 9 p.m. Dr. McCook's church, near by, was filled at the young men's meeting, which is held every evening at that hour, to suit the convenience of business men. Not till midnight had the last inquirer left the building, so deep, earnest, and importunate was the interest awakened by those solemn services. Among the inquirers was a young man who said to the gentleman talking with him, "I have been troubled about this subject all the past week." "Do you think Satan has

a hand in such trouble?" was the reply. "No! no!" "Well, if the Spirit of God has made you anxious, He will help you now." "Oh, I think I believe in Christ, but I don't know what it is to be 'born again.'" At once the Christian man turned to 1 John v. 1, and slowly read: "Whosoever believeth that Jesus is the Christ is born of God." In a moment the young man looked up with an expression of joy on his face, and said, "Then I'm saved."

Every evening large audiences assemble, and the class of people in attendance show that the interest with the masses is deepening. Long before the doors are opened, large crowds gather about them, and to prevent the crush of a crowd, two additional doors on Thirteenth and Juniper Streets have had to be opened. It is evident a spirit of inquiry pervades the city, and the crowd is not drawn simply by curiosity. The singing of the large choir well repay the early comers for the hour and a half of patient waiting. On Wednesday evening Mr. Moody announced as his text, "The Son of Man is come to seek and to save that which was lost." He said he had not gotten through with the subject the previous evening, and proposed to continue it this evening. He said, because men are lost they need a Saviour. Don't think because you are a sinner God does not want to have anything to do with you. The sermon was replete with telling incidents and Scriptural illustrations. In the latter Mr. Moody possibly excels all others. He brings Bible incidents and scenes so vividly before an audience that one might almost think they had occurred a few days ago, and in a neighbouring city. The evening he spoke of the man healed of the palsy, whose friends let him own from the roof, the audience were hushed in such deep stillness that it seemed as if they could almost hear the slow measured step of the four men, as they wended their way through the streets of Capernaum, and, as in the narrative, they let down their sick friend from the roof, every one looked to see him as he descended. Thursday, the attendance at noon was very large, and the meeting was intensely interesting. On Thursday evening the text was,

"Seek ye the Lord while He may be found : call upon Him while He is near." He got the attention of the immense audience at once by a homely, telling illustration, and kept it to the close. It made a deep impression when he said you can find Christ right here in this building to-night, if you will only seek Him. Do you believe that sinners can find Christ here to-night, Dr. Hatfield? (Turning to Dr. Hatfield.) I certainly do, said Dr. Hatfield. Do you, Dr. Smith? Mr. Moody continued. Mr. Smith said that he had no doubt of it, and Mr. Moody said that from the letters he is constantly receiving he is convinced that God is striving with many a heart in this city. Why, I wouldn't even dare to advise you to go home to read your Bibles and pray. Now is the accepted time, and some of you may not even live to get home to-night.

At the close of this sermon he read the following letter, which he had received just before he came to the meeting. The letter had a deep black border, which told stronger than words of death and sorrow.

"My dear wife passed peacefully away to her rest on the afternoon of the 19th inst., after three days' illness. Her love for the Master and His cause increased toward the last. It has left a terrible blank in my house, but the knowledge that she is with Jesus whom she loved so to sing about, wonderfully softens the blow. Heaven will be dearer to me than ever, because she is there. To me your remembrance will ever be dear, as being the means in God's hand of bringing her to Himself."

He then told of the lady's conversion, and followed it with an invitation for those interested to go into the inquiry rooms, which invitation was accepted by a large number.

The young men's meeting in the M. E. Church, Arch and Broad Streets, from 9 to 10 o'clock each evening, has continued to be one of the most interesting meetings held. It is crowded nightly, and large numbers of young men ask prayer, and remain to be conversed with, and there is good reason to hope that a large number have given themselves to Christ. The Parents'

meeting in Tabernacle Presbyterian Church, at the same hour, has been well attended, and while some advanced in years have asked prayers for themselves, most earnest petitions go up nightly for the conversion of sons and daughters.

On the 13th December, Mr. Moody held an all-day inquiry meeting, of which the correspondent of the N.Y. *Daily Witness* says: "For six hours yesterday afternoon, Mr. Moody and a number of earnest men and women who have been co-workers with him in this city, were employed in the Tabernacle Presbyterian Church, conversing with inquirers. Men and women, old and young, rich and well-to-do as well as the children of poverty and want, came to unburden their hearts' sorrow, and seek advice and relief. There were no formal services. Every one came and went just as they saw fit. But many who came doubting and downcast, went away trusting and joyful. The first all-day inquiry meeting held in this city was 'a time of refreshing,' as much to those engaged in the work as to those who sought and found help in conversation with Christian people, and for the first time enjoyed communion with God.

"The evening services in the depot Tabernacle were varied by the holding of a praise and prayer meeting, instead of the usual sermon by Mr. Moody. The exercises were conducted by Mr. John Wannamaker, who was surrounded on the platform by many prominent ministers and laymen, and there was a congregation of about six thousand persons. Throughout there was the greatest attention.

"The young men's meeting followed. Although the number in attendance has not greatly increased during the three weeks which have elapsed since the meetings began, there has been a manifest improvement in the tone of the meetings. Most of those who participate are either young men engaged in personal work for Christ, or new converts, who tell in simple language the way in which they have been reclaimed. Last evening Mr. John Field narrated, for the encouragement of all who had just commenced a Christian's life, the circumstances of his father's death on board the vessel which was bringing the

whole family from the British shores to this land. The dying believer entrusted his wife, and a family of eight young children to the Almighty, and God has never forsaken them.

“Mr. Wannamaker said he wanted those who were willing to go out into the city, two and two, to bring young men to these meetings, and engage in earnest work for Christ, to meet him after the service. Let them form a band of yoke-fellows, and strive to make their influence felt wherever they went. He thought also there were many Sankeys among the young men of this city, who might use their voices for the glory of the Master, and he wanted any who wanted to help make their singing at these meetings more hearty and unanimous, to take seats in the front of the church.”

One whole day was devoted to the intemperate, for whom large numbers of requests for prayer had been sent in. The meeting was deeply interesting and impressive. We condense from the *Daily Witness* :

After prayers by Drs. Cunningham and J. Wheaton Smith, Mr. Moody read passages from the fifth chapter of St. Mark's Gospel, commenting upon the three incidents related therein, of the casting out of the evil spirit, the healing of the woman who had been afflicted for eighteen years, and the raising of the little daughter of Jairus. All these three were, said Mr. Moody, very bad cases, yet they were not too hard for the Lord. We should be encouraged thereby to have faith in the salvation of our friends, who, victims of intemperance though they were, possessed with devils, Christ can set them free; though drinking has become a disease, the Great Physician can cure them; though they seemed to be dead to all good influences, He could raise the dead to a life of righteousness. Merchants often put some of the goods they sell in the window as specimens of their stock, and Christ has here given us a sample of the work which He can do, and which He is willing to do for all who come to Him. Let us therefore go to God and ask Him

to save these drunkards for whom prayers have been asked to-day. Let us pray. O Lord, we pray that Thou wilt deliver these men who are addicted to strong drink. O Lord, help them to cast away the appetite. We pray Thee to bless these mothers; make bare the arm of Thy power. Those who have requested prayers are strangers to us, but not to Thee. We bless Thee that Thou art stronger than strong drink. May there be a band of men, now slaves to appetite, who shall be trophies of Thy grace. Would not the conversion of these drunkards in Philadelphia exert an influence on all the country, and be for Thy honour and glory? Make bare Thy arm and rebuke the infidels and scoffers who say Thou canst not save. Hear our prayer. Blot out our sins. Turn away their appetites that what they love they may hate, and we will give Thee all the glory. Amen.”

Mr. Sankey led the congregation in the singing of the 56th hymn, “The Great Physician now is near,” and brief remarks were then made by Rev. Drs. Breed and Newton, and other clergymen.

The meeting closed with the hymn commencing “Yield not to temptation.” Mr. Moody announced that the meeting the next Friday would have the same object in view, and requests in behalf of relations who were intemperate might be sent in throughout the week, for presentation that day.

A correspondent of the *Congregationist*, who has been listening “critically,” to Mr. Moody, says: “He has preached with power and impressiveness, and there are already results which give promise of being lasting. There are hundreds of inquirers, and neither preaching service nor inquiry meeting is attended with any undue excitement, Everything is quiet and orderly, but many are evidently in earnest.”

Mr. Moody said that last Sunday here in Philadelphia was the most remarkable day of his experience anywhere. Three audiences, averaging about ten thousand each, were gathered at different times in the building, and disappointed thousands, for whom there was no room, went away. The morning prayer-meeting was very large, and the

women's meeting at four o'clock was crowded, about twelve thousand being the estimated number present, with thousands without who could not get in. The men's meeting at half-past seven presented nearly the same wonderful throng.

There is undeniably a great stirring in the Christian world, and many people and churches outside this movement are awakened. There is much testimony to these revival signs, and to the presence of the Spirit in the hearts of men.

Official.

MISSIONARY MEETINGS.

MIDDLE DISTRICT, 1876.

Toronto	To be left for the City Pastors to arrange.	
Unionville.....	Monday, Jan. 10,	} Revs. W. W. Smith and E. D. Silcox.
Markham	Tuesday, " 11,	
Stouffville	Wednesday, Jan. 12,	
Manilla.....	Thursday, " 13,	
Newmarket	Monday, " 18,	} Revs. B. W. Day, J. A. R. Dickson.
Oro	Tuesday, " 19,	
Bethesda	Wednesday, " 20,	
Vespra	Thursday, " 21,	
Thisleton	Monday, " 17,	} Revs. H. J. Colwell, R. Bulman and J. Wood.
Pine Grove.....	Tuesday, " 18,	
Albion.....	Wednesday, " 19,	
Alton	Thursday, " 20,	
North Erin.....	Friday, " 21,	
Owen Sound	} Left with Pastor to arrange.	
Meaford		

J. UNSWORTH,
Secretary.

CONGREGATIONAL COLLEGE,	Geo. Robinson, Esq	1 00
B. N. A.	Granby Village	68 82
Received since last acknowledgement,	" S. Ridge	8 34
on account of Current Session, the following amounts, viz :		\$172 16
Montreal Zion Church	\$65 00	
do Eastern do	8 00	
Unionville.....	20 00	
H. R. Wales, Esq	1 00	

R. C. JAMIESON,
Treasurer.

Montreal, 23rd Dec. 1875.

Home and School.

THE PRIZE MISSIONARY HYMN.

BY "A LADY OF VIRGINIA."

Saints of God ! the dawn is bright'ning,
Token of our coming Lord ;
O'er the earth the field is whit'ning,
Louder rings the Master's word,
" Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their echoing cries resound,
" Pray that reapers
In God's harvest may abound."

Now, O Lord, fulfil Thy pleasure,
Breathe upon Thy chosen band,
And, with pentecostal measure,
Send forth reapers o'er our land—
Faithful reapers,
Gathering sheaves for Thy right hand.

Ocean calleth unto ocean,
Spirits speed from shore to shore,
Heralding the world's commotion—
Hear the conflict at our door ;
Mighty conflict—
Satan's death-cry on our shore !

Broad the shadow of our nation,
Eager millions hither roam ;
Lo ! they wait for Thy salvation,
Come, Lord Jesus ! quickly come !
By Thy Spirit
Bring Thy ransomed people home.

Soon shall end the time of weeping,
Soon the reaping time will come ;
Heaven and earth together keeping
God's eternal Harvest Home.
Saints and angels !
Shout the world's great Harvest
Home.

THE RIDE WITH THE TURKEYS

A CHRISTMAS STORY.

BY THE REV. WILLIAM W. NEWTON.

(Chapter I. omitted.)

II.

WHAT THE CHILDREN THOUGHT.

" How shall we spend our money for Christmas ?" This was what all the children were thinking about. The snow was on the ground, and the sleighs were out, and the toy-shops were loaded with pretty things, and the day before Christmas had come. All sorts of secrets were to be kept, and it was hard to keep them ; all sorts of mysterious-looking bundles and packages went around as softly and silently as the very snow-flakes, and everybody was waiting for Christmas morning. " What shall we do with our money ?" said the children in a large, happy family.

Florence wanted a pair of bracelets very much ; but she didn't want to spend all her ten dollars on herself. So she spent a dollar apiece on her two sisters and brother, and clubbed one dollar with the others for a present for her father and mother, and then had six dollars left. So, after a long time, she bought some ear-rings ; and so her money went.

Arthur thought fifty cents apiece on his sisters was enough, and a dollar-and-a-half for his father, and two dollars for his mother, would leave him just five dollars for the skates he wanted, down with the other boys at St. Peter's school at Middleborough. So he soon got through with his money. His cousins, Johnnie and Dodie (Dodie was a nickname for Theodore) had spent all their Christmas money on dogs ; but Arthur thought there was more fun to be got out of a pair of skates than out of all the dogs in the land. Amarylla, or, as her father called her, " Lillybus," was very

fond of birds. She had a big room full of them, at the top of the house, with written rules, telling how often they were to be fed and cleaned. She had thirty-seven birds in all; but she wanted another goldfinch to keep company with the old black bullfinch, with his standing-up white collar. So she clubbed two dollars for the fire-screen for her father and mother, and spent a dollar a-piece on Arthur and Florence, and kept the other five dollars. And now I will tell you what Bertha did with her money. She told her mother she wanted to give it all to the poor. Her mother said: "No, my child. Give some of it, but keep the rest. I don't want you to be unhappy at Christmas time, when everybody else is bright and cheerful. I don't want you to get ideas in your head. Why won't you be like other children?"

Bertha was eleven years old, and was a very quiet, thoughtful child. Her father and mother were good, kind people, but they did not go very often to church and did not call themselves Christians. Bertha went to Sunday-school and was perfectly wrapped up in her teacher. She went to the sewing-school, and to the meetings that used to be held for the poor mothers in the church. She had seen them come to these mothers' meetings, with their little babies, and put them to sleep in the big clothes-baskets, which were kept in a little room to one side, and then sew upon different garments, while some of the ladies in the parish read to them and sang to them. The poor women loved to come to these meetings above anything else. And Bertha used to go there with her Sunday-school teacher and help to give out the work.

So this year she had made up her mind to give all her ten dollars to these poor women.

"Now, mother dear," she said, "do let me have my way about this. I will not be unhappy. I have made up my mind ever since Thanksgiving Day, and please do not say No."

"Well, Bertha," replied her mother, "I will talk to your father about it; and if he says you can do it I will have no objections."

"But I must know now. There is no

time to be lost. Let me run down to father's office."

So she got into a horse-car, and in twenty minutes she was beseeching her father to say Yes, as he sat by his big office fire.

"Well, my darling child," he said, "if it will make you so happy, why, do what you please with your money. Only remember, you mustn't come to me afterward for another ten dollar note when you see the other children happy with their Christmas things."

"No, indeed, father," said Bertha. "I would not do such a thing. And, dear father," she added, throwing her arms around his neck, "you will know why I did not give anything to you and mother. It was only because I was so anxious to give my whole ten dollars to the poor mothers at the mothers' meetings."

And then she kissed her father and went out of the office with the clerks all looking at her, as she hurried away with her pocket-book clasped tightly in her hand.

III.

WHAT THE MINISTER THOUGHT.

Now came the hard part of the business. It was two o'clock, and whatever was to be done for the poor women must be done quickly, for it would soon be Christmas Eve. So, with her heart in her mouth, little Bertha went to see the assistant minister of the church, who looked after all the poor people and knew where they lived. He was in the church, up on a ladder, helping to dress the church with Christmas greens.

"Please Mr. Martyn," said Bertha, "I want to speak to you for a moment."

"Certainly, my child, I will come right down."

So down he came, and they went into a big box pew together, right by the place where the warm furnace air came up; and then Bertha, looking down at the buckles on her overshoes, began:

"Mr. Martyn, here are ten dollars I want you to give to the poor women who come with their little babies to the mothers' meetings. I don't want anybody to know that it came from me. Won't you keep it a secret, and do what is best for the women? That is all."

"But, Bertha, you little dear," said Mr. Martyn, "I ought not take it. What will your father and mother say?"

"Oh! that is all right," answered Bertha. "Now I want to know what you will do with it."

Then, after a great deal of talking and a number of plans were proposed, it was finally settled that Bertha was to come around for Mr. Martyn at five o'clock. Then, in the meantime, he would see Dr. Richards, who was the rector of the parish, and who preached the fine sermons, and had all sorts of charity funds in the parish. He would try and get twenty dollars more. Then he would buy lots of turkeys and chickens and geese, and that very evening Bertha, and her teacher, and her brother Arthur, and Mr. Martyn would all go round in a sleigh, ringing door-bells at these poor people's homes, and leave the turkeys there.

IV.

HOW THEY ALL DID GOD'S WILL.

At five o'clock the sleigh-bells were heard coming up to the minister's door. Michael, the driver, had a big tarpaulin put down between the front seat and dasher, to put the turkeys in. Bertha and her Sunday-school teacher sat on the back seat, and Arthur and Mr. Martyn in front, while Michael stood up and drove his two horses.

"Be lively, Michael," said the minister; "and if you do your job we will try and save you a turkey."

"Faith and it's cold the noight, and sorry's the creatur' that's got ne'er a taste of a Christmas torkey," replied Michael, as he kept the horses up to it on that cold, crisp night.

But alas! for the poor turkeys. There was the hen-turkey, who had slept on the lilac-bush for fear the farmer would catch her; there was the young rooster, who had been so proud of his youthful crowing; there was the duckie-daddles, who had wandered into the farmer's kitchen the day before Thanksgiving, when the big gobbler had been killed; and there too was the tough old hen, who had lived through so many terrible killing times. They were all there, rolled

up in the tarpaulin, going to make the poor mothers and children happy.

And thus, in the moonlight of Christmas Eve, Bertha's wish was gratified. Her ten dollars were all invested in fowls for the poor; and there she was taking a ride with those very turkeys, who had wondered after Thanksgiving Day if there were any more hard times coming, or if, at last, they were through for that season.

Away, then, the sleighing party went, out of the broad streets, where the dashing sleighs and the splendid big houses were, into the dark and dingy alleys and courts, where it was impossible to turn the sleigh around, and where ragged little boys and girls looked longingly at the turkeys, as they were handed out by their stiff, cold legs. Oh! how they wished they could have some! How they wondered if there was anything for them, and kept hoping somehow there would be some mistake made, by which these good things would be left at their home. Thirty dollars' worth of chickens and other fowls made a good show in the sleigh. Mr. Martyn kept a list of the houses where they should stop, and by eight o'clock there was only one turkey left, and they had got through with their list. You should have seen the faces of these poor women and children, as Mr. Martyn and Arthur ran up the narrow back stairs of the houses, and, knocking at the doors, said: "Here is a turkey for you all. Merry Christmas! Good-night!" and then, before they could say "Thank you," they were down-stairs and off, with the sleigh-bells jingling so cheerily.

At last they had gone all the rounds, and were turning to go home to their warm supper and get ready for Christmas morning, when Bertha said:

"Now, Michael, you shall have that spare turkey, because you drove us so nicely. Take it home with you to Hannah Jane and the children."

And so you see even the driver wasn't forgotten. And Arthur wished now that he had put his \$5 in, so as to make the turkeys last longer.

And now ever since that night when little Bertha gave her money to the poor women in that church they have a Turkey Fund, and the minister goes round

himself to give them to the poor families. And Mr. Martyn, too, now that he is no longer an assistant and has a church of his own, always the last thing on Christmas Eve goes to see his poor families, and takes in his sleigh something for their Christmas dinners, in order to keep up Bertha's example of care for the poor at that happy season. And the children in his Sunday-school give something every year for the annual ride with the turkeys. Thus the poor turkeys and little Bertha and her teacher and the minister and Arthur all alike did God's will; for the Bible has said: "Blessed are ye that sow beside all waters." And again it says: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—*Condensed from N. Y. Independent.*

PRAYER MEETING.

1. Be regular and prompt in attendance, if possible; if not come when you can. The extent to which you give up business, ease and pleasure for the prayer meeting is one of the best evidences of consecration to Christ.

2. Come to it prepared in thought and spirit to do what you can to make it interesting and profitable. Make it a subject of private prayer. Have faith in Christ's promised presence and blessing.

3. Cultivate a proper regard for the prayer meeting as a means of grace. Esteem its attendance a privilege and a pleasure, not an irksome duty.

4. Participate in the meeting, either by speaking, praying, repeating or reading a verse of Scripture, reciting or singing a part of a hymn, or by asking the pastor or others some question relating to practical religion.

5. Ladies as well as gentlemen are invited to participate in this general freedom. Let it be a social, family meeting of the one "household of faith."

6. It is very important that you should always hold yourselves in readiness to improve each opportunity without waiting for each other and without being urged.

7. Abandon all mere formality and cant. Break away from all use of hack-

neyed expressions, ways and tones of voice. Be natural and earnest. Put freshness and life into the meeting.

8. Always be brief, both in prayer and in remarks. Feel free to take part more than once, if you desire.

9. "Stir up the gift of God which is in thee." Use faithfully what talents the Lord has given you.

10. Your providences, your answers to prayer, your own experiences, and thoughts, will always give you a witness to bear for Christ, and enable you to say something which shall be for the profit and encouragement of others. Keep them in remembrance.

11. Follow the topic suggested by the leader, so far as may be; but do not feel confined to it if the Holy Spirit's leading is otherwise. Seek always your chief direction in all things from God.

12. Put cheerfulness and sunshine into it. Make the meeting a witness of the joys of religion. Dulness and gloom are not fruits of the Spirit.

13. Bring others with you, and endeavour to secure their regular attendance. Especially try to enlist the young. Lead everybody to feel at home, and be free to come.

14. Strive to increase your usefulness by overcoming personal hindrances. Consult God and his Word more than that of man.

15. Do not stay away for fear that you may be called upon. No one will be called upon by the pastor unless previous consent has been ascertained.

16. Be social as you meet together at the close, but avoid worldliness and frivolity. Use the occasion to cultivate Christian fellowship and love.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

FIRST QUARTER, 1876.

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