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Canadian Independent.

VOL. XIV. TORONTO, FEBRUARY, 1868. No. 8.

SOCIALITY IN THE CHURCH.

There is probably no quality that is more in demand by those who are trying to "suit themselves" with a church, than sociality. Scarcely any recommendation of a particular congregation can be given, that will be more influential with most persons, than that they are "such nice, free, sociable people." And on the other hand, it is to give them the blackest of all black marks to say that they are "stiff and cold," and that "there is no getting acquainted with them." Hardly any complaint is heard so frequently as that of the *want* of sociality. In not a few cases, such complaints issue in losing interest in the church and all its services, and either almost or altogether giving up attendance on public worship, or removal to some other congregation where more of the social element is expected to be found. If there be no sociality, the attractions of fine architecture, beautiful music, preaching talent, and even religious earnestness, will be exercised very often in vain. But if the people excel in this respect, they may fall behind in many other of the constituents of church-power, and yet gather numbers about them.

These facts are familiar to us all. We have all seen, perhaps, many of us have *felt*, what is here briefly described. Facts so important demand the careful consideration of Christians, who are to "become all things to all men," and to lay every influence under tribute for Christ, saving only that they never "do evil that good may come."

There can be no doubt, that, in the ideal of a Christian church, the picture of the church as it ought to be,—in that ideal which is ever before the eye of our Divine Lord, which has been the hope and aim of His holiest servants, and which has been most fully realized whenever, and wherever, and in proportion as any church has been most filled with the Master's spirit,—in that ideal the social element has occupied a large place. What heart could conceive, or what pen describe, a more beautiful example of it than is given in these words, written of the church at Jerusalem, immediately after the Pentecostal outpouring of the Holy Spirit?—"And all that believed were together, and had all things common; and sold their possessions and goods,

and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat in singleness of heart, praising God and having favour with all the people." No wonder that the next sentence is, "And the Lord added to the church daily of such as should be saved." (Acts ii. 44-47.) Once more it is said of that happy time of "first love,"—"And the whole multitude of them that believed were of one heart and of one soul." (c. iv. 32.) If you read such chapters as the 12th of Romans, from which monarchs may learn graciousness, slaves dignity, and all ranks and conditions of men the perfection of social morals and manners;—or the 12th of 1st Corinthians, with its exquisite elaboration of the frequent comparison between the church and the human body;—or the 13th of the same Epistle, whose very language is attuned to melody as it speaks of charity—chief of the Christian graces;—or the 4th of Ephesians, in which the apostle Paul pours forth his impassioned yearning for the unity of Christians; or the 1st Epistle of John, where the beloved disciple can speak of nothing but love,—the love of God to us, our love to Him, and our love to one another;—or finally, what John saw when "a door was opened in heaven," and that celestial state appeared to him as a "Father's house," where all the children, though composing a great multitude that no man could number, dwelt together, and He that sat on the throne dwelt among them;—if, we say, you read these, and many like passages, you cannot doubt that He who said when Adam was first created, "It is not good that the man should be alone," has framed the whole structure of his religion, its spirit and its institutions, in conformity with the social nature which He imparted to us.

Now the highest form of church sociality is that which most closely corresponds with this divine ideal,—that is, when we seek out each other, visit and meet together, not merely as men and women, gentlemen and ladies, or friendly neighbours,—but as Christians; when the image of Christ in any one is that which most attracts us to him as a friend; when our conversation—not because it ought, but because we love to have it so—falls on things divine; when "they that fear the Lord speak often one to another," "take sweet counsel together, and walk to the house of God in company," "confess their faults one to another, and pray one for another, that they may be healed." Between those possessed by such a spirit, there is a grip in the right hand of fellowship, which no Freemasonry can rival.

What can be done to cultivate a sociality of this high character? In our Sabbath worship and preaching-services, there is no personal intercourse, except the few greetings that may be exchanged as we come and go. We sacrifice that benefit for the sake of the greater one, of commanding silence for worship and the reading and exposition of the Word of God. Though not a little can be done by the brief welcome given to one another and to strangers, these are not the occasions on which the social feeling has the freest play.

The prayer-meeting, at which the voices of the brethren are heard, and other week-night gatherings, where the attendants mingle more freely together, will do more in one month to make a stranger feel at home in a church, than twelve months of attendance on Sabbath services only. Again, the more the members of any congregation *work* together, the more social will they be. It has often been remarked, that even work for the externals and temporalities of the church draws the people together, as in a bazaar, a concert, or a collecting organization. Much more, any work directly for the good of souls. As a rule, the most active members are they who light upon most of fellowship; while the drones in the hive, merely coming to church on Sunday, and going home again, complain most loudly of the want of sociality.

Our first dependence, therefore, must be on attaining such a lively religious condition, as will instinctively draw us to one another, and the next, on providing such opportunities for coming together, and working together, as will give the largest exercise to the social features of our religion.

But even when this is done, we shall still fall short of the standard which some seem to set up,—viz., that everybody in the congregation shall know and visit everybody else! This is a simple impossibility.

There are many people who come to church, and get some good by coming, who are not of a social nature. They are like "a garden enclosed, a spring shut up, a fountain sealed." They seldom visit, they receive few visitors. They live within their own families—within their own selves. It would be torture to them, to force them to make a large circle of acquaintances. It is not in them. You may be sorry that it is so, but so it is. What can be done? It is of no use to scold—that will not change their nature. "Let them be happy in their own way." Some such, we know, serve God and their brethren unknown of men, better than some of your public characters.

Another class are very much absorbed in their own work. The father labours hard and long, at his business during the day, and at home "chores" or nursing the baby, when he comes home. The mother, poor body, is tied to the cooking-stove, the wash tub, the work basket and the cradle, from morning till night. These people cannot give much time to visiting, or to entertaining company. They have neither time, nor strength, nor means to do it.

Others have already a large circle of friends, who claim all the time they can spare for social purposes, and it is impossible for them to take a whole congregation into their visiting list beside. Sickness and other afflictions shut up many families from sociality.

Moreover, it must be confessed, that the mere fact of attending the same church, does not prove a sufficient reason for cultivating a personal intimacy. We throw open the doors of the Lord's house a great deal wider than we do our own. Every one is most welcome to come and hear the gospel, the vilest of the vile. So is every store in the city open to all purchasers of whatever

character; but no storekeeper would dream of inviting all his customers to his private apartments. At the basis of all friendship, there must be, first, confidence, then congeniality. Two men may trust each other, as honest men, as Christian men; but they may hardly be capable of sustaining a conversation for fifteen minutes, because they are uncongenial,—their minds revolve in different orbits, which rarely intersect each other. There are some persons attending church,—and God forbid that we should drive them away!—in whose character and conduct there are things so doubtful,—or whose manners and habits are so repelling,—as to make personal association with them very difficult, if not impossible.

It is often supposed, that the difference between the rich and the poor is a great barrier to sociality. But this difficulty is, to say the least, very greatly exaggerated. In this country, society is not laid off into separate strata as distinctly as in the fatherland. The poor are more independent; the rich have to work for themselves. It is a great mistake for any person in humble circumstances to think, that if he were richer, he would be sure to have society to which he has no access now. All rich people do not associate together. There are the reserved, and the uncongenial, and the dubious among them, as well as in other classes. This is a delicate subject, upon which we will not enlarge. In general, let it be said, that if each one will bestow his chief attention on showing social kindness to those poorer, instead of claiming it from those richer than himself, nine-tenths of the complaints on this score will be heard no more.

In fact, this whole question is covered by the Scriptural proverb, "A man that hath friends will *show himself friendly*." We would say to all complainers, come into the church to *give*, as well as to *get*. Be a friend, and you will *have* friends. Do not wait to have all friendship brought to you; carry it to others. If a stranger in the church, do not expect to be courted only; make advances towards sociality yourself. Many will be prepared to welcome you, if they can feel that they are not intruders. Do not cherish too large expectations; if you can have a little circle of near friends, some half-dozen or so, be thankful for so much, and you may have still more. Remember that friendship is a plant that requires *time* to grow. Receive and return with ready kindness any attention shown to you. Throw yourselves heartily into the worship and work of the church. Do not be self-seeking. Love the brethren, and go about doing good. Being this, and living thus, friends will be drawn to you by a magnetism sure and irresistible.

"My burden is light," said the blessed Redeemer. Light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven."—*Bernard*.

If God permits sin, he never sanctions it: it is always and everywhere the abominable thing which he hates.

THE COLLEGE QUESTION, AGAIN.

With the opening of the Ontario Legislature, the question of endowing denominational Colleges from public funds has once more come up for discussion. It is not yet indicated, (at the time when we write,) what course the local Government will recommend, but the denominational organs as well as the secular press have begun to agitate the matter.

The public advocacy of the sectarian grants is chiefly conducted by the friends of Victoria College. Since Principal Leitch's death, Queen's has been very quiet on the subject. Trinity and Regiopolis prefer taking the short cut behind the scenes to the headquarters of government, to an open discussion before the people. Whether there be any secret understanding among the several ecclesiastical leaders, we know not; but practically, they have one common cause,—are rowing in one boat. We ask our Wesleyan friends to consider what a craft it is in which they are pulling, and whither it is bound. Let them remember, that at least two of the crew of four are strongly opposed to the educational system of Ontario as a whole. Not only the Colleges, but the Grammar School and the Common School are to them alike "Godless." It will not serve for the Victorians to say, "we draw a wide distinction between the College and the Day-school: in the one, the pupil is taken away from his home; in the other, he is not. We support a non-sectarian system of day-schools, but a sectarian one of colleges." They may reason thus, but their colleagues in this agitation do not, and we profoundly lament to see the Methodists employed as the cat's-paws to pull the Anglican and Romish chesnuts out of the fire. The four or five thousand dollars a year they may obtain in this way for themselves, will cost them and the country dear: a poor morsel of meat for which, to sell their birthright!

EXPOSITORY PREACHING.*

BY REV. J. G. MANLY.

The Bible purports to be a revelation from God. It is this or nothing. Our business, accordingly, is to weigh its evidences, ascertain its text, interpret its contents, and accept its import.

Its evidences authenticate its claims. Its criticism and exegesis correspond in importance with its origin and authority, and are the only means and method of ascertaining its integrity and import. The actual and practical acceptance of that import is the great business of every man to whom the Bible comes. We accept it as sinners, when we repent and believe. We accept it as saints, when by faith we hear and obey. We accept it as pastors and teachers, or as messengers, when we devote ourselves to that most glorious of all works—the effective communication to men of the teaching of the Bible.

To every man that is appropriately and adequately engaged in this work, there can be no more interesting and momentous question than this,—How may I communicate the truth of the Bible, most acceptably to God, and most usefully to men? At the commencement of a man's ministry and at every stage of it, this must be a capital question. To his hearers also it is practical and important.

* Read by appointment, in Zion Church, Toronto, at a meeting of the Central Congregational Association, October 23rd, 1867; and now published at their request.

I think that for the solution of this question our first consideration should be—How has God communicated his truth to us? Of course the Bible itself is the answer to this question. Among all the supposable or possible methods of communication with men, infinite wisdom has chosen the biblical. This method is not of chance or human choice. God, who knows all men, everywhere, always and thoroughly, and who knows best how to adapt himself to men and to accomplish his designs concerning them, has crystallized his truth in the actual variety of biblical forms, for all time and for all mankind. These forms are historical and prophetic, proverbial and dramatical, poetical and epistolary, with their numerous sub-divisions.

Under these forms, God has progressively communicated his mind to men—first, in the astral sparkle of the Patriarchal era; then, in the lunar lustre of the Jewish age; and now, in the solar splendour of the gospel day. The main distinction in this progress is between the preparatory and the perfect. Patriarchy and Judaism together are preparatory, and constitute the Old Testament. Christianity, as we distinctively use the term, is perfect, and is embodied in the New Testament. The old is to be read in the light of the new; the difficulties of the preparatory disappear or diminish in the discoveries and solutions of the perfect. If the christian minister is wise and well instructed, he will not undervalue or neglect the Old Testament, but study and employ it in its vital and invaluable relationship to the New. Yet the latter must always be his principal and final resource.

Thus situated, the christian minister can scarcely fail to ponder the question, whether the Master's method of communication is not best for the servant, whether in teaching, as in obeying, Christ has not left us an example, that we should tread in his steps. The order in which Christ gave his instructions, personally and by his inspired agents, and the forms in which he has cast his instructions, from Genesis to Revelation, from Matthew to the Apocalypse, must be founded on the best reasons, because they are the choice of infinite wisdom. If Christ taught by parable, should not we teach by it too? If Christ taught by dialogue, should not we do the same? If Christ delivered discourses, should not we also deliver them? If Christ teaches us by the history of the Gospels and Acts, and by Epistolary and Apocalyptic forms, should we not sedulously follow him? And how shall we follow such a teacher but by expounding his own truth in his own form and order? We may not be able to invent parables, and we may have little ability for apt and sparkling illustration, but we may surely use the Master's. It is very significant and remarkable that while the Old Testament is so largely poetical, the New Testament is prosaic. We have the poetry of religion in the Hebrew Scriptures, but in the pattern and practical Scriptures, which every style of mind is to wield for the world's conversion, and which every style of mind is to use for salvation and service, there is, for the most part, nothing but prose. I regard this fact as one of the most striking indications and evidences of the universal adaptation and design of Christianity. The spirit of both prosaic and poetical prophecy is the testimony of Jesus, who in the poetry of the earlier Scriptures has furnished food for the taste and a field for the expatiation of all poetic and poetry-loving minds; but when he comes into the world, to teach the Jew and the Gentile, to teach the prosaic as well as the poetical, and to furnish implements and methods of instruction for all Christian teachers, he confines himself to customary and universal prose. Let us then teach in parable and discourse, in history and epistle, in prophetic vision and symbolical scenery, by the appreciation and use of these things,

as they come to us from the Master's hand, in the Master's volume; or, in other words, by the exposition of the Scriptures.

Teaching thus, the whole wealth of inspiration is ours. We clothe the earlier revelations in the glorious costumes of the last. We magnify the last by its superiority to the first. We illustrate what is ambiguous or partial, in one place, by what is unequivocal or complete in another. We collect the scattered rays of revelation in the focus of some New Testament glass, till every shadow disappears, and torpor and chill are turned into warmth and life.

Teaching thus, we become (what above all things we must desire and rejoice to be) channels of the Saviour's wisdom, reflectors of the Saviour's light. He still speaks to men in parables, when we interpret his parables to them. He still discourses from the mount, when we expound that incomparable discourse to the people. He converses with the present age, when we explain to it his conversation with Nicodemus and others. He speaks to us still by the apostolic addresses of the Acts, by the letters to the churches and by the visions of Patmos, when we read and rightly render all this in our assemblies. What we thus give is not our fancies and opinions, but the sure sayings of Christ. The servant disappears behind the Master; and as we hear the former less, we hear the latter more.

Expository preaching secures Christ's matter and manner as no other sort of preaching can. And it secures also the requisite variety and fulness, which are clearly indispensable to acceptance and success. The spiritual appetite, like the popular, relishes and requires variety. As the Christian minister is not a political haranguer, or a literary caterer, or a scientific lecturer, or a philosophic disquisitionist, but a spiritual instructor, persuader and leader, his variety of truth must be biblical variety; and how can he so well command that variety as by the exposition of the Bible? Biblical variety consists in both new combinations and new communications. Divine life presents hues and aspects of endless diversity; and with these the Bible, from beginning to end, is in perfect correspondence. The skilful and judicious expositor can never be monotonous. From the biblical melodeon he can elicit melody of never ending newness and sweetness. And he can elicit the full harmony of divine truth. The preaching that is not exegetical will be always more or less capricious and faulty, in point of range and freshness; but the preacher who strives to be the exegetical vehicle of Christ will be most likely to tell the truth, the whole truth, and nothing but the truth. What advantage is there in topical preaching that may not be included in textual? In skilful exposition we embrace all proper pulpit topics, for they all lie in the text; and we have full opportunity to introduce every biblical reference to them, to employ every variety of illustration and every means of persuasion, and to criticise every human form and phase of morality and religion. But in purely topical preaching we are apt to omit many things, because they are not pleasant to discuss, or large enough to strike the eye and afford matter for a discourse. And so we feed the flock of God, not with the grass as it grows, but as we feel disposed to cut it and present it. And so one topical preacher is doctrinal without sufficient precept and experience; another is experimental, without enough doctrine and precept; and a third is practical, without duly basing his precept on vital truth and animating them with vital heat. On the other hand, the expository preacher can declare the whole counsel of God, without incurring the very mischievous suspicion of personality and pique. His method of instruction obliges him

to study his bible thoroughly and constantly, instead of dipping into it with the ladle of a concordance for proof texts and pretty passages; makes him a scribe well instructed in the divine kingdom; deepens his love for God's word; and trains up a people like minded with himself.

What kind of preaching will God so surely and eminently bless as the expository? It is the preaching of his own word, in his own form and order; and therefore it emphatically honours him. "Them that honour me I will honour." It is the word that goeth forth, and as it goeth forth, out of his own mouth, that he delights in, and guarantees to succeed; and this truth is the staple and stock of the pulpit textuary.

Exposition, well handled, is always grateful to the Christian taste. The appetite of the ungodly, that is vitiated by disease and by unwholesome fare, may reject it or dislike it; but is it certain that the pulpit does not err in pandering to such a taste? All things to all is an excellent rule, if it do not mean unprincipled accommodation or morbid indulgence. Superficial, slovenly, heavy or prolix exposition may be unacceptable and repulsive, but so will any other style of instruction with the same characteristics.

Scotland is a monument of textuary education. The parish schools have made the people readers; and the expository preachers have made them scriptural thinkers. Hence result the strength and stability, the intelligence and consistency, the activity and productiveness of Scottish Protestantism. Heresy finds but little footing there, and truth, from its Scottish strongholds, goes out in force through all the world.

If the question be asked, whether all preaching should be expository, it may be answered—formally, no; substantially, yes. The whole matter of the Christian preacher should be exegetically drawn from the Bible, and should be given as such to the people, but its rhetorical form may be wisely varied. What is called running commentary, either oral or written, is often a mistake and sometimes an absurdity. It is not mere rhetorical structure, it is not the mere order of words and clauses, the expositor should regard, but the import. His business is to find this and give it; and in proof and illustration of this, to quote and expound words, clauses and sentences. Perhaps the great thought to be presented and enforced lies at the very end or in the middle of the selected portion, and not at the commencement; and if the expositor simply begins at the beginning of the composition, and runs on with it to the end, how can he rise to the height of the great argument, and how can the people understand and enjoy it? No one can expound the epistle to the Romans without ascertaining its purpose and plan, and discerning the drift of every part. No one can expound the epistle to the Hebrews unless he discerns that its great design or use is to preserve Christians from apostacy, and that every part or portion is adapted to this end. Doubtless there are many parts of the Bible that may be cursively expounded, but certainly not all. And whatever portions are expounded, it is of prime importance that we first seize and present the great principles that lie couched in the words. Mere verbal exposition will soon weary and repel an audience, but the detection of the embodied principles, and then their proof and illustration by words, clauses and sentences, so as to take the congregation beneath the verbal surface, into the very mine of truth, and to enable them to come up with precious nuggets and triumphant eureka's, will make them intelligent lovers of the word of life. A mere running commentary on words will prove fatal to the pulpit expositor. There is more or less of unity in all valuable composition. Some great end is to be accomplished, and to this the whole

composition is adapted; or some great thought is to be effectively communicated, and to this all the sentences contribute. How can we effectively expound the means except in ascertained and exhibited relation to the end? How can we duly expound the indicating words, clauses and sentences, except in relation to the great indicated thought? Perhaps great part of the distaste to exposition arises from the faulty method of it, and especially from the practice of running exegetically along the words. Words are only indices. Let us seek and seize the things indicated, and hold them up to view, instead of dealing with the mere meaning and order of words. Let us exhibit the precious gem in its verbal setting, so that the former may be distinguished from the latter; and we shall probably find that good expository preaching and good topical preaching are often, though not always, one, and that the due supply of such preaching will create a great demand for it, and result in great good.

Wherein do the two kinds of preaching differ? Of what value is the discussion of a religious topic without the evidence and illustration of rightly expounded texts? And of what value is biblical exposition that does not bring out to view biblical topics? The topic is the underlying, pervading, embodied thought; it is the great indicated reality, which all the words, clauses and sentences subserve. To this every part of the composition relates, to this the whole biblical current tends; and when the preacher seizes and exhibits this, he is topical; and when he proves and illustrates it by the quotation and interpretation of the biblical text, he is textual and expository. If he expounds cursively or verbally, instead of topically and concentratively, his exposition will be a failure; and if he preaches topically, without biblical exposition, his preaching will be more or less a failure; but if he topically expounds, with due preparation and reasonable skill, he will prove himself a workman that need not be ashamed, rightly dividing the word of truth.

It is not intended to assert that good exposition is absolutely equivalent to good topical preaching. The latter will always have its distinctiveness and use. It is sometimes expedient to select a topic for a discourse, such as justification or sanctification, repentance or faith, and to use a text as a motto. But it is quite certain that this should not be the only or even the chief style of pulpit instruction. Like Ezra, we should "read in the book in the law of God distinctly, and give the sense, and cause the people to understand the reading" (Neh. viii. 8). Like Philip with the eunuch, let us begin at the scripture and preach Jesus. Much study is doubtless requisite for this, and so is practice. But it is worth any amount of labour and experiment to become skillful and judicious expositors. Let us contend against our natural indolence and love of ease, and let us not be discouraged by failure. There is no success without failure. "He that never made a blunder never made a discovery." Facility and enjoyment will increase with study and practice. It is certainly easier to declaim than expound, to dogmatize than exegetically illustrate and argue; but pastors and teachers should strive for aptness to teach, and messengers should be familiar with the authenticated form and exact meaning of their message.

It may be well, at the outset of expository preaching, to select such portions of the bible as we are most likely to handle with success, and to defer the consecutive exposition of a whole book or chapter till the requisite confidence and facility are acquired. It is well also in this way to create a taste

far such preaching, and to escape the prejudice that might arise from the appearance of systematic or habitual exposition. If we cannot expound every parable let us expound such as we are prepared for. If some places are too difficult or too much disputed, let us repair to others. And let us not forget that our Father in heaven is the Father of lights and Fountain of wisdom, who gives wisdom liberally to all that ask it in faith. He has not left his truth among men to the chapter of accidents. He watches over it, he deposits it as living seed in the soul, he unfolds it to the inquiring eye and the believing heart, he develops its import and deepens its influence to the practising and praying spirit. And if, as preachers of his word, we daily and diligently search for the hidden treasure of divine truth, as well as for the upper and more obvious gems, we shall understand the fear of the Lord, and find the knowledge of God. Then with confidence and joy, shall we bring forth out of the treasury things new and old. Then in God's increase to our planting and watering, we shall have a great reward. There shall be seed to the sower and bread to the eater; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

A few words to the people may not unaptly be subjoined to a paper prepared originally for ministers. Every one should bring a Bible to church, according to the good old Scottish practice, and attentively follow the minister in his exposition and quotations. No one should object to exposition because it is new. It may be new to him but it is old to others; it is as old as Ezra (Neh. viii. 8). And why should not the Christian teacher, in both matter and manner, bring forth things new and old? What should a Christian man seek for, under the ministry of the word, but a better acquaintance with the book of truth? How helpful it must be to parents, in the instruction of their families, to Sunday school teachers, to city missionaries and others, to have the Scripture of truth elucidated! Our constant prayer is—"Open thou mine eyes, that I may behold wondrous things out of thy law;" and good biblical exposition is a providential answer. What is the Church to feed on but the milk of the word for the young and the meat for the old? It is the word of truth that is to be rightly divided among the people, not pulpit conceits and assertions; and nothing but exegetical preaching can properly accomplish such a distribution. The hearer as well as the teacher should be a man of one book. We have one book as the rule of faith and the rule of practice, agreeably to the immortal maxim of Chillingworth: "The bible, the bible only, is the religion of Protestants." And why should it not be regarded as every minister's imperative duty to expound the bible? And why should it not be every Christian's expectation to receive valuable expository help and instruction, every Lord's day? If ministers in Scotland could not retain their position and people without exegetical lectures, why should ministers elsewhere be habitual neglecters of such an eminent method of service? The portion of Scripture expounded need not be long, indeed sometimes only a verse; and exposition need not be more prolix than declamation; but there should be thorough preparation on the part of the pastor, and thorough attention on the part of the people, with earnest prayer for God's presence and help and blessing on the part of all.

The aim of education should be to teach us rather how to think than what to think; rather how to improve our minds so as to make us think for ourselves, than to load the memory with the thoughts of other men.

"OLD HUNDRED."

In a rustic church opposite, while we write, a company of worshipers are singing the old hymn, 'Be thou, O God, exalted high.' The air is also old, the immortal 'Old Hundred.' If it be true that Luther composed that tune, and if worship of mortals is carried on the wings of angels to heaven, how often has he heard the declaration, 'They are singing Old Hundred now.' The solemn strain carries us back to the times of the Reformers—of Luther and his devout band. He, doubtless, was the first to strike the grand old chorus in the public sanctuary of his own Germany. From his stentorian lungs they rolled vibrating, not through vaulted cathedral roofs, but along a grander arch, the eternal heavens. He wrought into each note his own sublime faith, and stamped it with that faith's immortality. Hence it cannot die! Neither men nor angels will let it pass into oblivion.

The blue eyed girls of the old 'Fatherland' sang those same strains, with all the enthusiasm of a new and holier religion. They had been bound down to the priest's prayer-book and rosary. They had raised adoring eyes to the suspended image of the virgin, and bent unblushingly before the carved resemblance of Christ. They had knelt at the dark confessional; and, placing their lips to its cunningly wrought portals told the choicest and most sinful emotion of their hearts into the ears of the father confessor, whom they feared, sometimes, more than God. But Luther in the face of the fathers, had thrown down his rosary, and refused to acknowledge any intercessor save Christ. Luther bad, as it were, nailed his anthem over the openings of the confessional. He had laughed to scorn the holy relics, pretended miracles, and saving power of the priesthood, and with daring, burning eloquence, denounced their sensuality and their idolatry.

First the mothers heard, and then the maids—they went to listen and remained to pray—aye, and to sing with throbbing hearts and tearful eyes,

'Praise God from whom all blessings flow.'

Can you find a soul in the land where sealed lips lay, that have not sung that tune? If they were gray old men, they have heard or sung 'Old Hundred.' If they were babies, they smiled as their mothers rocked them to sleep, singing 'Old Hundred.' Saint and sinner have joined with the endless congregations where it has, with and without the pealing organ, sounded on the sacred air.—The dear little children, looking with wondering eyes on this strange world have lisped it. The sweet young girl whose tombstone tells of sixteen summers, she, whose pure and innocent face haunted you with its mild beauty, loved 'Old Hundred.' And as she sung it she closed her eyes and seemed communing with the angels, who were soon to claim her.

He, whose manhood was devoted to the service of God, and he who, with faltering feet, ascended the pulpit steps, with the white hand placed over his laboring breast loved 'Old Hundred.' And though sometimes his lips only moved, away down in his breast, so soon to cease its throbs, the holy melody was sounding. The dear white-headed father with his tremulous voice, how he longed to sing 'Old Hundred!' Do you see him now, sitting in the venerable arm-chair, his hands crossed over the top of his cane, his silvery locks floating off from his hollow temples, and a tear stealing down his furrowed cheeks, that thin, quivering, faltering sound, now bursting forth, now listened for almost in vain? If you do not, we do; and from such lips,

hallowed by four score years of service in the Master's cause, 'Old Hundred' sounds, indeed, a sacred melody.

You may fill your choirs with Sabbath prima donnas, whose daring notes emulate the steeples, and cost almost as much, but give us the spirit-stirring tones of the Lutheran hymns, sung by young and old together. Martyrs have hallowed it. It has gone up from the beds of saints. The old churches, where generations have worshipped, and where many scores of the dead have been carried, and laid before the altar, where they gave themselves to God, seemed to breathe 'Old Hundred,' from vestibule to tower top. The air is haunted with its spirit. Think a moment of the assembled company, who have at different times, and at different places, joined in that familiar tune. Throng upon throng—the strong, the timid, the gentle, the brave, the beautiful, their rapt faces all beaming with the inspiration of the heavenly sounds.

'Old Hundred!' King of the sacred lapd of ancient airs! Never shall our ears grow weary of hearing, our tongue of singing thee! And when we get to heaven, who knows but, that the first triumphant strains that welcome us there, may be,

'Be thou, O God, exalted high!'

YOUR ADVERSARY, THE DEVIL.

The editor of the *North-Western Christian Advocate* has a column which he heads, 'The Editor's Pulpit,' from which we take the following spicy sermon.

Text:—"Your adversary the devil walketh about as a roaring lion, seeking whom he may devour."

Introductory. *There is a devil*.—See text, and many other texts, for which you are referred to almost any portion of the Bible.

The devil is an adversary.—References as above, to be studied in the light of many chapters of your personal experience.

The devil is malevolently active.—He goeth about on the mission of destruction.

1. *He rises early*.—If you wake betimes and think to walk forth to the accompaniment of the matin song of birds, you will be shocked, it may be, to find him in advance of you. His engines are in operation, his shops are open, his artisans are busy, his agents are abroad, his nets are spread, his incantations are wrought, his pits are digged; earlier than waiting fathers, he has made ready for their sons; earlier than praying pastors, he is in pursuit of their flocks; earlier than morning prayers, than paternal counsels or maternal blessings, he is afoot, 'seeking whom he may devour.'

2. *He sits up late*.—'Nine o'clock, and all's well,' once chanted the pacing watchman, but when he said 'all's well,' the devil must have laughed in sardonic scorn. The red fires of his work were burning all over the crowded city.

'Ten o'clock and all's well,' and pious people said their prayers and laid down to sleep, and here, in this city alone, near two thousand dram-shops stood open—gay light made them cheerful, and the devil laughed again as he saw the sons of ministers and deacons, class-leaders, stewards, sons of very good people in the country, turning in. Well he knew for what they were in training.

'Eleven o'clock, and all's well,' and yet theatres crowded with young men and women, boys and girls, lurid with the air of sin, redolent of blasphemy, the air thick with moral pollution, were in full blast; concert cellars gathered their motley crews, dance houses rung with wassail cheer.

The tempted turned away from honest labor, sought in vain, crouched beside the wall, and an eager hungry look was in their eyes—the devil must have laughed as he heard the drowsy watchman cry 'all's well,' and saw good people sound asleep!

"Twelve o'clock, and all's well." Once a year, some churches hold a watch-night, and with solemn song and prayer live the old year out and the new year in. It is an event prepared for, talked of, got ready for, and remembered as an epoch!

Now go out. Midnight! Hear the billiard balls as they are smitten; hark to the rattle of dice; hear the oaths and curses of men around their card-tables—the gambling hells keep watch-night, seven times each week.

Midnight! Yet through half-opened blinds stream the light of the house of the strange woman; her doors are open, and from them there is a direct and short path to the shades of hell.

On through the small hours, hot-footed, he keeps his way. Along his path is theft, and arson, and violence, ghastly murder or outraged virtue—the sin-born babe is strangled—the wandering homeless wretch takes his plunge into eternity to escape the starvations or retributions of time.

3. *He takes no vacation.*—The schools are closed, for the hot summer is upon them, and then the devil gathers the children to *his* schools. They are free. He never suspends for absence, or expels for misconduct. He makes no distinction in color. All are welcome. He opens his school in the dusty street, in shade of stables and saloons, beside lumber piles and wood-yards, on the dock, by the depot—anywhere. With what a glee he sings parody on the song:

"Gather them in,
Gather the children in."

The churches are closed. 'Tis hot weather. The heat comes in 'through walls of thick stone, through windows of costly stained glass and down through roofs of slate. The minister perspires, the organist sweats, the bellows-blower grows unctuous. Let all have vacation. Shut up the house of God, four, five, or six weeks—let the pastor go away—ali hands for vacation!

Except the devil. He is busier now than ever. His chapels are open and are made more than ever attractive. The organ is dumb, but shall there be no music? The Sabbath has now to be especially worked, for Satan has all his own way, and it will go hard with him if he does not so well improve the two months of closed churches, that he can afford to be comparatively easy during the minister's protracted winter siege.

He takes no 'noon-spell,' but goes about on his dangerous quest without cessation.

THREE LESSONS.

1. *Be sober*—thoughtful, considerate.
2. *Be vigilant*—ever watchful.
3. Remember he is '*your adversary*,' and he goes about to destroy.

The Home Department.

"KATRINA—HER LIFE AND MINE."

FROM DR. HOLLAND'S NEW POEM.

"She was my peer:
 No weakling girl, who would surrender will
 And life and reason, with her loving heart,
 To her possessor; no soft, clinging thing,
 Who would find breath alone within the arms
 Of a strong master, and obediently
 Wait on his whims in slavish carefulness;
 No fawning, cringing spaniel, to attend
 His royal pleasure, and account herself
 Rewarded by his pats and pretty words;
 But a round woman, who, with insight keen,
 Had wrought a scheme of life, and measured well
 Her womanhood; had spread before her feet
 A fine philosophy to guide her steps;
 Had won a faith to which her life was brought
 In strict adjustment—brain and heart meanwhile
 Working in conscious harmony and rhythm
 With the great scheme of God's great universe,
 On toward her being's end.

"I could but know
 Her motives were superior to mine.
 I could but feel that in her loyalty
 To God and duty, she condemned my life.
 Into her woman's heart, thrown open wide
 In holy charity, she had drawn all
 Of human kind, and found no humblest soul
 Too humble for her entertainment—none
 So weak it could return no grateful boon
 For what she gave: and standing modestly
 Within her scheme, with meekest reverence
 She bowed to those above her, yet with strong
 And hearty confidence assumed a place
 In service of the world, as minister
 Ordained of Heaven to break to it the bread
 She took from other hands. And she was one
 Who could see all there was of good in me—
 Could measure well the product of my power,
 And give it impulse and direction; nay,
 Could supplement my power; and help my heart
 Against its foes.

* * * * *

"She held her separate life
 Of prayer and Christian service without show
 Of sanctity, without obtrusiveness;
 And, though I could but know she never sought
 A blessing for herself, forgetting me
 In her petition, not in all those months
 Did word of difference betray the gulf
 Between our souls and lives. She had her plan:
 I guessed it, and respected it. She felt
 That if her life were not an argument
 To move me, nothing that her lips might say
 Could win me to her wish."

“ In good time,
 There came to us a child, the miniature
 Of her on whose dear breast my babyhood
 Was nursed and cradled; and my happy heart
 Charged with a double tenderness, received
 And blessed the precious gift. Another fount
 Of human love gurgled to meet my lips
 Another store of gold, as rich and pure,
 In its own kind, as that from which I drank,
 Was thus discovered to my taste, and I
 Feasted upon its fulness.

“ With the gift
 That brimmed my cup of joy, there came a grace
 To her who bore it of fresh loveliness.
 If I had loved the maiden and bride,
 The mother, through whose pain my heart had won
 Its new possession, fastened to my heart
 With a new sympathy. Whatever dross
 Our months of intimacy had betrayed
 Within her character, was purged away,
 And she was left pure gold. Nay, I should say,
 Whatever goodness had not been revealed
 Through the relations of her heart to mine,
 As loving maid and mistress, found the light
 Through her maternity. A heavenly change
 Passed o'er her soul, and o'er her pallid face,
 As if the unconscious yearning of a life
 Had found full satisfaction in the birth
 Of the new being. Her long weariness
 Was but a trance of peace and gratitude;
 And as she lay—the babe upon her breast,
 Her eyelids closed—I could but feel that heaven,
 Should it hold all the good of which she dreamed,
 Had little more for her.”

READY FOR ANY HONORABLE WORK.

When young G. came to the city, it was in what were called “hard times.” Many merchants had failed in their business, and a great many persons, young and old, were out of employment, anxiously seeking new positions where they might earn a living. There was a very little business done, and merchants dismissed their clerks, in order to reduce their expenses. Many persons, who had been in comfortable circumstances heretofore, now found it difficult, at times, to secure their daily bread. That no one should really suffer for lack of food, generous merchants established soup-houses in different parts of the city, and invited any persons who were unable to purchase food, to come and receive, without expense, wholesome soup enough for themselves and families.

It was at such a time as this that young G. came to seek a place of business in the city. He went from store to store, but found no opening, and received no encouragement. He was acquainted with a merchant who was then out of business himself, and was managing one of the soup-houses, and to him he went for advice and aid. Mr. W—received him kindly. He knew of no opportunity then in the city. “Business prospects hardly ever looked darker,” he said. “There seems no door opening for you now, but

here is an opportunity for you to do good. I will give you a place to board, and, until you hear of such a position as you desire, you can render valuable vice at the soup-house.

The books had not been properly kept, and the accounts were all in confusion. Now many young men would have turned away from such labor as this, and have said, "I cannot yield my time without pay, and I must be constantly looking to find some opening for business. This is not a pleasant kind of work, and I should rather not undertake it." But this was not the character of young G. He was a Christian youth, and was always ready to do whatever was in his power for the good of others. So he immediately said, "I am ready for anything that is honorable, and that will give me an honest living." The next morning he was at his desk. Many, under the circumstances, would have taken little pains in keeping the books of a temporary house of charity, but would have turned them off with as little labour as possible. Not so G. It was his habit to do whatever he undertook to do, as well as he was able. He opened and arranged the books as carefully and neatly as if he had been in one of the largest counting-rooms of Boston. He put in order all the accounts and brought all the business into such a perfect system, that the directors had not the slightest difficulty in managing the affairs of the house.

God has said in his word, "Them that honor me I will honor." G had cheerfully yielded himself to these labors for others, and the heavenly Father did not forget him. A significant providence made these very labors of love the means of securing for himself the object which he had, before this, sought in vain.

One of the directors, struck with the skill and neatness shown in his account books, with his diligence in the office, and his intelligent management of the business of the soup-house, made inquiries of Mr. W—in reference to him.

These proving satisfactory, he at once offered him a place in his counting-room. Here commenced a truly successful and useful life. As he remembered his Master in the hour of poverty, so he remained faithful to him in his prosperity. He rose from one position to another, higher, and bringing him a larger salary; always, in every situation, doing whatever was in hand as well as he was capable. He became the cashier of a large bank, and afterward the honored and trusted treasurer of one of the largest benevolent societies in the country.

Now the lesson of this beautiful personal history is,—to shrink from no honorable labor. Keep busy. In doing well what falls first to our hand we shall give the best evidence of our capacity to accomplish other services that may be offered to us. Always be ready to give cheerful service to those in want. "He that giveth to the poor lendeth to the Lord," and he has infinite resources from which to "repay" the loan. God has a plan and a place for us all; by moving diligently and prayerfully on through the path that God marks out for us, we shall find just the place for which we are fitted, and accomplish the work he has given us to do.—*Ib.*

EVERY day is a little life, and our whole life but a day repeated.

TRUTHFULNESS is a corner stone in character, and if not firmly laid in youth, there will ever after be a weak spot in the foundation.

THE USE OF TIME.—Use thy time with wisdom; learn to live while life affords thee life to learn; so that when the awful secretary—Death—shall summon thee to the great account, thou mayest be prepared to audit with him.

AN ELOQUENT OLD LADY "DOWN ON THE RUMSELLER."

Riding in the cars, I heard behind me a shrill voice exclaim: "Would to God that the Maine Law could have passed fifty years ago!" We turned to find an old lady on the seat back of us venturing her wish in the midst of an earnest discussion between a Maine Law Yankee and a red nose member of the bottle fraternity. "Yes," continued the old lady, "fifty years ago! A husband would not have gone down to a drunkard's grave, my daughters married drunkards and lived lives of sorrow, or my boys have died in jail and the madhouse. Look at me," and with something of a fire kindling up in her old eyes, she laid her bony hand upon the arm of the liquor-dealer, "and see the fruit of your accursed business. I was young, and had enough of this world's goods, and my heart was full of happiness and hope. My God! sir, how they have poured desolation into this old heart! I am often bitter; and do you wonder? Such as *you* robbed me of my children, and at eighty years of age I am alone! Do you hear—*alone!* And let me tell you this hand never wronged the least of God's creatures. But you, sir, have wronged *me*. You, sir, talk about the domicile, and say it is sacred. God forgive me, but I remember the day when *my* house was entered by the constables and skinned of all. I remember when the Bible my mother gave me was taken away for drink. I remember the time when my first-born was laid in my arms from a drunken husband's hands, and its little life-blood ran warm into my bosom from its wounds. Why, sir," said the old woman, half rising in her seat, "in God's holy name, did you come into *my* house to rob and kill? Was *that* constitutional? I have one child living—in the asylum—a *maniac*. It's all the work of your hands. There is *blood there! Blood, sir!* Better, sir, have a millstone around your neck than sell rum. The curse of the widow be upon you! It will follow you. The serpents you send out shall return to you and to yours. *Give me that bottle!*" Involuntarily, as it almost seemed, the liquor-dealer handed the old lady the bottle which he held in his hand. She dashed it out of the car-window, and slowly resumed her seat. The people who had crowded around, while the train was stopping, to hear the conversation, slowly and thoughtfully dispersed to their seats, and the now cowering liquor-dealer looked the very embodiment of humiliation and shame. With a deep sigh we turned away, our own faith made stronger by the Maine-Law sermon we had listened to. Ah! how many in our land would have escaped the bitterness of life, had rum been banished in their days!—*Temperance Advocate.*

VAGRANT HEARERS.

'Who is going to preach?' I overheard a gentleman ask this question from the sexton of a city church one day this summer, and, upon the question being answered, the inquirer started off to another church to ask the same question, and if the answer was not such as he coveted, to continue his wandering in search of a preacher who should suit his fancy. Now, in one view of the case, the vagrant hearer was perfectly justified in his wanderings. He evidently thought, as too many good people think, that the chief end of going to church is, not to glorify God, but to hear agreeable preaching. There are different ideas, too, as to what is agreeable, for that which feeds one is very distasteful to another; and hence there is a great chance for vagrancy on Sunday, if all who are unsettled, or strangers in a place, wander until they find satisfactory spiritual provision.

The question of every Christian on a Sabbath morning ought to be, not where shall I hear the best preaching, but where can I worship and serve God most acceptably to-day? If I am a stranger in a place, where shall I be able to draw nearer to my Master, and in what place shall I be most likely to find him? Certainly the answer will not be, in that place where a man claims the greater part of the attention of the audience—where more is thought of the periods of the orator, or the solos from the choir than of the word of God which is read, and the Being to whom the eloquent prayer is offered, or the sweet praise sung. Not there shall I be able to draw near to God, where the human medium binds my soul as it goes forth after God, ‘*even the living God.*’ And if I go out upon a chase after eloquence, or popular preaching, or originality, or sweet music, my heart will not be in a state to desire, supremely, communion with God, spiritual refreshment, growth in grace, and the many blessings which they receive who ‘*wait upon the Lord*’ rather than upon men.—Perhaps the evil of vagrancy is too subtle to be cured, but it might be mitigated in the community very much, if all Christian people would unite with and regularly attend some church of Christ in their own neighborhood, and if Christians, when away from home, would remember that the primary object of attending the House of God is to worship Him who is a Spirit, ‘*in spirit and in truth.*’

“‘CAUSE THEY KILLED HIM.”

A gentleman in London once told the story of the Saviour’s sufferings to a crowd of little dirty boot-blacks, who had been rude to him, and distributing a little money to them, promised to see them again. Some time afterward he met one of them in the street, but did not recognize him. The following is the dialogue that ensued, and the story of the result of a good man’s ‘*word in time*’ :

‘Please Sir, I’m Jack.’

‘Jack—Jack who?’

‘Only Jack, sir—please sir.’

All at once it came across him who the lad was. ‘I remember you now,’ he said. ‘Have you tried to keep your promise to love the Lord Jesus, and show him how much you love Him by obeying Him?’

‘Yes, sir, I have; indeed I have,’ he answered earnestly.

Inexpressibly delighted, the gentleman stopped and talked to him a little, making an excuse by letting him clean his shoes.

‘Can you read, Jack?’ he asked.

‘Yes, sir; not over well, but I can make shift to spell out a page.’

‘Would you like a Testament of your own, where you could read for yourself the story you read the other night?’

There was no answer, but half a chuckle of happiness at the bare idea. There was no pretence about the lad. The dirty little thief had set his face heavenward.

‘I see you would like it, Jack,’ added his friend. ‘Come to my rooms at —, to-morrow, and you shall have one.—Good-by.’

Exactly at the appointed time on the morrow, came one modest, eager tap at the door. In walked Jack. He had been to some neighboring pump, poor fellow, and washed himself—not clean but streaky. He had plastered his hair down meekly in honor of his visit.—There was nothing ‘*taking*’ with him. He was very ugly; and had it not been for an humble, repentant

look, would have been repulsive. That, however, he was not. The gentleman shook hands with him, and made him sit by him.

'Jack, why do you want a Testament?'

'To read about Him you told us of,' said he shortly.

'Why do you want to read about Him? Because you love Him?'

Jack nodded once, shortly and decisively. There was not doubt about the matter, not a whit.

'Why do you love Him?'

Jack was quite silent. His little ordinary features moved in a singular way; his eyes twinkled; his breast heaved. All at once he dropped his head on the table, sobbing as if his heart would break. 'Cause they killed him,' gasped poor Jack. It was with some difficulty the gentleman restrained his own tears. The fervent belief in the Lord's death—the clear view which he had of it, that it was for him, and that he did in no way deserve it—had melted his poor little wandering heart as it had never been melted before.

HOW A REVIVAL ORIGINATED.

A pastor, since an eminent preacher and teacher of theology, came to see so deeply the condition of his charge that he could not bear it alone. He had thought, wept and prayed over it in his closet, and had preached the great truths of the gospel with all the energy he could command, but saw no evidence of a response from his audience. He now invited his four deacons to spend an evening with him in his study. To them he opened his whole heart. They talked and prayed together, and their feelings were deeply moved. As they were about to separate, the young pastor requested each deacon to come again a week from that evening, and bring with him one brother, being careful to select one who would be most likely to sympathize with them in their present feelings and purposes. The expected eight met the pastor at the second meeting, and the evening was spent very much in the same way as the first; and at the close of this interview the same request was made of the eight as had been previously made of the four deacons. At the third meeting, sixteen were present. Once more, in this way, the meeting was doubled at the pastor's study; and so profound were the feelings of all present, and so encouraging were the indications of the Divine presence, that public notice was given of the next meeting, which was held in the chapel; the feeling deepening and extending from meeting to meeting, until the great congregation was moved, and a very large number were hopefully converted. This great and good man always traced the beginning of that wonderful revival to that first meeting with his deacons. The deacons would probably have gone one step farther back, namely to that wrestling and praying, and fresh anointing of their pastor, alone in his closet, before he met his deacons.—*Examiner and Chronicle*.

LENGTH OF SERMONS.

A correspondent of the *Christian Register* sends to that paper the following very sensible remarks in regard to the length of sermons:

The idea is as ridiculous as it is foolish, that every sermon must be just twenty minutes long, no matter whether the subject is difficult or not. "Down with him," is the cry, "his twenty, his thirty minutes are up."

There is a vast deal of nonsense ventilated on this subject. As well might you put a man on time to eat dinner, whether he was taking a "hasty plate"

of soup only, or going through the regular six courses of fish, flesh and the rest. A lawyer, who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes is unfolding one of the great principles of morality on whose observance the tolerable existence of society depends. The judge, who fills two hours with his "opinion" on the right of the counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human progress to thirty minutes. The physician, who takes ten minutes to prepare the medicine for headache, is nervously restive if his minister spends only twice as many in attempting to relieve a chronic heartache. The belle, who has spent—how long?—in adjusting the bows of her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the Fatherhood of God in fifteen minutes. The fop, who has combed, and stroked, and perfumed and waxed his beard and moustache for half an hour, is mortified past endurance if the poor minister is not through his discussion of the immortal life "inside" of twenty-five minutes.

Enough. Somebody ought to be ashamed. The Length of Sermons ought to depend upon the subject. "No soul is converted after half an hour." Be it so. But all sermons are not preached to convert souls. There are a good many other ends sought in preaching. Sermons addressed to the emotions should be brief. On this point ministers are most apt to mistake. Discussion of doctrines, moral principles, human duties and others, addressed to the intellect chiefly, must depend for their length upon the nature of the topic discussed; and to attempt to assign twenty minutes to such a sermon would be like mounting a heavy columbiad on the stock of a pocket pistol. A word to the wise is sufficient, a volume to the foolish would be in vain. Ministers undoubtedly sometimes make great mistakes, and some persist in making them. But they are not the exclusive inheritors of folly. Let it be remembered that time to speak is as important as something to say.

SHALL WE GIVE IT UP?

"Why don't you go to the prayer meeting?"

"Oh, it's so cold there, I don't go."

"You are mistaken, it is not cold now; since they had the new little lecture room, it is very cosy and comfortable, and the people do not suffer half as much. A wise move that."

"I don't mean the room; I know that; but the hearts. I went as long as I could, but I learned all the prayers by heart and concluded there were better in the prayer book, if you didn't care for variety, which I do. I prefer prayers suited to the occasion, and at monthly concerts I think it rather selfish to expend all our petitions upon ourselves, merely saying 'Thy kingdom come' at the end. Our Saviour made that one of the first and chief petitions."

"But don't you think we ought to sustain the meetings?"

"Ought? Yes. All of us! No, I am tired, and really and conscientiously concluded it was not to edification. If I were a man I would go. Many a time I was moved and wished I were a Methodist, or a Friend, and might make bold to speak. Somebody wanted stirring up. I used to conclude it would be better to stop altogether."

"And not have any meeting?"

"Yes, not have any for a time, if you will. It seems to me sometimes like the fire in our great stove. Now and then, from improper management, it grows all choked and dull, you put in coal, and the more you put in the more dead and dull is your fire, till at last it takes all the heat it can raise to keep itself alive. The only way is, then, to put it out. Clear it all out to the foundations, and start a new fire. As things were, it is the better way, though if all had been properly managed, this course need not have been necessary. I grieve to say, I think this would be the only way with our prayer meeting. We want a new fire. Now if I were a man, I could speak and pray, and at least show that I was alive. It is terrible to go there to ask for what we so much need, and never offer one petition. It is terrible to hear such pointless speeches and exhortations, when so much is at stake. But then I am a woman, and being bound to keep silence, I feel also bound to stay away, when the atmosphere chills me through. It seems to me that even the 'two or three' are not gathered in the Saviour's name. If they only would let women conduct a few of the meetings, I think the fire would burn. There is no way but to be alive, to have a definite purpose and to believe that the promises will be fulfilled if we claim them."

"I wish they would try a silent meeting, and perhaps with nursing the fire would burn. Now just these two or three men make *remarks* and pray because they must, not because they cannot keep silence. Better not speak unless we have something to say. If we had a silent meeting, I think somebody might take the alarm, and get up a better fire."

So far the conversation. Who was right?—*Exchange.*

Correspondence.

NOTICES TO CORRESPONDENTS.

Another batch of Catechismatical correspondence lies before us. First Mr. Lumsden replies to Mr. Wood and "*Minimo Minimus.*" Then, the latter, in happy ignorance of that fact, replies to Mr. L. for not replying. Next, Mr. Pullar replies to our note on his last letter, and proceeds to show up Calvinism according to Calvin. And lastly, Rev J. Middleton vindicates Dr. Wardlaw from lending any countenance to Morrisonianism. We had intended to insert portions, at least, of all of these letters, and had written upon the subject ourselves. But the exigencies of our space compel us to restrict ourselves to the last—for which, as his first communication, the writer's years and character demand a place. That portion of the last but one which replies to our note, we will insert, when we have room for our rejoinder. For the statement of a form of doctrine which no one among us believes, we are not so sure that we shall have room. There must be a limit to discussions of this nature. We think we can occupy our space to better purpose.

THE WEEKLY OFFERING IN MONTREAL.

MR. EDITOR,—In the December number of the *Canadian Independent*, there was a letter signed by a leading trustee of Zion Church, Montreal, in which sundry objections were raised against the plan of free seats, &c., now in use by that Church, and a preference expressed for pew rents. That expression might have been allowed to pass, but for the statements, that two Presbyterians

Churches of this city have already abandoned the free pew system as untenable, and that Zion Church would not repeat the experiment, if once safely back to the old system. As such a statement from such a quarter might have great weight with other members of the church, I feel impelled to give my reasons from dissenting from the views therein expressed.

It may be literally true, that two Presbyterian Churches have abandoned the free-pew system, and yet be entirely aside from the merits of the case.

No one looks for perfection in working the principle of voluntary support of the gospel, as distinguished from state aid. It has been and is now the cry, that many churches do not do their duty in the matter; and if we meet with imperfections in this fundamental principle of our church polity, because it depends upon frail humanity to administer it, shall we look perfection in any mode of working it?

But some of your readers who do not live in Montreal may be ready to ask, What is the plan under discussion? It may be stated in a few words thus, "Seats free, but allocated: the gospel supported by voluntary weekly contributions." These two general principles, administered with some latitude, cover the whole plan. And although the writer is not collecting "materials for church history," it may be well to take a historical glance at the circumstances which gave occasion for its introduction among us.

When the church assembled in St. Maurice Street, it used the pew rent plan, aided in its shortcomings by voluntary contributions; and if your correspondent has heard the complaints of the treasurer, as the writer has done, of the trouble of *collecting pew rents, amount of arrears, and bad debts*, he is probably ready to acknowledge, that that plan was *not quite* perfect. On entering our present building, the circumstances of the church were peculiar. The debt on it was greatly disproportioned to the size of the congregation, and there were many more pews than applicants for them. A grand effort had therefore to be made, to increase the revenue of the church so as to cover its increased expenditure, and they were only too glad to find any plan which gave promise of success. So, casting aside all thought of pew rent, the church resolved to rely entirely upon the voluntary weekly offerings of its adherents.

The mode of working the plan was, that the applicants for pews or sittings in the new building might have allocated to him any pew or sittings he might select, (if not previously allocated,) and when they were so allocated, he would be asked to subscribe such sum as he could afford, and pay it weekly by means of small bags placed in his pew, to be dropped into the collection on Sabbath. This plan is not absolutely voluntary, inasmuch as the seat holder is asked to name a fixed sum. The writer believes the time will come when the Church of Christ will feel itself called upon to rely entirely upon the consciences of its members for support. At present, this might be utopian, but our plan comes as near to it as possible, by asking each to fix his own amount, and to pay it weekly; if he falls into arrears, it is the treasurer's duty to notify him of the fact and amount; but we make this reservation, that the subscriber may of his own free will increase or decrease the amount by notifying the treasurer. This is important, as it secures the intrinsic voluntariness of the subscription. Again and again in the history of the Church has this right been exercised, the pewholder meanwhile retaining his pew as formerly, without any reference to the amount of his subscription.

This, then, is the plan in use; but, like every thing which depends upon man to administer, frailties appear with age. And because of them, the

love of some for the plan is growing cold. What, then, are the results, and what the failings which have been developed in it, during the past 22 years? These all naturally divide themselves under two heads, namely, those having relation to finance, and those having relation to pew-holding.

I. The *financial* results. The immediate result of the adoption of this plan was, an increase of the yearly income of the church from about \$2000 to about \$3000. To say, this could not have been done under the old plan of pew rents, would be presumptuous; but at least for years we in our simplicity gave the new plan the credit of having saved the church from bankruptcy. The writer believes it did so, by enabling large contributors to give more in a way they did not feel, and by drawing a much larger number of small contributions, which otherwise would not have been obtained. It was then a weekly system, and continued so for many years; but as the pressure of our necessities wore away, a measure of laxity was allowed to creep in. Old subscribers became less punctual in their weekly payments; new subscribers were not even asked to adopt the weekly plan; and thus, however faithfully arrears might be paid up when called for, the irregularities, not being promptly checked, reproduced themselves in a feeling that weekly payments were troublesome; consequently, many discontinued them, substituting monthly or quarterly, or annual payments, or paying when convenient; in their cases, it is simply a system of voluntary contribution often delayed so as to occasion much inconvenience to the managers, so that, however good a thing a good balance sheet may be, the treasurer is allowed to go mourning during eleven months of the year.

This then is one of the principal failings developed by age, but in spite of the decline of the weekly part of the plan, with the exception of two or three years of great trial and difficulty, it has provided for all our current expenditures, and is doing so now, and the writer has good reason to know that that *has not been by pew rents in at least one of the two churches* referred to. As to the arrears referred to by your correspondent, these are a very sore trouble with many treasurers. The writer could refer to one church which has had so much difficulty in collecting its arrears of pew rents, that it pays a commission of 10 per cent. for their collection.

Now it could not be expected that, in those cases where the contribution has become annual, we should be entirely exempt from arrears; but the writer will hazard the declaration, that there is not one pew-renting church in Montreal which can show so small a percentage of arrears, or in which there is less trouble in collections than in Zion Church.

Your space will not now admit of any extended remarks on the question of weekly payments. The remarkable success which has attended this plan when faithfully tried, is, in the view of the writer, only a secondary recommendation. Its best feature is its adaptation to develop the grace of giving liberally—in short it is a means of grace, to all who use it aright; and it is to be hoped that an effort will now be made to revive its general use among us. And here, one word about the children giving. The writer has for many years known a number of families who have endeavoured systematically to teach their children to give; some of their names did even appear upon the treasurer's books, but were discontinued on the ground that it was the duty of the parent rather than of the treasurer to enforce punctuality. The money still appears in the treasurer's accounts, but not the names; and we will not turn to pew rents to help parents discharge their duty. For these and other reasons the writer comes to the following conclusions:—

1st. That, simply as a means of obtaining funds, it has the sanction of success, sometimes under the most difficult circumstances, during twenty-two years' service.

2nd. That in its simplicity in working, freedom from expense for collecting, and the comfort of the Treasurer, it is far superior to the system of pew rents.

3rd. That the members of a congregation, who are thus accustomed to contribute voluntarily for the support of their own privileges, will be much more likely to act liberally and conscientiously in regard to other claims, than those who do not aim to rise higher than the thought of paying a rent for their pew. In short, "a blessing is in it." And hence our aim should be, as far as possible, to revive it in its primitive simplicity, in order to increased usefulness, but not for one moment to countenance the thought of abandoning it.

II. It is, however, under the second head, namely, the influence of *free pews* upon the permanent welfare of a city congregation, that most of the objections to the plan are raised. If it be so, that "it has a smack of republicanism about it," so much the better is it fitted in its relation to Gospel ordinances. The Apostle James says (James ii. 2-4): "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say to him, 'Sit thou here in a good place;' and say to the poor, 'Stand thou there,' or, 'Sit here under my footstool,' are ye not then partial?" Can anything be said or written to deprecate more strongly the modern custom of trading in pews and sittings in places of worship? However far we may be ready to go in making allowances for the changes which have taken place in the manners and customs of society since the times of the apostles, is not pew-letting utterly inconsistent with the simplicity of that Gospel which is so especially preached to *the poor*? Is it not true that the especial characteristic of the age is worldliness? and that it is to this cause we have to attribute the low state of the piety of the present day? and shall a Church which professes to be based upon the New Testament model so ignore first principles, as deliberately to set apart its best seats for the "man with a gold ring," and send the poor man, "rich in faith," to sit elsewhere? But perhaps if I were to give utterance to all my thought so this matter I should be thought Utopian, or something worse. I will, therefore, only remark further, that your correspondent evidently agrees with me in the belief, that pews ought really to be free,—for his first objection to our present plan is, that they are less free than where they are rented, and, in short, that seats "free to strangers" "turn out in working to be a fallacy?" Is this so? The writer remembers a church where the person renting a pew was supplied with a key with which to admit himself and family. True, this was an exceptional case, but was it not in strict harmony with the theory of *rents*? The occupant pays for certain rights, and all the associations consequent upon it are related to the laws of property. How different in the free pew system! The occupant is told that the pew belongs to the church, not to him, and is only allocated for the sake of order and his own comfort; that it is not in any sense rented to him,—it is free,—but if he values his Gospel privileges, it is right that he should contribute of his free will such amount as he is able to afford for their maintenance. Is it, then, in the order of things, that the latter will hold his rights in his pew more tenaciously and exclusively than the former? Or if we concede the rare possibility that

owing to the selfishness of human nature, individuals will make up in grip what they are deficient in rights,—can this be so frequently the case as to be regarded as an objection to a system?

As to the statement that free pews are less under the control of the officers of the church than rented pews, involving also more numerous causes of irritation,—there is another aspect from which to examine this objection. I can readily understand how few causes of irritation can arise in connection with pew rents, and why? Let me suppose a case:—

A person rents a whole pew, for years pays his rent punctually, and of course retains undisturbed possession of it. If he occupies only one-half of it, whose business is that? he pays for it all. But, says a pew-renting trustee, "The church reserved its right to resume any portion not occupied, when required for new applicants." To this the holder of the pew, if a reasonable man, at once consents, providing only that the co-occupant is personally acceptable. But if he replies, "I want the whole pew for myself, and I will pay for all or none," how much is that pew under the control of the church officers?

Suppose also that under the free pew plan the church officer has to deal with the same seat-holder, occupying the same pew, with the same number of seats in it unoccupied,—in what respect are those seats less under control? The pew-renting trustee had no control whatever over the rented pew: how much less has the pew-allocator, and where is the occasion of irritation? Not in the system, but in the mind of the trustee. The first at once concedes the fact, that he cannot control the empty seats; the other, in the consciousness that the seats are "free," is not so ready to sacrifice the rights of the church, and because he enforces those rights, cases of irritation do arise more frequently. Of course I refer only to unreasonable people. The church does not build pews for a financial speculation, but for the welfare of the cause,—and this a reasonable person will gladly recognise and comply with in either case; but let not the free pew system be blamed without cause, and if the pew-allocator is wise enough "to handle this matter delicately," so much the better.

Perhaps, however, the real difficulty arises from confusion of thought in the association of a moneyed *value* with the pews, and the consequent inference that the man who subscribes most liberally should be least exposed to disturbance. But when the church resolved, by a deliberate and well-considered vote, that the pews should be *free*, it cut short the idea of value; and until the church rescinds its action, the trustees have no right either in theory or practice to renew it.

Say not, "The church must have money." Yes, it must, and it gets all it wants in the way it has appointed, and that way has no relation to the value of a pew, but to the ability and willingness of the occupant. The writer believes that the system of free pews is as far superior to renting pews, as the system of voluntary contribution is superior to pew rents.

And now, in conclusion, I would ask the members of Zion Church to bear with me, while I give my views of the main cause of, and the remedy for, the occasions of irritation, which are more numerous and harassing to the trustees than they are aware of.

Years ago, with every third pew vacant, small families were allowed free possession of large pews, and naturally flowed to the most desirable parts of the building. But in latter years, the process of filling up has been constant. New-comers, able to subscribe largely, have been looking for best pews; and

the process of compression or removal has been the occasion of annoyance to many, but especially to the pew-allocator. This was an inevitable consequence of a too generous allocation when the congregation was smaller, and would not (I think) have been avoided by pew rents.

What, then, is the remedy? Simply to colonize. It is not to the honour of our congregation, with its wealth and numbers, nor is it consistent with the claims of the Master, that we content ourselves with one church of our denomination in the city of Montreal. Let a second, and as soon as possible a third cause be commenced; and with the attractive power of two or three centres, our growth would be proportionately fast, while we should at once remove every cause of irritation, by affording *sufficient* accommodation for newcomers, in our too crowded place of worship. If it is asked, how this is to be accomplished? This answer, in our present circumstances, is not easily given. When freely discussed three years ago, it was found that even those most interested in a second church-movement were not willing to colonize. Perhaps therefore it may now be necessary to begin within the church by the election of a co-pastor, for that which we were unwilling to do if began by the erection of a second edifice. Till an efficient second church is established we must expect that our pew allocating difficulties will continue.

P. W. W.

Montreal, December 21st, 1867.

[The value of the above statement, as relating so fully the working of the weekly-offering system in the church from which so many others have borrowed it, must be the apology for its prodigious length. We have had some apprehensions, in reading it, that some portions verged too near that discussion of the private affairs of a church which we have found it necessary rigidly to exclude from the Magazine. But the question is one of very general interest, and this frank narration of facts will do a public service.

We must take this opportunity to protest against a perversion of the Queen's English, which Montreal is responsible for introducing into Canada, we mean such a use of the word "allocate," as is found in the above letter. That word signifies the assigning of some man or thing to a place; and the carpenter "allocates a pew" when he nails it to the floor. It would be correct to speak of allocating a family to a certain pew: but "allotment" is the term to be used instead of "allocation," when a pew is given to a family—
Ed.]

THOSE NOVEL PEW RENTS.

[The letter of "P. W. W.," to which the following is a reply, though received too late for insertion in our January number, was sent to Montreal subscribers in a supplement, the writer desiring its immediate circulation there. Hence the simultaneous appearance this month of "J. P. C.'s" answer. Our impression is, that the facts of general interest have now been pretty well brought out; so far as Montreal is concerned—Ed.]

MY DEAR SIR,—The account of the plan and its workings given by your correspondent, "P. W. W.," has not the same complexion as that of your American Editor's "Enthusiastic Deacon," and, so far as it goes, bears out my strictures on the paragraph which tempted me to address you on that subject. After some enquiry I have learned that Zion Church is the only one in Montreal practising this system; and also that the two referred to in my last, are satisfied that it was unsuitable for them. I was therefore justified in

venturing to say that any wholesale endorsement of its "invariable success" was an error. I have now to notice the position of another Presbyterian Church in Montreal, which, in its report of this week, notes the fact that *all* the Pews are rented, only a few isolated sittings being now available; while Mr. W. sees no remedy for Zion Church's difficulty, in not being able to furnish more "best seats," save colonization, though in Zion Church there still might have been counted over thirty pews entirely unoccupied, besides many isolated sittings; that is to say, he advises building another church, so that each might have only its best seats allocated and both churches half empty. Can I say anything stronger than Mr. W. has done to condemn the novel plan, seeing that he confesses further to "numerous and harassing causes of irritation to the Trustees, more than any of the members are aware of?"

I will take your hint, and avoiding further discussion of the private affairs of any church, address myself rather to those who have borrowed, or may think of adopting, this system which Mr. W. advocates.

Allow me to say then, that the terms, "free but allocated," are a contradiction of each other, for if *allocated* they are not *free*, but held by those to whom they have been allotted. Further, I remark that in no sense is the subscription of the individual "an offering" (an offering to God as I understand it), inasmuch as the sum paid is for value received.

It is, in fact, a sum paid in consideration of the allotment of a pew. It is a personal assessment, supposed to be governed by the comparative affluence of the assessor, but it is for the consideration that in a certain pew, he and his family shall on stated occasions listen to the ministrations of the Holy Spirit are to us "without money and without price," not so are those of men. Yet strange to say, a voluntary assessment is confounded by many with what they foolishly call "a free Gospel." A pew that is paid for, is supposed to be a free pew, and a payment made for value received, is held to be an offering to God.

In order to meet Mr. W.'s financial argument, it would be necessary to drag up again private affairs, therefore I content myself by merely saying, 1st. That the "remarkable success" is a matter of dispute. 2nd. That the supposition that in paying their pew rent an offering has been already made, obliterates in the mind of individuals the claims of Christ's cause for *an offering* which will be really a *sacrifice* to God. This deserves a more extended notice which would however again tread upon private ground. 3rd. Were the pew rents fixed, to be paid *strictly in advance*, payable weekly, monthly, or quarterly at the option of the occupant, bad debts and arrears would be avoided; the Treasurer have that life of ease which Mr. W. desiderates; the pews be more fully occupied; a few "best seats" be occasionally on hand for strangers; and causes of irritation—*non est*. I submit therefore, that the fixed pew rent system is, with this one improvement, the preferable system for our churches to adopt.

J. P. C.

CONGREGATIONAL MISSIONARY SOCIETY OF B. N. A.

MR. EDITOR,—Will you kindly insert in the forthcoming number the following correction of the "General Statement" at the end of the Annual Report recently issued:

Instead of Lower Canada District, \$1,077 33, it should be—		
Rev. Edward Ebbs, \$50 U. S. Currency per Dr. Wilkes	\$33	93
Collected at Annual Meeting	13	93
Lower Canada District	1029	47 1,077 33

The contributions of Mr. Ebbs and of the Annual Meeting are omitted in the lists prefixed, though the aggregate at the credit of the Society is correct.

HENRY WILKES,
G. S. C.

Montreal, 16th January, 1868.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

DEAR SIR,—I have to acknowledge receipt of the following from the Churches at

	For 1867.	In 1866.
Albion	\$2 00	\$2 00
Cowansville and Brome.....	11 00	4 00
Rugby	8 00	7 00
Granby	14 38	0 00
Lanark	35 00	0 00
Pictou	5 00	0 00
	<hr/>	<hr/>
	\$75 38	\$13 00

And from a "Brother in Christ." Wellington, \$10 00

We are now fairly afloat again. The last item is worth double its nominal amount, as it comes to us quite voluntarily from, so far as we know, a new quarter.

What we want now is, that the Churches look out for the College, Mex. Nothing is commoner than when the question is asked, "Have you received a call to the work of the ministry?" for the candidate to appeal to what he deems an *inward* call from the Holy Spirit. It may be a singular view, but I should deem an *outward* call from the church, moved thereto after devout prayer, to be a more reliable call. Therefore for the same reason I deem it the mere to be every church's duty to look out from among them such faithful men as will be able to teach, and to urge upon such to enter the ministry. The more men we have the cheaper can we educate them. Having put the means now in a fair way, let us have *more men*.

Faithfully yours,

JAMES P. CLARK,

Treasurer C. C. B. N. A.

Montreal, Jan. 18, 1868.

DR. WARDLAW VINDICATED.

MY DEAR SIR,—In his letter to the INDEPENDENT, Dec. 18, 1867, Mr. Pullar gives us to understand that one of the doctrines now called Morrisonian, is, that, "every man can repent and believe the gospel:" and this he says is taken verbatim from Dr. Wardlaw. Now, I happen to have lying before me, a copy of the entire correspondence between the four Congregational churches at Hamilton, Bellshill, Bridgetown, Cambuslang, and Ardrossan—published in 1845—on the doctrines of Election and the influence of the Holy Spirit in conversion. Dr. Wardlaw and the other Congregational ministers in Glasgow were grieved at the thought of the five ministers having—by report—departed from the faith, and holding and teaching serious error. Dr. Wardlaw and his brethren feeling it to be their duty to ascertain the truth of this report, wrote to these churches and thus began the correspondence.

The first question asked by Dr. Wardlaw and his brethren in Glasgow was, Do you hold that the influence which the Holy Spirit exerts in the conversion of sinners is a *general*, and in no case a *special* influence? meaning by *general*, that the Spirit's influence is put forth upon *all alike* who hear the Gospel, and that no *more*, or *other* divine influence is exerted on those who believe the Gospel, than on those who reject it. The second question was, "have you ceased to hold the doctrine of personal, and unconditional election? meaning by that the sovereign and gracious choice of individuals to eternal life by God. Then the Dr. and his brethren in Glasgow say, "it is respecting these doctrines, and such others as are necessarily involved in them, that we fear you are in error, and therefore trust that at your earliest convenience, you will favour us with explicit answers to the preceding queries."

The answers at first were anything but explicit, but at last they declared they did not believe in the doctrine of unconditional election, nor in any *special* influence of the Spirit in the conversion of sinners.—The consequence was that, after having been faithfully and affectionately dealt with by the brethren in Glasgow, they were left to take their own course, being given to understand, that they were no longer in fellowship with the churches in Glasgow. Now, as Dr. Wardlaw was one of those who pronounced that sentence, and as Mr. Pullar appears to hold the errors condemned, there can be no doubt that had he been in the neighbourhood, a minister holding and propagating these errors, he would have been dealt with by Dr. Wardlaw and the brethren in Glasgow, just as the others were. So much for Dr. Wardlaw, as the advocate of Human Ability.

If names be of any weight and be boasted of by one party, the other may properly do the same thing. Well, though we are to call no man Master on earth, just look at Goodwin, Owen, Bunyan, Charnock, Edwards, Chalmers, Haldane, and many more that might be named. Now, will any one say that these were ordinary men? yet they were calvinists and were *properly* so called. I think therefore, that the calvinist can very well afford to be laughed at when standing in such company, for where, on the other side, shall we look for any to compare with them?—I hope you will see the propriety of not suffering Dr. Wardlaw to stand in such a light.

With much esteem, I am yours,
JAMES MIDDLETON.

Salem, by Elora, Jan. 16, 1866.

WIDOWS' FUND.

DEAR SIR,—I do not like to miss a month without communicating with you in reference to the "Widows' and Orphans' Fund," but if our friends from the country send me no supplies, it seems useless to trouble you to publish such a fact?

As I have no contributions to acknowledge, I submit a suggestion—"Why is it that the following churches which 'did run well' have ceased to contribute to the Fund?" Want of due consideration of its claims, I imagine to be the only reply that can be given:—if this be so, I would ask the various Church officers if they do not think the substantial advantages the Fund offers, worthy of a place in their arrangements for their periodical collections? We have now three Widows receiving annuities of \$90 each (one having a child with \$10 a year). We must look to a continual increase of claimants and it is

very desirable, that, before they arise, we should be prepared, so that we may never have to trench upon the capital to pay these demands.

Yours truly,

J. C. BARTON, *Treasurer.*

Montreal, 15th January, 1868.

List of churches and their last collection for Widows' and Orphans' Fund.

Barton and Glanford, 1861; Belleville, 1860; Bowmanville, 1863; Caledon, 1858; Canning, 1865; Chebogue, 1865; Cobourg, 1861; Coldstream, 1862; Cowansville, 1861; Danville, 1865; Hamilton, 1859; Hawkesbury, 1859; Inverness, 1861; Liverpool, W. S. 1864; London, 1861; Manningville, 1862; Meaford, 1862; Newmarket, 1861; Ottawa, 1865; Owen Sound, 1862; Pine Grove, 1861; Richmond, 1866; Sarnia, 1860; St. Andrews, 1860; Toronto, Zion Church, 1864.

Other Churches there are that have never contributed at all to the Fund.

Literary Notices.

Stephen Grattan's Faith, The Orphans of Glen Elder, a Scottish Story, and My Friend's Friend, are three books that come to us from the American Sunday School Union, Philadelphia. The first is avowedly by the writer of *Shenac, Christie, and Little Gabriel*, which we favourably noticed some time ago, and the others—we venture to guess—are from the same pen. We feel such confidence in the said pen, that we are prepared beforehand to commend whatever comes from it as sound in its teachings, wholesome in spirit, and of uncommon story-telling ability. The present volumes we have not time to read in person, but the board of juvenile "tasters" to whom they have been referred, pronounces them "very nice," and we have no doubt that the verdict is according to the facts.

Our contemporaries, the English Congregational magazines, are beginning the new year with more advanced ideas. The *Christian Witness* promises more popular features, and to deal more directly with current questions. It will report on Home, Colonial and Irish missions. "Materials for" English Congregational "Church History" will be supplied from various counties. The *Christian's Penny Magazine* is to be illustrated with engravings! It is well managed. The *Christian Spectator* is to take the name of the *Free Churchman* (one shilling). The *Evangelical Magazine*, so far as we can see, has no new promises to make. It is ably conducted by Dr. Stoughton.

We speak a good word with pleasure on behalf of the *Congregational Quarterly* (Boston, \$1.50 per annum). The January number came promptly to hand, with its elaborate statistics of the Congregational Churches of America. The exact and exacting compiler of these tables is pleased to say of those from this quarter: "Canada is always satisfactory. It wants only to distinguish pastors, and to give lists of ordinations, licentiates, &c." We may explain that the modern inventions of "acting pastor" and "stated supply" have not yet been introduced into these backward regions. Almost all those who are ministering to churches are pastors. "Ordinations" are usually recorded in the narrative. As to "licentiates," we have no class

called by that name. In the department of "Congregational Necrology," appears an abridgment of the obituary of the late Rev. J. Forsyth, which appeared in these pages. We presume that one of Rev. J. Climie will appear in due time. Canadian Congregationalists should encourage the *Quarterly*. It fills a place occupied by no other publication. Its statistics, historical and biographical sketches, and discussions of denominational principles, practices and policy, are of permanent value and interest.

An Hour with Ralph Wells, is the title of a little pamphlet published by Adam, Stevenson & Co., of this city (price 10c. or \$1 per doz.) and giving a full outline of Mr. Wells' blackboard exercises at the recent Provincial S. S. Convention, together with a *verbatim* report of his infant class lesson on the Passover. The latter was not attempted in the official report of the proceedings. The present copy is very accurate, and teachers will find it a most interesting and suggestive model.

The Pulpit Analyst for 1868 is not to be conducted by Dr. Joseph Parker, but the name of the new editor is not given. Dr. Vaughan, Prof. Godwin (on St. Mark), Prof. Angus, Dr. Stoughton, Mr. Baldwin Brown, Dr. Pressensé, Mr. Allon, and other well-known able writers are to contribute to its pages. (Price 6d. monthly.)

The Christian Year Book, 1868, edited by Rev. R. S. Ashton, is to be published for half-a-crown (Jackson & Co.). It gives statistics of churches, missions, Sunday schools, Bible and Tract societies, in all countries, and of all denominations of professing Christians. When the editor has had time to establish correspondence with all quarters, the manual will be of the greatest service. He is rapidly going on unto perfection.

Under the fanciful, if not fantastic, title of *Lamps, Fitchers and Trumpets*, Rev. E. Paxton Hood has published (Jackson & Walford, crown 8vo., 10s. 6d.) a course of lectures on preaching and preachers delivered at Mr. Spurgeon's Metropolitan College. Mr. Hood has made the study of preaching a specialty, and has written much on the subject. He is worth reading. He is original, shrewd, and independent; and his style is vivacious and full of illustration. This is a book that ought to be in our College library.

British and Foreign Record.

The LONDON MISSIONARY SOCIETY, under the administration of Dr. Mullens, is evincing new vigour in every department of its work. We are greatly pleased with its *Missionary Chronicle* as now conducted. Not only is it full of interesting intelligence, but the whole style of the magazine seems based on this idea: "We will take the churches which support the mission into our confidence, not keeping the transactions of the board of directors a profound secret, but letting our constituents know what we do, and why we do it." Hence, we find not only letters *from* the missionaries reporting on the work at the stations, but also letters *to* the missions,

announcing the decisions of the Board, and the reasons on which they are based. In the January number, for instance, is an elaborate communication to the Travancore Mission, in which certain principles are laid down as to the mode of expending funds from England, but the distribution of the same among the several stations is left entirely to "the mission" as a body, meeting on the spot, and having ample local knowledge. If the tone be occasionally somewhat magisterial, it must be remembered that these missions are sustained very largely by grants from London; and a spirit of full confidence and sympathy pervades the document. In the home department, corresponding energy is displayed. A most successful movement has been inaugurated, for forming young men's auxiliaries, from which ten thousand guineas a year are expected. Mr. Morley and others urge that the Society should become avowedly, what is so largely in fact, a denominational institution, and be conducted on Congregational principles.

LAMBETH CONFERENCE.—An adjourned meeting of a large number (42) of the bishops who composed the recent Pan-Anglican Synod, has taken place, for the reception of the reports of various committees appointed to consider different questions which were discussed at the original meeting of the body. These reports, some ten in number, are signed, it is to be noted, for the most part, by colonial or Scottish bishops, as chairmen and secretaries. This arrangement may have been adopted for various reasons, such as, the fact that many of the questions arose out of the extension of the Anglican communion beyond the boundaries of the British Isles; the desire to do honour to the remoter and unestablished dioceses; and, possibly, the idea that prelates of the English Establishment might have been complicated in their relations to the state, by some of the proposals. The several reports were simply received by the adjourned conference, and ordered to be printed for the information of the churches concerned. Among other things, it is suggested, that a regular organisation of diocesan and provincial synods be established, in which bishops, clergy and laity would sit as distinct "orders." But the committee have shrunk from proposing that all the Anglican churches be thus confederated through a supreme general assembly or council. In like manner, it is proposed that there be established a court of final appeal on matters of faith, for the use of those who choose (1) to submit themselves to its decisions, and the members of which would represent the various branches of the Anglican family. With respect to Dr. Colenso, while his deposition is recognized as valid spiritually, and a new bishop for Natal declared necessary, it is urged, first, that a judicial inquiry be made as to whether he is in law Bishop of Natal, a point never fairly brought before the courts. These reports altogether foreshadow consequences of sufficient importance as likely to flow from the holding of the conference, to justify the more serious view we took of the meeting (see *C. I.* for November, 1867, pp. 216-7) than most outside spectators were taking at the time.

The *Catholic Directory* for 1838 claims an increase of 31 priests, 76 churches, 7 convents, and 4 monasteries, during the previous year, in England, Wales, and Scotland. The total number of priests within the same bounds is 1,638; of churches and chapels, 1,283; of religious communities of men, 63; and of convents, 227. There are 21 colleges and large preparatory schools, and 200 of the convents are for the education of girls.

The long-standing opposition between the Boston and New York Tract Societies seems to be likely to cease. Representatives from each body have met together, and agreed on terms of future co-operation, which now await the sanction of the respective societies. The plan proposed is for the New York Society to take charge of all the collecting and distributing work, the Boston Society continuing to publish, and each acting as agent for the other in its own city.

Good men all over the world will mourn the destruction by fire of Farwell Hall, Chicago, the home of the Young Men's Christian Association of that city, opened only three months ago, and ever since the centre of a rich and fruitful cluster of religious activities. It cost \$170,000, of which \$50,000 will be a loss. But it must and will be rebuilt.

Official.

THE MISSIONARY MEETINGS—1868.

WESTERN DISTRICT.

Stratford.....	Feb.	3, M.	} Revs. J. Brown, W. W. Smith, D. Macallum, S. Snider.
Listowel	"	4, Tu.	
Molesworth ..	"	5, W.	
Howick	"	6, Th.	
Turnberry ...	"	7, Fr.	} Revs. W. H. Allworth, W. Hay, J. A. R. Dickson, J. Wood.
Brantford ...	"	3, M.	
Paris	"	4, Tu.	
Hamilton ...	"	5, W.	
Barton	"	6, Th.	} Revs. W. H. Allworth, W. Hay, A. McGill, T. Pullar.
Sarnia.....	"	7, Fr.	
Sarnia.....	"	9, Su.	Revs. T. Pullar, D. Macallum.
Tilbury	"	9, Su.	Rev. J. Brown.
Tilbury	"	10, M.	Rev. J. Brown, T. Pullar, W. Burgess.
Southwold ...	"	10, M.	Revs. W. H. Allworth, W. Hay, A. McGill.
Westminster.	"	10, M.	Revs. J. A. R. Dickson, D. Macallum, J. Wood.
London	"	11, Tu.	Association Meeting.
London	"	12, W.	Missionary Meeting.
Watford	"	13, Th.	Revs. W. Hay, J. R. Dickson, A. McGill, D. Macallum
Plympton ...	"	13, Th.	Revs. W. H. Allworth, J. Wood, J. Brown.
Warwick	"	14, Fr.	Revs. W. Hay, Dickson, McGill, Macallum.
Forest	"	14, Fr.	Revs. W. H. Allworth, J. Wood, J. Brown.
Guelph	"	3, M.	} Revs. R. Brown, J. Unsworth, W. F. Clarke.
Eramosa.....	"	4, Tu.	
Garafraxa ...	"	5, W.	
Green Stl'mt	"	6, Th.	

There is great need of new life in our Missionary Meetings, and this depends as much on the pastor in charge as on the deputation. Will the brethren, therefore, be so kind as not only to do their work well in addresses, but also make such arrangements for the Missionary Meetings, as will create a deeper and holier interest in them.

JAMES A. R. DICKSON, *Secretary.*

News of the Churches.

Guelph Church Opening.—Notwithstanding our intimation to the contrary, the new Church at Guelph was opened on 15th of January. Every thing was not quite ready, but sufficiently so to allow of the building being occupied during Dr. Wilkes' visit to Ontario, his services being specially desired on the auspicious occasion. As elsewhere noted, he was engaged in a similar service in Toronto, on Sunday, the 12th, but on Monday a telegram came from Montreal, informing him of the decease of Mr. William Learmont, one of the oldest members and a deacon of Zion church, and requesting his immediate return. To this summons he felt it his duty to respond, and left by the first train eastward. Announcement of the opening services at Guelph had been made far and wide, and they must go on. In this emergency, application was made to Toronto to supply Montreal's lack of service, and Revs. J. G. Manly and F. H. Marling left additional and missionary appointments unfulfilled, in order that some stranger might address the people assembled at each service. In the morning, at 11 o'clock, the first service was held, and it was very gratifying to see, in the early part of a week-day, the house well filled with a respectable congregation, from town and country. Rev. W. Clarke, father of the pastor, opened the service, the pastor himself offering the prayer of dedication. Further devotional exercises were led by Rev. J. Wood. The sermon was preached by Rev. F. H. Marling, from Eph. ii. 20-22 and 1 Peter ii. 4, 5. Mr. Manly closed the service. Besides the above there were present on the occasion, Revs. Messrs. Barrie of Eramosa, Smellie, Fergus, and Torrance and Ball of Guelph, of the Canada Presbyterian Church, Rev. J. Middleton of Salem, and Rev. R. Brown of Garafraxa. After the morning service, the congregation were invited to a collation in the lecture room, where so bountiful and tasteful a set of tables was spread out, as to suggest the idea that there would be a famine in the land after such a drain upon its resources. After doing full justice to this generous repast, the National Anthem was heartily sung, and various speakers were called upon to respond to appropriate sentiments. In the midst of these festivities, however, the writer of these lines was compelled to leave. The following additional particulars are gathered from the local papers. "The Dominion of Canada;" responded to by Rev. W.S. Ball. "Success to our Church Building Enterprize;" responded to by Rev. W. Clarke of Paris, who offered to assume one-twentieth of the debt, to be paid within three years, if the remainder were taken up. Several others assumed twentieths, and the chairman stated he had little doubt it would all be taken up by Monday evening, at the tea meeting. "Sister churches of our own denomination;" responded to by Rev. J. G. Manly and John Nasmith, Esq., of Toronto. "Our brethren of other denomination;" responded to by Rev. R. Torrance. "Prosperity to the Town of Guelph, on the principle of the ancient Glasgow motto, 'Let Glasgow flourish by the preaching of the word,'" responded to by Geo. Elliott, Esq. "The learned professions," responded to by Dr. McGuire. "The Press," responded to by the Chairman, Rev. W. F. Clarke. "The memory of the late C. J. Mickie, one of the founders of the Congregational cause in Guelph," responded to by J. Mickie, Esq. "The Ladies," responded to by A. Thomson, Esq. About 4 o'clock, these pleasant proceedings were closed by the singing of the doxology. An extemporaneous tea meeting was held at 6 o'clock, when the ministers, visitors from abroad, and a number of the friends connected with the church and congregation took tea together.

At the evening service the church was crowded to excess. First hymn, Rev. R. Brown; Rev. J. Wood continued the devotional services, after which Rev. J. G. Manly preached from Luke xv. 1-3, Rev. G. Wood, Primitive Methodist, of Guelph, concluded the services.

On Sunday appropriate sermons were preached by the Rev. Dr. Jennings, of Toronto, morning and afternoon, and by the Rev. J. Wood, of Brantford, in the evening.

A soiree was held in the basement of the church on Monday evening. The church was crowded to excess, there being not less than between 600 and 700

persons present. The arrangements in the basement were excellent, five parallel tables, each capable of seating nearly fifty persons, being tastefully laid out with every variety of cakes, tarts, etc., of which there appeared to be an inexhaustible supply.—Tea being over, the vast assemblage returned to the body of the church, where, if possible, a still richer treat was in store. The Rev. W. F. Clarke, pastor, said that on an ordinary occasion he would have occupied the chair himself, but as there was a large representation from the various congregations in town, and our fellow citizens generally, he considered it proper that His Worship the Mayor should preside at the meeting. Rev. Mr. Brown offered prayer. The Rev. Mr. Clarke then entered into some details respecting the building of the church, stating that the entire cost, including the lot, was about \$9,000 nearly \$7,000 of which had already been raised, leaving a balance of some \$2,000 still to be met, and he had no doubt but the debt would soon be provided for. Addresses were also delivered by Re. . . Messrs. Wood and Cochrane, of Brantford, Rev. Mr. James, of Paris, Rev. Mr. Brown, of Garafraxa, and Rev. Messrs. Torrance and Griffin, of Guelph. The speeches were excellent, and strongly marked with that Christian, brotherly affection which so well becomes the ministers of the various evangelical churches. The very efficient choir of the church added in no small degree to the pleasure of the evening's entertainment. The doxology having been sung, Mr. Torrance pronounced the benediction, when the meeting broke up.

The church bell (1000 lbs. weight,) was suspended on Saturday, and has since sounded invitations to the different church services.

The pecuniary results of the opening services in collections, proceeds of collation and avails of tea meeting, amounted to near \$100, and the occasion has been throughout one of great interest and satisfaction to all concerned.

The church in Guelph has done handsomely, in every sense, with respect to the undertaking now happily consummated. They have built, on a better site, an attractive, substantial, and commodious house, an ornament to the town, and a credit to the denomination. The ground floor (*not* a basement, for it is *above* ground), gives ample space for all the auxiliary services which are required in a working church, and are as essential to its life and growth as the solemn assemblies on the Lord's Day. This first story is light, lofty, and spacious. But as the building has been described in the INDEPENDENT for June last, we will not further enlarge upon it. May "the glory of this latter house be greater than that of the former."

New Congregational Church in Toronto.—In the CANADIAN INDEPENDENT of September last, an account was given of the laying of the corner stone of the building to be known as the "Northern Congregational Church" in Toronto. After that time, the work was rapidly pushed on so as to be completed by the end of the year, that the Congregation might be able to enter upon it the first Sabbath in 1868. This they did not quite accomplish, but it was ready for the opening services on the second Sabbath, January 12th, when Rev. Dr. Wilkes of Montreal preached, morning and evening, on both occasions to large congregations, especially in the evening, when many went away unable to obtain admission. In the morning he took for his text Nehemiah x. 39, "We will not forsake the house of our God;" and in the evening from Psalm cxxxv. 4, "The Lord hath chosen Israel for his peculiar treasure." Both sermons were appropriate and effective, and were listened to with deep interest. The collections amounted to \$75.

After the evening service, the Church sat down together for the first time at the Lord's table. Some members of each of the other Congregational Churches in the city manifested their sympathy and oneness of faith by joining them in the observance. Rev. Dr. Wilkes presided, and Revs. T. Baker, Dr. Wickson, and E. T. Bromfield, with the pastor, took part in the exercises.

On the previous Thursday, January 2nd, those intending to form the Church proper met for organization according to the principles of our body. The majority of these, being members of Zion Church, had joined in asking a letter of dismission from that body, which, having been received, they were free to form the new organization. After some time spent in prayer, the Rev. Dr. Wickson

took the chair and presided over the deliberations. Did space permit, a detailed report of this meeting, one of a kind which so rarely occurs, would be peculiarly interesting. After a statement by Mr. George Hague of the reasons which had led to the step, the Declaration of Faith and Order of the Congregational Union of England and Wales was read at length, and was assented to by all present as the basis of the organization. The letters of dismission were then read, which was followed by the application of parties from other churches. They then mutually recognized each other as believers in the Lord, and agreed to walk with each other in the fellowship of the gospel, entering into a solemn covenant, which had been carefully prepared for the occasion, the reading and assent to which was peculiarly impressive and affecting, and which was signed by all present. After a period of silent and of audible prayer, the Chairman announced that the Church was now formed, and addressed the members on the duties and responsibilities they had afresh undertaken. Addresses were also delivered by Rev. T. Baker, Mr. Hague, and Mr. H. J. Clark. The first act of the new Church was to give a call to the Mr. R. T. Thomas to the pastorate of the Church, which was done with the utmost unanimity and heartiness. Mr. Thomas, in a very feeling address, accepted the call and took the presidency of the meeting, which proceeded to elect trustees for the church property, deacons and secretary, and then closed. It was a most impressive meeting, never to be forgotten by those who took part in it. Thirty-five was the number enrolled, thirty-one of whom were present at the meeting, the other four being absent from sickness or duty.

On the evening of Monday, January 13th, a social meeting was held in the school house adjoining the church. Upwards of 300 persons were present. After tea the friends adjourned into the church, where the public exercises were held. The Rev. Dr. Wilkes was to have presided, but was unexpectedly summoned back to Montreal, much to the regret of all who were present. In his absence, the Rev. T. Pullar, of Hamilton, presided most acceptably. Mr. Thomas, the pastor elect gave "welcome" to the meeting; and addresses were delivered by the Revs. H. Denny of Alton, Hay of Pine Grove, W. F. Clarke of Guelph, F. H. Marling of Bond Street, Toronto, E. T. Bromfield, and G. A. Macnutt, the pastor of the Baptist Church recently formed in the neighbourhood.

On the following afternoon, Tuesday, 14th January, the ordination of Mr. Thomas to the pastorate of the church took place. The attendance was large. The service was opened by Rev. E. T. Bromfield. Rev. T. Pullar gave a statement of our distinctive principles, after which Mr. Hague gave the call of the Church, and Mr. Thomas his acceptance of the same. Rev. Dr. Wickson put the usual questions to Mr. Thomas, who replied at length, giving a touching account of his conversion and decision for Christ, with the reasons for which he believed he had a call to preach the everlasting Gospel, and a very clear and copious statement of his doctrinal views. The Rev. F. H. Marling then offered the ordination prayer, and the following ministers joined in the imposition of hands: Revs. T. Pullar, T. Baker, W. F. Clarke, J. Wood, H. Denny, R. Hay, Dr. Wickson and E. T. Bromfield. The Rev. W. F. Clarke then gave the charge to the pastor, and Rev. R. Hay the charge to the Church, and the services were closed by singing the doxology.

On Sunday, 19th January, the opening services were continued, when Rev. R. T. Thomas preached in the morning, and Rev. G. A. Macnutt in the evening. On the Sabbath following, 26th January, these services were brought to a close, the Rev. W. Stephenson preaching in the morning, and the Rev. R. T. Thomas at night. The total receipts in connection with these services, including \$150 donations, were fully \$400. The cost of the site and building were \$8,500, of which \$5,000 was subscribed by five individuals. May the great Head of the Church smile upon this new cause, and may it become as a well watered garden; and may the pastorate of Mr. Thomas be a very long and happy one. The most cordial sympathy exists between pastor and people. It was in the Sabbath school which has thus grown into a church that he commenced Christian work, and it is fitting that thus with and for those amongst whom his Christian life has been developed, he should labour to win souls for Christ and to build up the saints in their most holy faith.

H. J. C.

Zion Church, Montreal.—In December last this church and congregation re-assembled in the Lecture room, which has been deepened, and otherwise much improved, both as regards light, warmth, and ventilation, in comparison with what it was previous to the fire. The church building will be completed in March next. On the 29th Dec. our Pastor preached his 32nd annual sermon. The statistics of membership for the past year which it supplied, are as follows:—Received into fellowship—by profession, 10, by letter, 24, total, 34; dismissed—by letter, 15; by other forms, 2; departed this life, 9, total, 26; leaving a net increase of 8, and making a total membership of 427.

On the 8th inst. the annual Meeting was held. By the Treasurer's report it appears that \$3,900 were collected for Pew rents [? ED.] last year, being about \$225 less than the amount derived from the same source the previous year. It appears to the writer, notwithstanding the eloquent letter distributed to the subscribers of the *INDEPENDENT* last month, that, if we are to sustain an assistant Pastor, the honest and fairer mode of establishing a rental for the Pews, will have to be adopted. The church-expenditure was \$3,800.

It was also proposed, with the concurrence of Dr. Wilkes, that an assistant or associate Pastor should be appointed. The decision on this and other proposals has been postponed to an adjourned meeting, of which I will give you a brief report.

TUGA.

Montreal, Jan. 20th, 1868.

Anniversary at Hamilton.—In transmitting the following, Rev. T. Pullar says,—"The enclosed notice of our annual meeting from the *Hamilton Evening Times* of the 4th inst. will be read with pleasure by our brethren in other places. We have an anniversary of the opening of our place of worship in June, and the annual meeting for reviewing each year's proceedings and progress in the first week of January. I may mention that there is an error in the statistical table appended to the last report of the Congregational Union in the statement of the total amount raised by the Hamilton church for the year ending May 1867; instead of \$1,316 it ought to be \$1,613. The error, I believe, was caused by a mistake of mine in reporting to our worthy Secretary."—Says the *Times*,

"THE CONGREGATIONAL CHURCH, HUGHSON STREET.—The annual meeting was held last night. It was very large, most enthusiastic and harmonious. The spirit of fraternal affection for each other and of zeal for the cause in which they are engaged appeared to be most intense. The pastor, the Rev. Thomas Pullar, presided. Mr. William Gunner was called to offer the opening prayer. The pastor reported on the spiritual condition and prospects of the Church. During the past year some members had been removed by death, some by discipline and its results, some by removal to other places; but the increase on the year greatly exceeded these losses. The congregation continue to increase, and there are new members added to the church and new families to the congregation, while there are indications of the power and presence of the Holy Spirit in the solemn assemblies. The pastor referred to the great encouragement he had in the large attendance of young people at the monthly meeting, amounting to eighty persons, and the interest taken in the exercises and lessons of the course. The Sabbath School, as Mr. Edgar the Superintendent would show, was never before in such a state of efficiency for numbers and attendance both of teachers and scholars. On the whole the pastor had never seen the Church in a more promising position. It was intended to hold extra meetings on the "Week of Prayer," commencing next Lord's Day, and to devote such meetings specially to the advancement of religion among the young people of the congregation. Mr. Edgar, one of the deacons and general treasurer, then reported on the state of the funds, viz., the fund for congregational purposes, for missions, for objects of general benevolence, for the Sabbath School, Ladies' working Society, for the poor, for denominational interests, &c., &c., all of which were in a healthy condition, *full and overflowing*. There is no debt on any department and on nearly all the funds there is a large surplus. All the subscriptions are paid up. The contributions of the year average more than twenty dollars for each contributing member.

This year, no extra efforts had been made to raise funds; and in view of the prosperous state of the treasurer's accounts, it was resolved unanimously and carried by acclamation, to make a handsome addition to the pastor's salary. This is the second addition made to the minister's stipend within the last two years. After hearty votes of thanks to the missionary sub-committee and collectors, to the deacons, and Mr. Edgar as treasurer, and the expression of sentiment by Mr. Kent, sen., Dr. Laing, (who stated that the church was so entirely united and affectionate that there was not a single jarring feeling among them, and that he did not believe there was another congregation the city in such favored circumstances, both externally and internally, as they were at this moment,) and others, the meeting sang the doxology, and the pastor offered the closing prayer. Some time was then spent in social intercourse and conversation. No words can express the intense feeling of delight that seemed to pervade this meeting—the most fervent affection and harmony prevailing among the members themselves, and the highest esteem and affection entertained for their pastor."

Doings of a Musical Minister.—The lovers of "concord and sweet sound" were delighted with a very musical treat at the Concert in the Congregational Church at Cowansville last Friday night. Although the weather was most forbidding, a very select and appreciative audience was present, and although the place and the occasion forbade the exhibition of any boisterous demonstration, nothing but the sacred precincts prevented frequent outbursts of applause. We need hardly say that the selections were entirely of sacred music, anthems, choruses, &c., many the composition of the talented Pastor of the Church, (Rev. C. P. Watson,) and they were rendered in a style that would have done credit to professional performers. A more pleasant and agreeable evening entertainment has never been provided in this vicinity. At the conclusion the National Anthem and the Doxology were joined in by the entire audience, and all were well repaid for braving the storm on so boisterous a night. We are informed, that at the request of many who could not be present, there is an intention of repeating the concert with a varied programme on some future occasion.—*Bolford Times*, Jan 3.

Granby Donations.—Rev. James Howell, in a letter to the *Granby Gazette*, gratefully acknowledges a donation visit paid to him on the 14th ult., leaving him \$100 the richer. Shortly after settling in the field, he received a present of a horse and harness. Such facts speak well for Pastor and people.

Church Ventilation.—The most difficult of all places where crowded audiences may assemble are church basements, especially when used as Sunday-schools; and, we would here point out some excellent arrangements which have been adopted in that of Zion Church, Montreal. These have been well tested, and found sufficient for crowded audiences. One side of this Hall is provided with two air-shafts, which, communicating outwards, and terminating about one foot from the ground, and covered with folds of fine wire-gauze, bring down to the region of carbonic gas a constant and gentle current of fresh and wholesome air. Beside these, there are also two other flues, which may be opened at pleasure, also communicating outwardly, but terminating at a greater height. On the opposite side of the room, two fire-grates are so placed as to have their vents on a level with the breathing of those present. Now, at all times, but especially when the fires are lighted, a healthy current is continually kept up. But besides these means of ventilation, there are placed so as to open up into the church-aisles, registers, which, being also over the gas-pendants, the heated and used-up air, along with any unconsumed gases, arise directly upwards, and are carried off through the ventilating flues of the church itself.—*Montreal Witness*.

Missionary Meetings.—Middle District.—On account of their being held so near to us, we are enabled to give an outline of the Missionary meetings in the Middle District up to the 24th ult. It is very pleasant to find that those

accounts are so favourable. We hope that all the services held this season will be of the same character. Once more we will ask the deputations not to fail in sending us complete reports by the 20th of February.

Osprey and Kincardine.—Rev. D. McGregor writes: "I left home on the first day of the year to visit the friends at Osprey, as appointed by the committee. Besides the mission work, I had the pleasure of opening their new chapel; preached three sermons, and dispensed the Lord's Supper, on Sabbath the 5th. I trust the name of the house that day was *Jehovah Shammah*, "The Lord is there." The attendance, considering the state of the roads, was encouraging. The house is a comfortable log building, capable of seating about 200. The expense of building is met by a few earnest, devoted disciples, less in number than at this time last year, by reason of death. They are determined to keep together, and hope in God that at least a partial supply will be obtained in due season. Osprey is a field that stands much in need of a missionary; may the Lord of the harvest supply the need! The collections amounted to \$11 77, and more is expected. Looking at the small number interested in the cause there, and the amount spent on the chapel, I consider the collections very good. Let us not cease to pray for this interesting and destitute spot.

"Brother McKinnon, of Kincardine, finding that the deputation in the programme were strangers to their loved Gaelic, petitioned our worthy secretary to allow an appeal to me to go there. The reply being favourable, I was written to, and Mr. McKinnon's excellent son came 70 miles with horse and cutter to bring me there. The strong desire evinced I could not refuse. We got into Kincardine in time to preach several times before Sabbath to most attentive audiences, and on Sabbath we had a happy day, large attendance and earnest attention. The collections for the Society amounted to \$14 92; subscription list already \$23, and more to come. This is in advance of any former year.

"The chapel is improved, and they are now at work to make it much more comfortable. They have also commenced a Sabbath School in the Chapel. Brother McKillican was there and did good work. Altogether, the west is looking up; more forbearance and sympathy, I have no doubt, will one day bear fruit. Brother McKinnon came back with me, so that the journey this year was attended with very little expense, and I hope the day will declare that we were led by Him who 'will not quench the smoking flax,' and who alone can estimate the value of *one soul saved*."

Toronto.—The first appointment on the list for 1868, was for Tuesday, January 14, in Bond St. Church, Toronto, where a joint meeting was held of all the friends of the cause in the city. The attendance was accordingly representative in its character, and as to numbers, better than it has been wont to be. The chair was taken, at the beginning, by James Boyd, Esq., M.P.P., and on his leaving for the House of Assembly, by Rev. J. G. Manly. Dr. Wilkes, who was expected to speak, had been called away to Montreal, but speakers were not wanting, Revd. Messrs. Pullar, W. F. Clarke, Reikie, Thomas, R. Hay, and Denny, delivering addresses. Revds. Drs. Wickson & J. Wood, also took part in the service. The subscriptions from each church were not completed, but if they comport with the interest manifested in the cause, they will surpass those of the previous year.

Pine Grove, Wednesday, Jan. 15th.—The Association meeting in the afternoon was disappointing, Messrs. Manly and Marling being absent in Guelph, and Mr Day being detained by domestic affliction. The subject of religious awakenings was discussed, however, in the afternoon; and in the evening, Messrs. Reikie, Denny, Spettigue, Gray and Unsworth addressed a good audience on missions. Financial proceeds, above those of 1867.

At *Klineburg* and *St. Andrews*, as well as at *Bolton*, simultaneous meetings were held on Thursday, 16th., the deputations being reinforced by the advent from Toronto of Rev. Mr. Manly at the former, and Messrs. Hague, Clark and Goulding at the latter. There was a fair attendance at each place.

Bolton's Village.—Your correspondent, with Brethren Denny, and Sanderson, visited this place on the 16th inst. and found Bro. Wheeler heartier in appearance than we have seen him for years. The congregation in the evening was not quite equal to some former years, yet we had a good meeting—Collections received, \$10 00.

Alton Village.—On Monday January 20th, in company with Bro. Gray, we found ourselves in Bro. Denny's diocese. Everything appeared healthy, and flourishing. Congregation in the evening good. The deputation was assisted by Rev. T. Edwards, Wesleyan, and by Dr. Riddell, who was called to the chair. It was said by many to have been the best meeting they ever had. The speaking was to the point, and eminently practical. Collection and subscriptions \$26.45, being an increase upon last year.

South Caledon, next day was visited by Bro. Denny and myself, Bro. Gray having gone home. This station is still without supply, but they most tenaciously cling together in hope. They are getting very anxious for supply.

There were about 50 present at the meeting, and the collection was \$16. 37, there being only three coppers on the plate! J. U.

Georgetown, Wednesday, Jan. 22nd. The interest in the cause, always gratifying, still increases. Hardly a vacant seat in the house. Subscriptions taken up before the meeting, one dollar more than the whole amount last year. The pastor Rev. J. Unsworth, was in the chair; deputation present, Rev. Messrs. Wheeler, Denny and Marling. Rev. Mr. Ewing, of the Canada Presbyterian Church, also gave an address, and Rev. Mr. Webb, of St. George's Church (Episcopal), spoke a few hearty words. The collection was over \$12, so that Georgetown casts into the treasury for 1868 more than \$82. The Pastor, under whose ministry such results are attained, is fitly placed in the honorable yet onerous post of District-Secretary. F. H. M.

From the *Markham* circuit, *Whitby* and *Bowmanville*, we cannot now give detailed accounts. The first, we learn, will contribute nearly as much as last year; the last more; the second has yet to collect.

Gleanings.

ON SECURING INTEREST OF CHURCH MEMBERS IN SUNDAY SCHOOLS.—Mr. Pades says on this topic; Not by fault-finding; not by bombarding and sharp-shooting; nor by any system of driving, but by becoming thoroughly interested in these persons ourselves. We should go to them, and by arguments of love, tell what had been done and might be done in this work. One man in a school thus thoroughly alive to the work himself would interest the whole church. We should, too, counsel the pastor and the leading men of the church, enlisting them more thoroughly. We must counsel and enlist the young men and women, and the mothers personally. Then the best man must be selected, and sent to talk with and strive to influence the young men—one whom they respect, and one who can sympathize with them.

Many have been victorious in great temptations, and ruined by little ones.

Act uprightly and fearlessly, and you may defy the devil and all his works:

The place of greatest safety is the place where duty calls you.

Troubles are like babies,—they grow bigger by nursing.

A man passes for a sage if he seeks for wisdom; if he thinks he has found it, he is a fool.