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REV. R. W. DALE, ON THE ATONEMENT.

After an intermission of a number of years, the Congregational Union of England and Wales has again arranged for the delivery and publication of an annual series of Lectures on Biblical and Theological subjects, by distinguished ministers of the Denomination in Britain. The first of the new series was on the person and ministry of "John the Baptist," by the Rev. Dr. Reynolds. That for the present year, and now being delivered in Memorial Hall, is on the Atonement, the Rev. R. W. Dale, of Birmingham, being the Lecturer. We quote from the *English Independent's* report of a portion of Mr. Dale's second Lecture.

"Before Christ had come to earth, the resources of human language had been almost exhausted in the attempt to celebrate the majesty, holiness, and mercy of God. It was doubtful whether Christ ever said anything about the Divine Compassion, more pathetic or more beautiful than is said in the 103rd Psalm. It is acknowledged even by those who reject the doctrine of the Atonement, and deny our Lord's Divinity, that He revealed the infinite mercy of God, as it had never been revealed before; still, the passages of Scripture which come to our lips when we wish to acknowledge in nobler or richer words than our own the long suffering of God, and His readiness to pardon, are rarely taken from the discourses of Christ. To describe a classification of the sayings of our Lord as a complete guide to Christian faith and practice implies a very imperfect conception of the manner in which Christ has revealed the Father. It is the glory of the four gospels that they contain the history as well as the teaching of Christ, and in that view they admit of neither comparison nor contrast with any other books in the Old or New Testaments. If every passage should be cancelled which insists on faith in Himself, the harmony between His teaching and the teaching of Paul would not be thereby necessarily impaired. 'St. Paul,' said Mr. Dale, 'insists on the necessity of trust in the Lord Jesus Christ, but when I see Christ, and know who He is, I cannot help trusting in Him; before He speaks of faith, my heart clings to Him. St. John tells us, God is love. I don't know that there are any words of our Lord in which this truth is expressed with such simple and lofty sublimity; but shall we conclude that the disciple is greater than his Master? His whole life was the expression of it. He came to manifest God. This is the concise, simple, and ultimate result. His fastings, temptations, sufferings, and death teach that God is love. While He came to preach the Gospel, His chief object in coming was that there might be a Gospel to preach. Differing from the views expressed by the late Mr. Robertson, of Brighton, Mr. Dale said that to his mind there seemed nothing revolting or even startling in the idea that the life of Christ as man contains revelations of truth and revelations of infinite value, to which He Himself never gave a definite form in language; or that truths to which the apostles had listened were invested by His passion and death with exceptional and supreme importance. Doubtless there are treasures of wisdom even in His words which the apostles never exhausted, and which remain unexhausted still. It is said. The heavens declare the glory of God, and the firmament showeth His handiwork,' although 'There is no speech or language, their voice is not heard;'

so the Lord Jesus Christ did not translate all that He was, and all that He did into words. Even in the silence of Christ there is a revelation transcending all that is contained in the raptures of psalmists, the visions of prophets, and the wisdom of apostles. The words of Christ are great, but Christ Himself is greater. The doctrine of Atonement developed in the epistles seemed to him to be the only satisfactory explanation of some of the phenomena recorded in the four gospels. All the four evangelists were agreed about the exceptional importance and significance of our Lord's death. Only two relate the circumstances of His birth, only two the story of His temptation; the sermon on the mount, the most elaborate of all our Lord's discourses, appears neither in the second gospel nor the fourth. St. John says nothing about the transfiguration, the agony in the garden, or the institution of the supper. Neither Matthew nor St. John tells anything of our Lord's ascension into heaven; but all four give minute particulars of the crucifixion. It is the life of the prophets and saints, not the circumstances of their death, to which attention is given in the Scriptures. As illustrations they might take the references to the deaths of Moses, David, and St. James. To Christ His approaching death, whatever might be its significance, was distinctly present from the commencement of His ministry, and He constantly spoke of it as necessary. The manner in which He anticipated His death when it was still remote, the increasing terror which it created in His mind as it gradually drew nigh, and the mystery of His moral sufferings on the cross, appear to require some such explanation as is supplied by the doctrine of the Atonement. It cannot be fairly said that the repeated intimations of His approaching death show nothing more than a desire to prepare the disciples for the event. It was evident that His death had taken possession of His own heart; that the anticipation of it was constantly recurring to Him; that He lived almost always under its shadow; and not only spoke of it, but looked forward to it with anxiety and fear. It was of His death He said, "I have a baptism to be baptized with." This was while He was still in Galilee. He saw it afar off, and, if it might be so said with reverence, was eager to have it over. At Jerusalem, when some Gentiles came to Him, wishing to see the great Teacher, His heart thrilled with a sudden joy; they were the representatives of the great multitudes whom no man can number, who through Him would be rescued from sin and eternally pardoned, and He exclaimed, 'The hour is come that the Son of man should be glorified.' Then there arose up at once the dark presence of death. 'Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone.' The vision of death sank upon Him like a vast and gloomy cloud. His heart was shaken with fear, and He said, 'Now is My soul troubled, and what shall I say? Father, save Me from this hour.' He could not turn aside, and he adds, 'But for this cause came I unto this hour. Father, glorify Thy name.' At the Last Supper the agitation returned, because the traitor was sitting at the table. He knew the deed of treachery was about to be consummated. As soon as Judas left, the agitation seemed to pass away, and His whole nature rose to its loftiest activity. Not a solitary intellectual power was latent; not a solitary affection slumbered. In the garden, in the midst of a scene suggestive of perfect peace, suddenly a great terror came upon Him. He said to His three disciples, 'My soul is exceedingly sorrowful, even unto death.' The trouble became darker every moment. He clung to the relief and support which the mere presence of those who love affords us in times of great distress. But He could not remain with them; He was restless, and tore Himself away, and then followed successive spasms of spiritual effort. He was like a great tree, but His resolution to endure the worst was rooted too deeply. It almost seemed as if He must yield to the tremendous strain. His death was near—the death which had been present to Him as descending upon Him at last. He shrank from it, and cried, 'Oh, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt.' It is not thus that good men have been accustomed to confront death. He said to His disciples, if they loved Him they would rejoice because He told

them He was going to the Father, but for the time He Himself could not rejoice. This terror did not appear to have been caused by the anticipation of the physical tortures of crucifixion. He had come into the world to restore men to righteousness and to God, and there had been committed a series of atrocious sins, through which He had been led to His death. The relentless wickedness of His enemies and the infirmity of His friends had been manifested ; all this He could have endured, but there came another still more appalling sorrow. His fellowship with the Father had been intimate and unbroken ; He had lived in the life of God ; until now He could always say, 'I am not alone, for the Father is with Me.' But He can say it no longer ; the light of God's presence is lost. He is left in awful isolation, and He cries in the extremity of His woe, "My God, My God, why hast Thou forsaken Me?" In the horror of great darkness which has fallen upon Him, He still clings to the Father with invincible trust and immeasurable love, and the agony of being deserted of God is more than He can bear. His heart is broken—death comes upon Him from within as well as from without ; He dies as much from the loss of the sense of God's presence as the results of crucifixion. What is the explanation of this mysterious anguish ? He has come to make known to sinful men the love of God, and He Himself, who has never sinned, is forsaken of God. He has declared that He is 'the way' to the Father, and 'no man cometh to the Father except through Him,' and now even to Him the access to God is closed. The explanation given by the Rev. Stopford Brooke, in his work on 'Freedom in the Church of England,' seemed to him inadequate, as inconsistent with the character of Christ. If the explanation given in the apostolic epistles is not the true one, that He was delivered for our offences and died for our sins, that the Lord had laid upon Him the iniquity of us all, he knew of no other way in which these sufferings were explicable. If this was not the explanation, then the cross, instead of declaring that God has not forsaken the human race, seems to be an appalling testimony that not even the purest goodness can secure for one who has assumed our nature the strength and the peace which come from the perpetual manifestation of God's presence and love. The cross, instead of revealing the infinite love of God refusing to forsake those who have sinned, is the proof that He may forsake, in the hour of utmost need, those who have perfectly loved and obeyed Him. 'Either,' said Mr. Dale in conclusion, 'the death of Christ is the atonement for human sin, or else it fills me with terror and despair.'

A STRICT BAPTIST JEREMIAD.

In the *Canadian Baptist* of March 11th, is to be found a communication from Rev. Dr. Fyfe, of Woodstock, which ought to cheer the soul of us—"poor pædos"—very much. The article—from van to rear—is nothing short of a most doleful chant. The author must have sympathised deeply with the prophet who penned the "Lamentations" when he wrote this "miserere" to the *Baptist*. But "what is it all about?" we hear some one say. Briefly this, the worthy Doctor is quite discouraged about the English baptists, because they are so full of Christian love that they refuse to debar Pædobaptists from the table of our common Lord. It is quite refreshing to hear this from so high an authority as Dr. Fyfe. Had some eager pædo written the article under review, it would not have been half so cheering and satisfactory as when it comes from the Principal of the Baptist Institute.

It is not at all singular that what should sadden the Baptist penman should gladden us. We had thought that matters did not look nearly so bright "for our side" as the Doctor informs us. But as we understand he has been in England lately, gathering up these facts from "the most reliable sources," we are in duty bound to rest faith in them. And it is amazing how easy a matter we find it to believe them, as they make out a pretty good case for us, all in all. For our comfort and edification, let us now look at a few of the causes of sadness.

"I love the Baptists, and I wish I could feel that my English brethren (a large portion of them,) were walking more scripturally."

"There is a great diversity of views and practices among them, and hence an almost entire lack of homogeneity, and *esprit de corps*."

"The growth of the Baptist churches has not been over one per cent. a year for the last two years; this is, less than the natural growth of the population."

"Indeed, it is the common complaint at watering places, that prominent baptists when at such places, almost invariably, attend pædobaptist churches when they happen to be more popular."

"And even Mr. Spurgeon, whose position is higher on this subject than that of all the most prominent open communionists of the present day, does not seemingly plant himself squarely on the word of God."

"Hugh Stowell Brown said: 'Many of the churches have almost altogether abandoned the ordinance.' Nothing can be more evident than that the leading Baptists of England (with the exception of Spurgeon, Brown, and a few others), are carrying their followers over into the pædobaptist ranks."

"But the impression I have obtained in regard to the English Baptists, nearly everywhere, is that they generally feel no great interest in their denominational peculiarities or history. They seemingly have no very deep conviction that it is an honour to be a Baptist, but many would be something else if they could."

"It was perfectly foreseen by Mr. Hall, that the adoption of his views would do away with the Baptist name, and he directly foretells this result. His prediction is being fulfilled this day in England. As Bunyan's church has long since ceased to be Baptist, so many others have practically ceased to be Baptists, and their 'name,' will soon be 'forgotten in the city where they have so done.'"

"In connection with the loose views, and yet looser arguments of Hall, there is another consideration which has greatly helped the spread of these sentiments: viz., all the theological schools (except those of Wales) fell into the hands of the open communionists, and hence they obtained the whole prestige. They educated all the ministers. This has been the great power which has given the open communion people their status and commanding position."

"One of the best addresses I heard in London, was delivered by one of the most prominent Baptists at a specially baptistic meeting, and the speaker almost begged pardon, of any pædobaptists who might have been present, for alluding, (most appropriately too) to his own peculiar views of God's truth. I should not have noticed this had I not met the like elsewhere, so as to lead me to regard it as a custom observed by many. It vexed and saddened me; it is so nearly like begging pardon for being Baptists."

"Their views of communion are not only very loose, but the evident tendency is toward yet greater laxity. This I judge not merely from what I read, and from what I saw, but from the decided opinion of some who have long carefully studied the current of thought and action in regard to this. Eighty years ago nearly all the great names among the English Baptists were strict; but since that time the 'leaven' of Robert Hall's views has been introduced, and it bids fair to leaven the 'whole lump.'"

"Then; these open Baptists have no scruple in coming to strict Baptists for help in their benevolent enterprises; but should a strict Baptist go to them for aid—'O no! we cannot help you, of course.' Some attempt to soften their refusal by saying, 'make your church open and we will help you.' They will assist pædobaptist enterprises, but would not assist a strict Baptist. All this helps to extend laxity. Indeed, there are so-called Baptists in England—not a few—who hate, (interpret this 'love less,' if you please) earnest, larger hearted strict Baptists, more than they do the established church."

"The truth is Mr. Spurgeon's ground is anomalous, 'a shifting sand,' on this subject. He has not taken a 'thus saith the Lord,' nor firmly planted himself on the example set in every instance, by all the inspired Apostles who founded the Christian church. Had he done so, his steps would never 'well nigh slip,' and

his 'great following' would be a mighty phalanx for the truth as it is in Jesus, and the consistent observance of God's ordinances. Oh that he may yet be led to take the true ground! No ten men in England could do so much to restore the proper order of Christ's house. He could place himself at the head of the noble band who are striving to restore scriptural order in the churches, and they together would do much to turn back the tide of loose views, which threatens to wash out the very name of Baptist."

Now, looking from the "close communion" standpoint, all these things are doleful enough, at least so far as England is concerned. But viewing them from the "open" ground, which places love to Jesus as the means of admission to the Lord's table, they awaken a thrill of gladness that English Baptists are so near their thorough emancipation, And, without drawing too largely on the imagination, the American continent will yet rejoice as thoroughly in the freeness of Christ's memorial feast as England is rejoicing to-day.

We, who have assisted our open communion brethren to bear the censure of laxity which has been lavished on them so fully by brethren of the "strict persuasion," have no cause of fear for the safety of our ground. The ice-fields of prejudice will melt beneath the warmth-increasing beams of Jesus' love, just as winter's frigidity gives place to the placid waterflow of summer. All we need is patience; may the Master endow us with that grace plenteously. The time will come, when, either Dr. Fyfe, or some other occupant of the Woodstock chair, will chant even a more doleful "miserere" than the present. And it will be when the Baptist churches of the Dominion and the neighbouring Republic shall accept the advanced and more catholic opinions on their distinguishing tenets. "God speed the day."

London, Ont.

R. W. W.

THE FIRST ENGLISH INDEPENDENT MINISTERS.

From the days of Wickliffe there were men who had promulgated in part, views corresponding with those now held by the Congregational denomination, but it was reserved for the Rev. Richard Fitz to organize the first English Independent Church; and for the Rev. Robert Browne to reduce Independency to a system. In 1567 the Rev. Richard Fitz gathered together a small company in London, organized a simple Church of Christ, which owned no spiritual allegiance to human authority. The founders had no thought of originating a denomination of people; but they were unconsciously the pioneers of the denomination which became known as the Independent or Congregational. The Rev. Richard Fitz was the pastor of this Church, Mr. Thos. Bowland deacon, and the place of worship Plumbers' Hall. The sheriff of London broke in upon them one Sunday as they were met for worship, and took nearly a hundred prisoners. Most of them were detained in prison for nearly two years, and in prison it is stated there died Rev. Richard Fitz, Thomas Bowland, Giles Fowler, and many more. Surviving members of the church drew up a document which they submitted to the authorities, signed by Abraham Fox, Jasper Watson, Joane Mavericke, John Leonarde, John Kyng, Anne Hall, John Thomas, Henry Sparrowe, John Daney, and others. Rev. Dr. Waddington gives the particulars in connection with the Rev. Richard Fitz and the church to which he ministered, and adds:—

"And this is all we know of the simple-minded and earnest people who commenced the struggle for principles which have leavened society for three centuries in England and America. A few words written in sorrow, but with an invincible faith, on a sheet of paper kept in the Queen's archives, contain the only record known to be in existence. We look upon them with interest deeper than that of the traveller who has reached the undoubted source of some mighty river."

As the Rev. Richard Fitz and his church pass from view, the Rev. Robert Browne comes into notice. Around Mr. Browne rallied some of the original members of the church in Plumbers' Hall, reinforced by others. Browne had many

crudities, but had not the prudence and stability for the work he had in hand. He was courageous enough, but was otherwise deficient. He prepared the way for other men. Of Browne, Neal, the Puritan historian, says :—

“ Robert Browne was a preacher (of the English Church) in the diocese of Norwich, descended of an ancient and honourable family in Rutlandshire, a relative of Lord Burley, nearly related to Lord Treasurer Cecil, and was Chaplain to the Duke of Norfolk. He was educated in Corpus Christi College, and the vehemence of his delivery, when preaching, gained him reputation with the people. Travelling about the country preaching and exhorting, he inveighed against some of the ceremonies. He was committed to the custody of the Sheriff, but at length was released. He published a book called ‘The Life and Manners of True Christians,’ for which he was again sent into custody, but dismissed a second time at the intercession of the Lord Treasurer, and sent home to his father, with whom he continued four years. After which he travelled up and down with his assistant, the Rev. Richard Harrison. Browne was committed to thirty-two prisons, in some of which he said he could not see his hand at noon-day.”

Browne’s views, shorn of their rough and harsh features, were at a later period taken up and spread by others. Books well written by Browne, in defence of the principles of Independency, and in exposition thereof, were circulated throughout England. Neal continues :—

“ At length he gathered a separate congregation in London, but Queen Elizabeth had them watched narrowly, and they were quickly forced to leave the kingdom. Several of Browne’s friends embarked with their effects for Holland, and they settled at Middleburgh in Zealand. Here Browne formed a church after his own model. Browne did not differ much from the Church of England, but was very narrow and rigid in points of discipline.”

Dr. Waddington states that while Browne was not lacking in courage, he was deficient in the patience and stability requisite for the pastoral charge. He did not get on well with his congregation in Holland, got discouraged, and lost faith in the principles for which he had made so much sacrifice. He returned to England. Says Waddington :—

“ Browne, no doubt, would have had to sacrifice his life, but for the powerful intervention of Lord Burghley. As it was, with all the influence exerted in his favour, he was spared only on condition of silence. He was looked upon by the consistent adherents of his principles as a deserter, although there is no evidence that he sought actively to oppose the doctrines he had zealously taught.”

Browne soon retired into obscurity, and afterwards returned to the National Church. But the seed he had sown in the days of his activity bore fruit, and his principles were adopted and improved by a considerable number of Puritans. Browne’s books continued to be circulated in spite of his defection, but at considerable risk. Neal says :—“ The Rev. Messrs. Harrison, Thacker, Tyler, and Copping were cast into prison for spreading Browne’s books.” Waddington says :—

“ Copping remained in prison five years with his companion Thacker. Finally they were brought before the authorities in 1583, and in the month of June were put to death at Bury St. Edmunds. William Dennis, of Thetford, in Norfolk, suffered martyrdom for the same cause. But the principles promulgated were continued through all change, rose superior to every obstacle, prevailed over all enemies, and advanced in their course.”—*St. John Globe*.

MATERIALS FOR OUR CHURCH HISTORY.

Through the politeness of Mr. James Leslie, of this City, we are permitted to copy some extracts of a letter written now nearly forty years ago, by our late lamented brother, the Rev. John Olimie, in regard to the organization of the

Church in Innisfil. It was addressed to Mr. Leslie and is without date, but the names and circumstances referred to by Mr. Climie, fix its date with sufficient accuracy. It will be read by many with much interest. [*Ed.* "C. I."]

DEAR BROTHER IN CHRIST,

Perhaps you will be surprised at the liberty we take in addressing you as we are unknown to you by face, but hearing that you were acquainted with your Bible, and knowing that you subscribed largely toward the erection of our meeting house, and nearing of your love to the poor friends of the Lord Jesus, we were encouraged by these circumstances to lay our case before you for your consideration and advice. We would have written you long before this time, but Mr. Paul thought it was best to wait till he introduced the subject to you in person, and he would then communicate with us; but as we have waited in suspense and never received a letter from him yet, and hearing that he is in Essa, we now think it sinful to delay any longer, and therefore we now proceed to ask advice from every quarter that we think we can obtain it in a Scriptural manner, in order to assist us in procuring the ordinances as Christ instituted them in all their primitive glory and excellence; and in order that you may be the better acquainted with our situation, we will now proceed to give you a short narration of facts concerning the rise and progress of the Church of Innisfil.

Three years ago one of us who now leads our worship came to this place, and from the acquaintance that some of the neighbours had with him in the place that they last moved from, they wished him to commence a meeting on the first day of the week and lead the worship, which accordingly he did. After some time some gave evidence of knowing, to say the least, more than ever they had done before, and some who had a profession previously in the Presbyterian connection, began to call in question the foundation they were building on formerly. The way our leader led the meeting was in substance as follows: he sang praises, prayed, and read a chapter in the Old and another in the New Testament, and then wished the people to make remarks or ask questions on some of the portions read, but as all universally declined, he gave a few words of exhortation. From this on he instructed us regularly, as there was no other instruction in the Township at the time, except by Arians, and some of those who had been led astray by them, now attended the meeting led by our leader, and maintained the faith they once laboured to destroy. About this time the Arian teachers took their leave of Innisfil and have never preached here since. Shortly after this a Presbyterian, a farmer, arrived here from Ireland, who gave evidence of loving the Lord Jesus, who attended the meetings; and as there were now four males with whom our leader could fellowship, he called on them in turn to pray in the meeting. Our leader then proposed that if there were any way that could be devised for further edification it ought to be done, upon which our friend from Ireland proposed that there should be a verse given out to be studied through the week, and each to make remarks on it as he was able. Accordingly after our leader's discourse was over some of us made remarks as scripturally as we could—our course of instruction for some time was chiefly taken up with considering what the Bible told people in such a situation as we were in to do.

In this state of things we heard of Mr. Merrifield being in Toronto; those of us who embraced the independent principles were truly thankful, and looked on it as an opening in Providence for the further enjoying of the Lord's ordinance which He instituted for the comfort and edification of His body. Accordingly one of us was delegated to wait on Mr. Merrifield with a letter to make known our situation, and ask his advice and assistance. Our delegate was received by Mr. Merrifield and the brethren in the house with him, in a truly Christian manner; he said he was glad to hear such accounts, but at the same time he said that he could not advise at present as he was expecting letters daily from England that might present encouragement different from the then present aspect of

things. He approved of the manner we were conducting things, and advised us to go on as we were doing, and as soon as we received letters from England he would let us know, or likely visit us. Accordingly we waited till some time in the Spring, when a letter came from Mr. Merrifield telling us of Mr. Paul, at the same time recommending him to us, and adding that he intended to visit us in a few weeks, and if Mr. Paul suited us, and he was pleased to stay, we might have him ordained. Our leader on the receipt of the letter was delegated to go to Toronto, when he made known our inability to support a minister ourselves, as we were both poor and few in number, but added that if Mr. Paul was able to keep a school through the week we might be able to support him in connection with the school wages. Accordingly it was understood that if Mr. Paul's health recovered he should teach in order to assist in supporting himself. A subscription was then set on foot in Toronto and Innisfil in order to raise money to build a house to answer the purpose of a school and meeting-house; the house has since been going on, but Mr. Paul's health never recovered to make him of much use to Innisfil, as all the instruction that he could render was only a little on the first day of the week, and sometimes his health was in such a state that he even could not give us a discourse.

We ought to have mentioned before this that when our delegate waited on Mr. Merrifield with our first letter, he told him the way that we conducted our meeting, with which Mr. Merrifield was well satisfied; he likewise took the liberty of asking him if he did not think that we ought to get our leader ordained over us. He replied that if the brethren wished it, and he was satisfied with our leader's qualifications, that he would have no objections to ordain him over us, but added that he expected some Missionaries from England shortly, and if any of them could be got to take the oversight of our Church, that he would consider it preferable to one of ourselves, as he could give himself wholly to the ministry, and also that he was expecting letters daily from England, and as soon as he received word he would render us any assistance that he could. What followed was what we have already stated concerning Mr. Paul.

Last winter Mr. Merrifield visited us, when a Church was formed consisting of six. We then enjoyed the ordinance of the Lord's supper, and baptism to such of us as required it, and he gave us to know that he would ordain Mr. Paul over us if we pleased, but Mr. Paul being still weakly we thought he was unable for the pastoral care, and he, on the other hand, saw no way of being supported without being a burden to us more than we were able to bear, as no one gave any assistance toward his support while he stopped with us, except our friend from Ireland, who gave two or three shillings worth of produce a week or two before Mr. Paul left us. The reason, I suppose, that so little was done for Mr. Paul was that there came a Presbyterian to the place, and with their usual apparatus of subscription lists, &c., the people had signed upwards of ten pounds, so that there was nothing left for such as sought them and not theirs. Mr. Paul still being averse to being ordained over us in the then state of things, we told him that what we had been doing for him was not worth the name of support, but little as it was we were unable to continue it as our circumstances were very circumscribed. He said he well knew that, and that we had done more for him than we were able to bear, and that it would be wrong for us to do for him what we had been doing, and added that he could not be of much use to Canada unless his health should recover, and thought he should go to Scotland; but before he left us he seemed by his prayers and otherwise to be more interested in our welfare as a Church than ever he had been, and told us that he thought we ought to get one of ourselves ordained. We told him that brought us back to the ground that we stood on when we first talked to Mr. Merrifield, and that we had been all this time in suspense; and also that he was now well acquainted with the qualifications of our male members, and if he judged any of us fitting for the office of Elder, that we hoped that he would use his influence in Toronto in our behalf, and write us to let us know the result. After we were formed into a Church, we thought unanimously that it was the

duty of the male members to attend to the duty of exhortation. Accordingly after Mr. Paul was through with his discourse he called on the brethren to exhort, and in Mr. Paul's absence our leader gave a discourse and then called on the brethren to exhort. In this way we conducted things when Mr. Paul was with us, and in this way we still continue.

* * * * *

You will see by this letter that our design of writing you at this time is in order that we may enjoy your advice how we may glorify God—we wish greatly to enjoy the ordinances in all their primitive glory, and in order to attain them we wish to use primitive means. Remember us at a throne of grace. If you could direct some Christian ordained brother to visit us, and set in order the things that are wanting, you would greatly add to our comfort and to the establishing of the cause of the Lord amongst us. Hoping that you will write us as soon as possible, I subscribe myself in the name and behalf of the Church of Innisfil,

Your brother in Christ,

JOHN CLIMIE.

THE RELATION OF BENEVOLENT SOCIETIES TO THE CHURCH.

The Rev. Duncan McGregor, of Liverpool, N.S., having recently been requested to address the Queen's County Friendly Society, thus discoursed, *inter alia*, on the giant evil of our country, and the efforts of our various Temperance organizations to suppress it.

"Prosper all societies frowning upon intemperance! Perish such organizations as hold their gates ajar to the monster evil. Can we have too much agitation upon this question of the day? Verily not! For, to banish from our midst this evil, to destroy this vampire that is sucking the very life-blood of our Dominion—to forbid the cruel hand that would weave its hellish thread into the banner of every society—to stem the current that carries before it fair youth, ripe manhood, and old age down to the seething sea of vice—to stay the tide of iniquity that is threatening to overwhelm our land—to oppose this tidal wave by such prohibitory breakwaters, as even the strong passions of wicked men when lashed into fury by the Neptune of the lower regions, can never remove—to bind up broken hearts, to wipe away the falling tear—to change homes of discord and strife, into those of peace and harmony—to remove the moral, intellectual, and spiritual night, which is the true origin of drunkenness and its accompanying misery; to do all this to effect such a radical change as this in any community or country, demands the combined effort of all who love God and their fellowmen. Nay, more, unites all who help by word or deed this noble cause, in the fellowship of work unto Him who came into the world "to destroy the works of the devil."

To all which not only we, but we doubt not all our readers, will add a hearty "Amen!" Mr. McGregor thinks, however, that Temperance societies, and all other kindred organizations, ought to be "carried on under the wing of the church, and be regarded as so many channels through which the life of the church is to reach the outside world, inasmuch as their avowed mission is that of the church also, and whatever is accomplished by them ought to be accomplished by the associated life and energy of the church."

He would not have the church "a stereotyped institution," without elasticity to adapt itself to the requirements of the age, and anchored to certain set formulas of doctrine and worship, according to the traditions of the fathers. The church, in his opinion, should lead the race in all true reform. But of all forms of organized effort the church should be regarded as the first, and most important. "The duty of identifying ourselves with some section of the visible church, after having been united by a living faith to Jesus, is not, and ought not to be, an open question. It is a line of conduct that is charged with all the force of divine injunction, Scripture example, and the necessities of our own spiritual life. The church is to have

the first fruits of our service. We are to seek first her weal. Our best thoughts are to be dedicated to her, our best efforts to be expended in advancing her interests.

In studying the phenomena of nature we are met by various kinds of physical forces ; such as gravitation, molecular forces, heat and light, electricity, animal force, and vital force. By experimenting upon these forces, we discover, the transmutability of one force into another, we find that one force depends upon another, and often proceeds from it. Such is the modern doctrine of the Correlation of Physical Forces. By a close observation of human life, in its organizations, as well as in its mental and moral qualities, we meet with illustrations of the same doctrine. Human callings are correlative. Human qualities are correlated to the divine attributes. All societies, exhibiting unity and vitality in the line of benevolence and brotherly love, stand intimately related to the Church of Christ, and ought never to be separated from it.

Perhaps one of the most mischievous errors of the present day, is that of endeavouring to establish, and to carry on, organizations and societies, charged with the spirit and life of the church, as if they were outside and independent organizations. Young Men's Christian Associations, all temperance and benevolent societies, are, no more separate from the church, than are apples from the tree from whose branches they hang. From the church they derive their vitality, to the church they are related, and from the church they are never to be divorced, for "What God hath joined together let not man put asunder."

Mr. McGregor would not be understood as desiring to narrow the platform of united effort, or as depreciating the net result of the labours of organizations now distinct from and outside of the church. But "let there be (he says) a temperance wheel in the machinery of every church ; let there be a Y.M.C.A. in every church —though not to the exclusion of a general association. Let there be societies for different purposes, in active operation, under the auspices of every church, and we shall soon witness a change in the increased spiritual prosperity of our churches. If, as separate churches, we are to be potent for good, then must our members be individually strong, and if our churches collectively are to fulfil their divine mission, then must our churches also be individually strong. A growing conviction of the necessity of some such consolidation of our energies, for the development of a higher type of individual, church, and national life, is my only apology, for the direction, I have just given to your thoughts."

Perhaps it might not be possible in our smaller churches to carry out Mr. McGregor's suggestion ; but in all our town and city congregations, the thing is not only feasible, but we think desirable. Whatever good there is in Oddfellowship and Masonry, if there be any, belongs to Christianity, and should be found *in the Church* ; and thus might our members be saved from the evils growing out of such unnecessary and forbidden "fellowship with unbelievers."

EXEMPTION OF ECCLESIASTICAL PROPERTY FROM TAXATION.

The following discussion in Committee of a Bill just passed by the Quebec Legislature, affecting the Corporation of Montreal, shows clearly whence the main argument is drawn for the unjust burden of taxation thrown upon our Protestant brethren in the Province of Quebec. In free Ontario, it is bad enough that our *several religious denominations should receive State aid by way of exemption of religious property from taxation* ; but it is worse to know that we also thus help powerfully to impose such a wrong on our friends in Quebec. The discussion referred to is as follows :—

The section exempting from ordinary annual assessment the churches and purely charitable institutions, created a good deal of discussion upon the proposition to render such property taxable.

Hon. Mr. Angers said such principle was immoral, and contrary to the usages of all religions, even pagans exempting such property from taxation. Three years ago, the Legislature of this Province had re-affirmed the sacred character of such property by exempting it from taxation in the City of Quebec, even from the water tax.

Ald. Stephens said if this amendment was passed, it would seriously impair the financial credit of the city. It would take \$61,000 out of the revenue of the city, or more than a quarter of the entire revenue.

Mr. Alexander called attention to the very large petition against the amendment, signed by citizens of all religions, also to the petition against the same from the Montreal Board of Trade, which body was composed of gentlemen of very high influence, wealth and intelligence. He said that the Protestants desired to pay taxes on their church property, and they asked that their Roman Catholic fellow-citizens should be placed on the same footing.

Hon. Mr. Trudel drew attention to the fact that the law in the Province of Ontario exempted from taxation not only all church property, but all charitable, educational and literary institutions. The amendment only proposed to follow the law of Ontario on the subject.—E. B.

THE LESSONS OF THE PAST QUARTER.

BY A LADY TEACHER.

The history of the children of Israel is not only full of interest as a story, but also abounds in important lessons for Christians in all ages, and not for Christians only, but for all who carefully study God's dealings with these people, both during their wanderings, and after their settlement in the promised land.

Our subject for the first Sunday in last quarter, contains several valuable lessons. God calls Joshua to fill the highest position among his people, to be the successor of his honoured and faithful servant Moses, and the leader of the children of Israel into the good land promised to their fathers. The post is a difficult one, but he is not called upon to discharge its duties in his own strength; the command is—"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." God never gives His children work to do for Him without providing with it the necessary supply of His grace and strength. The secret of our courage should be the gracious promise of our Saviour—"Lo, I am with you alway." There is another lesson closely allied with this, and that is the strength derived from meditating in the "book of the law." We should be able to say with David, "Thy word is a lamp unto my feet, and a light unto my path."

The miraculous dividing of the Jordan shows the power and willingness of God to aid His people, and adds one more to the already long list of "signs and wonders" which He had done for them since they left Egypt, a review of which would certainly warrant them in trusting Him implicitly in the future.

The memorial stones set up to commemorate this miracle remind us of the words of Moses—"Thou shalt remember all the way which the Lord thy God led thee"—and teach the lesson which we all need to learn of the importance of cultivating a grateful spirit which loves to meditate upon the mercies of the Lord. There is also here a lesson for parents and teachers. The memorial was erected that the children, seeing it, might ask, "What mean ye by these stones?" thus evincing God's care for the little ones, and His desire that those who have the charge of them should train them up in the fear of the Lord.

Though fairly in the land of Canaan, before they could take possession of it in the name of the Lord, the people were required to observe the rite of circumcision, and to partake of the Passover. Thus they were acknowledged as the people of God, and were ready to begin the conquest. This points out the duty of

attending to the outward forms of religion, and teaches us that we cannot successfully battle against evil, whether in our own hearts or in the world, unless we have first consecrated ourselves unto the Lord. While the children of Israel were engaged in the performance of these rites they were encamped in an enemy's country, and yet they were not disturbed, showing that God can and will protect His people when they are acting in accordance with His commands. The ceasing of the manna at this time is another proof of what we so often see, that God only works miracles when the wants of His people cannot be supplied by natural means. In this lesson, the Lord fulfils the promise which He made to Joshua—"I will not fail thee, nor forsake thee." The "Captain of the Lord's host" appears to him, to strengthen his courage, and give him direction concerning the taking of Jericho. God does not promise to fight our battles for us, but we can always rely upon His sympathy and aid.

In the taking of Jericho, we have a remarkable instance of the power of faith. The people marched round the city, according to the command given, although, to all human appearance, that could have no effect upon its walls, and must have subjected them to much ridicule from its inhabitants. But their faithfulness was followed by the promised result; and it is ever so. A trustful obedience to the word of God always brings a blessing. The defeat of the three thousand men who went up against Ai immediately succeeds the taking of Jericho, and Joshua, in his surprise and sorrow, goes to the Lord, and learns the cause of the trouble. Achan, whose sin in taking and concealing some of the spoils of Jericho, has brought upon the nation the displeasure of the Lord, is induced to make a full confession of his guilt. The way in which this carefully hidden sin is made public, brings to mind the warning words, "Be sure your sin will find you out;" and the terrible punishment which Achan suffers is another evidence of God's hatred of evil.

The solemn service at Ebal and Gerizim is very instructive. Upon Mount Ebal, the mount of cursing, is erected the altar of sacrifice, inspiring hope in the hearts of the Israelites, who, hearing the terrible curses pronounced against the disobedient, might otherwise have been ready to despair, and suggesting to us the fact that "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Our next lesson records the bestowment, in one instance, of the blessings promised at Mount Gerizim to those who "hearken diligently unto the voice of the Lord." Caleb, one of the two spies who brought back the good report from the land of Canaan, now claims the inheritance then promised to him by Moses, and Joshua blesses him, and gives him for his possession the land which he had before entered as a spy. All who follow the example set by Caleb of faithfulness in the discharge of duty, simple reliance on God's power to help, and grateful acknowledgment of His goodness, will obtain the reward in store for those who, like him, can truthfully say, "I wholly followed the Lord."

The manner in which the promised land is divided among the tribes is significant. Joshua casts lots for them before the Lord, thus admitting His right to determine "the bounds of their habitation," and their duty to cheerfully acquiesce in His decision. We are reminded that it is to the overruling providence of God we owe our happy homes, and it is he who enables us to say, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

The lesson upon the "Cities of Refuge" is full of interest and instruction. These cities illustrate the provisions of the Gospel for all offenders against God's law. The roads leading to them were well kept, and their gates were always open, they were accessible to all; so now the invitation of the Gospel is broad; "Whosoever will let him come." The only safe place for the manslayer was within the walls of one of these cities; and for us there is only one way of salvation. Jesus says, "I am the way, the truth, and the life, no man cometh unto the Father but by Me." The "Golden Text" beautifully brings out the sentiment

of this lesson—"God is our refuge and strength, a very present help in time of trouble."

Our next subject is the "Altar of Witness," erected by the two tribes and a half on their return from aiding their brethren in the conquest of Canaan. There is much to be learned from the conduct of both parties on this occasion. The ten tribes thinking that this altar was to be used for sacrifice, resolved to go up to war against their brethren who were, as they supposed, breaking a command of the Lord; but before beginning to fight, they wisely ask an explanation. The others, on their part, instead of being annoyed that this act of theirs had been so misunderstood, gave the "soft answer" which the wise man says "turneth away wrath," and the explanation is satisfactory. The desire of these tribes to be known as the people of the Lord, and to have their children so instructed, is one which we would do well to imitate.

The closing scenes in the life of Joshua contain many lessons. Before the assembled elders and princes, he reviews the events that have transpired since they began the conquest of Canaan, attributes all their successes to the Lord, and solemnly warns them that if they forsake the God of their fathers, and disobey His commands, they will lose the source of their power, and "perish from off the good land" which He had given them. We are taught the evils of backsliding, and the danger of forming friendships with the ungodly. We should also lay to heart the injunction of Joshua:—"Take good heed, therefore, unto yourselves that ye love the Lord your God," for, as Paul tells us, "love is the fulfilling of the law." Joshua endeavours to impress upon the people God's faithfulness, and bears testimony to the fact that not one thing had failed of all the good things which the Lord had spoken concerning them. It is well for us to review, in a similar way, God's mercies, to call to mind His lovingkindnesses, and to see in our own experience that His promises are yea and amen in Christ Jesus. "The Lord hath done great things for us, whereof we are glad." "Oh that men would praise the Lord for His goodness, and for his wonderful works unto the children of men!"

Toronto, March 22nd, 1875.

REVIEW CLUB, CENTRAL DISTRICT.—Some nine of the ministers in the Central Missionary District, are united in a "Club" for obtaining the leading Reviews. They transact their business annually, at the time of the Association meeting. Each member pays two dollars a year, for which he obtains the reading of six of the principal Literary and Theological Reviews. Every year the old numbers are bought up by the members at greatly reduced rates. At their late meeting in Toronto, this Club elected Rev. John Allworth, Bowmanville, Secretary.

Dr. Carey was not originally a highly educated man; he had been brought up to manual labour, and was somewhat advanced in life before he became a Missionary. But he contrived, by means of hard and persevering work, to learn *thirty-eight languages*, that he might translate the Bible into them. In the house which he occupied at Serampore is still to be seen the manuscript of his Sanscrit dictionary. It is in five folios of 700 pages each. There also his Bengali dictionary and several other large works, any one of which would be enough to give a man a world-wide reputation. The Oriental characters written by him are so perfect that it requires very close examination to be sure they are not printed. And yet he was not exclusively a student. He not only worked as a Missionary, but acted as a professor in the government college, and as a translator for the government; he superintended, besides, an indigo plantation, and these occupations he pursued, not that he might make a fortune for himself, but that he might obtain means to support the Mission.

Editorial.

The Canadian Independent.

TORONTO, APRIL, 1875.

DEACONS.

The facetious, somewhat extravagant, but withal suggestive lecture, recently delivered in this city by the Rev. W. H. H. Murray, of Boston, on "Deacons," calls up some points in regard to that very useful and much maligned class of church officials, and their duties, upon which we wish to say a word. Like almost every other class and commodity, Deacons may be divided into "good, bad, and indifferent;" and if some of them, by their foibles, or their arrogance and assumption, have in some instances made themselves a laughing-stock, and brought contempt upon their office, there are also multitudes of others whose lives have been unobtrusive and self-denying, and who have laid the churches which they have served under everlasting obligations.

Deacons are a necessity. Churches cannot be built or kept in repair, nor the ordinances of religion maintained, without money. "Money answereth all things," and until masons and carpenters, and sextons and ministers alike, learn to live without it, we can never get along without some kind of financial management.

Now, the divine plan from the beginning has been to separate the priesthood, or the ministry, from the pursuits of secular life. Like all the other features of the ecclesiastical economy, there

is evidence of infinite wisdom in this arrangement. For not only is it impossible that a man can pursue the two callings successfully, and be a prosperous merchant or artizan, and a faithful and laborious pastor at the same time, but, as a matter of fact, no denomination of Christians has ever made much headway in the world which has not had a ministry so set apart. And equally evident is it, that from whatever cause it may arise, there is a deep-seated prejudice against ministers dabbling in business or in agricultural pursuits, or in worldly occupations of any kind. Explain it how we may, there remains the *fact*.

The diaconate is the divine remedy. The ministry is to serve the church in spiritual things, and is to give itself "to the word of God and prayer;" the deacons are to serve the church in temporal things, or, as in the account of the first election to the office, in Acts, 6th chapter, "to serve tables," the common interpretation of which includes—1. The table of the Lord; 2. The table of the poor; and 3. The table of the minister.

In regard to the first of these, there is seldom, if ever, any complaint. There, usually, all is decorous and orderly. The second seldom involves much labour or care, for in this country, and especially among our membership, the Lord's poor are few. We have them occasionally, however, and it is one of the deacon's pleasantest and most responsible duties to look after them. By a delicate and kindly attention to them, he may "pur-

chase to himself a good degree, and great boldness in the faith." He should not wait till the last loaf of bread is eaten, and the last armful of wood is on the fire, and the poor care-worn widow has to *send* and *beg* for a little relief. He should anticipate her wants, and when he knows she needs assistance should go and take to her such things as are necessary, or, better still, send her a load of wood or a bag of meal, without letting her know from whence it has come. Verily, in the last great day, such a ministry shall not lose its reward!

It is, however, in the serving of the third table that deacons chiefly come short. The table of the minister is often neglected; not, perhaps, designedly, but for the want of the *savoir faire*; the brethren who have been elected to the diaconate have never seen how such things are managed in our better organized churches; they have never been instructed in regard to them, and they simply *do not know how* to do their work, and so blunder through it in the best way they can!

There is often, indeed, a strange, misty, unreasoning prejudice in the minds of even good men against anything approaching a business-like management of our church finances. Many people seem to think it almost profane to mention "money" in connection with the support of the church or of the ministry. So innocent are they of any liking for it themselves, that they take any stipulation, on the part of a minister, for a fixed salary, however meagre, as a sure sign of his worldliness and greed of "filthy lucre." A minister, they say, should "trust the Lord;" but

why *he* should do it any more than his landlord, or his grocer, or his tailor should do it, each of whom is paid a fixed price for his house, or his commodities, or his work, is not at all clear. Such persons surely forget that Paul not only received the "gifts" of the Philippians, but "took wages"—a stipulated sum—from some of the churches to which he ministered.

The truth is, there is hardly any service a man can render to a church that is more important than managing well its finances. Many a church has been literally ruined for want of an efficient diaconate. The accounts have not been properly kept, or regularly presented. Want of confidence has crept in. Whispering and insinuation of "something wrong" has followed. Bad feeling has been engendered. The minister, meanwhile, is in straits because of the accumulating "arrears" due him to which want of confidence in the deacons leads, and prevents them from collecting. His preaching loses "heart." Prayer is restrained. The Spirit is grieved. The pastor resigns. And if in such circumstances there is not a quarrel and a general break-up of the congregation, it is not because mismanagement has not done all it could do to accomplish it. We shall endeavour to point out how all this may be avoided in another article on this subject.

THE QUESTION OF DANCING AGAIN.

A lady writes us,—“Is it right for the followers of Jesus to indulge in dancing? seems to me a question that claims the attention of our churches at the present time. For ourselves we are pained to see so many of our young people being

led by their friends, older than themselves, to attend dancing parties. If objected to by those who disapprove of the practice, they at once quote Luke xv, 25th verse. We think it a perversion of the passage, but would like to see an answer from a more able pen."

We always think dancing Christians are very hard put to it when they have to resort to Scripture, and especially to such a verse as the one referred to, for a commendation of such amusements. There is, as it seems to us, a very easy way of settling that question. Will the Lord be better pleased with our dancing, or with our letting it alone? We are to do all things "to the glory of God": will he be more glorified by our consenting, or by our refusing? "Whatsoever is not of faith is sin"; or, as Barnes explains it, "*whatsoever is not done with a full conviction that it is right, is sinful; whatever is done when a man doubts whether it is right, is sin.*" Now, unless dancing Christians are *sure* it is right to dance, so sure as to have *no doubts* about it, their dancing is sin. They *know* Christ will not be displeased by their declining to dance; they *do not know* but He will be grieved and offended by their dancing; and their duty is therefore plain.

The reference to dancing in the Parable of the Prodigal Son is entirely incidental, and cannot properly be adduced on either side of the question. It is a part of the "drapery" of the story, and is intended simply to express, in an Oriental way, the joy of the entire household at his return. Dancing among the Jews was scarcely ever indulged in except on occasions of religious worship and festivity, as in the cases of Miriam, and

"the women" who "went out after her with timbrels and dances" to celebrate the overthrow of Pharaoh: and of David, who danced before the ark on its return to Jerusalem. Buxtorf also tells us that as an appropriate close of the Feast of Tabernacles, "the members of the Sanhedrim, the rulers of the synagogues, doctors of schools, and all who were eminent for rank or piety, accompanied the sacred music with their voices, and danced with torches in their hands, for a great part of the night; while *the women and common people looked on.*"

Nothing at all like our modern dancing was ever known among them. Dr. Jamieson, in Kitto's Cyclopædia, (Art. "Dance,") says "the Jewish dance" was performed by the sexes separately." There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies."

Even in heathen Rome, Cicero says that the practice was considered so vulgar, that "no one dances unless he is either drunk or mad."

To quote the example of the daughter of Herodias, dancing before the voluptuous and probably drunken King Herod, would therefore be much more in point, than the passage from the xv. of Luke. Of this, at least, we may be quite certain—that there are few things which tend more directly to destroy religious im-

pressions, to damage spiritual life, and bring reproach on a Christian profession, than fondness for the dance. Our most earnest advice to all who love our Lord Jesus Christ is, to let it alone!

The Rev. Dr. Richardson, Senior Bishop of the Methodist Episcopal Church of Canada, died recently in this city, at the ripe age of eighty-four years. The deceased gentleman was not originally educated with a view to the ministry, having been in early life a sailor; but having learned to know the Lord when yet a young man, he became first a local and afterwards a circuit preacher of the Methodist Church, in company with the Rev. Egerton (now Dr.) Ryerson. When in 1837, or thereabout, the church was divided on the subject of the Episcopacy, Dr. Richardson and Philander Smith, (afterwards Bishop) cast in their lot with the M. E. party, among whom he was ordained Bishop in 1857. Bishop Carman, in his funeral discourse, thus summed up the character of the deceased:—
 “As a soldier, he was faithful and brave. As a man of business, he was honourable and obliging. As a preacher, he was zealous and effective. As a bishop, and an administrator of discipline, he was candid, careful, and correct. In plain exposition of the blessed doctrines of the Bible he had no superior; in knowledge of church discipline and ecclesiastical policy and usage, perhaps not an equal in the country. His shining abilities, his splendid equilibrium of faculties, would have made him a power in Parliament, or an ornament to the Bench. But he counted all these but loss that he might win Christ. He dedicated all to

God. He laid all at the foot of the cross. Thereby he was enabled to be abundantly useful in his generation, and has gone to a rich reward.”

“The fathers where are they? And the prophets, do they live forever?”
 The Rev. Neil McKinnon, long the pastor of the Highland Scottish Congregational Church, in the Township of Kincardine, died on the 27th of February, in a ripe old age. He had, as we learn, prepared to go to the house of God, as usual, on the Sabbath previous. The horses were at the door, and everything ready for starting, when he was taken suddenly ill, and after lingering for a few days, quietly departed, and entered into the rest that remaineth for the people of God. We hope to be able to give fuller particulars next month.

A circular just issued by the Executive Committee of the Sabbath School Association of Canada, says:—

“*The First International Convention of Sunday School workers of America, including the United States and the Dominion of Canada, is called to meet in Baltimore, Maryland, at 10 a. m. on Tuesday, May 11, 1875, to continue in session until Thursday, 13th May, inclusive.*”

The change from the *National* to the *International* character of this Convention, the Committee reminds us, was made at Indianapolis, in 1872, at the instance of the Deputation from Canada, and they hope, therefore, to see the Dominion largely and well represented at Baltimore in May. Placed upon the same basis as the United States, Canada is entitled to “two delegates for each 135,000 inhabitants, with four in addi-

tion for each Province." Our delegate must be appointed by Provincial Sunday School Associations, or their official representatives. County Associations are requested to nominate delegates, and send their names to the General Secretary, Rev. W. Millard, Toronto.

The Secretaries of the American Missionary Association, which has always been anti-slavery in its character, and whose work now lies chiefly among the four millions of freed men in the Southern States, and the West Indies, appeals to the Evangelical Churches of the Dominion for help. Its operations are embarrassed with a heavy indebtedness. This help it claims on three grounds:—

"1. In the earlier days of the Association's history, Canadian and American Anti-Slavery Christians prayed together, and counselled together, and gave money together to advance the cause of emancipation—and therefore, when emancipation came, it represented in a measure Canadian and American united effort.

"2. The American Missionary Association has had for 27 years, and still continues to have, missionaries for the coloured people in the West India Islands, and has spent in those Islands during these years not less than \$130,000.

"3. The Association has a mission in Africa, and is now educating quite a number of young coloured men, who are to go to that country as missionaries—and Africa is an object of interest to all Christendom."

The appeal is cordially endorsed by Rev. Dr. Wilkes, of Montreal, and Mr. Dougall, of the *N. Y. Witness*.

The *Advance*, which we prize very highly, as one of the best, if not the best, of our exchanges, takes a novel and most excellent method of helping itself, and the missionary cause, at the same time, by offering to pay one dollar out of every new subscription received, into the treasury of the American Board of Foreign Missions. The publishers say: "This plan would seem to call for almost no sacrifice on your part. You get a Christian family paper, second we believe to none in the country, with postage prepaid; you thus, it seems to us, do a good deed to yourself or your family, enlarge the field of usefulness of the *Advance*, and at the same time count yourself in with 19,000 other friends of the Board in helping on its good work. The *Advance* continues to issue the "Missionary Papers," edited by Secretary Humphrey—a marked and highly prized feature of the paper for several years past.

Mr. McKay, the Evangelist, has published a neat little collection of one hundred Hymns, suitable for Evangelistic services, which a generous friend has had stereotyped for him, and which he can therefore sell, in limp cloth covers, at the low price of five cents per copy. The collection contains all the best and most popular of Mr. Sankey's and Mr. Varley's Hymns, and we have no doubt will have, as it deserves, a large sale.

Here is a chance for those of our readers who are poetically gifted:—

"The Rocky Mountain Presbyterian," (Rev. Sheldon Jackson, D.D., Editor, Denver, Colorado), is authorized to offer a PRIZE of one hundred dollars for the best

Home Mission HYMN, suitable for public worship or Home Mission meetings; also, a PRIZE of *fifty dollars* for the best Home Mission POEM, of not less than 48 lines. Contestants will address the Rev. Dr. HATFIELD, No. 149 West 34th St., New York City, N. Y., on or before July 1st, 1875, attaching a *nom de plume* to their hymn or poem, and giving their true name in a sealed envelope. Honourable mention will be made of the more meritorious hymns and poems. Should forty or fifty suitable hymns be contributed, they will be published in a small volume, as a Home Mission Collection of Hymns. All the manuscripts forwarded to be at the disposal of "The Rocky Mountain Presbyterian." The Editor in announcing the offer says, "we need hymns to arouse and spur on the churches to an enlarged doing and giving for the saving of our land and people." For revivals of religion, and for everyday dispensations of Christian life, we have songs suited to each and every state. "But it is not so with Home Missions. Here our Church hymn books fail. It is in some measure to remedy this, or at least call the attention of the Church to it," that these prizes are offered.

Correspondence.

II.

"OUR MISSIONARY WORK."

DEAR MR. WOOD,—It is time I should write to you and to the many Canadian friends whose ears may be open to us through you—something about Foreign Missionary work as we find it here in Turkey. All who are at all acquainted with the American Board—its policy and its practice—must admire the thorough, business character which marks all its doings. It is itself a carefully organized system; it undertakes nothing without some definite plan of operations; what it does, both in the office and on the field, it does after an orderly manner. How otherwise could it accomplish so much with the means at its disposal? There are general divisions of the territory coming under its care and then subdivisions; even within these minor wheels there are other yet smaller wheels. Thus with reference to the Empire in which we dwell it makes a fourfold division, calling and counting each of these parts a separate Mission. Three of

these—the Eastern, Central and Western Turkey Missions—are here in Asia; the fourth—the European Turkey Mission is, as its name indicates, over the waters to the north-west of us. The one of these divisions to which we have come is the Western Turkey Mission; its boundaries might be given as—the Black Sea and Sea of Marmora on the north—the Grecian Archipelago on the west, the Mediterranean Sea on the south and an irregular line on the east, somewhere about the 38th degree of east longitude. Thus it alone embraces almost the whole of ancient Asia Minor, leaving its sister Missions to the east and south-east of it to occupy much smaller extents of country. Each mission is made up of different stations—all meeting together in Annual Council at some important post within their common domain. Constantinople is usually the Jerusalem to which one yearly pilgrimage is made; some of the stations are so remote from it in number of miles, and still more remote as to modes of conveyance, that a delegate has to allow himself two months time for his going, seeing and returning.

We hope ere long to have one of these anniversaries here ; the benefits of such a meeting to the people among whom it is held must be beyond all price and might well be coveted by any pastor. Anything further about these high feasts may be left to be told at the time of their occurrence—the month of May—to us the epoch from which all Missionary events date. One fact should not be here omitted that the members of our “Annual Meetings” are missionaries alone ; the native brethren have their separate “Annual Union.” Leaving now our sister-stations such as those of Broosa, Nicomedia, Marsovan, Sivas, &c., let us give our attention to our own—“Manissa.” Its centre is here in the town whose name it bears : its circumference is remote and not easily drawn. It may be said to include within its borders the whole south-western portion of Turkey in Asia. It is the aim of the American Board to strongly man every one of its stations that from them as the heart of the work there may flow life and warmth to the most distant extremities. Three missionaries are deemed a quota ; this is the minimum number that can meet the demands for mutual counsel, touring, &c. ; surely this is a very modest number to ask for, and yet how often, even for years, it is asked for vain. Until last summer one man stood here alone ; is it strange that missionaries so situated should after hope long deferred grow sick of heart then faint and die ? May not their blood be justly required of those who knowing these things prefer to crowd and jostle one another in Christian lands ? The cares which press upon the solitary champion of the cross in such lands as these—none but himself can appreciate. Instead of wondering that so many have fallen by the way, my surprise is that so many still press on to do battle for their Lord. The young missionary who comes out, if he cannot teach, preach, or even converse in the native tongues, can by his very arrival—to say nothing of his words of cheer and of prayer—infuse new life into the veterans already perhaps discouraged by reason of the way, and thinking of their need to lay off their armour. Don't you think it pays one a hundred-fold to be permitted thus

to minister to those whose praises are in all the churches—men of whom the world is not worthy ? If any doubt, let him try it.

Here in Manissa, we have now reached the number of completeness ; we are the three B—ees, or ought to be—Baldwin, Bowen, and Brooks. With our three wives and the lady principal of the Girls' School—we make up the Jewish perfect number. With so good omens to cheer us on, we may surely go forward hoping in the name of our Lord and by his strength to come off more than conquerors.

The out-stations in charge of native pastors or teachers, but coming under our supervision, I cannot tell you very much about until I have advanced far enough to take a tour among them, and so to judge of them for myself. Among them come in some of the old churches of Revelation : for instance—Thyatira over the plain—now Ak Hisal, Smyrna to the south of us, &c. Only think, ye Doctors of the Law in the West, of us novices sittings in judgment upon the venerable church that is in Smyrna ! But so we have to do, sit long too, and after all not know what decision to come to. It is a knotty problem not yet solved, and one that may deserve separate notice at another time. Leaving then the parts beyond and coming right home, let me describe to you the manner of operations here. We have a native pastor of 20 or more years' experience—an Armenian by birth, but a Turk in speech—to feed the little flock already gathered, and to go out daily in search of the stray sheep and lambs. He is a man of middle-age, is strong in body, quick of mind, fluent of speech, kind of heart, and, above all for one in his place, possessed of great tact. He studies men and to good advantage : the wisdom of the serpent he doesn't lack. Thus without much attention to books he manages to preach with acceptance every Sunday morning, to give a long talk to the Sunday School near, every week, to give a lecture at the Wednesday evening prayer-meeting, to conduct a Bible-Class of the natives Monday evenings, and a Catechetical-Class Friday mornings, besides visiting almost daily the coffee-shops for the purpose of discussion

with those gathered there, and after receiving at his own home after meetings, those who may wish to talk with him, and conversing with them on the one great question until midnight even. There is certainly one bee outside of the bee-hive proper. The services referred to are all conducted in the Turkish tongue—the common medium of communication between members of the many different nationalities here. The attendance often reaches 80 or more; it varies but little; Sundays and week-days, fair weather and foul, we expect to see all the Christians present, and many others besides. No church is yet organized, but we hope one will be before very long. Those in fellowship number about a dozen at present. Last week—the *World's Week of Prayer*—we had services every evening; they were well attended and well sustained too; sometimes 6 or more would take public part in them; on 2 evenings at least, there were to be heard 3 different tongues—Turkish, Greek and English. The Sun-

day before we had our united communion service—where we were neither Greek nor Jew—but all one in Christ Jesus.

Two schools are maintained here—one for girls in the house, and one for boys in our chapel without; both are small at present, and it is our study and endeavour at this very time to bring them up in every respect. May I write you in detail about them another time, and ask you too to help them?

This is the New Year's day of the Greeks and Armenians; as I am now a Greek or trying to become one, I must wish you and your magazine with its subscribers also the *εἰς τὰ ἔτη πολλὰ*—; let me whisper the polite response expected from you—*εὔχρηστος*—.

Farewell for now, rejoicing in the work given us here.

Your Foreign Missionary,
C. H. BROOKS.

Manissa, Turkey, Jan. 13th, 1875.

News of the Churches.

ZION CHURCH—SOCIAL GATHERING.—On Thursday evening the members of Zion Church and congregation held a social gathering in the lecture room of the church, which was very largely attended. The ladies had provided refreshments for the occasion, and after having been partaken of them, the

Rev. Mr. CHAPMAN, colleague and successor to the Rev. Dr. Wilkes, took the chair, and, in addressing the meeting, said he congratulated his friends that they had assembled in such very large numbers, and felt thankful to God for the hopeful indications afforded of their entire heartiness and good will. Seldom had a people been more earnest and decided in the expression of their attachment to their church, and their loving confidence in their pastor. As a matter of course, his feelings had been somewhat affected, and the action of this on his mind was to constrain him to retire

from the position he had held; but when it became apparent that the overwhelming mass of the people shared in this grief, and were eager to the utmost degree to maintain the honour and efficiency of their church work under his leadership, it became clear that a deference to their feelings and wishes rose paramount to all private considerations of ease and freedom from anxiety; and now that all that was past, and the Church was of one heart and mind, the time had come when the past must be left, and the work of the future entered on with zeal and determination. For his own part he had abstained from words that might be hurtful to any one, and nothing should induce him to deviate from that line of conduct. There was ample scope for all our energy in the building up of the cause of Christ in this city. There was a comfort and a blessing in being associated with a Church

that had so good a record as had Zion Church for now nearly forty years, and it was something to be thankful for that Zion Church still enjoyed the presence and the counsel of their venerated pastor, Dr. Wilkes, whose relation to the Church is the same now as before. This Church has within it a great amount of latent power, and it was encouraging to observe how the passing events had drawn forth a remarkable display of zeal and consecration from all sides. Thanks to the spontaneous liberality of the people, their position was rendered secure, and all the institutions and obligations of the Church were being heartily provided for. Only let them cultivate the family feeling among themselves; let there be mutual confidence and respect; let them be of one heart and mind, and then, with an earnest, powerful spirit, and a sincere desire to honour Christ, apart from personal gratification, they might go on in certain assurance of an increasingly useful career. In conclusion, he thanked them for their sympathy for himself and family, their strong expression of unshaken confidence, and their readiness to co-operate in making Zion Church a means of blessing in this growing city; and he felt sure that, if the earnest spirit now filling their hearts was carefully nourished by prayer, the fond hopes they now cherished would be realized in a most abundant manner. For all who love the Lord Jesus in sincerity we cherish a true Christian regard; and let it be the holy ambition of all now present to spend such a life of calm, earnest, holy consecration that shall of itself, without fine words and flaming deeds, make a reputation that cannot die, and cause the name of Christ to rise above every name.

Mr. THOS. ROBERTSON also spoke in a very earnest manner, stating that while he now felt assured of the prosperity of the church, he urged the great necessity of prayer for its success spiritually, and instanced in a very happy manner the great result attending the labours of Messrs. Moody and Sankey.

Short and pointed remarks were also made by Messrs Cushing, S. J. Lyman, Ross, Moore and Brown, on the various subjects requiring the earnest consideration of the church, to sustain in the

future the enviable position it had so long held in the past among the Congregational body in Canada.

Mr. NIVEN spoke of the importance the singing should hold in the church—urging it, as perhaps, only second to that of the pulpit.

Mr. BAYLIS, in a very stirring address, after briefly referring in the kindest manner to the trial through which the Church had so successfully passed, expressed his great satisfaction at seeing such a large and happy meeting assembled, which gave great encouragement to the hearts of all who loved old Zion, and urged on each member to find out something to do, and then to do it heartily and well, and God would undoubtedly send us his blessing.

During the evening tea and cake was served a second time, the meeting having, after the addresses, become conversational. The doxology was sung and the benediction pronounced, and a very happy assembly was dispersed.—*Herald*.

EMMANUEL CHURCH, MONTREAL.—At the Installation service of the Rev. J. F. Stevenson, to the joint pastorate of Zion Church, Montreal, held on September 20th, 1874, prominence was given in the public addresses to the fact, that one of the main causes which had led to extending a call to him, was the desire and the purpose, cherished on the part of many for a long time past, of extending our name and influence in that city. From causes, which need not here be dwelt upon, this purpose has found more speedy accomplishment than was at one time anticipated, but amid circumstances which give much promise of future prosperity and usefulness. On March 11th, the following communication was addressed to the pastors and members of Zion Church:—

“DEAR BRETHREN,—The course of events has brought us to a point at which we hear the voice of duty calling upon us to address ourselves to the new enterprise that lies before us. It remains, therefore, for us whose names are hereunto subscribed to give notice, as we hereby do, that on the date above-mentioned we withdraw from the fellowship of Zion Church for the purpose of form-

ing a new Congregational Church, under the pastoral care of the Rev. J. F. Stevenson. We, further, beg to assure you that we shall rejoice in all the prosperity and success that may be vouchsafed to you in your church relationships and undertakings." This is followed by a list of 111 names which, with others to be added during the present month, give a membership of some 116.

On Sunday, 14th, those who had signified their intention of becoming members of the new church, after the morning service, and with little formality, organised themselves as a Christian Church, of the Faith and Order commonly styled Congregational or Independent. At the same time, it was resolved that the church now formed should be designated "Emmanuel Church," and an unanimous and cordial invitation to the pastorate was extended to Mr. Stevenson, which he accepted. The Rev. Dr. Wilkes gave an appropriate address to the church and concluded the proceedings with prayer. The Diaconate, Church Board, Board of Trustees, &c., have been already appointed, and the church is thus equipped both for its spiritual work, and also for the material work of erecting a new edifice wherein to worship. This latter will be set about with all dispatch, our purpose being to have the basement in readiness for occupation by next autumn. Meantime, the Sunday services are held, with increasing congregations, in the Gymnasium building, and the week evening services in the basement of Erskine Church, which has been kindly placed at the disposal of the new church for that purpose. G. C.

KINGSTON.—The annual meeting of the Kingston Congregational Church and Congregation was held on the 10th March, 1875.

Social in its character, this meeting was designed to promote mutual intercourse and furnish an opportunity to present to the friends of the cause official statements of its state and prospects.

The attendance was very good, and all present seemed to enjoy themselves heartily. The ladies, with their usual taste, provided a liberal tea, and the

exercises of the evening were enlivened with sacred song.

The Treasurer, Deacon Fenwick, presented the annual financial report, a document admirable in the fulness of its details and highly gratifying in its results. It embraced from 1st January to 31st December, 1874, but included only church and denominational objects.

The following is a summary of moneys received during the year :

Sabbath collections	\$272.51
Weekly offering	1,300.08
Qr. centenary contributions...	525.50
Subscriptions to Improvement Fund	579.94
Sabbath School	130.68
Deacons' Fund	160.27
Ladies' Association	556.85
Loan.....	500.00
Denominational objects	959.36
	<hr/>
	\$4,985.18
Add at least \$100 Provident Fund	100.00
	<hr/>
	\$5,085.18

The Treasurer noted the following among other points:— The balance due the treasurer, \$33.89, was smaller than the one with which the year began. 2. The loan of \$500 was only temporary, obtained to liquidate a balance due on the extensive improvements made on the church edifice, and to pay some accounts brought over from last year. 3. All debt on church property had been completely removed, and the Ladies' Association had a balance in hand.

The Superintendent of the Sabbath School, Mr. George Robertson, jun., gave an interesting report, showing that the school was in a flourishing condition, both as to number of attendants and finances. He also noticed the encouraging fact that a number of the scholars had been brought to the Saviour during the year.

The Pastor then gave a review of the past year. It had been one of deep shadows and of bright sunshine; truly a year of grace, and perhaps the most fruitful in his pastorate of over twenty-seven years. It was requisite that some reference should be made to the forma-

tion of the separate ecclesiastical organization. He would not refer to the cruel statements made by private individuals, but for public reasons he wished it to be distinctly understood that the movement did not originate in church troubles, nor did it create church disturbance. Without consulting church, pastor, deacons or committee, those who left resigned their membership, not even asking for letters of dismissal, and their resignation was accepted without a word of bitterness or strife. He also deemed it right to read a document which had been given him by the Rev. W. M. Peacock, of which the following is an exact copy:—

“We the undersigned, without desiring to reflect upon our former pastor or the church with which we have been connected, but desiring to further the interests of Christ’s cause and to build up a church in a destitute part of the city, have organized ourselves into a Congregational Church, &c.

“Signed on behalf of the Church,

“GEO. C. IAFFEY.”

It was not his province to bring the statements which had been privately made by this party into accord with the position assumed in the document now read. The congregations, he said, were somewhat decreased by the movement just adverted to, but several families had been added. The prayer meetings were larger than ever, and the interest was very often marked. Friday evening adult Bible class had been organized, with 23 names on the roll. As to *membership*, he had to report that three had been removed by letter and one by death; besides the 23 whose names were taken off the list to form the separate organization; in all 27. But 15 had been received on profession and four by letter; so that the actual decrease was only eight.

The annual meeting of the Sabbath School was held on the following evening, an account of which will be furnished next month.

Since receiving the above, Mr. McKay informs us, that special services have been held for several weeks in this church and that a considerable number of hopeful conversions have taken place.

MANILLA.—During a recent visit to Manilla, we were rejoiced to learn that ninety-four persons have been received into the church, as the fruits of the revival there. More are expected to come in shortly. The impetus thus received is beginning to show itself in all the material interests of the congregation. A Finance Committee has been appointed to co-operate with the deacons, and no doubt is felt as to the church being able to support its pastor in future without Missionary aid. A student has been applied for to assist the pastor during the summer, in preaching and Sabbath School work. We hope the application will be successful, as Mr. McGregor’s health has suffered considerably by the extra labour of the past winter.

ST. CATHARINES.—The Congregational Social came off on Monday evening in the Broadway Hall. It was well attended, and afforded pleasure to all who were present. Rev. Mr. Burson occupied the chair. The singing was appreciated very much. It was all good, but the selections of Miss Hopkins especially were really excellent. The instrumental music was also artistically executed, and the literary contributions—the readings—Rev. Mr. Perrin’s in particular, were received in a manner which their merits deserved. The social was an agreeable one, resulting pleasantly to all concerned. The instrumental players, the readers, and the vocalists all and severally acquitted themselves satisfactorily. We have not space for the programme. At the close, votes of thanks were passed to the chairman, to those who aided in the entertainment, and to Mr. Andrews for the use of a piano. This is the second entertainment of the kind given by the members of the Congregational Church, which is to be congratulated on the possession of so much fine musical talent.

PINE GROVE.—The special services that have been held in Pine Grove for some weeks past, and in which the Pastor has been assisted by the Rev. Messrs. Salmon and Wood, have been attended with much blessing. Sixteen profess to have been brought to decision for Christ,

and the pastor's heart has been rejoiced in seeing some for whom he has been long praying, coming forward to profess their faith in Him. The meetings were still in progress when we last heard.

ALTON AND NORTH ERIN.—The Rev. H. J. Colwell, has accepted the invitation of the churches in Alton and North Erin, and entered upon his duties on the 21st ult. We trust that the people may feel the importance of hearty and earnest co-operation with their new pastor, and that his settlement among them may prove "the time to favour Zion" in that locality.

GUELPH.—The pastor, Mr. Manchee, informs us that a very marked interest in Divine things has been manifest in the congregation, during most of the winter. A work very similar to that of last year has been done, and much precious fruit has been gathered, but we have not learned particulars.

BRANTFORD. — Twenty-one persons were added to the church in Brantford, on the first Sabbath of March. Others, it is expected, will soon follow. We regret to hear that the spirit of proselytism has begun to display itself in certain quarters, and that several of the young converts have been carried off in triumph by those who, like the Jews of old, "would glory in their flesh." The "Millerite" delusion is also asserting itself, and the Adventist minister not feeling able to do it himself, a champion is to be brought on from Boston, to discuss the Advent question with some not over-wise Presbyterian brother, who has taken up the gauntlet that has been thrown down to him. Thus Satan tries to mar the work he has been unable to hinder.

SCOTLAND AND BURFORD.—Brother W. Hay writes,—“Though we have had no special services this winter, there has been more than usual interest in our regular meetings. At the last communion eight new members were received, and among them, I am happy to say,

three of our children. I have great faith in infant baptism as well as prayer, for the conversion and ingathering of the youth of christian families.”

In Burford also, there have been one or more additions to the church, and "there are several enquirers. Union meetings have been held, and considerable interest awakened. Good service has also been rendered us on several occasions by members of the Y. M. C. A., of Brantford.”

WARWICK AND WATFORD.—The good work reported as doing in Warwick, at the date of our last issue, has steadily progressed during the month. We have received no estimate of the number hopefully converted, or of those added to the church. But the Lord has given testimony to the word of his grace, as spoken by the pastor, and Mr. Kay, and others who have assisted them, and the number is believed to be very large. Watford, Mr. Hay's station in the southern part of his field, has also shared in the blessing. We hope we may be able to furnish particulars next month.

WIARTON—TEA MEETING.—The members and friends of the Congregational Church, Wiarton, (Rev. R. Robinson, pastor,) held a tea-meeting in the Wesleyan Church, kindly lent for the occasion, on Friday evening last, the 26th ult. The meeting was well attended, upwards of 200 persons being present, and the sum of \$40 was realized towards a building fund—it being the intention of the church to erect a place of worship as soon as the spring opens. After tea, which by the way reflected great credit on the ladies by whom it was provided, Rev. R. Robinson, who occupied the chair, called on the Rev. J. I. Hindley to address the meeting. Mr. Hindley kept the audience interested for nearly an hour, urging upon them to encourage their new pastor by every means in their power, and especially by regular attendance upon his ministry. He expressed himself pleased to meet with the ministers of the other denominations who were present; and spoke of the different churches as so many regiments in the

same army, and under the same Captain. Rev. Mr. Thibadeau (Wesleyan) was next called upon, who spoke of the union that should exist among Christians—there was enough work for all in fighting the common foe, without having dissensions among themselves. Mr. T. C. Robinson then recited the piece entitled "Horatius," which elicited great applause. Rev. Mr. Woodman (Bible Christian) then spoke, referring to some Congregational ministers in England as among his best friends, and he was happy to welcome Mr. Robinson amongst them. Mr. W. Bull made some explanations in regard to the intention of building a Congregational Church at Wiarton, stating that it was not a new cause, for there had been a Congregational Church at Colpoy's Bay for a number of years, and the first church in that vicinity was an Indian Congregational church. The pleasure of the evening was greatly increased by a large and efficient choir, who interspersed the different speeches with choice pieces of music. The meeting was then closed by the benediction, and the choir singing "Good Night." A Social was also held on the Tuesday following at Colpoy's Bay, (a preaching station of Mr. Robinson's,) and \$10 more added to the Building Fund, as the proceeds, making \$50 in all.

ERAMOSA.—The Friends in connection with the Eramosa Congregational Church, held their annual Sabbath School Festival on Thursday, the 18th of February, and though the roads were all but impassable through repeated snow storms, yet the Church was filled, and the meeting a decided success. More than sufficient money was raised to replenish the library. The remaining part of the proceeds is to be devoted to improvements round the new parsonage. Very suitable addresses were given by the Rev. E. Barker, of Fergus, M. S. Gray, and Wm. Barrie, D. D. of the C. P. Church. The singing was much better than we generally hear in country Churches, and all present felt that Mr. Scott Armstrong, the leader of the choir, and Miss Atkinson, who presided at the organ, deserved much credit for the musical part of the entertainment.

ST. JOHN, N. B.—We regret to learn that the Rev. S. G. Dodd, who has been the pastor of this Church for the last five years, tendered his resignation in January last; the resignation to take effect on the first of July next.

PERSONAL.—We regret to say that the Rev. Joseph Unsworth, of Georgetown, Chairman of the Congregational Union of Ontario and Quebec, was taken suddenly ill, of inflammation, while at Acton, attending a Sunday School Convention, in the early part of February, and has been laid aside from his work ever since. For nearly five weeks he was unable to be removed to Georgetown. He has now been brought home, however, and is, we hope, on the mend, although it is doubtful if he will be able to preach for several weeks to come.

The Rev. Joseph Wheeler, of Albion, has also been laid aside from his work for several months past, through partial paralysis. His mind is unaffected, and his heart is fixed, trusting in the Lord, although he says it pains him to think that he will probably never be able to preach again. Deacon Warbrick writes us, March 24th, in reply to a note enquiring of Mr. Wheeler's condition, that "he is perhaps a little better than when you saw him, but very little. He gets out on a fine day for a walk, but is still very feeble. I think probably, he will never preach again. We have had no supply since you were here."

The Rev. Messrs Gibbs, of Whitby, Bulman of Markham, and Manchee of Guelph, have all been temporarily "under the weather," but are, we believe, sufficiently recovered to resume their duties.

The Rev. W. F. Clarke, late of Guelph, has accepted a position on the editorial staff of the new *Liberal* newspaper, published in Toronto, and has removed to the city.

The Rev. T. M. Reikie, has relinquished his temporary charge of the church at Belleville, and may for the present be addressed at No. 2 Bloor St., Yorkville.

INDIAN MISSIONARY SOCIETY.—Rev. R. Robinson, having relinquished the Superintendency of the Mission field, the Committee engaged, at a recent meeting in Toronto, Mr. John Lister, of Elmira, Ont., as successor to Mr. Robinson. Mr. Lister, who comes to the Society with the highest possible testimonials as to Christian character, and adaptation to the work, is now engaged in the praiseworthy effort of mastering the Ojibway language, for which he possesses extraordinary aptitude; having an almost intuitive mastery over any language to which he applies himself. Mr. Lister will go to the North early next summer.

Two or three months ago, we had an intimation from the Society for Propagating the Gospel, Boston, that their grant to our treasury of \$200 in greenbacks, annually, must now be discontinued. We were sorry to hear it, for we were contemplating an extension of our work next summer, rather than a diminution of resources. For twelve years, we have been thus aided from Boston. Their income is derived from invested funds, and is not elastic. And there are many remnants of Indian tribes, East of the Mississippi, for whom no other Society cares, who have fallen into their hands; the larger Societies, such as "The American Missionary Association," operating West of that river. And the Boston friends think we are becoming so "wealthy" and "populous" in the Dominion, that we can now get on

alone. The compliment is certainly worth something; but we would sooner have the \$200 for a year or two yet! However, we could but thank them for their confidence in our Society, and long assistance to us. But will our friends bear in mind, that out of a slender income of \$1,600 or \$1,700, two hundred has dropped out; and make it up for us! and add a little more to it; for we want to spread ourselves out more in the Georgian Bay region.

The widely circulated and almost universally-read "*Christian*" newspaper, gave us the benefit of its large circulation in an appreciative notice of our work, in the latter part of October. We hope to gain sympathy and aid from the friends of the red man at home.

Rev. W. Clarke is collecting for the Society in Toronto and the West; Rev. Jas. Howell, in Kingston, Ottawa, and the East; Miss Baylis, in Montreal, and other points in the Province of Quebec. Let me bespeak a hearty welcome and response for these visitors. If any one thinks it is an easy matter to collect funds for any department of the Lord's work—with all the natural covetousness of the human heart on the other side—just let him try it! and he will ever after have a higher estimate of the ready smile and the *willing dollar!*

Other equally kind friends of the work, in other places, will read this article, and feel and do in like manner with respect to our agents now at work!

Other Lands.

MESSRS. MOODY AND SANKEY IN LIVERPOOL.

These much honoured brethren seem to gather strength and popular favour wherever they go. In Liverpool they were, apparently, no less successful than in Birmingham and Manchester. The

general character of the services held is much the same in each place, and the same results, to a large extent, follow. We give a few extracts from the voluminous reports that reach us:—

"One of the most interesting meetings of the second week was the children's

service' on Wednesday afternoon, at which Mr. Moody and Mr. Sankey were both present. So many little ones it has never before been my lot to see gathered under one roof. Some of the daily papers put down the numbers in Victoria Hall at 12,000, with an overflow meeting of about 2,000 in the Circus. Think of such a number of young, impressible natures brought at one time under the sweet sound of redeeming love! Mr. Moody's address, founded on the book with three leaves, black, red, and white, was a sort of running interchange of simple yet searching questions, and answers very promptly given. The singing by Mr. Sankey of some of his solos was greatly enjoyed by the youthful audience, and when they all joined in the chorus, or sang other of the hymns right through with great heartiness, and as with one voice, we had yet one more proof of how universally and, I trust, inalienably, these sweet gospel songs have become household possessions throughout the kingdom.

"The evening meetings during the week have as usual, been crowded for some time before the regular hour for commencing the service. The overflow meetings have been held in the Circus, and were addressed by Mr. T. Shulldham Henry and others. Mr. Sankey has generally been present in the course of the evening at both places. Mr. Moody's gospel addresses at the evening meetings have been characterized by much simplicity and power, and the result has been seen in the crowds of both sexes who pass nightly into the inquiry-room. In the words of one who has been closely associated with the work during the past week, they have been 'flocking into the Kingdom by scores.' I understand from the same source that several of our much-to-be-pitied fallen sisters have been reclaimed through the agency of the meetings.

"At the meeting on Thursday at noon, the Rev. Mr. Macpherson mentioned a circumstance that came to his knowledge, showing that whole families had been recently led to the Lord. About ten or twelve days ago a young lady in the hall decided for Christ, and since then her only brother had given himself to the Lord, two sisters had become Christians,

and five brothers-in-law, as well as others in the same circle, making fifteen persons who were now rejoicing in Him."

On Friday some valuable testimony was given as to the tangible effects of the work in Liverpool by Revs. Dr. Harrison and C. M. Birrell. Mr. Birrell said that one class reached had been those who, though religiously trained, had, during these special meetings, seen a new meaning and power in the truths with which they were familiar. Many sailors, and ship captains too, had come to the meetings and been guided into the true haven of rest and peace. Then there were many working-men who had plunged into the depths of intemperance, and whose insulted and injured wives, after being driven from their homes, had been compelled to support themselves and their children for years together. These wives, in this day of grace, had sent letters to their husbands, extending their forgiveness and imploring them to come to Victoria Hall and seek forgiveness of the Saviour. Some of them had come and found that forgiveness, and gone back to lighten their homes again with a new lustre and joy."

They are now labouring in London, their services being held in the Agricultural Hall, where from 16,000 to 20,000 persons are present at each service, the three congregations which Mr. Moody addressed, on Sunday the 21st ult., aggregating, it is believed, about 49,000 persons! Mr. Moody wants Dr. Talmage to come immediately to London and help him, and has telegraphed to that effect. Dr. Talmage's elders, however, have refused their consent, and a reply has been sent by cable that the religious interest in his church forbids his accepting the invitation. We are rather glad of this, as Dr. Talmage's preaching is so sensational in its character, that it would compare unfavourably with the very simple and natural style of Mr. Moody, and would intensify the prejudice which is

too general among cultivated people in Great Britain against religious movements of this nature.

Their stay in London is to be extended over four months. Let every one who loves the cause of God pray that they may be kept "near the cross," and made more and more successful.

MR. VARLEY IN NEW YORK.—In a letter to a gentleman in this city, Mr. Varley says :—

"I am literally overwhelmed with letters, applications from all parts, and the wonderful meetings we are having in this great, godless city. The Lord has indeed been my helper, and the interest that has been aroused no words can tell. Only three weeks are past, and the whole city seems moved; and the meetings this day bring a whole batch of police for the mass gatherings. We have a number of friends who take a very active part in leading souls by the truth to our Lord Jesus Christ. His blessed name is, indeed, as ointment poured forth, and thousands are walking in the power of 'the endless life' as never before. The interest among the saved is very, very great, and salvation is streaming forth to the dead in trespasses and sins. The papers are full of criticisms, some of them very extraordinary."

A day or two later he adds :—

"Yesterday was a glorious day. The morning passed quietly, and in communion with the Blessed One my soul walked. I was resting against the meetings during the after part of the day. Three p.m. came, and the immense Hippodrome was crowded, 14,000 persons being present. I was enabled to preach with great power, from Roman i, 16, and the mighty mass sang gloriously. It was a remarkable meeting; but in the evening at 7.30! O! such a scene! It is said that more than 20,000 were crowded into the immense building. Thousands could

not get in, for the doors had to be closed. I was enabled so to speak that all could hear with the utmost ease. Four instruments, Trench horns, etc., led the singing, and the overwhelming sea of living souls was a sight never to be forgotten. Never in the history of New York has such a scene been witnessed; and, truth to tell, the city seems quite unable to take stock of the movement. The papers do not know whether to report or not. The Lord is with us, blessed be His name, and great is the Rock of our salvation. Considering all things, the Press has done great things for us, and to the overruling Lord we give praise. Pray for us; hundreds rose for prayer last night, and the Mighty Spirit of our Lord broods over the great city. I had the joy of preaching, I suppose, to 35,000 persons yesterday. My cup runneth over.

LABRADOR MISSION.—Received for 1875 :—

Erskine Church, Montreal.....	\$10 00
Fergus Sabbath School.....	5 00
Mr. Burnham Missouri.....	5 00
Miss Burnham, Missouri.....	3 75
	\$23 75

The Treasurer of the Ladies' Missionary Association of Zion Church, Montreal, in returning thanks to the kind friends who have sent donations for this mission, would take the opportunity of soliciting some assistance from the other churches in our denomination. To carry on the work efficiently our funds must be increased. Last year only twelve churches sent donations. Could not all the churches and Sabbath Schools help us? No matter how small the donation, if only one dollar from each, it would greatly aid and encourage us to go forward with this good work.

A report of the mission will be sent to any one requiring information.

MRS. H. SANDERS,
Treasurer.
Box 359, P.O.

MONTREAL, 18th February, 1875.

AMERICAN BOARD OF FOREIGN MISSIONS.

The *Missionary Herald* for January, publishes the annual survey of the missions of the Board from which we learn that "the Gospel has been regularly preached the past year through the agency of the American Board, in twenty-one different languages, in 568 different towns, cities and islands in various portions of the globe." "The educational work of the Board is represented by twelve training-schools and seminaries, and ten station classes for the education of young men to become teachers and preachers of the Word, including over three hundred pupils; twenty-one boarding-schools, in which six hundred and seventy girls and young women are receiving instruction under the personal influence of Christian women, trained in our best institutions; one normal school with fifty-seven pupils in Eastern Turkey, and two others in India, in part supported by grants in aid of pupils; and five hundred and fifty-one common schools, with an aggregate attendance of over twenty thousand—an increase of three thousand upon last year." "Twenty-five ordained missionaries and sixty women, including several of the wives of missionaries, are devoted to the work of Christian education, and the American Board, as an educational society, is expending, in various ways, not less than 90,000 dollars a year." "The Board has also rendered assistance in the erection of ninety-five places of worship during the year, in sums ranging from \$25 to \$2,000, according to the peculiar necessities of each case. The entire amount thus expended, as nearly as can be estimated, for 1873, was \$18,596." The number of missions is 19, with 72 stations and 496 out-stations, employing 377 agents sent from the United States, and 1,018 native pastors, preachers, catechists, school teachers, and other helpers. The number of churches formed is 224, with 10,665 church members, of whom 1,079 were added during the past year. In Northern Mexico there are now ten churches with 220 members. Western Mexico—"A church has been organized, with 17 members, at Guadalajara, and quite a

number of persons Ahualulco, where Mr. Stephens fell, are anxious to join the organization." In Japan two churches have been organized with more than twenty members, and more than half of these wish to become preachers of the Gospel to their own people. Mr. Leavitt, writing from Osaka, on the 14th September, says of one native convert, 19 years old, who occasionally conducts the religious service, "His development has been wonderful. I cannot but feel, when with him, that he is a veteran in the service,—so modest, so wise, so self-possessed, and so capable as a preacher. When he is to take a service, we take no further care about it. He prepares his discourse either from a text of his own choosing or one which we give him. He studies his authorities upon it (reading English quite well), and comes prepared for a presentation better than any of the missionaries here can give at present." In Southern Hindostan, Pastor Rowland at West Madura, received to the church one of the leading Romanists in that part of the city, at his last communion season. These Romanists are of the Goa party, and the pastor hopes very many of them will soon unite with us." It is feared that one of the Bible colporteurs labouring in Tyrol, has been murdered. Mr. A. B. Steinberger, appointed in March, 1873, special agent of the U. S. Government, to visit and report upon the Samoa or Navigator's Islands, transmitted to the U. S. Senate a report which contains gratifying testimony:—"The adherents of the London Missionary Society and the Wesleyans are interspersed throughout the entire group. It is safe to say that there is not a single Samoan who has not accepted Christianity, though more devout and zealous in some districts than in others. I cannot speak too highly of the intelligence, patience, fortitude, and high moral attributes of the missionaries of Samoa. By their religious instructions and godly lives, and the practice as well as inculcation of the domestic and social virtues, they have exerted over the natives a wonderfully transforming power, in less than half a century changing, in many important respects the whole moral aspect of the Islands. Indeed, it is not possible to estimate the

degree of elevation affected by their presence and agency. They are, beyond all doubt, more important and effective instrumentalities in the civilization of this people than all other causes combined." "Present indications are that these people will soon occupy a much higher place in the scale of minor nations than

most of the Polynesian islanders." "In Pago Pago (a village on the Tutuila), I first learned of the virtues and Christian attributes of the natives. Coins, jewelry, knives, and other things might be upon the deck of our vessel, hundreds of natives might come and go, yet no article of value would be touched."

Official.

ENDOWMENT FUND, CONG. COLL. OF B. N. A.—No names of new subscribers to report, but the following sums have been received since the date of last notice. On account of Alumni pledge, from Rev. K. M. Fenwick..... \$93 60
 Mrs. Norman Hamilton, Administratrix, second instalment..... 100 00
 "A friend in T." donation..... 10 00
 L. B. Ward, Esq., Morristown, New Jersey, donation \$200... 173 50
 A. Paton, Esq., Sherbrooke, second instal., U. S. Currency 10 00
 E. Hargrave, Esq., Sherbrooke, first instalment..... 10 00
 "Friends at Warwick," per Rev. Robert Hay..... 20 00
 HENRY WILKES,
Treasurer.
 Montreal, 20th March, 1875.

Bowmanville 19 00
 \$49.50
 R. C. JAMIESON,
Treasurer.
 Montreal, 19th March, 1875.

C. C. MISSIONARY SOCIETY.—Dr. Wilkes, acknowledges with thanks from "W. C." \$15, for this Society; also for the Cong. Coll. of B. N. A., \$5, which he has handed to its Treasurer.
 Montreal, 15th March, 1875.

PASTORS' RETIRING FUND.—Received since last announcement:
 From Executrix of the late Norman Hamilton, Esq., Paris ...\$100 00
 S. Hodgskin, Esq., Guelph 25 00
 Rev. W. Clarke..... 60 00
 J. C. BARTON,
Treasurer.

Beneficiary members of the Widows' and Orphans' Branch, who have not paid their premiums due in January last, will please remit same without delay, P.O. Address, Box 730.

STATISTICAL RETURNS.—The undersigned begs pastors and officers of churches who have not yet sent in their Statistical Returns for 1874, to do so now. Several Churches are yet behind. To these, under the impression that some possibly may have been missed, blank forms have again been sent.
 W. W. SMITH,
Stat. Sec.
 Pine Grove, Ont.,
 March 20th, 1875.

Zion Cong., Sab. Sch., Mansfield St., Montreal..... 8 09
 Bond St., Sab. Sch. Toronto, for 1873 and 1874..... 26 62

CONGREGATIONAL COLLEGE, BRITISH NORTH AMERICA.—The following amounts have been received since last acknowledgment, on account of current session, viz. :—
 Brantford \$4.00
 Waterville 5.50
 Montreal—Zion Church 16.00
 A Friend, per Rev. Dr. Wilkes... 5.00

Home and School.

DEEDS OF KINDNESS.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower
I'd better not grow up ;"
How many a weary traveller
Would miss its fragrant smell,
How many a little child would grieve
To lose it from the dell.

Suppose the glistening dewdrop
Upon the grass, should say,
"What can a little dewdrop do ?
I'd better roll away ;"
The blade on which it rested,
Before the day was done—
Without a drop to moisten it—
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day, [cool
Should think themselves too small to
The traveller on his way ;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
That heard them talking so ?

How many deeds of kindness
A little child may do ;
Although it has so little strength,
And little wisdom too.
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love.

ONLY FOR FUN.

The following lessons should teach us either to joke gently or not at all. The telegrams of last month brought us information of these two sad cases :—

"HAMILTON, Feb. 26.—A most painful accident, resulting from a practical joke, took place on Monday, at the Village of Carlisle, near this city. Miss Hood, a young lady of great personal attractions and high mental attainments, was sitting conversing in her father's parlour with a lady friend, on whose lap she was partly reclining, when a young man came up behind them and suddenly

jerked the chair from beneath her. In attempting to save herself Miss Hood injured her spinal column so severely that she went into convulsions. The doctor, who was summoned, gave his opinion that if her injuries did not prove fatal, her mind would be left deranged from the effects." The young lady has since died.

"TORONTO. — About three weeks ago a youth of 16 put on a mask and went to the house of Mrs. Thompson, Scarborough, and asked for a pair of boots which he said she had. The poor woman, on seeing the hideous mask, fainted, and when she recovered, the figure haunted her mind so that she became insane a few days ago. She has three small children—the youngest only three months."

We remember reading once of a little girl who was waiting with her father at a railway station for some friends, and who amused herself, as the train was slowly coming in, by running backwards and forwards across the track, just for the fun of displaying her courage. At the last attempt, the cow-catcher caught the skirt of her dress, and drew her so that she fell with one of her feet over the rail ; and the loss of a leg was the fearful penalty for her fool-hardiness. We repeat, then—*joke gently, or not at all.*

INTERNATIONAL LESSONS.

2nd Quarter, 1875.

- April 4. Israel's Promise Joshua xxiv : 14-18.
April 11. The Promise Broken.....Judges ii : 11-16.
April 18. The Call of Gideon Judges vi : 11-18.
April 25. Gideon's Army.....Judges vii : 1-8.
May 2. The Death of Sampson.....Judges xvi : 25-31.
May 9. Ruth and Naomi.....Ruth i : 16-22.
May 16. A Praying Mother..1 Samuel i : 21-28.
May 23. The Child Samuel..1 Samuel iii : 1-10.
May 30. The Death of Eli..1 Samuel iv : 12-18.
June 6. Samuel the Judge..1 Samuel vii : 5-12.
June 13. A King Desired....1 Samuel viii : 4-9.
June 20. Saul Chosen.....1 Samuel x : 17-24.
June 27. Samuel's Parting Words.....1 Samuel xii : 20-25.