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THE REV. MR. BRAY'S SERMON TO YOUNG MEN.

We reproduce from the *Montreal Herald* of the 15th January, the following report of the sermon to young men, preached the evening before, by the pastor of Zion Church, in that city. Taking for his text, Pro. iii. 5-7 verses,

The reverend gentleman said:—"The Hebrew writer had only a limited vocabulary at command. The language had comparatively few words in it; hence, the difficulty we find in the interpretation. The Greek could find a word to express almost every shade of meaning; with the Hebrew it was not so. But a single Hebrew word has often a wonderful force and compass in it—there is a wealth of meaning altogether bewildering. This word rendered "acknowledge" in the text is an illustration of it. The original means vastly more than our word seems to convey. It speaks of "knowledge," but knowledge in every particular, and in all the stages of its growth—knowledge of isolated facts, and knowledge of facts in their largest combination. It describes a man's first startling discovery that God is a great king and to be feared, and the higher and closer relation which the ripe saint has entered into when by faith he has had cloudless visions of his Lord, and looks up with the "Abba Father" cry upon his lips. It speaks of an acquaintance that is casual, and intermittent, and also of an intimacy that is unbroken by any lapse into forgetfulness or indifference.

The ancient writer has used it here to signify the whole action of religion upon the soul of man, when he lives face to face with the Eternal, enfolded by his presence, lying prostrate before him in unceasing adoration, heart and mind and soul all filled with the light of truth, all the nature resolved into a conscious love principle, all the man possessed of God. But that is too broad and comprehensive for our purpose to-night, so we must try and find something of specific and practical application. The two verses with which this stands connected, will give it, I think, "Trust in the Lord with all thine heart, and lean not to thine own understanding. Acknowledge him in all thy ways, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil." So that self-reliance, and leaning upon God, are put over against each other—the one condemned, the other commended—and the practical lesson is that of humility. Lean not upon thine own understanding; trust not to thy cunning or strength; take not the guidance of thine own affairs into thine own hand, but lean upon the Lord in fear and constant trust. Thou art weak; He is strong. Thou art frail; He is eternal. Thou art purblind and foolish; He is wise, and just, and good. Therefore, trust in Him with all thine heart; acknowledge him in all thy ways.

Here also we have almost incidentally the true meaning of humility. It is not the use of certain set and formal terms—the putting on before men of an abject posture, using violent self-denuciation, or a smooth and placid self-deprecation;

it is not a craven policy of non-resistance to circumstances or to evil men—in a word, it is not the giving up of self, so much as the taking possession of self, for man is never so truly man—never so noble—so grand, as when he trusts in the Lord, and loves Him with all his heart and soul and mind and strength. This age is characterized by nothing more strongly than its pride and self-reliance. It is an age of steam and iron, of swiftness and strength, of courage and perseverance. Brute force is almost deified. Success is what we admire most of all, and a man will be forgiven almost anything if he will but succeed. Success is made the measure of worth. A man is great or small, wise or foolish, to be sought or shunned, just as he may have failed or prospered. Napoleon on the throne, and Europe is dazzled, and the bloody *coup d'état* is forgotten. Napoleon an exile, Europe puts on a scornful mood, and says:—"It serves him right, his sins have found him out." A bold speculator makes a grand throw and wins—we clap our hands, and cry "Lucky fellow, well done;" he fails, we groan at him, and hiss, and hound him out of society.

A young man, in starting a professional or commercial career, is not often carefully taught that his first and highest business is to secure, by the grace of God, a true manhood, but he is taught to secure for himself, and by himself, wealth and social position. Now and then some Abraham, a mighty man of faith, goes gladly to the uplands of Canaan, bare and bleak as they are, that he may commune with his God, but the Lots look down upon the rich plains that lie around Sodom and Gomorrah, and though the cities are full of sin, of moral plague, and deadly pestilence, they will go there because of the wealth to be found, and the sensuous comfort.

The preacher adverted to intellectual pride and self-reliance. He showed how these were fostered by the spirit of the world, and that if we would convert the people, turn them from a nominal to a real Christianity, we must begin with the young. Before us, as young men, he said, lies this tremendous peril. We shall be tempted to bow to the spirit of the age, and then compromise with our conscience, or try to quiet it by saying we have only yielded to the inevitable. But it is not inevitable; no wrong can be—pride is sin—self-reliance is sin, and if we take pride to our heart, and pursue a policy of self-reliance, we take sin into our hearts, and allow it to warp and corrupt our nature, until it shall lay us in misery and ruin. The whole scheme of the Gospel is for the teachings of this humility. The cry of every great doctrine it contains seems to be, rely on God—trust Him—acknowledge Him. Thus is the doctrine of natural depravity most clearly and emphatically taught. That man is born into this world with fierce and fiery passions that will inevitably lead him to transgress the law of his being, and the law of God, unless restrained by the power of the Holy Ghost. That he is not a sinner as the result of circumstance, but as the result of the self in him. Multitudes of men hide themselves behind that plausible but fatal creed. We are sinners because we are born into a sinful world, and circumstances are against us. You may break away from your circumstances, but you cannot break away from yourself.

The preacher went on to speak of the doctrine of repentance, which comes in when sin has been committed, when there has been a transgression of the law. Then of faith showing that the gospel teaches that the sinner can only find pardon and life by casting himself upon the mercy of God through Jesus Christ. Then again the doctrine of growing in grace. "Our work is to go on building up in perfectness the Christian character in us, to go on from one degree of peace to another, from virtue to virtue, from strength to strength, till we have reached a calm, victorious manhood.

Again, the preacher said, "It may be asked, is not this humility, after all, but another name for sloth and false contentment, and a cowardly yielding to the force of circumstances? Does it not tend to make a man little other than a cork flung out upon the stream, to be carried along as the current may set? Doesn't it take all the nerve and all the fibre out of us and lay us down a lump of flesh to swelter in the sun of prosperity, or shiver in snow and ice? No—true humility does no-

thing of the kind. There is a thing that goes by the name of humility, that is not humility at all ; a thing cowards and drones have put on as an excuse for their cowardice and sloth, a thing that whines and smirks and sneaks about in sunny corners ; a thing that always votes with the majority, and goes to the rear to look after the baggage and the wounded when the fight has begun ; a thing that glides through life, as a thin vapory cloud floats above us on a summer's evening, and from which no power of Heaven or of earth could draw a note of thunder or a gleam of lightning. Oh ! yes, there is that, but that is not humility ; it is a foul thing that has stolen a fair name ; a vice that tries to palm itself off as a virtue. True humility, Christian humility can only be allied to earnest action, to manly courage, to heroic enterprise, to an all conquering perseverance. The humble man is not a coward, he is brave ; he is not a man of little soul, but a man of large soul and noble instincts. Humility is not a want of industry, a resource and excuse for idleness. I never heard that the man who had one talent in the parable, and went and hid it in the earth, was a humble man.

Humility is not a lack of courage, an absence of the bone and fibre of bravery, that go to make up a true and noble manhood ; it is not a shrinking from bearing the burden of social and commercial life, still less is it an artificial posture of the soul, a dramatic attitude, or an ecclesiastical grimace, but is the victory of truth in the soul and character, it is the triumph of faith promoting the growth of every Christian grace and virtue. Yes, by humility you forfeit the force of self-reliance, lose the impetus which pride often gives, but you gain a thousand times more force, and a thousand-fold higher strength when the soul rests in perfect trustfulness on the strong arm of God. No man is so likely to be zealous in the discharge of his duty as the man of true humility, for he feels that the work he is doing is God's work.

"Don't imagine friends that when we preach humility, this leaning upon God and trust in Him, that we would take from you the force and nerve and courage of your character, we would give you a true force, a true nerve, a higher, because a holier courage."

The preacher then went on to illustrate from the character of Moses, how, though he was a meek man, afraid to undertake the leadership of Israel, yet how brave he was before the King of Egypt. How sternly he vindicated his mission against the insolent and rebellious Korah. Examples also of Paul, John Baptist, and the last and greatest, Jesus Christ. Surely in Him there was the true humility, and yet how largely he went about doing good. He then proceeded to apply this to particulars. "I would say, acknowledge God in all your intellectual pursuits. Have intellectual pursuits, don't starve the mind by being a simple trader, seek to store it with information concerning yourself, concerning the world in which you live, and the destiny of human life, as far as you can find it. Intellect is great, but there is a greater—God. Let it be cultivated, expanded, refined, filled with thoughts, but let it humbly lean upon the Lord. Accept His word and trust Him always. Let the soul come with all its store of knowledge, with all its power of grasping and retaining, with all its eager, restless ambition, and bend in true faith and humble worship at the feet of the crucified Redeemer."

Mr. Bray exhorted "to acknowledge God in pursuit of wealth. Godliness never binds a man to poverty, it only binds to purity of life ; it is not opposed to commercial enterprise and industry, it is not opposed to a man's getting rich, but it prescribes emphatically that the wealth shall be got by fair and honest means."

The preacher then concluded with a fine peroration, in which he advised young men not to meddle with every creed men devise to put upon them ; not to be afraid when reverend men shake their heads, with nothing in them, at their inquiry ; when learned theologians tell them they have found the Alpha and the Omega of revelation. Search for yourself, though ten thousand priests of Protestantism cry "heretic and heterodoxy." The first great lesson to learn is—on your knees—that of true humility. Be brave and bold, and march everywhere, though many things in reason and science will rise up to challenge your faith. In

this new country, where men hunger and thirst for gain and gold, keep zealous watch, and enter upon no career where you cannot acknowledge God. Young men are tempted to enter into speculations. We have had some startling instances recently of the mad desire to accumulate, and society has been outraged by embezzlements of young men. You may get rich; have sensual indulgences, social pleasures. You will die, too. Here are two guides—which will you choose: Self or God—the way of Holiness or the way of Sin? In conclusion, he hoped that they had entered upon this year determined by Divine grace to acknowledge God in all things, to live in the light of His love and walk in the way of His command. “By that way alone can you find the true life of the soul.” “Except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of Heaven.”

CHRIST'S KINGSHIP AS REAL AND ABSOLUTE AS HIS MEDIATORSHIP.

The climax of Peter's discourse on the day of Pentecost is found in the thirty-sixth verse of the second of Acts, in the following words: “Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.” If this passage of Scripture proves anything at all, it proves that God has elevated the Messiah to the rulership of His Kingdom as truly as He has to its Mediatorship; and, in the writer's judgment, the apostacy of the present day is not more an apostacy from the latter than from the former.

What is apostacy from the mediatorship of Christ? Is it not the addition of other mediators to the Scripturally declared “one Mediator between God and man?” Even so, the apostacy from the rulership of Christ, is neither more nor less than the addition of others to the “one Lord.” In neither case is the Christian's Prince and Saviour openly set aside or denounced; nor are the added mediators and “Lords over God's heritage,” put on an equality with Him. But in each case, they are put *before* Him. They stand *between* Him and the souls of men; so that the benefits of both His rulership and mediatorship, must, it is assumed and declared, come to men through them.

Enter the Church of Rome and you first come to priests, sacrifices and intercessory saints, and *then* to our great High Priest, presenting in heaven itself, the one sacrifice, and evermore making intercession for the saints according to the will of God. Nor does the Church of Rome stand alone in this respect. Ministers, churches, creeds and ordinances, too often among Protestants, are put as essential avenues through which men are to come to Jesus and the Father; so that, “when for the time we ought to be teachers we have need that one teach us again what are the first principles of the oracles of God.” Ask any member or members of so called Evangelical churches to-day what their personal relationship to the Lord Jesus is, and their reply will be “I'm a member of this denomination, or of this or that Church; and, in nine cases out of ten, it will be given to ward off a really unpleasant subject of thought and conversation.

In very clear *contrast* with this stand the earnest souls of New Testament times. They pressed with their greatest needs straightway into the personal presence of Jesus; to touch His garment, to gain His ear or His eye, and thus to secure needed good. And still closer was the spiritual relationship of such souls with Jesus; for He said to the Father, “I in them and thou in Me.” And subsequently, Paul said, “I live, yet not I, Christ liveth in me.” There is no room here for either other mediators or other lords; Christ is all and in all.

But do not added law-givers come in between Him “who is a son over his own house,” and claim the right to give rule to the seed of Abraham? Let me illustrate what I mean. It occurred that a precious youth came to a neighbouring minis-

ter of another denomination and said, "Sir, are you willing that Parson A—should preach in your meeting-house on such an evening?" Aware of what was coming, said minister replied, "I suppose that Parson A—is willing that I should preach in his 'Church' on some convenient evening, as the same reasons exist for my preaching in his church which exist for his preaching in my meeting-house?" "Perhaps he would," answered the messenger, "but you know, sir, there is a law in our church does not permit any other minister to occupy our pulpits." "Then" rejoined the minister, "you have a law in your church which prevents your minister from doing to another as he desires that others should do to him." The messenger saw the force of the minister's observation, and was perplexed; so, to relieve his embarrassment he was kindly informed that his minister could occupy the "meeting-house" on the evening specified.

Were this a solitary instance, it might well be passed over; but, unfortunately, it is one of a large class in which the law and liberty of the household of faith are continually ignored; and though we are constantly hearing the cry of the differing sects, "It is mainly on church government we differ," who shall say how much less important is the mistake of allowing a pope or bishop, a presbytery or a conference, or a diotrephes or a board of the local church, to come between us and Christ as "Head over all things to his Church," and of allowing other priests to come between us and the great Intercessor, or other sacrifices to eclipse the one great Sacrifice? We need a divine Ruler or Guide equally with a divine Sin-bearer and High Priest, and, having been provided, who is man that he should add to the one or to the other.

A few thoughts on the *nature* of Christ's absolute Rulership reserved for a subsequent article, will put the ways of God in contrast with the ways of man "dressed in a little brief authority"

Speedside, January 18th, 1877.

C. D.

SHALL ENGLAND SIDE WITH RUSSIA ?

By JOSEPH P. THOMPSON, D. D.

If the position of England on the Eastern Question were merely a matter of English policy, of course I, as a stranger, would not presume to meddle with it. But I have no apology to offer for speaking on behalf of religious liberty at a crisis when this is outraged on one side and threatened on the other. I should be false to my own English ancestry if I did not put the rights of conscience above all other rights of the individual, and did not contend for these rights in others as if they were my own. Those rights, so persistently outraged in Turkey, by Mohammedan fanaticism, are now threatened with the bigotry of the Greek Church, and the intolerance of the Russian ecclesiastical code, if Russia shall be allowed to occupy Turkish territory, or to direct the administration of Turkish provinces. If, for the cause of religious liberty and the interests of peace and humanity, England, at all hazards, must free herself from complicity with the perfidy and intolerance of the Turkish government, how can she ally herself with the military antagonist of Turkey, whose perfidy in respect to the treaty of Paris is no less patent, and whose intolerance is no less stringent and hardly less cruel? Or how can England give way to Russian ascendancy in Turkey, without first demanding of Russia the same guarantee for religious liberty, which Russia professes to demand of the government of the Porte?

The indignation and abhorrence so justly roused against Turkey in England, are due to two causes—the perfidy of Turkey against the Powers which had admitted her to the concert of Europe, and her intolerance and inhumanity toward her Christian subjects. In view of the *Hatti Humaioun* of February, 1856, in which the Sublime Porte pledged to its Christian subjects certain privileges and immunities, religious and political, the Congress of Paris, in March, 1856, ad-

mitted Turkey to an equal *status* among the contracting powers ; at the same time declaring [Art. IX.], "It is clearly understood that it [the *Hatti Humaiour*] cannot, in any case, give to the said Powers the right to interfere, either collectively or separately, in the relations of His Majesty the Sultan with his subjects, nor in the internal administration of his empire." One cannot but marvel now at the easy confidence of the Powers in binding themselves by such a clause. But Turkey cannot be allowed to screen herself behind it, for she has deliberately and shamefully violated her own pledges upon which this declaration was based. The same may be said of the engagement of the Powers [Art. VII.] "to respect the independence and the territorial integrity of the Ottoman Empire." By her own perfidy Turkey has forfeited all claim to the joint protection pledged in that article. But does the violation of faith by Turkey warrant each and every of the signing Powers in repudiating *for itself* the Treaty of Paris as null and void ? By no means. By Article VII. the Powers "guarantee *in common* the strict observance of that engagement ; and will, in consequence, consider any act tending to its violation as a question of general interest." Article VIII. provides : "If there should arise between the Sublime Porte and one or more of the other signing Powers any misunderstanding which might endanger the maintenance of their relations, the Sublime Porte and each of such Powers, before having recourse to the use of force, shall afford the other contracting parties the opportunity of preventing such an extremity by means of their mediation." And in the special treaty of 15th April, 1856, between Great Britain, Austria, and France, "the high contracting parties guarantee jointly and severally the independence and the integrity of the Ottoman Empire, recorded in the treaty concluded at Paris, on the 30th March, 1856. Any infraction of the stipulations of the said treaty will be considered by the Powers signing the present treaty, as a *casus belli*." Here every contingency is anticipated by provisions for joint action, for consultation in common, or for mediation. Hence the faithlessness of Turkey, so far from absolving the other Powers severally from the obligations of the Treaty of Paris, or warranting any one of those Powers to threaten Turkey with force, in the first instance really summons those Powers to meet together under that treaty, and to deal with Turkey for her breach of faith. There were seven signatories to the Treaty of Paris. If the perfidy of one could absolve the remaining six not only from obligations to the delinquent Power, but from engagements with each other solemnly entered into as a provision against any such delinquent, then why go through the farce of making a treaty ? What hope is there for the peace of Europe if a treaty having an express provision for mediation, can be torn into shreds and thrown away at the will of either of the signatories, and then disowned by the rest.

The other ground of indignation at Turkey, is her fanatical intolerance, which has driven her to inhuman excesses against her subjects not of the Moslem faith. This century has witnessed nothing more noble than the uprising of the English people in behalf of the oppressed Christians of the East. These must be rescued from the intolerance of their Turkish masters. But *intolerance* is the thing to be guarded against, and in delivering the lamb from the vulture we must not put it into the talons of the eagle, though this be the nobler bird. How then does Russia stand on this same count of intolerance and inhumanity ? I shall not go back to her intervention to crush the liberties of Hungary, to her subjugation of Poland, to her proscription of Mohammedan tribes brought under by conquest. It is alleged that the Spirit of the Russian Government is more mild and liberal than formerly, and we have to do with the Russia of to-day. I go back then but six years. In 1870 the Swiss Evangelical Alliance issued a "protest and appeal against the *fanatical outrages* of Russian ecclesiastics in the East Sea Provinces in Poland and Lithuania, upon Protestants, Catholics, and Israelites." On June 23 of the same year, a deputation led by Monod, Pr ssens  and others had audience of the Emperor of Russia, at Stuttgart, and laid before his Majesty the grievances of his Lutheran, Catholic, and Jewish subjects. His Majesty deplored the facts

which the deputation stated, promised to do what he could personally to relieve the sufferers, but added that he could not interfere with the laws of the Empire or of the Church. The following are specimens of these laws, not from the dark ages but from the Russian penal code of May, 1846 :

“Whoever shall abandon the Orthodox confession for another Christian confession shall be handed over to the ecclesiastical authority to be exhorted and enlightened, and that he may be dealt with after the rules of the Church.”

What sort of dealing this would be may be inferred from the next article.

“Whoever shall solicit another to secede from the Orthodox to another Christian confession shall be sentenced to loss of civil rights, banishment to Tobolsk or Tomsk, or to corporal punishment and penal servitude for one or two years.”

The poor Lutherans of Liefland were cajoled by false promises into joining the Greek Church. Finding themselves deceived, they attempted to return to their old faith, but these penalties were visited upon them. Wives who had not gone over with their husbands to the Greek Church, were threatened with divorce ; children were compelled with violence to be baptized and confirmed. In 1871 the British Evangelical Alliance issued a powerful appeal “on behalf of the Lutherans of the Baltic Provinces of Russia, and against the persecution by the Orthodox Greek Church of that Empire.”

On the 14th July, 1871, a strong deputation of English, Americans, French, Swedes, Swiss, Belgians, Germans—among the latter Professor Tischendorf, who had procured for the Emperor the Sinaitic Codex—sought an audience of the Emperor of Russia, to renew the plea of the Evangelical Alliance for his persecuted subjects. Prince Gortschakoff threw dust in the eyes of this deputation, and the Emperor declined to receive it, because he could not yield to outward pressure in the internal administration of his Empire—precisely the reason that the Sultan gives for declining the intervention of foreign powers.

Affairs in Liefland were smoothed over, but the Draconian laws remain, and are by no means a dead letter. In April, 1872, a respectful application was made to the government at St. Petersburg, for permission to circulate in Russian Armenia the Armenian version of the Bible, published at Constantinople, and freely circulated in Turkey. Copies sent to Russia had been confiscated at the Custom Houses on the border ; and after twenty months' delay, the request that Russian Armenians like the Turkish Armenians, should be allowed the Bible in their own tongue, was refused by the Russian government. Baffled in the request for Bibles an Armenian teacher at Tiflis requested a visit from the missionaries who were labouring among the people at Constantinople. Two American missionaries going into Russian Armenia upon this sacred errand were expelled by the authorities. This was in February, 1873. In 1875 an agent of the Bible Society at Erivan, Russia, was put under arrest and banished the country.

When Russia speaks of the “oppressed Christians” in Turkey, she means Christians of the Greek Church and of the Slavic race. What Russia thinks of the liberty of Roman Catholics let Poland testify ; what sort of toleration she would grant to Protestant missionaries and converts let Armenia witness. But religious freedom knows no distinction of creed or race. And the question for Europe and especially for England to consider is, whether the Greek Church in Turkey, notoriously ambitious to rule at Constantinople, shall be armed by Russian battalions or a Russian police to enforce her bigotry against Jews, Moslems, Armenians, Catholics and Protestants. It is said that the Greek Church can be reformed ? Then *let her reform*. But do not gird her with the sword of Russia during the process of reformation.

It is not easy to penetrate the veil of Russian atrocities ; but here are specimens of what Russia has done upon the soil of Turkey, warnings of what she would do if she should be put in occupation of Turkish territory, or into the administration of Turkish provinces.

In April, 1870, one Medet, a native of Alexandropol, Russia, went to Kars, in Turkish Armenia to reside. He there attended an evangelical service, with which the Turkish authorities did not interfere. But as a Russian subject, Medet was brought before the Russian consul, flogged, imprisoned and released only upon giving his oath that he would never again go to the service! In this very year, 1876, another Russian of Alexandropol, who had gone to Erzroom, Turkish Armenia, to take up his abode, was forced by the Russian consul to return to Russia, because he had identified himself with the Protestant movement tolerated in Turkey. American missionaries long resident in Turkey, have openly testified that "they have been mainly indebted to Russian influences for the persecutions that have attended their labours for the last forty years." One of these missionaries writes me: "What are we to apprehend in the event of Russian rule in Turkey, but just that which now exists over the Russian border? The point to be emphasized is the vital importance of guarantees for religious freedom in the English and American sense of the word, whatever arrangements may be made, and whoever may rule in any part of Turkey." I feel confident that every friend of peace and of religious liberty in England would respond to this appeal.

The danger is that Russia and Turkey will yet go to war. In that case, Russia will find the conquest of Turkey no easy task; and Germany, which has not been forward in expressions of sympathy or measures of relief for the unhappy Bulgarians, will step in where England ought to stand, as the arbiter of peace and of provinces.

It is agreed on all sides that England cannot now fight for Turkey. But can she side with Russia? What then becomes of that faith between nations upon which must rest our hope of arbitration in lieu of war? Shall the partner who in 1870 broke faith with the co-signatories of united Europe, and who, though pledged to mediation, has connived at war, now have the confidence and sanction of English honour? Shall England side with Russia? Where then is the hope of religious liberty, if Muscovite intolerance can have the confidence and support of English freedom? I cannot doubt that England will let the world know that she stands firm and true for the faith of treaties, for freedom of conscience, and the rights of man.—*Christian Union*.

THE HUNDRED AND TENTH PSALM.

Unto my Lord Jehovah said,—
 "To my right hand ascend;
 Till all thy haters, captive led,
 Shall at thy footstool bend!"

The Lord shall send thy conquering rod
 From out of Zion's throne;
 In midst of all the foes of God
 Reign thou the King alone!

Thy people, in thy day of might,
 Shall willing offerings be;
 In holy beauties all unite,
 And give themselves to thee.

From morning's womb ascends thy day,
 With splendours ever new;
 No dimness reaches—nor decay—
 Thy youth's eternal dew.

God swears, nor changes—"Thou shalt be
Forever Priest alone ;
Melchisedek was type of thee,
Whose office fell to none."

The Lord at thy right hand, pursues
His conquering path afar ;
And kings of alien hosts subdued,
In his celestial war !

So shall he judge the heathen lands,
And fill the fields with slain ;—
Wound every power that him withstands,
And o'er the nations reign.

And he shall drink the wayside rill,—
His people's blessings share,—
And onward, cheered, to triumph still,
Pursue the holy war.

W. W. SMITH.

RUSKIN'S BIBLE READING.

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them in their "concrete whole;" and above all, taught me to reverence them as transcending all thought, and adorning all conduct. This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; *that* she did not care about; but she made sure that as soon as I got hold of it at all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse; hard names, numbers, Levitical law and all; and began again at Genesis next day.

If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if loathsome, the better lesson in faith that there was some use in its being so outspoken. After our chapters (from two or three a day, according to their length, the first thing after breakfast, and no interruptions from servants allowed, none from visitors—who either joined in the reading or had to stay upstairs—and none from any visitings or excursions, except real travelling,) I had to learn a few verses by heart, and repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated, I had to learn the whole body of the fine old Scottish paraphrases, which were good, melodious and forcible verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound. It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the one hundred and nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.

Editorial.

The Canadian Independent.

TORONTO, FEBRUARY, 1877.

THE LOST ROLL.

Not a little of the doubt and gloom which often enshroud the pathway of the believer is attributable to incorrect views of Scripture truth. There are many true Christians who, instead of "rejoicing in the Lord alway," travel on, like Bunyan's Pilgrim, sighing and weeping because they have lost their roll,—“the assurance of their life and acceptance at the desired haven.” They have sinned and have not the evidence of forgiveness as they formerly had it, and they fear lest after having once enjoyed the hope of salvation, they should at last come short of it. If we should ask them why they fear such an issue after such an experience, we should probably receive answer, not that the hope they once indulged was a false hope, but that they had fallen again into condemnation, and had not yet been restored to the Divine favour. They were, therefore, back again in the state in which they were living before conversion, with the difference that they were less impressible, and less likely every way to be brought into a state of grace and salvation than ever. And so, with this apprehension, like a pall of spiritual

death enveloping them, they go on from year to year, scarcely daring to think what the end shall be.

Unhappy indeed must be the condition of such a soul, and utterly unfit to engage in any spiritual service. “The joy of the Lord is our strength,” and how can any one, in such a mood, lead another soul to the Saviour? *His* first duty is undoubtedly to *himself*. “Let him “repent and do the first works.” Let him “return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon.”

But is there not just here a very common error in regard to the standing of such an one in God's sight? Does a true believer fall back into condemnation every time he sins? Having been forgiven, and made a son, and an heir of God through Christ, does he cease to be such when he disobeys, or wanders from the path of righteousness? Assuredly not. Even those who deny the doctrine of the final perseverance of the saints do not claim that. Our blessed Lord declares,—“He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and *shall not come into condemnation*, but is passed from death unto life.” Who, then, shall condemn those whom the Judge of all sets free?

Besides, if the believer in Christ were to fall back into his former unsaved condition every time he sins, he must needs be restored as often as he falls, which

may be many times a day,—a view which seems clearly contradicted by the teaching of the sixth chapter of the Epistle to the Hebrews.

What, then, is the condition of the believer who has sinned and has not yet been restored to the Divine favour? Was Peter under condemnation during the interval between his denial of Christ and his bitter repentance over it, or was he a child of God, for the moment, indeed, under the frown of his Father, but still a child? The latter, in our judgment, is the correct view. When, therefore, a believer in Christ falls to doubting his interest in the blood that saves us, and fears as David once did "I shall now perish one day by the hand of my enemy," let him remember that "the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary," is on his side; and that He who has taught us to pity our wayward and erring children, regards *His* children with boundless interest and compassion. "He will not always chide, neither will He keep His anger for ever." And having put away our sins by the sacrifice of Jesus, He will remember them no more.

The one question for the doubting soul in regard to himself is, Have I fled for refuge to Christ? If so, the Lord deals with him as with one who has accepted His mercy, and from whom the curse has passed away. For such, all things shall work together for good. The last enemy himself has been destroyed. *He* can never be found wholly unready. Sudden death shall be sudden glory. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

RULING BY MAJORITIES.

Members of Congregational Churches sometimes profess a great horror of "Church meetings." They hate "business," and thoughtlessly declare that all matters in that line should be left to the minister and deacons. They have heard Mr. Smith or Mr. Jones make some very foolish speeches, or indulge in very reprehensible personalities, and they are "sick" of such things, and are not going any more.

But is there not another side to this picture? Are not the unpleasant meetings the rare exceptions to the general rule? And even if this were not so, is there not all the more reason that the gentle and peace-loving spirits of the church should be those to quiet, and, if need be, awe into subjection the rash and turbulent?

We cannot always see eye to eye, indeed, in church matters, any more than in anything else. "Many men, many minds," and therefore it is necessary, if peace and harmony are to be maintained, that those having the management of a church's affairs should exercise the greatest care in regard to the measures brought forward. The apostolic injunction to the early churches, reiterated and emphasized, was, to be "of one heart and of one soul;" to be "perfectly joined together in the same mind, and live in peace;" and, if in regard to any matter they were otherwise minded, they were exhorted "not to please themselves," but "every one to please his neighbour for his good to edification." These frequently repeated injunctions cannot have been accidental; they are undoubtedly of prime importance to the

harmonious working of the Congregational, or, as we believe, New Testament system of church order.

So deeply have some of our churches been impressed with this, that they have made it a rule never to carry any measure by a majority vote, but to wait for each other until, by prayer and conference together, they should come to be *unanimous*, or practically so, by the withdrawing of all opposition to the course proposed. Such a rule may be regarded as very extreme, and open to the objection of placing too much power in the hands of a small minority. But those who have seen it tried assert that very rarely did any serious difficulty arise out of it. It is, at all events, an experiment that we would urgently advise our churches to try occasionally, assured that in nine cases out of ten it will be found to be both practicable and useful.

THE REV. MR. CAMERON'S SYMBOLISM OF BAPTISM.

We always suspect a weak argument where a man loses his temper in a discussion, and such is our distinct impression on reading the Rev. A. A. Cameron's reply to the editorial article, entitled "Wise above what is written," in our November number. It would do no good to copy into these pages any of the nasty sneers or epithets in which he gives vent to his vexation. Of argument there is so little that reply is scarcely necessary.

Our friend disputes the statement that "the Jews preserved the symbols of the Old Testament economy." We refer him for proof to Isaiah i. 11—15., and Mark vii. 3—6. That "they were

made of none effect by their traditions," he says is "the very charge I bring against the Paedo-Baptist." We know it, brother. You are an excellent hand in formulating "charges," but now *prove it!* It is of no use for you quietly to *assume* that the immersion of believers is the only christian Baptism, and then to argue that such being the case, we have made it of none effect by introducing baby sprinkling. We deny the soft impeachment, and call on you to *prove*, instead of *assuming*, both your evangelicalness, and our apostasy.

Mr. Cameron also assumes that the symbolical meaning of baptism is the burial and the resurrection of the believer with Christ, quoting, of course, Rom vi. 3—5, and Col. ii. 12, as if no one could dispute his interpretation; and then adding triumphantly: "But let immersion, as the scriptural baptism, be ignored, and sprinkling substituted, as is the custom with the scripturally wise *Independent* and his friends, and what becomes of the doctrine that we are buried and risen with Christ?"

We answer, it is just where it was, brother. It is taught quite as well by our sprinkling as by your dipping, since baptism, in either mode, was never intended to teach that at all. The true symbolism of baptism, as of circumcision, is to be found, not in any fanciful resemblance between immersion and the depositing of the body of Christ in the sepulchre of Joseph of Arimathea, but in the "washing away of sin,"—the creating within us of "a clean heart," or as Peter puts it, "the answer of a good conscience toward God," 1 Pet. iii. 21. We shall have something to say on that much abused and misquoted text in the sixth chapter of the Romans, shortly,

and so shall leave it for the present. Meanwhile, we respectfully request our friend to point out a single passage among all the many references to it in the New Testament, in which baptism is spoken of as symbolizing what he affirms it does, except the two disputed passages he has named! Can it be that so beautiful and important a symbol has been left to stand on two such slender props?

The passage quoted by Mr. Cameron in support of his theory that "the whole life of Christ was symbolic," and that "his spotless life was the symbol of our sinful life," are wide from the point, so much so that one has almost to question whether he knows the meaning of the word. That our readers can judge for themselves, we give several of them for specimens. Heb. i. 3., Col. i. 15; Rom. viii, 3, John vi. 48. and viii. 12, are also alluded to, but, it is needless to say that Christ is not the symbol of "bread," and "light," but bread and light are symbols of Christ.

Our space and patience will not allow us to follow our friend any further at present.

A SHORT SERMON ON LEGACIES.

The small legacy recently left by a good woman in Kingston, to our Indian Missionary Society, and acknowledged in our official notices, prompts us to say a word on this subject.

As a general rule, it is better for a man to be *his own executor*, and pay his bequests as he goes along. But, that not being always practicable, the next best thing for those to whom God has given

means which they can afford to leave to charitable and religious objects, is to remember those in their Will. "We brought nothing into this world, and it is certain we can carry nothing out," and if we would be ashamed to spend every dollar of our income on ourselves and our families while we are living, ought we not to be equally ashamed of leaving it *all* to them when we die?

First, then, we say to such,—*make a Will*. You will not die any earlier for doing so, and it may do your soul good to commune a little with the thought "what shall be *after* you." You will grip that gold less tightly. You will feel less disposed to hoard it only to leave it all behind you, to one who, "whether he shall be a wise man or a fool," you know no better than Solomon did. We know of one instance in which the cause of God lost *two hundred thousand dollars* through the neglect of a most excellent man—formerly a deacon of one of our Canadian Churches—to make his Will.

Secondly,—*Leave the Lord something* when you make it. Be it ever so little, do not forget your best Friend! You hope to die commending your soul to His care, and trusting in His mercy: are you willing to *take all*, and to *give nothing*? Love likes to be remembered. You have seen, perhaps, some dear one distributing, as she was about to depart, her little mementoes to those around her. She hadn't much to leave, but she gave her Bible to one, and her wedding-ring to another, and her locket to a third. Were they lightly esteemed? And will the Lord, who instituted the Supper that we might observe it "in remem-

brance of Him," despise the least love-taken His disciples may leave !

Thirdly,—*Be wise and discriminating* in your bequests. Select your objects carefully, and after prayer for Divine directions. If you are at a loss as to which religious or benevolent object is most deserving, ask your pastor, or some other friend, and act upon his advice. Be sure you give the corporate name of the Societies or Institutions to which you wish to make bequests, *correctly*, otherwise your intention may be frustrated. And do not trammel their Directors or Committees with so many conditions and provisos that your bequests may be practically useless. Trust the wisdom and integrity of your brethren in carrying out your wishes.

And lastly,—Set about it *at once*.

Talking with a correspondent of one of the Boston journals, Daniel Drew, the *quondam* millionaire, said recently :—"I was always pretty lucky till lately and I didn't think I could ever lose very extensively. I was ambitious to make a great fortune like Vanderbilt, and tried every way I knew, but got caught at last. Besides that, I liked the excitement of making money and giving it away. I have given a good deal of money and am glad of it. *So much has been saved, anyhow.*"

This reminds us of the epitaph in an English graveyard,—“What I spent, I had : what I kept, I lost : what I gave I have.”

It is very gratifying to be able to report that the number of our vacant churches in Canada has been steadily diminishing for some months past, being now smaller than we almost ever remember it to have been before. In Ontario there are but three charges un-

supplied, outside of the cities of Toronto and Kingston; in Quebec there are only two, outside of Montreal; and in Nova Scotia and New Brunswick, two or three more. Surely this is an encouraging sign; may we not also take it as indicating it to be our duty to go forward?

We insert among our news items this month reports of the annual meetings of a number of churches, and only wish that we had received more of them. We think it would be a good plan for *all* our churches to hold their annual meetings as early as possible in the new year, instead of having them at the date of the pastor's settlement, as many of them do. At all events, let them all hold an annual meeting of the church (and congregation, if they think proper), at which all accounts shall be submitted, and auditors and committees appointed, and the ecclesiastical machinery, generally, wound up for the year. Every treasurer of church funds should insist on this, and every member should look for it. “Let all things be done decently and in order.”

Our readers will be interested to note that, at the annual meeting of Zion Church in this city, among other presentations made, Mrs. Roaf, widow of the Rev. John Roaf, a former pastor of the church was not forgotten, having received a very handsome Bible, with a suitable inscription, in token of the church's affectionate regard. Though feeble in health, we trust the venerable lady may yet live many years to peruse it.

Many of our readers will be interested to learn that Mr. George Hague, late

Cashier of the Bank of Toronto, and now lay pastor of the Yorkville Church, was recently presented, on his retirement from the bank, with an elegant service of solid silver, a clock of black marble and malachite, and a sum of \$4,000 in cash. The following address accompanied the presentation:—"Presented to Mr. George Hague, by the stock-holders of the Bank of Toronto, through the President and Directors as a token of their esteem, and of the regret which they feel in parting with him, after a service of twenty years in various capacities, but especially in the responsible office of cashier, which he has held for the past twelve years; and to bear testimony of their admiration of his great financial abilities, and of their appreciation of his services, to which they feel is due to a large extent the prosperity of the Bank, the capital stock having risen during the time of his service as cashier from \$800,000 to \$2,000,000, and the rest from \$100,000 to \$1,000,000; and also to give them an opportunity of referring to the prominent and active part he has taken in the legislation respecting banking, and to record their opinion that to him the banks owe several of their most valuable privileges."

We congratulate our brother on so substantial a token of the appreciation of the Directors of the Bank.

The Y. M. C. Association of Montreal celebrated its "Silver wedding" by a grand meeting in St. James St. Methodist Church, in Montreal, on the 22nd ult., that being the 25th anniversary of its formation. It is the oldest institution of the kind on this continent.

We greatly regret to have to announce the death, on the 24th ult., of the Rev. Mr. Payson, of New York, who supplied the pulpit of Bond Street Congregational Church, with so much acceptance, for two sabbaths last summer. We have learned no particulars.

The English *Congregational Year Book*, which becomes annually more voluminous and comprehensive, is this year a volume of 540 pages, and is replete with denominational information of every kind. It contains, as usual, the addresses of the Chairman, and papers read at the meetings of the Union, full lists of ministers and churches, biographical notices, &c. From the statistical summary, we learn that there are 76 county and other associations in the United Kingdom, the Colonies, and Madagascar. Of Congregational churches and branch churches in Great Britain and the Colonies, including 300, partly sustained by the London Missionary Society, there are 3,895, besides 1,039 preaching stations, and 209 evangelistic stations. Of ministers, including 148 missionaries of the London Society, there are 3,205, of whom 629 are without pastorates, while there are 332 churches unsupplied with pastors. Of new ministers settled at home and abroad during the year, there were 121: of whom 82 were from colleges and institutes, and 13 from other denominations. Seventy-four ministers and students died within the year. Taking 65 as to whom the particulars are complete, we find that the average age at death was 63, and length of ministerial career 33 years. Of new churches formed in 1876 there were 17. Sixty-eight new chapels were opened, besides 12 being enlarged; the foundations of 24 have also been laid. The County Associations have disbursed for home mission purposes £20,614, which has been supplemented by grants of £4,492 from the Home Missionary Society. The expenditure including £105,907 through the agency of the London Missionary Society, but not including amounts expended by individual churches on special local missions makes up a total of £147,270.

Please remove that Dollar mark from the address on your magazine,—that is, send us the amount put to the right of your name, and we will cheerfully re-

move it for you. We know the times are hard, for our printers are hard on us, and think we are very hard on them; and so, in our turn, we have to plead hard with our readers, who we trust will try hard to accommodate us.

While upon this subject, we wish to explain, what is often not understood, that a Dollar mark to the *right* of the name indicates the amount due by the subscriber *up to the month of June following*, at which period every volume ends; a Dollar mark to the *left* of the name indicates that the current volume is *paid for*, and that there is so much to

the credit of the subscriber on the next volume.

In consequence of an alteration in our Post-office arrangements, our Box has been changed from the number formerly held by us, to **No. 38**. Correspondents will please note the fact, and address us accordingly.

Dr. Wilkes requests us to say that he wishes all letters to be addressed to him "249 Mountain Street, Montreal," not to the College, as many have been sent. Many letters are delayed by having *too much* put on the address.

Correspondence.

LETTER FROM OUR CANADIAN FOREIGN MISSIONARY.

CONSTANTINOPLE, Dec. 11th, 1876.

DEAR MR. WOOD,—Your kindly allusion to us in the November number of the **INDEPENDENT**, puts my pen in hand to open once more communication with our Canadian constituents. You are right in informing them that we have removed from Manissa to this the capital of the Empire. You have our special thanks too, for asking of them prayer in behalf of ourselves, our work and the land of our adoption. You have unwittingly misled them, however, as to the cause of the change we have just made. It has no relation whatever to the disturbed state of the country; in fact it is made in spite of public disquiet and the uncertainty regarding the issue of the morrow. We have come from Asiatic Turkey the natural and so probably the future

home of the Turk, far removed from the seat of insurrection, from the midst of a nominally Christian population, to set up our home on the European shores of the Bosphorus, in a suburb really of the great Moslem Capital, the coveted possession of Russia, the bane of puzzled diplomatists, the very point where all the antagonistic elements that have been thrown into the pot—public scethe most hotly.

It is true that foreign residents do feel a sense of security here, that they fail to attain to in some other parts of the land. It is not however that there is less danger here than elsewhere, but rather that the facilities for running away from it are greater here; English, American and other gun-boats lie conveniently close at hand, ready to receive and to bear off to quieter scenes the subjects of their respective countries, in case of any irruption here. The land is in no

such fevered state that foreigners, least of all Christian soldiers, are forsaking their stations in it. All seems quiet as usual and only now and again is the fact of not distant insurrection or the possibility of general overturning thrust upon us. Foreigners here have no more *actual, practical, present* expectation of flying for their lives than has a healthy man of laying off the mortal; we may be off to-morrow, so may the home of any one of you be a heap of ashes, but God forbid either the one or the other; certainly we needn't lay our plans for either calamity. Don't forget these things, dear Western friends, nor be needlessly solicitous; underneath even this stricken land are the everlasting arms and they won't be withdrawn. Something on the positive side now as to our movements.

You will remember that the original plan for us was a stay of two years or so in Manissa for preparatory training, then probably transference to Constantinople for the prosecution at headquarters of Greek publication work. In the workings of God's providence our removal here has been hastened a few months, and the reasons for it are somewhat different from those anticipated. The time has not yet come for the establishment by our Board of a Greek Publication Department here; the demand for it is not yet sufficiently urgent, and neither men nor means are ready to meet what would be its needs. Our work here while still looking somewhat that way is after all one of direct missionary effort; I am not a scribe but a fisherman still. It has long been deemed a desirable thing that at this the Capital we should make some provision for evangelizing the Greek and that to this end a Greek-speaking missionary should be stationed here. Last spring at the time we met here for informal conference two causes conspired together to make this long-felt wish a present purpose. On the one hand almost unintentionally a little congregation of Greeks had been gathered and waited for some one to minister to them, our Greek bookseller here had assembled a few together at first to read to them a sermon and have religious conversation with them. They speedily outgrew his ability to meet their wants, so good old Doctor Riggs

stepped in to instruct them; but his hands were already full and his life too precious to be shortened by extra burdens, so this supply was grudged by his fellows, and was suffered only as a temporary expedient. On the other hand workers from Athens in sympathy with us, yet not of us, were visiting the field, and evidently satisfied that it demanded occupation. They would not thrust themselves in against the wish of our missionaries here, yet had a right to demand that according to our ability something should be done on our part to meet the wants of their countrymen here.

For these reasons it was decided that we must now do something positive, must man the post; that we were called rather than some fellow missionary is easily enough explained. There was but one other in the Greek work, he had not begun preaching and was on hand to supply the place that would be made vacant by our removal. So we were transferred from Asia to Europe, from the Provinces to the Capital. As to our work here there isn't a great deal to say, it has to be found, it isn't furnished us ready to our hands. It is our place to make a work and to shape it, just now we are but feeling our way towards it. There is the Sunday morning preaching at the Bible House, in Stamboul, that is a starting point and something positive; perhaps 20 attend on an average; most of these come regularly, usually bringing with them 2 or 3 new hearers. If we can but retain all that thus look in upon us we shall soon have a very fair-sized congregation. To this end and to all ends, in fact my time has largely to be given to the study of Greek. Were a correct and comfortable knowledge of our new tongue once gained, there seems no lack of opportunity to use it; open doors present themselves faster than we feel able to enter in. One day a week I plan always to accompany our bookseller on his rounds, thus getting acquainted with the ground of my parish and with those Greeks who are known to be at all inclined towards us. We visit Greek colleges and schools a good deal too and are always very courteously received. Beginning with the New Year, I am to supply for our Græco-Turkish paper a weekly selection of items of Greek news

gathering them from different Greek newspapers from Athens and from here, and presenting them in English to our editor who has them turned into Turkish and printed with Greek letters, so much of editorial kinship I may be allowed to claim with yourself. During this month of December I am preaching in English, Sunday afternoons at the chapel of the Dutch Embassy in Pera, supplying there the place of Rev. Mr. Millingen, now on a visit to your continent. May many of you have the pleasure of meeting this esteemed friend and hearing this excellent preacher. Forty to fifty English and American residents make up the present audience; it is a true pleasure to be brought into such relations with these fellow citizens of ours. Our missionaries have been supplying this pulpit since it was left vacant last August. A service we prize very much is our union prayer-meetings held the first Thursday afternoon of every month, alternately at the Bible House and at the chapel of a Jewish Mission in Galatea. Here English and American brethren unite in God's worship; it is a gathering to which we look forward from month to month with eager longing for its recurrence. You would count it a delight and a feast to your souls to be present and so do we. I must write you no more at this time; we are pleasantly situated in our new home, with plenty of room in it for entertainment of Canadian friends, and with hearts looking with desire for the coming of the first one. Now that your great Exhibition has closed, are we not where all lines of vision converge, and where greatest interest centres? Commending ourselves to your continued prayers, not so much for protection as for guidance, strength and grace, we would continue your servants in the Lord. With best wishes for the prosperity of our home churches,

Yours very truly,
C. H. BROOKS.

THE EVANGELICAL ALLIANCE DIFFICULTY.

DEAR BRO.—At a meeting of the Ottawa Branch of the Evangelical Alliance, the Rev. D. M. Gordon, in the most courteous and kindly manner, called the at-

tention of the Alliance to the fact, that the Rev. A. A. Cameron, Baptist minister and member of the Alliance, had written to the *Canadian Independent* of December last, to say that in an address of his at Toronto he had used the words "*Baptists are the only Evangelical body in Christendom to-day in regard to the ordinances.*" Mr. Gibson could not see how this could be an Evangelical Alliance if only one of the denominations represented was "Evangelical," and thought it but right that as he felt aggrieved, and as he knew others of the brethren present, shared his feelings, Mr. Cameron should have an opportunity of explaining his position, and this he thought was but fair to Mr. Cameron and to the assembled brethren. As Mr. Cameron did not meet this charge in the kindly spirit with which it was made, considerable discussion ensued, in which some of the brethren called attention to a pamphlet lately issued by Mr. Cameron, and circulated gratuitously and freely among members of other congregations, in which he had accused Pædobaptist teachers of not being solicitous to remove certain errors among the people; also in referring to the evidence for infant baptism, said "No court on earth except a Pædobaptist church would accept of such evidence." He called the doctrine of infant baptism "heresy;" and in speaking of "Protestant Ministers," said there "may be seen flapping about their own garments some of the very first rags that Babylon wore." These and other remarks of a similar nature were pointed out and the question asked, How he, believing all this about the members of the Alliance, viz., that they were insincere in their teaching, manifesting a "*poor show of loyalty*"—proclaiming "*heresy*"—with great "*pretensions to literary love*"—wearing about their garments these "*flapping rags*"—and their church unwise or more stupid than any "*court on earth,*" &c., how he, believing all this, and circulating it, could associate in an Alliance with such men.

Mr. Cameron being thus driven into a corner, and not willing to retract, tried to strengthen his position by declaring in the strongest terms that the ordinances as administered by the members of the Alliance were invalid, that the mem-

bers of the Alliance were unbaptised believers, and not ministers in the Gospel order. He further maintained that he had not violated any clause of the constitution of the Alliance—that he could not be expelled—that he had consulted with Judge Ross, and thus having the first legal advice, was confirmed in the consciousness that they could not touch him. He also defied the Alliance to expel him, but when called to order, withdrew this last expression.

The antagonistic attitude assumed was a matter of surprise and pain to many of those present, but he was again reminded that no one had ever thought of expelling him, but here was an inconsistency which he had the opportunity of explaining, but that instead of doing so, had only made matters worse.

After a prolonged discussion, the following resolution was carried by a large majority.

Resolved, that this Branch of the Alliance recognises the validity of the ordinances of Baptism and Lord's Supper as administered by all the members of the Alliance."

It was distinctly stated that this was not to be a test of membership, nor designed to exclude any one from the Alliance, but simply an assertion in face of Mr. Cameron's denial in the Alliance of the validity of the ordinances of Pædobaptists.

At a late meeting, held Saturday evening, the following resolution was passed.

It was moved by Rev. Mr. Campbell, seconded by Mr. George Hay :

"Whereas, at a meeting of the Evangelical Alliance, held on the 29th of December, 1876, the following resolution was passed :

Resolved, That this Branch of the Alliance recognises the validity of the ordinances of Baptism and the Lord's Supper as administered by all the members of this Alliance ;' and

Whereas, The passage of this resolution has been regarded by some members of this Branch as a change of and addition to the basis of the Evangelical Alliance. and as setting forth a condition of membership, although not so intended by those who proposed and supported it, all that was meant by them being

simply an assertion, in the face of Mr. Cameron's denial, of the validity of the ordinances of the several churches represented ; and

Whereas, The misunderstanding which has grown out of the action of this Branch must, if allowed to continue, bring a reproach upon the cause of our common Lord and Master ; and

Whereas, The Rev. A. A. Cameron has expressed his regret that any words of his may have given pain or offence to any of his brethren ; therefore

Resolved, That the majority of this Alliance, while they believe as firmly as ever in the validity of the ordinances as administered by themselves, do hereby, for the sake of Christian harmony and peace, consent to rescind the resolution so misunderstood." O.

REPLY TO ALUMNUS.

DEAR C. I.,—Would your correspondent *Alumnus* have our alumni become an ecclesiastical trades union? Would he have us press the churches to accept us on our own terms? And failing in that, would he have us continue to make things uncomfortable for the men who accept the situations we are not called to fill? I do not fully understand what he wants, but lest he should regard silence as an evidence of agreement with him in regard to the calling of English and American ministers to town and city pastorates, I wish to state plainly that I have no sympathy with him in that matter,

That any of the Alumni should be ambitious is not a "grievous fault." That some should be disappointed at not being called to higher seats is natural; all the more natural too, if they took at first a lower seat with great reluctance. But this cry to the churches for protection and against free trade, is, to say the very least, rudeness toward those honoured brethren who occupy our pulpits in Quebec, Montreal, Hamilton, Georgetown, Brantford and Guelph.

I am yours. &c.,

R. BROWN.

Middleville, Jan. 16th, 1877.

News of the Churches.

OWEN SOUND.—*My Dear Brother,*— I send you the following items for the C. I.

On the evening of the 2nd, I was invited to the Owen Sound Academy, and upon my arrival was surprised to meet most of my members there. After a little manoeuvre my Deacon, Howell, arose and read a very nice address, and presented me with a purse, which, together with sundry presents from the church here, and my country stations, amounted to about \$75.00. I may simply state my pleasure and surprise were such as to destroy all the logic which might have entered into my reply.

My work is hard, but encouraging. In justice, there should be two men on this increasing field.

J. I. H.

FRENCH BAY.—This is the locality of our Indian Church, presided over by a native preacher, Mr. William Walker. It is in an Indian settlement of considerable size, some miles north of Southampton. Mr. Walker called upon me and stated that a revival had taken place under his ministrations; and a number had been converted who desired to unite with the church. He wished me to go out and receive these, and administer the Lord's Supper; also to perform the rite of baptism. I left here on the 5th, and after a drive of upwards of 30 miles found myself at Mr. Walker's. On arriving I ascertained no church meeting had been held, so that it was necessary to examine the candidates in the presence of the whole congregation which had already assembled.

Questions were put to each as to faith in Christ as a personal Saviour, humble determination to imitate Jesus, by God's grace, in purity of life; as to having asked for pardon in the name of Jesus—

desire to unite with God's people, &c. The answers were given distinctly and without hesitation, when they were admitted into the church, "one by one," by vote of the members. Eighteen were in this way received; after which I preached to them, Mr. Walker acting as interpreter, and afterwards dispensed the Sacrament. The meeting was one of great interest; and as I looked upon the tearful eye seen here and there throughout the assembly, my sympathies were awakened towards these people as they never were before. Nearly five hours were consumed in the service, and yet none seemed to be weary. After the meeting was over, others signified their intention to us of uniting with the church. Though it was after ten o'clock, and I was obliged to start away early the next morning, as it was Saturday, Mr. Walker informed me that Mr. Jones, an old member of the church, was lying at the point of death, and desired to see me, and to partake of the Lord's Supper once more in the flesh. So we set out for Mr. Jones' house, a mile or so distant from the church. We found him strong in the faith, ready to depart and be with Christ. We spoke words of encouragement to him, observed the Supper together and started on foot for the house of Mr. Walker. On the way home, however, we were informed that in one of the houses near by was an Indian woman also very ill, and a babe to be baptised. Being urged, we entered the house, not without many misgivings as to the wisdom of disturbing the sick at such an hour. The poor woman was quite unconscious, so after prayer, and baptising the babe, we betook ourselves to the home of Mr. Walker, where we arrived about midnight. Mr. John L. Lister, our Indian missionary, was present and assisted us very materially.

J. I. H.

WIARTON.—The Rev. Robert Robinson mentioned in a letter a short time since, the pleasing intelligence that the Sabbath School now numbers about 50 scholars; that there are two or three applicants for church membership; and that although the times are very hard, the contractor has been paid in full for the new church they have erected. A library worth \$25 has recently been purchased from us for the Sabbath School, and he says, "the books give *great satisfaction*."

ALBEMARLE.—A new Congregational church of 11 members has recently been organized in the Township of Albemarle, in the County of Bruce. Mr. Francis Wrigley, a brother very highly spoken of by neighbouring brethren, is at present their unordained pastor.

CLIFFORD—Christmas day here passed off quietly, nothing occurring to cause a stir among the villagers beyond a dinner party here and there until evening, when merry groups began to collect at "The little Church by the brook," where our Congregational friends were prepared for a soiree. The house was soon filled, and about half-past six tea was announced, and a substantial repast was served in a very orderly manner. A chairman was chosen, and the intellectual part of the entertainment commenced, consisting of several addresses and a reading alternated with music. The pastor, Rev. Mr. Gray, gave the first address, in which, after a few remarks on the wonderful progress of science, stimulated by the blessed influence of the Gospel of Christ, he referred to the glorious origin of the Christmas holiday, and urged that that holiday more than all others should be celebrated by Christian people, in commemoration of the great announcement by angelic throngs of God's best gift to man. This was followed by an able and interesting address from Rev. Mr. Hauf, Methodist minister, and then a humorous and instructive reading by Mr. Wright, theological student from Montreal, who also gave the concluding address. After the reading, a second address by Mr. Hauf, on "Agreeable and disagreeable matrimonial partnerships."

The musical part of the entertainment deserves special mention. The choir, supported by Miss H. Gray, as organist, and assisted by Rev. Mr. Gray and Mr. Ward, was composed of some of the members of Mr. Gray's bible class, 9th line Howick. Though very young, the choir performed their part in a creditable manner. After a vote of thanks to the choir for their efforts to be present, the doxology was sung, and Mr. Hauf pronounced the benediction, and all retired well satisfied with the way in which they spent the closing part of the Christmas of 1876.—*Clifford Tribune*.

SPEEDSIDE—MISSIONARY MEETING.—This year the Missionary Meeting was more largely attended by the people, and resulted in a larger collection than last year. Brethren Allworth, sen., Manchec and Barker did good service in speaking. At the close of this meeting Messrs. Geo. Armstrong, jun., and James Collis, were set apart by prayer and the laying on of hands to the diaconate. The Rev. Mr. Manchec addressed the people, Rev. Mr. Barker the deacons elect, the Rev. Mr. Allworth offering prayer. Though lengthy, the whole service was interesting to the close.

Tea Meeting.—The Annual Tea Meeting for the benefit of the Sabbath School and the Parsonage fund, was held on Thursday evening, the 21st of Dec., 1876. The sleighing was good, and the people had a mind to enjoy it. The house was crowded to overflowing, and several sleigh loads from a distance had to go away unable to get in. The Speedside choir, under the excellent leadership of Scott S. Armstrong, almost exceeded itself in the rendering of its pieces. The ladies showed no abatement in the qualities of their usual "spread" of material comforts. And the speaking was equal to, if not in advance of any previous occasion. Those who contributed to this department of the entertainment were Revd's. Dr. Barrie and Mr. Mullen, Presbyterians; Mr. Thurston, Methodist Episcopal, and J. Howell, Congregationalist; Mr. All-

chin, of Guelph, and J. S. Armstrong, Esq., spoke briefly on the occasion. The former also favoured the congregation with two solos which were highly appreciated.

On the following day a free social was held for the Sabbath School children, to which also the school of Dr. Barrie's Church was invited. The Superintendent presided, and the Pastor and others spoke briefly to the children, and a number of scholars contributed to the entertainment by recitations. A few favoured little ones who attended both, said the social was the best. I forgot to say, that the proceeds of the tea meeting were \$59.50.

Surprise.—New Year's eve falling on Sunday, Saturday evening was chosen by the young people of Speedside congregation and Church to make a raid upon the parsonage. Accordingly, at about seven o'clock, half a dozen sleigh loads, containing about forty of them were landed at the gate, and just when the inmates were thinking of and preparing for an early retirement to the rest needful for the morrow, that number of laughing, sportive youths and maidens, were suddenly and unexpectedly launched into the quietude of the Speedside country-parsonage. Well, if change is best, that visit was as beneficial in its influence on the next day's sermon as a much earlier retirement. Apart from their valuable gifts to Mr. and Mrs. Duff—the one a suit for the season, and the other a beautiful plaid—and the heartiness of their evening's entertainment and enjoyment, what must have been still more pleasing to the Pastor was, the very flattering address which was read by one of their number, in the most breathless stillness, which we doubt not was felt by them all. After a pleasant repast which they themselves had taken great care to provide and bring with them, the company lingered for a few minutes for devotion, and then retired in time to arrive at home before the midnight hour ushered in the Sabbath morning. This was the considerate and kindly way the young people of Speedside took of saying to their Pastor and family,—“We wish you a happy New Year!”

ALTON AND NORTH ERIN.—There is good news from Alton. Bro. Colwell wrote us shortly after the new year, that thirty-six persons were admitted into the church on the Saturday previous, all of whom, with two or three exceptions, were publicly received into fellowship on Sabbath morning. There are more to come yet. These are very largely the fruit of the special services, conducted by the members of the Y. M. C. A., and assisted by the pastor, as mentioned in our last. One young man had also been received into the church in North Erin, one of Mr. Colwell's out-stations. More recently he writes, that thirteen or fourteen have made profession of faith in Christ, in the latter place. The good work still progresses, and the pastors heart is made glad by it.

SOUTHWOLD.—This congregation which has so long been vacant, has, we are informed, recently secured a pastor. We have not learned particulars, but we trust from what we have heard, that the Lord has sent them a faithful under-shepherd, who will lead them into green pastures, and beside the still waters, in His name.

GEORGETOWN has resolved on the erection of a new and handsome stone church edifice, as soon as the spring opens. Nearly \$5,000 has been subscribed towards the undertaking, and it is hoped that it will be ready for occupation in the fall, or early spring.

ACTON, ONT.—A new Congregational Church is about to be organized in this village. The new and handsome brick church edifice, will shortly be ready for occupation.

BRANTFORD, 1st.—The financial report of this church was submitted to the annual meeting of the church and congregation, which took place in the lecture-room last evening. Certainly it is a matter of congratulation to its adherents, that the total indebtedness of the church, for all purposes, has been reduced to the small sum of \$500. When it is taken into account that the building is entirely fin-

ished in every respect, and the seats are all comfortably cushioned, the light debt is certainly marvellous. The church tower is also provided with a large bell. Let us have more church bells; or, perhaps, we may even aspire to a set of chimes in some of our churches, so that in unison with the bell in this church, we may have a melodious call to all Brantford people to attend church services. The pastor, the Rev. Mr. Barker, is meeting with deserved success in his pastoral duties, and being an exceedingly pleasing speaker, a man of original thought, of an active and determined purpose, handling the varied and diverse subjects which he deals with in an able, eloquent and impressive manner, he cannot fail in drawing large audiences to the church over which he, with such talent, presides. — *Courier*.

BRANTFORD EMMANUEL CHURCH.—The second annual meeting of this church, which was held Thursday, Jan. 11th, was a most enjoyable and encouraging one to all who were present. Entire unanimity and a hearty good-will prevailed, betokening a year of prosperity for this vigorous and enthusiastic young church. The membership has increased from 25 to 45, 17 having been received on profession and 6 by letter, while 2 have been dismissed and 1 has died during the year. The reports from the various officers of the S. S., indicated real progress, while the report of the Treasurer of the church showed that all claims had been fully met, leaving a balance in the hands of the Treasurer. Over \$1,300 had been raised during the year for church purposes. Mr. W. B. Wickens, tendered his resignation as S. S. Superintendent, on account of family affliction, and Mr. A. T. H. Johnson, late of London, Ont., where he had long served with much efficiency in the same capacity, was unanimously elected in his stead. All felt, as they retired from the meeting, that the outlook was a hopeful one, and that the fields were white to the harvest.

One of the happiest meetings ever held in Emmanuel Congregational church, came off on Tuesday evening. It was a reception social, to meet the new pastor, Rev. A. Van Camp, many of the mem-

bers and adherents of the church were present, also several of the ministers and friends from other churches, indeed we think all the denominations were represented. Among those present we noticed the Rev. Messrs. Lowry, Alexander, Porter and Carson. Rev. W. Cochrane, D. D. and R. Starr expressed regret at their inability to be present owing to previous engagements. W. E. Welding Esq., being called to the chair, the hymn, commencing "Blest be the tie that binds" was sung, and we were regaled with choice refreshments, after which the Rev. Mr. Porter addressed the meeting, expressing the pleasure it afforded him, to welcome to Mr. Van Camp, as another fellow-laborer amongst us in the Master's vineyard, assuring him there was room enough for more earnest christian workers whose hearts are yearning for the salvation of souls, and prayed for God's blessing to accompany his efforts. Rev. Messrs. T. Lowry, Alexander and Carson followed, bidding Mr. Van Camp a cordial welcome, assuring him of their earnest christian sympathy and their desire to co-operate with him in every christian effort. All joint in congratulating Emmanuel church on their success in the early settlement of a pastor over them. These addresses were interspersed with choice selections of music.

The Rev. Mr. Van Camp acknowledged the many kind welcomes tendered him, by those who had spoken, and others were present, assuring them he had come into their midst with a warm and loving heart, and a strong desire to labour shoulder to shoulder with them in the Master's work, and for the extension of His Kingdom. After uniting in singing the Doxology, the pastor pronounced the benediction.—Condensed from *Expositor*.

BRANTFORD, EMMANUEL CHURCH, INSTALLATION SERVICES.

Monday, January 22nd, will long be remembered by Emmanuel Church, on account of the pleasant and impressive services connected with the installation of Rev. Albert Van Camp as its pastor. Several well known ministers from abroad were present, as well a large share of the Ministerial Conference of

Brantford, who came to kindly greet their new fellow labourers in the Master's cause. Prof. W. F. Sherwin, of New Jersey, presided at the organ with marked ability, singing several solos with thrilling effect. Rev. John Wood, of Toronto, kindly consented to take charge of the service, which responsibility he met with his usual ability. The Scripture lesson was read by Rev. W. H. Porter, M.A., and prayer was offered by Rev. Dr. Cochrane, Rev. S. N. Jackson, M. D., of Toronto, followed with an able discourse from Eze. 33rd, 14-5. After the sermon, the pastor elect was addressed by Rev. W. H. Allworth, of Paris, from 2nd Tim. iv. 5, who then called upon Mr. Van Camp to give some account of his conversion, his reasons for believing that he was divinely called to the work of the Christian Ministry, and to give a synopsis of his doctrinal and ecclesiastical views. Mr. Van Camp was listened to with deep attention as he spoke of his early religious training, and his final consecration to Christ, and his faith in Jesus which brought such a change, that all the world seemed new to him, of the inward conviction he had that God wanted him to preach the Gospel, and how he resisted those convictions until he had lost his peace of mind, which was only restored to him when he, on bended knees, gave himself to his life work of preaching Christ to the world. Very many souls were given to him as seals to the conviction that the Christian Ministry was his divinely ordained path of duty. His doctrinal and ecclesiastical views being satisfactory, the Rev. Mr. Wood, of Toronto, extended to Mr. Van Camp, on behalf of the Church and denomination, the right hand of fellowship, and the Rev. Mr. Jackson led in prayer. The service closed with singing by Prof. Sherwin, and the benediction.

In the evening the church was, again well filled with joyful participants in the Installation Festival. W. E. Welding Esq., presided. The service was opened with singing, and prayer by the Rev. Thomas Lowry, after which a bountiful repast was served by the ladies of the congregation. Rev. Mr. Wood being called upon, came forward amid hearty applause, and spoke of the work of the Christian Church, as

being essentially missionary in its character. He would most affectionately urge pastor and people to earnest Christian activity. Rev. W. H. Allworth spake of the deep regard his son, Rev. J. Allworth, cherished for Emmanuel church, and was in turn assured by the chairman that the feeling was most heartily reciprocated. Rev. Dr. Cochrane, Judge Jones, and the Rev. Kemp, Principal of the ladies college, extended a hearty welcome to Mr. Van Camp, assuring him that in Brantford there was still room for increased ministerial labour. Rev. Mr. Jackson followed with a few appropriate words on the Christian union, and the spirit of brotherly love manifest in Brantford. Rev. Mr. Manchee of Guelph, earnestly exhorted the church not to leave all the work to the pastor, but always to stand by him and co-operate with him. Rev. Mr. Wallace, of London, said he once saw a beautiful rainbow spanning the heavens, and resting right down upon the town, and he prayed that the rainbow of God's promises might encircle pastor and people. The chairman then called upon Prof. Sherwin, who came forward and delighted the audience with a short address, after which he sang two of his most impressive songs, filling all hearts with tenderness, and many eyes with tears. Mr. Johnson, the S. S. Superintendent also in a few chosen words, gave the pastor's wife a cordial welcome, to which Mr. Van Camp humorously responded.

The Rev. Messrs. Langford, Williamson, and German were also present during the afternoon, but were unavoidably absent in the evening. Before dismissing, the newly installed pastor thanked the audience for their presence and interest, and expressed the hope that his life might be such among them that none would ever have cause to regret the welcome they had given him. We shall hope to hear good things of Emmanuel Church under his pastorate.

LONDON.—The teachers of the Congregational Sabbath School, with a number of friends, met recently in the basement of the church to bid farewell to Mr. and Mrs. A. T. H. Johnson, on the occasion of their departure for Brantford. After refreshments, the chair was

taken by Mr. T. Allen, the superintendent, when a beautiful address, highly illuminated, set in an elegant gilt frame, was presented to them.

Mr. Johnson made a feeling reply, in which he spoke of the many pleasant associations connected with his long connection with the church, which he was now about to leave. The address he accepted as a diploma, that he had endeavoured to do his best for the advancement of the interests of the school. He had always been ready to take his part in the work of the church, and he was glad to find that he left with the hearty good wishes of the pastor and Sabbath School. He thanked them also on behalf of Mrs. Johnson, who felt the departure very much.

On Monday evening Mrs. Johnson's late class called upon her, when an address was presented her by Miss Julia Tozeland, while Miss Lilly Harwood, on behalf of the class, presented their late teacher with a handsome silver cake basket. The Ladies' Aid Society, on the same evening, presented Mrs. Johnson (their late president) with a silver cruet stand. Both of the above presents were suitably inscribed. Mrs. Johnson presented her class with a handsome motto, neatly framed, "Mizpah," which will be hung up in the class room as a memento of their late teacher.

HAMILTON.—The annual social for receiving reports took place on the 18th. There was a good gathering to the tea which the ladies had provided. In the subsequent meeting, the reports of the church and school were given by the pastor and superintendent, and reports of the funds and ladies' society, were rendered by the Treasurer. They spoke chiefly of the quiet work done during the year. The additions to the church were not so large as in the previous year, when they were much above the average. The school had kept up in numbers, and the devoted work of the teachers, if not so successful as could be wished, was full of promise of future good. The finances were healthy and the ladies' society had done nobly. There was a sorrowful tone as was natural, owing to the death of the late Treasurer, Mr. Thomson. He had

presented the report at the previous annual meeting, and it is always saddening to miss a familiar face and form from an accustomed place and duty. An appropriate resolution, expressing sorrow for the loss the church had sustained, and condolence with the bereaved family was passed. It was also resolved to adopt the Weekly Offering. Short speeches were made, and the proceedings enlivened with music. Opportunity was afforded for friendly greetings and brotherly intercourse, which was improved; and a pleasant evening brought to a close with hopeful outlook for the future encouragement to vigorous work and earnest prayers for a larger blessing.

ST. CATHARINES.—The announcement of the Christmas Tree and entertainment in the Tabernacle last night, brought forth a large house. There were over 120 prizes from the Tree to the scholars besides the Bible class, now numbering under the pastor, 30 members. After the prizes for attendance and bringing in scholars were given, the Superintendent in a few appropriate words, in behalf of the members and friends of the church, presented the pastor of the church, Rev. James R. Black, with a very handsome watch and guard as a small token of their love and appreciation. The pastor replied in feeling terms to the tribute of love shown him, and hoped that he would be even a more useful worker among them than he had been. The evening altogether was very pleasantly spent by friends, scholars, teachers and all.—*News.*

THE TABERNACLE.—The attendance at Congregational church—the Tabernacle—Sunday morning was very large. After the close of the sermon, eleven persons were admitted to membership. The pastor of this church, Rev. J. R. Black, is a most zealous worker, and under his ministration the church is rapidly growing in popular favour and usefulness.—*Journal.*

ZION CONGREGATIONAL CHURCH, TORONTO.—ANNUAL MEETING.—The annual meeting of this church was held last Wednesday evening in the lecture room. There was a large attendance. The ear-

ly part of the evening was devoted to social intercourse, during which time refreshments were partaken of. Mr. John Wickson was called to the chair, and among other remarks expressed his great pleasure in meeting so many on this interesting occasion; made reference to his long and happy connection with the church, which was the church of his father; expressed his conviction that a congregational church was the pleasantest and best of ecclesiastical organizations, and concluded by wishing that one and all, old and young, would feel themselves quite at home in this their "Father's House."

Reports of the past year's work were presented by the pastor, Rev. S. N. Jackson, M.D., the deacons, the treasurer, the Benevolent Fund, the Sunday School, and the Young People's Association. Among other facts they indicated the following:—The congregation which had been decreased through the forming of new churches and other removals, has now about recovered its former status; the attendance at communion averaged 118 each ordinance; the usual evening service was about as on former years, and the Young People's prayer meeting sustained throughout the year.

The membership at the beginning of the year was 232; additions during the year, by letter, 4; by profession, 16; making in all 20; removals: by death, 1; by letter, 15; dropped, 2; excommunicated, 2; total, 20; present membership 232, of which 91 are males, and 142 are females. Of those dismissed by letter, 6 were added to the 30 dismissed the previous year to form the Western Church, and 4 united with others, principally from the Northern Church, to form the Yorkville Congregational Church. Of those received, 8 were connected with the Sunday School; 5 from the Bible class; and 3 from the other classes.

During the year the pastor had preached 96 sermons; attended 13 funerals; celebrated 12 marriages; baptized 19 children; attended 180 other meetings; and made 729 pastoral calls; making a total of 1,049 engagements, or 20 per week. Mrs. Lillie, the church visitor, made 1,041 visits, an average of 20 per week, and distributed 4,880 tracts.

The Benevolent Fund, considering the business depression of the year, made an encouraging exhibit, the sum of \$853.15 having been collected; and among others the following appropriations had been made: Missionary Society, \$300.00; College, \$100.00; and the Western Church, \$100.00. The Sunday School reported an average attendance throughout the year of 120 scholars. The Young People's Association had experienced the most prosperous year since its organization, receipts \$250.95. With its other financial operations, the church and congregation had given to the New Western Church, during the past year, the amount of \$831.60. The total receipts for 1876 are as follows: for church objects, \$3,310.48; for denominational objects, \$1,447.60; for catholic objects, \$550.00; giving a total of \$5,308.08.

In the statement of assets and liabilities it was shown that a debt of \$152.80 was due by the church, to which should be added \$80.00, required to repair the organ, making in all \$232.80. At the suggestion of the chairman this amount was at once guaranteed by voluntary subscriptions ranging from one to thirty dollars. The other business having been disposed of, a presentation was made to Mrs. Roaf, who has been a member of the church for nearly forty years, and whose late husband was the honoured pastor for about twenty years. It consisted of a very handsome Bible, illustrated throughout with photographic views, and inscribed in gold letters. This was followed by a present of a watch and chain to Mr. W. C. Ashdown, the Sunday School Superintendent, who has had charge of the school for about ten years. Mr. David Higgins was also made the recipient of an elegant easy chair, by the members of his Bible class. The Revs. S. T. Gibbs and James Howell took part in the exercises during the evening, and the musical part of the programme was under the direction of the organist, Mr. Robert Blackburn, and the choir.

TORONTO.—The Western Congregational Church, acknowledge with many thanks the receipt of a splendid rich-toned organ as a Christmas present from the

Teachers, Scholars, and Young People's Association of Zion Church, Toronto.

NEWMARKET.—Misses Geldart and Mudie, have been labouring in Newmarket for over a week, and Deacon Mortimer writes us that the meetings have been well attended, and have excited much interest. The pastor, Mr. Williams, is hopeful, and thinks that with persistent and prayerful effort, much good might be done. He appeals for help, however, and we trust some brother may be found to assist him before long.

THISTLETON CHURCH.—Nearly two years ago, being anxious to have evening (in addition to morning) service at Pine Grove, I advised the members of the little church at Thistleton, $4\frac{1}{2}$ miles South, to have their service in the afternoon, instead of evening, and began preaching here at 6.30. They seemed to find difficulties in the way of doing this, and when shortly afterwards, Mr. J. Wallis had to absent himself from the Sabbath School, watching for months night and day at the bedside of his sick wife, it too went down. When spring came, he used to lift his wife into the buggy, and drive softly around a beautiful grazing flat by the Humber, a little every afternoon. After having been at Pine Grove Church, he took her out thus, one Sunday afternoon, and when out, noticed some idle fellows around the river. Having gone home, he put some tracts in his pocket, and went down to visit them. He took off his boots, and waded across the river, and found a poor drunken fellow named Tom, and two younger lads; and asking them "if he should not read something to them?" He read a sermon of Moody's. He is a natural reader, with a way of putting in an explanatory word or two when he thinks his audience needs it, and his "audience" on this occasion were pleased, and readily consented to come again at the same hour the next Sunday, and hear some more.

Just as Buchanan says, "The rumour went over the meadows" that Spring had come; so, "the rumour went over the meadows" that there was to be a "Reading" under the trees by the Humber next Sunday. "Now Tom," said a

neighbour, who afterwards told me of it, "if you ain't foolin'—if Mr. Wallis is goin' to have a meetin' there on Sunday, why I'll go, and get a lot more to go." Tom declared he wasn't foolin', and so there were at least *two* gathering in recruits; and where they came from, out of the pine-woods, and where not, it was a mystery; but seventy people, old and young, male and female, assembled by that river-side.

The third Sunday I was away somewhere, and the Rev. John Wood preached for me. I told him that likely Mr. Wallis would take him home with him, after morning service, to help him in some new out-door enterprise on the flats; and it so came to pass, about seventy were present that day, to hear Mr. Wood. Without having any Vennor weather prophet to direct them, they knew there would not always be good weather, and casting about where they could get under a roof, they lighted upon an empty toll-house on the Gravel road, at the line between York and Vaughan; and there had Sunday School in the morning as well as reading in the afternoon. I had been waiting for an opportunity to preach in Thistleton in the afternoon, but the few members of that church seemed to be throwing all their efforts into this new preaching-place, and when two of the hearers came up to see if I could not preach to them every Sunday afternoon, I at once began doing so, and have continued to this day. It is two miles nearer than Thistleton, which, from railway changes, has become a decaying place; and the church, having for the present changed its house of meeting, has the ordinances as before, and is thriving better.

This winter we have had revival meetings at the town-line, (known on the railway card as "Humber Summit.") The Sunday School instruction begins to bear fruit. As the result of between four and five weeks' effort, the Lord has given us fourteen souls there, besides reviving older christians; and we have at present nineteen applications for church membership. The young brother who, I learn, is about to supply at Vankleek Hill for a time, Mr. Henry D. Grieve, gave us most valuable assistance for a week. Nine of the candidates are adults,

and ten are of the Sunday School, of tender age, from 11 to 15, but able, when lovingly questioned, to give a most intelligent account of themselves. Poor drunken Tom has *not* been gathered in, though Mr. Grieve tried hard to get him to sign the pledge. Noah's carpenters drove the trenails well, for the planks did not spring; but they themselves were lost. Nay, there be souls yet to gather at Humber Summit.

W. W. SMITH.

WHITBY.—The pastor, Mr. Miller, writes:—

“We have had a nice treat in our parsonage for the S. S. children. Small presents from my dear wife made them very happy, and instead of a tree we had a *ship*, gaily dressed in flags, and it was my task to lift the presents out of the main hatchway, and hand them to two ship's porters to deliver. We christened the ship and gave her a name, and the next Sabbath afternoon she was put into the church, and she is now turned into a missionary ship, and will be brought out every month to take the contributions. We have a dollar and a-half to the good, as the result from first effort, and by the end of the year we may have a nice little sum to hand to you for Labrador! Nothing like an object! Our school has doubled in number since I came, and last Sabbath we had two new scholars. We feel the want of a school-room more and more, and we must have one. I have an appeal on the anvil, and we shall soon let the folks know that we want \$500, and I shall be glad for you to send me a few good names to whom I may post my appeal.

We have had times of refreshing the last fortnight. We observed the week of prayer, and so good was the attendance, that we determined to continue the meetings another week. This was good again; full meetings every night, and some resolved to go on for another week; and last Monday my church was full, and some went away for want of room.

“The Lord is evidently working. Last evening was a full meeting also, some of the requests for prayer very touching.”

Later still he writes:—

“Our third week of union prayer meetings have been very encouraging. Full every night, and last night our church was packed! We have resolved on another week, and begin in our church on Monday. The Methodist, Baptist, and Presbyterian ministers have resolved on interchange of pulpits, and tomorrow morning I preach in the Methodist Tabernacle.

“The Lord is evidently working, and my brethren work with great harmony! Pray for us!”

COUNTY OF HASTINGS.—About twenty *bona fide* church members, the fruit of the first and second great revivals in Lanark, have recently settled together on free grant lands in the County of Hastings, in a place where no minister has ever been. There are several other families from other parts of Ontario, near by, who would join in helping to maintain gospel ordinances. If there is a young man willing to begin on virgin soil; more willing to make the church than anxious to have the church make the man, here is the chance for him.

R. B.

MARTINTOWN.—The Rev. D. Macallum writes:—

“On Sabbath evening, the 7th inst., special services, with the assistance of the Rev. R. Mackay, were commenced in Martintown, the two Presbyterian churches joining heartily in the movement. The meetings are presided over by Rev. J. Burnet, and the writer. From the first there have been indications of good; a number are already rejoicing; christians are revived, and for the past few nights there have been from 60 to 80 inquirers. Our prayer is that the good work may extend and deepen. Brethren pray for us!”

The Rev. R. Mackay also writes us under date of Jan. 26th:—

“The interest increased in a marvelous manner after Mr. Macallum wrote you, and before I left.

“The following is the substance of a brief paragraph, which appeared in the Kingston papers, after my return home for a few days. ‘We have learned through the Rev. R. Mackay, that since the first brief notice with reference to

the above movement, in this paper, the work of grace has increased in a most remarkable manner.

“The revival is the one topic of conversation in the village and neighbourhood. The meetings are crowded by hundreds of people every evening, notwithstanding the deep snow, and consequent bad state of the roads. During the past few nights, from 80 to 100 persons were spoken to in the inquiry meeting each evening. Tuesday evening, Mr. Mackay asked those present who had come to rest and peace during the past ten days, to acknowledge the same by standing up, and singing Toplady's beautiful hymn :

‘O happy day that fixed my choice.’

Over 60 persons responded at once to this request.

“There is no wild excitement, but a deep conviction of sin, and a calm and intelligent apprehension of the way of salvation, through the blood and righteousness of God's dear Son. The Rev. Messrs. Burnet, Presbyterian, and Macallum, Congregational minister, preside every alternate evening, and the union between the people is very cordial.”

Mr. Mackay is now labouring in Sherbrooke.

DEDICATION OF EMMANUEL CHURCH, MONTREAL.—The formal opening of the beautiful new edifice, corner of St. Catharine and Stanley streets, which has been erected for the use of Emmanuel Congregational Church, took place on Sunday, under very auspicious circumstances. The church had been fortunate in procuring the services of the Rev. J. T. Duryea, D. D., of Brooklyn, N. Y., an eloquent and powerful speaker, who preached both morning and evening to crowded houses. In the evening, the church was filled to its utmost capacity, and numbers unable to get in at the door, went away. Mr. C. F. Davies, Musical Doctor, ably presided at the organ.

The morning service opened with a voluntary from the choir, followed by the hymn :

“Arise, O! King of Grace, arise,
And enter to Thy rest.

“Lo! thy Church waits with longing eyes,
Thus to be owned and blest.”

After the preliminary services, Dr. Duryea preached from Mark xiv. 6 : “And Jesus said : Let her alone ; why trouble ye her ? she hath wrought a good work on me.”

At three o'clock, a second public service was held, at which the Rev. Dr. Wilkes preach a feeling discourse, full of love and tender counsel. He took as text the words of the prophet Isaiah, in the last clauses of the 7th and 13th verses of the 60th chapter : “I will glorify the house of my glory . . . and I will make the place of my feet glorious.”

In the evening, Dr. Duryea again preached, from 1 Thess. ii., 19-20 : “For what is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy.”

Much interest was manifested in the services throughout. Selections of very appropriate hymns were distributed among the audience on printed sheets, and the singing, which was as usual congregational, was hearty and good. The collections of the day, all of which were in aid of the building fund, amounted to about \$200. Rev. J. F. Stevenson, pastor of the church, took part in all the services.

This beautiful building is 111 feet long on the inside, and will seat about 720 persons. The main door opens upon a roomy corridor, from which stairs on either side lead into the auditorium. There is also an entrance in the rear. The pews have the most modern improved backs and are comfortable. The impression produced on the spectator on first entering the church is one of cosiness, and a harmonious blending of light and colour. In fact, one instinctively feels that it has all the elements of a place of rest. The design for the pulpit and organ front is at once striking and ornate. The pulpit is twelve-sided, with ornamental columns and arches, while above is an unobtrusive choir loft. A flood of light is shed upon the reading-desk from a delicately-tinted rose window. The organ is at one side of the pulpit, appearing to the congrega-

tion through the span of two arches. These arches serve instead of a case, and the organ pipes which are placed in the open spaces, will be richly gilt with cardinal colours, thus adding to the brilliancy of effect. The rich, subdued light which fell yesterday on the congregation through the stained glass windows shows that they do not obscure the light as is too often the case, but tone down and soften the light admitted through the windows in the upper part of the roof, and which add much to the airy appearance of the church. The roof is a study in itself, and with its geometrically formed hammer-beam timbers and plastered panels is in fit keeping with the style of finish in the body of the church. A rich ornamental wooden screen is placed behind the pulpit, and in rear are a commodious vestry and ante-room. At night the church is lit by gas-jets placed on standards, which concentrate the light for reading purposes. The system of ventilation has been carefully studied, and it is understood operates in conjunction with the hot-air furnaces, so that no accumulation of foul atmosphere can take place. The air at yesterday's service was notably free and pure. In regard to the organ, it may be stated that it is one built by Messrs. Warren & Son, at a cost of about \$4,000. It is a complete instrument and though newly erected, yesterday at the hands of Dr. Davies, its great volume of power combined with the delicate clearness of the higher notes was very apparent. For a new instrument its lightness of touch was noteworthy, and the evenness of tone was appreciated. Dr. Davies considers that the bellows are of greater capacity than most others in the city churches, and when operated by a hydraulic engine will place the powers of the magnificent instrument fully at command of the performer. The music of the "Hallelujah Chorus" was played with great effect last night.

In conclusion, it may safely be said that Emmanuel Church, judged from a material standpoint, is as perfect a representative of modern church architecture, both in style and finish, as can well be found. It is equally a credit to the Metropolitan city of the Dominion and an honour to the congregation whose

energy has within comparatively a few months secured for themselves such a permanent place of worship.—*Condensed from Witness, Jan. 15th.*

MONTREAL.—OPENING OF CALVARY CHURCH.—This new church, which is situated on the west side of Guy Street, a little distance above St. Antoine, was opened for divine worship on the 24th December. It is a plain structure, of red brick, and being built on the side of a declivity has a lofty appearance. The body of the church, which will not be finished this winter, is spacious; the lecture hall is sufficiently large for present requirements. The basement is admirably arranged. The ceiling is lofty, the hall of good shape, well lighted and heated, and opening into it is a vestry, an infant class-room provided with elevated seats arranged in a semi-circle, and another good-sized class-room. The class-rooms communicate with the hall by means of glazed partitions, which may be opened or closed at will. In the basement proper, under the hall, are the furnaces, three in number.

In the morning, the Rev. George Anderson, the present minister of this branch mission, conducted the service, and preached from Matt. xvi, 18: "Upon this Rock I will build my Church," making these words the text for the consideration of, "What is the Church of Christ, and what is its aim?" He said the only true conception of the Church was, that Christ was the living and true Head of the Church, and no one must come between him and the Church. It was what He built out of the world. The Church belonged to the Kingdom of Jesus Christ, and the world to the kingdom of darkness. According to Divine command, the Church was to come out from among the world, and be separate. Christ being the Head of the Church, all branches of the Church ought to be in fellowship one with another. The Church is spiritual, not political; universal, not national. He also gave a brief history of Puritanism, showing how extensive has been the development of the Church since the landing of the Pilgrim fathers in America.

In the afternoon, the exercises were of a very interesting character, addresses

being given by Revs. Dr. Wilkes, W. Williams, of the Eastern Congregational church, and J. F. Stevenson, of Emmanuel church, all tuned to the note of encouragement. Dr. Wilkes said that the Lord did not will to carry on His work by sighs and moanings. The Lord says that His is the Kingdom of Power. It is a mighty power, and its work is to be done by the people in His might. The mission of this particular locality was an important one, being comparatively but little occupied by churches, and was a very good field for gathering in Sabbath-school children. He had no doubt that church would be the birth-place of many souls. Mr. Williams' address referred to the name given the new church—"Calvary Congregational church"—and what the words implied. The word "Church," first given by Christ himself to a little band of disciples, meant the called, the chosen, the selected; it was a name of privilege. The Church was called to hear and receive the word of God, and do His will; called to a holy work and to be examples to the world. There was also the idea of fellowship involved in the name "Church;" it was for the world at large. With regard to the distinctive name "Calvary," he said it seemed to him that in choosing this name they had put right in the front the great fundamental fact in the Gospel, and he hoped they might keep that foremost. Referring to this being a Congregational church, he spoke of the history of the denomination, of which they need not be ashamed, and they had work to do. Rev. Mr. Stevenson said, although they had met with discouragements, and had difficulties to contend with, he hoped with all his heart, and believed there would ultimately be success. He spoke of their possessing the Gospel, which was what men needed, and what could alone satisfy the demands of the human heart. Doctrines and creeds were not necessary to, and did not necessarily hinder the knowledge and possession of the truth of the universal love of God; and he held that if their church did not tell men the broad, comprehensive truth that it was no fault of God's that they are not saved—then the fault was not with their creed but with their own

hearts. If it was sectarianism to glory in the unsectarianism of his own church, he was thus sectarian.

The Rev. Mr. Anderson also preached in the evening. The music in the church is under the able direction of Mr. Robert Weir, and a fine organ, from the manufactory of the Smith Organ Company of Brome, P. Q., has been placed in the hall.—*Condensed from Witness, Dec. 29th*

MONTREAL EASTERN CHURCH.—We regret to learn that the Rev. W. Williams of the Eastern Congregational Church in Montreal, has resigned his charge. The reason, we believe, is solely financial difficulty, and discouragement, resulting therefrom.

GRANBY.—On Monday, 8th January, was held the Annual business meeting of the Congregational church and society, Granby, which, despite the very stormy day, was attended by members of the congregation, both from town and country. Deacon Kay having been called to the Chair, in the absence of the Secretary of the Board of Trustees, E. H. Warner, Esq., Mr. G. E. McIndoe, read the financial statement. Their Report was regarded as highly encouraging, considering the very great business depression that prevails, as also that the church has been without a stated Pastor, for half the year. The following gentlemen were then chosen as Trustees for the year. Messrs. Duncan Neal, A. J. Boyd, G. E. McIndoe, E. T. Miles, J. McIntosh, and D. Downs; Mr. G. E. McIndoe, Secretary. The pews in the place of worship were then let by auction, as is customary here. If the bidding was not as spirited as upon some former occasions, they were yet all disposed of at average prices. The same evening at seven o'clock was held the Annual social meeting of the church and congregation, the Pastor, the Rev. R. K. Black, in the chair. The very stormy night prevented many from the country attending, but the house was well filled. Addresses were delivered by the Pastor and Deacon Neale, and an amusing reading was given by E. T. Miles. A rich repast was provided by the ladies of the con-

gregation, and several admirable pieces of music were performed by the choir, under the leadership of Mr. McIndoe. A free contribution of over fifty dollars was made to the funds of the Church. The growing congregation much need a new church edifice. May the enterprise soon be begun.—*Com.*

ST. JOHN, N. B.—On the Communion Sunday in January, Rev. C. B. Woodcock, the Pastor, received into this church, eight members, seven by profession and one by letter. The ordinance of baptism was administered to two of the candidates.

MISSIONARY MEETINGS — MIDDLE DISTRICT.

RUGBY.—Meeting on Tuesday, 2nd January.

The annual Tea and Church-meeting had in former years been held on New Year's evening, in Bethesda Church, Oro—a combined meeting of the three churches of Rugby, Oro and Vespra. But this year, as the Missionary Deputation would arrive so very soon after the New Year, it was thought well to have the church-meeting and tea in each church, and to combine it with the missionary meeting. The church-meeting proper was therefore announced in the churches for the afternoon, and the tea and missionary speeches for the evening. The deputation consisted of Revs. W. W. Smith and J. B. Silcox; the latter taking the place of Rev. J. Wood, who could not attend. Mr. Smith also brought with him a young Scottish brother, Mr. H. D. Grieve, who did good service at all the meetings. The church at Rugby was very full. The tea was had in the Temperance Hall on the premises—a comfortable room over the horse-shed—and then the chair was taken by Rev. E. D. Silcox, the retiring Pastor. Two Baptist brethren from Orilla, had driven out to take as it were their farewell of Mr. Silcox, and to testify their interest in the cause at Rugby. One of these, the Rev. Mr. Lambert, gave some excellent advice to the Sunday-school workers, (for by the way, this meeting was the annual meeting of the Sunday-school as well.) Rev. Mr. Sherman,

Pastor of the Baptist Church at Orillia, followed in a well-digested speech. All were surprised at the excellence of the choir. Mr. Sherman said that at the last meeting of the kind he had attended here, the friends had got a choir to come out from Orillia, but they would not need any further to send abroad. Mr. Smith gave some statistics and "finances," and spoke of the blessedness to all parties of extending the work of Christ. Mr. Silcox, of Toronto, urged a hearty consecration of ourselves to the cause—"a purse and all (personal) consecration," Mr. Grieve glanced at the great mission field abroad, and the necessity of every Christian cultivating a missionary spirit. This church has not been in the habit of collecting till March, and a collection only was taken up. A questionable policy; as all the remarks of the evening were to the effect of doing something, and doing it now. Great regret was manifested on every hand at parting with their Pastor, Rev. E. D. Silcox.

BETHESDA, ORO.—Wednesday, 3rd January, was a repetition of Rugby, at the church in Oro, near the new village of Edgar. Church-meeting in the afternoon (at which however no business was done), and tea and mission speeches in the evening. The new brick parsonage on the church-premises is extremely creditable to the enterprise and liberality of the people; and the deputation thoroughly enjoyed the hospitality that seemed so genially to have established itself there. The church was again filled; and the same round of tea-drinking as at Rugby. The Pastor presided. Brethren Smith, J. B. Silcox, and Grieve spoke, in the order named. The Pastor played the organ himself; vacating "the chair" and removing it with admirable agility. The tone of the meeting was good, and the collection was good; but the subscription-list was reserved. The deputation were surprised to find no more snow or drifts than in the vicinity of Toronto. Scarcely as much.

VESPREA.—Next Thursday, the same at Vespra. The visiting brethren began to think that this tea-dissipation was tremendous; especially as two of them had been at tea on Monday night, before

they started. But, as at the other places, the building was packed full. Mr. Grieve spoke first, followed by Mr. Birge, and M. E. Crother in the neighbourhood. Then Messrs. Smith and Silcox. A subscription paper was here circulated, and with the collection, secured \$18 as a beginning for the collectors. About \$90 were collected on this field last year; and there is little doubt that it will be exceeded this year. The church at Vespra, which has been built within the last very few years, is a neat frame, and makes an exceedingly comfortable place of worship for a country neighbourhood. The hospitality and kindness of the people toward the deputation, here and everywhere, is worthy of grateful mention.

NEWMARKET.—It had been arranged that Rev. J. Wood should meet the other members of the deputation at Newmarket, and that Rev. J. B. Silcox should proceed home. Accordingly, on Friday evening, January 5th, the platform was occupied by Messrs. Wood, Smith, and Grieve, with the Rev. R. J. Williams, missionary of Newmarket. The meeting was thin; and the cause generally but slightly progressive. A long and earnest conference was had with brother Williams and the deacons at the parsonage. Patience was recommended in hope a revival spirit in the town, which seemed much needed, might tend to build up this cause, as well as the others in the town. Collection and subscriptions.

EASTERN DISTRICT.

BRO. MACALLUM writes us, January 16th:—"The annual missionary meetings took place here as arranged, beginning with Martintown, Jan. 3rd. The deputation, Rev. R. Mackay, failed to put in an appearance, owing to the G. T. R. strike, which made it impossible to come in time. The meeting was well attended, and valuable assistance given by Revs. J. Burnet and Wels. Contributions in advance of last year. The next evening we were at Athol, Mr. Mackay having arrived. There was a good meeting, and stirring addresses were delivered by Rev. K. McDonald, Pres., and Mr. Mackay. Here also the contributions exceeded last year.

Next day we drove over to Vankleek Hill, where we had a full meeting. We had the assistance of Rev. Mr. Anderson, Bap. The tone of the meeting was excellent, and here also more was given to our society than in past years. The deputation had a brief consultation with the Church after the public meeting. It is to be hoped that soon the Lord may send them an under shepherd to tend that interesting flock. As we had to be back to Athol for the Sabbath, we had no time to visit Hawkesbury, which we much regretted."

THE REV. W. CLARKE, of Dresden, Ontario, writes January 12th, enclosing his subscription to the CANADIAN INDEPENDENT, and says:—"I congratulate you upon the success of its Editorial management, which in my opinion, is fully equal to any of its predecessors. May it go on and prosper. I am now an old man in my 76th year, with some of its consequent infirmities (Eccles. 12, 2, 3), but 'God is my supporter, my hope, my help for ever near.' I have been able to attend all the meetings this week thus far, speaking and praying at each, and presiding at two of them, in the Baptist and in the Episcopalian Church. Mrs. Clarke," he adds, "though somewhat feeble, is enjoying fair health for a lady of near 77."

The Rev. J. B. Silcox, of the Western Church, Toronto, was "surprised" by his people just before Christmas, with a purse containing \$55 in gold, and furs &c. for Mrs. Silcox and the children, in all amounting in value to \$90.

The Rev. W. F. Clarke, of Welland, has resigned his charge, and also his connection with the Presbytery, owing to his being about to assume a literary position at a higher remuneration.—*Globe*.

THE REV. E. C. W. MCCOLL, M.A., is supplying the churches in Oro, Rugby, and Vespra.

THE REV. E. D. SILCOX has accepted a call to the Congregational Church in Stouffville, where he was installed on the 30th ult.

Official.

CENTRAL ASSOCIATION, ONTARIO.—The annual meeting of the Central Association of ministers and churches, Ontario, will meet at the Congregational church at Alton, on Wednesday, the 14th February, at 2, P. M. The session will last two days. Meetings for conference and discussion :—Wednesday afternoon, and Thursday forenoon and afternoon. Popular meetings with platform addresses, on Wednesday evening, at Alton, and Thursday evening at Orangeville. All the churches in the district are invited to send delegates ; and churches not associated, are invited to become so. As far as possible, the travelling fares of ministers and delegates are paid, and for this purpose, each representative is asked to bring a small contribution from his church. The following exercises for the February meeting were arranged for at the last meeting :

Preacher :—Rev. E. D. Silcox ; *alternate*, Rev. J. Wood.

Essays :—“Christian Periodical Literature,” Rev. Charles Duff ; “How to train young converts,” Rev. Jas. Davies ; “Lay Preaching,” Rev. S. T. Gibbs ; “How and what to read,” Rev. W. W. Smith.

Critical Bible Reading :—Subject : “Future Punishment.”

Those intending to be present will please notify Rev. H. J. Colwell, Alton, in good season.

W. W. SMITH,
Secretary.

CONGREGATIONAL COLLEGE OF B. N. A.

Received since last acknowledgement :

Rev. E. Ebbs.....	\$5 00
Rev. K. M. Fenwick.....	10 00
Robert Anderson, Esq., Montreal, per. Rev. Dr. Wilkes...	100 00
Embro Con. church (additional).	6 00
Quebec “ “	5 00
Fergus “	11 60
	\$137 00

Total receipts to date \$2221 50
“ disbursements to date.... 2661 10

Balance due Treasurer..... \$437 60

R. C. JAMIESON,
Treasurer.

Montreal, 26th Jan, 1877.

CENTRAL CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

The Treasurer, Mr. J. C. Copp, thankfully acknowledges the receipt of \$64. 50, from Mr. W. Massie, of Kingston, being the amount of legacy left to the society by the late Mrs. Sarah Jane Fuller, of that city.

Obituary.

MRS. JOSEPH BARBER.

On Sabbath evening, December 17th, 1876, Maria, the wife of Joseph Barber, Esq., of Georgetown, fell asleep in Jesus at the age of 52 years.

For more than two years before her

death, she suffered beyond description, from cancer in the breast.

Amputation, burning, and other methods of treatment were tried to arrest its progress, but to no effect.

It was the allowed agent of her removal to a better world.

The church of which she has been a member 26 years, has sustained a great loss by her death. Her love to the sanctuary and its ordinances was very strong. Everything had to give way to the hours of worship and Christian service. The one expressed desire for recovery was, that she might do more work for Jesus, as she said, "It was so sweet to work for Him."

The poor and suffering ever found a warm friend in her.

A thorough Congregationalist in her convictions and practice, yet with a charity exceedingly catholic, she loved all Christ's people.

As a wife and mother she was devoted and affectionate. For the conversion of her family she continually prayed. Out of her 10 children the Lord gave her four, one of whom is in heaven, and the

remaining six, we hope, will soon be among the Lord's people saved.

During her long sickness, not a murmur ever escaped her lips; nor a cloud ever rose between her and Christ. Like the setting sun in a clear sky she peacefully passed from our view.

Her death was improved by her pastor from Ps. 116, v. 15, to a large and sorrowing multitude.

A few days later another member of 16 years' standing, peacefully passed away to Jesus,—a lover of Zion and good works, reminding us of the need of being also ready, with our lamps trimmed, that we too may enter in with joy.

J. U.

Georgetown, Jan. 5th, 1877.

Home and School.

THE JEWELLED TREE.

By A. M. M., KINGSTON.

When all the trees were clad in green,
And all the birds were singing,
And blossoms full of incense sweet
Their perfumes forth were flinging,

One tree amid the joyous scene
Looked sad and discontented,
And to the gentle summer breeze
In whispering tones lamented.

It murmured to an oriole
That on a bough was swinging:
"Last eventide, in silvery strains,
I heard a poet singing

Of trees afar, with jewelled fruit,
In flashing diamonds shining;
These green leaves are so *commonplace*—
For jewels I am pining!"

The summer fled; the trees stood bare
Amid the wintry weather,
Until one night, when rain and frost
Came silently together;

Then, when the dawn had ushered in
The rosy-fingered morning,
The tree rejoiced at its array
In new and strange adorning.

From every twig and bough there hung
A sparkling crystal pendent;
The proud tree glittered in the sun,
In jewelry resplendent.

But with the night there came a wind,
And with the wind came sorrow;
And then, alas! a piteous case
Was seen upon the morrow.

For when again the morning broke,
The hopeless tree presented
A sight to warn all other trees
From being discontented.

The ground was strewn with glittering ice,
The stately boughs lay under;
Borne downward by its weight of gems,
The tree was snapped asunder!

—*St. Nicholas for December.*

THE LATE MR. P. P. BLISS.

The telegraphic announcement that Mr. and Mrs. P. P. Bliss were on board the fatal train which plunged into the gulf with that broken bridge at Ashtabula, O., and perished with the rest, sent a pang of sorrow through the country. All who perished in that most appalling disaster left friends to mourn their loss and cherish their memory; but in the case of Mr. Bliss, whose hymns and tunes had made him a favourite in thousands of churches and with millions of Sunday-school scholars, his mourners, on both sides the Atlantic, are innumerable. * * *

Mr. Bliss was only thirty-eight years old. He was born in Rome, Penn. His parents were very poor, and his early advantages were extremely limited. It was to his admirable wife that he appears to have been most indebted for his earlier beginnings of culture; and to the last she was to a singular degree his greatest helper. After her, one of his first instructors in music was Mr. Root. Coming to Chicago some ten years ago, he was employed in the music establishment of Root & Cady. The great fire of 1872 dissolved that connection, and he has been wont to say that the Fire was the making of him, setting him at liberty to devote himself to the special kind of work to which he felt himself called of God. His first church connection was the Methodist, but coming to Chicago he united with the First Congregational Church, Dr. Goodwin's, and was for a number of years both its chorister and Sunday-school superintendent.

One of the sweetest of the hymns and tunes composed by him, is the one entitled "When Jesus Comes." Among those most in use, and which have been most evidently blessed in the using are the "Hallelujah, 'tis done!" "Calling now for thee," "Whosoever will," "That will be Heaven for me," "Hold the Fort," "Once for all," "We're going Home to-morrow," the one so dear to little ones, "Jesus loves even me," "More to Follow," "Where hast thou gleaned to-day," "The light of the world is Jesus," "Let the lower lights

be Burning," "Pull for the Shore," and "My Prayer."

Last Sunday, in some schools, and we presume in many, the hymns used were exclusively those which Mr. Bliss has left us. The one beginning, "Free from the law, oh, happy condition," Mr. Moody thinks will live always.

Of late, as is well known, he has been the constant associate in evangelistic work of Major D. W. Whittle. No one can possibly feel his loss more deeply than our friend Major Whittle. They had seemed as necessary to each other as Moody and Sankey. At the time when he met his death he was on his way to Chicago to join Major Whittle in carrying forward the work in this city begun by Messrs. Moody and Sankey. The first report was that Mr. and Mrs. Bliss with their two little children were all caught up in an undivided group, to their heavenly home. It was since ascertained, however, that the children had been left with their grandmother in Rome, Pa. At the noon prayer-meeting, New Year's Day, Mr. Moody announced that \$10,000 had already been subscribed toward a fund for the education of the orphaned children, now adopted by the churches.—*Advance*.

The strength of our English Congregationalism is the living interest of our church members in our work. We have never talked of bringing the laity into our council; we have never talked of getting the strength of the laity into our work; the laity is the church, and the work of the church is to be done by them, and the councils of the church are to be guided by them, and the sacrifices of the church are to be made by them, else, be they living how they may, they are not living according to the Congregational idea—they are not living in the Congregational spirit.—*Hannay*.

POSTSCRIPT.—The great pressure upon our news columns this month has compelled us to add four pages to this number, which we trust our readers will duly appreciate.—[*Ed. C. I.*]