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THE  
**Canadian Independent.**

VOL. XXII.

TORONTO, DECEMBER, 1875.

No. 6.

THE MINISTRY FOR THE TIMES.

BY A LAYMAN.

There is a general complaint that the members of the Churches and the members of the Congregations are not as effective in holding up the hands of the ministry as they should be. The welfare of the Church ought to be as dear to the heart of the layman as to the minister. The layman should desire success—should pray for success—should work for success.

But the writer does not propose to lecture the laymen at present ; his word is to the ministry, and it is a word in kindness, in love. He knows how sorely they are tried—how difficult their position at the present day.

The ministers, with very rare exceptions, desire true success—that is, the conversion of men—the building up of the church on a substantial basis—the union of the church with the minister in true Christian effort and work. The writer believes that this is the desire of every minister in connection with the Congregational churches of this Dominion.

Nearly all our ministers are educated men—active men—earnest men. And yet an article in the *Canadian Independent* for August states that the churches when vacant are looking for men of *vim* and energy. As a layman, I would say this is a fact. I do not think they are looking for great men, for perfect men, for men physically strong; but for *live* men, who can discern the signs of the times, and watch every opportunity that the Master throws in their pathways.

If the people came in a prayerful spirit, determined to get lessons of instruction, they would receive the blessing. But there are so many requiring to be aroused, that the manner of presenting the truth should be considered by the wise pastor as much as the truth to be presented.

The world is asking how it is, and why it is, that persons comparatively uncultured can hold the attention of men. They are filled with the Holy Ghost and with power, some say, but that is the privilege of every servant of God whom He has called to the work of the ministry, if that servant of God puts himself in the position to receive the baptism that will be bestowed upon him from on high. God has raised them up for a special purpose at this time, says another. True ; but God has ordained that the ordinary preaching of the Gospel shall be one of the great agencies in the salvation of men, and He will baptise His own servants with the Holy Spirit if they wrestle mightily with Him until they prevail.

If the evangelists, says a third, had the same congregations to address fifty-two Sundays in the year, the interest would slacken. True, no doubt, every word. Still, there must be something in the manner of presenting the truth that acts upon men. They gave themselves up to fasting and prayer for a time, says another, and when the Spirit descended upon them in power, they went forth to the work.

Perhaps they did ; still there is something in addition to all this in the manner of presenting the truth that acts upon men.

They have a magnetism about them, says a fifth, that others have not. True, they have ; but with some, at least, a large part of this was acquired by patient effort, study and practice. Charles Francis Adams, in speaking of this matter, says :—

“I have reason to believe that the study of the arts, which make an impressive and zealous orator, have by some excellent people been regarded as utterly inconsistent with the character of a grave and pious preacher of the Gospel. It is the doctrine which is essential. The manner of communication may be as it pleases God. The consequence of this sort of reasoning has been the production of many very worthy men as teachers, who never studied at all the modes of attracting the attention of their hearers. What is the result ? One church crowded to its utmost limits, while another, occupied by a far better man, attended possibly by forty or fifty devoted friends, and no more.”

These words must be taken in a limited sense. Numbers are not always the signs of true success ; and the great mass of men will follow the system in which they have been educated.

Yet the proposition I have to make holds good, that men of ability and earnestness can acquire a style that will rivet attention to a certain degree. He is an excellent minister, says some one, of a herald of the Gospel, but *he is not adapted for us*. Why not ? Oh ! says this one, his delivery would suit the church in Athens, where everybody is educated, or the church in Naples, where everybody is uneducated—but he does not suit this peculiar field. Brethren, almost every field is peculiar ; and every field and every church is made up of individuals.

Truly, there is a style which suits some localities—there is a style which suits other localities—but there is a style which suits almost every locality and every condition of men.

Congregational ministers desire success—pray for success—work for success—and none are more ready to make sacrifices for the principles they maintain to be scriptural. To have a full measure of success, however, the people must hear the preacher ; to have hearers, a style calculated to rivet their attention must be cultivated.

The writer believes that the ministry in the Congregational body are second to none in the Dominion, compared with their numbers ; but there are some of them who will be able to accomplish more for the Master, if they only seek the best mode of delivering the message as earnestly as they strive to study the message they have to deliver to their fellow-men.

It may be that some one who feels his inability to hold the attention of his audience, even when he has devoted considerable time to the preparation of his sermon, will ask, how is this to be obtained ? To such a one I would say, throw your dignity to the winds if necessary, in order to obtain the style that suits every community, and every condition and position of your fellow-creatures who can be drawn into the house of God. While upon your knees, as you often are, agonizing in prayer, ask God to help you to this gift, which is one of the gifts for which men are crying out at the present day. And having done this, take with you a humble, earnest brother, anxious for the souls of his neighbours and friends, and going with him into a church or barn, get him to point out your defects, and explain to you the way in which the greatest number can be interested. The man you need to consult is not the man who desires to be pleased himself, but a man desirous of reaching other men for the conversion of their souls.

There are teachers to be found whom it might be necessary to pay. A few dollars spent in that way will return tenfold ; yea, will relieve you of many days and nights of anxiety.

If the words of the writer are worthy of consideration, weigh them well—study how to present, as well as what to present. If the words are uncalled for, let them pass as the words of one who wishes the ministry God-speed. The writer has no

desire to impress on any one the necessity of cultivating a style approaching a theatrical performance; far from it. He loves the simple presentation of the truth. And it is the simple, dignified, off-hand, ready, earnest manner that will reach the hearts of men more easily than any other.

This is a matter worthy the attention of the minister of the Gospel, if it has not already been upon his mind. And the denomination that gives earnest attention to it will have an advantage over all others who give the subject little or no consideration.

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## AN ENGLISH CONGREGATIONAL THANKSGIVING.

The Autumnal Meeting of the English Congregational Union, held in Surrey Chapel, London, in October, seems to have been characterized very much by the spirit of thanksgiving, the Wednesday evening service having been wholly devoted to exercises of that nature. The Rev. J. R. Thomson delivered an address on "The gratitude due to God for the service He has permitted the Congregational Churches to render to His kingdom during the last two centuries."

Cautioning his audience, at the outset, against all boasting and glorification of self, he briefly called on them to praise God for their forefathers; for their enlightenment by divine grace; for their fidelity to conscience; and for the support given to them during a long period of injustice, and civil and religious disability.

Going back two centuries, he said, we reach a period of cruel, monstrous, and indefensible oppression. The Independents—who a few years before, when Cromwell was at their head, with Milton at his side, had not only baffled the craft of the king, but frustrated the bigotry of the Presbyterians, as well as crushed the tyranny of the bishops—were now powerless and despised. \* \* \* \* \* There was no tolerance for Nonconformists under the sceptres of Charles the Second, or his brother James. The Corporation Act, the Act of Uniformity, the Oxford or Five Mile Act, the Test Act, made life in England bitter to all who did not conform, and hardly endurable to many Nonconforming ministers. And what men they were to be treated thus! Men "of whom the world was not worthy!" Owen and Howe, and Goodwin, and Nye—to speak of Independents only—what men to silence and to persecute! Yet they stood firm to their convictions. And the lesson they thus taught posterity—of the supremacy of conscience—is a lesson for which we cannot be too grateful. \* \* \* \* \* During the reign of Anne, the Court and the populace vied with each other in insulting their faith and endangering their liberties. Meeting-houses were destroyed by the mob. A Bill to silence every teacher in a Nonconformist school or academy was passed through Parliament. Freedom of speech brought Dissenters to the pillory and the prison. Men of wealth were elected to offices, the conditions of which their consciences forbade them to fulfil, for the mere purpose that they might be mercilessly fined. Yet they swerved not in their loyalty to the Constitution they had once and again preserved by their self-forgetfulness. And when the long-delayed relief was gained, it was gained not by the conversion of their foes, but by their own growing and irresistible power.

He called on them, too, to give thanks for the fidelity of the Congregational Churches of this country to the great truths of Christianity. Among the Presbyterians and General Baptists, there took place, during the last century, a wide-spread departure from Scriptural truth. Though surrounded by examples of defection, our churches remained steadfast. The reasons of this fact I cannot now explain. But it deserves to be noticed that churches which have never acknowledged a human creed, and have never called for subscription to formularies and standards, have nevertheless remained loyal to our common Christianity. The fact may be commended to the attention of those who insist upon the imposition, by statutory

authority, of articles of faith, as a guarantee of orthodoxy. Our churches have done a good service in presenting so striking an illustration of the union of Liberty and Faith.

Other causes for thankfulness were noticed in "the readiness of our churches to profit by great and popular impulses and movements towards spiritual progress," in "the missionary spirit" which has distinguished them during the present century, "in the service they have been enabled to render" in "the diffusion of intelligence, and of liberal principles in politics and religion throughout the world," in "their disposition towards unity both with other Christian communities and among ourselves," in the spirit of philanthropy which had been fostered, as instanced in "the labour and self-sacrifice of John Howard, and the energy and devotion of Andrew Reid," in the culture and power of our ministry, and in the type of Christian character which Congregationalism has fostered among us.

There is amongst our churches, he thought, less of *traditionalism, conservatism, absorption in material aspects of religious life*, than is to be met with among some religionists. There is a noticeable union of liberty with reverence. There is a determination, which nothing can break, to keep prominent and living the bond between Christianity and national and social life. Yet, it becomes us to rejoice with trembling. We are not exempt from the temptations and the perils of the days in which we live. The lessons of the past should teach us where to look for wisdom to direct our steps amid untrodden ways, for strength to nerve our hands for work as yet untried. May a grateful review of the past impart faith for present duty, and irradiate our day of toil with the sunlight of unsetting hope!

The Rev. Dr. Allon followed with an address on "Reasons for thanksgiving to God on account of the present condition of these churches in regard to peace and unity," and after him the Rev. Fred. Stephens, on "Reasons for thanksgiving to God on account of the recent revival of Evangelistic zeal."

We can only give Dr Allon's remarks on the religious condition of England at the present time:—"Whatever test may best demonstrate spiritual life—its tenderness, its fidelity, its activity, its self-sacrifice—this test would never in our history have elicited a more satisfactory result than now. Ragged schools, theatre preachings, and a hundred forms of ingenious and self-sacrificing Christian agency, attest a keener Christian sensibility, a larger sense of the presence of Christ, and a more pervading love and service of Christ than our church life has ever known. Nay, in our very social atmosphere there is a more pervading and intense Christian element than we have known heretofore; so that everything pertaining to Christian thought and life touches more responsive susceptibility and elicits more ready and practical response. Let a man speak of Christ almost where he will—I had almost said, and well nigh *how* he will, ignorantly, foolishly even—men listen with respect for his theme, and respond to the simple power of it. This feeling pervades all churches from the Roman Catholic and the High Anglican to the Unitarian and Positivist, and according to their different characters and forms it is filling them with life. For all which we thank God, and take courage. Of the brotherhood, the purity, the intelligence, the devotedness of our ministerial life I must not speak, nor of the general peace and prosperity of the life of our churches. Much might be said about both. But speaking relatively, and making all reasonable allowance for exceptions, we have abounding cause to be thankful to God. We live in a good time; an earnest, let us hope, of a still better time which is coming." Surely a cheering picture. May the hopes expressed be more than realized.

#### LOST

Somewhere between Sunrise and Sunset,

TWO GOLDEN HOURS, each set with SIXTY DIAMOND MINUTES.

No Reward is offered, as they are lost forever.

—Selected.

## THE OXFORD AND BRIGHTON CONFERENCES.

The Autumnal meeting of the English Congregational Union, recently held in London, was signalized by a most important and interesting discussion on the teaching of Mr. Pearsall Smith, and the Oxford and Brighton Conferences, on the subject of holiness. Two papers were prepared at the request of the Committee—one by the Rev. G. W. Robinson, of Brighton, in defence of the Conference; and another by the Rev. W. Kingsland, of Bradford, not indeed in opposition to Mr. Smith's views, but yet a *critical* paper in regard to them. We have read them with very great interest, as well as the addresses by which they were followed, and should like to present them in full to our readers; but that being impossible, we shall endeavour to *boil down* what the writers have evidently boiled down before, so as to give the substance of the discussion.

Mr. Robinson first cleared the way by showing what was *not* the teaching of the school referred to, though they were often falsely charged with it. Men are taught, it has been said, "that sanctification consists in folding the arms and leaving the Holy Spirit to act; that watching and prayer are no longer needful; that there are no more difficulties, or struggles, or sorrows in the life of the true Christian; that there is no further room for progress; that we are sanctified the moment we imagine ourselves to be sanctified; that there is no more need of pardon, or of the daily efficacy of the blood of Christ; that there is no longer any danger, or even any possibility of sinning." What they do hold, he said, was "the duty of yielding the whole being unreservedly to God; of presenting the body a living sacrifice to Him. It was shown to be impossible that God should dwell in a heart where one lingering idol or rebellion is consciously retained. And this great act of surrender was declared as a present and possible duty. Seen in the light of God's holy law, no man has in him the power to sanctify or separate himself perfectly to God; but each man has at the present moment a power, which, being the utmost power he can exercise, is the power for which he stands accountable. And each one *can* at the present moment exercise this will-power, be it more or less, and present himself a living sacrifice. And having thus yielded himself as well as he is able, he is then, in relation to his own will and purpose, altogether the Lord's. To-morrow, with an increased light and power, he may make a completer offering; and the next day an offering still more complete.

The next thing insisted on is "Trust." Not only must his sins be abandoned, but his unbelief must be abandoned. He must trust. And trust means this—he must now believe that God has become God to him according to His promise and His nature. He has come out from evil, and made himself separate, and now God is to be his Father, and he is to be a son of the Lord Almighty. "All this is summed up in the promise of the Holy Ghost. And the man who yields himself to God has at the instant of yielding not only the right, but the duty of believing that the Holy Ghost is given to him in that fuller operation, which only becomes possible when the will is quite surrendered. He is to believe that the offering of himself, which he by his own strength cannot sustain for an hour, is accepted of God, and that God will keep it by His own almighty power. He is to trust, and this independently of feeling and consciousness, that God has begun to live in him, and walk in him; that henceforth he has only, with child-like simplicity, to yield himself to be led by the Spirit of God."

This complete surrender, he said, usually has taken place at some period subsequent to conversion, and has sometimes been called a "second conversion;" but he thought it might take place whenever such a fuller revelation of the resources of the Gospel is made to the repentant sinner, as will enable him to trust for forgiveness, for providential care, and for the indwelling of the Holy Ghost.

Does this, then, he asks, supersede the necessity of growth in grace? "Is there no room for advance beyond? Nay, the man has simply taken the true attitude for sanctification. Progressive sanctification lies before. The distinction is here.

In relation to the present state of his own will, the man is sanctified—that is, separated. With all the strength of his will he gives himself to God. He would do more if he could. But in relation to the future possibilities of his own will, and especially in relation to God's law and the universe, the man is not sanctified. He is full of ignorances and weaknesses. Old habits of sin cling to him. He is loaded with infirmities. And progressive sanctification—growth in grace and in the knowledge of Christ—must follow, to develop the resources of his own inner being, and to put him into the true relation with the universe and God. Wherefore it is conceivable that a man should be perfect, that is, absolutely sincere, before God, in relation to his own will, who should yet be abundantly imperfect when judged by God's law or even man's law."

This state of sanctification—if such a term can properly be applied to such a condition—can only be maintained by the diligent use of the means of grace. He who would retain it "must watch and pray and read, and all these with increasing diligence and fervour. Nor has the man passed beyond the likelihood of failure and backsliding. The closer he walks with God, the less will the danger be; but the danger is always there. But the habit of keeping this attitude of soul grows, like all habits, till at last it becomes natural and easy. Nevertheless, it is possible to slip from this posture of surrender and trust ten times in the day, and ten times to calmly resume it on the first consciousness it is lost."

Those who have attained to this state tell us, said Mr. Robinson, "the Bible is a new book to us. While we stand thus with God, a light from His face—a light which is surely a smile—seems to fall on the familiar page, and discover recesses of meaning we never saw before. As in a moment, we are strong in the Lord and in the power of His might. The sins which have mastered us for years—the sins against which we have wept and prayed in vain, lie conquered at our feet; and yet not by us, but by Him through whom we can now do all things."

This attainment, which Mr. Robinson says is within the reach of every one who will now believe for it is, in his opinion, the great want of the present age, and this alone, he thinks, will ever enable the Church to conquer the world for Christ.

Mr. Kingsland, in his paper, while cordially recognizing in the movement much that is right and scriptural, had the less gracious task before him of "pointing out chiefly what might be thought faulty." Two broad features in the reports of the Conferences had struck him as seriously out of accord with Scripture. There was first, he considered, "the absence of thought and intelligence in the interpretation of Scripture. Seldom had it been his lot to read a number of addresses in which, with an equal quantity of Scripture quoted, there was so much catching at the letter, and missing the spirit, and such constant forgetfulness of how the context and cognate passages modify the meaning of particular texts. What is worse, if possible, the faculty for tracing fanciful analogies seems to have been mistaken for a true spiritual discernment of the things of God."

Secondly. There was at the Conferences the question "a dissociating of inward Christian experience from the great facts and truths which alone can produce it." The importance of experimental religion was insisted on, and great stress was laid upon peace, joy, rest, trust, the victory over sin, and so forth; but the external truth in its relation to these inward experiences was but scantily exhibited. "The movement is abnormally and hurtfully subjective." Admitting, for argument's sake, that we are sanctified by faith, "the Apostle, in enforcing his doctrine, always sets in the foreground, not the faith, but Him in whom faith centres. At the Conferences this method is reversed. I am told that I am to be sanctified by faith in Christ, but it is the faith and feelings flowing from it, not the Christ, of which I hear most, far the most."

Again he says:—"The finger is always on the spiritual pulse to ascertain whether there is feeling or not; but seldom do any of the speakers get fairly out of themselves, lost in an intelligent, appreciative, spiritual apprehension of the object of all faith and love. It would be difficult to exaggerate the mischievous tendency of this characteristic of the movement in substituting, especially in the

young, who seem much drawn to it, a bad habit of introspection for the healthful practice of intelligent impartial self-examination."

Mr. Kingsland next proceeded to speak of two or three of the distinctive tenets advocated at the Conferences. "Our praise is due to those who have so fully pointed out the defectiveness of the religion of such as hope for pardon, but strive only feebly for holiness. But he contended, that to teach that, as in justification by faith free pardon for all past offences is apprehended, so in sanctification by faith purification from all previous sin is immediately experienced, is neither according to Scripture nor to the experience of avowedly sanctified men." And he thought that "what is, designated sanctification is nothing more than the experience, again and again repeated upon the consciousness of sin in the heart, of the peace and joy of forgiveness."

He further thought the doctrine unscriptural in another respect. "It represents men as wrought upon in sanctification, not as working themselves; it is the sanctification of things, not of men; it empties of meaning such exhortations as, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,' and seems to teach that the more fully a man believes, the less of a real free agent, willing, working, and striving, he becomes; whereas I understand the truth of Scripture to be that faith does not supersede our own true agency, but raises it to the highest intensity. Our friends make statements respecting the indwelling of Christ and union with God: sincerely meant, no doubt, to exalt Divine agency, but which do this—as it seems to me the Scriptures never do—by disparaging and dishonouring man, by making him spiritually an automaton. Is it not evident that there cannot be holiness in a man except as the product of his will and working?"

This objection Mr. Kingsland urges with great clearness and force. He does not think the difficulty is fairly met by the reply, that "the will once yielded, we are to trust to Christ to live in us, and to keep our will in the attitude of entire surrender," unless indeed by this surrender is meant the *doing* of God's will, which is that "we run with patience the race set before us," "fight the good fight of faith," "work out our own salvation with fear and trembling," and "be perfect as our Father in heaven is perfect." Anything less than this is not Scriptural holiness. "For I am holy only whilst, free to sin, I choose to be a saint. I truly submit to the will of God only whilst, free to rebel against it, I choose it as the law of my being. Our friends appear to wish us to emasculate the will; God encourages us to retain it in its entirety as one of His most precious gifts."

Mr. Kingsland also very properly points out the fact that sanctification is not a merely negative thing. "There are positive excellences, many and great, which a man must attain ere he can be holy. He may have conquered his pride, his ambition, and his lust, but is he then 'perfect as his Father in heaven is perfect?' Surely to make the words, 'He shall save His people from their sins,' to mean, He shall save them from sinning, is perilously to narrow their meaning. \* \* \* Is this all that Paul meant when he said, 'I have fought the good fight?' Where is that conception of 'the good soldier of Jesus Christ' as the true knight-errant, fighting to deliver others from sin, and not merely himself? Where is the view of those 'who, through faith, subdue kingdoms, work righteousness,' and forgetting themselves, fight enthusiastically in the interests of the universe with Him who goeth forth 'conquering and to conquer?'"

Mr. Kingsland finally questions the genuineness "of a peace which knows no conflict, of a victory preceded by no battle, of a rest which implies no exhausting exertion of energy;" and says he would have felt "more drawn to the Conferences, as he is to the Man of sorrows, had they exhibited those sorrows either in theory or life. How could some thousands of Christian men and women, with a consciousness of sin within them, and with a distracted church and a perishing world around them, spend so much time in talking of their own personal peace and joy?" At the same time, he recognizes much that is true and Scriptural in the teaching of the Conferences referred to, and hopes that good will come out of them.



These papers were followed by addresses on both sides of the subject. The Rev. Eustace Conder thought the difference between the old and the new teaching on this subject was not very great, and that it was largely "a question of analysis of the logic of spiritual life." "Looking at the philosophy of the thing, it seems to me that our brother, in his able exposition, did not lay before us one thing—that the attitude of the will, the position of the will, is a preparation for obedience, but it is hardly obedience. The soldier stands in the attitude of perfect obedience before his commander, and it is well. The commander's command comes, 'Go and take those guns;' then comes obedience—he rides on through the valley of death, and then the attitude is justified." That attitude, however, might be a real preparation for complete obedience, or it might be a self-delusion, as it was in the case of the young ruler who came to Jesus professing his willingness to do anything He might command. Mr. Conder also commented unfavourably upon the almost exclusive use of the name "Jesus," as indicating a danger of over-familiar contemplation of His humanity to the exclusion of the thought of His divinity, and also of our losing sight of the Father, on whom, rather than on Jesus, we are exhorted to cast all our cares.

Dr. Asa Mahan, a co-labourer with Mr. Pearsall Smith, denied that the effect of this teaching was to make people look inward. They are everywhere cautioned against that, and are taught "to fix the faith and the thought upon Christ. He is our wisdom, our righteousness, our sanctification and redemption. Instead of teaching the doctrine that we are sanctified by faith itself, the opposite of this is taught—that faith itself does not sanctify, but that Jesus sanctifies when we trust Him."

The Rev. R. W. Dale could not overlook the fact that "there are a large number of persons connected with our churches—there are some of our own brethren, whose sagacity we can trust—who tell us that during the last two or three years the heavens have become bright above them with a new glory. They tell us that they have found in Christ, not only deeper views, but a richer strength for all Christian service; they tell us that their Christian work has been crowned as the result of this with larger and more glorious success. If any man can tell me how the heavens above me are to become brighter, how my peace is to become deeper, how my strength is to be augmented, I will thank him for telling me, and I will not be too critical about the way in which he tells it me." He agreed with Mr. Kingsland that the leaders in this movement were very uncritical in their treatment of Scripture; but if what they claim is true, and they do find in God fuller strength and richer joy, and that as the result of it they are far more useful in their ministry than before, he held it to be our duty to try to find out what this thing is. \* \* \* Do we not, he asked, practically divide sins into two classes? Do we not say that if men have been drunkards, if they have been profane persons, if they have been guilty of using violent and abusive language, before they come to Christ, we expect when they come to Him that all that will cease? We recognize the possibility that perhaps a drunkard may be betrayed once or twice into his old vice, that a profane person may be once or twice hurried into the use of his old language; but unless there is a clear line between the old life and the new, is not the sincerity of the man's conversion brought into serious doubt? There is another class of sins of which people are guilty who have been surrounded by kindly moral influences from their childhood—sins of temper, sins of selfishness, sins of envy; but we do not expect that the same clear line shall be drawn between the old life and the new in the case of these sins that we expect in the others. I say that is not fair. It is harder a great deal, so it would seem, for those who have been trained in circumstances that render it possible for them to be guilty of gross vices, to break away from their old life, than it is for those who have been trained in circumstances that keep them remote from such gross vices to break away from the sort of sins to which they have been tempted; but we teach those who have been guilty of gross vices to trust God perfectly for strength to overcome them; they trust Him, and they do overcome; and we tell other

people to fight and struggle, but they get the impression that it is not at all a surprising thing that a man should keep a bad temper ten, or fifteen, or twenty years, and hardly get rid of it then. We ought to make people understand that if the grace of God can cure drunkenness, it can cure a bad temper. My impression is that the substance of the teaching of the Conference is that God is as able to save men from one set of sins as from another.

The Rev. Dr. Robertson spoke in much the same strain as Mr. Dale, bearing testimony to the quickening of spiritual life in his own circle as the result of this movement; and the Rev. Dr. Kennedy spoke as decidedly against it, and expressed his conviction "that this theory of the higher life, instead of logically promoting holiness, is logically antinomian." But our space is more than exhausted, and here we must leave the subject for the present, simply remarking that we shall be glad to hear from any of our brethren on a topic so interesting and vitally important to spiritual life.

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### EARLY CONVERSIONS.

REV. SAMUEL H. VIRGIN, NEW YORK.

The old-time hesitancy in receiving children into the Church is fast passing away in the light of careful study and observation. Childish piety develops well under the fostering care of a healthy church. A large part of a pastor's work is in caring for these tender plants. They are neglected at the peril of all that is precious in the growth of the church. The strong men and women to-day labouring in positions of large Christian influence, began their experience in youthful days. Few are converted in middle life. The following statistics, taken at a Methodist ministers' meeting in New York, are thrilling in their testimony to the value of early conversion. Of seventy-six ministers present:—

20 were converted under 14 years of age.  
 22 " " between 14 and 16 years of age.  
 14 " " " 18 and 21 years of age.  
 Only 7 when over 21 (less than one-tenth) years of age.

What grander argument for earnest toil and large faith in Sunday-school, and everywhere, among the young! In the Central New York Conference this matter was under discussion, and in answer to the question of age at conversion, it appeared that, of 250 ministers present, the youngest at conversion was only seven, the oldest twenty, the average fifteen; not a single man of that great company of Christian labourers being above twenty when entering the Lord's fold.

Early conviction, and early conversion are the hope and joy of the faithful Church.—*Congregationalist*.

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### WHAT ARE YOU ?

Are you cedars planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm-trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that were you once away it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the pit in the ground, would say: "It was here that that old palm-tree diffused his familiar shadow, and showered his mellow clusters?" Or are you a peg, a pin, a rootless, branchless, fruitless thing, that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness, or the Church's glory? What is your business?—*Dr. Hamilton*.

## Editorial.

### The Canadian Independent.

TORONTO, DECEMBER, 1875.

#### A WORD ABOUT OUR MISSIONARY MEETINGS.

Altogether too little has been made, of late years, of our missionary anniversaries. We have not abandoned them, but we have in many places almost ignored them. The District Committees have issued their programmes, and the meetings have generally been held according to announcement, but the people have not been there. The result has been that the speaking has been "dull," the collection "poor," and the occasion a source of mortification to all concerned, and the proposal has been made, in some instances, to abandon them altogether.

What is the reason of all this? Various answers may be given. Some will attribute it to the failure of the deputations; others to the staleness of the subject; others to the prosiness of the speeches; while others will plead that there are "so many meetings" that they cannot attend.

There is, no doubt, something in all these causes assigned. It must be confessed that the deputations have not always been at their post—notably so, we think, for the last two or three winters,—and failure one season is apt to be re-

membered the next. There is no longer any novelty or romance connected with missions, especially with missions in Canada. Empty benches will often make the best of speakers prosy. And so, amid the many meetings claiming our attendance, the missionary anniversary is neglected.

This result is by no means peculiar to ourselves. We hear the same complaint in other quarters. It is thought by some that we have outgrown them, and ought to abandon them, at least in the towns and cities. We cannot but think, however, that such a course would operate very injuriously to the interests of the Society.

What is the object of such an anniversary? Certainly not the money we collect on the occasion, for that sometimes scarcely pays the expense of the deputation. Is it not the quickening of the interest of the churches in the work of Christ? No church can afford to stand aside, and refuse to take its fair share of responsibility in carrying that work forward. The lack of this evangelizing or missionary spirit in any church is at once a symptom of approaching spiritual death, and one of the chief contributing causes of such a result.

We have no doubt that in trying to put the matter in this light before our readers, there will be some one ready to

suggest that we are only deftly trying to reach their pockets by a somewhat roundabout method. Well, be it so. We have a profound conviction that the man who is not converted in his *pocket*,—that is, who has only consecrated *himself* to the Lord, and holds his *money as his own*, needs to be converted over again. It is far easier to sing,—

“Here, Lord, I give myself away,—  
’Tis all that I can do,—

than it is to say with Jacob, at Bethel, “of all that Thou shalt give me, I will surely give a tenth unto Thee.” The former is sentimental piety; the latter is real and practical. The consecration of their *all* to the Lord was a very marked characteristic of the early Christians, of whom it is recorded, “Neither said any of them that aught of the things which he possessed was his own.” It should be so in the case of every Christian. We are stewards, not of spiritual gifts and graces only, but of the Lord’s money also, and we must use it, and account for it, to Him.

There is hardly any subject upon which even Christian people need more to be instructed than this one. Ministers are afraid to speak of it for fear of the suspicion that they have some selfish end in view. Deputations are gently “warned off” the delicate ground by the remark that at some former meeting all the talk was of “Money, money!” In fact, people whose whole lives are devoted to money, and who never tire of the subject when it is for *self* they are talking and scheming, are suddenly seized with an awful disgust of it when they are reminded that all they have is the Lord’s, and that He demands a portion of it for

the spread of His Gospel. The “filthy lucre” seems filthy indeed if a man is suspected of *doing good* for its sake; not nearly so much so if another man *does evil* with the same object in view!

And then, how little a dollar seems when some personal gratification demands it; but how large it grows when some one pleads for it for the Lord! We have read somewhere of a minister who promised to preach next Sunday on a text which *nobody believed*, and, after in this way keeping his people’s curiosity on edge for a week, announced as his text on the occasion the words of the Lord Jesus, “It is more blessed to give than to receive.” Was he very far wrong?

The truth is, that there is hardly any subject upon which many Christians exercise so little common sense as this. “Money answereth all things.” The work of God cannot be carried on without it any more than the business of this world. If every preacher were able to “make the Gospel of Christ without charge,” as Paul did among the Corinthians, they would still be dependent upon other resources, as he was. And if, then, Christian missions cannot be successfully prosecuted without the gifts of God’s people, why should there be this shunning of the subject of money?

We would say, therefore, to the deputations, who, we trust, will all be prompt and faithful to their appointments this winter, Speak out, brethren! The gold and the silver are the Lord’s. Assert His right to it, and His need of it *now*, for His work. Re-echo His warning—“Take heed and beware of covetousness.” Repeat His promise—“Give and it shall be given unto you;

good measure, pressed down and shaken together, and running over, shall men give unto your bosom." Present His claim as He presents it, and let men settle with Him, and not with you, if they think He demands too much !

One thing seems tolerably clear from the statements of the General Secretary-Treasurer, now twice repeated in these columns, that unless our income can be increased, we must either retrench *somewhere* or plunge into debt. We trust we may be spared the pain, we had almost said the disgrace, of either.

#### THE GALT CASE AGAIN.

We are sorry that our generally excellent contemporary, the *Christian Guardian*, should lose his temper over our rejoinder on the Galt church case, and reply with hard words instead of hard arguments. We think we made it clear to the apprehension of most persons who read our article, that Congregationalists have not taken, and have no intention of taking any steps to "seize" the Galt property. That property is deeded to "*the Methodist New Connexion Society at Galt*," and it is the business of the Trustees of that Society, not ours, to look after the legal questions raised by the claim of the Methodist Conference. We sympathize strongly with them in their assertion of the right of self-government, and their claim to the church and parsonage which they have erected, just as we should sympathize with any anti-union Presbyterian congregation in similar circumstances. But we repeat, for the sake of the *Guardian*, that it is the Galt congrega-

tion, and not "the Congregationalists," who dispute the right of the Methodist Conference to the property in question. And if we and other Congregational ministers are holding service in the church about the title to which there is this dispute, it is only at their request, and because they do not choose to relinquish their claim to the property until the case is decided for or against them. The question between us is not, as the *Guardian* puts it, "whether a church, erected through the labours and contributions of the members of a particular religious faith, and held in trust by Trustees for that purpose, is the private property of these Trustees in such a sense, that if they change their creed they have a right to change the purpose of the church, in accordance with their change of creed?" To such a question we answer, unhesitatingly, No ! Trustees can hold property only in accordance with the provisions of the deed which creates the trust. Their "change of creed" cannot alienate the property from its original uses, and ought not to do so. But is this the case described ? The Trustees and the people are at one, and consider that to hand it over to the Methodist Conference would be to divert the property from its original uses, one of which was, to protest against certain features of Wesleyan Methodism, looked upon by them as unscriptural and exclusive, and which, they claim, remain substantially unchanged under the new discipline. And the real question is, whether a congregation so united, and holding such convictions, should be deprived of their church and parsonage, even if the Act of Parlia-

ment does give the Conference the power to take it from them ?

It *does* "make a difference whose ox has been gored ;" but so far as that insinuation affects the case, it applies as much to the views of the *Guardian* as to those of the *Canadian Independent* : and, not unlikely, if the editor of that journal had invested his *all*, religiously, in that little church and parsonage at Galt, and saw it about to be taken from him, and his fellow-members, by a body which he could not conscientiously join, he might "see the question in a different light." We should be very sorry of course, if the Bond Street Congregational Church should turn Methodist,—the case the *Guardian* supposes ; but of this we are very sure, that if such a thing should ever occur, by the unanimous action of the Trustees and of all the members, the Congregational Union would never enter a suit in Chancery to deprive them of their property.

Only our "ignorance of Methodism" saved us from the charge of "wilful misrepresentation" when we spoke of Conference "holding in its hands all the property of the denomination." The *Guardian* stoutly denies that such is the fact, or that the chapel-deed can ever be "a weapon which Conference may hold *in terrorem* over" the local church. *Technically* he is correct, but *practically* his denial is so disingenuous and comes so near to something even worse, that we should not care to characterize it. Is the *Guardian* prepared to say that the fear of losing their chapel has never been used, in Galt or elsewhere, as "a gentle persuasive" to anti-unionists to come to terms ? If Confer-

ence "cannot" so use the chapel-deed, what have all those who have so far refused to come in been afraid of ?

Whether we "went out of (our) way to make an unworthy assault upon the Methodist Church," or whether it was not the *Guardian* which first assailed us, we leave our readers to judge. Surely the Methodist Church is not infallible, or altogether above criticism ; and if not, may one never express an opinion regarding any of its proceedings without being charged with being "offensive and unjust," having "conference on the brain," and "violating both Christian courtesy, truthfulness of statement and sound reasoning ?" And after all, will the *Guardian* affirm that the ecclesiastical polity of Methodism is anything but a "human invention ?" Is there any trace of the Itinerancy in the New Testament ? Any of a "connexion" of churches ? By whom was Methodism founded ? If it be the Apostolic plan, let us know it and follow it ; but if not, it is surely not above examination. We did not claim for Congregationalism that it is "Christ's plan," although we have no objection to the *Guardian* so understanding us ; but this at least is beyond dispute, that some of the best ecclesiastical historians have held that view. And we therefore, cordially invite our contemporary to try his logic upon the "modest claim" which he thinks has such "a touch of genuine Papal assumption about it" as to class us with "Lynch and Manning," and to remind him of the "Guibord case." Let us hear the result, brother, when you get through.

We are asked,—“Is there anything

in the New Testament that forbids all the local churches to be united together as 'one body in Christ,' for carrying out the common interests of the kingdom of God? Is there any thing that shows that unity of doctrine and discipline in the local churches was contrary to 'Christ's plan?' Certainly not; but if the *Guardian* sees no difference between co-operation and Connexionalism, or between a conference of Christian brethren and a Church court, he is much less informed on these subjects than we take him to be. That efforts are being made among us to promote the former, we rejoice to know; but that "leading Congregationalists," either in Britain or America, are trying "to promote Connexionalism" is certainly news which we had to go from home to learn. We thought our forefathers had had enough of that sort of thing in the days of Charles the Second. But perhaps not. Churches are slow to learn their rights and liberties, and value them too lightly when they have gained them. In political matters men love to govern themselves; but in matters ecclesiastical they prefer, apparently, to be governed,—a clear proof that Congregationalism has yet a mission in Canada.

#### JOKING IN THE PULPIT.

We rarely take any notice of anonymous communications, but the following extract from one recently received has a general application apart from the minister (to us unknown) to whom it refers. We give it as an illustration of what we cannot but regard as the taking a very unwarrantable liberty with the

sacred writings. "What are we to think," he asks, "of a young minister of a — church who can say to his people, 'With all deference to Solomon, I beg to differ with him when he says, "A rod for an ass," &c. ; or, who can convict Paul of making a mistake in a certain passage I do not remember ; or who can dogmatically assert that such verses ought not to be in John's Gospel, &c., &c. Should not some notice be taken of him? I think so."

We suppose the expressions referred to have been used in joke, and in the hope of attracting a class of people who like preaching with a little of what they call "spice" in it. But joking is always out of place in the pulpit, and certainly never brought a sinner to Christ, or comforted and strengthened a believer; and we would therefore earnestly counsel any young minister who may have a tendency in that direction to follow Paul's method, and "speak forth the words of truth and sobriety." Trifling with sacred things is always in bad taste, and very frequently dangerous. Again, therefore, we say, on every account avoid it, "Preach the Word," and depend on the power of truth in its simple majesty and importance to draw the people, and wait on the Lord to bless it.

In our "Jottings by the Way," published last month, we inadvertently fell into an error respecting the lot upon which Emmanuel Church, Montreal, is erecting its house of worship. The fact is, as we have since learned, that the lot in question was originally purchased for Zion Church, with a view to its removal

westward; but never having been required for that purpose, when that church divided and Emmanuel Church was formed, it was resolved that "Zion" retain the old structure, "subject to all the liabilities attaching to Zion Church and to that property," and that Emmanuel Church "retain the vacant lot on St. Catherine Street, purchased by Robert Dunn, John S. McLachlan, and Henry Lyman, with all the conditions of its purchase." The cost of the lot was \$11,036, of which there yet remains to be paid \$9,606.

We regret the inaccuracy of our statement, but it was founded on information which we thought reliable, though not in any way official. Certainly it was the farthest thing from our thoughts to misrepresent either church in the matter.

Our readers will learn, we are sure, with very deep regret that our excellent brother, Mr. Marling, of the Bond street Congregational Church in this city, has accepted the call extended to him from New York, and leaves us on the 1st of December. We give full particulars in regard to the matter in our news columns, having added four pages to the present issue for that purpose.

As this is the time when many of our Sunday Schools renew their libraries, we wish to remind our friends that they can very materially assist us by ordering through our Book-room. We have already sent out quite a number of libraries, and have so far given good satisfaction both as to their character and price.

We shall also be glad to receive any second-hand libraries, in fair condition, for gratuitous distribution among our poorer Sunday Schools. One large library recently received from Markham, and divided among several Schools, has called forth in each case a letter of thanks, which we thus pass on to the donors.

The *Year Book* for 1875-6 is now nearly through the press, and will be ready about the 10th of December. We have as yet no orders from a number of churches, and we therefore request immediate attention to the matter, as otherwise the number of copies printed may be insufficient to supply the demand. The Missionary Committee has ordered no extra copies of the Report, so that any one wishing to obtain it must get the *Year Book*. Advance copies of the Report will be forwarded to the District Secretaries for the use of the Missionary Deputations at the approaching meetings.

Mr. John Crossley, M.P., in moving the resolution, at the English Congregational Union, commending the English Chapel Building Society to the generous and steady support of the churches, had the following kindly words for the Colonies:—"Our colonies are sadly neglected in the matter of chapel building. I have had very repeated applications from New Zealand, Canada, Australia, and other places, and single-handed I have tried to do a little in that direction by lending money in some instances without interest. Now, if we had but £10,000 in this society, even at 4 per cent., that we could loan to our colonies, you have no conception what a great amount of good we could do—



(hear, hear)—for in scarcely any case can they borrow money at less than some 7 or 8 per cent., and then have to give a mortgage, which enhances the cost very materially. I throw this out, because I have tried to press this matter upon our committee to induce them to borrow money and to lend it out at a small rate of interest; but we are very conservative, and we go to work very safely, and we do not like to run many risks, and I have never been able to induce the committee to take the responsibility of borrowing money and lending it out in that way. From my experience, having got every shilling back, and most promptly, when I have so lent money, I do not consider there is any more than a very small risk in so doing."

Mr. Crossley has our warmest thanks for these kindly and thoughtful words. So far as Canada is concerned, there is scarcely anything we need more than a loan-fund of the kind he suggests. Such an arrangement would confer an immense boon on many of our feebler churches, to whom a comfortable and attractive place of worship is one of the prime conditions of success. Who will take the matter up, and give practical effect to Mr. Crossley's suggestion?

Messrs. Moody and Sankey have left Brooklyn, and are now labouring in Philadelphia. The Lord is blessing them wherever they go. The *New York Witness* of Nov. 16 says:—

"In the Brooklyn Tabernacle, this morning, Mr. Needham, the Irish Evangelist, led the revival meeting. Moody and Sankey were present, and the former made the opening prayer. Mr. Moody spoke of the great work which was being done among the young men, and said that the meeting last night was one of the most extraordinary he had ever seen. When the invitation was given, it seemed as if they went down on their knees all over the house.

"It is definitely announced that Sheridan Shook has leased Gilmore's Garden, formerly Barnum's Hippodrome, to the Young Men's Christian Association, the

lease to continue in effect from January 3rd to April 3rd, or one month longer if wanted. The building is to be fitted up for the purpose of holding the revival services of Moody and Sankey. The persons to whom the lease was granted are to pay the expenses of heating and lighting. The rent per week is \$1,300, payable monthly."

The dissentient congregations of the late New Connexion Methodist Church are about to petition the Ontario Legislature for an amendment to the "Act respecting the Methodist Church of Canada," passed last Session, so as to protect them in the possession of their lands and churches, and to place them on an equality with Presbyterian congregations who refuse to enter the Union. They claim that the Act was passed "without their knowledge and consent;" that it works them "very great injustice;" and they pray for its amendment accordingly. We hope they may succeed.

British law has triumphed, and poor Guibord is buried at last—happily without bloodshed. The Romish bishop, however, has "cursed" the ground in which he is interred, down as far as the coffin-lid of his deceased widow, on the top of whom his unhallowed remains are laid. Whether they will be allowed to lie there undisturbed, however, seems yet uncertain, for the curé of Montreal, Mons. Rousselot, has given public notice that the "grave has only a depth of two feet and a few inches, and in consequence has not the depth required by law." What action will be taken thereon is not stated.

## Correspondence.

OUR INDIAN MISSION.—As Mr. Lister and Miss Baylis have just returned from the upper waters of Lake Huron, it seems a fitting time to say a few words about the work during 1875. Mr. Lister's engagement began 15th May. After visiting the Indian Church at Saugeen Reserve, he sailed from Owen Sound, with two Indians, in the Mission boat "Aurora" for Spanish River and other points north. Miss Baylis had gone up by steamer about the same time, and opened her Indian school for the season. George Richards, the native teacher at Sheshegwahning (N. W. part of Manitoulin Island), was glad to be relieved, on account of the sickness of his wife. Eli Richards was installed as temporary teacher; and, considering his youth, did some excellent service during the summer.

James Nahwageesock, who had so long been Miss Baylis's volunteer interpreter at Spanish River, was employed as teacher at Serpent River, and remains there all winter. James, as soon as the ice is formed, will make monthly visits to Sheshegwahning (30 miles across), staying a week at a time. W. Walker, native pastor at Saugeen, was "chief pilot" of the Mission boat, and for a month was of great service to Mr. Lister, as interpreter and spokesman, in visiting the migratory bands on the islands and shores of those waters. The Missionary had a very considerable amount of acceptance among the pagan Indians, and several who were very shy of committing themselves to any prospective change of religion, were very willing that their children should have the advantage of Christian schools, and be trained up in the Christian religion.

Miss Baylis has been tried by a falling off in the attendance at her school, consequent upon the dulness of the lumber trade, and the smaller number of Indians in employment at Spanish River Mills.

This, however, will pass away. The comfortable (summer) premises are in good repair, and will accommodate the children of all the former Indian families when they get work at the mills again. Her self-denying labours exert a most beneficial effect on the whole settlement, Indians and whites. At all these places great efforts are made to have the law strictly carried out which forbids liquor being sold or given to Indians.

Mr. Lister was some weeks labouring at Sheshegwahning in the fall. The old chief seems inclined to make peace with the priest again, though the more independent of his braves are quite in sympathy with more evangelical views. At a farewell tea meeting which Mr. Lister gave them before coming away, a great deal of speech-making was done, which revealed how the leaven was working; and two young men, one a grandson of the old chief, determined, come what would, to leave Rome for ever, seek an education among the whites, and qualify themselves to teach and preach among their brethren. They came down with Mr. Lister when he left those waters.

The Indian Church at Saugeen is going on steadily, evincing a sound hold of Christian principles in the morals and lives of the people. Here and elsewhere the strong taste of the Indians for musical exercises is made good use of to their spiritual improvement.

Mr. Lister sets out immediately to visit a number of the churches on behalf of the Mission. Let me hope that as a present stranger, but a prospective friend, he may be warmly welcomed for his Master's sake and for his work's sake; and as many opportunities given him as may be for telling, before churches and Sunday-schools, of his toils and prospects in a difficult field.

W. W. SMITH.

## News of the Churches.

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TORONTO—BOND STREET. RESIGNATION OF THE REV. F. H. MARLING.—Many of our readers will regret to learn that on Sunday morning, November 7th, the Rev. Mr. Marling, who has so long and ably filled the pulpit of the Bond Street Congregational Church, intimated his intention of resigning his present charge at the end of November, with a view to accepting the call of the Fourteenth street Presbyterian Church in New York. The announcement, though not altogether unexpected by some of the congregation, took most of the members by surprise, and caused no little agitation and sorrow.

A special meeting of the Church to consider the matter was called on Monday evening, on which occasion there was a very large attendance of the members. The Rev. Mr. Marling presented his resignation with visible emotion, assuring the Church that the idea of change was not entertained by him on account of any difficulty with its members or officers, as entire harmony prevailed between himself and them. He had not sought the change, and the call did not present any worldly considerations that might influence him to accept it; but the longer and the more closely he had looked into the matter, the more he was convinced that he ought not to decline it.

Mr. Marling then retired, to allow the Church to consider the question of their acceptance of his resignation. It was then resolved by a rising vote that the Pastor be requested to reconsider the matter, and to withdraw his resignation, and a deputation was appointed to wait on him to enforce personally their request. After an hour's interview, however, the deputation returned, reporting that they had not succeeded in changing the Pastor's purpose, but that he felt the urgency of the appeal was such that he

could not dismiss it without further consideration, and that he would give them his final decision on Wednesday.

On Wednesday evening the Church again met, and Mr. Marling, feeling unable to be present, sent a communication to be read to the Church, in which he announced his former decision as final and irrevocable, and the Church was therefore compelled sorrowfully to accept his resignation, which they did in the following terms:—

*Resolved*—“That this Church, having learned with deep regret that all efforts to change the Pastor's mind have proved ineffectual, and that he still adheres to his purpose to relinquish his present charge, in the conviction that the Lord has called him to another sphere of labour which seems to him to offer a greater prospect of usefulness, sorrowfully yields to his wish and accepts his resignation, saying, ‘The will of the Lord be done.’”

Mr. Marling's removal from Toronto will be much felt in many quarters, and his place will be very difficult to fill. He has for twenty-one years occupied a prominent position in connection with most of our religious and benevolent societies, and especially in connection with our Provincial Sunday School Association. His removal will also be deeply felt by the Congregational denomination, of which he has been so bright an ornament. For although the acceptance of the call of a Presbyterian Church in the United States does not involve either sacrifice or change of principle on his part, inasmuch as Congregational and Presbyterian ministers frequently pass to and fro in the way in which Mr. Marling is doing, yet, so far as Canada is concerned, his loss will be just as great as if he had joined another body.

We are quite sure, however, that

wherever he goes Mr. Marling will carry with him the very best wishes, not only of the members of his own Church, but of the citizens of Toronto generally.

**FAREWELL MEETING, ADDRESSES, AND PRESENTATION TO THE REV. F. H. MARLING.** — On Sunday, November 28th, Mr. Marling preached his farewell discourses to the Bond Street Congregational Church, taking for his subject in the morning the parable of the Sower, in the xiii. chapter of the Gospel by Matthew; and in the evening 2 Cor. xiii. 11-14. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace," &c.

On the following evening a farewell social was held, beginning with a tea in the Lecture-room, of which nearly five hundred persons partook, the tables having been filled several times. At eight o'clock the doors of the church were thrown open to the public, and it was immediately filled to overflowing with an audience representing every Protestant congregation in the city. James Fraser, Esq., as senior deacon, occupied the chair, and on and around the platform there were present—Rev. Dr. Jackson, Rev. J. A. R. Dickson, Rev. J. Wood, Rev. Prof. Gregg, Rev. Prof. Cavan, Rev. W. Reid, Rev. J. Potts, Rev. Dr. Castle, Rev. J. King, Rev. T. Guttery, Mr. H. E. Caston, Mr. J. Robinson, &c.

Letters of apology were read from the Rev. D. J. Macdonnell, Rev. Prof. McLaren, Rev. J. S. Hunter, and others, regretting their inability to be present, and expressing the loss felt at the removal of the Rev. Mr. Marling from their midst.

After an opening anthem by the choir, which was made up of the "chief singers" of the three Congregational Churches of the city, the Rev. S. N. Jackson announced the hymn, "Blest be the tie that binds," &c., and led in prayer. The Chairman remarked that he was glad to hear the Rev. Mr. Marling say on Sunday evening, in reference to the cause of his leaving Bond street Church, that it was through no act of theirs, as members of the church, the separation was brought about. He

could bear testimony to the harmony which existed among the members of the congregation, and the esteem and regard in which Mr. Marling was held by not only the members of Bond Street Church but by the citizens generally.

Rev. J. A. R. Dickson spoke of the reluctance with which they bade farewell to Mr. Marling, and the high esteem and regard in which that gentleman was held by the Congregational Churches and his fellow-citizens. It was exceedingly hard to say farewell, but now that it must be done, he would say, "Farewell to you, brother. God be with you," which he had no doubt expressed the feelings of all. He referred to the great service rendered by Mr. Marling, and remarked that the Church was largely indebted for his wise counsel, his warm sympathy, and efficient help. He felt that it would be a very difficult matter to fill the place vacated by Mr. Marling. He thought this was a case in which it was our duty to "pray for them that despitefully use and persecute us" as that Church in New York was doing. As an expression of the regard in which the Rev. Mr. Marling was held by the members of the congregations of the Northern Congregational Church and Zion Church, he had great pleasure in presenting Mr. Marling with an address from these congregations.

The address, which was beautifully illuminated on bristol-board, and is to be handsomely bound in morocco, expressed the deep regard in which the Rev. Mr. Marling was held by the united Congregational Churches, and the loss which it was felt they would sustain by his removal from the city and from the Dominion. Mr. Marling responded, after which the choir gave a chorus entitled "Intercession."

Rev. Dr. Castle, of Jarvis Street Baptist Church, bore testimony to the esteem and regard in which Mr. Marling was held by the members of the Baptist Church. When he was about to come to Toronto three years ago, he was told he would find an excellent friend and fellow-labourer in Brother Marling, and he had found him all he was told he should. He was the first to greet him on his arrival. He had been afraid the Americans would get him some day. They

were all in love with him. He carried benedictions in his face. He (Dr. Castle) always entertained a high opinion of the Presbyterian Church, and he was convinced that that Presbyterian Church in New York had shown excellent judgment and taste in securing Mr. Marling. He sympathised with the congregation of Bond Street Church at the loss sustained, and advised them to try and get an American Presbyterian minister to be their pastor. (Laughter.)

Rev. J. M. King, of Gould Street Presbyterian Church, said he felt great pleasure in being called on to express the high regard the Presbyterian ministers and people cherish for Mr. Marling. It seemed that the Presbyterian and Congregational bodies had much in common, and he believed it would be for the good of both denominations if they were brought into closer relations. A few such exchanges he thought might lead to a marriage between them, in which he for one would rejoice. He would remind the church that is losing its pastor that no one man is necessary for carrying on the Lord's work; God will send another to fill his place. It is a matter of thanksgiving that Mr. Marling leaves with the good opinion and esteem of all. It would be much more painful to part with him if the love had been lost first. He would say of Mr. Marling, as Dr. Lawson said of Ralph Wardlaw, one of his students, when he was told he had joined the Congregationalists, "he will make a gude anything." If Mr. Marling must go, he would wish him God-speed in his work.

The Misses Dexter here sang "He shall feed His flock like a shepherd," with fine effect.

The Chairman then said the church could not allow Mr. Marling to go without bearing with him some small token of the regard in which they held him, and called on Mr. Joseph Robinson to read the address presented by the congregation to their retiring pastor.

The address, which was handsomely engrossed and illuminated, was then handed to Mr. Robinson, who proceeded to read it, and on coming to the clause referring to the articles of presentation, these articles were uncovered by Mr. H. E. Caston. The proceedings were

received with applause. The following is the address:—

"To the Rev. Francis H. Marling:

"DEARLY BELOVED PASTOR,—The occasion which calls us together, and prompts us to address you this evening, is one which brings sadness to many hearts. For many long, and to some of us, very eventful years you have occupied towards us the very sacred and endearing relationship of a Christian pastor, going in and out among us as the under-shepherd of the flock of God, and leading us into the green pastures and beside the still waters in the name of the Lord Jesus. We have been accustomed to receive the Word at your mouth, to be led in our devotions by your voice and spirit, and to meet you occasionally in our homes in familiar intercourse.

"Many of those in whose name we now address you have been brought into the Church under your ministry, and not a few of them has the Lord given unto us as the fruit of your labours and prayers on our behalf; while in other hearts we trust the good seed of the Kingdom, which has been sown by means of your Bible class instructions and your addresses to the young, will yet bring forth fruit unto eternal life. Nor can we forget those seasons of affliction and darkness, when you have knelt beside our sick-beds in prayer, or have spoken words of sympathy and comfort as you have leaned over the bier of some dear departed one; or again, those more pleasant memories of family gatherings, when you have rejoiced with those who did rejoice, and led us in thanksgiving to God for His mercies. These various scenes, through which all our lives are drawn, have endeared you to us more than words can tell, and more than many of us knew, until we began to realize that all this pleasant intercourse was soon to cease by your removal from among us. It is most gratifying to us as a Church, as we look back upon these twenty-one years' pastorate, to be able to say, that throughout you have been always the same—a consistent and faithful minister of Jesus Christ, an example of the believers, beloved by all who have had the pleasure of your acquaintance.

And it has been an additional source of gratification to us to know how highly all your brethren, both within and beyond our own denomination, have valued you in calling you to the most responsible offices in connection with the Lord's work. But, in the providence of God, infinitely wise and good, though often very mysterious to us, this relationship must cease. We have not been able to see with you in regard to the reasons which have induced you to leave us, but that, perhaps, was scarcely to be expected. We are well assured of your conviction that the Master calls you elsewhere, and we sorrowfully yield to your judgment in the case. We cannot part with you, however, without giving expression in some tangible form to our love and esteem for you, and therefore request your acceptance of the accompanying Time-piece and Album containing some views of the beautiful scenery of the land you are leaving, but which we are sure you can never forget. Go, dear brother, and the blessing of the Lord go with you, and your dear wife and family. We may not often meet you again on earth, some of us, perhaps, nevermore on this side of the river of death, but our united desire and prayer is that we may all meet again in the Canaan beyond, and that when the Chief Shepherd shall appear you may receive a crown of glory which fadeth not away. Signed on behalf of the Bond Street Congregational Church.

JAMES FRASER,  
J. J. WOODHOUSE,  
T. J. WILKIE,  
H. KENT,  
JOHN WOOD,  
EDWARD CHILDS,  
W. McDUNNOUGH,

} Deacons.

"Toronto, Ont.

"November 29th, 1875."

The articles presented were a handsome ormolu clock, an album containing photographs of Canadian Scenery, and two large vases. The ladies of the congregation also presented Mrs. Marling with a valuable seal-skin jacket.

The Rev. Mr. Marling in reply said his heart was too full to speak as he would wish to do, He had been with

them a long time, and had not only endeavoured to serve them in public, but also especially—and it was this which made him feel this parting the most—in personal and domestic intercourse in which the services of the pastor were required. He had seen the young members grow up from their infancy, had received them into the church, married them, and baptized their children, and they knew no other pastor but this one. He had experienced very great difficulty in leaving them. He had not courted the affections of the people of the church to which he was going, but their hearts were drawn out to him, and he felt it was the will of Providence that he should become their Pastor. He had been influenced by no worldly inducements in making his decision. He would leave with a great deal of sorrow the Congregational brethren amidst whom he was brought up and had exercised his ministry. He would never be ashamed of the lineage from which he came. The address presented would be a most cherished memento of the warm hearts and brotherly love of Bond Street congregation. His desire was to have seen them individually at their houses, but this was physically impossible. He hoped they would forgive all imperfections they had seen. He deeply regretted having to make his farewell, but he wished them to take his farewell and hearty thanks for all kindnesses. The best news they could send him would be that the church was filled to overflowing and that God was blessing them. He thanked the ladies for their valuable present to Mrs. Marling, and concluded by expressing the wish that God would bless the friends of the Bond-street Church and others present, and that God would bless the ministers of Toronto and the Dominion of Canada.

The Rev. John Potts, of the Metropolitan Church, felt Mr. Marling's removal very much, as the loss of one of his dearest friends. There were but few of the ministerial brethren of his own church whom he loved as much. He had been asked by the ladies to "scold" the Americans for taking him away. He would not do that, but he very much regretted the loss. He

trusted that the Lord would go with him and bless him in his work.

The Rev. Thomas Guttery, of the Carleton Street Primitive Methodist Church, also briefly addressed the meeting.

The Chairman then in a few words bade Mr Marling farewell in the name of the church; the hymn commencing "With heavenly power, 'O Lord defend," was sung; and the proceedings were brought to a close by the Rev J. Wood by prayer and the benediction.

At the close of the regular weekly meeting of the Evangelical Alliance, on Monday afternoon, November 29th, addresses were presented to Mr. Marling by the officers of the Alliance, and signed by a large number of city clergymen; and by the Sabbath School Association of Canada—of which he was a vice-president—signed by the President and Secretary, both expressive of their high appreciation of his past labours on their behalf, and of their deep regret at parting with him.

#### TORONTO—OPENING SERVICES OF THE WESTERN CONGREGATIONAL CHURCH.

—For some time past the Congregational Churches of Toronto have had under consideration a proposal to establish a fourth church of their faith and order, in the western part of the city. There are a large number of adherents as well as members in that neighbourhood, whose nearest place of worship connected with their own denomination has been the Bay-street Congregational Church, of which the Rev. S. N. Jackson, M.D., is pastor. Yesterday, October 31st, the first meeting was held of the new church, and the occasion was one that could not but be gratifying to those concerned, in the numbers and respectability of the assembly. The place of meeting which has been secured is at No. 219 Spadina Avenue, the parlours of which, thrown into one, form a hall sufficiently large for present purposes. There were three services yesterday, conducted by the Rev. J. A. R. Dickson in the morning, the Rev. John Wood in the afternoon, and Rev. S. N. Jackson in the evening.

A considerable number of friends connected with the three churches were present to show their interest and contribute their pecuniary help to the undertaking, and also a few strangers. The collections amounted to over \$20. The Rev. Mr. Mackay, Evangelist, is to hold a series of special services during the week, which we trust will result in great good.

A new church has also been definitely resolved upon in Yorkville, and a building is already being erected for its accommodation a little way north of the terminus of the Avenue running up from the Queen's Park. It is expected that churches will be organized in both these localities before long. We heartily wish them both all prosperity and success.

THE ORGANIZATION of the church in connection with the new Western Congregation above referred to, took place on the 25th November. The three previously existing churches having been asked to confer, by pastors and delegates, as to the desirableness of organizing a new church, the following brethren met on the afternoon of that day, at the rooms temporarily occupied by them as a place of worship:—

The Rev. F. H. Marling and Mr. James Fraser, from Bond Street; the Rev. S. N. Jackson and Mr. D. Higgins, from Zion Church; the Rev. J. A. R. Dickson, from the Northern Church; and the Rev. John Wood, Home Secretary C. C. Missionary Society. Mr. Wood was called to the chair, and Mr. D. Higgins acted as Clerk of the Conference.

After a few moments spent in praise and prayer, the call for the Conference was read, and also letters commendatory of the object for which it was held, from Zion and Bond Street Churches. The Rev. Mr. Dickson reported that Mr. W. W. Copp had been appointed delegate from the Northern Church, which also concurred.

Letters from Zion Church were then presented, dismissing thirty of its members, and from Bond Street, dismissing nine of its members, with a view to their uniting in the new organization. Four other persons also applied for admission, on profession of their faith, who, upon

examination; were recommended to be received. A form of Covenant was submitted for adoption by the church, and the Conference adjourned till the evening service.

At 6.30 p.m. the congregation and the members of the Conference partook of tea together, provided by the ladies, and at eight o'clock they assembled for worship. The Chairman announced a hymn, and asked Mr. G. Hague to lead the assembly in prayer. After a few introductory remarks, Mr. Wood called on Mr. Higgins to report the proceedings of the Conference, when, on motion of Mr. Norman, seconded by Mr. C. A. Moor, its several recommendations were adopted. The Chairman then read the Covenant, all the members of the church standing, and immediately led them in prayer for the Divine blessing on the new organization.

The hymn was then sung—

“Blest be the tie that binds,” &c.,

after which the Rev. Mr. Dickson addressed the church on their “Personal duties,” the Rev. Mr. Marling on their “Relative duties,” and the Rev. Mr. Jackson on their “Duties to the world.” The whole of the proceedings were extremely interesting, and were listened to with marked attention. The Rev. Mr. Marling closed the exercises with prayer and the benediction.

The new church starts with a membership of forty-three—larger than that of any of those previously existing at the time of their organization; and with a prospect before it every way encouraging. May the little one soon become a thousand!

ZION CHURCH YOUNG PEOPLE'S ASSOCIATION held their first meeting for the season last night. Notwithstanding the unfavourable weather there was a good attendance. The pastor, Rev. S. N. Jackson, occupied the chair, and after devotional exercises explained that the objects of the Association are, firstly, to advance the social interests of each other, and of others not members, who may be tempted to seek gratification from less worthy sources. To promote this object, it is proposed, in addition to the regular meetings in the

church, to meet occasionally in each other's houses. Secondly, to co-operate in advancing our intellectual interests. The pastor pointed out the capacity of the mind for indefinite improvement in intellectual power, progressing through life and far into the depths of eternity. They want to learn how to use their intellects by means of debates, essays and other literary exercises, to learn to speak before an audience, to learn to face an audience, so trying to many, however small that audience may be. Thirdly, they meet together to promote each other's spiritual interests—the work God is doing—the work Christ has made possible by giving His precious life for them—the work that has been committed to them all. To effect all these objects they must pledge themselves to co-operate in carrying on the work. They will not do this if they find fault with each other, if they speak disparagingly of their Association. The Association, if properly managed, will become a power and a blessing. Let them determine that it shall succeed. Several ladies and gentlemen then took part in a musical and literary programme, which was well rendered and duly appreciated. Nineteen new members were enrolled, and the following officers elected for the ensuing year:—President, W. Freeland; Vice-President, E. Potts; Secretary, C. A. Kelly, Jr.; Treasurer, Miss L. Hamilton.—*Globe*.

GUELPH.—The members of the “Guelph Section” met at Speedside on Tuesday, November 16th, and continued in session till the close of Wednesday.

The ministerial brethren present were—Revs. E. Barker (Chairman), Chas. Duff, M.A.; E. Rose, M. S. Gray, J. Griffiths, R. K. Black, J. I. Hindley, M.A.; J. Wood, and W. Manchee.

The following delegates were present to represent the several churches with which they were connected:—J. Gemmill, of Tarnberry; John Small, Howick First Church; John Heater, Clifford; G. S. Armstrong, Fergus; John McGregor, Elora; E. H. Arms and Geo. Allchin, Guelph; John Armstrong and Andrew Fruere, Speedside; A. McMillan and G. S. Climie, Listowel;



Andrew Gerrie and Peter Martin, Garafra ; R. Bichan and Geo. Robertson, Douglas. There was also present Mr. Kidson, from Hamilton, who, with all the members of the churches present, but not delegated to represent churches, were invited to sit as corresponding members. The meetings were largely attended by the members of the Speedside Church, and were throughout of the deepest interest. Great joy was realized in hearing the reports from brethren whose fields are the scene of gracious quickening. Indeed, the news of showers of blessing already received by some, and the indications of desired and expected good in other fields, together with the earnest and prayerful activity of all the brethren assembled, made the meetings seasons of hallowed and blessed fellowship.

During the session of Tuesday a paper on "The Development of the Aggressive Power of the Churches" was read by Bro. George Robertson, which gave rise to a very vigorous consideration as to what the members of the churches could do, if they were in a quickened condition, to spread the interests of Christ's kingdom.

In the evening a public service was held in the church, the devotional exercises being led by Bro. G. Allchin, and the sermon, from Eph. v. 14, being preached by Bro. Rose. At the close of this service the members of the section joined with the Speedside friends in celebrating the Lord's Supper. The Pastor presided, assisted by Brethren R. K. Black and J. I. Hindley, each of whom gave a brief address, in which the undecided were affectionately pressed to accept Christ as their Saviour.

On Wednesday morning at 9.15, the Section resumed, and spent an hour in praise and prayer and conference. Brother Kidson, of Hamilton, also gave an address on "Success in our work of spreading the Gospel."

After the prayer meeting, the roll was called and completed. All the associated churches were represented, and all the personal members were present. We were favoured also with the presence of friends not in formal association with us. They were very welcome, and their counsel very helpful. Besides

those whose names have already been given, we may add that of Bro. Rogerson, who is labouring in evangelistic work for the Western Missionary Committee, and who gave an account of the work in Drayton, Moorefield and Parker, where he has laboured, and where a mighty work of grace is progressing.

A somewhat lengthened discussion arose on the right of the Section to receive members independently of the Western Association. After a most earnest consideration of the question, during which the brethren declared their conviction that this power was necessary for the attainment of the purposes for which the Sections were formed, and yet that they had no desire to be formally separated from their brethren in the Association, it was unanimously resolved: "That this Section considers itself as having power to deal with its membership independently of the Western Association, and that the Secretary be hereby instructed to communicate this to the Association, with such explanation as may be needful respecting the necessity of this action."

The afternoon Session was largely occupied in receiving the reports of the churches. With one exception, these churches are all now settled with pastors, and in full operation of church work, while in several special services are being held.

A communication was read by the Chairman from the Rev. R. Brown, respecting the work in Middleville, and prayer was offered for the brethren engaged in that revival. Prayer and thanksgiving were also sent up to God on behalf of the churches reporting, according to the necessity indicated by the brethren's statements. This was felt to be a most hallowed time of communion.

A subscription was taken up after the reports were ended, towards the removal of the debt on the Clifford Church, the claims of which were presented by the brethren from that field, and by its pastor, the Rev. M. S. Gray.

Brethren Duff, Griffith and Gray were received into membership with the Section.

The officers for the year were then

elected as follows :—Chairman, Rev. E. Barker ; Secretary-Treasurer, Rev. Wm. Manchee ; Committee, Brethren Rose, Griffith, G. S. Climie, and J. Gemmill.

The following arrangements for the next meeting of the Section were made :—

Place of Meeting—Tarnberry.

Time of Meeting—Third week in February.

Preacher—Rev. Chas. Duff, M.A.

Essayists—Revs. J. Griffith, M. S. Gray, C. Duff, and Bro. G. S. Climie.

The Section adjourned at the close of the afternoon session, and, instead of the usual public meeting in the evening, the brethren assembled for the purpose of installing the Pastor of Speedside Church in his new charge.

WILLIAM MANCHEE, *Secretary.*

**SPEEDSIDE.**—On Wednesday evening, the 17th Nov., the Rev. Charles Duff, M.A., was installed as Pastor of the church at Speedside, Eramosa. The service was opened with devotional exercises led by Mr. Kidson, of Hamilton. The Rev. J. I. Hindley, M.A., who presided, then introduced the Rev. John Wood, of Toronto, who preached a most suitable and able sermon from Colossians iv. 12, 13. Mr. Hindley then called upon the members of the Church present to signify their determination to accept and in every way sustain Mr. Duff as their pastor. This they did by rising. At the request of the chairman, Mr. Duff then gave an outline of his Christian experience, and his views on the leading fundamental doctrines, with a short statement of the manner in which he purposed to carry out his ministry at Speedside. The Rev. William Manchee then offered the installing prayer, after which the Rev. E. Barker, as the senior brother in the district, gave the right hand of fellowship to the newly installed minister, in the name of the brethren and associated churches, as well as in behalf of the church whose pastorate he now formally assumed. The Rev. R. K. Black, of Galt, Mr. Duff's late neighbour in Nova Scotia, then delivered a charge to the pastor, founded on Numbers xxvii. 15, 16, 17. The Rev.

Joseph Griffith, of Garafraxa, also gave a brief charge to the people. The meeting was then closed with prayer by the chairman. There was a full attendance; and though the service was long, there was unflagging interest throughout. Our brother begins his labours at Speedside with not a few signs of very successful work for Christ. May he reap a rich harvest of souls !  
W. M.

**GARAFRAXA AND DOUGLAS.**—On Thursday, Nov. 18th, the brethren who had assisted at the installation of Bro. Charles Duff at Speedside, went over to render a similar service for Rev. Joseph Griffith at Garafraxa and Douglas. A morning service was held in the former place at 11 o'clock. The Rev. Chas. Duff M. A. acted as chairman. The devotional exercises were conducted by Rev. M. S. Gray, of Howick. The introductory sermon was preached by Rev. R. K. Black, from John i. 40-42. The chairman then called upon the church to express, by rising, their intention to sustain Mr. Griffith in his labours amongst them by prayer, co-operation, and material support. The church members present having duly responded, the pastor elect was asked to give a statement of his views and intentions on entering upon his ministry. To this Mr. Griffith replied in a very frank, clear, and satisfactory statement of his belief as to the great truths held as essential amongst Congregationalists, and by expressing his determination to labour as a brother among brethren in seeking to bring men to Jesus, and educating them to seek a perfect manhood in Christ the Lord. The Rev. John Wood, of Toronto, then rose and expressed his thorough satisfaction at the able and discriminating manner in which Mr. Griffith had answered the questions put to him. The chairman then offered the installing prayer, after which Rev. E. Barker gave Mr. Griffith the right hand of welcome and fellowship on behalf of the church at Garafraxa, and the brethren and churches in the district. The meeting then closed with singing and prayer. The brethren assembled again in the evening at 7.30. at Douglas where the service of installation was completed.

A large attendance was on hand and the most earnest interest was shown in all the proceedings by this congregation, so largely composed of young people. The Scripture was read by Mr. Kidson, after which Rev. Mr. Millican led in prayer. The church then signified by rising its intention of cordially sustaining its new pastor both in temporal support and prayerful cooperation. Mr. Griffith gave a short resume of his doctrinal belief and his purposes as to the discharge of his pastoral duty. Rev. Charles Duff then offered the prayer of installation, and Rev. E. Barker gave him for this church the right hand of fellowship. The Rev. Wm. Manchee delivered the charge to the pastor, taking as his theme "Our submission, as ministers, to Christ, and its fruits." The Rev. J. Wood then gave the charge to the people from Philippians ii 29.

The meeting was concluded with prayer offered by Rev. Mr. McNamara, Methodist minister at Douglas.

We heartily congratulate the friends in these two churches on the cordial manner in which they are co-operating under the genial and able lead of their new pastor. We trust that "old things" will pass away as with songs of rejoicing they "go forward" to "possess the land." May pastor and people be long of one heart and one mind. W. M.

KINCARDINE. — Deacon McFadyen writes us praying for help which we are unable to give. The church has been holding special meetings for two weeks past, conducted by the Presbyterian ministers in the neighbourhood. "Last night (Nov. 7th) four persons," he says, "gave themselves up, laden with sin," and some others appear to have done the same. "The Lord has set the camp in a tumultuous state, and if any one were here to help our weak efforts much good might be done." Let all our churches pray for them.

BRANTFORD—EMMANUEL CHURCH SOCIAL.—The first of the Emmanuel Church socials, held last evening at the residence of W. E. Welding, Esq., was a complete success. A very large number of friends were gathered together, nearly one hun-

dred being present, and passed a very pleasant and enjoyable evening. The entertainment consisted of addresses, readings and recitations, interspersed with vocal and instrumental music. The Misses Glasco, Miss Morgan, and Mr. Hatcher kindly added to the pleasure of the evening by rendering several appropriate songs in their usual happy style. Mr Usher and others presided at the piano at intervals during the evening, and Miss Lightbody favoured the company with a recitation entitled "Twilight," which was delivered in a pleasing manner. The refreshments, as is usual with Mrs. W., were ample, and were heartily partaken of by all present. The Rev. B. B. Keefer dropped in during the course of the evening, and in a few felicitous remarks congratulated the friends on their pleasant gathering, and wished the new church God speed in its work. The Rev. J. L. Bennett, of Suspension Bridge, N. Y., responded to Mr. Keefer's kind remarks in a pleasing address, and in various other ways added to the success of the entertainment. Mrs. Forsyth and Miss Walsh pleasantly solicited contributions to the funds of the Aid Society, and realized a satisfactory amount. After enjoying themselves in social intercourse and friendly conversation till a late hour, the friends joined heartily in the appropriate hymn, "More to follow," which was followed by prayer by Mr. Bennett. All then wended their way homeward, universally pleased with the pleasant evening spent. We congratulate the "Aid Society" of Emmanuel Church on the success of this gathering, and hope that it may be the precursor of many similar pleasant gatherings and profitable evenings to be spent during the coming winter.—*Expositor*.

MANILLA—It is most gratifying to us to be able to say that the unhappy difficulties that have for some months existed in the church at Manilla have at last been healed, and that at a meeting held under the presidency of the Rev. R. Mackay it was, by unanimous vote of the church, resolved to "bury" the past beyond resurrection.

Mr. Mackay and Mr. Day, of Stouffville, held some special services while

there, which were as largely attended as any during the revival. Several cases of hopeful conversion occurred. The Rev. John Allworth is at present supplying the congregation.

H. Peacock; 4th, "Plan of Sermon," by Rev. Robert Brown.

R. MACKAY, *Evangelist,*  
Secretary.

**EASTERN DISTRICT ASSOCIATION.**—This Association met at Kingston on Wednesday, the 27th October, at 9:30 a.m. The Rev. K. M. Fenwick, chairman for the current year, presided. After praise and reading of a portion of Scripture, the Rev. John Wood, of Toronto, opened the meeting with prayer. The Rev. K. M. Fenwick read a very able and deeply instructive lecture on the "Life of Athanasius." An interesting conversation followed, in which Rev. John Wood, Rev. J. G. Sanderson, Rev. W. M. Peacock and others, took part. The Rev. J. G. Sanderson led in a conversation on the writings of Mr. Pearsall Smith, Rev. Mr. Boardman, &c. It was evident that the brethren present were well acquainted with the sentiments of those authors, and agreed that much good was done in having the precious truth which was held and taught by the Congregational Churches more widely diffused.

Several brethren were unable to be present, in consequence of important engagements. The Rev. John Brown, of Lanark, and his brother, the Rev. R. Brown, of Middleville, were unable to be with us on account of the glorious work of grace going on in their fields of labour. Mr. J. Brown, in a note to the Secretary, said: "I cannot be present at the meeting, for the same reason given by Nehemiah to Sanballat, 'I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?'"

It was decided that the next meeting should be held at Ottawa, on the Wednesday after the first Lord's day of October, 1876. The following is the programme for next meeting: 1st, Paper on "the Relation of Children to the Kingdom," by Rev. D. Macallum; 2nd, "Exposition," by Rev. J. G. Sanderson; 3rd, Paper on "the Best Modes of dealing with Young Christians," by Rev. W.

**KINGSTON.**—ORDINATION OF MR. R. MACKAY.—On Wednesday evening, Oct. 27th, Mr. Robert Mackay, who has been engaged as an evangelist in this country for some time past, was ordained in the Congregational Church. There was a large attendance of people, the edifice being comfortably filled. At 7:30 o'clock the Rev. Mr. Fenwick took the chair. Around him were Mr. Mackay and the Rev. Messrs. Wood, of Toronto; Sanderson, of Ottawa; Chapman, of Montreal; and Peacock, P. Grey, and Prof. Mowat, of Kingston. The proceedings were commenced by the singing of the 1062nd hymn, followed by prayer, the chairman leading. Then the Rev. Mr. Sanderson read a part of the fourth chapter of the Epistle to the Ephesians, and also led in prayer. The Rev. Mr. Fenwick then addressed the congregation on the office and work of the Evangelist, which he showed to be of Divine origin, and one still necessary in order to the fulfilment of the church's great commission to preach the Gospel to every creature. He pointed to the work effected by evangelists in the recent revivals in England, as well as in Canada. He reviewed the respective fields of labour for the Pastor and the Evangelist, and held that their labours need not come into collision, their duties being distinct though connected, that of the former being to expound the Word, to take up the duties of the Christian life, and teach Christian ethics; while the Evangelist comes along with his grand story—not that the Pastor does not repeat it—and gives it with a freshness and energy impossible to the settled Pastor, and rehearsing it again and again until the heart of stone gives way. He prayed that many more such might be raised up, and that the brother now about to be set apart to that work might be greatly blessed in it.

The Rev. Mr. Wood, of Toronto, then proposed to the candidate the usual questions, which Mr. Mackay having satisfactorily replied to, Mr. Fenwick offered the prayer of ordination, and pre-

sented him with a copy of the Holy Scriptures, which he hoped he would always keep open before him. Hymn 1063, commencing—

“With Heavenly power, O Lord, defend  
Him whom we now to Thee commend,”

was then sung; after which the Rev. Mr. Chapinan addressed the newly ordained Evangelist from 2 Tim. iv. 5, counselling him never to regard himself as the servant of man, but to be fearless and faithful; to make everything bend to his high vocation; to battle patiently with difficulties, and prosecute the work of the Evangelist even unto death. He went forth with our best wishes and prayers for his success.

A selection having been rendered by the choir, the meeting closed with the benediction.

LANARK VILLAGE.—The following is an extract from a letter just received (November 19th) from the Rev. John Brown, of Lanark Village:—

“MY DEAR BROTHER.—As I suppose Robert has written you this week on the work of the revival still going on in Middleville, I have but little to say just now beyond the following:—

“My morning congregation is now nearly double what it was at any time since I came, and my evening congregation more than three times what it was a year ago. More now remain to the prayer meeting at the close of the Sabbath service than used to attend.

“We received at our last church meeting thirty-nine members, most of them on profession, and we expect more this month.

“Our young men’s prayer meetings on the Sabbath morning, in the church, are kept up with much spirit. About thirty-four attend, and many of them take part in the exercises. So also the young women’s prayer meeting in the parsonage parlour at the same time; twenty-eight to thirty attend, and these have week evening prayer meetings from house to house.

“Our people are all anxious to have meetings started again, and no doubt good would result if we had means at command to carry them on.”

MIDDLEVILLE.—The Rev. R. Brown writes us the following under date of November 17th:—

“Dear Bro. Wood—Four weeks ago this day the Revd. D. Macallum, of Indian Lands, came here to help in a series of Gospel meetings. The kirk minister, Rev. Wm. Cochrane, and I agreed that the meetings were to be of a union character; and, that in all we had to do in connection with the same, we would ‘know no man in the flesh.’ From the first it was manifest that God was with us, but we had no idea of the great awakening that was about to take place.

“The meetings were held after the first three nights, in the Kirk, it being the largest building in the place, and it has often been too small to accommodate all who came. We had many anxious enquirers from the first. And though many indeed have found peace through belief of the truth, there are still more coming forward with the anxious cry, ‘What must I do to be saved.’ Help has been obtained in about equal amount from our ministers, and ministers of the Presbyterian order. The greatest harmony exists, order and quiet prevail at the meetings; and a general feeling is expressed that the like of this was never seen in this place. God has indeed visited us with a rich baptism of his Spirit. I have full confidence that the work will extend East and West. The signs of the times are of a hopeful character. All the churches will reap the benefit by large accessions. Ours will be the joy and the blessing, to God be all the glory.

“R. BROWN.”

Three days later he writes,—“We expect the Rev. R. Mackey and the Revd. J. G. Sanderson, next week, to hold Missionary Meetings, and will make use of them in the good work.

“To give you an idea of the interest, let me say, that last night was dark and the roads bad; yet at ten minutes before seven o’clock, I could scarcely get up the aisle to the platform, the Church was so crowded. And so many remained to the ‘after meeting’ that we could only with difficulty move from pew to pew. There could not have been less

than fifty anxious last night. Some of the people came ten miles. The meetings are the one theme. Many have found peace through belief of the truth."

MELBOURNE, QUE.—The Rev. W. McIntosh writes, under date of November 3rd—"I hope that in due time we shall see you at our Missionary meetings. Our Bazaar was quite successful—about \$140 realized from it. Things are cheerful yet. Some more of our young men are coming in; each communion we receive some. The prayer meetings are keeping up in interest and influence. No marked "movement" has visited us, but the blessing of steady growth is given us, and we are in hope that ere long the showers that are passing by and refreshing other fields will return to cheer the soil here."

PLEASANT RIVER.—Those short paragraphs in the *Independent* under the heading "News of the Churches," constitute to my mind one of the most interesting and encouraging portions of that periodical. I am glad, therefore, that pastors of churches and others have acceded to your invitation, and contributed more freely of late than formerly in order to "comfort one another and edify one another."

We have here just about completed our new Lecture Room, formed from the upper part of the main building, and which will seat about eighty persons. Fifty sat down to tea at one time in it at our opening tea meeting, at which we netted a little over \$40. This meeting was arranged by our "Aid Society," and the ladies connected with it and others worked with a zeal which is commendable. We have recently started a Young Men's Cottage Prayer-meeting, also a boys' meeting for younger members of the church and others, and are encouraged by the experiment, as we find that several of those who were unwilling to take part in the more general meetings are now praying with and exhorting one another. In a recent young men's meeting, consisting of eleven persons, six of them exhorted, and eight led in prayer, and in

the boys' class of six all but one led in prayer. I trust, sir, that out of this material we may have some men grow up among us, in this out-of-the-way corner of the Dominion, who will be useful in spreading the glad tidings of the Cross. Indeed, one of our number has left this week for Bangor Seminary, in order that he may be trained for Evangelistic work, and two others have expressed a desire for the work of the ministry.

11th November, 1875.

J. S.

Rev. E. J. Sherrill, of Eaton, Que., has removed to Lee, Mass., and his friends will address him at that place.

PERSONAL.—The Rev. Joseph Unsworth has returned from St. Catharines, improved in health by the rough usage he has received from the doctor, and hoping soon to be "as sound as ever, with care," but he has not yet resumed his work. Mr. Allchin has supplied Georgetown during his absence.

"Father" Wheeler is, we are sorry to learn, quite laid aside from any public service, and the church is without supply.

The Rev. E. Barker, of Fergus, and Mr. Rogerson, formerly of Owen Sound, in connection with other labourers, have been doing good service in Drayton and Moorfield, Ont., where a remarkable revival has been going on for some weeks with most precious results. It is expected that a Congregational Church will shortly be organized in the neighbourhood.

The Rev. G. T. Colwell, late of Danville, Que., has completed his engagement with the Quebec Prohibitory League, and is open to an invitation. He declines the call from Inverness, Que.

The Rev. A. McGill is supplying the church at South Caledon for the present.

## Official.

### CONGREGATIONAL COLLEGE OF B. N. A.

To the Pastors, Deacons and Members of  
the Congregational Churches, Canada.

DEAR BRETHREN,—On behalf of the Board of Directors, I have to respectfully request your careful consideration of the following statement regarding the College, and its financial position, in relation to our churches.

The College was established for the training of young men, selected from the membership of the churches, for service to them in the work of the ministry;—an object of common and vital importance to our denomination at large, and one on the proper accomplishment of which its growth and success largely depend. For the space of thirty-six years has the Institution been engaged in this work; and during this time it has sent forth seventy students, who have, with but few exceptions, occupied, with credit to themselves and benefit to the churches, positions as pastors in various parts of Canada or elsewhere; and at the present time, out of a total number of one hundred and three churches in the Dominion, the pastoral oversight of not less than forty devolves upon men who have been educated in the College. Add to this the fact, that fifteen students are now being educated for the same work, and it becomes evident that this Institution has been in the past, and is now, rendering an essential service to our churches.

From this it follows, that the College has no weak claim upon them for large sympathy with its object, and liberal support in its work. It is, however, to be feared that this claim is not recognised to anything like the extent that it should be; as, without going further back, a reference to the statistics of the last two years will show.

For the year ending May 31st, 1874,

out of eighty-nine churches in the Provinces of Ontario and Quebec, twenty-five only sent in contributions; and out of fourteen in the Maritime Provinces, four only remitted. The amounts received for the same year were \$854 from Ontario, \$1,689 from Quebec, and \$122 from Nova Scotia and New Brunswick. For the year ending May 31st, 1875, contributions were received from only fourteen churches in Ontario, amounting in all to \$641; fourteen churches in Quebec remitted \$1,060; and the only sum received from the Lower Provinces was \$10, and that from one church. These figures reveal facts of a rather startling character to one who takes an interest in the present and future efficiency and usefulness of the Institution. For, after making all due allowance for the operations of local and temporary causes to prevent the remittance of contributions, it must be admitted that very many churches do not contribute who could do so, and would do so if the College occupied that place in their esteem which it deserves. The burden of support has been allowed to fall upon a comparatively few of our stronger churches—a result which is specially dangerous when seasons of commercial depression, such as the present, visit us. It is also detrimental to non-contributing churches, in that they are led imperceptibly and without intention, it may be, to lose their interest in a very important department of our denominational efforts. The College is reduced to a precarious *modus vivendi* which may fail it at any time, and which necessarily leaves it with a too restricted income, at best, and without those funds for the purchase of books that are necessary to all Literary Institutions that would keep abreast of the times, especially in Theological Science and Biblical Criticism. At the present time, it is of special moment that the churches should

seriously consider this matter with a view to improvement, for otherwise the current session will end in serious financial embarrassment, as the following facts will show.

The number of students and probationers is fifteen, and considerably above the average, a thing which all for years past have been earnestly desiring; but it must be remembered that, gratifying as this fact is, it involves an increased expenditure in the item of the monthly grants to students for board, an assistance which most Theological Schools extend, in some shape or other, to their students. Furthermore, at the last annual meeting, the Corporation, with a remarkable unanimity, which seemed to augur well for the success of the step then taken, resolved on making an addition to the number of its instructing officers. In accordance with that resolution, the services of a gentleman have been secured which, it is hoped, will go far towards completing our Theological curriculum. Herein, again, is increased expenditure involved; but it is a wise, and therefore, justifiable, expenditure, seeing that the efficiency of the College is thereby enhanced.

I do not deem it necessary to lay before you a long array of figures and calculations; suffice it to say, that the gross sum of at least \$4,700 will be needed from all sources to meet the ordinary expenditure of the current session. This shows that about \$313 is the cost of the education of each student: a rate which, I venture to assert, is lower than is to be found in any Theological Institution which offers advantages equal to those of ours, either in the Mother Country or on this side of the Atlantic. In this connection, it is no more than what is due to Zion Church to state that both now and for the past eleven years it has provided the College with a lecture-room, fuel and light, free of charge, by which generosity the current expenses have been materially reduced.

By way of practical conclusion to this statement, I desire to urge strongly, but respectfully, upon every church, and upon its individual members, the claims of this Institution to their pecuniary assistance. And I would suggest that

the Pastor and Office-bearers, or, where there may be no Pastor, that the latter, do lay, without delay, this matter before their churches, and take steps for a systematic canvass of their members and adherents for contributions, be they great or be they small; and I am sure that if this be done, there will be such a generous and general response as will not only place the College in a position free of embarrassment, but will also put into its hands funds, which are now more than ever needed for the purchase of necessary books for the library. Let the principle with all our churches, whether they be weak or strong, poor or rich, be to do what they can to aid in a cause so intimately connected with their own prosperity, and I have no fear as to the result.

GEORGE CORNISH,  
*Secretary.*

Montreal, 5th November, 1875.

CONGREGATIONAL COLLEGE B. N. A.  
—The following amounts have been received from churches, on account of current session, since last acknowledgement viz:

Quebec.....	\$102 00
Montreal, Zion.....	20 00
Do Emmanuel.....	60 00
Indian lands.....	14 00
Kingston.....	196 00
Cold Springs.....	5 10
Guelph.....	39 38
Paris.....	118 45
Cowansville & Brigham..	50 35
Benj. Lyman, Esq.....	10 00
	<hr/>
	\$615 28

R. C. JAMIESON,  
*Treasurer.*

Montreal, 19th November, 1875.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—As the annual Missionary meetings are about to be held throughout the several districts, I think it only proper to say that our income must be increased, or our expenditure diminished next year to the extent of eight hundred dollars. The legacy of the late Thomas Fletcher has been all expended in cover-



ing the claims of the years 1874-5 and 1875-6, and that legacy amounted to \$1,500. The sum of \$600 of it was expended last year, and unless our receipts are more this year than they were last, the remaining \$900 will have been absorbed.

Now, I do not anticipate from the city and the commercial friends of the mission any advance on last year. Indeed they will do nobly if they furnish an equal amount. Accordingly the augmentation must come from the country parts, from our well-to-do farmers, who surely will see to it that the missionary cause shall have some benefit from their good crops selling at remunerative prices. I beg respectfully to suggest to our grand yeomanry—our agricultural friends—that they this season raise their standard universally, and turn the \$1 of past years into the £1 of the present and future. If this is done, we shall (D. V.) meet next June in general committee to devise large and comprehensive things for our country. If unhappily it is not done, there will be nothing for it but disastrous retrenchment.

Finally, let the money come forward by the end of December, as requested last month, and for the reasons there given.

HENRY WILKES.

Montreal, 20th November, 1875.

#### CONGREGATIONAL PROVIDENT FUND.

To the Editor Canadian Independent.

Received since last announcement :—  
From Pine Grove Church.....\$7 50  
From Sherbrooke and Lennox-  
ville Church..... 15 50

J. C. BARTON,  
Treasurer, C. P. Fund.

Montreal, Nov. 24th, 1875.

LABRADOR MISSION.—The Treasurer begs to acknowledge the following sums received since the last announcement :

Congreg. Sunday-school, Hamilton, Ont.....	\$10 00
Congreg. Sunday-school, Granby, Q.....	10 00
J. Matthews' Presbyterian S. S. Montreal.....	10 00
Young Peoples' Miss'y. Soc'y, Congl. Church, Yarmouth N. S.	14 00
Collections Congl. Churches at Rugby, Bethesda and Vespra (including \$3 from Bethesda S.S.....)	17 50

Montreal, 20th November, 1875.

## Obituary.

### MRS. JAMES WICKSON.

Another of the pioneers of Congregationalism in Toronto has joined "the saints in light." Mrs. James Wickson, relict of the late Mr. James Wickson, with whom she had spent nearly 55 years of wedded life, followed her sainted husband, after a widowhood of six years, to the Heavenly Home, on the 21st of last August, at the advanced age of eighty-five years.

Like her husband, Jane Teusman was

brought up in the Church of England, from which communion they together came out shortly after their marriage, which took place in London, England, November 28th, 1814. The following year they joined the Congregational Church in Canberwell, London, of which the Rev. Mr. Innes was then pastor. They removed to Canada in the year 1834, and were among the original band that organized themselves into the first Congregational Church in Toronto that

same year, their first pastor being the Rev. W. Merrifield.

Of this Church they remained honoured members until severally translated to the heavenly communion.

It is a remarkable circumstance that the family, which, when they arrived in Toronto, consisted of six sons and three daughters, was unbroken by death at the time of the decease of their venerable mother.

She was exemplary for her domestic piety and unwearyed devotion to her maternal responsibilities. She had the delight of seeing all her children "walking in the Truth." Her faith in God was remarkable; under all trials and infirmities, this imparted to her life a bright and cheerful tone.

Her last few weeks on earth were spent in Paris, on a visit to her daughter, Mrs. Norman Hamilton, a visit upon which for months previous she had set her heart. She had no sooner accomplished this journey than she became a close prisoner to the couch. Her faculties rapidly failed, till, without any other than the symptoms of general decay from old age, on the night of the 21st August she peacefully fell asleep in Jesus. Her first-born, Mr. James Wickson, on a visit from England after a separation of about 40 years, was permitted the painful satisfaction of committing her spirit to God in prayer at that sad and solemn moment.

Her remains were conveyed to Toronto, where, after a funeral service in the church with which for 41 years her Christian life had been identified, the last tribute of affection was paid this faithful "mother in Israel" by a large company of mourning relatives and friends, who deposited her precious dust by the side of the remains of her late partner, in sure and certain hope of a blessed resurrection.—E. E.

#### MRS. HARRIET DAY, BRANTFORD.

This aged and much loved "mother in Israel," aunt to the Rev. Dr. Wilkes, of Montreal, and mother of the Rev. B. W. Day, of Stouffville, passed away, and entered into rest, on the 1st November. She was born in Birmingham,

England, in the month of August, 1799, and was consequently in her 77th year at the time of her death.

She was early taught the good way, and while very young, united with the Independent Church meeting in Ebenezer Chapel, in Steel-house lane, in Birmingham, at that time under the pastoral care of the Rev. Mr. Brewer, and subsequently of the Rev. Timothy East, of both of whom she cherished the fondest remembrance.

When about thirty years of age she was married to Mr. Benjamin Day, whose acquaintance she first formed in the Sunday School in which both of them were teachers.

Emigrating to this country in 1837, with a family of five children, they settled in Brantford, where, with the exception of a short residence in Port Dover, she and her husband spent the remainder of their days. Shortly after their arrival in this country their dwelling was destroyed by fire, and all their pleasant things were laid waste, including many precious mementoes of friends whom they had left in England. This was a great loss and a severe trial to them, but they were enabled to say in the language which afterwards became the motto and the comfort of her life, "The Lord will provide."

In October, 1846, Mr. Day, who was one of the deacons of the Brantford church, and a lay preacher, died, leaving her with a family of small children dependent upon her for their support; and not long after, her youngest son, Henry, was laid in the grave beside his father. For nearly thirty years she wore the weeds of widowhood, but "her Maker was her husband."

To meet the requirements of her family, she was obliged to return to what was indeed her favourite occupation, of teaching, for which the Lord had given her special qualifications, and to this she may be said to have devoted herself for the rest of her life. Several times, in her later years, her friends, fearing that the labour was too great for her strength, tried to induce her to abandon her work, and for a few months she did so. But teaching had become second nature to her, and she felt that she *must* teach, and so she did, until within a few

weeks of her death. In this way she sought not only to gain a livelihood for herself and family, but to train her pupils in the knowledge of divine things, and bring them to Christ; and many there are in Brantford, and elsewhere, who will forever have reason to bless God for the instruction they received in her humble school. Several times have her pupils, and their friends "surprised" her with presents and testimonials of various kinds, in token of their appreciation of her instructions and interest in their behalf; the last of these being a purse, given to her about two years ago, containing \$240.

In the advancement of the cause of God, and especially of the Congregational Church in Brantford, Mrs. Day always felt the warmest interest. For thirty-eight years it was her chief joy to see it prosper, and her greatest grief to see it languish. In times of dissension or division, like Eli's, her "heart trembled for the ark of God," and the last words she spoke to the writer, relative to the arrangements for her funeral, as he stood beside her dying bed, showed how deep and tender was her desire for the peace and prosperity of both the churches in Brantford.

She was specially interested in the Maternal Association, which she was chiefly instrumental in organizing, and carrying on, having acted as its President for many years. She had an intense sympathy for young mothers in all their difficulties and responsibilities, and she longed to bring them to Him who alone could give them wisdom and grace to bear them.

The end of so beautiful and useful a life could only be in harmony with her whole career.

"The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven."

It was so in her case. The attitude of her soul was like that of good old Jacob, as he lay expecting the summons into his Father's presence,—“I have waited for thy salvation, O Lord.”

The end came slowly but without any alarm to her trustful spirit. She knew whom she had believed. To any expres-

sions of anxiety on the part of her family that she might yet be spared a little longer to them, she usually replied, “I'm going home;” “don't pray for my recovery; do give me up!” Her one desire was “to depart, and to be with Christ, which is far better.”

On hearing that her son had been summoned to come immediately, and that she was rapidly sinking, the writer, fearing that he would not be able to see her again in the flesh, sent her a message of love, and asked that 1 Cor. xv. 57 be read to her. But before the passage could be turned up, she remembered the words, and said, “Oh! that is the verse I have been living on all the morning,—‘Thanks be unto God who giveth us the victory, through our Lord Jesus Christ.’”

She was always of a remarkably thankful disposition, and was so even amid great physical prostration and suffering. “See,” she said, as we stood by her bedside, “the Lord has given me more than I can ask or think; my son has come, and two of my grandsons, and now you are come; ‘Lord, now lettest Thou thy servant depart in peace!’” One week more and her prayer was granted. She passed away without a struggle, and literally “fell asleep.” Her parting words to almost every one who came to see her were,—“Cleave to Jesus!”

Her remains were carried to the church she loved so well, where a large company, of all classes, awaited them to pay her their last tribute of respect and affection, and where the writer, her former pastor, tried to gather up the lessons of her singularly beautiful and useful life, from the verse he had sent her in his message the week before. “She rests from her labours, and her works do follow her.” May her pupils and her friends all remember the words she spake unto them while she was yet present with them.

J. W.

#### HENRY WILKES SHERRILL.

Died, in Troy, N.Y., on the 28th of September, 1875, Henry Wilkes Sherrill, youngest son of the Rev. E. J. Sherrill, late of Eaton, Quebec, aged 28 years.

A brief notice of the deceased in the *Troy Times*, of September 29, says of him :—

“ In the death of Henry W. Sherrill the community loses an honest, upright and zealous Christian worker, as well as a most exemplary young man. He was first and foremost in the good works of the Fifth Street Presbyterian congregation, was active in the young people’s meetings, the gaol meetings, and the meetings in the county house. He was superintendent of the Sunday School at the Orphan Asylum, and mainly through his efforts the children were furnished with a library, and with many other comforts. He had lived in this city many years. It will be a difficult matter to fill his place. It is doubtful if any one can be found to attempt it, as his sphere was peculiarly one of his own making.” One who knew him well says of him :—

“ Unfortunate it is for the church, and not less so for the world at large, that so rarely we may record a life so truly noble and so thoroughly devoted to the cause of humanity and religion. Life with him was a synonyme for activity ; an activity that utilizes all the best powers of man’s nature, subduing all the lower powers of himself, making them subservient rather than dominant. Such has been the careful training of himself, assisted, no doubt, by his natural temperament, that his life could not be said to be one-sided, unless that be to be a great and telling power for good in the world. His was a well-rounded, symmetrical life. Diligent and careful in business, genial and open-hearted in society, modest and unassuming in his manners, watchful in his attention to the

poor, the sick, the convict or outcast, sympathetic with misery in all its forms, abounding in charities, loving even to tenderness his friends, pure minded, and above all with the highest devotion to the cause of the Master whom he served so faithfully and well ; could these be the evidence of anything but a great and noble life ? Who are his mourners ? Ask the children of the Sabbath School where he worked so long ! Ask the church upon whose rolls his name stands an ornament ! Ask the Young People’s Christian Union, over which for so many years he has been called to preside ; ask the convicts at the county gaols ; ask the miserable inmates of the county alms house ; ask the old ladies of the Presbyterian Church Home ; ask the inmates of the orphan asylum, whom he has taught by precept and example for years ; ask the business men with whom he has been associated so long—and from one and all will come the wail of sorrow that a dear friend has gone. By words we can pay but a poor tribute to his memory. The sorrowing, bleeding hearts of his loving friends can alone know the fullest meaning of his early removal. Twenty-eight years is but a short life, measured by years ; but measured by what that life has accomplished, eternity alone can reveal its duration.”

[In common with many warmly attached friends, we deeply sympathise with brother Sherrill and his family, in the early removal of so excellent a son and brother ; of whom, however, we have the blessed assurance that such are “ not lost, but gone before.”—Ed. C. I.]

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## Home and School.

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### A REVIVAL HYMN.

Ye new-born souls, your voices raise—  
Join to proclaim a Saviour’s praise ;  
Tell how He woke His saints to pray,  
And gave us this revival day.

Oh ! it was cold, and dark, and drear,  
Till God, the Comforter, came near ;  
Rent the thick cloud of gloom away,  
And gave us this revival day.

Oh ! sinners cast your weapons down ;  
Ye lukewarm, rouse—your folly own—

Tell to the world how blest are they  
Who share in a revival day.

What enmity we felt within,  
Torture and strife—the fruit of sin,—  
Ere our proud hearts stooped to obey,  
And welcome this revival day.

Daughters of Zion ! sons of God !  
Rise with melodious songs abroad ;  
And chant aloud Jehovah's praise,  
Who gives us these revival days.

Oh ! Father, Son, and Holy Ghost—  
One God in Whom we all may trust—  
Take not the Heavenly Dove away,  
Nor shorten this revival day.

ANON.

Middleville, 6th Nov., 1875.

*For the Canadian Independent.*

### HIDE A MULTITUDE OF SINS.

Some time ago I knew two brothers. With the elder I had often happy converse as we walked, talking of the good way in the past, of work, and of prospects. The other did not seem so lively a Christian, but joined in when we had a "sing," and came up in company to our little prayer and conference circle.

A few days ago P., who was also of our circle of friends in that distant city, said, in a conversation about a debauchee, "Do you remember those two brothers? Well, the younger was a slave to drink." I started. I recalled something of a worn look about the features, but had never heard a word of complaint from anyone, nor the faintest reproachful look on the elder brother's face. "Yes," said P., "only three knew besides the two, one of these three was the younger's chum during the elder's long journey to a distance, and a strong faithful friend he was. The other two of us who knew were very intimate friends. But it was sad. The elder brother had a terrible time. The younger seemed to have lost all power. He seemed to try honestly to avoid the evil but in vain." My thoughts turned to the elder. He was of feeble body, naturally so, and, also, through sickness. And because of this

invalid state, he was often obliged to lay all work aside for days. Fancy how this trial must have wearied him! But I never saw any signs from him that his brother brought such trouble to him. By no words, by no looks, did he ever bring to me such a suspicion. Surely his love covered a multitude of sins.

For that love of his would be a treasure, an honoured thing in the eyes of the weaker one, to stir him on to fight more and more earnestly that he might requite that love.

Then this covering love saved the brother from the feeling of disgrace which would have discouraged and weakened him.

Then, again, it prevented us who did not know from giving up brotherly intercourse. Alas! such giving up does take place, and how evil it is. We were prevented, too, from wearing looks that might have discouraged. And more, one friend, who did know, seems almost to have lost heart to hope, because he knew all. We who did not know could keep on our brotherly counsellings.

Moreover, that elder brother rises up in my mind now as having love, as fulfilling Christ's law, as showing me Christ in a man now, and leads me on. Go thou and do likewise.—ADAGE.

The example of the poor widow spoken of in the Gospel record, whose contribution of two mites Jesus declared to be more than all the gifts of the rich, for that "all they did cast in of their abundance, while she of her want did cast in all that she had, even all her living," has been followed in every age by many children of poverty, in whose hearts the love of God and of humanity was mightier than the consciousness of earthly need. How like the widow whom Jesus commended was that poor coloured woman who brought a contribution of ten cents to the missionary cause, and, on being asked if she could afford it, replied: "Yes, to-day I can. Yesterday I thought I mus' keep it to get medicine; but I done miss my chill." How true it is that some of the sweetest flowers blossom very near to the ground!