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THE
Canadian Independent.

VOL. XXI.

TORONTO, FEBRUARY, 1875.

No. 8.

AN EVENING WITH MR. VARLEY.

BY THE EDITOR.

After spending several weeks in Hamilton, St. Catharines, New York, and other places, Mr. Varley, the Evangelist, recently returned to this city, and spent one evening, addressing an immense audience in the Metropolitan Church. For the sake of those who have not had an opportunity of hearing him, and also for the sake of setting forth the precious Gospel truth he delights to preach, we give, as we took it down from his lips, a pretty full outline of his sermon on the occasion; simply prefacing it with the remark, that it suffers very much, of course, in this reporting it, as all discourses must, from our inability to reproduce Mr. Varley's intense earnestness and pathos in its delivery. Choosing for his theme the parable of the marriage supper, and of the wedding-garment, as recorded in the xxii. chap. of Matthew, Mr. Varley said:—"There is nothing more suggestive of high enjoyment than a wedding-feast; yet this is the figure chosen by our blessed Lord to set forth the happiness of the Christian life. Many persons are tempted by Satan to regard religion as a melancholy thing. But what if we should reply to an invitation to a wedding-supper, begging to be excused because we expected the occasion to be one of such gloom and dulness that we did not wish to be present! Not more unreasonable is it to regard the service of Christ as a thing to make men unhappy. What a scene is here pourtrayed! What a glorious scene will that be when the cry shall be heard—"Behold the Bridegroom cometh!" Let us look then, for a few moments, at the figure our Lord has chosen. The Parable consists of two parts; the first referring primarily to the unbelief and overthrow of the Jews for rejecting their Messiah, and the destruction of Jerusalem—an overthrow so dreadful that Titus, the Roman General, refused to be acknowledged as the victor, and said it was God that had destroyed the city; and the second part referring with equal clearness to the calling of the Gentiles: "Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage." In its wider application, however, it is the invitation of the Gospel to all mankind."

"Observe," said Mr. Varley, "the largeness of the invitation! It is to the destitute, and the lost, of every class and nation. There is not one here that is not invited—'all, as many as they find,' were welcome—the intemperate, the fallen, the hardened in sin—all are included." Then, referring to the speedy second coming of Christ, in which he is a firm believer, Mr. Varley proceeded—"This is supper-time! The world is in a disturbed and excited condition—trembling as if in the throes of a volcano. Europe is on the verge of revolution. Human government is breaking down in every form. And the servants of God are going out, as never before, and calling men to the feast of the Gospel. The day has been long, as we view such matters, but eighteen hundred years are not too long for God's idea of the day of grace.

Now, I come to ask you—the first time in this New Year—to invite you all to

the marriage—to come to the Lord Jesus. The invitation is given to every description of character ; for, as we sometimes sing :—

‘ Its streams the whole creation reach,
So bounteous is the store :
Enough for all, enough for each,
Enough for evermore.’

“ Oh come ; whatever your engagements, or your social position, or your past history, Come, oh, come to the marriage !

“ Observe, further, the danger lest you reject the invitation.” Then turning to the xiv. Chapter of Luke, to the similar Parable of the Great Supper, on which he gave a running comment, Mr. Varley remarked,—“ Human nature is the same all the world over ; our need is the same ; not baptism, not the sacraments, not anything that man can do for us, but union with Christ. And as ‘ they all began with one consent to make excuse,’ so it is still. Many of you, probably, were among the number who were so deeply impressed by these services a few weeks ago. But some of your friends laughed at you, and many threw temptation in your way, and prevented you, and you are perhaps more indifferent than ever to the matter. One of these had ‘ bought a piece of land ’ and must go and see it—earthly ties—the love of the world—kept him away. Another had ‘ bought five yoke of oxen,’ and must needs go and prove them. How lame an excuse ! As if such a man would make such a purchase without knowing whether they would suit him ! It was still the love of the world, though in a slightly different form ! Oh, let not the world blind you ! How men slight the invitation ! How they ignore God’s claims, and live as they list, and tell us that they are no worse off than others, and will run the risk !

“ Still another had ‘ married a wife ’ and he *could not* come. How full of meaning. Marriage is often a crisis in a man’s life—for weal or for woe ; and this poor man had married an ungodly woman, who hindered rather than helped him on in the way of everlasting life. Like many now, she would sit in her opera cloak and listen to the ‘ Messiah ’ (referring to the performance of that Oratorio, shortly to take place in the newly-opened Theatre) as a piece of amusement, rather than go to God’s house, and listen to the Gospel of Salvation. Oh, to think of it ! That any one should go to enjoy the groans of Jesus, set to music, sung by His enemies ! I wonder that the judgments of God do not descend upon an audience met for such a purpose !”

Then, referring to the labours of Messrs. Moody and Sankey, Mr. Varley proceeded—“ I thank God that Scotland is awake ! Think of the Professors of her Universities sitting at the feet of two simple American Christians, and listening to the word of life from their lips ! Ireland, too, is awaking, and Dublin never before saw such a sight as was lately seen there, when the Exhibition Palace was filled with eager listeners, a large proportion of them Roman Catholics, and when people of all classes, from the peasant to the peer, crowded into the inquirers’ meeting, to learn what they must do to be saved. The power and grace of God as there displayed is truly wonderful ! Manchester also, that stronghold of political excitement and agitation, ‘ Manchester,’ writes a friend of Mr. Varley’s, ‘ is fairly ablaze.’ And so from city to city the glorious work is spreading, and God is using means for carrying it on such as were never used before.” Here Mr. Varley read an extract from a letter just received from his little daughter of nine years old, giving an account of a revival in the Boarding School she is attending in England, where seventeen or eighteen of the girls were brought to Jesus, all of which resulted, under God’s blessing, from her asking some of them to hold a little prayer-meeting together.

Returning again to his text, Mr. Varley continued—“ They who were bidden were not worthy.” ‘ Not worthy ! ’ Why ? Because they *refused* the invitation. That’s all ! Nothing else could exclude them. Nothing else could disqualify them. Oh, young men, come ! Oh, fathers and mothers, come ! The invitation is coming to a close ! Oh, Son of God ! speak through Thy poor child as I speak

for Thee! For three hours did Thy Father hide his face from Thee, for our sins; and if the short embrace of death, for three hours, was so awful that thy soul cried out in agony, 'Oh, my Father, if it be possible let this cup pass from me,' what must it be for eternity! Slight not, then, the invitation, I beseech you, for 'he that being often reproved hardeneth his neck shall suddenly be cut off, and that without remedy.' Your Father in heaven has done all He can do to prevent your going down to death. He has made death *very hard*. He has placed the Cross in the centre of your path! Will you rush past it? Will you perish moral suicides? Oh, would that I could, like Eleazar, take the bracelets of my Master, and place them on your arms—that I could woo you to Him!

"The feast is about to begin. Don't say 'I am not invited,' or, 'I have no dress,' or, 'I have been among the guests, and have gone away from it,' or, 'I have sinned too much to be forgiven.' There is one here to-night, who, but a day or two ago thought thus himself, but is now rejoicing in restoration to the favour of God. Oh, poor intemperate one, come! And you, poor, self-righteous one, who are fashioning a robe for yourself in the loom of your own endeavours, in which to appear at the wedding feast. Don't, I beseech you, don't reject the robe God has provided. Hear what he says by the mouth of the prophet Zephaniah, chap. i, 7:—'The day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and *all such as are clothed in strange apparel.*' Oh, remember this! *The word I have read to you is not mine, but His!*

Then, glancing for a moment, at the refuges of lies, behind which men attempt to hide themselves, and addressing himself to any who might belong to the school of 'advanced thought,' Mr. Varley said, "neither Mill, nor Huxley, nor Tyndall, has a word of four letters in all their writings that touches the future life. On that they can give no light: all is dark, dark!"

As to the significance of the wedding-garment, Mr. Varley thought John Wesley had presented it in as clear and concise a manner as any, when he described it as 'Christ's righteousness imputed to us, and implanted *in us.*' "God has made over to you all he beauty and the grace of Christ," he said—quoting from the xiv. Psalm, "the kings daughter is all glorious within,"—as descriptive of her internal purity. And again, quoting II Corinthians, iii, 8, "We all, with open face, beholding as in a glass—a mirror—the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," he remarked, "In this Word is hidden the beauty and the glory of Christ, and when I look into the mirror, the Spirit of God takes of Christ's beauty and glory, and infuses it into me. Oh, look into the mirror!"

"He saw there a man who had not on a wedding-garment." He instantly detected him. He was not lost in the multitude. "And he saith unto him, friend,"—"friend!" He was an invited guest, but one despising God's dress, destitute of God's apparel. Oh, sinner, what earthly loom can give thee the dress thou needest for that heavenly company? Go, take your place at the table of the Emperor of Russia—what right hast thou there? And has God no right to say who shall be at his supper?

"And he was speechless." According to some, he ought to have had a long oration ready, charging the king with gross injustice and partiality. But no! He was without excuse. Well, then, 'take him away, bind him hand and foot.' He came in freely; yes, but he has abused his liberty. Hands and feet have transgressed God's commands; and having refused his mercy, he must be cast 'into outer darkness,' for ever excluded from the glories and blessedness of heaven! Are you wise to act thus?

"Is there a liquor-seller here? Is there a distiller? Oh, dear friends, better cut off your right hand, or pluck out your right eye, than make or sell the soul-destroying poison. Thank God, he had no complicity in such a horrible business! Is there a young man here, fritting away his life in the lap of lust, as Samson did

on the bosom of Delilah? Oh, young man, God did not give thee the power of self-restraint to throw it away. Come, oh, come to the wedding-feast! The world is a waving corn-field, and we would bear you to the heavenly garner, shouting, 'Harvest home!' Oh, shall not the wails of the lost, and the glories and blessedness of the future that awaits the redeemed, move you? My Master appeals to you; oh, come—this new year, yet so young—'come to the marriage':

The discourse, of which the above is a brief outline, occupied three minutes beyond an hour in the delivery, but the interest was maintained, unflagging, to the close. After which the more public service was concluded with prayer and praise.

All were invited, however, to remain for the prayer-meeting, during which all anxious persons were invited to meet with their pastors, and other helpers, in the vestry.

On this occasion, Mr. Varley, as on several previous evenings, endeavoured further to illustrate and simplify the saving truths of the Gospel, in his own peculiar catechetical method, by inviting Mr. Potts, the pastor of the Metropolitan Church, on to the platform, and asking him such questions as the following:—Referring to the words of Jesus to the Samaritan woman, "If thou knewest the gift of God, &c." he enquired—

Q. Who is God's unspeakable gift? A. The Lord Jesus.

Q. Has the receiver of a gift anything to do with the gift before receiving it? A. Nothing. The giver, as a general rule, first conceives the thought of giving it, provides the gift, and offers it.

Q. Would it be a gift if the receiver were asked to pay for it? A. Certainly not.

Q. If you were going to make me a present of a Bible worth \$20, and were to ask me to pay \$10 towards it, would it not be a strange 'gift'? A. It would.

Q. Does God, then, ask us to pay anything towards his gift of salvation? A. No; it is "without money, and without price."

Q. If I were a rich man, and you a poor man, and I were to give you this Bible, and within its pages a million of dollars, in Bank notes, would you be poor any longer? A. No.

Q. Now, God says, "This is the record, that God hath given us eternal life, and this life is in His Son." If then, you receive Christ, do you not receive eternal life, the moment you receive Him? A. Certainly; for "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth on him."

Q. Well, if I chose to give you the money in the way, I have supposed, and in that way only, would you have any right to tell me how I ought to give it? A. No, surely not.

Then, solemnly applying the truth he had been illustrating, Mr. Varley concluded the service, by throwing upon all present the responsibility, if they should refuse God's gift, and urging all to receive it at once. The impression produced was a most solemn one, and many persons remained to be spoken to in the vestry.

OUGHT CHRISTIANS TO BE TOTAL ABSTAINERS ?

The subject of Temperance has been very fully enlarged upon in our midst of late—we have had a talented lecturer making heart-stirring appeals to his hearers in its behalf, and we have also witnessed the shameful spectacle of a contest for the office of chief magistrate of the city, being carried by those who are notoriously opposed to the diminution of the facilities for indulging in the degrading vice of drunkenness. Although the champions of temperance (by this word I mean total abstainers) may therefore be held to have been vanquished in fair fight, I for one trust that they may redouble their efforts to diminish this terrible and crying sin in our midst, and in no wise be cast down or disheartened. And I would also

appeal—most earnestly appeal, to all professing Christians, to assist them in doing battle against the demon, drink. I am aware that many Christians—good God-fearing men and women—do not consider it necessary to abstain from the use of stimulants. They say that moderation is what should be aimed at, and whilst they would on no account drink to excess, they habitually have beer and wines, and spirits upon their tables. Now it is to this class that I would say a word. By way of preface, I may first state that I am a member of no Temperance Society myself, inasmuch as I have never signed a pledge, although I would willingly do this, if I thought by doing so I should help a weaker brother. I am one of a numerous class who have suffered much evil from the drinking habits of the present day. The smallest quantity of liquor acts upon my system like the most subtle poison. I dare not even taste the wine at the Lord's Table. I know that should I once taste it, I am helplessly in its power. Like Baxter of old, I know that but for the grace of God, I might be as the poor drunkard I constantly meet reeling to his wretched home. I know all this and more, for I have been *taught* all this by bitter, bitter experience. How did I gain my knowledge? Who led me into the path which gradually widens and widens, and at last ends in everlasting damnation. Everlasting, mind you—not temporary! Everlasting. My friends (?) were the moderate drinkers! My experience has been bought at great cost, but I have been more fortunate than many. Few have ever escaped from the downward path after once setting forth upon it, and surely the voice of one who has seen, felt and partaken of the misery engendered by drinking, is entitled to some weight. I know by my own experience that many, very many are constituted as I am—that they cannot *touch* the accursed stuff with safety, and that they have been ruined body and soul—ruined by the hand and example of those who afterwards exclaim, "Oh my son Absalom, my son, my son Absalom, would God I had died for thee." Moderate drinkers cannot tell what damage they may unwittingly do. They may not perhaps offer to others, they may be careful to take their own glass alone. They may imagine that they only take a little for their stomach's sake, still their example is pernicious in the extreme. One more word and I have done. Either they do not care very much for drink in any shape, or *they do*. If they are in the first condition, I am not asking much from them. I ask them to forbear and give up a practice they do not care much about, but which may prove detrimental to others. If they are in the second condition, I tell them, they are in great danger themselves, and ask them to give the practice up for their own sakes. In conclusion I would ask Christian moderate drinkers to fulfil the law of Christ: "Bear ye one another's burdens." My brethren—and I acknowledge our weakness, and we ask your help—you can help us materially, and more than that, you may prevent others ever being placed in the position of being called upon to fight this particular sin. Few in number are those who return from the battle, and not one who is not maimed in the encounter. Educate your children to flee this terrible evil. Educate them by precept and by example—teach them it is too dangerous a matter to temporize with, help and lift up those who have fallen, and by a trifling sacrifice of your own desires, earn the gratitude and respect of your weaker brethren.

VERITAS.

CONGREGATIONALISM IN MICHIGAN AND ONTARIO.

BY E. L.

An old proverb says, Comparisons are odious—yet it is sometimes necessary to make them, and if made for the simple purpose of learning the truth, are certainly proper.

Reference has been made, in a recent article in the *C. I.*, to the large number of churches that have been organized in Michigan during the past ten years, as being

a larger number than have been organized in Canada in forty years. That statement is unfair to the Congregationalists of the Dominion, and especially so to the brethren of Ontario, because it is but a part of the truth.

The writer of the present article has not been in the ministry forty years, but he has been in close connection with Congregationalism in Ontario and Quebec for thirty years, and therefore should know whereof he speaks.

First of all, the question may be asked, Why this rapid growth in Michigan, and lack of growth in Canada? The answer, to a considerable extent, is, Michigan was, and is, a well timbered region, and has attracted a large number of enterprising men principally from New England, whose first object was to convert her timber into money, and then her lands into farms.

Many of these men brought their New England Congregationalism with them, and were often the first on the ground, and being men of intelligence and piety, they gave a decidedly Congregational tone even to other churches. Hence it has been easier to establish our churches in Michigan, because of the large Congregational element that has come here to abide. In Ontario, those who have been attracted by her forests have been, with few exceptions, decidedly hostile to our principles; while those who settled upon her broad acres have been principally of other communions.

Then there has not been quite the same amount of denominational jealousy between rival churches. Or, perhaps, here the tables are turned, and because in many places Congregationalists are in the ascendancy in numbers and influence, the Presbyterian and Baptist elements have united with the Congregational Churches. This amalgamation may tend to breadth of view and largeness of heart, and it may lead to an indifference as to distinctive principles, that will be disastrous in its consequences; unless, by careful and Scriptural teaching, the churches be raised to a higher standard of intelligent piety. At present we fear that there is in many of these churches what Paul would call "wood, hay, stubble."

If these statements are true, Canadian Congregationalists will be able at once to see that no such fortuitous circumstances have been their portion. Yea, we would hazard the assertion, that had the brethren in Michigan had the same difficulties, and to the same extent, as their Canadian brethren have had, their churches would not be in their present prosperous condition, and there is strong probability they would have left the field to others.

How few have been the additions to the churches of the Dominion from the old country! And how many of those few who did come to remain, have felt it to be their duty to leave their brethren, not because they could not live in Canada, but because a variety of circumstances seemed to indicate that the path of duty was hitherwards!

We would say, all honour to those churches and pastors who have "endured hardness" in standing by their principles for conscience sake.

Another question of importance is, the character of the ministry that occupies the pulpits in these numerous churches. Like all new countries, the churches of Michigan have been obliged to accept the best that could be had under the circumstances.

But it is both difficult and dangerous to number Israel, and especially difficult to institute a comparison between the College graduate and the graduate from the plough, bench, or axe-handle. They are "all honourable men," every one of them. But where is the Congregationalist anywhere, that would prevent them from preaching the Gospel, if there were any evidence that they were called of God to do so?

The question is, Did God ever intend that all of these should be pastors of churches. Scripture and reason alike answer, No!

During the earlier years of the settlement of Michigan, College-trained men were not always to be found, and the young and feeble churches were glad to have the ministrations of some of the rough and ready men, who could talk, and who

came with their more cultured though silent brethren; or to receive as their pastors brethren who came from some of the minor branches of Methodism, and who were accepted because of their earnestness and desire to bring sinners to Christ. But these were often heard, in a sense, on sufferance, by those who had been accustomed to New England preaching and theology.

To-day the churches feel that they must have men who can at least stand abreast with the people to whom they minister; and instead of the proportion being against the College-trained men, it will be found that the greater portion of the pastors are men of culture, and many of them men of marked ability, as the Records of the General Association of Michigan will show.

The same difficulty is found in Michigan that Canadian Congregationalists have been anxious to meet, and that is: the desire on the part of many good brethren to join the ranks of the Congregational ministry. There has been a very open door for all to enter in, until it is felt that it cannot always be so. Young men come who have, perhaps, preached several years, and they will try to convince the brethren that the church with which they have been identified is really, in point of fact, Congregational, though the truth is that some crook in their ministerial lot leads them to desire the larger freedom of the Congregational brotherhood.

Some of these are not qualified for the sacred office. And the older brethren are saying to them: "If you come to us, it will be necessary that you pay more attention to intellectual culture, and we will be ready to help you."

It is now absolutely necessary that churches have pastors who are "apt to teach," and they are crying out for efficient laborers in the Gospel vineyard; for, alas! many of them have been well nigh ruined through the incompetency of their ministers. This question has come up, and it will be met. It is to be hoped that the spirit of wisdom will be given to the brethren, for while the Lord can do all things, He yet desires our best gifts—and can best of all dispense with our ignorance.

Much is being said on the question of Christian Beneficence. Whether the churches of Michigan or of Ontario have won the pre-eminence is not for the writer to decide, but so far as his opportunities for knowing extend, there is considerable room for improvement on both sides of the line. Yet he would not like to say, for he is not prepared to accept it as a fact, that the Congregationalists of Ontario are less liberal than their more favoured brethren of this portion of the great Republic.

Mich., U. S., 1875.

COMMUNION SEASONS IN A STRANGE LAND.

Their influence—as I think of them—is very precious. They were times when I was very conscious of the dwelling in and round me of the Invisible, Ever-loving One. I won't stop to tell you of some seasons long past, of the first when a beloved fellow-student stood up with me, and we promised faithfulness to God, to God's people, and heard their reply. Nor of many others when the thickening in the throat came unbidden, and the moistness of eye, as some other soul came publicly into the brotherhood, nor of that one about the dying-bed of a beloved one when the church complies with his wish, to let him have his name in this world on the Lord's Books, and gathering by the sick room received him into fellowship, and broke bread and took the cup there with him. Nor will I describe a tender scene soon after occurring, when another child of a minister—proposed at the same time with the departed one, was duly received—standing alone where it had been fondly wished the two might be.

But, about some other seasons spent far from home, but with children of God whom I found there. First, of one in a Prussian Reformed Church. I had attended the Dom, in Halle, a good many Sabbaths. The lack of candles on the altar and other simplicities, reminded me that in other respects, it was a nearer relative than

a Lutheran congregation was. First Sabbaths of months had gone past, suggesting to me sacramental times far away. In the sense that I needed some opportunity for communion here for my own good and for testimony to others, I had asked Dr. Tholuck where I would have the privilege. He said it was an unusual question from a foreigner. One Sunday evening as I left the dimly-lighted Dom, I mustered courage to address the preacher, Rev.—now Dr.—Adolph Zahn. He was quite kindly, could speak a little English, and asked me to call at his house. Soon after I did so, showed him my letter of approbation as a minister of the Gospel, from the Andover Ministerial Association, and received a hearty welcome to come to the Lord's Table with his congregation. This gentleman remained my intimate acquaintance, and I called him my pastor till I left Halle. Soon after the call came the first Sabbath of the month. I worshipped that day in the Dom, saw the purposing communicants were to remain after service, and so did I. After the minister had read an address, impressing the value of the Lord's supper, as reminding us of Jesus' death for us, as giving us an opportunity to look at Him as our ground of life, and thus as it were to be fed by Faith on His broken Body, we all knelt and prayed. Then we went in twos, first the men, then the women up to the so-called altar at the end of the church, far from the pulpit. On the one side of it we halted while our minister gave us the bread saying, "Take, eat, this is my Body which was broken for you." Then slowly going round behind the altar we stopped again at the other end, and received the cup from the other minister, with the words, "Take, drink, this is my Blood which was shed for you." And so we proceeded away down again to the rough pews. My heart filled up, as the thought of other such scenes came over me with the moving power of religious feeling. And then I believe there was a deep sense of longing to be like Jesus, and of devoting myself to Him, and of trusting that God's grace should be mine to help me to live for Him. I have gone often since to that opportunity of communion, about once every two months. That is much oftener than the members generally go. The number is large, and if all went at once, the scene would be very impressive. The method I have alluded to would not do. It would cause a very long tedious service. So a few go each month. I have scarcely ever known any one who partook with me. I came to know all the pastors in time and they me, and they were kind. But in all the solitude, I had a sort of satisfaction in a sense of going for and with an Unseen One, and I often felt too in this service as if the distance to my beloved kin had vanished away and we were all together.

There were two other seasons, yes, three, but two of a peculiar kind. There were a number of foreigners studying in H—that winter, Americans and a Scotchman; there were also some resident English ladies. We were about separating in the spring; some one suggested it would be a happy thing to take communion together, and this was favoured by all. We talked with all who would join in it, regarding as our guiding question, "Whom have we in daily life communed with here as followers of Jesus?" Differences of name hardly occurred to us. Several of us were members of Congregational churches, some of Presbyterian, two of Unitarian, (remember the question I gave above) one was of the English Episcopal church, two, a widowed lady and her aged widowed mother, who had 18 years before been of the Wesleyan church in England. The daughter came from London with her husband bringing an infant boy and her mother. They had been severely tried. The husband died some years ago, leaving three lads for the widow to rear. She battled nobly with hard difficulties, all along finding her joy in the God of the widow, whom she loved and trusted. The good old mother had never learned German, and so could almost never attend a service for worship. She had now grown lame, but with determination came out to our communion service. We had consulted good Dr. Tholuck about a sanctuary. The dear man's sympathy with foreigners and tender love for all Christians, brings many a foreign Christian to him. On advice we visited the chief pastor of the Dom, were lovingly received, and our requests granted. At 12, on a Sabbath, a sunny day in March, after the usual worshippers were gone, a few wended their way through the crooked streets,

and a group of youthful men and women of American cast might be seen standing on the stone floor of the old pile, in low and broken conversation with subdued appearance of near solemnity, waiting for something. By them rested the aged and the younger widow. One or two seemed to move about arranging something with the sexton in the little sacristy—the vestry. Soon the group disappeared into that. The sexton evidently stood near the door listening to the unwonted service, for he picked up one of the melodies sung, greatly pleased with it. He was an old organist, and the hymn was our dear one, “Nearer, my God to Thee.” Within were gathered some sixteen. Presiding was the Rev. Mr. Bancroft, now Dr. and Principal of Phillips’ Academy, Andover. Our service was simple; we sang, read and prayed, and took the emblems, one handing them about. Save for the vaulted roof and the old high-backed chairs, it seemed like such a little scene at home. Our leader spoke to us of our use of that ordinance as a spiritual meal, as a time of remembrance, as a season of communing with one another and with our Master. His face lit up as he spoke, and the tones seemed other than his usual ones—seemed like tones spoken on familiar spots in the theological school where we both had studied. Some eyes were wet; doubtless all hearts were moved. The two old ladies seemed very happy, not a few words were spoken afterwards in thoughtfulness that we had come thus together; and outside good was done, not only by the collection of some couple of dollars given to the sexton for his poor. Other Christian hearts at home there heard, and their souls were touched by the beauty of the gathering, and drawn out even more than before in love for their Christian brethren from afar.

Again, six months slipped away. In a vacation, carrying the Gospel to Tyrol’s long-locked up valleys, to wild beautiful Tyrol, I had my heart stirred with a sense of the value of the Lord’s Supper to a Christian, as one aged true child of God said to me, “Oh, it is my earnest wish that once before I die, I might have the Holy Supper in the right way.” Roman Catholicism had tried to crush out in 1837, a little fruit of the Reformation that had flourished there for ages. But here was at least one of the Lord’s seed, seeing clearly the truth, cherishing his hidden Bible, and longing thus for that sacred rite, I had almost observed it with the good old man secretly alone. But now the American Board has a Mission in Innsbruck, and the wish may be soon fulfilled.

I came back. In the Halle University Hall, I heard two strangers speak English-like; spoke to them and we were soon friends, through the bond of common America. Among the talk of that first meeting, one said he wished we Americans might have a “Prayer meeting.” What a delight to hear the thought! Soon all were agreed. At the eager request of the widows, we learned to know above, the meeting was held in their little home, “for grannie’s sake.” We met Sabbath at half-past five till next August, leading in alphabetical order. I need say little about how many denominations were there. We long knew little of one another, save that we were devoted to one common Lord. We held the week of prayer, half hour an evening. Towards its close it was suggested, could we end it with a communion season on Sabbath? To this we agreed. Simple were the provisions. A tumbler held the wine; Professor H. Lewiston, Me., a Baptist, was the eldest among us, and presided. Three or four others took part, one minister a dear Methodist from Ohio, distributing the bread in his customary way, another Methodist, a young man from New York, already through his writing a power in America, gave the cup. He spoke a few earnest words to us asking us to pledge now truly unto Jesus devotion of our lives. A Congregationalist led in prayer. I think not a few felt powerfully the influence of the Spirit of God, making us sensible then, and for the time to come more really than before, of Him in whom we live and move. To feel this, and that His love is unspeakable, is precious—to grow in this is a great part of Christian life.

Let me tell of one more Communion Season. It was the first where I ever presided. I was not ordained, but the pastor, who was to be absent, desired me nevertheless to render the service. Was not that a sort of ordination? The sexton

asked me on the day, "would I dispense the ordinance?" Yes, I replied. It was in the church where years before a beloved father had preached the word, and broken the emblems of the Bread of Life many a time in my presence, while I, a child, wonderingly looked on. But now I was to teach that congregation about living for Jesus. Then, descending, I stood behind the table. The thoughts were too many for utterance. We were pledging to our Master, with one another as witnesses, and pledging to one another, and to all God's world—love, our dearest treasure, even body and blood—pledging devotion, if devotion of selves for all require even that. We sang—

"'Twas on the night when doomed to know."

Why have I told of these things? Because it may set us to thinking, to feeling that the heart, the life blood of what we call "Christian," the essential thing, may exist among customs quite different from ours. Yes, exist where people think differently, and write down their doctrines in a different way. If any one professes love for Christ, let us study that person and learn to help him on. Let us think too that many may be living on Christ—though we do not hear them in word we understand. Some round about may be so. The knowledge of God which Jesus brought has grown so worked into society, in language, in ways of thinking and acting, that all the freedom from uneasiness many a one has, is based on Christ, not very consciously to the person. Let us waken that consciousness.

ADAOE.

MR. JOHN STUART MILL'S LEGACIES.

Mr. Mill has rendered an essential service to religion; he has demonstrated and brought home to the hearts of his readers the poverty, the worthlessness, of life without it. He has taught us how a great famine must needs arise in the land, on which shines no sunlight from the spiritual and eternal world. And he has rendered another service, all unconsciously, hardly less precious; he has justified all the homage and Divine honour which Christendom has paid to Christ through all the Christian ages, and has helped to explain to others, though apparently not to himself, how near to the root of all the higher development of Christian Society lies the Incarnation, and the passionate devotion which it has kindled in human hearts. True, he has some vague sentimental ideas about the religion of humanity, and the way in which devotion to the race may be hoped to supply both stimulus and nourishment to the loftiest human virtues, in a measure which will cast all the vaunted influences of religion into the shade. But his faith in it is not a power. Unlike the Kingdom of Heaven, his Kingdom of Humanity is in word, and not in power. He derived little joy and little hope from his prophecies; and his heart evidently strained towards the spiritual as the one home in which, if he could find it, he would rest.—*Evangelical Magazine*.

CHRIST; ALL IN ALL.

Remember it is not thy hold of Christ that saves thee; it is Christ: it is not thy joy in Christ that saves thee; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore, look not so much on thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings: it is what Jesus is, and not what we are, that gives rest to our souls. If we would at once overcome Satan, and have peace with God, it would be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus; follow hard after Him, and he will never fail thee.—*Selected*.

Editorial.

The Canadian Independent.

TORONTO, FEBRUARY, 1875.

WHY DOESN'T THE CHURCH FILL UP ?

A correspondent, in a letter which we published not long since, complained that notwithstanding all our efforts in educating our ministers, some of them so far fail of success, that after being "in churches for nine or ten years," their churches are "weaker at the end than at the beginning." He even hints that this alleged inefficiency is one of the results of over-education. There are others who urge a similar complaint, but refer the failure to a different cause.

At this season of the year, when the financial accounts of the churches are usually presented, it is not uncommon to find a *deficit* instead of a surplus, and under the "pinch" which such an unpleasant exhibit produces, some querulous brother is almost sure to ask, with an unconscious squint at the Pastor, 'How is it our church doesn't fill up?' A very pertinent question indeed, brother, if not put in an impertinent way!

The question is not generally asked with any idea of its being answered, for the very tone and manner in which it is put sufficiently indicate that the mind of the brother who puts it is made up on the subject. To be plain—he thinks the *minister* is at fault. He is not "smart" enough; or he doesn't visit enough; or he preaches too long; or he "scolds;" or he is proud; or he shows

favouritism; or is a partizan; or he is getting too old; or he doesn't study; or else studies too much. And as a consequence the remark is made that "strangers come once or twice, and don't come again," or "our young people leave us," and so "the church doesn't fill up," and hence the annual deficit.

Very possibly, and not improbably, there is some ground for these complainings. Ministers will grow old as well as other men, and old age, like poverty, though not a crime, is often very inconvenient. It is specially so, it seems, in the ministry; for while our physicians and lawyers come to be only the more sought after, and trusted, for their ripening experience, churches want *young* men, and all the better if they are unmarried!

Ministers, moreover, it must be confessed, are not always as wise, or as clever, or as good as they might be. The best of men are but men at best, and if they do not possess all the virtues in perfection that they commend to others, why, neither did Paul nor Peter. They sometimes become weary, and discouraged. Their hearts often grow heavy, just as their purses grow light. They even become worldly, for worldliness may spring from straitness, as truly as from abundance. And, sadder still—more unpardonable than all—they may even be *dull*!

But is that the whole case? Is there not another side? What are the hearers doing to fill up the church? Are they

to be "sleeping partners" only in the ecclesiastical concern, and then to complain of being "scolded" because the other partner tries to wake them up? Are they to drive men away by their strifes and divisions, or by their unsociableness, and then blame the pastor because "the church doesn't fill up?"

We have known men to make a daily practice of telling everybody they met that the church was "going down," and then wonder why the finances were always behind! A lady of our acquaintance once informed us, that the second time she entered a certain church, she was very confidently told by a lady-member of the congregation, that "if she only knew what they said about her husband, she would never enter that church again!" Was it strange *she never did!* We know of another case, in which, after a minister had been faithfully warning his young people against the intoxicating cup, in a discourse which a certain busy-body thought bore hard upon somebody's husband, the said busy-body told the wife of said unfortunate husband, that if she was in her place, she would never send her children to that Sabbath School any more! We could give other instances of a similar nature, but enough. If all our pastors were to tell what they know of such unpleasant and surprising experiences, our readers would no longer wonder why *some churches* "don't fill up."

Who has not heard parents, members of our churches, freely canvassing the faults and criticizing the sermons of their minister in presence of their children? How rarely, on the other hand, do they speak of his good points—of the benefit

they have received from his preaching, of his earnestness, of his kindly manner, of his self-denial, or of his success! And is it surprising, then, if in after years these children feel no attachment to him and leave the church? Whose fault is it in such a case that "the church doesn't fill up?"

Then what shall we say of those "honorary members," of which there are so many in all churches, who, if they are not guilty of any of the faults or indiscretions to which we have referred, are actually do-nothings, and almost know-nothings amongst us? We speak more in sorrow than in anger, but is it not for a lamentation that so many of the professed followers of Jesus are of the "blind and the lame," who can, according to their own account of themselves, render no service in the army of the Lord? Of how many has the Lord had to say, after a revival of religion, "Were there not ten cleansed? but where are the nine?"

What is the office and duty of a Christian pastor? Is he the mere *proxy* of the church, appointed to do its work? Or is not the Divine command, "Let *him that heareth say, come!*" In our judgment, it is the business of the church rather than of the minister, to fill the house. It is the magnetism of their life more than of his preaching that is to "draw." And till our people more thoroughly apprehend this fact, we shall continue to hear the complaint that "the church doesn't fill up."

There is a still more important question than the one we have been discussing, however, but that we must defer till next month.

A GOOD SUGGESTION.

A warm friend of the INDEPENDENT writes us, suggesting, as one way of promoting its wider circulation, that each of our ministers should send us a list of persons in his own congregation who ought to subscribe for the Magazine, and that we should send them copies of it for three months, on approval, in the hope of their being induced by that means to subscribe for it. He also generously backs up his suggestion by a handsome subscription towards meeting any expense that may be incurred in giving his plan a fair trial.

The suggestion is an excellent one, and we cordially adopt it, especially in the practical shape in which our friend puts it. Let the pastors of our churches, therefore, occasionally commend the INDEPENDENT from their pulpits, as far as they think they can do so, and send us on lists of persons likely to subscribe for it; and, provided we receive timely notice, we will print a sufficient number of extra copies to meet their demands. We are persuaded that if the friends of the Magazine will take the trouble to canvass a little for us, and if our ministers will only lay hold heartily of this suggestion, we might double our subscription list this year. May we not rely on them to do so?

We shall need, however, some substantial guarantees of the kind our friend offers us, if we are to carry out his suggestion to any considerable extent, without loss to the proprietors. To give his proposal a fair trial we ought to have pledged to the extent of \$200, as a guarantee fund. Such a sum might not, and probably would not, be all needed,

but it ought to be all secured, and we shall be glad to open a special subscription list for this purpose. Who will lend us a hand?

Many of our readers might accomplish the same end by sending us the names of personal friends in their own localities, as our correspondent has done in several instances, to whom we might send the Magazine on trial, enclosing, at the same time, the money for one quarter's subscription. One dollar would thus send the INDEPENDENT into four families, for that length of time, with the probability of several of them becoming regular subscribers.

Our subscription list is growing. Like all other publishers, we occasionally receive a notice to "stop" from some one who "takes so many papers," or thinks he doesn't get his "dollar's worth" out of us; but most of our readers appreciate the necessity for such a Magazine, and our modesty alone prevents us from publishing the many kind words we receive and hear concerning it. Help it along then, friends, with names and guarantees, and we promise you to make it better than ever.

P.S.—Since the above was written a friend, in the village of Alton, has handed us a list of *nine new subscribers*. He says he never thought of canvassing for the Magazine till he saw our offer in the November number, and that almost every one he asked readily subscribed for it. So much for *trying!*

 THE BISHOP AND THE CHURCH ASSOCIATION.

His Lordship the Anglican Bishop of Toronto has fallen upon evil times. Hav-

ing at his recent "visitation of the clergy" of his diocese, "presented," or in legal phrase, "indicted," eleven of his clergy, and among them Dean Grasset, and other influential members of the "Low" Church party, for "depraving the government and discipline of the Church." Some of the leading laymen of the Church Association of Toronto have taken up the matter, and replied to the Bishop, through the public press, in terms which indicate that they are fully prepared for the contest he has precipitated. They take this method of reply, they say, because it is the only way left open to them in consequence of the injustice of the Bishop in "dismissing a Synod of the diocese, of which a number of delegates, members of the Association, were among its lay members, and immediately thereafter proceeding to review their action at a meeting from which they were excluded even as on-lookers." And further, because of his Lordship having insisted on the withdrawal of all laymen, and then "the Chancellor of the diocese going through a formality worse than meaningless, in stating that churchwardens (as well as clergymen), 'who had presentments to offer containing charges against their clergy, would be permitted to be present.' It is a curious commentary upon this procedure," they add, "that among the laymen who withdrew from the hall was a representative of St. Philip's, Weston, the presentment from which was rejected in his absence."

This is how they deal with the figment of Apostolic succession:—

"Your Lordship is pleased to refer to the subject of Apostolic Succession, and

to add, 'Nor is there any difficulty in exhibiting to the world the fact of this succession—to take two important instances—in the Sees of Canterbury and Armagh;' and you further characterize it as 'a leading and essential principle of the Church.' If your Lordship means that an unbroken tactual succession of Episcopal Consecration can be traced from the hands of Christ's Apostles, through such impure channels as the Cardinals Beaufort and Wolsey, or Gardiner, Tunstal, Bonner, and the like, to the Bishops of our Church at the present day, we must reply that the evidence is such as would fail to satisfy any strict requirements of legal or historical succession; while the encouragement of the belief seems to lead to no other result than that of begetting a narrow-minded exclusiveness, and stimulating a sacerdotal spirit among our clergy, the revival of which has largely contributed to the evils which we deplore.

"As laymen, we can attach little value to an idea which would deny the characteristics of a true Church of Christ to the martyred confessors of the Waldensian and Albigensian Churches, while it accredits their bloody persecutors with the exclusive heritage of that assumed requisite of the one Catholic and Apostolic Church. All which we endorse as very true, very sensible, and very Christian."

Passing over their remarks on Trinity College, as an Educational Institution, they say, "the actual instruction furnished to the ministers of our church must be miserably small as compared with that given by other collages." We quote a few sentences regarding its teaching:—

"It is impossible, in the compass of an address like this, to enter in detail into the charges of erroneous teaching preferred against Trinity College. They are not now made for the first time. The late venerated Bishop of Huron pressed them in a way that carried conviction to thousands; and failing to meet with any satisfaction, he established a Theological Institution in his own Diocese,

the head of which is a life member of the Church Association."

This charge of Romanistic teaching is "the unkindest cut of all," and as his Lordship has chosen to challenge the statements made with regard to it, by the Church Association, they thus return to the charge :—

"The tree is known by its fruit; and we shall best test the question in brief form by referring to a work not unknown to your Lordship. The *Christian Manual*, published in 1872, is set forth as, with your Lordship's permission and approval. There is no mystery, we believe, as to authorship of the book by a graduate of Trinity College, who now as one of the masters in the Port Hope Church School, uses it there as the manual for religious instruction. In this manual we read of the Holy Eucharist; and the words of our Lord, 'This do in remembrance of me.'"

"The word translated 'do' strictly means 'make,' namely, 'this offering;' in other words, 'offer this.' It is the word always used in the Septuagint of Sacrificial Acts; p. 11. 'The reader is advised to study carefully Article xxviii., especially its third paragraph. There the body of Christ is not only said to be 'eaten,' but also to be 'given,' viz., in the hand of the minister; 'taken,' viz., from his hand by the receiver. Hence the *Lord's body is there, independently of the faith or conduct of the receiver.*" p. 19.

At p. 21. The reader is warned against the "most erroneous view" of the Holy Sacrament "wherein no Body and Blood of Christ was held to be really present in any strict sense; that in fact, there were *really* present only the "symbols" of his Body and Blood; or, to express it in a grosser form, the Body and Blood of Christ were *really absent*;" and this he is warned against as an opinion "leading to the error condemned by the Apostle, on unworthy receiving, because 'not discerning the Lord's body.'"

At p. 24 the young Communicant is thus instructed "at the celebration," "Concentrate, as far as possible, all your

thoughts upon the service. * * You will find it engrossing enough to follow the priest closely in the service. Be especially careful to do this during the 'Prayer of Consecration' for it is then particularly that the Eucharistic Sacrifice is being made, and the Sacrifice of the Cross pleaded for our sins." Then follow two brief prayers, and then an "ADORATION OF CHRIST" elaborately arranged, as in other works of this class.

At p. 98, is this instruction :—"When you receive the *Holy Bread*—THE BODY OF YOUR SAVIOUR—receive it not in your fingers, but into your hand. It is a very ancient and most becoming custom to cross the hands one upon the other, and receive the Sacrament into the open palm of the right hand. This is done in order that no part of the Holy Thing may fall to the ground, as will happen if you take it between the thumb and finger. When you receive the *Body of the Lord* say :—Be this, O Saviour, unto me death to sin, &c."

This, "and much more of the same kind," they denounce as "pernicious," and reaffirm their conviction that any college where such theology is taught "is an unsafe institution for the religious training of young men, and especially of aspirants to the ministry."

We omit the details of their complaints regarding the administration of the "Mission Fund," and the defalcations of the Treasurer of the "Church Society," which they say are admitted by himself to amount to "about \$47,000," and close with a paragraph concerning the Church of the Holy Trinity in Toronto, which it is well knowing, "has long been noted for the zeal of its clergy in the introduction of a high ritual."

It is in this parish that the first attempt at the organization of a Protestant Nunnery has been made; and while, as in many Romish sisterhoods, this "Sisterhood of St. John the Baptist" aims at works of piety and charity, we

read in its report for the past year that "The Altar linen used in the Church of the Holy Trinity is washed and ironed at the House; the bread for the celebration of the Holy Communion provided, and Sister Sarah has the care of the Altar which occupies one afternoon each week."

Such "Altar" services they rightly affirm, "can end here in no other results than those which have followed from the like imitations of the Monastic Institutions and Sisterhoods of Rome in England."

One of the Clergy of the same Church of the Holy Trinity they further affirm, has been organizing and abetting another Confraternity, with its Manual of idolatrous teachings and Romish superstitions, specially fostered in connection with the Blessed Sacrament. By another, "The Path of Holiness," another grossly superstitious Romanizing manual, has been placed secretly in the hands of the Sunday-school children. While a-third has been figuring in the extravagancies of the Guild of St. Lawrence, and inculcating the anti-protestant idea of a sacrificing priest, an altar, what one of them openly calls the Mass, praying for the dead, and processions and services of a kind wholly unknown until now, in connection with the Burial Service.

These things being so, as vouched for by such men as Judge Draper, Vice-Chancellor Blake, Prof. Daniel Wilson, and nearly a dozen other men, almost equally eminent, it was surely time for Protestant Churchmen to speak out on the subject; and we hold that the whole Christian Community owe these gentlemen a debt of gratitude for doing so. The Bishop has made a feeble attempt at reply, but facts are proverbially stubborn things. "The end is not yet."

It is really too bad, just when the Bishop of Toronto is re-affirming, with all his might, the indisputable character and virtue of the Apostolical succession to

be obtained through the pressure of the holy hands of the English Primate, to be told that the Archbishop of Canterbury was never baptized. The rumour is, that when in infancy, his life was on one occasion despaired of, and there being no clergyman at hand to administer the ordinance, the nurse gave the child the only baptism he ever received! This was un-apostolical enough; but worse still, it is now affirmed, on the authority of the Primate's brother, and of the Family Bible, from which the record is taken, that the Archbishop of Canterbury was baptized by a Presbyterian minister in Edinburgh! Could confusion and misfortune further go?

Apropos of this doctrine of Apostolical succession, Dr. Parker, of the Temple pulpit, in London, said recently, at a meeting of the Liberation Society:—

"If, when Sydney Smith was told by his medical adviser to "take a walk upon an empty stomach," he naively inquired "Whose?" then when we are told that the apostles of our Lord Jesus Christ find their legitimate successors and descendants in the clergy of the Anglican church, we feel entitled to ask "Which?" There is such a diversity amongst them that we feel at some loss to indicate the exact limits of the Apostolic lines. Who is the apostolical descendant? Is it the man who is pulling the reredos up, or the man who is pulling the reredos down? Is it the man who is clothed in a coat of many colours, or the man who is seeking a new act of Uniformity by which he will be able in a lawful manner to remit the self-same coat to the region of old clothes? Is it the clergyman whose "Apology" won the St. Leger? or is it the outraged bishop who remonstrates with him because of his carnal devotion to horseflesh? Which? we only ask—which of these men?"

A pertinent question truly! Then, after thankfully acknowledging that there

are some who belong to the true succession, in the Church of England, he adds, *per contra* :—

“The other day I heard one of the highest of the high of the Anglican priesthood in London saying, “I knew the late Mr. Binney well ; I respected him very highly indeed as a neighbour and friend, but I never could allow his claim to be a minister of the Gospel.” (Cries of shame.) Now they will say about Mr. Binney that he was physically and intellectually a notable man ; they will apply to him Shakespeare’s words, “He sits among the men as a descended god,” but, like a skilled wrestler, they only lift him these few inches from the ground that they may level him as a minister the more violently to the dust. They will say of him, “Among men that are born of modern dissent, there hath not appeared a greater than Thomas Binney, nevertheless, the youngest curate that ever mumbled a sermon which he never wrote is clerically greater than he.” Can you wonder that we wish to relieve such men of the privileges and advantages of a national establishment ? Can you wonder that we insist that the stilts be swept from under their feet, and that they may be called upon to stand on their own merits ?

An exchange says,—“If Archbishop Manning is to be, as now reported, the next Pope, he will probably be the ablest occupant of the so-called chair of St. Peter since Hildebrand. One object in placing him in such a position would doubtless be its expected effect on Britain and America—and all that ability, industry, zeal and plausibility can do, may be expected of him for the subjugation of both to the Papal yoke.”

With such a prospect before him, it is easy to see why the Archbishop is so strenuous a supporter of Papal claims ; and declares all English Catholics who differ from him, self-excluded from the holy Mother Church. Edmund About says, in his book on Italy, “many persons have believed the Pope to be infallible ; the Popes themselves have always

believed it !” Dr. Manning, if elected, will certainly not be behind his predecessors in his acceptance of that dogma.

A number of our Canadian pastors have been receiving *The Christian*, weekly, from some generous but unknown friend in Britain, giving them full and most interesting accounts of the Lord’s work in that country, and especially of the revival in connection with the labours of Messrs. Moody and Sankey, from which we have frequently quoted. One of them lately received from the young lady who has been sending it to him, the following letter, which others, who may be similarly indebted to her, will be glad to have an opportunity of reading :—

DEAR SIR,—As I have been sending you a copy of the *Christian Weekly* pretty regularly for the last six months, I venture to write you a few lines as the year is closing. I hope and trust that you like the *Christian* ; the daily tidings it brings of all that is being done for the Lord are very encouraging I think, and should make us who are His children, more earnest in working for Him—shining as lights in a world full of darkness. I hope you have some help and encouragement in what you may be doing for Him in Canada. In London now, an earnest spirit of prayer seems to be increasing. Daily prayer meetings are being multiplied, and all are looking for a blessing which will surely come, even I hope before Moody and Sankey come.

I am trying to do what I can in Westminster, which is very near here, and where sin and crime and drunkenness abound ; but I cannot do a very great deal, and that chiefly amongst children, as I am not old enough to visit in the very worst parts.

I hope you will write to me when you have time. Asking your prayers specially for Westminster, and praying that God may bless you very richly,

Believe me,

Yours in Christ Jesus.”

Readers of the *Canadian Independent* number of the Magazine. We should be always interested in the "News of the Churches,"—a department to which we take special pleasure in directing attention this month, as probably fuller and more varied than in any previous

like to be able to present such a budget every month, but brethren's pens are so sluggish, or they themselves are so oppressed with modesty, that we find it very hard to get these items out of them.

Correspondence.

REACHED MANISSA.

To Editor C. I.

DEAR SIR,—I know it will be a source of pleasure to readers of the *C. I.*, to learn that my dear sister and her husband, the Rev. C. H. Brooks, have reached their destination safely. A New-Year's letter from Smyrna brought us the news. The Lord be praised for His loving care. By sea and land "everlasting arms" supported them in peace.

I would like to give a full account of their journeyings, but your space is limited. So I will only give you a few points. The "voyageurs" went *via* England. Of course, they heard Spurgeon, and liked him much. After a week in London they went to Paris, stayed three days, saw the gaieties of Parisian life, attended service in the American chapel. Thence they shot under the Alps by the Mount Cenis tunnel into Italia's plains. Here were fig and olive-orchards in abundance. First to Turin, to revel in its natural beauties. Then to Milan to see its wondrous cathedral with its 7,000 statues, and plenty of niches for more. Thence to Florence with its Arno of Fame, and its superb art-galleries. On next to Rome, where they spent Sabbath. They visited the American chapel and heard Judson, a son of the renowned missionary. Monday to St. Peter's, every corner of which they pronounce a study. Then to the Vatican and out to old Rome, replete with memories of grander days. Next to Naples, stopping at a hotel which overlooked the matchless bay. Vesuvius was frowning gloomily in the distance. Next day they went

to Brindisi and embarked for a sail up the Mediterranean.

At Corfu, a lovely island of Greece, Dr. Byington and his company left them, to proceed to Constantinople. They then proceeded to Smyrna, where the native pastor met them to convey them to Manissa. This place they reached in due course, only to be delighted with the welcome of dear Mr. and Mrs. Baldwin, and the "lay of the town." Tall mountains form the background of Manissa, and a lovely plain the foreground. The Missionary House was sunny as it was capacious, and gave them a shelter until goods arrived.

Some things are strange in the East. The long caravans of camels are "peculiar" to the missionary tourists. It is the land of the almond and orange. On Dec. 1st, when our letter was packed off, the trees were laden with fruit. The Turkish ladies are all closely veiled, and American ladies are a great novelty. The little olive-cheeked children pull their dresses, make grimaces at them, and sometimes throw stones. In the school the "little Turks" are very studious and very polite.

Their first task is to learn the modern Greek; there are good prospects of work among the Greeks and Armenians. The wish which comes from them to Canadian friends is, "Brethren, pray for us." I need not bespeak for them your readers' most fervent prayers.

I remain, yours in christian work,

ROBERT W. WALLACE.

London, Jan. 1875.

Aa interesting letter from Mr. Brooks will appear in our next.—Ed. C. I.

Official.

LADIES' MISSIONARY ASSOCIATION.

MRS. H. SANDERS, Treasurer, in account with the LADIES' MISSIONARY ASSOCIATION of ZION CHURCH.

1874.	Dr.	\$ cts.
Jan. 1.	To Balance on hand.....	20 50
"	Subscriptions, per Collectors	343 75
"	Interest.....	2 48
"	Donations for Labrador Mission:—	
Seaman's Friend Society, N. Y.....		91 00
Guelph S. School.....		33 50
Zion Church S. S., Montreal		30 00
Ottawa S. S. Missionary Society.....		23 50
Erskine Church, Montreal		10 00
Hamilton S. School		10 00
Yarmouth, N. S., Y. P. Missy. Soc.....		10 50
Keswick Ridge, N. B., Church		10 00
Quebec Congl. Ladies' Sew Circle		10 00
Miss Dougall, Montreal		8 00
Mr. Jas. D. Dougall, Montreal		7 55
Fergus Church		6 00
Bowmanville Church.....		6 00
Mrs. & Miss Kate Duff, Sherbrooke		5 00
Mrs. Joseph Parker, Montreal		5 00
Mr. John Peters, Speedside		5 00
Mr. Henry Burnham, Missouri.....		4 50
Bethesda S. School.....		3 00
South Caledon Church.....		3 00
Whitby S. School		2 00
Mrs. S. T. Gibbs, Whitby		1 00
Mrs. L. H. Greenwood, Whitby.....		1 00
Miss Alma Burnham, Missouri		1 00
	—————	286 55
	Balance due Treasurer.....	102 45
		755 73

1874.	Cr.	\$ cts.	\$ cts.
	By Labrador Mission:—		
	Balance of acct. Supplies for 1873	48 73	
	Rev. J. R. Butler, 1 year's salary.....	300 00	
	Supplies sent, 1874	291 78	
	Freight, &c.	33 62	
	Printing Reports	4 50	
	Postage, &c.	2 10	
		—————	680 73
	By Canada Congregational Missionary Society		50 00
	By Canada Congregational Indian Missionary Society		25 00
			—————
			755 73
	By Balance due Treasurer.....		102 45

MONTREAL, 31st December, 1874.

CONGREGATIONAL COLLEGE OF B. N. A.—*Endowment Fund.*—It may interest the many friends of the College to learn the present condition of things in relation to the proposed endowment fund of forty thousand dollars.

The subscriptions up to this date amount to..... \$23,158 42

Of this sum the amount actually paid is..... 6,087 29

I have included in the subscriptions and payments, the items of interest which have accrued. As from time to time payments will be acknowledged, though not necessarily every month, the following is the first list:

Remnant of a former investment..... \$230 38

Estate of late Thomas Fletcher. 1350 00

Rev. Wm. Clarke, Thank Offering in view of 50 years ministry (half)..... 50 00

George Chaffey, Jun., Kingston..... 25 00

A brother somewhat advanced in age who regrets not having enjoyed a full College course. Two instalments and interest..... 22 40

Rev. Charles Chapman, a gift to this Fund..... 100 00

Hon. J. G. Robertson, Sherbrooke, to this Fund..... 20 00

Hon. Mr. Justice Sanborn, Sherbrooke, to this Fund.. 100 00

H. G. Grist, Hamilton, First instalment..... 40 00

Dr. Wilkes, Montreal, First instalment..... 40 00

A. Paton, Sherbrooke, First instalment.....	10 00
Norman Hamilton, Paris, First instalment.....	100 00
George S. Fenwick, Kingston, First instalment.....	100 00
George W. Moss, Montreal, Donation.....	100 00
William Reid, Montreal, Donation.....	100 00
Wm. Cream, Quebec, Donation.....	20 00
Henry W. Powis, Quebec, Donation.....	25 00
P. D. Browne, Montreal, Donation.....	25 00
George Robertson, Sen., Kingston, Instalment.....	200 00
Bond St. Church Benevolent Fund, Toronto.....	100 00
George Hague, Toronto, Donation.....	200 00
From England and Scotland, per Dr. Wilkes.....	2091 76
William Moodie, Montreal, Donation.....	50 00
Francis Scholes, Montreal, Donation.....	50 00
George H. Wilkes, Brantford, First instalment.....	40 00
S. S. Ward, Hartford, Con. \$200 U. S. Currency.....	178 00
Abraham Spaulding, Montreal, First instalment.....	50 00
On account of Alumni pledge..	206 00
Interest on Bonds and from Saving Bank.....	219 42

There are a number of first instalments now due, amounting to several hundred dollars. The subscribers have been reminded of the fact by letter, and will doubtless soon pay them.

HENRY WILKES,
Treasurer.

MONTREAL, 20th January, 1875.

CONGREGATIONAL COLLEGE OF B. N. A.—*Students' Vacation Work*.—Churches, District Secretaries and others requiring students for the whole, or a part of the vacation will oblige by an early application to me. No definite reply can be given until the end of March, but it

greatly facilitates arrangements to have knowledge of all the wants.

HENRY WILKES, D.D. &c,
Principal.
Cong. College of B. N. A. 20 Jan., 1875.

ERRATA IN REPORTS. YEAR BOOK 1874-5.—*Canada Congregational Missionary Society*.—On Page 128, Bond St. Church, Toronto, is credited with only \$250, whereas of the amount received from the Ontario Middle District mentioned in the General Statement (p 135), the sum of \$329 came from that Church. There have been omitted the following names in the list of Life Members, page 122 Year Book:—Barber, Miss A. F., by James Barber, Sen.; Barber, Miss, Nellie, by Joseph Barber; Burton, Alfred, by his father; Chapman, Rev. Charles, by Thomas Robertson; Dennis, Mrs. Freeman, by her husband; Dunn, John M., by his father.

Congregational College of B. N. A.—On page 150, Year Book, "SESSIONAL EXAMINATIONS," the printer has placed Class I. *Systematic Theology*, under Class II., *New Testament Introduction*, instead of making it the first line under *Systematic Theology*. Perhaps readers will correct the mistake by means of a pencil line.

HENRY WILKES.
MONTREAL, Jan. 20, 1875.

CONGREGATIONAL COLLEGE, B. N. A.

The following remittances from churches have been received, and are hereby acknowledged.

Indian Lands, additional.....	\$2 00
Martintown, additional.....	2 00
Montreal, Zion Church.....	51 00
Manilla.....	20 00
Garafraza.....	4 00
Fergus.....	10 00
Inverness.....	10 00

\$99 00

R. C. JAMIESON,
Treasurer.
MONTREAL,
22nd January, 1875.

CONGREGATIONAL PROVIDENT
FUND.

MONTREAL, 22nd Jan., 1875.

Received since last announcement.

Lanark Village..... \$5 58

MEMO.—\$3 acknowledged in August as from Lanark first church should have been Lanark Village.

J. C. BARTON,
*Treasurer, Congregational
Provident Fund.*

News of the Churches.

ZION CHURCH, TORONTO.—The annual meeting of the church and congregation was held on Wednesday evening, the 20th of January. The Lecture Room which was very tastefully decorated, was filled. After tea, Dr. Richardson was called to the chair, and the meeting was opened with religious exercises. The Chairman congratulated those present on the marked progress of the past year, and stated that he believed, from his knowledge of the church for the many years during which he had been a member, it had never been in a more prosperous state than it is at the present time.

The Pastor's report stated that the past year had been one of unbroken peace, active church life, and marked spiritual progress. It completed the fortieth year of its church existence, during which time 1003 members had been added, and 740 removed. The church was blessed with a revival in the latter part of the first quarter, and again near the close of this year shared in the general quickening resulting from the labours of Mr. Henry Varley. There have been added to the church during the year 70 members; 15 by letter, and 55 by profession. There have been dismissed 11, leaving a net increase of 59, with a total membership of 262. Of those added during this year, 30 were from the Sunday-School; 13 from the Pastor's Bible Class, and 17 from the other classes. Very great assistance in the pastoral work has been rendered by the Church Visitor, Mrs. A. Lillie.

The Deacons, through Mr. D. Higgins, reported that no extensive church improvements had been made during the past year, as there was a strong feeling on the part of many members that the

church should be removed to a more central situation. They had had a most satisfactory financial year, the weekly collections being larger now than they have been for many years. An increase of \$200 had been made to the Pastor's salary, and some small arrears of last year have been paid off. The receipts for the year have amounted to \$3,375.89, and the disbursements including \$92.65 due the Treasurer from the previous year, \$3,405.75. The total liabilities of the church are \$494.83, which amount, it is expected, will soon be liquidated through the efforts of the ladies, by a Bazaar, assisted by personal subscriptions. The increase of the church and congregation has been most gratifying.

Mr. W. C. Ashdown, the Superintendent of the Sunday School, reported that the year from its commencement to its close, has been one of deep spiritual interest and rich blessing to the Sabbath School. The attendance has been constant and sustained, and the attention of the scholars to their lessons encouraging; but it was in the gracious quickening of both teachers and scholars, and the ingathering of not a few to the fold of Christ, that God's presence was most seen and felt among us. The school is divided into 24 classes, 22 ordinary, the infant class and the Pastor's Bible class. Of the ordinary classes 11 are girls, showing a membership of 70 scholars, and an average attendance of 53, and 11 boys' classes with a membership of 81, and an average attendance of 64, which with the Pastor's Bible class and the infant class, show a total membership of 261 scholars, and an average attendance of 196. In some cases four scholars from a single class have put on Christ, and made a public confession of their faith by unit-

ing with the Church. The members thus added to the Communion during the year were, from the children's classes 17, and from the Pastor's Bible class 13, making in all 30 members added to the fellowship from the school. The Treasurer's accounts show an income of \$240.08, and an expenditure of \$171.10. The officers and teachers desire to express their appreciation of the generous manner in which the church and congregation have always responded to their appeals, and the affectionate interest they have ever manifested in the school.

Mr. White, Secretary to the Young People's Association, reported the Association as continuing to progress steadily, a more than usual number of the young people having joined this session. Several public entertainments had been held, and in March, Dr. Richardson delivered a lecture on "Animal Organization," the proceeds of which were devoted to the Church Visitors' Fund. The Treasurer's statement shows receipts to be \$99.04, and expenditure \$95.93.

The report of the Ladies' Aid Society was read by Mr. John Adams. It stated that the ladies had for some time been engaged in preparing for a Bazaar, which they purpose holding in March next, the proceeds to assist in liquidating the floating debt of about \$500.00, which has for a number of years been carried by the church. The present officers of the Society are Mrs. Dr. Richardson, President, and Mrs. D. Higgins, Secretary-Treasurer.

During the evening one of the senior deacons, Mr. John Wightman, was made the recipient of a handsome Ithaca clock, which indicates not only the hours of the day, but also the days of the week, the month, and the days of the month. A plate with the following inscription was on it:—"Presented by the members of Zion Church, Toronto, at their annual meeting, 20th January, 1875, to John Wightman, Esq., as an expression of esteem, and a recognition of his long and faithful services as deacon."

BOND STREET, TORONTO.—The annual meeting was held on Tuesday evening, January 12th. The following is a summary of the reports then presented:—

1. The pastor on the spiritual condition of the church:—There was a well sustained attendance, notwithstanding several removals, the prayer meetings especially having evidenced a quickened religious life; the Pastor's Bible Class was holding its most efficient session, membership, 80, average, 50; the new feature of "Normal Work" adding greatly to its interest and value; the membership had received 41 additions. 14 by letter and 27 by profession, and there had been 15 removals, 4 by death, and 11 by letter, leaving 252 names now on the roll: Mr. Varley's recent labours had been much blessed, following, however, in the line of parental consecration and Sabbath-school teaching; acknowledgement was made of the generous surprises to the pastor during the past year, viz., a gold watch and chain at the quarter-century celebration in April, and a purse in September, and the fact was noted that on the 1st of October Mr. Marling completed his twentieth year in the pastorate; after reference to some points of internal organization, the proposed Western Church was mentioned as claiming the attention of the Church. 2. The Sunday-school, at Bond Street, had 222 scholars, and 27 teachers, average 162 and 23; Mr. E. A. Childs had succeeded Mr. C. S. Millard as superintendent; the expenses were met by a grant from the "Benevolent Fund"; the usual summer and winter entertainments had been held; scholars' missionary contributions \$114; ten of the scholars had joined the church. The Mission School, Elizabeth street, under Mr. Woodhouse's care, continued its work with about the former numbers, and increasing spiritual promise. It was sustained by the same Fund. 3. The two Sunday morning prayer meetings (young men's and young women's), and the neighbourhood meeting (Thursday evening) had been kept up with advantage, and all had lately improved in numbers and interest. 4. The Dorcas work had been attended to, and the Poor Fund had received \$189. 5. The Treasurer of the current Expenses Fund reported the receipt of \$3,150, expenditure \$3,267; total liabilities (besides mortgage) \$331, assets \$518. 6. The "Benevolent Fund" had had a

very successful year's trial. The gentlemen-cavassers had obtained the names of 89 subscribers, for annual amounts varying from \$2 to \$36, and the lady-collectors had brought in to the Treasurer \$1,070, from which appropriations had been made, to the Sunday Schools \$375, Home Missions \$250, London M. S. \$50, Cong. College \$150, Do. Endowment \$100, Cong. Union \$35, Provident Fund (Retiring Pastors' Branch) \$100, Dorcas Society \$26. The sum so raised is largely in advance of previous years under other methods, and was fully equalled by the subscriptions for 1875. The above reports were adopted, and after some time spent in consideration of various items, tea was served, and the remainder of the evening spent in a social manner.—The Sunday School festival held on Thursday evening, January 21st, passed off very successfully. The room was handsomely decorated with flags, coloured festoons, evergreens, and arches, and was crowded with a happy-looking company of scholars, teachers, parents, and friends. Mr. Edward A Childs, Superintendent, presided. After prayer by the master, a short programme of music and recitations was performed by the scholars in admirable style, and the distribution of prizes for regular attendance (48 Sundays and over) took place. The exhibition of a magic lantern (from Mr. Potter's) and the distribution of refreshments closed a very pleasant evening. The school is now in a prosperous state, increasing in numbers and efficiency.

NORTHERN CONGREGATIONAL CHURCH.

—The members and friends of the Northern Congregational Church held an interesting meeting last night, at the residence of Mr. J. T. M. Burnside, Alexander Street, under the name of a par-lour social. A large gathering of the ministers of the Church and congregation were present. The entertainment consisted of readings, recitations, and singing, with refreshments. In the course of the evening their pastor, the Rev. J. A. R. Dickson, was the recipient of a very handsome silver tea service, accompanied with the following address, beautifully engrossed by Mr. Revell, the Secretary of the Church:—"To the

Rev. J. A. R. Dickson, Pastor of the Northern Congregational Church.—Rev. and Dear Sir,—We, the members of the Church and congregation worshipping under your pastorate, deem the present festive season a fitting opportunity for the expression of our esteem and affection for yourself and Mrs. Dickson. We, therefore, ask your acceptance of the accompanying tea-service as a token of our appreciation of your earnest advocacy of the Master's cause. It is impossible within the limits of a brief address to express all we would, but we cannot omit to mention the faithful exposition of God's word, applying the truth to the conscience, especially in regard to things of every day life. Such teaching is ever of great value, but in the present day it cannot be too highly estimated. We trust that you may long tend the flock of God, leading them, with the aid of the Holy Spirit, into green pastures and beside still waters; that the word of Christ may dwell in you richly in all wisdom, blessing you in private as well as in your public ministrations. We also pray that Mrs. Dickson may be long spared to be your helper in the Lord's work, and that you may see your loved children grow up in Christ Jesus."—*Globe.*

LONDON.—We have had a rich baptism lately. Believers have been stirred. Sinners have been saved. The pastor heard Pearsall Smith lately on "The Higher Life." It quickened him. He discoursed upon it, and the sacred fire spread. The first Sabbath in the year was precious.—Twelve were received. Several more were proposed. Questions were handed each communicant, filled with suggestions for this year's campaign. A course of lectures on "Congregational principles" has been entered upon. The church-building project is progressing and maturing. We have just lost John Cameron and his dear wife, but our loss is Toronto's gain. "On to new conquests" is our motto.—*Com.*

The Rev. Mr. Heudebourcek, of Stratford, who has been away for some months in the United States, collecting for the debt on the church he has been instrumental in erecting, has returned home with a large amount of money for

that object. We are afraid to mention the sum we have heard named, lest it should be incorrect. Will he kindly advise us of his success ?

WARWICK.—A deep religious interest having been manifest in this congregation for some weeks past, the pastor, Rev. R. Hay, decided, with the ready concurrence of the church, to commence a series of special services during the world's Week of Prayer, and these have since been continued with evident tokens of Divine approval. A number of young persons are anxiously "enquiring the way to Zion, with their faces thitherward," and we hope soon to hear of them "finding Him whom their souls seek after."

MISSIONARY MEETINGS : WESTERN DISTRICT.—On Monday the 11th instant, Brethren Salmon, Rose, Wickett, and Manchee, met at Clifford, to attend as deputation the churches in Clifford, Howick, Turnberry and Listowel. Meetings were held in each of these places as follows :—

Monday at Clifford, where we had a small but interesting gathering. This was the first missionary meeting held by us in this place, but it was so thoroughly enjoyed, that next meeting will doubtless be much more largely attended. This place seems rich in incident ; last year a presentation was made by some of the friends in Clifford to Mr. Wickett, this year's proceedings were varied by the presentation to the church of a communion service. This gift was made by Mr. Manchee on behalf of the Hamilton church.

On Tuesday evening an intensely spiritual meeting was enjoyed at Howick First. A very blessed impression was made by the earnest addresses of the speakers, who, in addition to the missionary statistics given, sought to stimulate this church to a more vigorous manifestation of their spiritual life. It is believed by the local friends that a good work is on the eve of accomplishment.

On Wednesday the deputation reached Turnberry, where our good brother Snider was labouring before his removal to Michigan, U. S., and where during the past few weeks Mr. George Hindley,

(brother of J. I. Hindley of Owen Sound) has been preaching. Mr. Hindley very kindly assisted the deputation, both at Howick and Turnberry. The meeting here was numerously attended, and was so acceptable so far as the addresses were concerned, as to lead to the expression, "that it was the best missionary meeting ever held there."

On Thursday, Listowel was reached. Here a crowded house was found, local help from Revds. Reid and Bell enjoyed, and a larger monetary gathering made than ever before. This church in conjunction with the Presbyterians, has been enjoying a blessed season of revival, and the rich influences of this work were manifest and felt in the missionary meeting. It was the largest and most enthusiastic they have ever had. We trust this church, as also all the others in this field, will be greatly blessed by the showers of grace which God is pouring out.

Collections were taken up at each meeting as follows:—

Clifford	\$1 76
Howick	5 20
Turnberry	3 47
Listowel..	6 15
	<hr/>
	\$16 58

Subscriptions were handed in, in addition to these collections, from Howick \$4.35 ; and from Listowel \$36.88 ; thus making the Howick contribution \$9.55, and Listowel, \$43.

This journey was characterised by the usual kindness of the friends, who greatly aided in conveying the deputation from place to place, and entertaining them with their warmest hospitality. The meetings were really good, and showed the deep interest taken in this field in mission operations. But the most remarkable feature in the circuit was the evident presence of God's Spirit, and we hope soon to hear news of great good.

LISTOWEL.—We are still without any word from any one in regard to the progress of the work in Listowel ; but we have learned that much good has been done in connection with the special services now being held there, in which the pastor, the Rev. E. Rose, has been

assisted by the Rev. Messrs Barker, Manchee, and Salmon. Will not some of these brethren send us the good news, which are "as cold water to a thirsty soul."

HOWICK AND TURNBERRY.—Mr. Geo. Hindley, of Bangor Theological Seminary, has been supplying these churches for a few Sabbaths past, but not, we suppose, with any prospect of immediate settlement, as Mr. Hindley has not yet finished his course of preparatory study.

EAST TILBURY.—The Sunday School in connection with the Congregational Church held its annual social on the 1st. It was well attended. The Pastor of the church, Rev. William Burgess, occupied the chair, and opened the proceedings in the usual way. From the Superintendent's report it appeared that the school was prosperous, and during the year had met fifty times, though in a new settlement. The ladies of the church and congregation, with their accustomed liberality, most bountifully supplied all that could be wished in the eating department. Recitations and music tended also to make this one of the most interesting meetings held.—*Globe.*

GUELPH.—The Annual Meeting for the reception of the church reports was held on Wednesday, Dec. 30th, 1874. There was a very full attendance of the friends, and at 7 o'clock they sat down to partake of tea.

After tea the meeting was called to order by the Pastor, the Rev. W. Manchee, and a brief season was spent in devotional exercises. The various reports were then given, all of which showed most encouraging signs of the continued presence of God in the midst. This year has witnessed the largest number of additions the church has ever had, and the finances show a very gratifying increase, there having been raised during the year between \$900 and \$1,000 more than at the time of last report. The working power of the church has also been much increased, and the year has been characterised by a season of hallowed reviving and quickening.

The Pastor reported on membership :
 Membership at beginning of 1874. . 112
 Added during year :—

By Profession.....	34
By Letter.....	2
	— 36
	148

Removals during the year.	
By Death.....	1
“ Excision	2
“ Dismissal.....	4
	— 7
Leaving a net membership of...	141

Mr. Hodgskin, on behalf of the deacons, rendered a report of the Current Expense Fund, Denominational Societies, &c., showing the amount gathered to be \$1,765.95, thus giving an increase of about \$400 over last year's report.

Mr. Arms, as Superintendent of the Sabbath School, reported that the School was in a most encouraging condition, and that the labourers in this department of the church work felt they had great cause for joyous gratitude. Not only had the year been one of harmonious and happy service for Christ, but, in answer to prayer, the Lord has been pleased to crown that service with the salvation of 16 of the young people.

There were reported :—

Officers and Teachers.....	17
Scholars on the Roll.....	179
Aggregate Attendance of	6020
Average Attendance.....	125
Funds raised in the year for School purposes, \$117.22.	
Funds Expended.....	\$92 37
Balance in hand.....	24 85
	—
Total	117 22

Mr. Arms also gave the final report of the Church Upholstering Fund, showing that there had been received and expended during the year \$122.12. This sum had enabled the Committee to finish the upholstering at the time of the re-opening of the church in August, when the other improvements of the church were completed.

Mr. Crowe, Secretary of Church Improvement Committee, reported that the work done in finishing and improving the church edifice comprised new stained windows, gas fixtures, painting and decorating walls and ceiling, finishing the

spire, and re-painting the church walls, at a cost of about \$2,331.08. Towards the payment of this, \$523.55 has been subscribed. The balance to be paid by mortgage on the church for five years. The interest of the mortgage has been guaranteed by several friends, so as to save the current expense fund from undue pressure.

Mr. Crowe also stated that there had been donated to the church in connection with the improvements several handsome furnishings such as book racks, a marble font with richly carved pedestal, illuminated text over the pulpit, number of tablets for pews, &c., at a cost of about \$130. This brings up the total amount raised for all purposes in the year to about \$2,835.00.

During the evening an interesting episode occurred in the presentation to Mr. Thos. Lawrence, who was retiring from the post of Choir Leader, a post he has held for some 17 years, of an address, and a purse containing \$78. Mr. Lawrence, who was sensibly affected by this display of the esteem in which his services have been held, made a suitable reply.

During the evening several of the friends addressed the meeting, and after a most happy season of fraternal intercourse had been enjoyed by all, the meeting closed with praise and the benediction.

Thanking God for all His mercy and help, and praying that we may share largely in the spiritual blessings the Lord is so graciously bestowing around us, we look forward to the New Year and take courage.

GARAFRAXA AND DOUGLAS.—In accordance with the recommendation of the conference of delegates of the churches concerned, held in November last, the Rev. Mr. Barker has resigned the charge of the first Garafraxa Church, and has also ceased to supply the church at Douglas, and taken up Elora in connection with Fergus, where he resides. This arrangement took effect on the first January, and on the 21st of that month, a Congregational Church was organized in Elora, of which a correspondent furnishes us an account, too late, however,

for the present issue. The new movement is inaugurated with good prospects of success.

The three Garafraxa Churches—Garafraxa 1st, Douglas, and Garafraxa North, will thus constitute, in future, one pastoral charge, for whom we pray that the Great Shepherd of the sheep, may soon provide an overseer.

ERAMOSIA.—The Rev. Charles Duff, of Brooklyn, N.S., who was invited by this Church, last summer, to become their pastor, has we learn, at last yielded to their importunity, and signified his acceptance of their call, but cannot leave his present field till the Spring. In the meanwhile, the Rev. M. S. Gray, late of Alton, has been invited to supply the pulpit until Mr. Duff arrives, and has consented to do so.

ST. CATHARINES.—Mr. J. R. Black, B.A., of the Congregational College of B. N. A., who has been spending his Christmas vacation in Western Canada, and chiefly in St. Catharines, in ministering to the newly-organized church there, has received from them an unanimous invitation to settle among them as their pastor. The College Board has been petitioned to allow Mr. Black to remain among them, without returning to Montreal to finish his course which terminates in April next. But Mr. Black has resolved, wisely we think, to complete the curriculum, feeling that he needs all the mental equipment he can obtain for so important a life-work. He has not yet definitely signified his intention in regard to the call given him.

ALTON having enjoyed one Sabbath's ministrations by Mr. Black, has also extended to him an invitation to the pastorate. In this it is understood that the friends in North Erin fully concur, although they have not as yet taken formal action in regard to it. We trust our young brother may be divinely directed in his choice, and may go where the Lord would send him.

WIARTON.—A number of earnest Congregationalists in the rising Village of Wiarton, on the Georgian Bay, have

invited the Rev. Robert Robinson, resident at present in Owen Sound, to come and minister to them, with a view to the organization of a Congregational Church there. After conference with the Home and District Secretaries on the subject, Mr. Robinson has agreed to their request, and commenced his labours among them on the first Sabbath in January. They will require, of course, the fostering care and help of our Missionary Society, for a time; but they are sanguine of success, and purpose at once to take steps towards the erection of a place of worship in the spring.

SOUTH CALEDON.—The Annual Sabbath-School Festival in connection with this Church was held on New Year's Day. About 300 persons sat down to a sumptuous tea; after which some very brief yet interesting pieces were recited by some of the younger scholars of the Sabbath School. Speeches on various subjects were made by the Rev. Hugh Reid, Mr. James Smith, and the pastor of the Church. The proceedings were interspersed with music.

The great object of attraction, both to old and young, was a large and well-laden tree, bearing upon its branches some two hundred prizes and gifts, which were distributed during the evening. Whilst the teachers of the Sabbath School sought to gladden the hearts of the young, they were not unmindful of their Superintendent and Pastor. Upon the said tree there was a token that indicated he was not forgotten. The token consisted of an envelope, which contained the sum of twenty-six dollars and fifty cents, contributed by the teachers and friends of the Sabbath School.

J. D.

NEWMARKET.—The Annual Missionary Meeting was held in Newmarket, December 15th. The Rev. Messrs. Silcox, and Wood composed the deputation. Rev. Dr. Shand occupied the chair, and opened the meeting with a brief address, after which the members of the deputation were severally introduced, and presented the claims of the Society to a small but intelligent and appreciative audience. We have not learned the amount of the collection, but

the collectors for the previous year were reappointed by the Chairman, and we trust that the claims of the Missionary Society, which has laboured so long to establish a cause in Newmarket, will be liberally responded to. Dr. Shand has recently been presented by his friends there with a purse of about \$80, in token of their appreciation of his services.

ORO AND VESPREA.—ANNUAL MEETING AND PRESENTATION.—The annual meeting of the Congregational Churches of Rugby, Edgar and Vespra, was held in the Edgar church, on Thursday, the 31st ult. There were present, representatives from the three churches. A business meeting of the members was held at 4 o'clock, at which reports from the churches were read, together with a report from the Treasurer of the Parsonage Fund. It has been a year of prosperity, both in regard to the spirituality and the "temporalities" of the churches. There has been a number of additions to the membership, mostly however, to the Rugby church. Improvements have been made on the church property. The congregations have been excellent during the year. Vespra has suffered the loss of several of its members, occasioned by removals to other parts. One of its members, Mr. D. C. McIntosh, has received a letter of recommendation to the Congregational College of B.N.A., at Montreal, as a candidate for the Christian Ministry. These churches have been under the care of the Congregational Missionary Society from the beginning, and it has been felt, of late, that the time has come that they should be self-sustaining. They acknowledge their indebtedness to the Society, without whose help a Congregational Church would never have had an existence in these parts. It was resolved that the thanks of these churches be tendered to the Canada Congregational Missionary Society, for their long continued assistance, and they cherish the hope that in time they will be able to refund, with interest, the amount received from them. "Their debtors we are." At half-past five the members and friends sat down to a bountiful tea, which was provided by the Rugby Church. After the tables had been removed, the congregation were

entertained by singing and short addresses by the Pastor, Rev. J. Burdge, and several of the church members.

PRESENTATION.

On Mr Robt. McKinnell being called upon to address the meeting, he said it was his pleasing duty, on behalf of the Rugby church and congregation to express in a tangible way their best wishes for and appreciation of their Pastor, Rev. E. D. Silcox; they therefore presented him with a beautiful silver mounted harness, as a proof of their good will. Mr. Silcox expressed his thanks to them as well as he could, and said it was a matter of great interest to him to see the Rugby Church in such a prosperous condition. Fourteen had been brought into the church; the congregation was gradually increasing, and he hoped that the new year would be one of still greater blessing. The meeting was then brought to a close by Doxology and Benediction.—*Condensed from the Orillia Expositor.*

WHITBY.—The pastor informs us that a new cabinet organ, a fine-toned instrument, costing \$160, has just been introduced into the Church in this place, and adds, our "singing has been much improved of late, by our new friend from Connecticut." We are glad to learn that the new instrument is nearly, if not quite, paid for. Evidently, things are "looking up" in Whitby.

MANILLA.—Our brother, the Rev. D. McGregor, writes us, under date of January 14th:—

MY DEAR BROTHER.—As requested, I send you an outline of what has been done here since Christmas, the date of Mr. McKay's last notes to you. Thirty-five members have been added to the church since that time, and several applications are before the church now for admission.

The first of January was a memorable day at Manilla. It was arranged that we should hold a thanksgiving service on that day, beginning at eleven o'clock. At that hour the church was full of devout worshippers. The singing was the most hearty and full I believe possible out of Heaven. The thanksgiving prayers offered by the Rev. Mr. Unsworth and the Pastor expressed the sen-

timents of many hearts. Mr. Unsworth gave a very appropriate address. A thank-offering was taken up to defray the expenses attending the protracted services. Nothing could be more affecting than to see so many parents shedding tears of joy over the salvation of their families—in some cases *all* the family—and to see men of grey hairs, and young girls and boys mingling their voices in praise and prayer to God for their salvation. The meetings are still going on with much interest. The novelty of the work is past, and members of other denominations do not swell the numbers as they once did. But many continue to come four and five miles every night. So constant and general was the attendance from the beginning that Brother McKay humourously remarked that all the horses in the neighborhood, if let *alone*, would find their way to the Congregational Church.

We have resolved to discontinue the every night meetings for a little time, Missionary meetings and other duties calling for the pastor's services. But we do not think of giving up labouring and looking for immediate conversion. The people are willing to work, and God has work for us all to do.

From the first meeting that was held here it was evident to some of us that the "sound of rain" might be heard. Every one who spoke of Jesus to the people, since the meeting began was instrumental in leading souls to Him. But especially were Brother McKay's labours abundantly blessed, he having devoted his whole time for four weeks to the work. All I need say of this dear brother is, that he is peculiarly adapted for such services. He is emphatically prayerful, zealous, prudent, and enthusiastic, in the best sense. May God spare him long to the Church and to the world! And we hereby tender our warmest thanks to all the ministers who came to our help, both of our own and other denominations, and beg the prayers of christian friends for us that we may be enabled to go on in the strength of the Lord, doing His work. Many even here are still unsaved, and "rightly to divide the word of truth," and lead so many young converts to work for Jesus, needs abundant grace. It is supposed that the work

has reached *not less than two hundred persons*, perhaps more. To God be all the glory!

Yours ever,
D. MCGREGOR.

The young converts at Manilla, wishing to give Mr. Mackay some substantial token of their love, and of their appreciation of his earnest labours for their good, presented him, shortly before his departure from among them, the following address, together with the purse to which it refers:—

“To the Rev. ROBERT MACKAY,
“*Evangelist.*”

“DEAR SIR,—A number of your friends and admirers at and around Manilla desire in this way to express their gratitude to God for having sent you to labour among us for the last four weeks. We are persuaded that you were guided to this place in answer to prayer, and that many will bless God throughout eternity for having sent you. Our high appreciation of your services, and admiration of your devotedness, wisdom and love, cannot be expressed in words. We also feel very grateful to your dear wife, for her self-denial and devotion to the cause of Christ, evinced in her being reconciled to your absence from home, while she is a comparative stranger in Canada. As a small token of our regard for you, we beg you to carry from us as a Christmas gift this purse, containing \$62, to your daughter, Mary Grace, beloved for her father's sake. We wish her to think of Manilla and know that many young people there love her dear papa.

“We hope your work at Manilla is not yet done, and that we shall have the happiness of seeing you back before long.

“Wishing you and yours a merry Christmas and happy New Year, in the highest sense, we remain, in name and on behalf of the friends of Jesus in this place, gratefully and ever your warm friends,

“LARISSA EDWARDS,
“HECTOR MCINTYRE.”

BELLEVILLE.—Rev. Mr. Reikie writes, January 19th, “My dear brother, We had a good missionary meeting last

night. Mr. Mackay gave us an interesting account of the work in Manilla. He remains with us this week for evangelistic services, which have been duly announced.”

OTTAWA—SURPRISE PARTY.—The Rev. J.G. Sanderson, the popular Pastor of the Congregational church in this city, was visited with a very pleasant surprise on Christmas eve at his residence in New Edinburgh. The members of the church turned out in full force, and included many ladies. Among the gentlemen present were Mr. Radford, of the Civil service, Chief Young, and Messrs. Jarvis, Lamb, Gallagher, Mumford, Stevens, and Ogilvy. The party, after partaking of a very pleasant tea, left as remembrancers of their visit, a purse of money, a handsome stove, worth \$30, from Mr. Kerr (of Blyth & Kerr), barrel of flour, barrel of apples, student's lamp, lady's work box, quantity of poultry, one ham, caddie of tea, and a long list of other useful articles. The Rev. Mr. Sanderson thanked the givers for their most welcome visit, and the party broke up at an early hour. This is the moral—that is for other congregations to do likewise.
—*Ottawa Free Press.*

MONTREAL, EASTERN CHURCH.—We regret to learn from the Rev. John Fraser, late of the Eastern Church in Montreal, that he has resigned his charge and left the city for his farm—we are glad he has a farm—in West Derby, Vermont. He says that having completed the four years for which he undertook the enterprise, and not being sustained as he expected to be in entering on the work, he decided to leave the difficult field. His health and other circumstances had an influence in leading him to this decision. A council that he called approved the step. We hope our excellent brother will not long be allowed to remain idle, and that he may soon find a congenial sphere among his old friends in Canada.

A correspondent writes us:—This Church is without a pastor, owing to the resignation in November last of the Rev. John Fraser, who has been over it for the last four years. The

congregation is anxious to secure the services of an energetic and zealous man to take the charge, and to such an one this vacancy opens up a large field for great usefulness.

SHEFFIELD, N. B.—This venerable church, under the pastorate of the Rev. W. Williams, has been lately enjoying a share of the gracious revival influences which are being poured out alike in the Upper and Lower Provinces. Seven new members were received into fellowship at the commencement of the year, and other additions are hoped for from among those who are now seeking the Lord, with the signs of deep and earnest feeling. Concurrent with this is a movement of renewed consecration to God of those already in the church, which is scarcely less gratifying to the pastor's heart.—*Com.*

YARMOUTH, N. S.—The Annual Meeting of the Tabernacle Church and Congregation was held on the evening of the 31st ult., and was well attended. The Pastor presided, and conducted a short thanksgiving service, in view of the mercies of the year, at the close of which, reports were received from the Treasurer of the church, the Secretaries of the Church Board, the Sabbath School, the Young People's Missionary Association, the Ladies' Aid Society, and from the Pastor, all testifying to a healthy growth and efficiency.

The net gain in membership had been 40, embracing several valuable workers for Christ, through experience and position, and all on their profession of faith. The congregations have been exceedingly encouraging, and the interest in the Sabbath School unabated. All in all it has proved a "year of grace."

On the current Expenses Fund, the receipts for 1874, were \$2,769.34, being slightly in excess of the expenditure. The amount raised for all purposes, was \$3,600. The weekly offering system, adopted three years ago, has thus been making full proof of its ministry, in developing a *general, cheerful* liberality.

In further corroboration of this, may be adduced the fact, that \$100 of an increase to the Pastor's salary was voted at the meeting, and that during the holidays, the young people of his charge, presented Mr. McGregor with an address, accompanied with a gold watch, worth \$130, whilst Deacon Dennis, ever the minister's warm friend, installed at the post of duty, a \$60 new milch cow.—*Com.*

MR. VARLEY IN BRANTFORD.—The accounts received in regard to the labours and success of Mr. Varley in Brantford, where he has been spending about two weeks, are most interesting. Our columns are overflowing this month, however, and we must reserve particulars for next issue.

Other Lands.

MESSRS. MOODY AND SANKEY, IN DUBLIN.

In our December number we gave some extracts from late religious papers, in relation to the work the Lord has been doing by these world-renowned Evangelists in Belfast. Since leaving that city they have been engaged, with similar success, in Dublin and Manchester. Of the work in the former of these places, the Rev. Mr. Fletcher, incumbent of St. Barnabas Church, in that city, gives the following summary, just after their departure.

The happy visit of Messrs. Moody and Sankey to Dublin, which for so long a time has occupied the attention of the Christian public, is now a thing of the past. These men of God are gone from us, but the work remains. That work consists—

1. *In a great general awakening throughout Dublin and its neighbourhood.* This is a fact which is patent to all, and cannot be gainsayed or denied. It is a fact that from 12,000 to 20,000 persons have been attracted to the Exhibition Palace every Sunday afternoon since the

work began; that the attendance at the services held each evening in the same place, beginning with some 5000 people, increased each evening till it became as great as on the Sundays; and this notwithstanding an audience of from 2,000 to 2500 had been in daily attendance at the noon prayer meeting in the Metropolitan Hall, and on three days in each week at the Bible readings at two o'clock in the same place. What has been the great attractive power which has drawn together such vast multitudes? Thank God it was the simple statement of gospel truth—the old, old story of Jesus and His love, plainly and lovingly told.

2. *The bringing in of some 3,000 converts to the fold of Christ.* Nearly 2,000 tickets were issued to those who professed to have found the Lord Jesus as their Saviour since these services began. To these must be added the many hundreds who came up from all parts of the country to attend the services, and who found “joy and peace in believing,” some of whom are known to myself, besides all those who are still day by day being added to the Lord.

3. *The quickening and refreshing of many hundreds of ministers* in connection with the convention held this week. It was a happy thought to bring so many ministers of the various evangelical denominations together at this time. It afforded them an opportunity of seeing with their own eyes the reality of this great work of God which is going on around us, getting their own hearts warmed up afresh, and thus of becoming, when they return home, more than ever centres of spiritual light and heat in their own parishes and districts.”

In Dublin, a three days convention was held, to which ministers and Christian people were united from all parts of Ireland. The gathering was immense, and the interest exceeded anything ever known before. A correspondent of the *Christian* writes of it:—

“I must confess, knowing that Ireland is proverbially a land of divisions and of caste, I had some little misgiving when Mr. Moody, announced his general plan about the three days’ convention. But we all look back with something like amazement to that delightful heart-stirring reunion. Our unbelief has re-

ceived a stern rebuke. We dared not venture to hope that the Lord would do so great things for us, and make us so glad in the presence of our enemies. But He has done it, and not for our righteousness, but for His great mercies. Oh! that we could trust Him to do greater things for us still, and make our future exceed the present even more than the joyous present exceeds our past.

I believe no one who was present at the Convention had ever attended so remarkable a meeting in his life, or, I may say, ever expected to attend such a meeting on this side of heaven. Mr. Moody and his dear fellow-labourer have helped to show us what earth might be, and what heaven will be. May God reward them ten thousand-fold into their own bosoms.

We hope to hold a similar meeting next year. The prospect of it will cheer and stimulate for all the coming year, those of us whom God may be pleased to spare.

A circular letter is being sent, in the name of our Convention, to every minister of the Gospel in Ireland, urging the formation of united (if possible, noon) prayer-meetings, and the vigorous prosecution of united evangelistic work. This letter has been prepared by the Rev. Allen Windle, of Kingston, a much-honoured clergyman here, whose ministry the Lord has greatly blessed. Mr. Windle was the chairman of our opening meeting at the Conference. This letter will, it is believed, give a great impulse to united prayer and work all through our country.

I am not sure but that there have been as many conversions since our friends left as there were during their stay. There has been a marvellous moving of the minds of men on the great concerns of eternity. At our converts’ social meeting to be held immediately, we expect a very much greater number than received converts’ cards at Mr. Moody’s farewell meeting. Mr. Drummond believes that six or eight, or more, young men decide for Christ every evening of the week at the young men’s meetings. There is also a good ingathering in the churches under earnest ministers. Christian fellowship meetings are being held in the homes of our

people. In past times there has been among us a sad and most guilty disseverance of living earnest religion from the social gatherings even of Christians. Christ has been banished from many a social entertainment where one might have expected Him to preside. It is a good sign that this movement is laying hold of our social life. In many a circle the scenes of Pentecost are being enacted over again—"They did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

Nothing can more remarkably exemplify the power and genuineness of this work, than the following statement of the Rev. Dr. Laing, successor to the late Dr. Norman McLeod, in relation to Glasgow. "Mr. Moody," said Dr. Laing, "a great many amongst us say this is all excitement. I want to put it to the proof. Ask the young people to come forward to go on a foreign field to work for Christ. We have been trying to get volunteers and can't. Mr. Moody said he could not do it, and when asked why, replied, 'Because the young men would answer, 'why don't you go yourself, Moody?' and he would never ask young men to go where he would not go too.'" Then said Dr. Laing "I will do it. I will ask them." He said he could get out of the difficulty that he (Mr. Moody) was in by saying that he was too old to go. So he obtained his permission readily, and asked at a young men's meeting, as many of them as were willing to give up their homes and friends, and go to another part of the world to work for Christ, to meet him in one of the Presbyterian churches close by the place in which they were then assembled. When he went there to meet them, about ninety young men had congregated. He could scarcely believe his eyes. Rubbing his hands, he said, "there must be some mistake about this. I want those who are willing to say, 'I will go to any part of the world to work for Christ.'" Well, seventy or eighty of them pressed forward. He again rubbed his hands, and said, "there must be some mistake still." So he pictured to them the hardships and dangers of missionary life, and then he asked, "Now, who is willing to volunteer?"

Seventy-one of them rose to their feet in eager response. "Well," said he, "I will give you time to consider." But in a little time the band had increased to one hundred. He said he would give them three weeks longer, and at the end of that time there were one hundred and eighty six of them. They had the money; they wanted the men, and now they had got them."

The Dublin correspondent of *The Times* confesses himself unable to account for the movement which brought together such immense congregations every day, for nearly six weeks, and produced such extraordinary effects, but speaks of the services in the most respectful terms:—

"The services were characterized by a reverence and devotion which were extraordinary, considering that the multitude was composed of literally every creed and class, and that many hundreds who pressed for admission two hours before the doors were opened were attracted only by curiosity, and some by a love of amusement, conceiving that they would find in the proceedings something to excite their ridicule. But the first prayer, or the reading of a passage of Scripture, and still more surely the fervid exhortations of Mr. Moody, whose manner, tone, and words brought home to all the conviction that he at least was terribly in earnest, dispelled all ideas of the ludicrous, and made the most light-hearted and careless youths listen with deep attention and apparent interest. There was something very impressive in the breathless stillness which pervaded the vast assemblage, covering the whole area of the Exhibition Palace from end to end, during the delivery of Mr. Moody's most solemn utterances, or Mr. Sankey's plaintive songs. There were no demonstrations of emotion such as may be seen in other revival meetings—no apparent excitement, but a very marked and universal reverence, and also an enthusiasm which was all the more intense because it was subdued."

Of Mr. Sankey, whose part in this work, we think, has hardly been sufficiently noticed, he says:—

"Mr. Sankey possesses a voice of great volume, and he manages it with

much skill, though it has not been properly educated. His utterance is remarkably distinct, and he is able by himself to fill with vocal sound a building in which from 10,000 to 15,000 people are congregated. He accompanies himself with a small harmonium. He takes up some sentiment which Mr. Moody has illustrated, and presents it anew, invested with the attractions and sympathetic influence of music, and fixes it more deeply in the heart as well as the memory. There is a special collection of hymns, set to airs which catch at once the popular ear. Some of them are original, others are modifications of familiar songs, but all appear to be in the highest favour, though there is no poetry in them, and though even their orthodoxy may be doubted on one or two points. The singing of Mr. Sankey's solos, however, with touching solemnity, had an effect not less marvellous in its way than the united voices of the immense congregation, led by a trained choir, in the delivery of other hymns. There is an individual character stamped upon them which made them appear to express the feelings of each separate person, and not of the whole collective mass."

One very remarkable feature of the work in Dublin has been the number of Roman Catholics who have attended the meetings, and have been converted not only to Protestantism but to Christ. These, it is said, have sometimes reached *one-fourth* of the whole congregation, while inquirers and converts from among them number some hundreds of souls.

"A young servant in one of the inquiry meetings in Dublin, was heard to say, 'I was a Roman Catholic, but I find that I need not go to the priest now to confess . . . just tell me what THE BIBLE says about it.' One or two passages were found: 1 John, i. 9, and 'There is one Mediator,' etc.; 'Believe on the Lord Jesus Christ, and thou shalt be saved,—saved *from* your sins.' 'Are you *sure*,' was the reply, 'that this is sufficient for me—that if I believe on the Lord Jesus Christ, I have salvation.' The verse was found, and she read it aloud. 'Oh! I do, I do, I do with all my heart, and I don't want

anything else now. Tell me, did you say I should find in the Bible everything I want? Oh, how nice! that's good! I have never read a word of it, but I will have one now, and I'll never want to go chapel again, nor to go to confession. I'll find all I want *HERE!*' pressing the Bible in her hand. 'But will the priest not be angry?' inquired her friend. 'Oh! that doesn't matter; he can't save my soul, and he can't put in his finger to stop me from being saved.'

"Protestants and Roman Catholics, Christians and Jews, Presbyterians, Methodists, Moravians, Arians, and Quakers," writes one, "were all mingled together, and all earnestly seeking the Saviour, whom before they had neglected, and, perhaps, despised."

The interest awakened in Belfast and Dublin seems to be spreading to other parts of Ireland, notably to Coleraine, of which place the Rev. David Robb, Congregational Minister of that town, writes, that at "the Sabbath evening meetings in the Town Hall from 700 to 900 persons of all classes, including many who were attending no church, have come, and these hundreds have been moved as if swept by the winds of God, while our friends have held forth the cross of Jesus.

There seems no abatement of interest. Rather the numbers increase, and the solemnity of the meetings deepens. Almost every meeting is the birthplace of souls. Many scores have professed conversion, and almost everywhere we meet with the anxious. Many of the cases are deeply interesting. Some who, through a long life, have been regular church-goers, now say they never saw the truth before. Some who attended no place of worship, but revelled in wickedness, are clothed, and in their right mind. Some whole families have been converted. In one case the children were having family prayer in the absence of their father, a converted man, when one began to cry for forgiveness, and then another, until all found rest, after two hours of crying and tears.

In another case a whole family of grown-up young people, except their father; in another, a father and three

children ; and in another, three servant-men in a farmhouse near the town. The aged and the young, from ninety to nine, are rejoicing together. Seldom have we heard the word of God so fully and so clearly presented. The movement is quite unsectarian. Every church in the town has been benefited by it, and numbers of all denominations work in it."

We hope to follow these brethren in their labours in Manchester, next month.

At Dublin Messrs. Moody and Sankey have had the Exhibition Palace thrown open to them with an audience in it of ten thousand people, including leading

citizens of every religious denomination. In Londonderry, Presbyterians, Wesleyans, and Independents have greeted them, persons walking, driving and riding on excursion trains into town from the country about, to attend the meetings. Rev. Dr. Taylor, of this city, states that during his recent English and Scottish trip, he was told that over two hundred young men in Edinburgh and Glasgow, fruits of the great revival movement under Messrs. Moody and Sankey, have come forward to devote themselves to the gospel ministry in Scotland, or anywhere else in the world. The more this revival movement expands, the more does its reality and genuineness impress us.—*Christian Union.*

Obituary.

MR. EDWARD PERRY.

There should have appeared in these pages, an earlier notice of the decease of Mr. Edward Perry, of Toronto, who died in August, 1874, aged some 77 years. Mr. Perry was a native of Ireland, and came to Canada over 40 years ago. He was brought up chiefly under Methodist influences, but was attracted by some of the special features of the Congregational system, and became connected with the church in Toronto, under the pastorate of Rev. John Roaf. He was at one time in charge of the House of Industry. At the formation of the Second (Bond Street) Congregational Church, he united himself with it, and became a deacon thereof by the choice of his brethren. He afterwards removed to

Oakville, where he remained for some years, but spent the closing period of his life in Toronto. He will be remembered by many readers of the magazine as a man of deep piety, devout mind, simple habits, pure life, kindly spirit, and cheerful liberality. Being able to attend a place of worship but very seldom for many months before his decease, he greatly enjoyed a Sabbath afternoon prayer meeting, and an occasional Communion Service, held in his own house. He died as he lived, "clinging to the Cross," not long after his valued friends, Mr. John Nasmith and Rev. J. Porter. His loss is mourned by a widowed wife and by a numerous circle of friends.

F. H. M.

Home and School.

SHE WAS A SINNER.

Luke vii. 39.

Low at His feet she fell,
A sinner past belief ;
For she had learned full well,
He could not spurn her faith.

Though weak that faith might be,
'T was all she had give !
He turned her not away,
But bade her rise and live !

Her sins' corroding stain
Had eaten to her heart ;

They bound her as a chain
From which she could not part.

An outcast from her name—
The scorn and slight of men—
The years of sin and shame
Came back upon her then !

They stood in dread array—
Those seared and blighted years,
Before her on that day—
Seen through her gushing tears !

She had no voice to speak—
No tongue to tell her grief ;
That heavy heart must break,
If He give no relief !

But He had touch'd the rock,
And bade the waters flow ;
And forth the torrent broke
Up from the depths below !

And o'er His blessed feet
The long dried fountain ran—
It was an offering sweet,
Her eyes could not restrain !

'T was rapture then to weep—
To pour them out like rain,
And from the troubled sleep
Of sin to wake again :

To waken calm and find
The darkness roll'd away,
That on her set its seal,
And hid the struggling day !

T. K. HENDERSON.

Toronto.

“AS A LITTLE CHILD.”

It was Friday evening of little Frank's first week at boarding-school. He was very young to be away from home—only seven years' old—but his mother's feeble health, and the company of two older brothers, induced his parents to send him. The school was situated four miles from his father's house, and he had the promise of going home on Friday after school to remain till Monday morning, so that the separation from mother and little sisters did not look very long.

The days had passed very pleasantly to him. He had entered with great zest into his school duties, as well as in-

to the sports of his play-fellows—and his happy, joyous disposition made him a favourite with both teachers and pupils. But now the time had come for going home. He had gathered various little treasures to carry to his little sisters, and was eager to tell his mother the wonderful experiences of his first week away from her. But just before school closed there came up a heavy thunder-shower—or rather a series of showers—which at last settled down to a quiet, steady rain for the night.

When the lights were brought in, I found our little Frank at the window, straining his eyes to discover the expected carriage through the gathering darkness.

“Well, my little boy,” I said to him, “can you not be willing to stay with us one more night ? It is so rainy I think your mother will not send for you till morning.”

“Oh, yes, she will,” he replied, looking up brightly into my face. “She said she would send to-night ; and my mother *always* does as she says.”

“But,” said I, “she did not expect it would rain so hard ; I know she intended to send if it were pleasant.”

“She did not say if it was pleasant ; she said she would send,” he persisted.

Almost before he had done speaking we heard the horses trotting up the avenue ; and as he ran to get ready, he called back to me :

“I knew they'd come, for mother said so.”—*Congregationalist*.

CAPITAL AND INCOME.

I mean, spiritual capital and spiritual income. I look out of my window during a shower, and there is quite a brook running past the house, upon the side of the road ; in an hour the brook has all disappeared, for the shower is over. A minister conducts the services on the Sabbath, and seems rich in spiritual thought, emotion and life ; observe him after meeting, or much of the time during the week, and he is as dry, spiritually, as the channel that was filled to overflowing by the shower. A person attends the prayer meeting and seems rich indeed in all that constitutes spiritual life and experience ; the day

following the meeting he feels himself utterly destitute of the experience which comforted his own heart and cheered others, on the previous night.

Now, there are those who think such experience is worthless; there are those who themselves condemn themselves, thinking such experience is not genuine, when there is nothing in this world purer or more genuine than such an experience may be. A man with a million of money is rich while he has it as his own, although he loses or spends it all in an hour. Another person attends the prayer meeting, who is good in the meeting and after the meeting; he will be as good to-morrow as he is to-day; he grows richer and richer in Christian experience. His Christian life seems like the never-failing brook; it may make more noise coming down the hill-side, than it does gliding so quietly through the meadow, but no one doubts the existence of his spiritual life, nor that, when it is stillest, it is other than it is with the brook, nourishing the life of the richest soil.

Such a Christian life is sustained by something besides showers. It has its springs to support it, and they never fail. In one instance spiritual income passes into spiritual capital; thought and emotion go into character. The prayer meeting is a shower, and it benefits the brook, but never can it feed and sustain a Christian life; nor have Christians any right to depend upon the external assistance of the means of grace. The Christian may be like the brook after the shower, living and joyous when all shower streams are dry. Have you ever got, by experience, the sweet impressions of a brook after a shower? There is nothing I know of so like it as the life of some Christians; after the Sabbath and on Monday, after the prayer meeting and in the midst of secular work, they seem to settle down to a calm, peaceful flow of religious thought and feeling. There is no lightness of mind and no consequent desertion and joylessness of heart.

There are Christians who have had all their lives a large spiritual income; they have had the richest influences of the Spirit of God; they have felt for years the calls of God; they have been

assisted in prayer, helped in work, blessed in speaking or preaching, comforted of God in trouble, and yet they are poor spiritually, they are poor in Christian character; they are like large salaried men who somehow manage to spend all their income and die poor.

It is no fancy this, of capital and income. You and I, my reader, have squandered income by conduct. May God help us to turn every gracious influence, thought, emotion and choice, into Christian character, which is spiritual capital.—*Congregationalist*.

An English clergyman in Calcutta has announced his intention of forming an Anti-evil-speaking society. He considers that the shameful habit of evil-speaking which prevails ought to be entirely done away with. By way of practising what he preaches, the reverend gentleman, in the course of his sermon, avowed his intention to abstain henceforth from scandalizing his neighbours. Such societies are much needed in other places than India.

The ladies, we are sure, will thank us for bringing under their notice the Catalogues of SEEDS AND PLANTS for 1875, of PETER HENDERSON & Co., 35 CORTLANDT ST., NEW YORK, just received. They number about 180 pages, are finely illustrated, and in addition contain 5 beautiful coloured plates of the following:

- A group of Roses.
- “ “ Verbenas.
- “ “ Pinks.
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These Catalogues, with all the plates, are mailed to all applicants on receipt of 50 cents. Also to all purchasers of their books, “Gardening for Profit” and “Practical Floriculture” (the cost of which is \$1 50 each, prepaid by mail,) they will annually send plain copies without charge.