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MISQUOTED TEXTS OF SCRIPTURE : NO. V.

"Freely ye have received, freely give."—Matt. x. 8.

BY THE EDITOR.

We dislike very much to spoil so good a text for a charity sermon, or a sermon on the duty of liberality to the cause of Christian missions, for which it has many a time been used ; but while there are so many others that are quite as good, and it is evident that this one was never spoken by the Great Teacher for any such purpose, it is far better to spoil a text than to lose the force and beauty of a passage so full of divine compassion.

A glance at the context will convince any one at once that the command had no reference to *money*. Of *that*, the twelve to whom it was addressed had "received" none, were told to take none with them : "Provide neither gold, nor silver, nor brass in your purses." Of *that*, Jesus, who "for our sakes had become poor," had none Himself, and had even to resort to a miracle to meet the small demand of the tax-gatherer when he came to Him. (Matt. xvii. 27.) The workmen were worthy of their meat, and the people among whom they were to go preaching the Kingdom of God, were to provide for their necessities.

What, then, did it mean? Of what had these disciples so "freely received"? The first verse answers the question,—“When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease.” And accordingly he commands them freely to employ the power and grace he had conferred upon them, in benefactions among the people : “As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give !”

Ah, there are some things vastly more precious than gold. Even bodily healing far outweighs the heaviest purse in value. What price could have bought back again the life restored to that widow's son at Nain? Or the sight given to him that was born blind? Or the health and cleansing bestowed on the ten lepers of Galilee?

But every disciple of Jesus is the conservator, and is designed to be the dispenser, of a healing infinitely more precious still. “It cannot be gotten for gold, neither shall silver be weighed for the price thereof,” yet is it to be freely offered to the most needy and the most unworthy,—

“A sovereign balm for every wound,
A cordial for our fears.”

And this offer of so priceless a gift is not to be made by *proxy* only,—not by the missionary, or Bible-reader, to whose support we contribute, it may be a paltry dollar a year, that he may do it *for us*. It ought to be considered too great a privilege to be the messenger of salvation to the perishing around us, for any one to be willing to delegate it wholly to others. It *will* be so regarded by every one who has the spirit of the Master, for he “came to seek and to save that which was lost.” If a man has no other way of preaching the Gospel except by *proxy*—through a church, or a missionary society,—let him do it so with all his might. In this *secondary* way let him “freely give” what he has so freely received. Better through another than not at all. But his first, and most imperative duty,—his first Christian instinct, as a saved soul, is to preach Christ *himself*.

“Now will I tell to sinners round,
What a dear Saviour I have found,
I'll point to Thy redeeming blood,
And cry, Behold the way to God!”

Brother! are you doing this?

AMERICAN CONGREGATIONALISM DURING THE CENTURY.

BY CHRISTOPHER CUSHING, D.D.

The life of a denomination, like that of an individual, is complex, and is so variously related that it is not easy to portray it in its unity and completeness. This is peculiarly true of the Congregational denomination. Its spirit has been so catholic and diffusive that, as a denomination, it has hardly had a distinct and separate existence.

A century ago the Congregationalists stood first in this country in the number of their churches. Now they rank in this regard as the seventh among the different denominations. Their increase has only been from 700 churches then to 3,500 now. But, while these numbers indicate the limits of its separate and organised existence, they by no means represent its real life.

A large part of the Presbyterian Church is composed of Congregational elements. Under the old “Plan of Union” the stronger form of government gained the advantage of the weaker. The intense denominationalism of the Presbyterians was careful to gather up the material which the more catholic and prodigal neighbour had placed within its reach.

The ministers of the Presbyterian Church are derived to a large extent from Congregational sources. Not less than 250 of the present number are graduates of a single New England College. Of the seven professors in the Union Theological Seminary at the present time, five were formerly pastors of Congregational churches. If we would estimate what Congregationalism has accomplished the last hundred years, we must include more than what appears inside its denominational links. Several of the bishops of the Episcopal Church were taken from Congregational stock. It is no slight honour to furnish much of the best material for the growth of other denominations, and through that material to mould their character.

By some it would be esteemed a higher honour to retain a hold upon all the legitimate growth in population, and make it subserve the interests of the denomination; but to the claims of this denominational interest the Congregationalists have been strangely oblivious.

When we cease to look at mere numerical strength, and consider what Congregationalists have *done* the past century in the different departments of Christian work, we see their true and distinctive glory.

The benevolent operations of Christians in this country commenced with a

Society for Propagating the Gospel in North America. This organization originated on the other side of the water, and had commissioners in Boston. From this organization, Eliot, the "Apostle of the Indians," received support. These commissioners sent missionaries to the Indians of the Susquehanna Valley more than a hundred years ago. The first missionary societies in this country had for their object the diffusion of "the knowledge of the Gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached." They were essentially foreign missionary societies, and our ancestors had been engaged in such efforts more than fifty years before they formed a distinctively home missionary organization. In 1818, the Domestic Missionary Society of Massachusetts Proper was formed, "to assist needy churches, parishes, and waste places," in the State.

The decade from 1810 to 1820 was remarkable for the origin of great benevolent movements. It is worthy of special note that most of these great organizations originated with the Congregationalists.

The Six Societies which are now known as Co-operative Congregational Societies have received over thirty-one million of dollars.

The catholic spirit of the Congregationalists is seen in the following facts:—

1. For more than fifty years after they commenced the organization of benevolent societies, they never organized one under a Congregational name or on a distinctively denominational basis.
2. They never withdrew from a union society except in one case, and then only on the ground of its maladministration.
3. Of the six denominational societies which they now sustain, five were originally union societies, and were made denominational only by the withdrawal of other denominations from them. Four of them still retain an undenominational name.
4. They have a smaller number of denominational objects for which they make annual appeals to the churches than any other of the great evangelical denominations of Christians.

So thoroughly have the Congregationalists entered into benevolent work in all its various departments that it is impossible to separate what they have done from the work of others, and establish their distinctive claim to it. In the founding of institutions of learning, in aiding young men in a course of education, their work has been conspicuous. Through the American Education Society they have given aid to 6,300 young men in preparing for the Gospel ministry. They have not been careful to keep within their own lines. They gave thousands of dollars to furnish a library for Lane Seminary, and thousands also to build houses of worship for Presbyterian churches in Missouri. What they have given through union societies to extend the influence of a common Christianity is so mingled with confluent streams that it cannot be computed with precision; but, considered in its relations to their numerical strength, its amount is such as to reflect the highest honour on their Christian zeal and on their spirit of sacrifice. In the centennial review, testing their principles by their truth, New England men have occasion for congratulation and thankfulness.

When we pass from organizations of a purely religious character to those which have for their aim the promotion of moral reforms, we find that Congregationalism is none the less conspicuous. In the early temperance movements the Congregational ministry were prominent. Dr. Lyman Beecher preached his six famous sermons on temperance in 1825-6. In 1825, Dr. Justin Edwards united with Dr. Leonard Woods and fourteen others in forming in Boston, the American Society for the Promotion of Temperance. This reformation in its entire history has had the support of the Congregational churches of our land.

The great anti-slavery reform was carried on by the churches—if not in their organic capacity, at least in their individual membership. This is conspicuously true of the Congregational churches. It was in 1776—just a hundred years ago—that Rev. Samuel Hopkins published his "Dialogue Showing it to be the Duty

and Interest of the American States to emancipate all their African Slaves." Societies were organized in several of the States, from 1775 to the close of the eighteenth century, having for their object the gradual abolition of slavery.

The friends of liberty opposed vigorously the admission of Missouri as a slave State, in 1819-20.

The American Colonization Society was organized by the adoption of a constitution December 28th, 1816, and the first officers were elected January 1st, 1817; and it enlisted the sympathy, in no small measure, of anti-slavery men. The question, "Is the holding of slaves man-stealing?" having been referred to the General Assembly of the Presbyterian Church, the Synod discussed the question in 1826, and the affirmative was sustained by a large majority. January 1st, 1831, Mr. Garrison established *The Liberator*, in Boston, and became at once foremost in the advocacy of "Immediate Emancipation." The Massachusetts Anti-Slavery Society was formed in Boston, January 1st, 1832, and the American Anti-Slavery Society was formed in Philadelphia, December 4th, 1833.

In less than five years the American Anti-Slavery Society had 1,350 auxiliary societies, embracing State societies in every free State in the Union, except New Jersey and Indiana. Mr. Garrison was then acknowledged leader; but notwithstanding the rapid progress which had been made, he became impatient. July 4th, 1837 he declared in a public address that he "stood forth in the spirit of prophecy, to proclaim in the ears of the people that our doom as a nation is sealed." He added: "If history be not wholly fabulous, if revelation be not a forgery, if God be not faithless in the execution of his threatenings, the doom is certain and the interpretation thereof sure. The overthrow of the American confederacy is in the womb of events." He continued: "The corruptions of the Church, so-called, are obviously more deep and incurable than those of the State; and, therefore, the Church, in spite of every precaution and safeguard, is first to be dashed in pieces."

The anti-slavery movement at the start favoured the use of the elective franchise in behalf of the slave. In 1838, the Massachusetts Anti-Slavery Society, under the lead of Mr. Garrison, was made to abandon its own original doctrines on the subject of political action, and become subservient to other reforms of a more radical nature. This led to a division in the anti-slavery ranks. The Massachusetts Abolition Society, under the lead of Rev. Amos Phelps, a man unequalled in logical power among anti-slavery advocates, and his associates, was organized in 1839, and became auxiliary to a new organization called the American and Foreign Anti-Slavery Society. From that time on the anti-slavery cause was carried forward not under Mr. Garrison's lead, not prominently through his aid, but in its most important aspects against his opposition. To him we concede an honourable support of Mr. Lincoln in the final issues of the civil war.

The Christian anti-slavery sentiment of the country sought to wield its power through the ballot. The Liberty party was formed, which subsequently became the Free-Soil party, and ultimately the Republican party; and through that line of anti-slavery action, by the blessing of God, we have at this centennial period a country redeemed from the curse of slavery.

The representation has often been made, that ministers were particularly backward in the anti-slavery reform. But this is far from the truth. At the time of the division in the anti-slavery ranks, Rev. Mr. Phelps made an investigation on this subject. In 1837, there were in Massachusetts 19,206 members of anti-slavery societies, or 1 in 36 of the people. There were at time 792 ministers in the State, of all denominations, and nearly one-half of them were members of the anti-slavery societies. Of the 56 agents employed by the American Anti-Slavery Society prior to 1837, 43 were ministers. As a class, the ministers were not behind the people; but they were leaders in this cause.

The representation is sometimes made that the evangelical ministers were more backward in this reform in its early days than the so-called unevangelical. But this too is erroneous. In 1837, of the "Orthodox" Congregational ministry in

Massachusetts more than one-third were members of anti-slavery societies, while of the Unitarian ministers there was only 1 in 8.

The political anti-slavery movement of the country from 1839 onward, was characteristically Christian. Calvin Colton, who had some prominence in political affairs thirty years ago, testified "Nearly all the political Abolitionists, and with scarcely an exception all the abolition preachers, lecturers, and missionaries, are religious men. Religion everywhere is the high and holy sanction relied upon to enforce the doctrine."

When the War of the Rebellion came, in ten of the great States of the West, one-fourth of all the adult male members of the Congregational churches enlisted as soldiers in the army.

We do not claim that every Congregationalist was from the start an Abolitionist or that all have done their duty (some prominent ministers seem to have been unduly subject to commercial influences); but we do claim that, comparatively, our record is luminous with Christian principles and Christian heroism. To God be all the glory.

There are other aspects of the Congregational denomination in its relation to the century of our national existence which it would be of interest to review. There have been theological crises through which the denomination has passed during the century, and from which it has issued with more distinct ideas and an enlarged liberty. Questions of polity have arisen on which it may be there is still room for improvement. The record of the past fills us with hope as to the future. Puritanism is a century-plant; not as requiring a century in order to mature and blossom, but rather as having blossomed through the century and as "fore-ordained" of God to blossom from century to century while time shall last.—*New York Independent*.

THE DENOMINATIONAL OUTLOOK.

The careful merchant pauses at regular intervals, to take an account of stock, and to balance his books. Spiritual interests should be cared for in like manner. The individual Christian should have his times of self-inspection; the local church should take an occasional review of its course; and a denomination should carefully inquire, on fit occasion, into its resources and prospects, as a branch of the universal church charged with responsibilities of truth, order and activity.

What now is the outlook for Congregationalism? It is for many reasons a good time to ask the question. This centennial year has led to numerous reviews of our history during the last century, some of which have largely occupied themselves with stating the errors and mistakes which explain our fall from the first to the seventh place numerically, in the denominational list, within the hundred years. This is no discouragement, when rightly regarded. A denomination, as does a child in his growth to manhood and his establishment in life, must have its youthful diseases, its period of education, and its varied experiences of good and ill-fortune. It is a happy thing to be well through with them, and to be prepared to pursue with steadiness the even tenor of mature life.

The retrospect which thinking minds among us have been taking is instructive. It has broadened their views, and has opened their eyes more widely to past errors and future possible dangers. On the whole the review has been satisfactory, even if certain single facts have humbled our pride a little. If we do not in name lead all other denominations in number, as we did in the early history of the country, our democratic polity still does, having been embraced by a majority of the Christians of the land, including with ourselves several other denominations, while it has also exerted important influence on other forms of polity by its side—Episcopal, Presbyterian and Methodist. Its characteristic modifications of doctrine, and its truth-seeking spirit in constantly improving doctrinal statements, have likewise been largely adopted beyond its own boundaries. If its disconnected and frag-

mentary condition formerly limited its aggressiveness and prevented the cherishing of denominational fellowship and loyalty, is has been taught by the consequences to rectify the error, and to improve its organization for purposes of church-communion and co-operation, so that it can now better do national than once it could State work. If the time was when its doctrinal basis was narrow, and thus sectarian, it has learned to broaden it, so that all Evangelical Christians can stand upon it and clasp hands. We have a noble array of instrumentalities, such as our fathers never even dreamed of, in our colleges, theological seminaries, benevolent societies, State associations and National Council, with intelligence and wealth, guided by experience, to put them to use. The west is now, as ever, wide open to our occupation, so far as we have the energy and tact needed to embrace opportunities, while its characteristic spirit of freedom and independence, and its ready recognition of practical advantages in an emergency, incline its heterogeneous population to find a place of union and organization on our democratic platform. The South, also, once completely closed against our slavery-hating membership, now invites well directed and patient effort to spread our principles and to exemplify our fellowship among those who hitherto have been strangers to our ideas and methods. We may begin with the black but we shall not end there.

With all these confessed and important advantages, we must not, however, think that no obstacles lie in our path. In these days, when sectarian bonds are loosening, it is easy for people to go from us, as well as to come to us. In vain shall we tell of our Pilgrim ancestry, in vain shall we boast of Plymouth Rock, in vain shall we point to the long list of New England worthies, in vain even shall we prove, to our own satisfaction, that we represent the church order of the New Testament, if we do not also show that, as an ecclesiastical tree, we are bearing the best fruit. We must not only be liberal, but also soundly and firmly Evangelical. Our ardor for liberty must be tempered by a due regard for order. Zeal for humanity must not blind us to the fact that there still is such a thing as theology. While we plead for love and fraternity, we must not preach or talk "gush." It will not do to mistake sentimentality for piety, or to subordinate purity to peace. We shall not possess, in the future, some advantages which once incidentally helped us. Twenty years since, the anti-slavery reform mightily aided us at the West. Church after church came over to us, entire, from Presbyterianism, on that ground, and parts of other churches seceded and organized Congregationally, rather than remain longer in fellowship with slave-holding. The schism between the two schools of the Presbyterian body also operated in our favour by creating a reaction against that system, and by frequently leading members of one division to unite with a Congregational church rather than with a church belonging to another division. Now the healing of the schism gives Presbyterianism a season of unity (until the next schism shall occur, after some abuse of ecclesiastical power), and also the *prestige* of numbers and strength.

We are now insensible to the fact that the unsettled condition of certain questions of church discipline and procedure has occasioned some damage to our system of late in the estimation of many who look at it from the outside, and may have created in some quarters a measure of distrust as to the adequacy of our ecclesiastical methods, and the sureness and impartiality of their operation. But if for the time being Congregationalism has been under a cloud, the cloud is not of that kind which encompasses the heavens as it rises, shutting out the sunshine, and serving as the precursor of coming storm. Few of us have sold out our stock in Congregationalism, even though its last fluctuation has carried it in some markets a trifle below par. There is too much elastic strength in the system, and the general clear-sighted confidence in its principles is too firm, to allow any continued depreciation. We look in the long run for a steady "rise." And from the next meeting of the National Council, with its free comparison of common-sense views and orderly methods of discussion and declaration, we expect such a wholesome impulse as shall carry the denomination more grandly forward than ever before.—*Congregationalist*.

BAPTISTS AND BAPTISM.

BY REV. G. B. JOHNSON.

WHO ARE BAPTISTS ?

This name, "Pædobaptists," as its etymology suggests, is intended to denote those who baptize infants; but as applied to us, it is a very inadequate name, since we as readily baptize adults whenever occasion requires. We have here one of several instances in which accident or caprice has confounded sectarian names. We are Catholics, but not Papists; Episcopalians, but not Prelatists; Unitarians, but not Socinians; and we are Baptists, but we do not restrict the rite to believers or adults. Surely that name, "Baptists," is the common property of all who devoutly honour, as they believe, their Lord's command—"Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Such may justly remonstrate—"If any man trust to himself that he is a Baptist, let him of himself think this again, that as he is a Baptist even so are we Baptists." Being so closely identified with our "Baptist" brethren in theology and polity, we deeply regret that this question should have separated them from us; and we hail with joy every sign of the day when, in a common large-heartedness and strong mutual affection, we shall all be ashamed of the "divisions" that have grown out of the Baptist controversy.

BAPTISM A DISCIPLING RITE.

That our administration of the rite is usually to infants, arises from these two facts: That we regard baptism as *initiatory* to Christian instruction, and that Christianity is the faith in which England for centuries has been educated. Were we planting Christianity in heathen lands, adult baptism would bear just such proportion to infant baptisms as the awakened teachableness of the people demanded.

On the authority of the precepts and precedents of the New Testament, we consider baptism essentially a discipling rite—a rite that is to precede and introduce to instruction. Our Lord's command, just before His ascension, is the only full and explicit direction to baptize that we have (Matt. xxviii. 18-20.) And this manifestly places instruction after the administration of the rite—a fact which would have been far more patent to all had our translators duly indicated the distinction between the two terms "make disciples" and "teaching." John baptized "*unto* repentance," not after it, nor because of it (Matt. iii. 11.) His baptism did not discriminate character; the very men whom he denounced as a "generation of vipers," were baptized by him, and then sternly reproved (Matt. iii. 5-7, &c.) Nor did Christ's baptism discriminate (John iv. 1,) nor the Apostles' (Acts ii. 41,) nor Philip's (Acts viii. 13, compared with verses 18-24.) Verse 37 of that chapter is an interpolation, and has been fruitful of much misconception. (See Dr. Halley's "Sacraments," sec. vii. note A.) Nor do the other baptisms denote anything more than entrance into discipleship. There is no instance of delay for instruction or for test of character; as soon as ever any one was willing to be taught, baptism was administered. We meet with no cases in which the descendants of Christian parents were baptized in adult years, nor with exhortations to such to be baptized. Scarcely could this have been so if the views of "Baptists" had then prevailed. Nowhere is baptism presented as a church ordinance; it stands as an individual or family right, and is observed with equal propriety in the solitude of a journey, or at dead of night in the house of a gaoler, as in the presence of multitudes (Acts viii. 39, xvi. 23.) In our judgment, what is called "believers' baptism" contradicts Scripture by imposing the conditions

of personal repentance and faith, obscures the primary and essential significance of the rite by misplacing it, and confusingly requires a discrimination of character which is amply asserted in the conditions of true celebration of the Lord's Supper.

THE MEANING OF BAPTISM.

It should be remembered that the New Testament nowhere furnishes a concise or categorical explanation of baptism. Its meaning, place, and use, have to be gathered from these various incidental considerations. It was a religious observance with which the Jews had all along been very familiar. Our Lord connected Christian baptism with His claim of "all power in heaven and in earth." We regard it, therefore, as the ritual token of His sovereignty over all men. The formula, "into the name of the Father, and of the Son, and of the Holy Ghost," as clearly exalts it as the symbol of the mercy of the Godhead in the provision of the Gospel offered unto all nations. Its continual association with the baptism of the Spirit, points us to that great and peculiar blessing of the Christian dispensation. It is emblematic of that baptism, of the purity which it imparts (Mark i. 8; Acts i. 5, ii. 38, 39, xi. 15, 16; Tit. iii. 5, 6; John iii. 5, &c., compared with vii. 39, xv. 26, &c., and with Isaiah xliv. 3, 4, lii. 15; Ezek. xxxvi. 25-27; Joel ii. 28, 29.) It is linked, too, with circumcision (Col. ii. 11, 12); and we are reminded hereby of the analogy of the circumcised descendant of Abraham receiving the sign of God's covenant to be "a God unto him and his seed after him," and the baptized receiving the sign of the same covenant with far richer assurances. The covenants are one (Gal. iii. 7, 8, 14.)

BAPTISM SPEAKS RATHER OF GOD'S GRACE THAN MAN'S FAITH : INFANTS, THEREFORE, ELIGIBLE.

In all these radical references to baptism, we are greatly struck with this : that the rite is much more expressive of the Lord's claims and of His grace than of the recipient's faith, of Divine provision and promise than of the recipient's trust ; and hence, not only is there no inherent incongruity in infant baptism, but an actual charm and completeness which cannot be realised in adult baptism. Adult baptism is, doubtless, a duty and privilege ; but before it takes place much of the life claimed by Christ has gone. Few things surprise us more than the way by which it is sometimes sought to discredit infant baptism from the supposed incompatibility of infancy as ignorant and unconscious. As if infants were not baptized unto Moses in the cloud and in the sea ! As if infants were no part of all the nations who are to be baptized ! As if God had not appointed infants of eight days' age to be circumcised ! As if Christ had not taken infants up into His arms and blessed them, saying, "Of such is the kingdom of heaven !" As if it was certain there were no infants in the households of Lydia, the gaoler, and Stephanus ! As if the Gospel revealed a God less mindful of the "little ones" than earlier dispensations ! As if infant baptism carried in it no appeal to the hearts of parents and guardians at the time, and no retrospective appeal to the child in subsequent years ! As if baptism was not in all cases to be followed by sedulous and faithful instruction in the truths and facts of our faith !

THE MODE OF BAPTISM.

The mode of baptism we deem of much less importance than the subjects ; but we protest that immersion is not indispensable. We believe that pouring or sprinkling is sufficient to constitute the rite, the principle of which is the application of water to the subject while solemnly pronouncing the prescribed formula. To insist on immersion we regard as a misrepresentation of the term baptism, since it is certainly used where there is no immersion ; and a confusion of the appropriate emblem of the rite, since the bestowment of the Spirit, to which it alludes, is never spoken of, either in prophecy or history, as an immersion, but always as an effusion (Isaiah xliv. 3, lii. 15; Ezek. xxxvi. 25; Joel ii. 28, 29; Acts ii. 3, iv. 33, x. 44, xi. 15.) Such incidents as the baptism with water of the Jews unto

Moses in the cloud, and in the sea, and as the baptism with the Holy Ghost of the disciples in the upper room, ought effectually to have guarded all against insisting on immersion. We cannot see how it was decent or practicable for John to baptize by immersion the multitudes who came to him, or for the apostles, on the day of Pentecost, to baptize by immersion the three thousand souls that received their word. We know that many of the "divers baptisms" of the Jews were performed by "sprinkling the unclean." And we can best understand the facility with which the rite was fulfilled in the journey of the eunuch, and in the house of the gaoler, as we recognize sprinkling or pouring to be the mode. The propriety, simplicity, and readiness with which baptism can be observed by this mode at any place, at any time, and in any clime (in all these particulars, greatly contrasting with baptism by immersion), impress us as in deep harmony with the genius and universality of Christianity.

TWO KINDS OF BAPTISM.

We carefully distinguish between the two kinds of baptism that meet us in the New Testament—water baptism, and the baptism of the Spirit. The former is an external rite, and that only; the latter is an internal process, and that only. The former is the act of man; the latter is the act of God. Multitudes received the former who knew nothing of the latter; and in such a case as that of the circle of Cornelius, we see that the latter is totally independent of the former. Equally strange and lamentable is it that these have been so confounded. Water baptism is, in our judgment, nothing more than an *emblem* of the baptism by the Spirit. In this judgment we stand apart from Romanists, Anglicans, and all others who regard it as a *means* of that spiritual and internal baptism; and from "Baptists" of any and every school who consider it a *sign* that that spiritual and internal baptism has been experienced.—*Extracted from "Our Principles," by G. B. Johnson. English Independent.*

MR. MOODY ON "CHRISTIAN COURAGE."

My friends, I want to call your attention to-night to the lesson taught in the chapter I read to you about Joshua, where the Lord counselled him to have courage. No less than three times in that chapter the Lord told Joshua to have courage. "Be of good courage. Don't be down-hearted. Don't be afraid. Go forth in my name and I will be with thee and no man shall stand before thee all the rest of thy life." The Lord did not tell Joshua how to use his sword. The Lord did not tell him how to arrange the battle. But he waited upon the Lord day and night, and then he had good success. Now if we are really going to have good success here in Chicago we must take the word of God given to Joshua. We must have courage. We must not be cast down. If we are all the time predicting defeat, and all the time looking on the dark side, certain as anything we shall meet with defeat and there will be no work done. I have learned one thing since I have been in the school of Christ, and that is, God never uses a man that is all the time looking on the dark side and predicting defeat all the while. If a man is discouraged and cast down, God can't use him. If God is going to use a man the first thing that man must have is courage. He must have confidence in the word of God. He must have confidence in God and not in his own strength, and that God is ready and willing to use him, and ready to speak through him.

Now there are a good many people always seeing lions in the way, and always imagining there is going to be a defeat. These people are the very ones I believe that retard the cause of Christ more than anything else. If you will notice in the Bible men that have become discouraged, you will see that God has not used them. Take, for example, Elijah when he stood on Mount Carmel. He was as bold as a lion. It seemed as if he had a lion's heart and the Almighty stood with him. He called upon the Lord and the Lord answered his prayer, and he did a great day's work. But after that I don't know what came over him. A woman sent him a

message, and it was Jezebel. And she said his life would be like the lives of those prophets in twenty-four hours if he remained there, and Elijah was afraid and ran off into the wilderness. One woman scared him when in all his life he had not been afraid before. Then look at him, under the juniper tree. He was sorely downcast and discouraged. He said, "Oh, I want to die." What a disgrace, what a poor coward! What had come over him? I'll tell you. He had lost courage. I tell you, when God's children get under a juniper tree with their heads hanging down like a bullrush, God can't use them. What we want is to have courage and faith in the word of God. We cannot have success unless we believe we are going to have the victory.

THE NATIVITY.

FOR THE CANADIAN INDEPENDENT.

His feet are on the mountains, lo ! He comes,
The messenger of hope to hopeless man ;
Glad tidings bearing to the weary ones,
The best and brightest since his race began.

Along the roll of centuries gone by,
The echoes of His footsteps oft were borne ;
And the prophetic, far-discerning eye
Caught up some glimpses of the coming morn.

Not in the thunderings and voices loud
That hung round hoary Sinai's peaks of storm,
Now dread Omnipotence descends, to shroud
His unborn glory in a human form.

Then cry aloud, Oh watchman of the gate !
Lift up thy voice, His chariot wheels draw near ;
A Conqueror and King -yet not in state,
He reins His steed and whets His glittering spear !

Far other triumphs than earth-born were His,
When with the demon wrestling all alone ;
Or lifting up to God His dying eyes,
He hurled Apollyon from his vaunted throne.

He comes, a lonely and unhonoured child,
The fellow of the peasant, poor and mean ;
And cradled in His mother's bosom mild,
Not yet betrayed what he did after seem :

The incarnation of Jehovah's love,
And universal Fatherhood for man,
Which, in the likeness of the gentle Dove,
Came down upon Him ere His work began !

Then cry aloud, Oh watchman at the gate !
Lift up thy voice, salvation draweth near ;
To those who for His second coming wait,
On Zion's hills He shall again appear !

Editorial.

The Canadian Independent.

TORONTO, JANUARY, 1877.

A NEW YEAR'S GREETING.

Before these words of kindly greeting will reach the eyes of our readers, the Christmas festivities will be over, and the New Year will have been fairly ushered in. It is too late, therefore, to say anything about the former, except to express the hope that it has brought to all their homes the good cheer to which they were looking forward—the peace and plenty, and the joy of giving and receiving, and of entertaining and visiting, which usually signalizes that season. But of the future what shall we say? The New Year—what shall it bring? The Lord only knows! But to you, Christian! it can bring nothing but good. Whether it will be “happy” or not, depends upon yourself, your obedience and trust in God, but good it certainly will bring, for “we know that all things work together for good to them that love God.”

“We expect a bright to-morrow,
All will be well:
Faith can sing through days of sorrow,
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well.”

To all others, who cannot yet appropriate the assurance we have quoted, may it bring peace with God through the acceptance of Christ, and that will assuredly make it the happiest year of their life.

JEHOVAH-SHALOM.

BROOKLYN THEATRE HORROR.

We are accustomed to *tragedy* in a theatre, but the tragedy that lately took place in the Brooklyn theatre has sent a thrill of horror through the land. Such a calamity, probably, has not occurred since the burning of the Roman Catholic cathedral, in Santiago, some years ago. Three hundred and seventy human beings in one holocaust! And, alas! *in such a place!* Conceal it, or disguise it, as you will, there is an instinctive feeling in the community that a theatre is a sad place to die in. We hear much and often of the capabilities of such places, under proper management, for the enlightenment and elevation of the people, but, unfortunately, all this fine theorizing ends in talk, and the theatre, as it is, and ever has been, is, to say the least, no friend of religion or morality. And when these apologists for the theatre accomplish the reformation they propose, and make the play a sermon—the vehicle of moral and religious instruction—they will find that those who now shun the Church, will then forsake the theatre! The people who sustain the theatre don't want it reformed. They prefer it as it is, a little smutty, with an occasional spice of the ribald and the profane!

We regret to observe that, almost simultaneously with the Brooklyn disaster, one of Toronto's most popular clergymen, has come out publicly as the apologist of the billiard table and the theatre. Speaking on the occasion of

the opening of a Recreation Hall, in connection with the Mechanics' Institute in this city, he is reported as saying :—

“ He was somewhat of the same way of thinking as Prof. Blackie on this subject, who did not see why a clergyman should not go to the theatre, when his parishioners were allowed to go. (Cheers). The whole difficulty seemed to lie in the separation of the good from the bad in this connection. He thought, that if this end were accomplished, there would be no harm in a clergyman going and seeing human life and human passions represented on the stage; and a man taking his family there, which they should be able to do without a blush of shame.”

We confess that we see no need of such patronage and special pleading on behalf of the theatre, which is already a sufficiently popular institution among us. And we very much doubt if the reverend gentleman's recommendation of the stage will help any of his young men in the ways of virtue or of piety. We have heard of people “dancing themselves into spirits for prayers,” but we never heard of any one seeking preparation for the Sabbath at the Saturday evening theatre, or of any one getting more good from the sermon because he had seen his minister and family in the dress circle, the evening before. “Every tree is known by its own fruit,” and, as a matter of fact, we hardly think that theatre-goers are the most useful class of Christians.

We are sorry to see the religious press and the pulpit pass over almost in silence what seems to us to be one of the most important lessons of this Brooklyn horror. At the funeral obsequies connected with the interment of the victims, there was much to be said about the responsibilities of managers and architects,

but hardly a word about the dangers and evils of attending such places. It was a delicate matter, no doubt, and much easier to follow the heathen rule, “*de mortuis nil nisi bonum.*” But faithfulness to Christ and to duty, sometimes requires us to “cry aloud and spare not.” These victims were not sinners, indeed, above all who dwell in Brooklyn, but we repeat that a theatre is a sad place from which to be suddenly called away to the judgment seat of Christ; a place which even its warmest apologist would hardly choose to die in, and one, therefore, from which we would advise all our readers to stay away. Be it ours to be always ready, and always in company in which it will be pleasing and honouring to our Master to find us.

WET BLANKETS.

One of our Canadian pastors writes us making enquiry in regard to vacant churches. He is not positively “unsettled,”—that is, he has not resigned his charge, but desires, if possible, to find a church where there is “more scope and less *wet blanket.*” The application he affirms, “nearly smothered” the late pastor, and speaking from personal experience, he says it “is dreadfully chilling.” What does our brother mean? Is it possible that he refers to some iceberg of a deacon who carries “chill November” with him into the prayer-meeting, or the church, or into the parsonage, whenever he calls there? Is it the Treasurer, that doles him out a few dollars at a time, as if he were the dispenser of some town charity fund? Is it some Managing Committee, whose manage-

ment always shows itself to the highest advantage when the point is how *not* to do a thing? Or does he mean that the whole membership, with a few exceptions perhaps, are away down to freezing point, so that he despairs of ever warming them into life or activity again?

We have heard of such things,—they may still exist in some localities. The pastor has been praying and longing for revival, and feels his own heart all aglow with Divine love and compassion for souls, and he proposes special services. Down comes the wet blanket, "It's no use, unless you can get Moody here!" Or he has felt unusually drawn out in prayer or in preaching, and fancies Deacon A——'s eyes moistened somewhat as he told the wondrous story of redeeming love; and the first word he hears as he comes down the pulpit stairs is (not intended for *his* ears, of course), "Very long sermon, this morning, and so dry!" Or he ventures to remark to some one that he thinks the congregation is visibly increasing of late; the empty seats are filling up; strangers are coming in, &c. 'I can't see it,' says Wet Blanket again; 'in fact there's nothing to attract people here; the congregation must go down, and we may as well shut up at first as at last!' The time to collect for the College comes round, and the pastor reminds his deacons of the fact. 'We can't attend to it now; we are just going round to collect for your salary.' The salary, however, though long past due, is not forthcoming, and he is obliged to remind them of their words, and they reply, 'We have not collected for the College

yet; we *must* attend to that first.' And thus every new proposal and every feeling of hopefulness is met with a fresh dose of "Wet Blanket,"—a hydropathic cure for every form of clerical pride and highmindedness, which may be very salutary, but is far from being pleasant.

We once heard of a deacon addressing his newly-installed pastor with the benediction,—“The Lord keep you very humble; we will keep you very poor!” It is rather too much for a church to undertake *both*.

We give elsewhere, from the columns of the *New York Independent*, a most interesting account of the revival in Chicago, from the pen of an eye-witness. All who have visited the city agree that the work has been wide-spread, deep, and genuine, and that although Mr. Moody's sermons have been printed and circulated in tens of thousands of copies all over the country, he has lost none of his power and freshness. The building erected specially for him, and capable of accommodating 8,000 to 10,000 people, has been crowded at almost every service. The Rev. G. F. Penticost, of Warren Avenue Baptist Church, in New York, says:

“The meetings last almost always till midnight, and so great are those inquiry-meetings that frequently a second sermon is demanded. The converted have already been estimated as between 6,000 and 7,000. The Monday prayer-meetings are attended by high and low, the cultured and illiterate. The methods pursued at these meetings are very simple. The best workers at the meetings are the greatest men in Chicago. The forty and fifty ushers which each meeting requires are composed of the

merchants, lawyers and other prominent men. The secret of Mr. Moody's power lies in his great faith in God. He has been endowed by God with wonderful wisdom. The last words he said to me, as I was about departing for Boston, were these: "It is my profound conviction that all my previous great meetings put together will not compare with what God is going to do in Boston."

The influence of the Chicago revival is being largely felt all over the West.

For the coming week of prayer, Jan. 7-14, the Evangelical Alliance recommends observance of the following programme: Sunday—Jan. 7th, sermons on Christian fellowship, 1 John i, 7. Monday—prayer: Thanksgiving for national, social, and personal religious and temporal mercies during the past Centennial year, with confession of shortcomings and misimprovement of privileges. Tuesday—for the outpouring of the Holy Spirit, that Christian Churches in all lands may be enlarged. Wednesday—for our homes: that family relationships may be sanctified and home duties more faithfully discharged; that all under affliction may be comforted; that believers may grow in grace, and those not yet saved become speedily "added to the Church." Thursday—for our country and the nations. Friday—for the universal spread of the gospel: that evangelistic agencies may be multiplied, Sunday schools become yet more nurseries for the Church, and missionary efforts at home and abroad greatly prospered. Saturday—that the Christian Sabbath may be kept holy, the ministry consecrated, the cause of Temperance promoted, and the Lord's presence and guidance be with us throughout the new

year. Sunday, Jan. 14, sermons on Christian Unity.

Our readers will have learned with deep regret of the death of Mrs. Bray, the beloved and devoted wife of the newly-installed pastor of Zion Church in Montreal. Scarcely six weeks in the country, and only just getting settled in their new home, the entire family were suddenly prostrated with dangerous illness, and the wife and mother, predisposed, possibly, by the anxiety and fatigue connected with their removal to Canada, sank under it. We must refer to Dr. Wilkes' obituary notice for particulars of this sad event, but we are sure our bereaved brother has the deepest sympathy of the whole community, and what is far more precious, that of Him who wept with Martha and Mary at the grave of Lazarus, under the crushing sorrow. Mr. Bray has been the guest of the Hon. D. 'L. Macpherson, in this city, for some days past, and is now in New York, seeking change and restoration from his own personal illness.

We are glad to learn from Mr. E. H. Duff, of Sherbrooke, that our information was incorrect in regard to his father, the Rev. A. Duff, having had a shock of paralysis. The symptoms were thought to be very much like those of paralysis, he says, and he was for a time very ill. His family were very much alarmed about him, and even now he has to take great care of himself, being still very weak and nervous, although he has resumed his usual labours. Many will unite with us in wishing that he may soon be entirely restored to health again.

BOND STREET, TORONTO.—Several of the city papers, eager for an "item," without much regard apparently as to its being true, lately gave currency to the rumour that Mr. T. W. Handford, an ex-Baptist minister, had received a call from this Church to be its pastor. One of them, the *Evening Telegram*, on being assured that such was not the case, agreed to insert a communication contradicting the report, but in its next issue, made matters worse, by inserting, instead, that "the announcement that Mr. Handford had accepted the call of the Bond Street Congregational Church was premature." We, therefore, feel bound to contradict the report, both as to the giving and as to the acceptance of a call, and to say that the *Telegram* will always serve its own interests and those of the public best by telling the truth, and not by manipulating matters to suit the purposes of anybody, whether inside or outside of the office.

The Treasurer of our Missionary Society, Dr. Wilkes, requests that all Missionary moneys in hand be forwarded to him immediately. Unless the treasury be at once replenished the quarterly cheques cannot be sent out at the proper time, and the Missionaries will suffer.

The Pearl-street Congregational Church, in Hartford, distributed lately a neat little circular at the hotels, to the effect that some of their own young men, while travelling on business, "having experienced the lack of what may be called 'church hospitality,'" cordially

invite strangers to attend any of their services on the Sabbath. For the benefit, however, of strangers who may prefer to go elsewhere, they devote one page of their circular to a directory of the "other churches near the hotels," being three Congregational, two Baptist, one Methodist, two Episcopalian, and one Universalist. That is doing better than they would be done by, by some of them.

There are in Connecticut 295 Congregational churches, all of them orthodox in faith. Thirty-six were established in the seventeenth century, and twenty-one are over 200 years old. Fifteen are 175 years old, forty-six are 150 years old, and 182 have existed 100 years. The oldest church is that of Windsor, which was organized in 1630. The first church of Hartford was organized in 1636; the first of New Haven in 1639. These venerable churches are still flourishing.

The result of the contest in London over the election of the new School Board, has been a surprise to both friends and foes of non-sectarian education. Although the most strenuous efforts were made to bring out every available vote, the clerical, or denominational, faction found themselves nearly 150,000 votes behind their non-sectarian opponents. The *English Independent* and we may add, the CANADIAN INDEPENDENT, are naturally very jubilant over the result.

The Blackburn "Times" finds that the aggregate number of Sunday-school

children in England and Wales, in the dissenting denominations, at present is 2,557,000, of which the Wesleyans have 725,000 and the Congregationalists 536,000, the other churches showing smaller figures. There have been no official statistics on the subject compiled since 1858, when the Royal Commission reported a total of 2,388,397 Sunday-school scholars in the country, including those of the English Church, which numbered less than half. According to this census, the non-conformist scholars have doubled in numbers in the past eighteen years, the increase of the Episcopal Church in that time not being stated.

The records of the Arctic Expedition show; that the total abstainers were stronger and more capable than the

drinkers; were less liable to scurvey; suffered less from cold; and could do more work. Stimulants are spurs; and an over-driven beast is not and cannot be in permanently good condition. The truth has been abundantly established before; but the case is one in which cumulative testimony is not out of order.

The evangelistic work in Paris organized by the Rev. Mr. McAll, is meeting with great success. He has just opened the *nineteenth* place of meeting there. All the meetings are well attended. In the Faubourg St. Antoine, one of the worst districts of Paris, 450 workmen attend twice a week regularly, and listen with deep attention to the Christian addresses delivered by the evangelists who co-operate with McAll in his meritorious work.

Correspondence.

CHURCH BUILDING FUND.

DEAR SIR,—I read with great interest the letter in this month's issue, bearing on this important subject. The plan of our English Chapel Building Society is generally this: they give, say £250, and lend £500 without interest, to be repaid in ten annual instalments of £50 each; and hundreds of churches have been erected by such substantial aid. The plan of your Alton correspondent is easy and workable, and may well be adopted as the base of operations.

I am encouraged to hope that Whitby at no distant day may ask to become one of the claimants on the aid suggested by our friend.

Our church and parsonage stand on an

acre of ground, and the site is a most commanding one; we need a school-room, and hope shortly to erect one; but we do not forget the advice tendered the other day by the Rev. Dr. Jackson, "not to spend too much on a school-room, but to erect a good brick church and use the present one for school purposes."

I have this week received promises of subscriptions to our new church from two gentlemen not connected with my congregation, and the time may soon come when we shall "arise and build." Hoping soon to see a well devised scheme for the erection of churches.

I am, &c.,
H. T. MILLER.

Whitby, Nov. 11, 1876.

WHINING.

MY DEAR SIR,—A letter over the signature of *Melbourne* in your November number, has been purposely left unnoticed by me thus far, in order that I might hear from any others of the Alumni, as to their feelings on the question which was the subject of my last article. But as none but *Melbourne* has uttered a protest against the sentiments set forth by me, and you mentioned that you had several communications on the same subject, I conclude my conviction as to the feelings of our Alumni on this subject, is much more correct than my reviewer is willing to admit. He appears disposed to believe that we all have as good fields as we deserve, and seems very humble and satisfied in his present field, and upon his very limited salary. Possibly he has obtained a field equal to his talents, and a salary commensurate with his wants and abilities, but it does not follow that all the Alumni are equally fortunate. Those who have done so—and such, generally conclude they have found their level—are ready to turn up their eyes in horror at other *ambitious brethren*, who, impoverished by a long course of study, have taken charge of weaker churches on a salary of \$400, or at most \$500 per annum, out of which they have to keep a horse, and pay

house rent, and yet “*join in this miserable whining after better fields.*” Many of our Alumni have laboured for years on salaries as low as these last-mentioned, and as their expenses have increased, they have looked to the Lord to open up better fields for them, only to behold them occupied either by American or English ministers, or by some new fledgling from our College. It is an easy matter for brethren in good circumstances to exhort to patience and humility, those who have laboured for years without being able to afford the luxury of one new book, or scarcely a newspaper, much less some good reviews, without which no minister is qualified to grapple with many of the questions of to-day.

But, as was intimated in my last, it is not simply a question of injustice to our ministers, but something which seriously threatens the interests of our denomination. It is true, Mr. Editor, as you remarked, “All churches will do pretty much as they like” in this matter, but what they like may not always be right or just, consequently not best for the progress of our cause. They may not even see the evil effects of their conduct on our denomination, and on this account I have dared to raise a note of warning.

ALUMNUS.

News of the Churches.

TILBURY.—Mr. E. J. Burgess, son of the venerable pastor of this little church, writes us under date of December 13th, 1876 :—Dear Sir,—I have made arrangements with the church here to stay with them for two years. My father, now in his seventy-sixth year, wishes to be relieved from the work. The church is not able to support a minister. There

is also need for a larger building. Our little church is beginning to be crowded. I have consented to undertake the work here on certain conditions. I will preach here for two years, if, during that time the church will erect a new building and pay current expenses. I consider it important to maintain the cause here. There is a good out-look for the future.

Even at present there are opportunities for a good work here. The church will do all it can, but it is in need of help. Your counsel in this matter will be thankfully received. I hope you have made no arrangements for me elsewhere.

I remain, &c., &c.
EDMUND J. BURGESS.

KINCARDINE.—The new Congregational Church on the 10th concession, Township of Kincardine, the scene of the remarkable revival last winter, was opened for divine worship on Sabbath the 17th December. There was a large attendance at each service, notwithstanding that the roads were almost blocked up by snow. The preachers were: Rev. R. Mackay, of Kingston; Rev. E. Rose, of Listowel; and Rev. John Wood, of Toronto. On Monday afternoon, Mr. Dugald McGregor, Jun., late of Bangor Seminary, was formally set apart to the work of the Gospel ministry, and installed pastor of the church. The Rev. John Wood gave a statement of the distinctive principles of Congregational Churches, the Rev. E. Rose proposed the usual questions to the candidate and to the Church, which being answered satisfactorily, the Rev. R. Mackay led in the prayer of ordination, and Mr. Rose, as pastor of the nearest sister church, gave Mr. McGregor the right hand of fellowship. Mr. Wood then addressed the pastor from the words of Paul to Timothy (1st, iv. 6), and Mr. Mackay addressed the people on their duties and responsibilities. The service was felt to be eminently impressive and profitable.

A tea-meeting on Tuesday evening concluded this series of opening services, and was a great success. Over 300 persons were present, and addresses were given by the ministers above named, and the Rev. Messrs. Ross and Grant (Bapt.), and Stewart (Presb.). About \$500 was raised at the tea-meeting, in cash and subscriptions, payable in a year, thus providing for the remaining debt on the building. The house is of frame, 32 by 45 ft., and cost \$1,000. A parsonage is also being

erected. We wish our brother all success in his new sphere.

Previous to our going to Kincardine it was arranged that the Rev. R. Mackay should spend a week with the people there, following up the church-opening with Evangelistic services every evening, which accordingly he did, and of which he has sent us the following notes:—

Wednesday evening the church was full. Rev. Dugald McGregor and I, addressed the meeting. I need not say how attentive the people were.

At the close of the service many remained to the inquiry meeting, several of whom remained in deep anxiety. A young woman (a daughter of the first person brought to Christ last winter) professed, after a very hard struggle, to accept of Jesus, and went away rejoicing.

A young man was deeply awakened, being completely broken down, so much so, that for a time I could not speak to him; thank God, he professed to find rest to his soul by casting himself at the feet of the blessed Saviour, and has been active during the past two nights, seeking to help or the work of God. I believe he will be useful in the vineyard of the Lord.

Thursday evening the service was largely attended, and a number were anxious, five or six of whom were enabled to rest on the Lord Jesus Christ for salvation.

Last night we had a glorious meeting, the church was quite full, and a large number were deeply concerned. There were six anxious souls in the front seat, all of whom were pointed to Jesus by Mr. McGregor, who told me afterwards he had much satisfaction in dealing with them. I spoke to two on the next seat, and quite a number of others throughout the building.

I am sure that you will be greatly cheered to learn that M. McK— was among the enquirers. I had some personal conversation with him during the day, while visiting his godly, aged mother. When I met him in the inquiry meeting, I found him in a deeply penitent state of mind. I spoke to and prayed with him, and left him alone with God. At the close of the meeting,

about 11 o'clock, I met him again, and asked him if he was truly resting in Jesus. He said "Yes. I went into the *old building* where I had so often listened to the Gospel, . . . and gave myself *there* to the Saviour." There is great joy among God's people because of the way He is working in their midst. During the three nights we spoke to *over twenty* anxious inquirers. I am sorry I had to leave so soon, and dear Mr. McGregor feels it very much, but the Lord is there, and will continue to bless still more abundantly.

LONDON.—Missionary services were yesterday held in the Congregational church, the pulpit being occupied in the morning by Rev. John Wood, of Toronto, Secretary of the Congregational Missionary Society. In the evening an open meeting was held, when addresses were delivered by the pastor, Rev. R. W. Wallace, M. A., and Mr. Wood. The latter gentleman gave some interesting statistics concerning the Society which he represented, and which had been in operation some forty years. During the closing twelve months over fifty missionaries had been employed, and a sum between \$7,000 and \$8,000 spent, and some 20 per cent had been added to the membership of the church. He referred to the fine new edifices for worship which the body is building all over the country. Still, there is plenty of work to do, and the Rev. gentleman made an earnest appeal for assistance to augment the funds of the Society.—*Advertiser*.

Not having been present at the opening, or seen any description of the building recently erected in London, we were unable at the time, to speak of the handsome new edifice as we should otherwise have done. The following account of it, however, from the *Free Press*, will supply the defect:—

"The site of the church is one of the most capacious in the city, and was purchased from the late Mr. Thos. Scatterd, M. P., for \$4,000. It is 140 feet front by 165 feet deep. The building, which is of the later Roman style of architecture, was planned by Messrs. Robinson & Tracey, city architects. The

edifice is of Westminster white brick, sufficiently relieved by Brantford red brick. The foundation is of St. Mary's stone, resting on several feet of concrete. All the cut stone is from the Ohio sandstone quarries; the buttress caps, window sills, door sills, columns and arches of the main entrance are all of this material.

"On entering at the main doorway, there is a fine vestibule, on either hand of which are stairways leading to the galleries and basement. Passing through a smaller vestibule, built to save from draughts, there is the auditorium proper, which is oval in shape, 84 feet long by 42 in breadth. The ground floor is seated to accommodate 500 persons, the pews, which are all nicely cushioned, being semi-circular. The gallery is built in horse-shoe shape, and will seat over 300 persons comfortably. The modern platform has been adopted for the preacher. From eighteen beautiful stained glass windows, made at the works of Col. Lewis, of this city, the auditorium receives abundant light. The gas-light arrangements have been so ordered that the light shall not meet the eye of the auditor, the main light coming from two rows of jets in the roof. The preacher has his light from a dark lamp on his table, connected by a rubber tube from the pipe below. The basement proper consists of a room capable of seating 300 scholars, with Bible class and infant rooms, connecting by means of folding doors. The basement also gives a pastor's vestry and church library—a commodious and airy room. There is, in addition, a kitchen and a coal room.

"The external work is as neatly finished as the internal. The roof is of slate, ornamented with dormer windows. On the front, which presents an imposing appearance, is a dwarf tower, with Mansard roof and dormer windows, having a cresting on the top as a finish. A spire, 125 feet high, ornaments the other corner; 70 feet of this is of brick, and the remainder wood, slated over. It is ornamented by windows, and the whole is surmounted by a vane. The spire is seen all over the city.

"A neat iron fence, donated by Mr. Davis, Wellington street, will enclose the entire front."

The energy and zeal displayed in the erection of this fine building are beyond all praise. They have already been rewarded by a large increase in the attendance and membership.—*Ed. C. I.*

BRANTFORD, EMMANUEL CHURCH.—Friday night the members and friends of this church, met at the house of E. Brophy, Esq., and spent a very happy time. First indulging in the good things provided by their generous hostess, then listening to some choice readings and music by various friends, after which (this being a farewell gathering to meet their esteemed pastor, Rev. John Allworth, who is leaving them), W. E. Welding Esq., senior deacon, on behalf of the church, expressed his deep regret that the tie should so soon be severed between pastor and people—heartily wished him God speed, and assured him of their sincere prayers for blessings in his future career.

Mr. Allworth replied in a very affectionate manner, thanking the members of the church and congregation for this formal expression of kindly feeling and good wishes, of which he had received abundant testimony already in a less public manner. Referring to the relationship between them, which was now to be broken off, though there had been circumstances of a disheartening nature, yet he should go forth, he said, much strengthened and helped by the knowledge of their sympathy and good will. He then urged upon them the importance of increased zeal and unity in the Master's cause.

With regard to the humorous overture made during the evening by Rev. Mr. Barker, of the First church, to the members of Emmanuel church, to return to the old fold, he remarked, that in his opinion, that was not a matter to be lightly discussed. Circumstances in the past had made it advisable to separate and form a new church; and now, having taken such an important step, and having been, as they believe, blessed in it—it was not for them to turn back at the first difficulty or trial. He deprecated much of the talk about denominational union, believing that as men are constituted, they can best worship

and work under different modes and forms. So, sometimes, two churches of the same order could work better apart, and while fellowship and good-feeling should be cultivated between them, each would do well to follow its own path. He concluded by wishing prosperity and God's blessing to Emmanuel church, hoping soon to hear of them as having a pastor and unitedly working for the Master. The doxology, and prayer, closed the entertainment, it being the first of a series of socials to be given by Emmanuel church during the coming winter.—*Expositor.*

The Rev. A. VanCamp, late of Ridgeway, Penn., has received and accepted a call to this church, and enters upon his work on the 1st January.

DEAR SIR, — Your magazine has pleased me very much of late, and in gratitude I send a few lines for the news column, if you think them worthy of a place.

Scotland.—The 29th anniversary of the Rev. William Hay's ministry in this charge, was celebrated on Thanksgiving day. In the morning, a sermon was preached by the Rev. John Salmon, of Embro, to a deeply interested congregation, on the blessedness of trust in God. The service in the evening was of a social character, and was largely attended. After tea had been served by the ladies of the church, and Mr. Cox, of the cister church at Burford, had been called to the chair, Mr. R. Eadie, on behalf of the meeting, presented the pastor with a purse containing \$90, and a brief address in which was the remark, that more than ever, the people appreciated his pulpit ministrations. This was followed by very neat and pleasant speeches of congratulation by Rev. Mr. Barker, of the 1st Congregational church Brantford, Rev. Mr. Salmon, and the Rev. W. S. Walker, Baptist of Scotland. The pastor gave a sketch of the early history of the church, and traced some of the changes that had taken place in the material, social, and spiritual condition of the community.

The church choir gave some revival melodies of the olden time, as well as some selections of new and popular tunes.

The missionary meetings in these parts were held as published in the *Independent*, and with the best results. Mr. Allworth, of Emmanuel church, Brantford, exchanged with our pastor, preaching here, at Burford, and Kelvin. His services were very acceptable indeed.

Rev. Mr. Barker, of the 1st Church, Brantford, gave his help at the platform meetings held during the week, and the people will long remember his humorous and oratorical efforts. The collections, I believe, amounted to over \$40. We shall be well satisfied should the same deputation visit us again.

Yours truly
H. W.

Dec. 13th, 1876.

HAMILTON.—The annual celebration of the settlement of the Rev. Henry Sanders as pastor of the Congregational Church in this city, was held on Wednesday night in the lecture and school-room of the Church. The ladies of the congregation had the lecture-room made quite gay with a fine assortment of articles, including plain and ornamental needle work, pictures, and a miscellaneous collection of contributions, all good, as was evidenced by the ready sale they met—the ladies having set their faces against “fancy” prices. Among the other things sent in for sale were quite a large number of very superior articles, sent from England through Mrs. Sanders by members of Mr. Sanders’ former Church in Wakefield. These were greatly admired, and, we believe, have nearly all been disposed of. Among the fancy articles was a model of the schooner yacht “Victoria,” built by Mr. A. Goulding, R.N., which brought \$28, and fell to the lot of the infant son of J. B. McQuesten, Esq. Over 200 sat down to the tea prepared in the school-room. A meeting was also held during the evening, presided over by the pastor, who spoke cheerfully of the past year, and gave kindly advice for the future. The choir supplied music, the whole proceedings being of a very pleasing character, and we could not help feeling that from the high esteem in which the pastor is held, and the high appreciation of his services, the future of the church seems

bright. We believe that a very handsome sum will be realized as the result of yesterday’s meeting.

ST. CATHARINES.—The second of a series of “penny readings,” given in the Tabernacle, under the auspices of the Young Men’s Association, was a great success. At a very early hour the edifice was filled, and those who came late were unable to secure seats. Indeed, many were unable to secure even standing room. The entertainment was opened by Miss Nay playing some choice selections on the piano, in which she showed great proficiency, being deservedly applauded. Then followed a reading—‘The Islands of the Scots’—by Mr. Christie, after which Mr. Orchard sang ‘My Old Friend John,’ in capital voice. Dr. Clark then read a selection from Tennyson’s ‘Enoch Arden,’ and Miss Nay sang ‘The Arab’s Farewell to His Steed.’ A song by Mr. Hope McIntyre was loudly applauded. A selection from Longfellow was next read by Dr. Clark, followed by another song by Miss Nay. The programme concluded by the pastor, Rev. J. R. Black reading Moseley’s ‘Love in a Balloon.’ We trust the Young Men’s Association will continue these delightful entertainments; but we fear from last night’s experience, the Tabernacle will be found too small to hold the immense audiences likely to attend.—*Journal*

ALTON.—A postal card from a correspondent in Alton informs us that a very gracious revival is in progress in that place, in connection with the efforts of the Y. M. C. Association. The other churches having been closed against them, the Congregational church was placed at their disposal, and the pastor, Rev. H. J. Colwell, threw himself cordially into the work, and under the Divine blessing very great good has resulted. Over one hundred souls are believed to have found Christ, of whom about thirty are applying for membership in the Congregational church. The success of the meetings has since opened one of the churches at first closed against them; the other has opened its door sufficiently wide to receive some of the lambs brought into the fold of the Good

Shepherd. The work still progresses, and we shall be glad to learn fuller particulars of it from our correspondent next month.

STOUFFVILLE.—The Rev. E. D. Silcox has accepted the call of the Stouffville Church, and has resigned his charge in Oro. He enters on his new sphere with the commencement of the new year. In this case, at least, the call was *not* heard because of the increase of salary, for the stipend promised is less than was being received in his former charge. Wise-acres will please note the fact.

UNIONVILLE.—On Tuesday evening, the 12th December, Mr. J. F. Malcolm was presented with a Bagster Bible, containing a "V" for a book mark, by the members of the Unionville Church. The Rev. E. D. Silcox, who was present, made the presentation on behalf of the Church in a few appropriate remarks, to which Mr. Malcolm replied, thanking the people for the gift, and their expressions of love and friendship. Our worthy brother was completely taken by surprise.—COM.

BOWMANVILLE.—Things are decidedly "looking up" in Bowmanville since the advent of the Rev. Mr. Heudebourck. The congregation is steadily increasing, though for the present they are suffering some discomfort in having to worship in a hall, while the church is being renovated and repaired. It will be reopened, however, almost immediately.

OTTAWA.—One of those social gatherings so common among our city churches at this season of the year, was held in the Congregational church, corner of Elgin and Albert streets, last evening, and, despite the rather unpleasant condition of the weather, was largely attended.

An excellent tea was first provided in the basement of the edifice by the ladies, Mesdames Stephens, Heath and Mumford, having charge of the arrangements, after which the tables were cleared, and the musical and literary portion of the programme proceeded with.

The pastor of the church, Rev. Mr. Sanderson, who occupied the chair, made a few brief opening remarks, in which he said that apart from the financial aspect of these gatherings, they were very valuable as means of social intercourse.

A duet was now given in excellent style by Miss Gallagher and Miss St. Hill. Songs were afterwards given by Mrs. McLaughlin, Mrs. Porter and the Misses Gallagher and St. Hill, and brief addresses made by the chairman and Rev. Mr. McKillican.

The members of the Congregational church do not go in for long, prosy speeches, and the time was nearly all occupied last evening in social converse, it being 9 o'clock before the meeting was called to order. After a very pleasant evening had been spent, the audience was dismissed about 10 o'clock with the benediction.—*Free Press*, Nov. 24th.

MONTREAL.—The basement of Calvary Church—the new Western Church—was opened last Sabbath, December 24th, and Emmanuel Church—the Rev. J. F. Stevenson's—is to be opened on the 14th January. Particulars of both will be given next month.

EMMANUEL CHURCH Temperance Society held its annual meeting—the first of the session—Monday, in the lecture hall of the church. There was a very good attendance, considering the inclemency of the weather. Rev. J. F. Stevenson, the President, occupied the chair, and gave the opening address, extending a cordial welcome to those present, and stating what the Society intended to do the coming year. The officers for the ensuing year were then elected as follows:—President, Rev. J. F. Stevenson; Vice-Presidents, Messrs. A. Savage and J. S. McLachlan; Secretary, Mr. Haultain; Assistant Secretary, Mr. A. R. Watson; Treasurer, Miss Gurd. and a committee of twelve ladies and gentlemen. A pleasing and excellent programme of vocal and instrumental music and readings had been prepared, and was well carried out. The meeting closed with repeating the pledge, and benediction by the chairman.

DURHAM, QUE.—The new church building is approaching completion. It is a substantial frame 57 by 35 feet, including the porch. Also a vestry 24 by 16 feet.

This is to replace the building erected through the exertions of the late Rev. David Dunkerly in the year 1837.

It will be quite an addition to the village, and doubtless will do much for the prosperity of the spiritual building.

DANVILLE.—For many months past the ladies of the "Sewing Circle" have been busily engaged in preparing for a bazaar. Their object was to pay half of the expense (\$150) incurred in finishing our new lecture-room. The other half was collected by the venerable Rev. A. J. Parker, who, although feeble in body, is still full of energy.

The bazaar, which was held on the 20th ult., was quite a success—the ladies netting over a hundred dollars.

The church is now nearly finished, and will probably be opened not later than the beginning of February. It is a most substantial and elegant structure, much admired by all who see it.

Better still, we hope that when it is opened it will be free of debt, as all the money necessary has been promised, and the greater portion has been paid. The total cost will be not less than \$8,000. Is not Danville plucky? May the blessing of the Master ever rest upon us.—E. I.

GUELPH ASSOCIATION OF CONGREGATIONAL CHURCHES.—On the 14th and 15th November a meeting of the Guelph Association of Congregational Churches was held at Douglas, Garafraxa Township. A full representation of the churches, and all the ministers of the section, were present. The opening sermon was preached by the Rev. J. Kidson, of Turnberry, from 2nd Cor. v. 18: "The Ministry of Reconciliation." After this service the delegates and friends from a distance united with the local brethren in the celebration of the Lord's Supper. The opening hour of each day's proceedings was spent in prayer and conference, interspersed with praise. These meetings were more

than usually interesting from the expression of the expectation of good to be realized during the winter's work by all who took part, and from the earnest appeals made for a larger measure of the Holy Spirit's power to rest on the churches. The business sessions were occupied with the consideration of proposed alterations in the constitution of the section, and the ability of the association to raise a fund for the extension of its evangelistic work during the coming season. Reports were given of the condition of the associated churches, and also from the various Sabbath Schools, after which a very lively and practical discussion was had on the subject of "The Best Method of Conducting Bible Classes." This was introduced by the Rev. Wm. Manchee. The meetings closed with a public gathering in the church, which was crowded. The Rev. J. Griffith presided, and addresses were delivered by Rev. W. Manchee, on "Receiving Christ," Rev. J. Howie, on "Oneness with Christ," Rev. Charles Duff, M.A., on "Working for Christ," Rev. E. Rose closing the meeting with prayer.

Arrangements were made to hold the next meeting of the Association in March, at Zion Chapel, Guelph. It was also decided by a unanimous vote "that in the event of the Dunkin Act being submitted to the County of Wellington, we pledge ourselves to use every means in our power for its successful passage."

MISSIONARY MEETINGS—WESTERN DISTRICT.—The annual missionary meetings at Speedside, Fergus, Garafraxa, and Douglas, were held during the week commencing November 27th. The weather was delightful, the sleighing tolerably good, the evenings beautifully light, and everything was favourable. The attendance at all the places was, perhaps, above the average; the collections better than last year, and when all the rest was so good, there is also ground for the hope of an increase in the subscriptions at all of the stations. It is pleasant to report also that the deputation was on hand also in full force—Messrs. W. H. Allworth and W. Man-

chee, besides the three pastors on the ground. At Fergus we were likewise favoured with the presence of the two Presbyterian Ministers, Messrs. Smellie and Mullen.

E. B.

TILBURY.—On the 26th November, a sermon was preached here in the morning by the Rev. H. Sanders. The roads were in a bad condition, but a fair congregation gathered in the Church, and a collection of something more than twenty dollars was taken up.

SARNIA.—A meeting was held in the Congregational Church on Monday evening, the 27th November. The pastor, Rev. W. H. A. Claris, presided. The meeting was a moderate one, and was addressed by the Rev. Robert Hay, of Forest, and H. Sanders, of Hamilton, and the sum of twenty-four dollars was collected. Owing to the state of the roads, the meetings which were to have been held in Forest and other places under the charge of our brother Robert Hay, were postponed, with the understanding that they should be held as soon as possible.

MIDDLE DISTRICT.

The Annual Meetings on behalf of the Home Missionary Society, at Unionville, Markham, Stouffville, and Manilla were held on November, 27th and 30th, the deputation consisting of the Rev. Messrs. S. T. Gibbs, of Toronto, and E. D. Silcox, of Edgar.

UNIONVILLE.—Monday, 27th November.—This meeting was rendered unusually interesting by the presence of thirteen new members, and of a number of young men, who appeared to be under deep concern for their personal salvation. The church has been lately visited with a gracious revival. Mr. Malcolm, of the College, Montreal, presided, and addresses were delivered by Messrs. Silcox, Eby (Meth.), and Gibbs, on the claims of the Society, especially demanding the support of the churches at the present hour.

BOLTON.—Meeting on Tuesday evening, 28th November. Deputation consisted of Brethren Colwell, Smith, and

J. B. Silcox. With snow and something of mud on the ground, the veteran pastor, Rev. Joseph Wheeler, was unable to walk to the meeting. Sixty were present, and the tone of the meeting was excellent and encouraging. George Smith, Esq., an excellent Presbyterian brother, did good service in the chair. After some stirring words by the chairman, Mr. Smith spoke of the general aspects and prospects of our home missionary work; Mr. Colwell, of Puritan missions generally, and Mr. Silcox urged with great vigour various considerations in favour of more devotion and zeal, and a heartier consecration of our all to the Lord's work. The church is united, has not lost in numbers, and has "a good report of those that are without." If a young brother could be sent, a good work could doubtless be done. The pastor manages, with difficulty, to get to church every Sabbath, and expounds a passage of Scripture; but he is anxious to be relieved of duties of which he is no longer physically capable. The "collection," with two additions next morning, amounted to \$15. I wish I were at liberty to tell where a part of it, "a certain two mites which make a V," came from, but am forbidden.

S.

MARKHAM.—Tuesday 28th.—Although, by some mistake, this meeting had not been duly advertised, it was a good one. The meeting was addressed on "the need, source and means of religious revival," and on "compassion for souls."

STOUFFVILLE.—Wednesday 29th.—William Pagan, Esq., was called to the chair. The meeting at this place was truly encouraging. The church had recently relinquished Missionary aid, but handed in subscriptions and collection, amounting to \$45.82. The meeting was addressed by the Chairman, and Revs. E. D. Silcox, Hill (Meth.) and Gibbs.

MANILLA.—Thursday 20th.—This Church, also, had been blessed by a large increase of members. Special meetings had been held from time to time, for a lengthened period, and the result has been the conversion of many to the Lord.

The deputation felt the disadvantage arising from the fact that these churches

had been for some time past destitute of pastors. Our earnest prayer is, that the Lord may send them a man, who shall "feed the church of God, which he hath purchased with his own blood."

The subscriptions and collections amounted to \$62.13. But three of the churches have yet to send in their subscriptions, the visits of the deputation having been made too early for Unionville, Markham, and Manilla. Subscriptions will be forwarded in January.

S. T. G.

INDIAN MISSION.

HYMNS IN OJIBWAY.

In Mr. Lister's report of the season's operations, laid before the Directors in Toronto, on 12th December, occurs the following passage, respecting Mr. William Walker, Indian Evangelist at French Bay, Saugeen.

"Brother Walker has also done a noble work in translating some forty of the most popular hymns into Ojibway. This is not only a good, but a much-needed work, for as all know, or ought to be told, the Indians are much inclined to hymn-singing; and the hymns they now have are old, too familiar, and so to speak, *threadbare*. He and his people are anxious to have them printed, and formed into a nice little book, for the use of their prayer-meetings, Sabbath-school, etc. I am delighted with what he has done in this respect, and I trust, if not done by some of his personal friends, the Board may be pleased to consider the matter."

AN APPEAL.

Mr. Lister promised the Indians last summer that "next year he would speak to them in their own language." And he has kept his word; holding many parleys with them without an interpreter. He finds the language rude and difficult, and as in most other cases, only spoken in grammatical purity by *the few*. Still

there are now some slight helps in the way of vocabularies, etc. He says:—

"As I have now, by incessant reading, etc., acquired much of the euphonious, but difficult Ojibway, I feel intensely anxious to make the very best use of it in my power, by holding special services among the Indians. Or perhaps for the present, I could be still more useful by imparting all I know of it to some devoted young Christian, whose heart burns within him to become an Eliot, a Brainerd, or a McDougall, on the Indian mission-field. I make little doubt but that there are young men of this class in Canada, and for me to assist them in fitting themselves for the task, would be both a work of faith and labour of love. For I speak deliberately and advisedly when I say that it would prove both easier, and more economical in the end, to teach the Ojibway to some noble-hearted young Christian of our race, and thus fit him for Indian mission-work, than to depend on Indians for the same services. And as it was found to be advantageous for even the divinely-inspired Apostles to go out in pairs to convert the heathen, how much more necessary does it seem that poor uninspired mortals engaged in carrying on the same glorious work, should enjoy the inestimable advantages of sympathy, confidence, and co-operation, when far away on the cold, unsympathetic, and often inimical Heathen field?"

INDUCTION AT JOLIETTE, QUE.

The French Protestant church at Joliette, is one of the churches of the Synode de l'Eglise Evangelique du Canada. The Rev. Mr. Vessot, has done a good work there. The Rev. Mr. Coté, late of Chicoutimi, up the Saguenay, was inducted into the pastorate of that church on Sabbath Dec. 3rd, 1876. Rev. George Anderson, of Calvary church, Montreal, preached in the forenoon, in English, for the benefit of the English-speaking people and the French people who understand English. There was a congregation of between 40 and 50 persons at that service. The evening service was conducted by the Rev. Mr. Prevost, of the Craig St. French Evangelical Church, Montreal.

He preached on the Transfiguration of Christ, to a large congregation. A number of Roman Catholics were present to witness the induction service. Mr. Prevost put the questions to Mr. Coté, in French, which were replied to by him in the same language, and offered up the installing prayer. Mr. Anderson afterwards addressed Mr. Coté and the congregation in English, on their respective duties, and gave to Mr. Coté the right hand of fellowship in the name of the churches. It was a service deeply interesting to the people, who listened with unbroken attention to the close. May God bless brother Coté in his new field.—*Com.*

It is in contemplation, and the prospect is that it will be carried out, to appoint the Rev. George Anderson, of the Western Congregational Church, Montreal, to a temporary collecting agency on its behalf. He will probably be among the Churches of the West very soon after they see this notice, and it is hoped that a hearty response will be given to his appeals. These are the Churches which sprang directly out of the work of the French Canadian Missionary Society, and which, according to its modified Constitution it cannot now support. They are not disposed to join the Presbyterian movement.

FRENCH EVANGELICAL CHURCH OF CANADA.—This body—distinct from the Presbyterian—and of such a type as to quite satisfy our Congregational preferences, greatly needs pecuniary aid.

WE regret to learn that the Rev. Geo. Anderson, of the Western Congregational Church, Montreal, has resigned his charge. The Congregational will be supplied for the present by the College

Other Lands.

THE REVIVAL IN CHICAGO.

The Rev. A. E. Kittredge gives the following interesting account of Mr. Moody's services in Chicago, in the *Independent*:—

“As the time draws near for the departure of our dear brethren, Moody and Sankey, the religious interest is deepening and there is great activity among the Christian men and women of our churches. Only two weeks now remain, as Mr. Moody proposes to take two weeks of much-needed physical and mental rest before beginning his labours in Boston. And just here let me mention two marked features of this great work, now entering on its third month in our city; and I do so to answer the many inquiries which come to me by

every mail as to the character of these revival services. Now, in the first place, there is less of emotional excitement than I have ever known in all the revivals of the past fifteen years, whose history has come under my observation. In fact, it can be truly said that there is no excitement, but simply a wide-spread personal interest in the subject of religion. The appeals by Mr. Moody in the Tabernacle services are to the judgment, instead of to the feelings. And, while every night throngs of burdened sinners press into the inquiry rooms, yet it is not because of any high-pressure appeals, but because the truth presented has carried deep conviction to the hearts of the audience. Indeed, there is no excitement at all, and those who come to the Saviour are led to him

by the Holy Spirit, through the preaching of the love of God in Christ. Then, again, I have never known a series of special meetings where so much sound wisdom was shown in the plans proposed and in the carrying them out. There is so little that any one, even the most critical, can find to criticise in the meetings of the past two months. There has been in all Mr. Moody's movements a deference to the judgments and wishes of the pastors; an anxiety not to interfere with, but to promote the interests of the churches; a humility and almost forgetfulness of self and a consecration to the one purpose of saving souls; so that the work itself has disarmed criticism, and all, whether Christians or impenitent, agree in the highest estimation of the good Mr. Moody has accomplished.

The past week has been glorious in the number of those whose feet have been planted in the heavenward path and whose mouths have been filled with the new song of redeeming love. On Tuesday evening Mr. Moody preached to parents from Deut. v. 29, and vi. 7. It was an earnest, tender discourse, and the more striking passages were these: 'I am strong on this point of early conversions.' 'Some people say they will not hold out. But if they don't hold out, it is because they have not been spiritually nursed by believing parents and by the Church.' 'I have been asked: How is it that the children of very good parents turn out worse than other children? But they don't turn out worse. It is a lie. They are bad, sometimes; but not worse than others. I heard of an experiment being tried in a certain wide territory, and it was found that where both parents were Christians, two-thirds of the children over twelve years were Christians. Where only one of the parents was a Christian the proportion dropped to one-third. But where both parents were unconverted only one in twelve of the children over twelve years was a Christian.' 'Never do a thing that you would not wish to see your children do.' 'It seems to me that Heaven would not be Heaven if all my children were not with me there.' 'The highest circle of society is the circle nearest to Christ.' He urged,

with great earnestness, the erection of the family altar in every home; the reading and study of the Bible, and the firm expectation of the early conversion of the children; and he thought the Church had very much unbelief on this matter, and, like the disciples, would keep the children away from the shelter of the Shepherd's arms and from His blessing.

Thanksgiving Day in the Tabernacle was a rich feast of fat things—far richer to the soul than was the most heavily-loaded table to the body. There was a prayer-meeting from eleven till one; and, although it snowed nearly a foot deep in the night, and travelling was very difficult, and the horse-cars ran but seldom, in spite of it all there were nearly six thousand people in the Tabernacle at eleven o'clock, and all denominations were represented in this immense congregation. The two hours were filled up with brief remarks and prayers—all of gratitude to God. One thanked God for his deliverance from the power of sin; another for his afflictions; another for God's unspeakable gift, for the privilege of labouring in the vineyard of Christ and of preaching the Gospel; another praised God for greater clearness of faith; another for Christian union; another for God's rule among the nations; and still another for the advance made in spiritual power over the increase of the population—Christianity having actually gained upon the population. Then followed testimonies to personal blessings during the past year, and many spoke of their mercies in the language of tearful prayer to God. It was a grand idea of Mr. Moody thus to celebrate Thanksgiving Day, and the turkey tasted all the better and the home joys were the sweeter for this erection of our 'Ebenezer' in the great congregation.

The largest noon-day meeting is on Friday, when the subject is intemperance; and last Friday there were, at the lowest estimate, four thousand in the Tabernacle. It was a wonderful meeting in its intense and thrilling interest. All the remarks were by those who have been recently reclaimed, and grander testimonies I have never heard. One man had been a drinking man for twen-

ty-two years, but now he was a free man, and he said: 'God has given me my wife also in the love of Christ, and yesterday, for the first time since we have been married, we had a Thanksgiving dinner with no liquor on the table.' Another, who was formerly a well-known and successful railroad man in Chicago, but had been a drinking man for twenty years, said: 'One week ago I found the Saviour; and since then every day has been happier and happier, but yesterday was the culmination of all. The day that the halo of glory came to me my brothers and sisters, in a place nine hundred miles away, were laying a plan to come to Chicago to see if they could not find some way to save me, but Jesus was ahead of them.' Another said: 'When I received the Lord, or the Lord received me, I went and told my father that I had reformed. He looked at mother and smiled sadly; and I could see that he had no faith in my reformation. But I said to him: 'Father, Christ died for me as well as for you.' And then we knelt and prayed together. Yesterday, at four o'clock, my wife and child came back to me, and I met them at the train. Whiskey drove us apart; but Christ has brought us together, and now I am the happiest of men.' Another, and a noble-looking man, who had been a drunkard for seventeen years and had been again and again in the gutter, said: 'Yesterday was the first holiday of any sort in which I have not been drunk in seventeen years. I had one foot in the grave. I had lost all hope, and I could see the bottomless pit before me; but Christ has saved me, and how thankful I am. My mother died a few years ago—died before she knew that I had been saved; but I believe that she has heard of it before this, up in Heaven.' There have already been over five hundred conversions of drunkards. And if Mr. Moody had accomplished no other result than this in Chicago, our entire city has reason to thank him, or, rather, to thank God, for this rescue of five hundred men who were lost to society and a curse to themselves, but who now are in their right mind, their shackles broken by the sprinkled blood of the Lamb, and the five hundred already charging with persistent labour and prayer upon this

greatest of all evils to the individual, to his home, and to society."

THE RELIGIOUS WORLD IN 1876.

From a review of the Religious world in 1876, which has just appeared in the *Independent* (N. Y.), we make the following extracts:—

THE REFORMED CHURCH OF FRANCE.

The Reformed Church of France is still in a divided and disorganized condition. The Government delays to decide the question submitted to it and allows the Church to drift on helplessly. The representatives of the two parties came together in June and agreed upon a compromise, which the Orthodox consistories and councils promptly rejected, as conceding everything, in their opinion, to the Liberals. The Moderate Orthodox party, hoping to devise something more acceptable to the Church, held a conference at Rouen, in October, and adopted a project of conciliation, which the Liberals complain concedes nothing. So it does not appear that anything has been done during the year to promote a satisfactory adjustment of the difficulties.

PROTESTANTISM IN SPAIN.

Spain has taken a step backward in religious affairs. The cause of which Senor Castelar so eloquently pleaded, when the new constitution was before Cortes, has suffered a defeat. The clause of the constitution which was supposed to secure toleration has been found to be capable of a double interpretation; and the government has construed it to mean that Protestants must not be allowed to sell or display Bibles, to publish notices of their churches or schools, or to put out signs with the words "Protestant" or "Evangelical" painted upon them. Despite the representations of England and other powers, the Government adheres to this policy and the Cortes by a large majority sustains it. The Protestant congregations have, however, increased, instead of falling off; but the schools have lost some of their scholars, on account of the active interference of the priests.

PROGRESS OF OLD CATHOLICS.

The Old Catholics are gaining in both

Germany and Switzerland. In the latter country they have completed the organization of the National Catholic Church by the adoption of a Declaration of Principles and the selection and consecration of a bishop, Dr. Herzog. The Old Catholic population of Switzerland is reported to be about 73,000. Since his consecration Bishop Herzog has confirmed not less than a thousand persons. The Old Catholics of Germany have doubled their numbers since 1873. They have 83 congregations, with about 50,000 adherents. The Synod, in session at Bonn, discussed the question of celibacy and laid it aside for the present; but the Congress which met at Olten decided to ascertain first what legal difficulties, if any, are in the way of the abolition of celibacy, and, second, what the Old Catholic communities think about it.

ROMAN CATHOLIC AFFAIRS.

Pius IX still lives to lament his (voluntary) imprisonment in the Vatican to shower anathemas on Victor Emanuel's government, and to receive the homage and bless the devotion of the catholic millions. Pilgrims from all parts of the world have journeyed to Rome, to see the Holy Father and receive his blessing. Catholic shrines everywhere have been visited by larger numbers than for many years previously. He has now reached a very advanced age and the probability of his death at any moment has caused considerable talk about the succession. A reform party in Italy has created not a little uneasiness, by issuing a programme in favour of restoring the old method of electing the Pope—by the votes of the citizens of Rome. It has been intimated that the College of Cardinals has adopted measures to prevent the carrying out of any revolutionary schemes in the papal election. The Pope has sustained a severe loss in the death of Cardinal Antonelli, who had been for many years his secretary of state and chief adviser.

The visit of the Emperor of Brazil to the United States has given the catholics of the Empire the opportunity to carry out the schemes which Don Pedro had hindered. When he gave up the reins of government to his daughter, who is

a most devoted catholic, the Bishops of Olinda and Para were speedily released from imprisonment, and they departed for Europe.

The conflict in Germany still goes on. The catholics refuse obedience to the Falck laws, and Prince Bismark pursues his inexorable policy. Cardinal Ledochowski and several other prelates, and also a number of priests, are in exile, and many have been heavily fined and imprisoned. As eight of the twelve dioceses have no administrators, the affairs of the Church are, in consequence, in a state of confusion. How much longer the catholics can afford to fight against the inevitable remains to be seen. The catholic party of Wurttemberg has adopted a policy in favour of liberty of conscience and autonomy of the Church.

THE EASTERN CHURCH.

The Eastern Church has claimed more than ordinary attention the past year, on account of the war in Turkey and the probability of Russian intervention. Discussion of the religious policy of Russia has brought out the curious fact that most of the Protestant missionaries in Turkey regard the Sultan's government as far more tolerant of them and their work than the Czar's would be. They believe that they would be excluded from all the provinces as soon as they became Russian territory.

Turkey comes forward now at the close of the year with a new constitution, which, if adhered to, will secure to Christians within the empire as much liberty as the Protestants of France enjoy. "Islamism," the new charter declares, "is the religion of the state; but it shall not have any other distinctive or theocratic character. Religious privileges of communities and the free exercise of public worship by all creeds are guaranteed." A new Peter the Hermit has risen in Russia, in the person of a former captain of the Guards, who declares himself to be the envoy of God, charged with the mission of preaching a holy war against the Moslems. He has been received with favour by the governors, and even by the Czar, and the municipality of Moscow has voted him ten million roubles to pay the expenses of his campaign.

Official.

CONGREGATIONAL COLLEGE OF B. N. A. Total payments..... 2249 43

The following contributions from Churches have been received since last acknowledgment :—

Indian Lands	\$16 25
Edgar, Rugby, and Vespra	12 00
Rugby Sunday School, per E. D Silcox	5 00
Kingston, Bethel Church	14 65
Montreal, Zion do	9 00
St. Catharines.....	10 25
Guelph.....	53 35
Quebec.....	69 00
Hamilton.....	20 00

\$209 50

Total receipts to this date from all sources, for account of current session\$2084 50

Balance due Treasurer..\$ 164 93
R. C. JAMESON,
Treasurer.

Montreal, 22nd Dec., 1876.

MONTREAL, 20th Decr., 1876.

CONGREGATIONAL PROVIDENT FUND.—
Received since last announcement.

Yarmouth Church	\$10 00
Sherbrooke and Lennoxville....	17 15

WIDOW AND ORPHANS' BRANCH.

Zion Church, Montreal, retired
Pastors' Fund..... \$19 25

J. C. BARTON,
Treasurer.

Obituary.

MRS. A. J. BRAY.

The funeral services at the interment of the late Mrs. Bray were conducted in Zion Church, which was filled by a much-affected and sympathizing congregation. The Rev. J. F. Stevenson read appropriate passages of Scripture, and offered up a most earnest and touching prayer. After the singing of a hymn, Dr. Wilkes spoke in substance, as follows, and concluded with prayer and the benediction. A review of the whole circumstances of the sad case has led to the conclusion that the seeds of the disease had lain for many months in Mrs. Bray's constitution, and that the matter of drainage had

little or nothing to do with her illness, though probably the prolonged excitement through which she had been passing may have more speedily developed the fatal illness.

THE FUNERAL ADDRESS.

We are here in the presence of a great sorrow, in which many of us are more than ordinarily partakers. Death, 'tis true, is no uncommon thing, and it is ever connected with sorrow. "It is appointed unto man once to die;" we expect this event, and it does not for the most part come to any one without smiting many or fewer survivors with a profound grief. We say not that the

scene in the midst of which we now are found, is unprecedented. No. In the mysterious progress of human affairs, under the pressure of mighty laws, guided by Him who established them, there are scenes of great and unspeakable suffering, concerning which it is impossible for us to say which is the darkest and dreariest, but we may truly say, nevertheless, that *this* is dark and dreary.

The congregation usually worshipping in this house called from his former sphere of ministerial labour, our now bereaved and desolate friend, to take the pastoral oversight of them in the Lord. We know that he was severely pressed with the question, What is duty? and after a sore conflict he came away to us, under a sense of duty to his Master and himself. His lovely and devoted wife, loyal to her husband's claims, and to her Divine Master's authority, gave herself ungrudgingly to the movement and sacrifice. She had to leave behind, father and mother and other relatives, besides a host of friends in their late sphere, to come amongst a people whom she knew not. When after her arrival, I expressed to her my sympathy with her, and the fears I had entertained prior to their decision, lest her opposition might prove fatal to our expectation of seeing her husband amongst us, she promptly and with gentle firmness said, "Where my husband sees it his duty to go I go; I would not venture to undertake the responsibility of deciding in such matters; I should never think of opposing," or words to this effect. This wife, the almost idol of her husband's heart, young, amiable, highly intelligent and cultured, singularly attractive in the quiet dignity and gracefulness of her manners and deportment, has been cut off after about six weeks' residence among us, leaving four little ones motherless, the eldest only four years old, and the husband of her youth and love, stricken and desolate.

It is a great sorrow, for not only are the circumstances just alluded to an aggravation, but we have in her death lost a most valuable worker for Christ. Burdened, as she has necessarily been, with cares in getting into a house, furnishing it, and giving to it the aspect of

a refined and comfortable home, she has, notwithstanding this, shown from the first moment a warm interest in all that has pertained to her husband's work, and to the welfare of the congregation. Besides, I had incidental proof—not obtruded, but incidental, that in Manchester she was greatly esteemed and beloved, on account of her sweet character, and of her lively interest in such works as women perform in a very large and well-organized congregation. We should have enjoyed a similar benefit had it pleased God to spare her life.

It is a great sorrow, for it is wringing with unutterable anguish the heart of a man whom we have already learned to love, and who is himself but partially recovered from a serious illness; and we can conceive how it will fall as a heavy, heavy blow on father and mother who so recently parted with their daughter in the midst of her little family, full of hope, and one of them giving to her the prospect of a visit from him next summer. Brothers and sisters also are among wounded hearts, and not a few in the large church they left in England. Our sorrows are augmented, I mean those of this church, by the consideration that this precious life may have been in some sense sacrificed for us. Great excitement is involved in such wrenching of ties as she has gone through. A loving heart is tremulously sensitive amid partings and farewells. Then there is the voyage with its care of little ones, and the introduction to new faces and scenes and duties, all fitted to task, if not overtask the physical system. We judge not on this matter, but the very thought that the thing is possible, augments our sorrow.

And now what shall we do? We cannot recall this loved one to her house and home on earth, and much as she loved them, we are persuaded she would deem it unkind to recall her, could we do so. There is a Father's house of home and worship, into which, we believe she has obtained entrance, through the power and grace of our Lord Jesus Christ, whom she trusted and loved. And that is a yet better home, brighter, sweeter, holier! What then shall we do? Seeing we sorrow not as they who have no hope, seeing a

mightier and better Father and Friend than any to be found among men, has taken charge of her, of her interests, of her happiness forever, what shall we do, but bow submissively to God's will? Let us remember that He hath infinite tenderness towards us though He afflicts us. Let us rest in the full persuasion that though "clouds and darkness are round about Him," in this affliction, yet that not only justice and judgment are the habitation of His throne, but mercy and infinite compassion too, and that dreary as may now be the aspect of the case, there will one day be revealed, if not here then hereafter, a bright side of it; yea, a scene of unutterable brightness and glory! The Lord would have us, though now faint, yet still to pursue. His sore-stricken and sorrowful servants may never give up. He is still with them in the fainting as in the conflict, and will never leave them nor forsake them. Oh, let us arise to a trusting, loving faith in His great wisdom, compassion and faithfulness, and then turn afresh and heartily to His service as the highest and best, listening to the injunction and obeying it. "Wherefore, my beloved brethren be ye steadfast, immovable," &c., &c., 1st Cor. xv.

MR. PETER McDOUGALL.

On the 13th inst., this servant of the Lord entered into rest. Though ailing for some months, no apprehensions of a serious nature were felt till a few weeks before his decease. He had been a member of the Congregational Church, in Indian Lands, since its organization, and always took an active part in its work. For many years he served as deacon, and the brethren laid on him a large share of the responsibility for originating every movement. He was very firm and unflinching in what he considered right. The pastor always felt that he had in him a friend, an attentive and appreciative hearer, and one who was invariably present at the services of the church on sabbaths and week days. The last Sabbath he was present with us was Communion day, and as usual he took his post in distributing the elements. He was very peaceful and resigned during his illness. The Saviour was his hope and trust. His death is loss to us, but it was gain to him.

D. M.

Athol, Nov. 24th, 1876.

Home and School.

BUT ONCE A YEAR.

BY MRS. M. F. BUTTS.

Christmas comes but once a year,
Let us all remember;
Hearts should be as warm as June,
Though 'tis bleak December.
Keeping Christmas means good cheer,
Not mere careless giving;
A lift to those who need our help,
And love for all the living.

Christmas comes but once a year,
Fill it full of beauty;
Not alone for selfish joy,
Without thought of duty.
Light the tapers on the tree,
Not only for each other,
But that their joyous glow may cheer
Some weary wayworn brother.

Christmas comes but once a year,
So much greater pity

If hearts are sad that should be glad,
In country or in city.
Then let us hold true festival,
And press so close together,
That none shall feel, in human warmth,
The cold December weather.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

FIRST QUARTER, 1877.

1. Jan. 7.—The kingdom divided...1 Kings 12, 12-20.
2. " 14.—The sin of Jeroboam...1 Kings 12, 25-33.
3. " 21.—Omri and Ahab...1 Kings 16, 22-34.
4. " 28.—Elijah the Tishbite...1 Kings 17, 1-16.
5. Feb. 4.—Elijah and Ahab...1 Kings 18, 5-18.
6. " 11.—Elijah and the Prophets of Baal...1 Kings 18, 19-29.
7. " 18.—Elijah and his Sacrifice...1 Kings 18, 36-46.
8. " 25.—Elijah at Horeb...1 Kings 19, 8-18.
9. Mar. 4.—The story of Naboth...1 Kings 21, 4-14.
10. " 11.—Elijah Translated...2 Kings 2, 1-12.
11. " 18.—The Spirit on Elisha...2 Kings 2, 13-25.
12. " 25.—Review.