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## THE CURE OF SOULS.

AN ADDRESS BY THE REV. F. H. MARLING, OF TORONTO, TO THE STUDENTS OF THE CONGREGATIONAL COLLEGE OF B. N. A., AT THE CLOSE OF THE THIRTY-SIXTH SESSION.

After a few introductory sentences, explaining his reason for selecting "a subject of a practical rather than a scholastic character," on such an occasion, Mr. Marling said,—“By the word ‘cure’ here, transferred rather than translated from the Latin, *cura*, is not meant ‘the healing,’ but ‘the care of souls,’ of which their healing may be a part, and a large and important part, but a part only. ‘They watch for souls, as they that must give account,’ says the Scripture. ‘The cure of souls’ is a generic expression, embracing all the work of a minister of Christ, whether performed ‘publicly’ or ‘from house to house.’ Its full import, though apparently simple, is not easily mastered, and needs to be often ‘pondered in the heart,’ and kept in constant remembrance by every man who ‘desireth the office of a bishop.’ For there are many lower ends which will thrust themselves into the heart which should be entirely devoted to ‘this one thing;’ thorns and tares which choke and smother the ‘good seed.’ Self, in some of its myriad disguises—‘Satan, transforming himself into an angel of light’—aims to ‘deceive, if it were possible, the very elect.’

“The Church and the world too often regard the minister and his work only on the human, earthly side. And we need to refresh and brace up our spirits by the continual recollection of our great and simple task. This ‘cure of souls,’ moreover, is a manifold and complicated undertaking. There are many faculties included in that one mysterious entity—a human soul. These faculties are found in endlessly varied proportions, it being as rare to find two souls, as it is to see two faces, exactly alike. Educational influences—using that term in the broadest sense, as embracing all the external forces which, from the beginning, have been brought to bear on the character—have exerted their moulding power on this plastic material. The disorder and ruin arising from sin have so tangled and confused the spiritual nature, that it has become to human eyes a labyrinth without a clue. There are traces of the divine image, distorted and defaced, however, so as to appear only ‘earthly, sensual, devilish;’ aspirations after ‘glory, honour, and immortality,’ mingled with a ‘cleaving to the dust;’ alternations of audacity and remorse, of religious sensibility and worldly absorption, of high resolve and miserable failure, that make the man an enigma to himself and to all about him.

“Ah! these ‘souls’—how little we know of them! so self-inconsistent; their life so much within themselves; their capabilities so high, their attainments so low; created for the spiritual and the everlasting, chaining themselves down to the service of the body, the world and time. Every individual is a study, needs special and appropriate treatment, yet will often elude our analysis. And all are

acting and re-acting upon each other in methods and degrees that we utterly fail to trace. If the 'cure of souls' embraced a responsibility for the character, life, and destiny of those under our charge, it were an intolerable presumption for us to undertake it. But it does not. The words of Jehovah to the prophet of old, in Ezekiel xxxiii., define the limits of our duty and accountability with most precise and welcome distinctness. The 'watchman' has to answer (1) for 'seeing the sword come upon the land,' for vigilance and understanding; and (2) for 'blowing the trumpet and warning the people,' making known, distinctly, earnestly, widely, the peril which threatens them. And there his charge ends. 'Thou hast delivered thy soul,' whether 'the people take warning,' or 'forbear.'

"But this is enough, assuredly, more than mortal man can bear alone. 'Who is sufficient for these things? Our sufficiency is of God.' Every part of the work of a minister of the Gospel, as we have said, is included under the title, 'the cure of souls.' Preaching to a multitude, however large, is designed to affect that multitude, not as a unit, but through the *individuals* of which it is composed. Each man who comes there, among his fellows, comes from and with his apartness from them, remains a distinct individual still. He is addressed in common with them, because each man alike has something in himself *like to*, but not *identical with*, something in each other member of the company. A congregation has no aggregate mind, or heart, or conscience, or will, but as many of these as are the human units of which it is composed. And the preacher addresses these separate individuals, though seated together, with a view to influencing their personal thoughts, feelings and conduct.

"This is undoubtedly the true ideal of public speech. Yet there is danger of its being forgotten. We personify these masses of men, as if they had a corporate unity of character and action; a nation, a city, a parliament, a church; and to a certain extent there is truth in this. Even in reference to lower matters, however, we only gain the body by gaining the several members of it. And in spiritual things the individual is paramount—is all.

"Were this more constantly remembered, there might be less of *aimless* preaching than we now fear there is. An ambassador for Christ is not appointed to pronounce discourses—however scriptural, orthodox, learned, eloquent, interesting, well ordered and well expressed—before the people, so that they may listen to him as to 'one that hath a pleasant voice and can play well on an instrument.' Too often, alas! alike by preachers and hearers, is his function thus grievously misunderstood, to the unspeakable injury of both. But he is sent with a message from the King of Kings to His several subjects; a message on personal matters, to be personally delivered, to be received and acted on personally by those to whom it is addressed. They may receive it in the same time and place with scores, hundreds and thousands of other individuals addressed in a kindred strain, but it comes to each one apart, 'I have a message from God unto thee.'

"Nothing can be more odious than what is popularly known as 'personal preaching'—that is the public description and denunciation of individuals before a congregation, from that 'coward's castle' where the offender is safe from reply. This is an offence against good taste, good manners, good judgment, manly honour and Christian charity. But that is good preaching which makes many individuals at once in a congregation feel that the preacher is speaking to them, and even suspect—as we often hear—that some one has been telling him about them, while he may be utterly unconscious between the joints of whose harness the bow drawn at a venture has sent the piercing arrow. This kind of personal preaching I would most earnestly counsel my brethren who are entering on this work to addict themselves unto. Take aim. Try to hit somebody. Do not be absorbed in a subject, and let your whole endeavour be to do justice to it, to explore it thoroughly, to arrange it lucidly, to illustrate it vividly, the people standing by, only as interested spectators of these intellectual gymnastics or pyrotechnical displays, without a thought that it has anything to do with them except as an 'entertain-

ment." But use the subject as an instrument to get at them; make them feel that they are the subject of discourse, that you are talking about them and to them—"fishers of men," "wise to win souls," aiming to "present every man perfect in Christ Jesus."

"One secret of the power exercised by the true Evangelist is to be found here—in the direct, personal form of his address, his understanding of his hearers and sympathy with them, his earnest endeavour and expectation to achieve immediate results upon them.

"Rightly understood, 'the cure of souls' embraces not only the persuading men to be Christians—to commence the religious life, but 'building them up on their most holy faith;' the development of every grace of the Christian character, and the application to all the varied conditions of human life of the manifold teachings of God's holy word. It includes, therefore, the Pentecostal appeals whereby men are 'pricked to the heart,' and made to cry out, 'Men and brethren, what shall we do?' and such teaching as that of the Apostolic epistles, unfolding doctrine, controverting error, correcting disorders and laying down rules for Christian living.

"The conversion of sinners is a never-to-be-forgotten object of the Christian ministry; a large proportion of such is always present in our congregations; their danger is urgent; their indifference needs arousing; their self-delusions are many, and they must be continually plied with warning and invitation. Let them ever lie upon our hearts and engage our most fervent labours and prayers. But we must at the same time keep in mind the necessities of those who have already accepted Christ, and who need to be taught the way of God more perfectly, to have their pure minds stirred up by way of remembrance, to be sometimes admonished, sometimes comforted, sometimes encouraged.

"The Christian life is just human life lived Christianly, and the Christian preacher must needs deal with the every day affairs of Christian people, with home, school, farm, shop, warehouse, office, ship, forum and Senate—with the labours, the sorrows and the pleasures of mankind from the cradle to the grave. There is no soul of man to whom he has not a message; there is no stage or state of life with which his Master has not charged him to deal. At times, it may be needful for him, as one 'set for the defence of the Gospel,' like the Apostles of old, to 'contend earnestly for the faith once delivered to the Saints,' to take it up and expose the errors current at the time, lest unwary souls be deceived to their undoing. In all this multiform work, however, with saint or sinner, the one dominant aim is ever to be the souls of men, their souls for Christ! The doctrines of our creeds are to be set forth and maintained for their sakes; the church and the ministry exist for them; Christ died and the Holy Ghost was given for their salvation. Men—let the servant of the Lord keep them ever in his eye, and devote all his powers to their service. Let every word he speaks have their profiting as its end.

"It is time, however, that we turn our attention to that more private and personal 'cure of souls,' which, probably, the words most naturally suggest to those who hear them. It is not for us to estimate the comparative value of the public and the personal ministry of the Gospel. Both are of the highest importance; both are enjoined by Scripture example and precept; both are sealed with the Divine blessing in the fruit they bear. Each would be miserably incomplete without the other; a preacher who is no pastor, or a pastor who is no preacher, deplorably failing in making full proof of his ministry. While the two functions, so to speak, play into each other's hands with admirable effect. Intercourse with his hearers throughout the week supplies the preacher with a rich variety of themes for pulpit discourse on the Lord's Day, enables him to treat them in a manner adapted to their needs, and predisposes the people in favour of what he says.

And on the other hand, his public addresses bring within the range of his personal influence, families and individuals to whom otherwise he would have no ac-

ness, and enable him to use for the benefit of all what he has learned of common human needs from his private intercourse with each.

"The pulpit, however, has attractions of its own, which are in danger of casting the work of the pastor into the shade. There is great delight in the exercise of the mental powers employed in this function—in thinking out the sublime truths of Scripture, in arranging them in lucid order, in calling on the resources of imagination for their illustration; in seeking to find out acceptable words; in the animated utterance of thought under the stimulus of a public assembly; and in conscious power over the minds and hearts of men. Converse with books and thoughts, the ripest fruits of the studies of the living, and communion with the mighty dead—this is not so much labour as it is luxury. And in public address the speaker has it all his own way. He knows what he means to say, and says it as he means to. He can skilfully avoid difficulties. He is safe from question and reply. The tide of discourse flows on smoothly to its decorous and hallowed ending.

"This is not the hardest labour of a pastor's life, though to him, who rightly appreciates his responsibilities, is more than a thinker, scholar and orator, aims to win souls by means of the truth of God, preaching is a grave and earnest concern, undertaken and carried on with prayerful solicitude for the attainment of its highest end. But it is when we take men out of the pew, one by one, seek to discover the *status* Godward of every member of every family in our congregation, 'to give to every man his portion of meat in due season,' to 'warn every man and teach every man in all wisdom, that we may present every man perfect in Christ Jesus,' it is in this hand-to-hand, foot-to-foot combat that the real toil and effort of the watchman for souls begins.

"There is a difficulty, which often baffles the most earnest and ingenious fisher of men, in gaining access to each individual member of a congregation. Household visitation, however frequent, seldom brings us into contact with a whole family, and if it does, fails to present an opportunity for that dealing 'between thee and him alone' with each one of the circle, without which little can be accomplished. It is difficult to see a man of business, a mechanic, a clerk, a student, and many another, at such a time as is suitable alike to him, and the man of God who wants to help him. One must make opportunities, seize chance moments of meeting together, use paper and ink, and so on, to reach cases of this kind, so numerous and so important.

"Oftentimes, the circumstances of a visit to a particular household—the pressure of domestic occupations, the presence of other visitors, and the persistent unwillingness to converse on Christian themes, especially in their personal aspects, defeat the pastor's object and send him away disappointed and discouraged. In spite of all these hindrances, however, little imagined beforehand by the young dreamer about the ministry, and too little perceived by complainants about pastoral neglects—so vital is this part of the work, that it must be done; done not of necessity, but willingly; done, not in a formal, official, mechanical way, but naturally, cheerfully, with a wise flexibility of adaptation to all sorts and conditions of men, after the manner of Him who sat by the well of Samaria, took His place at the table of Simon the Pharisee, made Himself at home in the house of Martha, Mary and Lazarus, and in these and other unlikelier situations ever dropped the word in season, whether to an individual soul, a family, a company of guests, a synagogue-congregation, or a multitude by the sea shore, on the mountain slopes, or in the courts of His Father's house. Oh, for that abundance of heart out of which the mouth speaketh; that yearning compassion for men as sheep without a shepherd; that wisdom which knows what is in man; that power with God in personal intercession!

"Hindrances enough to our work there are without, in other men, but far more within, from ourselves. Notwithstanding the unwillingness of many to be addressed personally on religious subjects, there are many others, everywhere, who are waiting and longing to be spoken to; wondering much that no one does it;

troubled and perplexed, craving guidance, hungry for sympathy; quickly responsive to one who wins their confidence, approaches them wisely, and honestly wants to give them help. Such are to be found among those who are usually self-secluded, 'a spring shut up, a fountain sealed;' often among the outwardly gay, thoughtless and indifferent; and not seldom among those who seem most to forbid and repel the first advances of this kind.

"When any one specially gifted for personal dealing, even though an utter stranger, passes that way, how many of these inquiring souls are drawn forth from their hiding-places, a wonder to their neighbours! The 'after-meetings' of Evangelistic services, the 'inquiry rooms' attached to the place of preaching, how many strange scenes and unexpected revelations do these supply! A minister of Christ should have that about him which makes him a magnet to these seeking souls. He should love this work, make a constant study of it, pray for wisdom in it to Him who giveth to all men liberally and upbraideth not, and grudge no time or labour required for its performance.

"No part of his time will be more happily spent, or more rewarding in its results, than that devoted to this service. Yet this is a department of ministerial work in which almost every one has to become skilled by his own experience. In the nature of the case, a veteran instructor can but tell a disciple how to do it, without doing it himself before him. A medical student not only hears in the class-room lectures on anatomy, medicine, and surgery, but he has the invaluable aid of 'clinical' teaching, by the bedside of the patient or the operating table. A law student, in a like manner, can daily attend the Courts, and become familiar with every part of their practice. But no pastor or professor can take a candidate for the ministry into the homes of his people and deal with them in the young man's presence, so showing him how to do it. These communications are necessarily made in sacred confidence, and a bystander would make them impossible. The nearest approach that can be made to 'clinical' teaching is in such a form as Spencer's 'Pastoral Sketches'—a book to which I would gladly acknowledge the deepest personal obligations—in which, after the lapse of many years, and under the shield of the anonymous, a marvellously graphic description is given of a large variety of 'cases,' and of the manner in which they were treated by a most accomplished physician of souls.

"Every hint of this nature that can be elicited from older ministers, every method of proved success that can be gathered from the record of the work of the most successful pastors and evangelists, should be greedily hunted after by beginners in the office. Skill in this department does not come by instinct, nor is it the offspring of simple desire to do good.

"It is not so uncommon as one might suppose to hear of able and distinguished preachers who do not know what to do with an inquirer when one such—unsought and uninvited—forces his way into their presence, and who shrink from the ordeal of such interviews, instead of rejoicing over them as one that hath found great spoil. Still more common is it for them to give vague and general directions, hoping that they may result in future decision, instead of explaining and urging the instant acceptance of the finished work of a waiting Saviour. In like manner, little help is given to perplexed and troubled consciences, of whose morbid condition no correct diagnosis is taken, and to whom therefore the proper remedies cannot be applied.

"This may often arise from the fact that while the minister has trained himself as a student, and as a teacher of the Word for the congregation at large, he has made little study of individual souls or of the endless varieties of religious experience—has left the methods of treating these to 'come' of their own accord, by nature or by a mysterious inspiration. But this is not God's way.

"This knowledge and skill must come like all others, by diligent application, the application of the learner himself. Mental philosophy, rightly understood, the description and classification of the several powers of the mind, their workings and interworkings, is a valuable foundation for such self-training. And it is one of

the numberless interesting examples of the manner in which the most abstract studies give us help in the homely details of daily life, when a pastor is enabled to guide an infant-class scholar to Christ all the better because he has mastered Reid and Stewart and the great 'Sir William.' But alas for him who is only a philosopher and nothing more; who has studied human nature always in the abstract, in that ideal man whom the philosophers lay upon their dissecting table; but who does not know men, as they are actually compounded, one by one, in the work-a-day world, or women, or children! An awkward blunderer will he be, doing frequent harm with the best intentions, happy only when he is too simple to find it out, mortified unspeakably when he discovers his inaptitude.

"A knowledge of our own hearts is one of the best aids to the knowledge of those of other men. For this self knowledge we have the best opportunities, in the constant presence of the subject and the consciousness which receives the impress of nearly all its conditions. But these advantages are, to a large extent, neutralised by the indifference which fails to take note of the successive phenomena, by the partiality which insists on favourable judgment, and by erroneous standards of character.

"There is an excessive, morbid pondering over our own feelings—a subtle form of selfishness and of humble seeming pride, which is to be avoided as a perilous disorder. But an honest, intelligent and healthy observation of the order of our mental processes, of the helps and hindrances to spiritual life, and of the secret causes alike of defeats and victories, will greatly assist us in understanding and aiding our brethren. If we would do the utmost good to those among whom we labour, we must make a study of them individually. They differ very widely, though possessing a common human nature. Wide diversities of constitutional 'make,' of training and of condition, have resulted in this unlikeness; and they must be approached accordingly in very different ways. If we had a selfish, worldly end in view, we might deal with them diplomatically, playing on their weaknesses, managing them for our own purposes, and securing our object at their expense. But all this kind of policy, the very nature of our work forbids. 'We seek not yours, but you.' 'Be ye therefore wise as serpents, harmless as doves.'

"To be faithful we must sometimes offend. Yet fidelity should be so tempered with brotherly kindness and charity, as to leave the offended ones without excuse. A man that really loves his fellow-men, is transparently sincere and straightforward, and has accumulated a stock of good will by previous kind offices, can say very plain things to most people, and have them taken as they are meant. The most likely persons to be unreasonably affronted will be found in the Church rather than in the world—in the Pharisees of Christianity, the gospel-hardened, spiritually proud, who use their liberty for a cloak of maliciousness, and regard a minister rather as a child to be watched over and instructed, than a teacher from whom instruction is to be received.

"What an endless variety of characters and circumstances demand a pastor's care! The young, the main hope of the Church, and with whom he should cultivate the most intimate relations; the men and women in middle life, bearing the heat and burden of the day, at home and in the world; and the aged, in all their varieties of infirmity and decline. Rich and poor, from the highest to the lowest; the same persons often in the two conditions, and under the complex temptations of their lifting up and casting down. The sick, with every ailment of body and mind, all affecting religious character, though in the most different ways. The stranger, the poor, the bereaved, and all who 'have no helper,' coming to him as to his Master; and the counterfeits of these seeking to impose on his simple-heartedness, and forcing him to be dubious of those who may be in genuine need, until he has come to know them well. Honest doubters, who reverence religion too much to talk with every one about their difficulties, but are glad to open them to a wise and large-hearted man. Obstinate unbelievers and perverse heretics, who seek to entangle him in their talk. Weak, very weak brethren, too good to be rejected, too silly to be helped much or to be employed in doing good

to others. All these and many more, pass in procession under the pastor's eye, and with them all he must deal in some way or other. He is called in to advise, help, and console in the great agonies of human life; too seldom to sympathise in its successes and its joys. Personal and family secrets are confided to him—the 'skeleton in the closet,' offences and quarrels smoothed over before other acquaintances. Often he can but weep and pray with these sufferers, powerless to render any other aid. 'What manner of persons ought we to be, in all holy conversation and godliness.'

"The implicit confidence which so many want to place in a 'man of God,' and which is withheld by some from bitter experience of ministerial unworthiness, it should be our aim to invite and to justify. No simulated sanctity will long avail for this. The man as he is, will be sure to appear, sooner or later. 'Thou requirest truth in the inward parts.'

"The ministry must not be a profession, which we have adopted as a livelihood, because of its congeniality to our tastes; but rather a vocation, to which we are 'called of God,' and the work of which is accepted as a privilege and 'grace.' 'Joy and peace in believing' on Christ for ourselves, are indispensable for leading other souls into the same blessing. Every part of our manifold duties will 'drag' heavily in the absence of this. We shall be but as 'the blind leading the blind.' No feature is more noticeable in the most successful soul-winners than their own strong, exulting assurance of personal interest in Christ, shining forth in their very faces, inspiring their prayers and songs, almost compelling belief in response to their public and private appeals. Let it be understood by every one that we lay ourselves out for this work of soul guidance, love it, delight in it, are always ready for it, and that no one can please us better than by giving us the opportunity for doing it. The precious gift of sympathy, that can take our brother's place, whatever it be, look out through his eyes, and keep time with the beating of his heart—we can do nothing without this, and for it therefore let us pray, while we give it full play on every opportunity.

"Much has been said of the need of wisdom, insight, observation and experience, but all this must be informed and illuminated by the wisdom that cometh from above. Every part of this work must be taken to God in prayer without ceasing, that we may be directed, and that these other hearts may be opened to attend to the things spoken by us. The spirit of patience is indispensable. The growth of souls cannot be forced. 'In due time ye shall reap, if ye faint not.' 'Behold, I stand at the door and knock.' But through all we must cultivate that faith which the Divine promises warrant us to exercise, which can remove mountains, and to which all things are possible. May God grant to every student of this College such grace as that in them the words shall be fulfilled:—'They that be wise shall shine as the sun in the firmament, and they that turn many to righteousness as the stars for ever and ever!'"

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### ALL SORTS OF CHRISTIANS.

In view of the Apostolic injunction, "Let us walk by the same rule, let us mind the same thing," and again, to be "of one accord and of one mind," we are often impressed with the variety of character to be brought into this unity of mental habit.

To some observers there appears such a dissimilarity in the dispositions of men, so many idiosyncracies among church members, as leads them to doubt whether any two are quite like-minded. Classed according to their peculiarities, there appears to be the *Clay-mill* workers, who, like a blind horse kept to grind clay, go round and round, and never get any further. In all Christian churches are such who go their round of duty, but never advance, or expect to do so; they are "ever learning, and never able to come to a knowledge of the truth." Religion with them is an unending round and repetition of duties.



Then there are the *Oughts*, whose religion consists in a great measure in acknowledging their obligations. Their cry continually is, we *ought* to do this and we *ought* to do that. They always confess their Christian duties to their fellow Christian; then leave them undone. These seldom do what they ought, but quiet their conscience by admitting the obligation.

Then there are the *hen professors*, or *Cacklers*. These do a good many good and useful things, and take good care that all the brotherhood shall know it. Like the hen, they proclaim their good works to all around. Some think that they take as much comfort in telling what they have done as in doing it. We must not be too hard on them; it is a fine thing to get a working Christian. The hen is valuable; her cackling is her weakness.

Then we dare not overlook the *Sneaks*, who are ashamed to speak for Jesus, or of him, before his enemies. These shape themselves to the company they are in, and, like the chameleon and the tree toad, they take the colour of things about them; are time-servers, but not "true blue." These ought to be ashamed of themselves, and every godly man should be ashamed of them.

Another variety is the *Periodical workers*. These have religious paroxysms. There are times when they are earnest, active, abounding in the work of the Lord; but a cold fit follows, and lethargy or indolence supervenes; then they cannot be induced to work at all. Their goodness, like Ephraim's, "is as a morning cloud and as the early dew, it goeth away." Are there any anti-periodics adapted to spiritual intermittent? If they could be made ministers, or editors, the incessant demand on their energies might improve them. Some should be sent to the hospital for incurables.

Again, there are *Sphinxes*—a sort of monsters of inconsistency. They are in some things thoroughly good, and in others so entirely bad, that they grieve the minister and brotherhood continually. Akin to them are the *Streaked Christians*, who have good and bad streaks throughout their characters. The two sides are unlike, as Ephraim's was—"a cake not turned." "Consistency is a jewel." It is a great misfortune to be without it. Such seriously damage the cause of Christ, and their own good is evil spoken of.

There are *Blossoming professors*, who never bear any fruit. They blossom all the year round; they have always a promising appearance; they keep the brethren hoping, but always disappoint them, never turning out what they seem to promise. Let such study the parable of the fruitless fig-tree, Luke xiii. Our Lord meant it for them.

Then there are *Blistering church members*, who stimulate others, but who do nothing themselves. When these pay special regard to the minister, his most certain relief would be a trip to Europe.

The *Objectors* are a small class found in most churches. These originate nothing, and do nothing. They are fertile in objections to everything. They are the hardest to please, constant fault-finders, and, as nothing is perfect under the sun, they have a wide scope for their humble efforts. They object to every scheme of amelioration. These do not like *collections*, nor collectors, nor subscriptions, nor tea meetings, nor bazaars, nor any of the hackneyed ways of getting money; they disapprove of *begging*, as they term asking money for the Lord's objects. Of course they would not tolerate *stealing*, and they hate innovations. They do not like revival meetings, nor special meetings for prayer, and seldom countenance them. They *object*,—that, in fact, is their forte. But the ability to object to whatever is proposed denotes neither education, talent, nor penetration. It is a power possessed by every caviller, and a little child may do it. It is sometimes necessary that it should be done, but whoever objects should be prepared to originate something better than the thing opposed.

We must not overlook the *Mendicants*, who are always making large drafts on the charity of others. It is, indeed, only in the judgment of charity that you can regard them as having any part with believers. They are constantly doing something to make the brotherhood doubt. Some of these gradually sink into the

class of the *One Stranded*, who keep everybody trembling for fear they will at last snap that only brittle *thread* that holds them to their profession.

Then there are the *Stumblers*, who are always falling; but they get up again. With these confession and repentance are as natural as *eating and drinking*.

Then, again, are the *Stumbling Blocks*, who are always in the way of other people, who hinder but do not help. How shall we make these fellow-helpers of the truth?

In regard to all church projects for advancement and aggression, the fraternity may be divided into two classes—the *We-cans* and the *We-can'ts*. Do not suppose these are given to cant; no, but they express their imagined inability by speaking for themselves and others by meeting every proposed effort, with the cry, "*We can't*." We can't build sheds to our church; we can't build a parsonage; we can't do without missionary help; we can't pay our minister; we can't get up a soiree; we can't build a church. In fact, these commonly back the *Objectors*. They are the men of little faith, and without effort, and if they get their way everything will stand still, nothing can go on. The *We-cans*, on the contrary, are men of faith, and courage, and effort; men of prayer and progress usually. When these men are in force in a church, and a minister of the same class, something must move. "Faith laughs at impossibilities, and says it *shall* be done." This class says it *can* be done; it *shall* be done. *We* will do it by the help of God. Paul belonged to this class. He bravely said, "I can do all things through Christ that strengtheneth me." Zerubbabel was of this class; before him the great mountain became a plain. So difficulties vanish before the *We-cans*, and obstacles melt, and all things advance.

The class of *Innocents*, or, as some call them, *Negatives*, are very interesting to study. These are not chargeable with anything. They do nothing either good or bad, they would not willingly hinder others from doing. The peculiarity of their speech always betrays the Innocents. They speak of the church of which they are members in the third person. It is not *we*, but *they*. They are going to have a soiree; *they* are going to admit some new members; *they* are going to pray for a revival; *they* are going to build a new church. *We*, would sound much better. These require no comment.

I shall not prolong this article by referring to the *Homœopaths*, who want services *once* a day on Sundays, within the hour—twenty minutes for sermon, and everything in proportion. These, like most sickly persons, have a poor appetite for spiritual food. Their religious stock-in-trade is so small that it takes very little to keep them going. The Epistle of Jude gives several other classes—The *Spots*, *Dead Trees*, *Wind Clouds*, &c.

We shall never be all alike in this world. But there is room enough for variety, without giving way to unchristian foibles.

Certainly, in all that serves the common interest of the church and the glory of God, we should strive to be like-minded, and all like the Master.

Paris, April 1st.

W. H. A.

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### WALKS WITH THOLUCK.

That honoured man, throughout his long active life, has exerted most of his great influence by walks with students. I had almost written "by conversations," but in his walks Tholuck was often silent. His intercourse has been a blessing to mankind. A distinguished orientalist said the other day, "I believe that today Tholuck, even feeble as he is, exerts a greater influence than any other theologian in Germany. It is not by his lectures, for they are next to nothing now; nor by his books, which may grow out of date. But it is by his personal intercourse with students, which he still keeps up." This speaker stands in such a position outside of the world of purely theological thinkers, that he can take a good survey of all, and give a fair opinion. Although he is thus qualified, and qualified also by intercourse he himself had with Tholuck years ago, as student

and as teacher, yet the expression may be exaggerated. But here is another opinion from a theologian, one who has spent much of his student life, and life as a teacher, with Tholuck, and who is well fitted by his study to judge of the value of Tholuck's books, so far as their scientific, that is their philosophical and philological value is concerned. He says, Tholuck has not been very powerful as a writer. As a preacher he has had power. But in his intercourse with students, he has had an influence on thousands, which has never been much seen, and yet has been mighty for good to these, and through them to thousands of others, to the whole country, even many distant countries.

Halle is remarkable among universities, because its professors have so much intercourse with its students. No doubt Tholuck has caused much of this. There was never need for the impudence of the foreigner, who, in order "to see Dr. Tholuck," persisted in sitting in the good man's garden till he came out for a little air, although he was poorly and desired solitude. We foreigners need to be careful of our reputation abroad.

In general, nothing prevented the walks. Now the dear man is feeble and well-nigh blind. But long ago he thought a walk to Leipzig, twenty miles, a little thing; to the astonishment of a peasant, from whom he once asked direction, and who replied, "Don't you know there is a railway from Halle to Leipzig?" It is not many years ago that a few weeks' tramp with a student was his holiday business. Of late his daily walks in his garden and the promenades of the city are all he can accomplish. Would that our Canadian teachers took walks with their students.

His custom has been to invite a young acquaintance to meet him in his garden at the hour for walking, usually the last two hours of the forenoon, or at a late hour in the afternoon. Often two, sometimes more, have found themselves thus invited together. Often the inviter has been Karl, the genial body-servant of the good man. Karl's name deserves to be recorded in archives near that of his master, for few have known much of Tholuck who have not Karl in grateful memory.

I have said Tholuck was often silent. The work he did was to set men a thinking, and this he could do more surely by letting them speak. So he took more than one at a time with him, asked an opinion on some topic from one whom he knew to have views different from the others, whether by inheritance or from any other cause. Then calling on another, already roused by simple opposition, he kept up between the two or more a discussion, compelled to be thoughtful by the presence of the learned teacher, prevented by the same from ever growing unbrotherly, and resulting in quickened minds. Men learnt thus to know how often there are two sides to a question; their information was increased, their charity for opponents grew, their own opinions became based on wider ranges of facts, and so more valuable, more true. And all the good man needed to do was now and then to say, if the replies flagged, "Well, Mr. —, what have you to say?" Often his own deep interest in knowledge and thought, in action and holiness, drew out some interlude from him, a few words on the argument, an illustration from his experience, wide as the many lands he has known, the many wise and good with whom he has come in contact. Professor Tholuck's memory is wonderful, running back quickly and correctly over many, many years, and over a wide field of study. He is thus always ready to give a fine illustration. A case in point happened recently. A young Alsatian student had delivered, in Dr. Tholuck's garden hall, one of a series of lectures given for the benefit of the funds of the two Sabbath Schools in Halle. The lecture described the religious movements in Alsace before the Reformation, in the Reformation, and in recent times, with special reference to Tanler, Matthias Tell, and Pastor Herder. At the close the aged teacher rose and added a few words from his own experience of the influence of Herder, as he had heard him preach in Strasbourg. Touching it was to see the young Alsatian hasten to the Professor to thank him for the kind words towards the lad's suffering, but hopeful fatherland, hopeful because, as the

lad said, it seemed to be the salt of France. The old man clasped the youth to his breast and kissed him. Such is the spirit and such the gift of Tholuck. He could tell us in like manner of many another—of Chalmers, of Hengstenberg, of Rothe, of many a living one from the denominations of our own lands, and of Holland, of France, of Italy, of the Orient, of Scandinavia, and of his own Germany.

But I have digressed from the walks with students to show the stores he used in them.

He sought to make men honest in their words, and sometimes pierced the vanity vessels with a rather sharp knife. The story is told that, as he walked one day with a student on each side of him, he asked the one what were his thoughts when he saw a daisy by the road side. The lad was given to unreal solemn talk. He delivered a lengthy lucubration on such devotional topics as might be tacked on to a daisy. Tholuck commented merely by a deep "H'm," turned to his other companion, and put the same question. The second replied, "I don't think much about the thing." "You are right," said Tholuck, and to the first he gave a fit, though, doubtless, fatherly, gentle reproof for hypocrisy.

He knew how to help a man to a clear judgment by a figure, when bare logic might have confounded tender wits. To convince a student of the fact that men do think and act according to the principle of the fitness of the things, he asked him if he would imagine the Pope in a blue dress coat with brass buttons.

It was delightful to hear his true loving heart tell the story of good, great Christian men, who had often been ill-represented by unkind words, but of whom he could speak from personal acquaintance.

With neither of the two schools, which one may call the traditional and the enlightening, did he abuse any one. He loved the good. In giving counsel about a course of theological readings for one just come from America, he urged the study of Rothe's little book "For Dogmatics." Rothe, his predecessor years ago in the German chaplaincy at Rome, became noted not only for his works on Systematic Theology, but also because he was among the ablest of the few earnest evangelical men who joined the Protestant Union, the association for promoting what we know by the name of Rationalism. Tholuck knew what it was in Rothe that took him to this, the daring devotion to right, which made Rothe hope for fruits from that association which others saw it would not produce. And in telling in a walk the story of Rothe, Tholuck filled one with admiration of the man, and with love of the Christian.

On the other hand, when he spoke of Hengstenberg, he was deeply moved. Such heroic devotion to conscience he had hardly known in any other. Hengstenberg had been thus devoted, despite the temptation of the entreaties of friends. He had been such, although his heart was torn by suffering, by loss of dear ones, so that an ordinary man's soul would have grown nerveless under the like. The good Tholuck would speak of himself as not having endured such hardness, although it had, indeed, been hard for him to bear the words of those who blamed him because he did not take a side and a warlike position, and fight hard either for or against, while he knew that the points were by no means essential, not worthy of such quarrelling.

Another incident is valuable for us. I told him my Province in Canada was three-fourths Roman Catholic, said we longed to bring these fellow members of our state to the light, and asked his advice on preparation for the work. He said, "Study Church History and Exegesis—Church History, that you may know what that church is, what are its principles and conduct; the latter, that you may know more of what Jesus was." Surely we may add that the former study is the right one, if we would know how a Roman Catholic feels and thinks about God and his soul, if we would truly sympathise and win; and the latter study will tell us what it really is we are to bring as the blessing.

May Tholuck be still spared to see blessing returning on his soul from those he has blessed far and near.

## MR. MOODY'S POWER.

BY REV. R. W. DALE.

Of Mr. Moody's own power I find it difficult to speak. It is so real, and yet so unlike the power of ordinary preachers, that I hardly know how to analyze it. Its reality is indisputable. Any man who can interest and impress an audience varying from three thousand to six thousand people for half an hour in the morning, and for three-quarters of an hour in the afternoon, and who can interest a third audience of thirteen or fifteen thousand people for three-quarters of an hour again in the evening, must have power of some kind. Of course, some people listened without caring much for what he said, but though I generally sat in a position which enabled me to see the kind of impression he produced, I rarely saw many faces which did not indicate the most active and earnest interest. The people were of all sorts, young and old, rich and poor, keen tradesmen, manufacturers, and merchants, and young ladies who had just left school, rough boys who knew more about dogs and pigeons than about books, and cultivated women. For a time I could not understand it—I am not sure that I understand it now. At the first meeting, Mr. Moody's address was simple, direct, kindly and hopeful; it had a touch of humour and a touch of pathos; it was lit up with a story or two that filled most eyes with tears; but there seemed nothing in it very remarkable. Yet it *told*. A prayer-meeting with an address, at eight o'clock, on a damp, cold, January morning, was hardly the kind of thing—let me say it frankly—that I should generally regard as attractive; but I enjoyed it heartily; it seemed one of the happiest meetings I had ever attended; there was warmth and there was sunlight in it. At the evening meeting the same day, at Bingley Hall, I was still unable to make out how it was that he had done so much in other parts of the kingdom. I listened with interest; everybody listened with interest; and I was conscious again of a certain warmth and brightness which made the service very pleasant, but I could not see that there was much to impress those that were careless about religious duty. The next morning at the prayer meeting, the address was more incisive and striking, and at the evening service I began to see that the stranger had a faculty for making the elementary truths of the Gospel intensely clear and vivid. But it still seemed most remarkable, that he should have done so much, and on Tuesday, I told Mr. Moody that the work was most plainly of God, for I could see no real relation between him and what he had done. He laughed cheerily, and said he should be very sorry if it were otherwise. I began to wonder whether what I had supposed to be a law of the Divine kingdom was perfectly uniform. I thought that there were scores of us who could preach as effectively as Mr. Moody, and who might therefore, with God's good help, be equally successful. In the course of a day or two my mistake was corrected; but to the last there were sensible people who listened to him with a kind of interest and delight, with which they never listen to very "distinguished" and eloquent preachers, and who yet thought that though Mr. Moody was "very simple and earnest," he had no particular power as a speaker.

One of the elements of Mr. Moody's power consists in his perfect naturalness. He has something to say, and he says it—says it as simply and directly to thirteen thousand people as to thirteen. He has nothing of the impudence into which some speakers are betrayed when they try to be easy and unconventional; but he talks in a perfectly unconstrained and straightforward way, just as he would talk to half a dozen old friends at his fireside. The effect of this is very intelligible. You no more think of criticising him than you think of criticising a man that you meet in the street, and who tells you the shortest way to a railway station. I can criticise most preachers and speakers; I criticised Dr. Guthrie, though I was either laughing or crying the greater part of the time that I was listening to him; but somehow I did not think of criticising Mr. Moody till I had got home. Generally, there seemed nothing to criticise! once or twice, in the simplest and most inartistic

manner, he said things which, at the moment he said them, I felt were of the kind to give a popular speaker a great triumph, but his whole manner threw me out of the critical attitude.

This is an immense element of power. If our congregations came to hear us preach, instead of coming to hear *how* we preach, the effect of our sermons would be immeasurably increased. Now and then Mr. Moody quoted a text in a very illegitimate sense; now and then he advanced an argument which would not hold water; now and then he laid down principles which seemed untenable; and there was a momentary protest on the part of the critical faculty; but the protest was only momentary. I was not thrown out of sympathy with him.

It is objected that he is too "familiar" with sacred things. Generally—not always—the objection comes from persons who are extremely *unfamiliar* with them. The fault that is charged against him—if it be a fault—is perhaps not too common in these days. There are not too many people who live and move, and have their being in the fair provinces of Christian truth, and Christian hope, and Christian joy. Mr. Moody is, no doubt, very "familiar" with the things about which he talks. He is like a man who keeps Sunday every day in the week; his mind does not put on Sunday clothes when he begins to speak about religion. Religious truth is the subject of his constant thought; he does not therefore assume the "Bible tone" when he begins to pray or preach. He does not tell stories because they are amusing; but if an amusing story helps him to make a truth clearer, or to expose a common mistake, he does not refuse to tell it merely because it is amusing. The common things of common life are about him all the time he is speaking. He uses the words of the home and the street; the plainer they are the better he likes them. The gowns and bands which some of our preachers wear are the symbols of the special costume in which they think it proper to array religious truth. Mr. Moody does without gown and bands, and speaks to men as he would speak to them at a meeting of the "United Kingdom Alliance," or at a political meeting during a contested election. He has given himself to God, all that he has, all that he is, and he uses every faculty and resource of his nature to prevail upon men to hate sin, and to trust and love Christ. To him nothing is common or unclean. He has humour, and he uses it; he has passion and he uses it; he can tell racy anecdotes, and he tells them; he can make people cry as well as laugh, and he does it.

Some people say that he is "irreverent." If he is, I must have been singularly fortunate, for I never heard him say anything which justifies the charge. But what people seem to mean is, that he does not regard with religious respect every one that is mentioned in the Bible. Why should he? When he said that Bartimæus, after getting his sight, was eager to go home and to "see what kind of a looking woman he had for a wife, for you know that as yet he had never seen Mrs. Bartimæus," some people who saw the report in the newspapers thought this was a proof of the irreverence of which he is said to be guilty. But I do not know that there is any reason for speaking reverently either of Bartimæus or of his wife. As a matter of taste most of us would prefer to describe the woman as "the wife" of the blind man; but why the "Mrs." should be thought irreverent it is difficult to understand. Reverence is due to God alone, and to him in whom God is manifest in the flesh; of God, of our Lord Jesus Christ, there was never a word which was not inspired by fervent love, perfect trust, and devout worship. Of great saints, good men will speak with affection and respect, and it was thus that Mr. Moody spoke of them. There was something in his way of telling Scripture narratives from which preachers may learn very much. The Oriental drapery was stripped off, and he told the stories as though they had happened in Chicago just before he had left home, or in Birmingham an hour or two before the service began. At times this gave the stories a certain air of grotesqueness, but it made the moral element in them intensely real.

Of the aspects of truth on which he dwells, it is not necessary to say much. His great topic is the infinite love and power of Christ. That Christ wants to save

men, and can do it, is the substance of nearly all his discourses. I asked him, after one of the morning services, whether he never used the element of terror in his preaching? He said that he did sometimes, but that "a man's heart ought to be very tender" when speaking about the doom of the impenitent; that the manner in which some preachers threatened unbelievers with the wrath to come, as though they had a kind of satisfaction in thinking of the sufferings of the lost, was to him very shocking. He added, that in the course of his visit to a town, he generally preached one sermon on hell and one on heaven. That night he preached on the text, "Son, remember;" I greatly regret that I happened to be absent; I should have liked to hear how he dealt with this difficult subject. I believe that in modern preaching there is too little said about the awful words of our Lord concerning the destiny of those who resist His authority and reject His salvation. The unwillingness of most of us to speak of this terrible subject ought to suggest very earnest self-examination. Christ's love for men, which was infinitely more tender than ours, did not prevent Him from speaking of "the worm that dieth not, and the fire that is not quenched," and it is surely presumptuous in us to assume that we are prevented from speaking of future punishment by the depth of our sympathy with the Divine mercy.

The possibility of "instantaneous conversion" was one of the points on which he insisted incessantly. I think I should prefer to speak of the certainty of Christ's immediate response to a frank trust in his love, and a frank submission to his authority. These, however, are only two ways of presenting the same truth; and the vigour and earnestness with which he charged his hearers to obtain *at once* the pardon of sin, and power to break away from a sinful life, were extremely effective.

Almost invariably the preaching was followed by an "after-meeting." Cards of admission to the meetings for inquirers had been distributed among the ministers who co-operated with the movement, to be given by them to ladies and gentlemen to whom they could entrust the duty of conversing with persons, agitated by religious anxiety and needing sympathy and advice. The intention of this arrangement was to prevent "inquirers" from being left in the hands of unwise and incompetent people. How many of these "cards" were distributed I do not know; in my own church I gave away between a dozen and a score; and it was pleasant to me to see many of my friends at their work night after night. The arrangement broke down. The number of persons who remained for the "after meeting" was so large that a general appeal had to be made again and again to Christian people in the congregation to give their help. Some responded who had more enthusiasm than good sense. But notwithstanding this, the results of the "after meeting" were extraordinary. I have already spoken of the number of persons with whom I conversed myself, to whom, while I was conversing with them, the light came which springs from the discovery of God's love and power, and from the acceptance of his will as the law of life. Testimony after testimony has reached me from "converts," to whom the same light came while conversing with others. "I went up into the gallery," said one young man to me, a day or two ago, "and Mr. Sankey walked up and down with me, and talked to me as though he had been my own father; and I found Christ."

The preaching without the "after meeting" would not have accomplished one-fifth of the results. It was in the quiet, unexciting talk with individuals that the impressions produced by Mr. Moody's addresses issued in a happy trust in Christ, and a clear decision to live a Christian life. The galleries were a beautiful sight. Mr. Moody's quaint directions were almost universally followed: "Let the young men talk to the young men, the maidens to the maidens, the elder women to the elder women, and the elder men to the elder men." Cultivated young ladies were sitting or standing with girls of their own age, sometimes two or three together, whose eager faces indicated the earnestness of their desire to understand how they were to lay hold of the great blessing, which they seemed to be touching but could not grasp. Young men were talking to lads—some of their own social position,

others with black hands and rough clothes, which were suggestive of gun-making and rolling-mills and brass foundries. Ladies of refinement were trying to make the truth clear to women whose worn faces and poor dress told of the hardships of their daily life. Men of business, local politicians, were at the same work with men of forty and fifty years of age. And there was the brightness of hope and faith in the tone and manner of nearly all of them. Christian people who want to know the real nature of the work of our American brethren, and to catch its spirit, should take care to spend a few hours at the "after meeting." If they go twice, they will find it hard to keep away.

The effect of this work has extended beyond those who were present at the services; and very much of the good that has been effected, is never likely to be known. Since I began to write this paper, a son of one of the members of my own church, a lad of seventeen, came to me and said, he wished to enter the church. I talked to him for a few minutes, and took for granted that Mr. Moody's services had led him to religious decision. He had all the brightness and joyousness which I had come to regard as characteristic of the typical "Moody convert." I asked him which of the services had had the greatest effect on him, and he said that his business engagements had prevented him from going to any of them. "How was it, then," I asked, "that you came to trust in Christ?" "Well, sir," he said, "I could not go to the meetings, but I heard a great deal of what these two gentlemen were doing, and I came to the conclusion, that they could not be doing it themselves, but that God must be doing it; and then I came to see that I could look to God myself, and get all the good."—*Congregationalist*.

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### THOUGHTS FROM THE TALMUD.

The older the wise man gets the wiser he grows; the fool, when he ages, becomes but an old fool. A bad wife is like a hail storm. Do not dwell too long on your friend's praises; you will end in saying things against him. Do much or little, so that you do it for a good purpose. Refined music is liked by refined people; weavers do not much care for it. Three cry out, but get no pity, viz.: He who lends out his money without witness, the hen-pecked husband, and he who cannot get into one place and does not try another. Even the common talk of the wise should be pondered over. One goose generally follows another. Bad servants first ask only when they have committed a blunder. The load is laid upon the camel according to its strength. If a word is worth a pound, silence is worth two. A pig is the richest animal; everything is a piece of good to him. Whoever does too much does too little. The greater a man, the greater his passions. He who presses the hour, the hour will press him. May our future reward be like that of him who remains silent under a false imputation. One peppercorn is better than a hundred gourds. A learned man, whose deeds are evil, is like a man who has a door and no house. He who prays for his neighbour will be heard first for himself. Three keep good fellowship—strangers, slaves, and ravens. A fool always rushes to the fore. Do not cry out before the calamity has really happened. If a man says something strange, beware to mock at it wantonly. Passion is at first like a thin reed; by and by it becomes like a cable.—*Jewish Messenger*.

It does not follow that physical decline necessitates spiritual decline. Yet some men wither first in the soul! True life is never old. "The good, the pure, the wise, "flourish in immortal youth."—*Parker*.



## Editorial.

### The Canadian Independent.

TORONTO, MAY, 1875.

#### DOING vs. COMPLAINING.

The complaint is not unfrequently heard that Congregationalists are not sufficiently aggressive and enterprising. We are asked, "Why do you not push out and 'possess the land,' as the Presbyterians and the Methodists are doing?" One of our District Secretaries forwards us a letter in this strain, in which the writer tells him of an influential layman, in one of our Western cities, who said to him recently, that he looked upon our work in Canada, in commercial phrase, as "a poor investment;" that the returns had been "pitiably small" for the outlay; and that he was not going to assist any longer. The writer says, "I could not dispute his ground. I do not think that the Methodist people would give to missions as they do, had they as poor returns to show each year. Their work moves; their people are inspired by its growth. Our work is next to motionless; our people are nearly as disheartened as the gentleman to whom I refer. Let our people see those who have the helm doing something really lasting and enterprising, and they will rise to a man."

Now it is proverbially much more easy to find fault than to mend matters, and especially in matters of this kind. Were our Missionary Committee in receipt of

\$100,000 a year, as is the case with the Methodist Missionary Society, it is not unlikely that they would adopt the "bold and vigorous policy" which our friend desires. Or had they even \$20,000 a year flowing into their treasury, one-half of which they were investing in Dominion bonds, instead of using it for the purpose for which it was given, he might well complain. But such, we need hardly inform our readers, is not the fact. And to complain, therefore, that we do not progress as fast with an outlay of less than \$10,000 a year, as "the Methodist people," who expend ten times that amount, is just about as reasonable as to object that a ten horse-power engine does not do the work of one of a hundred horse power! It is very well known, moreover, that a large percentage of the income of the Methodist Missionary Society is raised by juvenile collectors and others, who are by no means particular as to where they get the money, so they can only get it. Our funds are much more largely obtained among ourselves.

But is it true that the returns for our outlay are so "pitiably small," and that Congregationalists are as unprogressive as our friend assumes? Looking at the men and the means at our disposal, we think it can be shown that we are doing fully as much for the promotion of the Lord's work and making as good headway, as any other denomination. Small bodies like ourselves are always of slower growth, in proportion, than large bodies like the Wesleyans. Other things being

equal, people will generally prefer attaching themselves to a strong and flourishing congregation, than to a weak and struggling one. Besides which, we receive but few accessions by emigration from Britain, or elsewhere, while Presbyterians and Methodists come over in ship-loads. The larger denominations, moreover, are continually gaining by our losses, while we rarely gain a member from them, except by actual adoption of our ecclesiastical polity, since their churches or "classes" are to be found established all over the country.

Under these circumstances it would not be surprising if all that "an influential layman" charges against us were true, and that so far as the numbers of our converts are concerned, the returns for our investments were small. But what is the remedy he proposes? To withdraw his support from the enterprise altogether!

Is then, the success of our denomination, and its outstripping every other in the race for popularity, our sole *raison d'être* in this country, and the only claim we have on his support? If so, we for one, should say, "Let us abandon it." We have never been sanguine of any imposing success in that line. But have we no better reason?—no principles to assert?—no jealousy for the purity and the liberties of the churches?—no regard for the honour of Christ? If we have, then 'shame on us if we can allow His banner to trail in the dust, because, like the "little flock" that clung to Him during his earthly ministry, we are not willing to be in the minority!

There's a far better way than grumbling. Let the churches furnish the means, and the Committee will soon show

them how and where we can extend our operations. It is easy for those having no responsibility in the matter to say that if the Committee will push out in this or that direction, the funds will be forthcoming; or to tell the churches, or the Missionary Society, what "they" should do. Rather let us do what "we" ought to do, and bring in all our tithes—yes, the *tenth* of our income, brethren—"into God's house," and then "they" can extend their operations on the sound commercial principle of "no credit." We have been blessed with an extraordinary measure of success, of the highest and most gratifying character, during the past winter. Let us be encouraged by it to work still harder, and to cry out in the spirit of one of the most self-denying of Christian missionaries—*Amplius, amplius!*—*more, more!*

#### CHURCH FINANCE.

A VALUED correspondent, who is apparently too modest to speak for himself, sends us some valuable suggestions, by way of following up what was said in our April Number, on the duties of the diaconate. Briefly summed up, he urges—

1st, That churches should consider the greatly increased cost of everything, as compared with what it was fifteen or twenty years ago, and should increase proportionally the pastor's salary.

2nd, That they should deal liberally with their pastors, for their own sakes, not waiting till the minister *complains*, or asks an increase of salary, but anticipating his wants in the spirit of generous love.

3rd, He thinks the officers of the churches—the Deacons—should instruct the people as to what a minister should have, and in how far they fall short in respect of what they should do. (We fear the Deacons need instructing themselves, very often just here !)

4th, He is further of the opinion that it is a poor policy to close the year's accounts with a balance in hand! (Rather a rare case.) Such a financial exhibit tends to cripple all effort. People will not give if they think it is not needed. Better have a small debt. And,

5th, Subscribers or seatholders should never be allowed to run into arrears. Payment is made much more easily at short intervals than at the end of the year.

Our correspondent's suggestions have chiefly to do with the *amount* of the pastor's salary. But *promptitude in paying it* is almost as important as the amount promised him. Farmers who have no rent to pay, and whose bread, and beef, and other provisions, and whose fuel, and most of their clothing, are the produce of their land; and mechanics and tradesmen, whose wages come in as regularly as the week closes, or who can go to the "till" and take out just what money they need, and when they need it, can hardly form any idea of what a minister sometimes suffers, when he is made to wait till perhaps the twelvemonths' service is completed, before he receives any of his salary. We have known such cases, and they are not yet wholly a thing of the past. "He who gives promptly gives twice." And to do that properly the

weekly plan is best. We are glad to report two or three of our churches as having recently adopted it.

To the above we have to add two other suggestions, viz. :—

6th, Pay your minister like gentlemen. It may be done pleasantly, handsomely, delicately; or it may be done in such a way as to make him feel degraded by accepting the few paltry dollars so niggardly doled out to him. We have seen the collections brought to the parsonage—worn-out silver "bits," nickel cents, brass buttons, and all—and seen it received thankfully, even in that form. But it would have looked better, we thought, if it had come in good bankable currency. The pleasantest way, perhaps, and the way generally adopted in our town and city churches, is to send the minister a cheque for his salary on the first day of the month. We commend the plan to all whom it may concern.

And lastly, Keep the church informed at proper intervals, of the state of the funds. Let all accounts be regularly rendered and audited. Confidence in the Treasurer and the Deacons is good, but the vouchers are still better! No Treasurer ought to be willing, for his own sake, to let his accounts run on indefinitely without presenting them. If possible, have the accounts printed, and circulated among the members. It does not cost much, and tends to prevent suspicions of anything wrong, and keep accounts square. Let everything be open and above-board, for, as we have said before, bad financial management, and lack of confidence, have been the ruin of many a church of Christ.

The truth of the Mosaic account of the creation and fall of man, receives fresh confirmation with almost every new inscription dug out of the ruins of Chaldea and Assyria. Mr. George Smith, who superintended the expedition sent out to those countries by the *London Telegraph*, has succeeded in obtaining a continuous series of legends, the testimony of those ancient rocks, giving the history of the world from the Creation down to some period after the Fall. Linked with these, he also found other legends on primitive history, including the story of the building of the tower of Babel and the confusion of tongues. When his investigations are completed, Mr. Smith will publish a full account and translation of these Genesis legends. In a recent letter to the *Telegraph*, he says :—

“The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos of confusion. The chaos is presided over by a female power named Tislat and Tiamat, corresponding to the Thalath of Berosus ; but as it proceeds the Assyrian account agrees rather with the Bible than with the short account from Berosus. We are told, in the inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition, he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosaic narrative, surveying each step of the work, and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech. The Deity then delivers a long address to the newly-created being, instructing him in all his duties

and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls ; and the Deity then pronounces upon him a terrible curse, invoking on his head all the evil which have since afflicted humanity.”

The attempt is being made in England to bring about a reform in regard to their method of conducting funerals. Greater simplicity, and less expense, are the chief objects aimed at. The rural deaneries of the Church of England are taking up the subject. The tenor of the resolutions passed by all is substantially the same. These are :—

“1. That a greater simplicity is desirable in the manner of conducting funerals. 2. That all funerals, as far as may, should be walking funerals. 3. That hat-bands, scarfs, and gloves should no longer be offered to the clergymen at funerals. Further, the meeting deprecates the use of leaden coffins, brick graves, and vaults, as interfering far too long with the natural decay of the human body.”

We heartily approve of the movement, and hope it will take root in Canada. There is no reason, nor Scriptural warrant, at any rate, for Christian people bedecking themselves, as we do—more for fashion's sake, often, than for any real sorrow that is felt—in our modern style of mourning. Why should *black* be made to express our feeling in regard to those who have been called away to a world of endless glory and joy ? It is heathenish. It is, moreover, a great and crying evil, since poor people, oppressed by the tyranny of fashion, are often involved in expense and debt, on the death of friends, which it takes them months and years to overcome. Ought not the rich, and especially Chris-

tian people, to show them a simpler and more excellent way ?

Almost simultaneously with the opening of the Memorial Hall, in London, England, there was dedicated, in Boston, a similar building, to be known as Hitchcock Hall, and which is to be the head quarters of the Congregational Library in that city. The room is described as an oval of about 43x60 feet, and is 40 feet high from the floor to the ceiling. This height is divided by four balconies into five divisions, each having ten alcoves. It has already 8,284 running feet of shelving, with a capacity for 75,000 volumes. When shelved to its

full capacity, it can receive nearly 50,000 volumes more. The library of the Association, numbering 20,000 bound volumes and 65,000 pamphlets, will immediately be placed on the shelves ; also the missionary library of the American Board, which numbers about 7,000 volumes. Dr. Dexter, in his address, urged that every Congregational author ought to furnish one copy of every book or pamphlet which he publishes to the library, that every Congregational editor ought to give a full file of his paper, and that every other Congregationalist ought to send in all the books and manuscripts which he does not need, and which are worth preserving.

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## Correspondence.

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### JUR FOREIGN MISSION WORK.

#### III.

DEAR MR. WOOD.—I want without further delay to speak to you more in detail about our two Mission Schools here. When commenced four years ago or more, the two were one, and continued so for at least two years; this union of boys and girls under the same instruction arose from the lack of teachers to attend to each separately, and while without doubt necessary, was none the less deemed an evil, and so at the earliest opportunity it was removed. It is wholly contrary, not only to the theory but to the practice of the natives, to educate the two sexes together. You may say that in their own case they escape even the consideration of the much vexed question of co-education by keeping one-half of their children in ignorance ; this supposition would not be wholly true though, for however poor may be and

indeed is the training which Turkish girls receive, they do yet have some of some kind, and that in schools of their own. The course then of the missionaries here in putting even brothers and sisters in the same classes could not but be offensive to the parents, and gave so little promise of success as to need to be discontinued. To explain this strong feeling on the part of Turks, one is not required to credit them with a finer sense of propriety than is possessed by ourselves ; on the contrary, out of their grossness and ignorance arise their suspicions and so their prejudices. Have you ever heard of any system of either religion or morality—excepting alone that which we have come here to make known—that brings men and women into their right relations towards one another, so that between them there can be mutual respect, confidence and love ? One may meet on the streets of our city groups of men discussing with all the gravity of senators, yet with the earnest-

ness of boys, some question of common interest; he might mistake them for Patricians of ancient Rome, or to go further back—for Patriarchs of Israel—one might well be painted as a Moses, another as a Daniel—so dignified, so venerable, so noble even do they look. One would like to know their mothers, wives, daughters—surely they ought to be like queens. He may not need to advance more than a few steps before meeting them, a half dozen or a dozen in a cluster, all clad in black, with a great white sheet thrown over the head of each, and drawn by the hands tightly about the face; even underneath this may after be discovered a mask of black horse-hair with a visor that can be raised at will, as that in the helmets of the knights of old. Who supposes that there is thus veiled from his view beauty of feature, brilliancy of thought or delicacy of soul? Not I: even the nuns at home do not hide their faces; they plead most effectively with them. One seldom sees here a man and a woman walking together; our conduct therefore in riding, driving and walking in one another's company attracts attention, and possibly provokes unfavourable comment. Be that as it may, it will awaken thought, and when men will but think for themselves, something may be hoped from them.

Is all this a digression?—then let us back to our schools. For over two years they have gone on separately yet side by side, the boys using our chapel in one corner of our premises, and the girls occupying the other half of the missionary house in which is our home. Thus we look out upon the former and across upon the latter—and are brought into so close and so constant relations with both, as to regard them as members of our own circle. The policy of the American Board is adverse to making education a corner-stone in the building it would rear; a temple to the Lord, it would erect, and polished stones it needs for its purposes; other workers though should make ready for it the material required. As this is not done, it has generally to undertake this work itself, and though a school education is not its end, yet it becomes a necessary means to that end. The converts that join us

have many of them children; these by the act of their parents, in forsaking the false in order to cleave to the true, are debarred the privileges previously free to them. They are thus thrown upon our care; as a very part therefore of our church work, we must provide means of education for the children of our members. More than this we want to prepare teachers, bible-readers, pastors, &c., to go out from us and evangelize this people. For our Greek population specially, the facilities for the necessary training are not furnished elsewhere; we must create them here ourselves. Yet we cannot undertake to man and manage here institutions that shall take children from their letters up through a college course of study; we must for the present at least be content to lay a sound foundation, and then commit to others the rearing of the walls and the adorning of them. To Roberts College, Constantinople, to the Woman's Home there also, and to the schools in Marsovan—perhaps too to the college that is to be in Aintab, we may look for the supplementing of our work here. We want and we need, however, among ourselves to meet the demands of our Church families, to train young women from different out-stations to go back and become useful teachers, and also to prepare such young men as may be suited for the work, to enter into the ranks of the ministry. What of all this are we now doing? Both our schools are small in number at present—neither perhaps exceeds a dozen in attendance upon it. This is a source of regret to us, and it is our endeavour to discover the reasons for this lack, and so to remove them. The outlay has to be very considerable; we would that the benefit resulting might be enjoyed by many more. The number of nationalities represented, and consequently the large staff of teachers required to meet the wants of each—occasions an expenditure that might, otherwise, be very considerably reduced. As it is, the difficulty, not to say impossibility, of getting suitable teachers is one of our standing and perplexing problems. People who haven't been themselves disciplined, are not qualified to discipline the young. We can but get the best within our reach, and live in

hopes that another generation may furnish us with better helpers. When I came here the teacher of the boys' school was a Greek—who, previous to his joining our ranks, had been a priest of the Greek Church. On leaving his own communion he met with the most violent persecution; on some old, if not false, charge he was arrested, and then led manacled through our street amid men and women who, while cursing and stoning him, could hardly be restrained from tearing him to pieces. He was conveyed to Smyrna and lodged in jail there, and only after long and unfortunate effort on the part of the missionaries and friends was he released. He then became teacher here, and until within a few weeks continued at his post. Charges more and more numerous and serious too were being brought against him by our own people—his character was said to be bad—the matter was looked into, and we decided we must dismiss him from his office. He forestalled our action, however, by taking himself off, and, will you believe it, going back to the Greeks, and entered into their employment as teacher in one of their public schools. It passes all my wits to guess even how a man can act so; is it not happened according to the true proverb? May we not say too—he went out from us because he was not of us? In his place, we have put a young man, whom I hope yet to help to train for the ministry. The boys under him are all day-scholars, and are required to pay the small sum of a piastre—less than 5 cents—per week; even this trifle offends the brethren; they think we are a mine of riches and that they are poverty itself—a double-headed mistake. The Girls' School is in charge of one of ourselves—the 7th member of our station—Miss Cull, from America. She expects to leave us for another similar work at the end of the year; is there not in all Canada a young lady, of thorough education, devoted Christian spirit, of

energy, earnestness, kindliness of heart and attractiveness of manners, who both could and would enter such a work and make it the success it ought to be? I wouldn't hesitate a moment in saying that the fairest daughter of your noblest home is not a whit too good for so high a calling; who would spend and be spent to the best purpose? Assisting Miss Cull, is a young Armenian widow—a good Christian woman—who teaches in her own tongue and oversees the boarding department; she is soon to go to Constantinople to fit herself more perfectly for her chosen vocation. There is also a young lady from Athens, the Greek teacher of the school and ours as well; how much we would that she were one with us in the communion of the saints. Our Girls' School, while chiefly a boarding-school, and designed so to be in order to train teachers, receives day pupils as well. The American Board provides us with means for the full maintenance of six girls, and the half-support of six others. In the former list there is no vacancy; in the latter there is room for more. The people are too poor generally to pay even half of the fifty dollars a year. Do not some of your churches, s. schools, &c., private individuals want to adopt and educate here some worthy girl of this East? Can you use the Lord's means better, dear friends? Some want to come, but cannot because there is no provision for them; let us be the almoners of your bounty; we will promise to do our best—bless both giver and receiver. Let the American Board be simply your bankers; and we will be your stewards. Who now will gladden us? If you could but see these girls, hear them sing, &c., you would love them as we do; at least three of them are good Christians. More about them some other time. Adieu now.

Your friend and theirs,

C. H. BROOKS,

Manissa, Turkey, Feb. 25th, 1875.

## News of the Churches.

WARWICK AND FOREST.—The Rev. R. Hay, writes, April 23rd, I do not know as I can add much to what I have already written to you regarding the work in Warwick. At our last communion we received to the fellowship of the Church between 30 and 40 members; at our next communion we hope to receive about 15 more. These are all, so far as I know, walking "as becometh the gospel." A Young People's Prayer Meeting is very well sustained. In Watford, while Bro. Mackay was with me, I began a series of meetings, which resulted in much good—a good degree of religious interest was awakened and there were many conversions. The roads, however broke up, and we were forced to suspend the meetings, and will not be able to resume them before the 15th of May. The interest awakened, still continues, many are desirous to see more effort put forth. Already we have been much blessed. The Church has been awakened, and is cheerful and hopeful, I believe that the Lord has begun a good, and I hope it will grow to be a great, work. The Church in Forest, is also anxious to have special services, I have promised to hold such soon. In the mean time we have added three new preaching stations. The Lake Shore; the village of Arkona, and a point about four miles west of Watford. In Arkona, I shall have a large congregation. Mr. Malcolm, a student, has just arrived. We have a good summer's work laid out. I may not read rightly, the "signs of the time," but I believe we are in this region entering upon a season of revival. If my expectations are realized, I shall need helpers during the summer. If so, the Lord will send them.

R. HAY.

CHRISTCHURCH PARSONAGE,  
STRATFORD, Ontario,  
February 16, 1875.

To the Editor of the "Canadian Independent."

MY DEAR SIR,—You ask in your last number for a little information in refer-

ence to my visit last midsummer to dear friends in the States.

I went there to plead for our new church. You and all our Canada brethren know that we are, as the good book speaks of the *Conies*—"a feeble folk." I went to ask aid of the wealthy and the strong. I believe it is the primitive fashion that those saints who live in palaces should be helpful to those who, through the same goodness, live in cottages. To my dismay, I found that the "princes" in our New England "Is'rael" were, to a large and lamentable extent, away from home, seeking rest and refreshment during the sultry season by the seaside—on the "white mountains"—and among the people who dwell nearer the north pole on the *wrong* side of the St. Lawrence. It seemed a great calamity to miss these wanderers, their dear faces, their helpful hands, their sympathy and counsel.

Still, *we* have in all cases of contrary and foul weather to remember "The Lord sitteth King upon the flood," and to say "I will trust and not be afraid." It is well to rest on the Master's word, and on our past experience of his unfailling gentleness and grace. So I toiled and failed, and toiled and succeeded, here and there, especially among noble-hearted, beloved ones at Providence, Hartford, and queenly New Haven. After long patience and weariness I found my accounts singing, *Laus Deo!* for in adding up the total the figures were all musical, and turning their little backs on the "Book of Lamentations" were chanting away to a chorus to this tune,

1760 dollars! 1760 dollars!

I hope, dear Sir, you can understand this fanciful English. Our brethren, to whom next month you are to dig your way through the snow—may wish to see in your Magazine some *Report* as to our *Building* enterprise here, and the balance at last reached between Receipts and Expenditure. I am sorry to say we have not been able as yet to draw up our Financial Statement. We owe \$3,500,



and shall need \$500 or \$700 more than we owe.

This, with interest, is of course a burden—a heavy burden for a slight spine and weak shoulders. Still, we hope, we have received a \$1,000 from Canada, and trust that mine is not *exhausted*. “The gold of that land is good.” I wish some of it could be dug up at once and sent on here. It would *gild* our faces nicely. Kingston has a man in it with a big heart and a large hand; and there is good Old Quebec, with its excellent pastor—in his *whole self*—doubly worthy. It is a secret, of course, and you wont print it. We raised a goodly sum once for Quebec “land debt” and to “beautify the place of the Sanctuary.” We may hope for a “little help,” I suppose, from that pleasant church in Palace street.

Then, a long time ago, I almost killed myself in the service of *The Tabernacle*, Yarmouth, Nova Scotia. My eyes were closed as those of a corpse, through over exertion in favour of that sea-side bishopric. Some ladies there made me a present with “*Remember the Tabernacle*” embroidered on it. Well! That exhortation is not lost. I do remember it; and now I hope it *will remember me*. Dear Mr. Freeman Dennis says it will, and I trust to that promissory note, for the man who gives it is, without a title—a nobleman.

Dear Sir,

Yours truly,

In our Great Lord's Service,

W. H. HEU DE BOURCK.

The above, having been incorrectly addressed, did not reach us till last month.—[*Ed. C. I.*]

LISTOWEL.—Severe losses by fire, which have befallen several members of the Church in Listowel, will probably prevent the friends there from building a new house of worship, as they at one time contemplated doing this summer. But the spiritual house is going up. “Ten members,” says a correspondent, “have been added to the Church by profession since the new year, and one is proposed whom we expect to receive next Sabbath day (May 2nd). Our congregation is steadily growing in numbers and interest, and some are enquiring the way, whom we shortly expect to unite with us.”

BRANTFORD.—Seven more members were received into the Church at Brantford on the first Sabbath in April, and several more are expected to unite with it in May. The baptismal controversy which usually follows any extensive awakening, has been rife during the month, and several “unstable souls” have sought and found in *immersion* a greater joy, apparently, than ever they found in Christ. All is now quiet again, however, and the work of God will go on, we trust, without further interruption.

ORO.—BETHESDA CHURCH.—A truly wonderful revival is now in progress in this church. Early last month the writer received a pressing invitation from the pastor, the Rev. E. D. Silcox, to come and assist him in some special services he had commenced the previous week. Before we could answer, a second and still more urgent letter came, responding to which immediately we found that the Lord was manifestly working mightily among the people. The roads were in the worst condition conceivable, yet the attendance was very large, while the eagerness with which the people listened to the preaching of the Gospel showed how anxious most of them were in regard to their personal salvation.

The first evening that an after-meeting was held for enquiries, five remained for conversation; the next, twenty-five; the third, about sixty; and the fourth, about ninety; the whole congregation, in fact, being deeply moaned. During the first three weeks, it is believed that there were about seventy hopeful conversions. “Bethesda” Church became truly a “House of mercy,” and as in Samaria of old, “there was great joy” there, as well as in the presence of the angels of God, over many repenting sinners. The pastor's heart has been greatly cheered, and the church has been much quickened and stirred up to work for Jesus.

At this writing, the Rev. John Salmon, of Embro, is there assisting Mr. Silcox, having promptly responded to the cry to come over and help them when the writer was obliged to leave. The latest report from the pastor is, that the enquirers now number 140, of whom pro-

bably ninety have been led to decision, and the work still progresses.

ALTON.—The Church here has, we understand, undertaken to build both a new house of worship, and a parsonage, during the summer. Plucky, decidedly! Mr. Colwell, the newly-elected pastor, is quite encouraged, and reports "some signs of good" among his people, in regard to spiritual matters.

STOFFVILLE has received a number of further additions to the Church since last reported, and hopes, if it cannot yet strike for independence, to do with a smaller missionary grant than in previous years.

STOFFVILLE. — A SURPRISE. — The members of Mr. Day's church and congregation wishing to give their pastor some tangible token of their appreciation of his untiring efforts in behalf of their spiritual and temporal interests, invited Mr. Day and family to the church, on the evening of Good Friday.

On being ushered into the School-room, a large cheerful company was found waiting to receive them. Also tables laid for a repast, which was first enjoyed.

E. Wheeler, Esq., then, in some brief remarks, explained the object of the gathering.

After which an Address was read by the Secretary of the church (Mrs. Julia McKennell), expressing grateful acknowledgments and good wishes towards Mr. and Mrs. Day, "not forgetting little Frank."

A purse, containing a sum of money, was handed to Mr. Day. His reply closed the most serious part of the programme. Music, and sociality, lasted until eleven o'clock, which hour found us driving homeward over the snow. The value of the donation was about \$40.

A. F.

COLD SPRINGS, ONT.—New Congregational Church.—Laying of Memorial Stone.—On Wednesday, April 21, at seven. P.M., the memorial stone of the

new house of worship for the Congregational Church, Cold Springs, was laid with appropriate ceremonies. After an invocatory prayer by the pastor, a bottle containing a brief history of the church, together with other documents, was placed in a small wooden box, in a cavity in the stone, was laid with the accustomed forms by Mr. Jas. Ford, General Treasurer of the Building Committee. Prayer was then offered by the Rev. J. Griffith, of Cobourg. A very numerous audience had assembled, but the evening being very cold; an adjournment to the old building (which has been moved back to allow the new church to occupy its site), then took place. The pastor then read a copy of the history of the church which had been enclosed in the stone, and the congregation united in singing the 881st hymn in the new Congregational Hymn Book. The Rev. J. P. Rice, B. A., read a psalm and offered prayer, and the assembly were addressed subsequently by the Rev. W. A. McKay, M. A. (C. P.), Rev. R. E. Lund (M. E.), and Jas. Griffith (Cong.) The addresses were all good, especially that of Mr. McKay, on giving as an act of worship. They were interspersed with pieces of music by a neighbouring choir, which added much to the pleasure of the evening. The offerings were not, as at first resolved, laid upon the stone, but were taken up in the church. The children's offering amounted to \$1.50, and that from adults to \$10.00. The gentleman who was to have laid the stone was not able to come, but our Treasurer, who has been indefatigable in his efforts, and very generous too, well deserved the honour. It is hoped the new edifice will be ready to be opened early in November. The estimated cost is somewhere about \$1,800, towards which \$1,480 has been paid or promised by the members of the congregation.

BROCKVILLE.—REV. MR. IRELAND'S LECTURES.—Last evening the Rev. E. Ireland delivered a lecture in the Congregational Church on the "Life and times of Richard Baxter." The chair was occupied by Mr. J. M. Gill. There was a large attendance. The lecturer commenced by a reference to Longfellow's

“Psalm of Life;” we had been told to let the dead past bury its dead, and when brooding over the past only absorbed attention and energies that ought to be devoted to present duty, it was better to bury it beyond the possibility of resurrection. As a rule, however, it was well to look the past in the face, to review our own experience, and the experience of others. Some might say with regard to Baxter “why bring him from his grave to introduce him to a 19th century audience? Would he, if he knew it, feel complimented by being made the subject of an hour’s lecture?” He, the lecturer, had not introduced Baxter simply to talk about him, but to show how potent an influence one diminutive man may exert; and also to show how the events which occurred in his day exercised a mighty influence, both political and religious, not only in Britain, but upon America, and the whole civilized world. He then proceeded to sketch the early life of Baxter, and described vividly the times in which he lived. There was but little preaching then, and what there was, was calculated to do more harm than good. Most of the clergymen were ignorant and dissolute, and oftentimes tailors, shoemakers and labourers officiated in the pulpits of the Anglican Church. There was a clergyman near Baxter’s house, who was noted as the best gamester and stage-player in the country, and he was but an illustration of the many. This was not to be wondered at when they considered the requirements of Archbishop Laud for his clergy, so long as they did not preach against Romanism, he cared nothing for holiness of life. As for religion generally, it was in a deplorable condition; the clergymen were compelled to read from their pulpits, every Sunday, the “Book of Sports and Dancing,” and the people were more inclined for sports than religion. So absorbed were they in Sunday dances, that the church services would often have to be delayed until they were ready to attend. The lecturer then went on to speak of the school days of Baxter, his life at court, and ultimate consecration to the service of Christ. Baxter was always sincerely attached to the English Church, yet from his earliest

connection with it there were many things to which he refused to conform. The scene of his most successful labours was Kidderminster. When he went there, it was the most godless town in England; when he left it was the most godly. The career of Baxter as chaplain to the army of the Commonwealth was next traced. It was during that exciting period of his life he wrote his “Call to the unconverted,” and his “Saint’s Everlasting Rest.” But while Baxter was connected with the army of Cromwell, he was ever a true Royalist and did all in his power to secure the restoration of Charles the Second. The lecturer then traced the course of events which led to his return, and exhibited his deceit, injustice and oppression till it culminated in the “Act of Uniformity.” All clergymen men who did not from their pulpits proclaim their assent to its condition, ceased by such omission to be connected with the Anglican Church. Many proved recreant to their former professions, but Baxter was one of the noble two thousand who refused to conform, preferring poverty and prison, to a perjured soul. In conclusion, the lecturer showed that it was owing largely to Baxter’s moral power that he achieved results so great, and the lesson we should learn from his life was to be true to the right. We lived in days different from those of Baxter, but manly men were wanted as much to-day as ever. At the close of the lecture the Doxology was sung, and the Benediction pronounced by the Rev. Mr. Botterill. Nearly \$30 were realized from the lecture.—*Enterprise*.

SHERBROOKE, QUE.—The Pastor, Rev. A. Duff, sends us these items, which he seems to have passed through some hydraulic press, out of pity for our crowded columns:—

We are in a promising state, though, as yet, no rain drops are falling. Outward condition prosperous—finances good. The debt on the chapel lately wiped off, by 20 persons paying \$5 each. The church and chapel painted and decorated; the former to be carpeted anew, pews and aisles; and last week several of the friends met, by surprise,

at the house of the Treasurer of the church, Mr. Hubbard, and presented him with a very handsome gold watch, worth \$150.

### THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

#### CLOSING EXERCISE FOR THE YEAR.

On Wednesday the closing exercises of the Congregational College of B. N. A., were held in Zion Church. There was a good attendance.

The Rev. CHARLES CHAPMAN, M. A., Chairman of the College Board, presided.

Rev. Mr. DUFF opened the exercises with prayer, and Rev. Mr. STEVENSON read a portion of Scripture, after which

Rev. Mr. CHAPMAN said it was not needful to enter into any exposition of the object of the College, as information of that kind could be obtained from the report to be issued and from private sources; he would only say that they, as a denomination, were endeavouring to do their duty in training and sending forth ministers of the Gospel, and held that the Church should afford all the facilities possible in order to carry on the work. The students, if desirous, were afforded the advantages of a literary course in McGill College, besides the specific theological training they received in their own institution. By this arrangement their minds were brought under the influence of a considerable number of minds, and they secured that breadth of view and stimulus to exertion which was so necessary.

Rev. Dr. WILKES, the Principal, then said:—The 36th Session now closed has been one of steady work, uninterrupted for the most part by defective health. We are indebted to the Chairman for a careful selection of places in which the students might lodge, and board with advantages much superior to those aforesaid enjoyed. (Applause). This has tended to both comfort and health; they are better fed, lodged and have more breathing space than they had before. My own entrance upon the work of the session—a few weeks late because of absence in England—was rendered of little or no disadvantage by the delivery of the course of lectures on Historical

Theology by the Rev. K. M. Fenwick at the beginning of the session, and a special course by Mr. Chapman in Butler's Analogy. The usual work of the Theological Department has been successfully carried through, and by written examinations brought to a conclusion, in Systematic Theology, Church History, Homiletics, History of the Canon, and Old Testament introduction. Mr. Chapman, in addition to what has already been mentioned, has given a short course of critical lectures on Isaiah as a book, and another on the Evidences of Christianity. The Rev. Dr. Cornish also gave a course on Greek Exegesis. Attention has been given throughout the session to the matter of Elocution, under a professional instructor. All the students have attended classes in McGill College, except Mr. Black, who took his degree last year. Being mostly undergraduates, they have performed the work and fulfilled the duties of their year, and that with standing for the most part eminently respectable. Those who are not undergraduates have acquitted themselves well as partial students in such classes as they were appointed to attend. The students of the Theological Department had also been actively engaged in the work of Christ throughout the session; services had been held in the Amherst Street Church, and help had been afforded the American Presbyterian Church mission at Hochelaga, and also the Tanneries Sunday-school and Bible class, and he had received pleasing accounts of the esteem in which their labours had been held.

The prizes announced at the close of last session, were competed for at the beginning of the present one, after preparation during the vacation, and awarded as follows:

George Hagne, prize, \$50, Gr. Exeg.—Warriner; do. \$25, do.—Black.

R. W. Cowan, prizes, one, \$25, Theology—Black; do. \$25, Science and Theology—C. Pedley.

T. Robertson, prize, \$20, Ch. History—A. O. Cossar.

The library has not received many additions during the past session, though a contribution of Henry Vennor, Esq., was omitted among the acknowledgments of last year; and Mrs. Thomas Avery,

of Birmingham, England, presented through me, complete works of J. A. James, 15 volumes, and "The Faiths of the World," 8 volumes.

We are still indebted to this Church for the gratuitous use of the commodious lecture and library room we occupy, which is heated and lighted for us without charge.

The Endowment Fund, reported last year at \$17,688 subscribed, \$2,000 paid and invested, now reaches \$23,000 nearly, with \$6,500 paid and invested. This is still, however, far removed from the \$40,000 which is asked.

The late George Robertson, Sen., of Kingston, not long before his death, offered a prize to Mr. Fenwick's class of \$50, which might in certain circumstances be divided into two prizes, to be competed for after the close of the session.

Mr. Black goes to St. Catherines. The others, except the three of first year, whom we do not appoint to stations, go to Eaton and Franklin, Quebec; Canning, Nova Scotia; Vankleek Hill, Manilla, Frome, Warwick, Forest, and Garafraxa, Ontario.

Several places are disappointed. We need an increase of students; 20 should be our normal condition, with four or five going out every year.

He then announced that Mr. J. R. Black having fulfilled all his duties was entitled to a certificate, which was presented by

Rev. CHARLES CHAPMAN, and duly acknowledged by the recipient,

Mr. J. R. Black, who then delivered a very interesting valedictory, carrying his hearers in thought to the grave of the great English poet, Wordsworth, whose remarkable life he traced, pointing out as worthy of imitation, the steady fixedness of purpose with which Wordsworth, having once formed his aims, adhered to his life work. In this connection the speaker alluded to the dislike genius had to be put in harness, and the loathing it had for that barbarous system of cram which was still the evil genius of the educational system; he also alluded to the anomalies of seeing men at the plough who ought to be in the pulpit, and men in the pulpit who ought to be at the plough; of men in the counting house who ought to be out; and of men at the

bar who ought to be somewhere else. He addressed kindly words of cheer to his juniors in the College work, and acknowledged the indebtedness they were under to the Professors.—*Daily Witness*.

The admirable address of the Rev. F. H. Marling, of Toronto, which we reproduce, as reported in the *Gazette*, in this number closed the exercises on the occasion. We trust that all our Churches will follow these young brethren with their prayers, all through their months of summer labour, and that the Lord may make them wise to win souls.—*Ed. C. I.*

PERSONAL.—THE REV. WILLIAM HAY, and wife, of Scotland, had a very narrow escape from serious injury, and possibly death, through the breaking of the axle of his buggy, on a recent Sabbath evening, while returning from the service at Burford. The horse becoming frightened dragged them a considerable distance, with the vehicle upside down, bruising them both severely, but happily breaking no bones. We are glad to learn they are both recovering from their injuries; we wish we could hope for nature to do as much for the buggy!

THE REV. JOSEPH WHEELER, of Albion, was able to be at the house of God on Sabbath, April 11th, which the writer spent there with his people, but he took no part in the service, except as a listener. He hoped, however, to sit and "talk" to them next Sabbath, though he could not promise to "preach." We should like to be one of his congregation!

THE REV. J. UNSWORTH is also slowly recovering, and is able now to conduct the morning service in Georgetown, though he had not recently regained his strength sufficiently to preach at Church-hill. We hope we may yet hear him from the chair of the Congregational Union in Hamilton.

THE REV. R. WICKETT, of Clifford, lately received from his Howick friends a purse of nearly \$20, contributed mostly by persons outside of his own congregation, as a mark of their esteem for him.

# Official.

**THE ANNUAL MEETING** of the Congregational Union of Ontario and Quebec will be held, according to adjournment, in the City of Hamilton, commencing on Wednesday evening, the 9th of June, at 7:30 o'clock. We have received, as yet, no programme of the business to be brought before it; but the appointments made by the Union, at its last meeting, may be found in the Year Book for 1874-5, on pp. 67 and 71. Further particulars will doubtless be furnished us for our June number. Meanwhile the Pastor of the Hamilton Church, the Rev. H. Sanders, desires us to state that all applications for accommodation must be addressed, before the first day of June, to Mr. Thomas Bale, Box 396, P.O., Hamilton, Ont.

**CONGREGATIONAL MISSIONARY SOCIETY.**—The General Committee will meet in Hamilton, Ont., in the Vestry of the Congregational Church, on Tuesday evening, the 8th of June next, at 7:30 o'clock.

**JOHN WOOD,**  
*Home Secretary.*

Toronto, April 26th, 1875.

The Annual General Meeting of the above Society will be held in the Congregational Church, Hamilton, Ont., on Thursday afternoon, the 10th of June, next, at 2:30 o'clock.

**JOHN WOOD,**  
*Home Secretary.*

Toronto, April 26th, 1875.

**CONGREGATIONAL PROVIDENT FUND SOCIETY.**—The Annual Meeting of this Society will be held in the Congregational Church, Hamilton, Ont., on Thursday, 10th June, at 2 p.m.

**CHAS. R. BLACK,**  
*Secretary, Board of Directors.*  
Montreal, 26th April, 1875.

**CONGREGATIONAL COLLEGE OF B. N. A.**—The Annual Regular Meeting of the College will be held in the Congregational Church, Hamilton, Ont., on Friday, June 11th, at 10 A. M.

A Committee of the Board of Directors will be appointed to meet, and confer with Candidates for admission, who may desire information on any points.

**GEORGE CORNISH,**  
*Secretary Cong. Coll. B. N. A.*  
Montreal, April 24th, 1875.

**ENDOWMENT FUND—CONG. COLL. OF B. N. A.**—The words, "U. S. Currency" in last announcement belong to Mr. Ward's donation, not to Mr. Paton's instalment. Received since, as follows :

Wright Mallor, Esq., Huddersfield, England, a new subscription .....	\$48 84
Robert Dunn, Esq., Montreal, first instalment.....	50 00
Rev. Dr. Wilkes, Montreal, second instalment.....	40 00
Evan Spicer, Esq., London, England .....	48 67

**HENRY WILKES,**  
*Treasurer.*

Montreal, 19th April, 1875.

**LABRADOR MISSION.**—Two sums placed among the "official" acknowledgments in the last number of the *Canadian Independent* by mistake, belong to this mission, namely :—

Zion Cong. Sabbath School, Mansfield Street, Montreal...	\$8 09
Bond Street Sabbath School, Toronto, for 1873 and 1874..	26 62

The following sums have been since received :—

Mrs. J. S. McLachlan, Montreal.....	\$5 00
Bethesda Cong. Sabbath School, Edgar, Ontario.....	3 00

This interesting mission greatly needs further remittances, which for the present and until further notice, should be sent to James D. Dougall, Esq., of John Dougall & Co., Commission Merchants, Montreal. Mr. Dougall has kindly engaged to act as the general treasurer for this mission.

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## Obituary.

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### REV. NEIL MCKINNON.

The Rev. Neil McKinnon, late of the Township of Kincardine, Ontario, and for nearly twenty years pastor of the Congregational Church there, as the readers of the *Independent* are already aware, was called to his rest and reward on the 27th day of February last, after a brief illness, much lamented, not only by his own family and flock, but also by a large circle of Christian friends scattered throughout several townships in Canada. He was a native of the Island of Tiree, Scotland, and was at a comparatively early period of life led to the Saviour, through the instrumentality of one of the most laborious and useful of that noble band of missionaries sent out by the Haldanes, and afterwards by the Congregational Union of Scotland. Quite a number of disciples were made during the annual visits of Mr. McLaurin, of Islay, to Tiree. Some of them adopted Baptist views, but the greater part kept together, until the Lord had given them their heart's desire, in the person of the Rev. Archibald Farquharson, one of the students under Dr. Wardlaw and the Rev. Greville Ewing. Mr. Farquharson has now been about forty years in that Island, and very many souls will ever thank God for sending him to Tiree.

Under his ministry Mr. McKinnon distinguished himself both for wisdom and zeal, and was a very useful member of the church there in 1843, memorable in Scotland as the year of the Disruption. A number of families emigrated to Canada from the Tiree churches, and settled for the most part in the Townships of Brock and Mariposa, where a large Gaelic speaking po-

pulation resided, and two or three townships north of Brock were also largely taken up by Highland Scotch settlers, many of them unable to understand English, yet having no one to preach Gaelic to them. This fact led Mr. McKinnon, at considerable sacrifice, to go among the people and preach Christ to them. He was a welcome visitor to these townships, and many precious souls professed to be converted under his preaching.

In 1846 he was ordained as missionary pastor, and for nine years broke the bread of life to many in Brock, assembling in a Union Meeting House, within a short distance of the Village of Manilla. In 1853 he removed, in response to a call from a few Congregationalists, to the Township of Nottawasaga. After spending three years there, sowing the seed of the kingdom, and ministering to God's people, he removed next to his late residence, Kincardine. There were several members of those who were in fellowship with him in Tiree there before him. More followed from Brock, and he was their minister for near twenty years. His lack of early advantages as to education he felt and regretted. He could only preach in Gaelic. But many who have had greater advantages would be glad to be able to look back on so many seals to their ministry as he could.

The plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord," we have no doubt met him as his spirit gazed on the Lamb in the midst of the Throne.

His eminently godly widow, now waiting for the beckoning of her Lord's hand to invite her across the dividing line, is worthy of our prayer and sympathy, as

also her son and daughter, smarting under their sore bereavment, and the little church there already, that the Lord may send them help—let us remember at a throne of grace.

Let brethren in the ministry hear the solemn voice of warning, and adopt the words of the Master. I must "work while it is day, the night cometh when no man can work."

### GEORGE ROBERTSON, SEN.

Early on the morning of Saturday, 10th April, George Robertson, Sen., of Kingston, fell asleep in Jesus, at his own residence in that city. He was the son of the Rev. George Robertson, a class-mate of our own beloved Robertson, of Sherbrooke, a man of mark among the early Independents of Scotland, and deeply attached to Congregational principles, which he successfully promoted by a number of vigorous productions from the press. The ministry of that good man was commenced in the south of Scotland, but was transferred to the north—the Orkney Islands and Thurso, became fields of devoted and successful labour for Christ. Mr. Robertson, whose departure we now lament, was born in April, 1808, at Paisley, his father being at the time pastor of a church there. "Early in life, he displayed a taste for mercantile pursuits, and after serving his apprenticeship in Kirkcaldy, he removed to Kirkwall, in Orkney, where he carried on business for a period of thirty years." While in Kirkwall, he was a leading man and a deacon in the church, ever active to promote its best interests; with one of its ministers, the Rev. T. S. McKean, who became a missionary to the South Seas, and was unfortunately shot in a skirmish between the natives and the French, he held the closest and kindest friendship; his home was constantly open to ministers and students; and in the town, he was honoured as an upright man and a magistrate.

In a sketch of his life, the *Kingston News* says:—"He came to Kingston, Canada, in October, 1859, where he has since been engaged in business as a wholesale merchant, and has been re-

markably successful. Mr. Robertson was a prominent member of the Congregational Church, and his donations to it were most liberal and generous. His heart and purse were always open to the appeals of the wretched, and the really deserving never appealed to him in vain. His donations for religious and charitable purposes were generous, yet systematic, and based upon the scriptural rule of consecrating one-tenth to the service of God. He was very unostentatious, and let not his left hand know what his right hand performed. In politics Mr. Robertson was a consistent Reformer. He was a Director of the House of Industry since 1874, and although we differed with him in some matters connected with the management of this Institution, we always gave him credit for being animated by a strict and conscientious sense of duty. He has been ailing for some time with the disease to which he at last succumbed, but it is little over a week since he was confined to his room. During his last illness he was attended by his faithful friend and pastor, the Rev. K. M. Fenwick, who, in common with the whole community, deeply regrets the death of this good man. The faithful partner and family of the deceased have the deepest sympathy of the entire citizens."

This statement of the esteem in which our departed brother, was held, was fully borne out at his funeral. The Congregational Church was crowded to the door, many standing during the service, which was conducted by Rev. K. M. Fenwick, assisted by Mr. Mackay, Evangelist, and Rev. T. M. Reikie, the audience consisting to a great extent of men; the stores on the line of the procession were all closed; thus were carried to their resting place, the remains of this faithful servant of Christ. Many will miss the kindly and benevolent smile by which our brother evinced his interest in their affairs, or gave his wise counsel. Our denomination has lost one whose co-operation in our Missionary Society; the College, the *Canadian Independent*, and in our work generally was highly valued, but his example of consecration to the Lord and honest dealing, remains to provoke into love and good works. "Blessed are the dead who die in the



Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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MR. ADAM DUNCAN.

Died at his residence in Warwick, on the 13th instant, Mr. Adam Duncan, in the 74th year of his age. Mr. Duncan was a native of Banffshire, Scotland. He was amongst the first settlers of the Township of Warwick, and one of the oldest members of the Congregational Church in that township. Few of the followers of Christ live more consistent lives than did Mr. Duncan—he "walked with God." During the last year he suffered intense pain from cancer in the face (the disease of which he died), but bore it with very great patience, finding the Gospel a fruitful source of consolation.

During the last few months of his life he was unable to read, which to him was a great privation, it having been a great source of joy to him to collect all the information possible regarding the revivals in Great Britain. He passed quietly away in sleep to the rest of the blessed.

R. H.

*Forest, March 29th, 1875.*

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MRS. (REV.) JAMES DAVIS.

The wife of the Rev. James Davis, pastor of the South Caledon (Ont.) Congregational Church, died on the 17th April, at her father's house in Caledon; and was interred on Tuesday, 20th. Margaret M. McArthur was the eldest

daughter of her parents. Gentle, amiable and beloved. Long accustomed to hear of experimental religion, and to observe its manifestations, she was yet conscious of a want in herself—had not yet attained to settled peace—till Mr. Davis began his labours in the South Caledon Church, about three years ago. She there gave herself to the Saviour, and found rest for her soul. In November, 1873 she was united in marriage with the young pastor of the church. They had only occupied the modest little parsonage which had been purchased and repaired by the church, for five months, when its gentle mistress was so suddenly called away.

She took suddenly ill, with alarming spasms, on Friday evening, the 16th ult. Shortly after she became unconscious; and after giving birth to a female child, (which still survives,) sank in death at noon, on Saturday, 17th, without regaining consciousness.

The funeral was largely attended by the sorrow-stricken relatives and congregation. The Revs. H. Denny, H. J. Colwell, and W. W. Smith were present; the first offering prayer at the house; the second reading a short prayer at the grave, and taking devotional exercises in the chapel, and the last preaching from Psalm cxxvii. 2, "For so He giveth his beloved sleep."

The bereaved husband was greatly prostrated beneath this heavy affliction. He was under the care of a physician, and barely able to be at the funeral. Our dear brother has our deepest sympathy in his sudden and great bereavement.

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It is a religious duty to sleep, and to sleep enough; and he who does not, may be sure he is breaking the sixth Commandment, which requireth all lawful endeavours to preserve our own life as well as the lives of others. There is scarcely a better health meter for men who think much, than this. Hard mental work is beginning to kill when it interferes with sleep, and he who plies his brain with ever so much energy eight or

ten hours a day, prays and plays five or six, and sleeps seven or eight, will never die of overwork. But he must make a business of it. Brainwork, food, exercise in the open air, culture of the soul, social relaxation and sleep,—these are the constituents of good living, and they will be attended by health, wealth, usefulness and happiness. If anything is wanting, it will be added thereunto.

—*Dr. Prime.*