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THE
Canadian Independent.

VOL. XXIII.

TORONTO, MARCH, 1877.

No. 9

THE SCALE OF OUR MISSIONARY CONTRIBUTIONS.

It appears that the income of the Methodist Missionary Society in Canada has increased within a few years from \$70,000 to \$160,000, and that they are looking forward to its being \$200,000 before long. At the same time the body has expended a very large amount of money on new church buildings, and they are raising an endowment fund for college purposes.

A very intelligent and competent friend, who received the above information, from an absolutely reliable source, procured at once a copy of their annual report, and proceeded to compare it with our own. And what is the result? He says, "From my knowledge of many of the persons respectively contributing to both, I soon became convinced that *the scale of contributions is fixed at a far higher level in their case than in ours.*" And, as he very justly remarks, *everything in such matters depends on the scale.* It is very obvious that a list of subscriptions in which the general scale is \$5, must exhibit a very different result from one in which the scale is \$1. I have personally been much impressed with the deplorable lowness of the scale exhibited in our lists. But my friend goes on, "after a thorough study of their report place by place, I went through our own in the same manner, noting as I went, what the contributions from our churches would be, *if the scale were the same with us as with them.* The result was that while in some places there would not be much difference, in others the amount would be double, in some quadruple, while there are cases in which even this proportion would be far exceeded." The examination was limited to Ontario and Quebec, wherein my friend has special means of knowing of what he writes, but he has no personal knowledge of individuals, or churches beyond their bounds.

He says, "the net result of the examination was that our missionary income, on the same scale as that of our friends, would be raised from \$3,350, to nearly \$9,000. To make a fair comparison, however, we ought to add the amount subscribed by our churches to the Indian mission. This, last year, was \$1,438 (about \$300 of the mission funds being raised beyond our own border)." There might be added something for the Labrador Mission, but not more from our churches than the above \$300. Add this \$1,438 and we have \$4,788 to compare with \$9000!

"Struck by those results I procured a copy of the report of the Primitive Methodist Missionary Society, and examining it find that they raise for Home Missions exclusively—in Ontario and Quebec—From 62 places, \$8,416. We raise from 61 places, \$3,350, or, say if you will, \$4,788!

"My mode of calculation puts on one side entirely any of those questionable methods of raising money which we object to, such as Sunday scholars running round with collecting cards, &c. It is based entirely on comparisons of contributions and collections such as we ourselves rely upon."

My friend, a thorough and hearty Congregationalist, of a Catholic spirit as we all are, or should be—was so impressed with these results that he proceeded to make inquiries where the whole case was fully known. He learned—his informant being a commercial man of no little sagacity, that among Methodists, missionary operations had taken hold to a remarkable extent, of the zeal and energy of *the whole church*—that they were constantly kept before the people; that the people were willing and ready to subscribe and work; adding that this had been the case far more than ever, since they had sent a missionary to Japan. Many were opposed to this, but the result had been the development in a marked degree of the missionary spirit over the whole Canadian field, and a very large and steady increase of income." I may say here that, alas! we have not found it so. In 1874, our missionary, Rev. C. H. Brooks, went to Turkey, and has kept us informed of his movements and work. What have we done towards his support? It is true there is some difference between a mission created by ourselves, and the engagement to support a missionary who will be sent at any rate, and who is to occupy an old field. How far this has influence could be ascertained only by experience.

My friend proceeds, "These results have given rise to much reflection. There must be a cause or causes for all this. In the first place, it cannot, I think, be doubted that there is nothing like the deep interest, and a resulting willingness to work and give, with us, as there is with them. And going back a step further, one cannot but ask—Why is this the case? A large question, not now to be discussed. But it is a question whether our contributors are as systematically attended to throughout the whole field as they might be. There may be room for improvement here, and it should not be difficult with proper organization to have such resources as we can command brought into play.

"Then again, might it not be as well to consider whether we could not conduct all our operations under one organization. There is no difficulty in raising money for our Indian Mission, and, if our way were opened, for a Foreign Mission too, and perhaps one to Manitoba (where we ought to be represented), it is very possible that an interest in our Missions might be developed equal to that which brings out such large results in the Methodist body."

The writer calls attention to the Monthly Missionary Prayer Meetings, as an opportunity for giving, mentioning that in one of our smaller churches, \$2 per month had been contributed, and I know of one of the larger that contributes about \$3 per month, which with the least effort might be doubled. Even if something like this were done in each of our churches in Ontario and Quebec, some \$3,000 might be raised yearly. This would support our Indian Missions, and enable us to occupy some post in Manitoba, leaving the whole amount raised by subscriptions and collection for the development of our Home field, and for a mission to Japan or China.

My friend thus concludes "Our total Missionary income for the two provinces, quite irrespective of aid from England, would then be over \$12,000, that is, provided our people could be induced to give on the scale previously indicated. I may notice before closing, that in both the Methodist Reports, the names of places receiving aid are given, and the amount to each; this is also the case in the Presbyterian Church of Canada. It would, I think, be more satisfactory if this were done in ours."

I have given the substance of this important communication for the purpose of calling immediate and, in our Congregations, universal attention to its statements. I hope all the pastors will see that it is read or heard by all the people. The attention of each person should be called to it, that there may be thought, conversation and suggestion. Apart from what we ought to do in the future, the present is clamorous. Unless there is a very remarkable change within the next two months, our Missionary Society will not be in a situation to fulfil its obligations at the close of the year. There should be a great rallying to its annual meeting at Guelph in June, and a most thorough consideration given to the whole matter. That, however, will be of little avail unless the churches beforehand take up the subject. I am not aware that either individuals or Committees will

come with any prepared plan. Conference will be free—yet if suggestions in writing from various places were sent, it would be well. If the present arrangements are at fault let us alter them. If there be any doubtfulness about the manner or amount of expenditure let it have utterance. If other officers would be better, let us have them. Consider the good and great cause, and the claims of our Divine Master, and let other things yield and be in subordination. But the standard of giving—the scale of contribution—must be raised greatly among us or we shall have to blush and be ashamed in the presence of our brethren, if nothing more.

HENRY WILKES,

Montreal, Feb. 15th, 1877.

LAY EVANGELISM.

A PAPER READ BY THE REV. S. T. GIBBS, BEFORE THE CENTRAL ASSOCIATION AT ALTON.

Nothing in all the works of God can equal the salvation of man. The curse from which it delivers, the blessings which it confers, the agency by which its blessings are dispensed, the means by which it is effected, the nice adaptation of all the instruments to its respective parts, all prove it to be a grand and beautiful display of the wisdom of God.

What I have briefly to do is to call your attention to the human ministry which it has pleased God to employ, in executing His design of salvation. The subject appointed me is, "Lay Evangelism."

There are obvious reasons why this ministry, or instrumentality, should be human—why, in preaching the Gospel of our salvation, angels, and any other intelligent beings, with whom we are not acquainted, were passed over, and this great treasure was deposited in earthen vessels.

It is necessary here to premise, that it has pleased the Great Shepherd to appoint an order of men to the special work of instructing His Church in religion. These, however they may possess the same infirmities as their brethren, and meet them in numerous points, are, nevertheless, separated to the office of the Christian ministry.

Down to the days of Moses, while the nations of the earth were small, and, indeed, mere families, in general, the father was the priest. Yet, even then, had a sort of distinct order sprung up, as may be learned from the instance of Melchizedec, and others.

But when the Almighty was pleased to organize a people more especially for Himself, He appointed a regular priesthood, and this priesthood was continued through the ages of the Jewish Theocracy, down to the coming of the Great High Priest of our profession.

But reference to the Jewish priesthood may be considered rather illustration than argument, or, at least, reasoning from analogy.

We find, then, that our Saviour when first promulgating the Gospel, called in the aid of men, separated them from their worldly business, and, having instructed them, solemnly commissioned them to go into the villages and towns, and preach the Kingdom of God. The appointment of the twelve, and of the seventy, was a kind of ordination to this office, and the last act of Him that had been dead and was alive again, before He ascended up into Heaven, was a recognition of the ministerial office. "Go ye,"—it was the eleven disciples whom he addressed, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and, lo! I am with you always, even unto the end of the world." Hence, we find these disciples not only devoting them-

selves to the work of the Gospel, but committing this office to faithful men, who were able to teach others also.

The Apostle Paul, in relating the benefits of our Lord's ascension declares,—“He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” These words not only describe the qualifications for the Christian ministry, but also the appointment of that office in the Church. And church history shows how all succeeding ages have acted on the same principle. It is to no purpose to reply, that men of corrupt minds have abused this office—what will they not abuse? Or, that some *not* in the ministry possess valuable and useful gifts. Christ has instituted this sacred function, and we must imitate the apostles, in obeying His commands.

And, that there is great advantage to the Church of Christ—that it tends to edification, must appear—to have men who are specially appointed to “watch for souls,”—who are, in a measure, so far secluded from the world, that, disentangled from the affairs of this life, they may devote the chief energies of their mind to study, and teaching, and administering the ordinances of our Lord, and visiting the sick, and all the thousand labours of reproof, and exhortation, and consolation, which press upon the pastor of a church of Christ.

But this is, by no means, to discountenance those brethren, who may occasionally employ their gifts in preaching, though they are not set apart to the office of the elder. There are several passages, especially in the Epistles to the Corinthians, which seem to countenance such conduct, and facts tell us how much good may be done in this way, in the salvation of multitudes. All testimony for Christ is acceptable. But what we say is, that these labourers should be considered helpers of the ministry of Christ, and they ought, when circumstances will admit, to act under the control and sanction of the Church of Christ and of its pastors. A contrary line of proceeding has brought in scandalous disorder, and done much harm.

We have come from various scenes of Christian labour, to spend a day or two together, in mutual counsel, prayer and praise. We are not all ministers in the conventional sense; yet, almost every one—pastor, deacon, Sunday-school teacher, tract distributor, visitor of the sick and the poor,—has something to do with what we understand by evangelizing the world; and we say to every Christian man or Christian woman, let that disciple hear the voice of the Master, “Go, work to-day in My vineyard,”—find some Christian work to do, and by God's help, begin at once to do it. Some of us live in busy, populous towns, where men, women, and children are sunk in ignorance and vice; others, in country places, where the population is scattered and scanty, but just as hard to influence for God and for goodness, as are the inhabitants of the towns. We may well think less of the organization of the ministry, and more of the great end of preaching the Gospel. Indeed, God seems to pour contempt on mere distinctions of names and offices, in that, wherever a wise and earnest man of God is found—be he minister or layman—God blesses both the workman and the work, choosing, often, the foolish things of the world, that He might put to shame the wise men, and the weak things of the world, that He might put to shame the things which are mighty: that no flesh should glory before God.

The Saviour's charge, “Go ye into all the world, and preach,” was given, primarily, to the apostles, but when, upon the persecution that arose about Stephen, all the church was scattered abroad from Jerusalem, the ordained preachers remained, while those of the dispersion went everywhere, preaching the word. Philip, the Evangelist (not the Apostle), went down to a city of Samaria, and preached Christ there. The first prosperous church among the heathen, at Antioch—a Syro-Grecian city—was founded neither by Apostles nor Evangelists, but by Christians in private life. Barnabas travelled as far as Phenice, and Cyprus, and Antioch. And some of them were of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians—foreign Jews, who used the Greek language—

"preaching the Lord Jesus."—Acts xi. Again we have this notice, Acts xiii. 1. "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul." Apollos also, when he came to Ephesus, having associated himself with Aquila and Priscilla, "mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ."

Dr. James Bennett, in the Congregational Lecture on the Theology of the Early Churches, cites from writers of the first three centuries. "We learn from Origen's history, that what are called laymen, anciently preached. For when he was not in holy orders, he was invited to preach in the church, by Alexander, bishop in Jerusalem, and Theotistus, of Cesarea." "The Bishop of Jerusalem, our common mother, and that of Cesarea, an Apostolic church, quote Bishops Neon and Celsus, and Atticus, blessed brethren (*i.e.* gone to bliss), as exhorting laymen to preach to the people." *Chrysostom*, A. D. 397.—"Let one take the Holy Scriptures in his hands, and call his neighbours and friends."

Luther—"Should a Christian find himself in a place where there are no Christians, he needs no other calling than that he is a Christian, inwardly called by God's anointed. It is then his duty to preach to the heathen. In such a case, he does not wait for any order, or letter, from prince or bishop."

When the Wesleys and Whitfield began their ministry, Christian laymen whose names are written among the living in Jerusalem testified, that they had an extraordinary call, to do an extraordinary work, by extraordinary assistance; and active development in Christian life was the result. "The Lord gave testimony to the word of His grace"—and in our own day, we have witnessed scenes "such as earth saw never, and such as heaven looks down to see."

The ordained ministry may well bid such workers, God-speed. The spirit of prophecy once rested on two persons, Eldad and Medad, and there ran a young man and told Moses. And Joshua, probably one of the seventy, said, "my lord Moses forbid them." And Moses said unto him, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."

There is much, indeed, to recommend evangelistic labour, for it is God's plan. It augments the working power of the church a hundred fold, and by its reflex operation, it will bring untold blessings to the church herself. It would furnish to the world, what the captious, unbelieving world demands—"Where is this love and compassion for souls, which you Christians tell us is the very spirit of Christianity?" Whether you trace the fact to the pressure of poverty, or to the evils of the liquor traffic, and habits of intemperance, or to the wretched abodes of many poor, or to the spirit and bearing of many Christians—their worldliness, pride, and insensibility to the condition of the poor and perishing—the stern reality meets us, that the masses seem to give up all faith in Christianity. The Earl of Shaftesbury has stated that there are not more than two per cent. of the working-men of London who attend any place of worship; and the religious condition of many overcrowded towns, especially in remote states and territories, is, it is to be feared, not more satisfactory. We do, indeed, need more than the silver and the gold. We need personal service, the living voice, and the loving heart. "*The harvest truly is great.*" "*The field is the world.*"

The conversion of the world! You cannot measure the thought, or grasp the idea. Think of one billion three hundred millions of immortal beings—eight hundred millions, idolators, heathen—one hundred and ten millions Mahomedans—two hundred and forty millions of false religions—one hundred millions of nominal Protestants. To convert the world to Christ in a single generation, thirty millions must be converted every year, six hundred thousand every week, one hundred thousand every day. Let the distant prospect be viewed, it is no longer Beulah, but Golgotha. "Where there is no vision, the people perish."

Allowing, then, the difference between stately preaching, as a *herald*, or *public*

crier, to congregations regularly convened, and *simply declaring* what a man knows of Christ and his salvator, we think that, when the design of the ministry is understood, in all its extent and variety, there will be found nothing in the constitution of our churches, to limit or discourage the fullest exercise of all the gifts that God has bestowed upon His people—that there is no incompatibility in spirit and labour, between the lay evangelist and the evangelistic pastor—the evangelist with his simple good news, plain sense, and glowing soul—the pastor with his ability to feed the flock with the finest of the wheat—a scribe, well instructed into the Kingdom of heaven—a householder, which bringeth out of his treasure things new and old—the old truth with new experiences, new methods, and new illustrations—magnifying his life and his office, and making it broad, rich, fervent, and useful; and finding enough in his own community, for all his zeal and power. The needs of his flock will crowd upon his thoughts, as claiming his counsels and his cares, and when, from that burdened, anxious, and watchful spirit, is heard the cry, “Who is sufficient for these things?”—“*The power of Christ shall rest upon him.*” The evangelist in the pastor, shall make his preaching bold, direct, pungent, convincing, and pulse with salvation-power. Souls shall be converted to God, and the faithful nourished up in faith and good doctrine, and confirmed in holiness for heaven. “*Who then is that faithful and wise servant, whom his Lord hath made ruler over his household. Blessed is that servant whom the Lord, when he cometh, shall find so doing.*”

TIRED OF THEIR OLD PASTORS.

How often members of our Churches say—

“If we only had a new minister, a young man, then the church would grow; then a revival would take place! We have got a new Church, a beautiful building, a nice organ and a well trained choir, everything comfortable; we only want a *new minister*, a young man eloquent and able, and we shall have a large congregation.

The old pastor has laboured for years on a small salary, just enough to make both ends meet. His labours in the past have been greatly blessed; many precious souls through his instrumentality have been saved, and many have entered into their rest. But now times have changed; the old church has been sold and a new one erected. the people are more fashionable, our pastor is behind the times and we must have a younger pastor, for our fashionable church, or we shall never get on.

These whispers (unintentionally of course), soon reach the pastor's ears. He keeps silence, telling only his wife, and they consult together, and the question comes up, What shall we do? We have nothing laid by, we have had hard work to keep out of debt: indeed, we had to over-run last year's salary. There was Mary's sickness, and Joseph's schooling, and George's new suit of clothes before he went into Mr. Jones' office. And then, my coat was so seedy, I had to purchase a new one before attending last Union Meeting. What shall we do? And they conclude to remain a little longer, in hopes that something will turn up, although it is so uncomfortable to know, that some of their people are wishing that they would take the hint and depart.

In many cases, just by such means, pastors have been driven away. Well, has the church prospered? Is there a great increase? Does the new minister do better than the old? What about the great revival? Has it taken place? No, in many cases the reverse is the case. The church is lukewarm, God does not sanction such means of bringing it about. The people disagree; there is no love, no harmony, no peace, and God cannot bless them.

Let me suggest a better way. Never turn a loved and loving pastor away

without cause, and without seeing first that he is provided for. Do not pour your discontent into your fellow-creature's ear. Think of all the good he has done, in the past. Cheer him up, help him by your prayers, plead with God for him. You believe in prayer ; try its power in his behalf. Get together as a church and cry to God for a revival. Be like Aaron and Hur, to hold up the hands of your pastor, and God will answer you. Let your Deacons and members take their station at the door to welcome strangers, and the young, to God's house. Help him thus and when he sees *your* zeal, it will fire his.

Above all be united, let every member work for Jesus, and the church will increase. One word more : should not *every church* make some provision for their pastor and his family, if in no other way, by subscribing to the fund for aged ministers. By so doing there would soon be ample provision for their comfort in declining years. At least let us not turn away our old pastors like worn-out servants, but let them, like the apostles die in the harness. Get co-pastors if necessary ; revivals depend more on the members than on the pastors—unitedly work and pray for an increase, and God will bless.

GOLDEN RULE.

WHAT IS REPENTANCE ?

A SERMON BY MR. MOODY.

“ But now God commandeth all men everywhere to repent. Because he hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained ; whereof He hath given assurance unto all men, in that he hath raised him from the dead.” Acts xvii, 30-31.

I want just now to call your attention to the word “repent.” The best definition I can give of this word repentance is, changing our course. True Bible repentance is not only turning from sin, but turning toward God. The fact is, man is born with his back toward God. Now, an unrepentant sinner and God cannot dwell in the same heaven. There is a great deal said in the Scripture about repenting. When John the Baptist came, he said, “Repent, for the kingdom of heaven is at hand.” When Christ sent out the twelve, He told them to preach, “Repent, for the kingdom of heaven is at hand.” And when He was going up on high He told them to preach “repentance and remission of sins.” Then we find the apostle Paul down among those Greeks, told them they must repent. But let us bear in mind that repentance is not merely feeling sorry for sin. There are a great many things you may feel sorry about, but that is not true repentance. And it is not doing penance. That is not repentance. You might go down and stand in the cold water up to your eyes all night—would that make you more acceptable to God ? A great many think it is fear, and are criticising this movement because, they say, we are trying to frighten men into repentance. Well, my friends, I have no confidence at all in that idea of scaring men into the kingdom of God. How many men there are, who, when Death comes and takes a good look at them,

MAKE VOWS OF REPENTANCE,

but when they get well they are just as bad as before, and worse. Repentance is not being frightened. A great many people can't pray, but let there come some accident to them and they will pray like saints. I have been told by sailors, that when they thought the ship was going down, the worst and most blasphemous of the crew would get down on their knees and pray, just as if they were all saints. That is not repentance. As soon as the storm was passed, those very men would be swearing again as bad as ever. A great many who think they are going to repent in the dying hour will be deceived. Now, we have not got to repent with our feelings, but with our whole heart. Turning to Him with our whole heart and lives—that is true repentance. Another class of people think that because

they get into some difficulty, and get exposed and feel scrry, that is repentance. That is not repentance at all. Saul had that kind when he thought his subjects were going to look upon him with dishonour and contempt, and he was troubled about his own reputation, and wanted Samuel to put it right with his people. Judas repented, but it was not true repentance. Judas is the only man we read of in Scripture who went to confess to a priest, and he went right out after and hung himself. He didn't go to the Master Himself. When he truly repents, man turns to God Himself. If you want to find what true repentance is, look at the prodigal son, who returned to his father and said, "Let me be as one of the hired servants."

AND WHEN A MAN COMES TO GOD

with true repentance, then God will receive him. Look at David, who came and said, "I have sinned," and he repented in sackcloth and ashes, and God accepted him. When the people of Nineveh repented, God accepted their repentance and brought them out of captivity. So is it with every man who turns with his whole heart and soul to God, and forsakes his sins. There is no ground for forgiveness until there is true repentance. David tried that with Absalom. Absalom went off and came back, and David wouldn't see him, probably because somebody had told him that Absalom hadn't really repented. Then he sent for Joab after he had been in Jerusalem two years, to come and see him, and he sent the second time, and still he didn't come. Then he said, "You go over and set Joab's barley on fire." And that brought him. And Absalom said: "I sent for you to go to the King, and I want you to tell him, that if there is any iniquity in me, I want him to tell me; and if not, I want him to forgive." That's the self-righteous Pharisee—"Lord, if there is any iniquity in me, tell me." Ah! I think David never made a greater mistake than when he sent for that boy. But the King sent for him and Absalom came, and he forgave him with a kiss of reconciliation; and that was forgiveness on a false foundation. What was the result? In a very short time that young man drove him from the throne. So if God was to forgive you without the proper ground of repentance, it would do you more harm than good.

NOW, LET US LOOK INTO OUR FAMILY,

for God dealeth with us as with a son. Suppose you had a son, and he told you a cool, calm, deliberate lie. You call the boy to you, and you want him to confess," and he says, "I won't confess." "But," you say, "my son, my servants saw you do it." And still he won't confess it, and you say, "Well, my son, I'll forgive you." That isn't a good ground of reconciliation, is it! It won't be long before the child is ruined. One thing is sure, my friend, if God is going to forgive us our sins, we have got to repent of our sins and turn from them. "Let the wicked forsake his ways." Not only must we forsake our sins, but we must bring forth fruits meet for repentance. I don't know who the young man was who went to his employer the other morning and said; "There's the money I took from you some years ago," but that is bringing forth fruits meet for repentance. We have not only got to forgive our sins, but if we have injured any one, if we have slandered them and caused them to suffer, we must make restitution so far as we can. And when we bring forth such fruits, men will have confidence in our Christianity. I heard of a man who had four of his neighbour's sheep stray in among his own, and he took the marks off them and kept them. When he got converted, those four sheep troubled him. And don't think you are going to have peace with God if you've four sheep that belong to somebody else, or have put somebody else's money in your pocket. At last this man got so troubled that he

COULDN'T ATTEND THE COMMUNION SERVICE,

and he went over to his neighbour and said, "Four of your sheep got over into my flock and I took the mark off them and kept them. There is the money for them with interest." That neighbour believed he was a Christian after that. I heard of another man who got into the Tabernacle down here on Tremont Street, and we

were talking over that verse in the 19th Psalm, "Search me, O God." A few years ago, he left Michigan, where he had swindled a man out of a hundred dollars. When God began to search him, that hundred dollars troubled him, and he asked his wife what they should do. And she said, "We put a little over a hundred dollars in the bank a while ago, and we had better draw it and send it off." And he said, "Yes, we had better do it." And so he sent it. Now he can pray, now he will have power with God. That is bringing forth the fruits meet for repentance. Now, let us think over if we have anything to repent of, if we have abused any one, if we have taken anything that belongs to any one else, if we have been strictly honest in all our transactions. Has this audience to-night got anything to repent of? If we have, let us make clean work of it, and let us turn from our sins, and see how quick the God of Heaven will bless us. Not only this, but the Scripture commands us to repent *now*. Now! That little word "now" is very important. Don't repent when you come to your death-bed. He commands every man *now* to repent. Do you think you are going into heaven with all these sins upon you? Is there any place in Scripture where it tells us that we can be saved without repenting of our sins? A lady in the inquiry-room, last night, said, "I think there will be a chance beyond the grave." Well, where do you find it? Show me the chapter and verse. I don't find it. But I find over and over again, that God commands me now to repent, now to turn to Him, now to forsake sin, now to lay hold on eternal life; for behold now is the day of salvation. How difficult it is to bring an audience to understand this little word, "now." The best thing you can do, friends, is to repent before you go out of yonder door. Ask God to have mercy on your soul. You don't know how soon you may be summoned into eternity.

Let me say now, that repentance isn't conviction. A great many are convicted and they think that is repentance. Suppose I wanted to go to Worcester, and I got down here to the wrong depot, that was going to take me off to Portland, and suppose some Boston friend tells me of my error and says,

"MOODY YOU ARE ON THE WRONG TRAIN."

"It'll take you right opposite to where you want to go." Well, that convinces me, because I know that he lives here and knows all about these trains. That's conviction. But if I remain there in that train, I shall go to Portland all the same as though I was not convicted. But, if I repent, I take up my satchel and get right out and find the right train. Some people say, "Oh! well, if I don't repent, God will have mercy on me. It will all come out right. I don't like that preaching at the Tabernacle. I believe God is very merciful." Suppose Governor Rice is a merciful man, and you have a number of prisoners in your prisons, and he says, "I cannot bear to see these men here. I will pardon them out." Then these people who cry out about the mercy of God, would want him impeached within twenty-four hours. Yet people talk about God being merciful to unrepentant sinners. Do you think these rumsellers, who have sent such a blight over the nation, and ruined so many fair homes, can go into heaven without turning from their sins, and repenting of them? Do you suppose that young man who has been thieving and stealing, is going right into the kingdom of heaven, without repenting? Do you really believe that? Is there a man here who really believes that, deep down in his heart? Do you think that man you heard blaspheming today will be allowed to enter into heaven without repenting? Say, now, do you really believe it? Do you believe, really, that

HEAVEN IS TO BE FILLED WITH DRUNKARDS,

and thieves, and blasphemers, without their repenting? Of course you don't. God commands all men, everywhere, and now, to repent. And, my dear friends, if we are going down to the grave with all these sins on us without repentance, what hope is there that we shall be saved? The Sabbath breakers that go down without repenting of their sins, what hope is there that they will enter into the kingdom of heaven? These drunkards who have made their wives and children

such misery, how can they go into the kingdom of heaven without repenting? Do you think the harlot and the libertine are going right into heaven without repenting? Where do you get such doctrines? Not in the Bible. It must have come right from the pit of hell. May God wake up every conscience that is seared with sin, to-night, and every sinner that is deceived by the devil, and may you all realize the truth of the text, that except ye repent, ye shall all likewise perish.

SELF-SACRIFICE.

The most beautiful of all self-denial, and perhaps the most difficult to practise, is that which is, or ought to be, carried on in the sacred precincts of home. At home it is very probable that, if called upon, each would be willing to lay down his life for the other. But we are not required to perform heroic deeds; if we were, and they became common, probably that very fact would cause them to lose their influence, and we should give them up also. Life is made up of small things, and it is precisely in these that it is most difficult to be self-sacrificing—everyday matters, which seem too trivial to mention; arising with the hour and dying with it, to give place to something equally unremarkable. The constant giving way in trifles and trifling inclinations; sacrificing personal wants and whims to each other. One wishes to go here, another there; one wishes to do this, another that; two wish for some new bauble, or object of necessity—the purse will admit of the gratification of one only. The key to solve these difficulties, the only spirit able to meet them, is that of self-sacrifice. This will go far to form beauty of character; to render home that abode of harmony which all homes should be; giving up one to the other.

The spirit of self-sacrifice is one of the great beauties of holiness. It is a spirit that will sweeten happiness and lighten troubles; and when the soul is ready to wing its flight to its eternal home, it will have the unspeakable consolation of knowing that it has not lived to itself; that it has left the world happier and better in some degree than it found it: that it has been faithful to its earthly mission. So will it listen with unutterable bliss to the sentence: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"—*Argosy.*

For the Canadian Independent.

LET NOT YOUR HEART BE TROUBLED.

BY MARY E. C. JOHNSON.

- "Let not your heart be troubled, neither let it be afraid,"
These are the words the Master in loving kindness said;
For He knew that through all ages there should come times of fear,
When men's strong hearts would fail them for doubt that He was near.
- "Let not your heart be troubled," is His Divine command,
Written in His Holy Word, by His dear disciple's hand;
For He knew through pain and toil those who followed Him should come,
To the many mansions which He had promised for their home;
Those many glorious mansions in His dear home above,
Which He had built for those of earth who followed Him in love.
- "Let not your heart be troubled," a messenger Divine
Has brought these words of comfort to help us through all time,
Through all time of toil and danger, and through all time of pain,
He left those words for comfort, He who never speaks in vain,
- "Let not your heart be troubled," Oh sweet words of blessed cheer,
Sweet words of holy presence to banish doubt and fear;
In life's dark solemn midnight, when you feel yourself alone,
- "Let not your heart be troubled," for the comfortor will come,
Let not life's fear o'ercome you, be not by death dismayed;
"Let not your heart be troubled, neither let it be afraid."

Editorial.

The Canadian Independent.

TORONTO, MARCH, 1877.

OUTSIDE CRITICS.

A friend, writing to us from Montreal, says, by way of accounting for the smallness of the contributions from that city towards our missionary operations, —“ Apart from the times, I think there is an *increasing dissatisfaction with the expenditure* :—the *long and apparently hopeless continuance of grants to many places* unfavourably affects people’s minds here, as well as in England.”

Now, here are two points, which we have indicated by italics, upon which we wish to say a word. First, “an increasing dissatisfaction with the expenditure,” or, as we take it to mean, with the Committee, for continuing the expenditure. Now, as Montreal has had its full share of members on both the General and the District Committees, we might very well leave these gentlemen to answer for themselves this implied charge of unfaithfulness, or want of wisdom, in the administration of our Missionary affairs. But this much we feel bound to say, that having been honoured to serve as a member of the General Committee for over twenty years, we can certify to the scrupulous care, and economy, often to a fault, with which the grants have been made from year to year. That mistakes may have been made, we admit ;

but this, at least, we claim for the Committee, that they have acted to the best of their judgment, in every case ; and further, that having had all the reports and correspondence before them, they must be admitted to have been in a much better position to form a judgment than any outside critics, whether in Montreal or in England. But have not the critics themselves sometimes been mistaken ? These complaints are no new thing, for the most wasteful people are always the most afraid lest anything they give to the Lord’s cause should be wasted. Five years ago, and ten years ago, there was the same “dissatisfaction with the expenditure,” and there were those among us who were ready to “cut off” this and that church, east and west, as “annuitants,” “long and apparently hopeless” cases, &c. Well, what if we had done so ? Why, to have done so ten years ago would have probably destroyed the churches at Manilla, and Kincardine —lately so wonderfully blessed and increased,—the churches at Warwick and Forest ; Stratford ; Markham and Unionville ; Oro, Rugby, and Vespra ; Pine Grove ; and Cobourg and Cold Springs ;—all of them now self-sustaining, and some of them very vigorous and helpful ; or to have pursued the same policy even *five* years ago, would have lost us Sarnia, Stouffville, both self-sustaining, and Douglas and Garafraxa, Listowel, Ottawa, and a number of others almost at that point. Would it have been wise, then, to have acted on

this outside criticism, and applied their inexorable rule! Besides, some of these dependent country churches, though "poor in this world" are "rich in faith," and are constantly sending their best and brightest young men to strengthen our town and city churches. They are like branches to our great trunk lines of Railway which don't "pay" perhaps, in themselves, but act as *feeders*, and do not a little to swell the receipts of the Company at the year's end.

But where are these "apparently hopeless" cases chiefly located? A careful examination of our Missionary Reports, for thirty years back, gives the following result. There are at present in the Western District only four charges that have been receiving aid from our Home Mission Fund for ten years and upward. In the Middle District there are three; in the Eastern District five; in Quebec District four; and three in the Maritime Provinces. Of these it is understood that several are to be self-sustaining after July 1st: while several others are rapidly approaching the same point. The only "hopeless" ones are those in the Province of Quebec, where the Protestant population is hemmed in on all sides by French Romanists; or in the Ottawa valley, where it is continually diminished by migration to the West. But are these places not to be cared for? Or are there no such cases of chronic feebleness and dependence among the churches of other denominations, or in England? Assuredly there are, and numbers of complainers too, who button up their pockets under the pretext of "dis-

satisfaction with the expenditure" of the Committee on these "hopeless" cases. The history of such churches however, as those at Sarnia, Manilla, Kincardine, Middleville and Lanark, Martintown, Eaton, Brooklyn, N. S., and others—all of them once regarded as nearly "hopeless,"—ought forever to stop this foolish impatient cry to which we have been referring. We can think of no greater calamity, or reproach to the denomination, than to have cut them off, as some would have had us do, some years ago. Pecuniarily, these churches are now returning one-fourth of the outlay upon them in their annual contributions to the Missionary Society, and in a short time they will probably be self-supporting, and very productive. But spiritually, they have many of them been our most successful Missionary ventures. Who will say, then, let them die!

CONCERNING THE COLLECTION.

Spending the Sabbath some little time ago, with one of our Ontario Churches, we were particularly struck with the method in use among them, of taking up the collection. Instead of passing around plates or bags, each pew is provided with a small money-box, into which, at a certain point in the service, each contributor drops his offering, the pastor meanwhile, reading some portion of Scripture, bearing more or less directly upon the grace of liberality. The design of this arrangement is, to make the giving of our means to the Lord's cause, *an act of worship*, as it ought to be.

Not unfrequently, the passing of the

plate around, is anything but helpful to devotional feeling. The minister, perhaps, has just concluded his discourse with a tender appeal to his hearers, to turn unto the Lord; a suitable hymn has been sung, and all hearts are more or less moved and thoughtful; when, lo! the jingle of pence and dimes begins, and the deacons thrust the plates under the noses of the audience, as if making a collection for the benefit of the poor clergyman to whom they have just listened. The effect could hardly be worse. Thought of worship, or of giving to the Lord, there is none. People take that way of paying their pew-rent, or of throwing into the treasury of the church, a few cents towards the furnishing of lights and fuel; but the idea of devotion never enters into their heads, and in fact, there is no devotion about it. The whole thing is an abuse and innovation, that ought to be corrected, or done away.

Giving was designed to be a means of grace to us. The Lord is not dependent on us for means to carry on His work. "The Most High dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing that He giveth to all, life and breath, and all things." And the only reason, therefore, that can be assigned for our being required to give to Him, is, the good that giving from right motives does to us. Then let us try to make the act what it was designed to be. Let us do this, as we are enjoined to do everything, "as unto the Lord, and not unto man." When we devote a house of worship to God, we invariably accompany the act with a

prayer of dedication. Why should not the minister devote every offering of his people to God, in the like manner, thus "sanctifying it with the word of God, and prayer?" Whatever the form in which we do it, let us be careful to do it so as to please Him, and in that way we shall be blessed in our deed.

A NEW TEMPERANCE STAR.

Several of the cities of the United States have lately witnessed a remarkable revival of the cause of Temperance. In Pittsburg, Penn., forty thousand persons have taken the pledge of total abstinence—many of them very intemperate. This has been brought about largely through the labours of a Mr. Francis Murphy, formerly connected with one of the Montreal hotels, where he became addicted to drink, and afterwards a hotel-keeper in Portland, Me., where he was saved through the efforts of some Christian gentleman who took an interest in him, and by whom he was brought out as a temperance lecturer. His *début* in this line was so successful, that, at the close of his first appearance in public; he received fifty applications to lecture in other places, and, after first speaking forty evenings in Portland, he started on a tour through New England, and afterwards went west. The N. Y. *Witness* says,—“In Chicago he lectured for some time to immense audiences. Many thousands of depraved men were reclaimed by him, and when he left Chicago no less than seven different Reform Clubs were organized. Indeed, everywhere he has gone he has met with extraordinary success. Eight lectures in one Illinois village resulted in the voluntary abandonment by their proprietors of the fifteen saloons of the place. His per-

sonal magnetism is much spoken of, and he tells the story of his own life with a pathos which moves every hearer. At the old Orchard Beach Camp-meeting in 1874, which was convened at his instance, Dio Lewis was announced to follow him, but the Dr. declined, saying, 'I cannot make a speech after Mr. Murphy. I have heard speeches for forty years; have been on the rostrum myself for over twenty-five years, but I have never heard such a speech as his to-day. In God's name, keep that man telling his story all over the land, every night, as long as his breath and strength are spared.'"

Can we not secure Mr. Murphy for a lecturing tour through Canada? Perhaps the Executive of the Dominion Alliance might get him over here to meet Mr. E. K. Dodds, who is just now traversing Ontario in the interests of whiskey and the Licensed Victuallers.

A great temperance revival is sweeping over Oswego, New York. Two Temperance evangelists came there uninvited, but as they believe in answer to prayer and within ten days 1,500 signed the pledge. A reformed club is being organized, and some of the reformed men are inquiring, "What must I do to be saved?" The ladies are hard at work furnishing the rooms for the reformed club, circulating temperance papers, etc. The names of the evangelists are McGilvery, of Portland, Me., and Frost, of Auburn, Vt., both reformed men.

Mrs. Parker, of Dundee, is creating a great sensation among English women since her return from Philadelphia, where she was elected President of the Women's International Christian Temperance Union. At a great meeting held in Newcastle, she told the story of the

Philadelphia National Convention to a crowded audience, among whom were Mrs. Lucas, sister of John Bright; Mrs. Hilton, founder of the crèche in London; the Sheriff of Newcastle, and several distinguished ministers.

The *Congregational Quarterly* for January is published, with the usual voluminous statistical tables and summaries of Congregational Churches and ministers in the United States. These returns, which are becoming every year more complete, indicate progress in every particular. There are now 3,509 churches and 3,333 ministers in the United States, though even these figures do not include ministers not connected with any Association, of whom there must be a considerable number. The additions to the membership during the year have been much larger than in any previous year,—amounting to 33,294,—of which more than 20,000 were on profession of faith. The net gain was over 12,000, the membership reported being over 350,658. Despite the assertions of our Baptist friends, the number of infant baptisms is larger than ever before, and is always greater during a period of revival than at any other time, as is shown by the tables given. The benevolent contributions and moneys raised for church purposes are also beyond those of any previous year, amounting in all to \$3,962,000, although only a little more than one-half of the churches reported. There are 415,000 scholars in their Sabbath Schools—a gain of 13,254.

We wish to call special attention to the article from the pen of the Rev. Dr.

Wilkes, on "The Scale of our Missionary Contributions," and trust that the ministers or deacons of all our churches will adopt his suggestion, and have it read from every Congregational pulpit in the land. The subject is one of pressing importance at the present time, and the conclusions reached by the gentleman whose letter is so largely quoted are certainly startling, if true, and ought to make us all reflect and examine. What might we not accomplish, with God's blessing, had we the missionary income our friend thinks we ought to raise! No one will dispute the *possibility* of raising it. Then why not attempt it! The Toronto Churches propose to try to raise \$1,000 this year. Let all give in proportion, and the thing will be easily done.

We are pleased to note that Mr. John Macdonald's proposal in the House of Commons, that their daily sessions should be opened with prayer, has been adopted, having been supported by Ministerialists and Opposition alike. It is right and becoming thus to recognise in our great national Council, Him, whose kingdom ruleth over all. Of course, all the members will not always be in their places at prayer time, nor perhaps very reverent and devout if there. That, however, may be said of more places than our Dominion Parliament; but there are many Christian men among them, and we think the effect cannot but be salutary to all.

The Rev. Mr. Bray recently delivered a lecture on "The rise and fall of the Roman Church, from an historical standpoint," in Zion Church, which is exciting much interest. A number of Roman Catholics were present, including Capt. Kirwan, (editor of the *True Witness*.)

This is the seventh week of the meetings in Boston, and the interest is constantly deepening. Mr. Moody's sermons are regularly reported in many of the papers.

One of our exchanges says:—"The Friday noon temperance meetings are already beginning to repeat the gracious wonders of Christ's redeeming love in saving the lost, however deeply sunk in vice. Great numbers are thronging to the city from the surrounding cities and villages, and even more distant parts of New England. Pastors, churches, Sunday-schools, throughout all that region, are feeling the inspiration of a new spiritual courage. Nor is this limited to any particular denomination. Multitudes, multitudes in the valley of decision, and now the day of grace—why should not the great question be answered promptly, eagerly; why not urge upon others hopefully! To our readers all over the country, East and West, does not the word come, "Do we know the time, that now it is high time" to seek with one heart for God's blessing upon the whole land? "And the inhabitants of one city shall go to another saying, 'Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.'"

The *Advance*, commenting on the now assured election of Governor Hayes as President of the United States, says:—"We are profoundly rejoiced at the result. Personally, Mr. Hayes is altogether worthy of the exalted position to which he is called in the Providence of God. During all the scorching heat of the late campaign the tongue of slander did not find even a decent pretext for so much as lying about him. Chief Justice Waite recently said, he had known Gov. Hayes ever since they were young men together; that a more upright man does not exist; and that he has ability for any position. His bearing during the canvass, it must be admitted by all, has been in the highest degree becoming to his personal dignity and the public proprieties of his position."

Correspondence.

THE PROVIDENT FUND.

To the Editor of the Canadian Independent.

DEAR SIR,—Your readers will, most of them, be aware that at Montreal last year I gave the following Notice of Motion for the next Annual Meeting of the Provident Society, to be held in Guelph next June:

1. That the Retiring Ministers' Fund Branch be separated from the Widows' and Orphans' Fund Branch, and formed into a distinct Society, properly incorporated under the title of the Pastors' Retiring Fund.

2. That a Committee be appointed to draft a constitution and make all necessary arrangements to carry the above resolution into effect.

As the time of the Annual Meeting is drawing near, I think it needful that this matter should receive some discussion in the pages of the *INDEPENDENT*, and my brethren have a right to know what I propose to recommend. Some time ago Mr. Barton appealed to me in your pages to propound some scheme. I was not able to attend to the matter then. I have had some correspondence with him since, and there is no difference of opinion between us on the main points. It was thought that the time had not come for making this a separate fund, and some of the brethren also said that we should hardly be warranted in going to the expense of another registration. Let me say that if that should prove to be the general opinion I shall not press for the separation, but I hope that it will be made, and without any "incompatibility of temper."

The objects of the "Provident Fund" and of a "Retiring Fund" seem to me to be quite distinct. The former belongs to the pastors themselves. It is an Insurance Society, and we know that

it is the duty of every man "to provide for his own" to the best of his ability. He personally undertakes the responsibility of wife and family. They depend upon him during his life, and upon such provision as he can make for them after he is removed. I am not saying that the churches need not help their pastors in this effort, as those pastors give up all other prospects in life, and often receive a bare subsistence, which makes it very difficult for them to provide for the future; I think they have a claim to as much help as can be given by those who profit by their self-denial and labour. But my meaning is that provision for his family devolves primarily upon the pastor himself, while provision for their pastors is just as plainly the primary duty of the churches, and it is neither just nor Christian that after those churches have been benefited by the toil and ministry of their pastors when strong to labour, they should cast them aside and leave them to starve when health and strength are gone; and funds so distinct in their objects and chief sources should, I think, be kept separate. It follows, of course, from my view that all accredited pastors who have served a given number of years should be entitled to the benefits of the "Retiring Fund," but by its nature the "Provident Fund" must be reserved for those who have insured in it. This is another reason for the severance of the two funds.

With respect to the "Retiring Fund," your readers will probably know that there are several in England connected with the County Associations, but I shall only speak of the large fund connected with the "Congregational Union of England and Wales." The inception of this was owing to the generosity of Mr. James, of Birmingham, who devoted the large sum collected for him at his Jubilee to this purpose. It now amounts to £90,000. One hundred recipients are

aided by it, and the disbursements amount to four thousand pounds a year. The Secretary says that some thirty more are waiting to receive the benefits of it, if the means to pension them were only forthcoming. The number of pastors in England and Wales is, at least, two thousand five hundred, so that those who have retired, or wish to do so are about seven per cent. of the whole, but as many, when they are laid aside, are otherwise provided for, the probability is that about ten per cent. would represent the disabled.

In Canada we have over a hundred churches, and about ninety pastors. Some nine or ten of these will be laid aside, or are approaching the time when active labour must cease—perhaps six or seven might look for help from a Retiring Fund. The average grant to a pastor in England is forty pounds, in Canada the grant might range from one hundred to a hundred and fifty dollars, and there should be an income of a thousand dollars. It will be seen that a Committee is to arrange the details, and I will do no more than say very briefly what my own ideas are concerning the constitution and management of the Fund.

I.

MANAGEMENT.

1. That it be called "The Retiring Fund, for the Pastors of Congregational Churches (in the Dominion of Canada, or) connected with the Congregational Union of Ontario and Quebec." (To be legally registered.)

2. That the Fund be vested in a given number of Trustees, appointed by the Union, who shall invest the money in proper securities, and publish the said investments in the Year book.

3. That a Committee appointed by the Union (I think the Union Committee), together with the Trustees, shall receive all applications for aid, investigate each case, and vote such sum as may be expedient.

4. That the accounts be properly audited and a Report of the Fund, grants and investments be presented to the Union every year.

II.

FUNDS.

1. That to qualify the pastor to receive the benefits of the Fund, every church shall subscribe a sum of not less than fifty dollars, in five or more yearly instalments.

2. That every student who settles as a pastor of a church, shall raise a similar sum during his ministry, to make him a life member and entitle him to the retiring allowance.

3. That a minister from other lands settling in any church of the Union shall subscribe or obtain fifty dollars to qualify him as a recipient of the grant from the Fund.

4. That donations from the richer members of our congregations should be solicited, and donations by will.

5. That annual collections or donations from the churches be asked for until the capital sum becomes sufficient for all demands.

III.

BENEFICIARY MEMBERS.

1. That only accredited pastors of Congregational Churches shall be entitled to a retiring allowance. (Should the tutors of the College be added?)

2. That no grant be made to a pastor until he has completed a period of twenty-five years' service—except in special cases.

3. That application for a retiring allowance shall be made before the applicant resigns his charge.

4. That in special cases of urgent necessity—when a pastor is disabled by accident or disease and application is made—the Committee may make a grant, if the funds will allow them to do so without prejudice to the other beneficiary members.

5. That no one be entitled to the benefits of the Fund who has neither subscribed nor obtained subscriptions to it, unless they had retired before the Fund was established.

Allow me to say a word or two about the mode of raising the capital necessary

for the working of the scheme. I have said that any church which desires to make its pastor a recipient of the retiring allowance must subscribe fifty dollars. I hope every one of the churches will do this at least, whether its pastor should benefit by the Fund or not. There should not be less than ten thousand dollars invested, and it should not be difficult to raise that amount. If eighty churches subscribe fifty dollars in five years that will raise four thousand, but many of them ought to do much more. This church at Hamilton has pledged itself for two hundred, and has paid the last instalment. Some might easily do more than that, and all might do one half, which would place eight thousand dollars in the hands of the Trustees. Nor is that asking too much. The two thousand five hundred churches in England and Wales have raised ninety thousand pounds sterling, which is an average of nearly forty pounds, or two hundred dollars for every church. Many of those churches are very poor, if some are very rich. Is it too much to ask for half that sum? Let one hundred dollars be given from every church as the least it will do, and the provision for disabled, infirm, and worn-out servants of the churches will be safe. Let me say, also, that this is especially the kind of fund which should commend itself to the liberality of the wealthier members of our churches. It is well known that the rich have contributed large sums to the English Fund, and I hope that their example will be followed here, though the amounts may not be so great.

My scheme as thus defined is, of course, somewhat crude, and I shall leave it to the judgment and criticism of any and all my brethren. They can pull it to pieces as they please, if they keep in mind that to destroy is an easy but not very rational work, unless we are prepared to put something better in the place of what is removed, and any suggestions which will be improvements will be welcomed by no one more readily than by myself.

I think, if you can spare the space that another scheme which Mr. Barton has sent to me should be placed beside

mine, for the judgment of your readers. We both wish for the fullest discussion of them.

You will see that his stand-point, or ground-plan is different to mine. I look to the churches to attend especially to this matter—to provide the means, and therefore to appoint the channel through which they shall be distributed. Mr. Barton looks more to individual action and self-help. We had a similar fund in Yorkshire to that which he seems to contemplate. Every pastor subscribed ten guineas and paid a premium every year of from four to seven more, or obtained a collection from his church. He was then entitled to thirty pounds a year on his retirement, and the same sum was paid to his widow after his death; the members voting the grants. Whether a similar plan is better for us here than mine I leave to the decision of others.

MR. BARTON'S SCHEME.

Basis of constituency for the "Pastors' Retiring Fund."

1. All subscribers to the Fund of twenty dollars and upwards.

2. All churches which contribute fifty dollars within five years—represented by one delegate.

3. Beneficiaries subscribing from four to eight dollars annually, according to age.

4. Individual subscribers (having no beneficiary interests) of one dollar and upwards.

5. The Trustees of the Provident Fund, individually or by delegates.

6. Each District Missionary Committee, by one delegate.

7. The Chairman and Secretary of the General Missionary Committee, *ex officio*.

8. The Chairman and Secretary of the Congregational Union, *ex officio*.

The Annual Meeting to take place immediately after the Widows' and Orphans' Branch of the Provident Fund.

Leaving these suggestions and schemes to the consideration of the pastors and churches, and hoping that they will receive attention for their own sake, and that the members of the Union will be

prepared to take action upon the matter in June,

I remain,
Yours, &c.,
H. SANDERS.

ALUMNUS, AND HIS CRITICS.

To the Editor of the *Canadian Independent*.

Several articles have appeared in the Magazine, over the signature of *Alumnus*, and several answers to them, by others, in which the complaint has been rather severely criticised.

Alumnus has complained somewhat of the treatment by the Canadian churches of the men educated in our Canada Congregational College, in much the same way, as some are complaining at the present time, through the public press, of our Canada trained Medical men.

It is thought that our self-sustaining churches, after being brought through their days of weakness by Canada men, when they are in a better position, and are able to afford a support for a minister, look at once for men of other denominations, or from other lands, all of which they have a perfect right to do. *Alumnus*, however, thinks this is done from prejudice; that Canada trained men have not even a fair hearing, or opportunity afforded to them. In view of the success of our Alumni, under difficulties in Canada, and their hearty acceptance in other countries whither they have been compelled to turn their steps, it is thought by *Alumnus* that the churches should consider. He doubts if this state of things is very promising to the future of our College. The critics of *Alumnus*, on the other hand, think his statements are a reflection on the honoured brethren who come to us from other bodies, and other countries, and condemn his complaint, insinuating that he wants Protection *versus* Free Trade.

We do not think, however, that any reflection on these brethren has been intended by *Alumnus*. We do not even think his complaint is to be disposed of as an unreasonable one. It is quite worth while for the churches to

look at the subject. Nobody disputes their *right* to get whom they like—the best they can. Nobody says they have not obtained *good men* and true. But our Canada man, whoever he is, does not want to be prejudged. He claims that the churches are not wise in setting aside our alumni, without a trial, or a hearing, as not to be thought of for them. So far we concede to *Alumnus*, as against his critics, that he has a case which he may place before the churches without being open to the charge of desiring to interfere with their freedom in choice of a minister.

Thoughtful men naturally ask how it is that nearly or perhaps quite one half of our living Alumni are not now working for our churches, eight having gone to other bodies, and eighteen being now in other lands, while the whereabouts of several are unknown. Thirty only remain with us in Canada, and some of these not in the ministry. All this may be right enough; perhaps quite up to the experience of other colleges, but it seems to me a kindly consideration of the matter is not out of place in our Magazine.

We should, however, have thought it more delicate for some one of our professors in the college, or some one not an *Alumnus* to have taken the matter up. We further suggest to *Alumnus* to come out over his name or his initials. It is annoying to some of the Alumni to have these articles ascribed to them, when they are not responsible for them.

By some they have been attributed to myself. I beg to disclaim their authorship. Let *Alumnus* say boldly "I am the man that hath seen affliction," and give the churches his name. With no reflection whatever on the dear brethren who have joined our ranks, and are helping to strengthen our position, and with no lack of love for them, we say the subject is worth the churches' consideration.

W. H. ALLWORTH.

Paris, Feb. 14th, 1877.

ANOTHER DISCLAIMER.

DEAR SIR,—As the letters of *Alumnus* are by some being ascribed to me,

I wish to say through the *Independent* that I have no sympathy whatever with the sentiments expressed in these letters. I believe talent and worth will inevitably be recognised and sought without artificial forcing. Surely these repeated complainings are not conducive to that spirit of manly self-reliance without which neither the Alumni of our college

nor those of any other ought to expect to win their way in this age.

J. ALLWORTH.

Paris, Feb., 1877.

The above must close the correspondence on this subject, unless some new light can be thrown upon it.—[Ed. *C. I.*

News of the Churches.

WARWICK—The Rev. R. Hay reports January 29th, respecting the special services recently held in Warwick:—

“Our meetings throughout have been well attended, and have resulted in the quickening of the church, the awakening of many who are now seeking Christ, and in the conversion of a goodly number of souls.

“It was my purpose to have brought the meetings to a close at the end of last week, but the amount of interest manifested was such that we could not do other than continue the meetings. Last evening we had so large a gathering that many could not gain admittance to the house. The Master was with us in a very precious manner. I have had a little help from brothers Claris and Salmon.

“Our congregation in this place (Zion) has outgrown our building. We need to enlarge our borders.”

EMBRO.—Brother Salmon writes us, February 22nd, “You will be pleased to hear that a blessed work of grace is going on in my field of labour. I commenced preaching once a fortnight on Sunday afternoons in a private house at a place called Braemar, five miles from Embro, about a year ago. Two weeks ago I began a series of meetings, holding them every night. The house soon became too small. We were allowed to

occupy a ‘cheese factory,’ where I have been preaching night after night. We have a congregation of over two hundred. The meetings are still growing in numbers and in power. Seventeen persons of various ages have thus far professed to be saved; ‘still there’s more to follow.’ *Pray for us.*

“The contract for our new church in Embro has been let, and the building is to be completed by the first of November. It will cost about five thousand dollars. We hope to have it paid for by the time it is opened, or shortly after.”

BRANTFORD.—Emmanuel Church is having some prosperity. The congregations have increased very much, and seven have been added to the membership of the church already, under the labours of the new pastor, the Rev. A. VanCamp. All feel hopeful, and are earnestly working for the Master.—*Com.*

TORONTO BOND ST. CONGREGATIONAL CHURCH.—The annual meeting of the above church, for the reception of reports from the various departments, was held on Tuesday, February 20th. It was decided to depart from the previous custom of the church, and invite the members of the congregation to join those of the church in a social capacity. The result was an unusually large and pleasant gathering. After tea, the chair-

man of the church, Mr. James Fraser, presided over the meeting, supported by Mr. Joseph Robinson, chairman of the Pulpit Supply Committee; Mr. H. G. Grist, Church Secretary, and Mr. T. W. Handford.

The following reports were then presented:—

On membership and current expenses, by Mr. James Fraser.

Bond Street Sabbath School, by Mr. Francis Robinson.

Elizabeth Street Mission School, by Mr. H. E. Caston.

Chestnut Street Mission School, by Mr. Forbes.

Young Men's Prayer Meeting, by Mr. Rodgers.

Neighbourhood Prayer Meeting, by Mr. Lovell.

Bible Class, by Mr. J. Barnett.

Church Psalmody and the Bond Street Literary Society, by Mr. H. G. Grist.

Pulpit Supply Committee, by Mr. Joseph Robinson.

Poor Fund, by Mr. T. J. Wilkie.

Benevolent Fund, by Mr. E. Dack, Jr.

Mortgage Fund, by Mr. Farquhar, and The Church Building, by Mr. Beckett.

The reports were exceedingly gratifying, considering the long time the church has been in a state of widowhood. There has been a net increase in the membership of three (3), during the year. Sixteen (16) names having been added to the roll, and thirteen (13) removed.

The Treasurer's Report showed that, \$4,198 38 had been received from all sources in subscriptions and open collections, and he was able to commence the new year with a balance on hand of \$240 00. A sum of \$250 00 had been contributed as a donation towards the newly formed Sister Church in the western part of the city, and new furnaces have been erected at a cost of \$350 00.

The contributions to the Mortgage Fund have also enabled the Treasurer during the year to wipe out one thousand dollars of the debt. The Sabbath, Mission Schools, and other reports were, on the whole, satisfactory, and although the church has now been some fifteen months without pastoral oversight, encouraging words concerning the future usefulness of the church were freely spoken.

After the adoption of the several reports, Mr. T. W. Handford addressed the meeting, congratulating the church on the fact that, although so long a period had elapsed since the removal of their honoured pastor, the Rev. F. H. Marling, who for nearly a quarter of a century had watched over the church with a love they could never forget, the church had not gone back. He pleaded very earnestly for a deep and tender sympathy with the Sabbath School, the Bible Class, and the several other agencies, urging that all were needed, and that for the future joy and usefulness of the church, it behoved every member to unreservedly consecrate him and herself to the service of Christ.

The meeting was rendered most enjoyable by a choice selection of music, in the presentation of which the choir, augmented by friendly help, won the hearty gratitude of the audience.

NORTHERN CHURCH, TORONTO.—A large number of the members of Bond Street Church, strongly disapproving of the measures taken to secure Mr. T. W. Handford as its pastor, have withdrawn from its fellowship, and over fifty of them have applied for admission to the Northern Church, most of them residing in the upper part of the City.

TORONTO.—MISSIONARY MEETINGS.—The five churches of this city have just held a series of meetings on behalf of the Missionary Society. The speakers were—the city pastors, assisted by the Rev. W. H. Allworth, of Paris, at the first three—in Zion, Yorkville, and the Northern Churches—and the Rev. H. Sanders, of Hamilton, at that in Bond Street. The Rev. D. J. Macdonnell (Presb.), the Rev. Dr. Castle (Bapt.), and the Rev. John Potts (Can. Meth.) also each kindly assisted. The attendance, though not large, was still a great improvement on that of some previous years, especially at the Northern Church; but the spirit of the meetings was excellent. The Report was felt to be so encouraging that a proposal from Dr. Jackson, that the five churches of Toronto should raise \$1,000 among them, was taken up with much spirit, and the

effort will be made to do so. Now let Montreal look to her laurels!

CENTRAL ASSOCIATION.—The central (Ontario) Association met on 14th Feb., at Alton. The very fine new brick church was not plastered; and the meetings were held in the time-honoured and weather-beaten chapel on the hill. The steeple of the new church was up, however, giving a good promise of next meeting in Alton being held beneath its shade. Ten ministerial brethren were present before the close of the first day. Six at the opening. No delegates appeared from any churches except Alton, S. Caledon and N. Erin. Rev. J. A. R. Dickson, Chairman, presided at the opening. Rev. S. N. Jackson, M. D., was elected new chairman. Rev. J. Davies, read an Essay on "Training of young converts," and the subject was discussed with much fulness. Rev. S. T. Gibbs, read an Essay on "Lay-preaching"—a very able paper. Although the Essay did not much dwell on the authority for Preaching, that point was principally discussed for some time. The debate only made manifest that no rules or plans must relieve the churches of the responsibility of "Trying the spirits, whether they be of Christ:" and it is for the health of the churches that it is so.

There was a good meeting in the evening; our brother Colwell in the chair. No fewer than nine ministers made speeches—on such topics as pleased themselves;—and, whether from the merit or novelty of the performances, the friends who crowded the meeting, were disappointed that the brethren were to go to Orangeville next evening, and could not give them another night in Alton.

Thursday, 15th, we met again. Many and cheering reports were given of the churches. Some had had revivals, and were all awake; others, long dull and cold, had roused themselves to build; all were more or less hungering for the Word. It was agreed to meet in South Caledon next September. In the afternoon, we had a critical Bible-reading on "Future Punishment." The result was felt to be a strengthening of the brethren

in what is considered the orthodox view of its duration.

Rev. Charles Duff read a paper on "Christian Periodical Literature." The subject was discussed for a time—the remarks drifting a good deal in the way of a wish for a weekly organ among ourselves.

Thursday evening was spent in Orangeville; where brother Colwell has held services once a fortnight for a year or more. The friends had provided a public tea, which was not, however, largely patronized. Mr. John Green, a good Primitive Methodist brother, presided. Five of the ministers present (some had gone home) addressed the audience; Mr. Wood, by request, taking that part which was more especially an exposition of Congregational principles. It is to be hoped that the presence of so many brethren on the occasion, may strengthen brother Colwell's hands in that rising town.

The following is the programme for next meeting, as agreed upon at Alton:—

1. *Sermon*—Rev. S. N. Jackson, M. D.
2. *Review*—Mackay's "Grace and Truth," Rev. Chas. Duff.
3. *Essay*—"The Synagogue, its History and Uses," Rev. J. A. R. Dickson.
4. *Essay*—"Mode of receiving Church Members," Rev. John Wood.
5. *Paper*—"History of this Association," Rev. W. W. Smith.
6. *Essay*—"Repentance as related to Salvation," Rev. E. D. Silcox.
7. *Public Meeting* on second evening, with platform addresses.

W. W. SMITH

ST. CATHARINES.—Three persons were received into membership last month, and several others stand proposed for the communion in March. Arrangements are about completed to obtain money for building, and the work will probably be commenced as soon as the spring opens.

NORTH ERIN.—A visit to this place, with a view to assisting in the special services which have been held there, three nights in the week, alternately in the Congregational and Presbyterian Churches, for six weeks past, enables us

to speak from personal observation of the good work that has recently been done there. The instrumentality employed has been largely that of the Y. M. C. Associations of Orangeville and Alton. The churches have been crowded, and the proceedings have been characterized by much harmony and brotherly-love. The Rev. H. J. Colwell has been actively engaged, and the Rev. W. E. McKay (Presb.) has occasionally taken part in the services. About sixty persons, of all ages and conditions, have been hopefully converted, many of whom will, no doubt, unite with our little struggling church, and greatly strengthen it.

STOUFFVILLE.—The Rev. E. D. Silcox was installed as pastor of this church on the afternoon of the 30th January. The Rev. Messrs. Dickson, J. B. Silcox, and Wood, of Toronto, took part in the exercises. Mr. Wood presided and preached the introductory sermon, and offered the prayer of installation. Mr. J. B. Silcox, brother of the pastor elect, delivered the charge to him, touchingly alluding to the fact that, although his elder brother, according to the flesh, he was yet "his son in the Gospel," and had need rather to receive than to give such a charge. And Mr. Dickson addressed the people on their duties to their pastor. Several of the town ministers assisted in the service.

A very pleasant "welcome" tea-meeting was held in the evening, but other engagements prevented our remaining, and so we cannot report it more particularly. Mr. Silcox enters upon his work in Stouffville under most hopeful circumstances. May he be as successful and happy there as he was, under God's blessing, in his former charge.

THE BELLEVILLE CHURCH is holding evangelistic services, and is putting forth special efforts to win souls to Christ, with very pleasing indications of the Holy Spirit's power. Yesterday, says a correspondent, two of the people visited were enabled to find peace. We are praying for a great blessing, and fully expecting it. Please remember us in your pleading at the Throne of Grace.

MARTINTOWN.—Brother Macallum sends us the following interesting account of the revival in Martintown, of which we spoke in our last number:—"The special services in this place which were referred to in the February number of the CANADIAN INDEPENDENT, came to a close on Friday, the 9th inst., having continued for five weeks every night, Saturdays excepted. The hall in which we at first met becoming too strait for us, the meeting was transferred to St. Andrew's church, which seats between 700 and 800. This place was, during the last three weeks, well filled, sometimes crowded. The interest continued to the last, though the number of enquirers were not so numerous for the last week. As yet we have not gathered up the results, but the three churches which participated in the work will doubtless have an ingathering in due time. One evening, the third week, we asked all those who had recently found the Saviour to take separate seats, when fully 120 were specially addressed. The services continued very harmonious and cordial to the close, and there is now more of a oneness of feeling than ever before among the people. Before the meetings closed, a request came from Williamstown, distant seven miles, to transfer the meeting there, which was acceded to, and services were commenced there on Sabbath evening, the 11th inst. We gave up our meetings in Martintown that evening, and went down to assist them. I was with them for three nights last week, and intend to spend two nights this week. There is a prospect of much good being done there also. The place, so far as Protestantism is concerned, is wholly Presbyterian. There is a large number of Roman Catholics in and around the Village.

D. M.

February 19, 1877.

OTTAWA.—Last evening the ladies in connection with the Congregational Church gave a social, the object of which was to raise funds towards holding a fancy bazaar in May next. A lecture by the Rev. Mr. Sanderson being announced, there was, as might be expected, quite a good attendance. Tea

was served at eight o'clock, and reflects much credit on the ladies who formed the committee. The good things provided were soon despatched, and the tables being removed, preparations were made for the lecture. Mr. Applebee, M.P., of New Brunswick, had promised to preside on the occasion, but was obliged to leave as business of importance called him away. Mr. John Lamb was voted to the position. After a few opening remarks by the Chairman, the Rev. Mr. Sanderson took the stand, and proceeded with the lecture. The subject chosen was "true greatness," and the reverend gentleman is to be congratulated on the able manner in which he handled it. The lecturer went on to show what constituted true greatness, and brought forward as examples such men as Stephenson, Wilberforce, Cromwell and others—men who, by their own greatness, had left the world in a better state than when they found it. He held that it was through power of mind that we rise to greatness, the formation of which should be inculcated in childhood. He advised the training of children to think more deeply of what they read, so that they might turn it to good and practical purposes. The reverend gentleman illustrated his lecture with several instructive and amusing anecdotes and quotations, which were well-received, and brought a very pleasant evening's entertainment to an end about 10 o'clock. It is understood that a bazaar is to take place in May, to be got up on an extensive scale, and for the benefit of the church.—*Citizen*.

VANKLEEK HILL.—On the evening of the 14th February, a very pleasant meeting was held in the church here, for the purpose of giving the Sabbath-school children a treat. About 150 parents and children assembled, and about 6 o'clock tea was served, after which Sheriff Wells was called to the chair, and several Rev. gentlemen addressed the meeting. The children enjoyed the meeting with some very nice singing.—*Com*.

EASTERN TOWNSHIPS.—The Rev. R.

Mackay writes us Feb. 21st: On the invitation of the Rev. Archibald Duff, the respected and venerable pastor of Plymouth Congregational Church, Sherbrooke, I came to these parts. I stayed in Sherbrooke from the 21st of January, till the 10th of February, during which were held special evangelistic meetings in Plymouth Chapel, and City Hall—the Rev. Mr. Lindsay (Presbyterian), and the Rev. Mr. Jackson (Methodist), assisting Mr. Duff and myself in the meetings. The attendance was good upon the whole, and many Christians were revived and refreshed; sinners were awakened, and some brought to Christ. But we were all the time longing and praying for deeper work of grace. On account of some misunderstanding in the arrangement, Mr. Duff and his people did not expect the meetings were to have been commenced so soon, and consequently there was not that preparation which he desired.

The meetings were continued by the ministers after I left, with good results. The second place I visited was

WATERVILLE, where the people were perhaps a little better prepared, Rev. George Purkis, the pastor, had been looking forward to a visit from me for a long time. On Sabbath I preached at Waterville and North Hatley to good congregations. On Monday evening we commenced special services at Waterville, which were continued till the following Monday. The attendance was very good, and an interest was manifest from the beginning. God's people were refreshed, and sinners were awakened, and some professed to have given themselves to the Lord. Mr. Purkis is surrounded with a large number of Adventists, Universalists and Roman Catholics, which makes his field a very difficult one; but notwithstanding all has reason to thank God and take courage, as the Lord is blessing his labours. I preached also at Capelton copper mines to a large congregation. From Waterville Mr. Purkis accompanied me to Libbie's Mills, and

FITCH BAY, to help Rev. Mr. Adams in missionary and evangelistic meetings. The services at both places were largely attended, and a deep interest awakened. Persons were present who had not attend-

ed religious services (except at funerals) for years. Mr. Adams said the interest awakened at Fitch Bay was very marked, and he would have given almost anything if I could have stayed with him, even, over the Sabbath. This dear brother has a very large field, with eight different preaching stations! The church building at Fitch Bay, erected through the instrumentality of Mr. Adams, is the prettiest little chapel I have seen in any country place since coming to Canada. The meetings were to be continued during this week, I trust many souls will be gathered into the fold of the "Good Shepherd."

SHERBROOKE AND LENNOXVILLE.—The annual sermon on behalf of the Missionary Society was preached in the Congregational Church, Sherbrooke, on the 18th February, by the Rev. Mr. Mackay. Missionary meetings were also held at Sherbrooke, on Monday, and Lennoxville on Tuesday evenings. Addresses were given by Messrs. Duff, McIntosh, Purvis, and Mackay. The Hon. Joseph Robertson occupied the chair on Monday evening. The collections were good in both places, and it is hoped the friends will come fully up to last year.

MONTREAL; CALVARY CHURCH.—In the January number of the INDEPENDENT we announced that Rev. George Anderson had resigned his charge of the Western Congregational Church of Montreal. That congregation has been formed into a separate church called Calvary Church, and holds its services in the new edifice on the west side of Guy Street, in that city. The following resolution, passed at a meeting of the church, held Dec. 4th, 1876, may help to explain Mr. Anderson's removal from Montreal:—

"That in consequence of the very peculiar circumstances in which this church is placed at present, we much lament that it will be impossible to have a regular pastor in the meantime, and inasmuch as the Rev. Mr. Anderson has most faithfully laboured amongst us for some time, and as the clear understanding was that he was to be our pastor in the new church and such being now im-

possible, we resolve, as a church, to raise a sum of money to present to the reverend gentleman, along with our most earnest wishes for his future welfare, as a slight compensation to him for the sudden severance of his connection with us.

"That our Secretary, Mr. John R. Dougall, take charge of such subscriptions, and make the presentation in the most affectionate terms."

The letter accompanying this resolution shows the spirit in which it was carried out:

"Montreal, Jan. 12 h, 1877.

"DEAR SIR,—Agreeable to a resolution of the Church, requesting me to raise a testimonial for you, I have prepared a subscription list, which has been presented to all members and adherents presumably able to contribute, resulting in a subscription of two hundred and fifty-two dollars.

"I have very great pleasure, at the same time, in assuring you of the kindest feeling of the Church towards you, and, so far as I know, of every individual therein, and of our satisfaction in and gratitude for your labours among us, resulting, as they did, in considerable additions to the Church membership while you were with us.

"I remain, dear Sir,

"Yours, very sincerely,

"J. R. DOUGALL,

"Secretary."

We understand that Mr. Anderson has received a most cordial and unanimous call to the pastorate of the Congregational Church in Gaines, N. Y., and that he has accepted the call.

QUEBEC.—The annual tea party of the congregation of the Palace Street Church and their friends was held, January 30th, in the Lecture Room. The attendance was very good, perhaps even larger than is usual, amongst whom there was a fair sprinkling of members of other denominations. Tea was served about seven o'clock. Those in attendance left nothing undone to give pleasure to the friends surrounding the tables, and all went "merry as a wedding bell.

Besides the Rev. Mr. Powis, who pre-

sided, there were also present, Rev. Mr. Wright, of Chalmers' Church, and Rev. Mr. Eason, of the Methodist Church. After the singing of a hymn and prayer, the Rev. H. D. Powis, in taking the chair, alluded to the circumstance of it being the 20th annual tea meeting he had attended since assuming charge of the congregation, and said that they had much to encourage them. They had witnessed some spiritual good wrought by the Lord. The debt upon the church building had been entirely cleared off. During that long period nothing had ever marred for one moment the harmony of the congregation, and personally he had received nothing but kindness from his people. The Rev. gentleman alluded to the changes which had occurred during his ministry, in the removal by death, of many dear ones, who from their fellowship had gone up higher.

Then came the musical and literary portion of the programme, which was very choice.

Rev. Mr. Wright also delivered a congratulatory address, complimenting the congregation of the church on their present successful and flourishing condition. He believed that the attendance at the weekly stated meeting is larger than in any other church in the city, which is a very good sign of spiritual life. The choir of the church was ably assisted by friends from the other churches.

A most enjoyable time was spent by all, and we heartily congratulate the pastor and congregation of the church on the remarkable success of their annual tea meeting and social.

We are gratified to learn that, at the first meeting in the year, the Church voted \$200 to their much esteemed pastor, Mr. Powis, as a present, to be added to last year's salary.

KESWICK RIDGE, N. B.—DEDICATION OF THE NEW CONGREGATIONAL CHURCH.—On Sunday last, January 28th, the new Congregational Church at Keswick Ridge was dedicated to the service of God. The old church which occupied the site on which the present one is built, had attained its fiftieth year, and of course had not only become out of date but pretty well dilapidated, and the congre-

gation determined to make an effort to erect a new one more adapted to the present age. The new church was commenced in May last, and was built under contract by Mr. Burpee Estey; Mr. Henry Clark was the architect. It is 50 x 35 feet in size, and will seat about 350. It is one of the finest country churches in the Province, is finished inside with black ash, oiled, and imitation walnut. The pulpit and pews were manufactured by Risteen & Co., Fredericton. The aisles are covered with matting, and the pulpit steps with carpeting. The church furniture is of black walnut, and was imported from Boston, for the pulpit, consisting of three long chairs, two marble top tables, and a flower-stand, and is lighted with the latest improvement in church chandeliers for burning oil. The church when completed will cost about \$2,500.

Quite a number of persons were present from this city, and the building was crowded at each service. The Rev. Joseph Barker, of Sheffield, preached the dedication sermon at the morning service from I Chron. 29th chap. verse 5. At 3 p. m., the pastor, the Rev. Mr. Sykes, preached from Matthew 17th chap. 4th verse.

At 7 p. m., Rev. Mr. Marshall (Methodist), preached from Joshua 5th chap. 1st verse.

The choir sang appropriate anthems at each service, and the cabinet organ from G. Wood & Co's. establishment was presided over by Miss Sykes, daughter of the pastor. Collections for the day \$32.50. — *Fredericton Reporter.*

OHIO, LUNEBURG Co., N.S.—FORMATION OF A NEW CONGREGATIONAL CHURCH.—On Tuesday, February 13th, at 2 P. M., a Council, composed of ministers and delegates from neighbouring churches, met in Ohio, in response to the Letters Missive sent out.

The following brethren constituted the Council called to consider the advisability of organizing the new church:—

Revs. D. McGregor, M. A., Liverpool; M. Lowry, Milton; H. Peckover, Brooklyn; J. Shipperley, Pleasant River. Delegates.—Wm. Anderson, Esq., Liverpool; T. Gardner, Esq., Brooklyn; N.

T. Waterman, Esq., Milton; A. Waterman, Esq., Pleasant River.

The Rev. D. McGregor, was chosen Moderator of the Council, and Rev. H. Peckover was appointed Scribe. The Letters Missive being read, and the Council duly organized, the session was opened with singing, the reading of Scripture, and prayer offered by Rev. M. Lowry.

The list of those who wished to become members of the new church was then presented to the Council, and the reasons which led them to desire to take such a step were clearly stated by the Rev. J. Shipperley, the acting pastor. After due deliberation, the Council voted to proceed to the organization. The Articles of Faith and Covenant were then heard, and were considered by the Council to be a satisfactory basis of union. The forty-two members seeking union, having been regularly dismissed from the Pleasant River Church, now signified their acceptance of the basis of union by rising. The prayer of recognition and consecration was offered by the Rev. J. Shipperley, and the right hand of fellowship in the new church was given by the Moderator, who also addressed the church on the nature and duties of such fellowship.

Two deacons, William McLean and T. Silver, were then inducted, and one new member received into fellowship, Rev. H. Peckover offered the ordaining prayer, invoking the Divine blessing upon the deacons appointed.

The pastor of the church, the Rev. J. Shipperley, then presided at the Communion Service, and after responding to the congratulations of the Council and leading in prayer, called upon the Revs. M. Lowry and H. Peckover to address the church at the distribution of the elements. This very interesting, solemn and impressive service was brought to a close by singing and prayer.

Before closing this account it might be well to state that Ohio is one of Mr. Shipperley's preaching stations, distant about eight miles from Pleasant River. Though now constituted into a separate and independent church it will still enjoy Mr. Shipperley's ministrations. This field is one of the most promising

in the Lower Provinces, and is ripe for the harvest. It is, at the same time, a noble testimony to Mr. Shipperley's ministerial faithfulness and indefatigable efforts to preach the Gospel to many who never heard its sound before. Rev. S. Sykes first preached Christ to this people, and Mr. Shipperley followed. Truly virgin soil in forests primeval. A blessed return in saved souls to the Missionary Society. May the "joyful sound" be ever heard in this place, and the chorus, by a joyful and united people, "send the blessed tidings all the world around, that the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

D. McG.

MISSIONARY MEETINGS, NOVA SCOTIA DISTRICT.—The annual meetings, in behalf of the C. C. Missionary Society, were held on the evenings of the 12th and 13th February, at Pleasant River, and Ohio, N. S. The attendance at each meeting was large, and judging from the attention paid to the various addresses, was appreciative. The deputation consisted of Revs. D. McGregor, M. A., H. Peckover and M. Lowry—Rev. J. Shipperley, the Pastor, occupying the chair. The speeches urged the members of the churches to a more thorough devotedness to the Lord's work, and others to speedily consecrate themselves to Christ; this being the only sure foundation upon which all missionary operations can be carried on. Notwithstanding the great financial depression which seems greater here than elsewhere, the contributions are likely to be up to the average of former years.

QUEEN'S COUNTY CONGREGATIONAL ASSOCIATION.—The Council of Ministers and Delegates from the Congregational Churches in Queen's Co., N. S., who met for the purpose of organizing and recognizing the Ohio Church, having resolved themselves into a Provisional Committee, adopted Resolutions for the formation of a County Association, to meet with the several churches in succession, for mutual help and encouragement.

The meetings are to be held quarterly, each church being invited to send delegates, when an Association sermon will be preached, papers will be read, and church and mission work in the county and neighbourhood prayerfully considered. The first meeting was fixed to take place at Liverpool on the evening of the second Monday in May, 1877. Preacher, Rev. M. Lowry; Alternate, Rev. H. Peckover; Chairman for first quarter, Rev. D. McGregor, M. A.; Secretary *pro tem*, Rev. J. Shipperley, Pleasant River N. S.

MELBOURNE.—Special Evangelical services were commenced by the Rev. Mr. Mackay in the Town Hall, Melbourne, on Wednesday evening, February 21st. Presbyterians, Methodists, and Congregationalists unite in the ser-

VICES. We trust we may have good news shortly regarding them.

THE REV. W. WILLIAMS, late of East Montreal, has accepted the position of General Secretary to the French Canadian Missionary Society in Montreal. The office, which is newly created, is intended to consolidate much of the work hitherto done by different parties, and it is hoped will increase the efficiency of the Society's operations.

THE REV. E. C. W. MCCOLL has received a unanimous invitation to the pastorate of the Markham and Unionville Church, and, simultaneously with that, a call to the churches of Oro, Rugby, and Vespra, vacant by the removal of the Rev. E. D. Silcox to Stouffville. He has not yet given in his decision.

Official.

CANADA CONG. MISSIONARY SOCIETY.—The Colonial Missionary Society wish to know early in May what the amount of their grant is to be for the year 1877-78. As it is to be twenty per cent. of the subscriptions, donations, and collections sent during this current year to our treasury, it is in the first place of importance that they should be liberal in amount, and in the second place that they should all be in my hands by the 15th of April, at which date the accounts for the year must be closed. The rule enacted some years ago is that they be closed April 1, but I have from time to time transgressed it, in order to give credit for remittances after that date. This year we must limit the "days of grace" to fifteen.

HENRY WILKES,
Gen. Sec.-Treas.

MONTREAL, 10th Feb., 1877.

CONG. COLLEGE OF B. N. A.—Applications for the services of Students during the vacation of 1877 should be sent at an early date to the Principal.

MONTREAL, 10th Feb., 1877.

COLLEGE ENDOWMENT FUND.—The Treasurer acknowledges receipt from Estate of late Norman Hamilton, Esq., per Mrs. Hamilton, the fourth Instalment..... \$100 00
Dr. Wilkes' fourth instalment.. 40 00

HENRY WILKES.

MONTREAL, 10th Feb., 1877.

CONGREGATIONAL PROVIDENT FUND.—Received since last announcement:
Widow and Orphan's Branch:

Lanark Village..... \$9 00
Mrs. McGregor, Listowel 1 00

Retired Pastors' Fund :

Zion Church, Montreal ; further contribution	26 72
John Mickle, Esq. Guelph	10 00
Misses Mickle	2 00
Ottawa Church, Mr. Kerr	10 00
Hamilton Church	60 00

J. C. BARTON,
Treasurer.

Beneficiary members will please bear in mind that the half-yearly premium fell due 1st January, and defaulters are subject to a fine of one dollar, after the expiry of one month, which the Trustees will enforce.

Montreal, 30th Jan., 1877.

LABRADOR MISSION.—The Treasurer acknowledges with thanks the following sums received this year :

Fergus Cong. S. S.	\$ 4 00
Sheffield, N. B., Cong. Church . . .	13 50
Zion Church, Montreal, S. S.	20 00
Zion Church, Montreal, Bible Class, per Mr. Baylis	21 00

It is hoped that the circular letter sent to all the Ministers early in the winter for use principally in the Sunday Schools, will bear much fruit. Spring supplies will soon make a cash demand on a Treasury which is still in debt to the Missionaries.

B. WILKES,
President.

Montreal, 10th Feb., 1877.

Home and School.

TRUSTING GOD.

[The following is the last hymn written by Mr. Bliss, and not entirely finished at the time he met his death at Ashtabula :]

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step on my onward way
He makes new scenes arise ;
And every joy He sends me comes
A sweet and glad surprise.

CHORUS :
Where He may lead I'll follow,
My trust in Him repose,
And every hour in perfect peace,
I'll sing, " He knows, He knows."

One step I see before me,
'Tis all I need to see :
The light of heaven more brightly shines
When earth's illusions flee ;
And sweetly through the silence comes
His loving " Follow Me."

Oh, blissful lack of wisdom,
'Tis blessed not to know ;
He holds me with His own right hand,
And will not let me go ;
And lulls my troubled soul to rest
In Him who loves me so.

So on I go, not knowing,
I would not if I might ;
I'd rather walk in the dark with God
Than go alone in the light ;
I'd rather walk by faith with Him,
Than go alone by sight.

Morning Star. †

GONE !

BY EDWARD ABBOTT.

She was gone !
The last breath came and went. The gaze was transfixed. The spirit returned to Him who gave it. Tenderly he closed her eyelids, and with breaking heart left the body of his beloved that it might be made ready for burial.

It was a great, great change which her death made in his home. He bore up under it through the excitements of the days which immediately followed the sad event, and then, when the house was again quiet, and the old routine of life was resumed, gave way. The sense of

loss was almost greater than he could bear.

The "old routine" did I say? There was little or none of the "old." It was all dreadfully new. The light was put out, and the once bright and cheery home was left in darkness. Where was she who used to hang upon his neck when the hour of morning departure came, sending him forth into the world with her sweet breath of blessing?

Gone!

Where was she who watched for his coming step at night and received him with an embrace which was a refreshment in itself, brushing away with one touch as it were all the encumbrance of care and worry and trial and disappointment with which the day had encrusted him?

Gone!

How the word echoed through the silent house! Gone, and nothing left but the memory of her. Gone, not for a week, nor for a month, nor for a year—what a mercy it would be if he could think of her returning in one year, or in five years, or ten! but no, gone forever. Gone, and all opportunity of love and ministry at an end.

The house remained! Yes, and there were the pictures on the walls, and the books in the book-cases, and the evening paper, damp and fresh. The servants came and went. The fire burned in the grate. The clock ticked on. The body of the once joyous life was all here, but the soul was out of it. And what was the body of that life without its soul!

Poor aching heart! Who could enter into his sorrow? Friends tried to comfort him, but there was little in their comfort. They knew nothing about it. They had never been where he was; they could not put themselves in his place. It was well-meant talk, but idle—their words of consolation. Oh if the old days could only come back! If he could only take her again, as he had taken her a dozen years before, to love and to cherish, and walk with her once more over the path they had trodden together! If he might only make amends where he had fallen short, and call back what had been repented of, and put unselfishness in place of selfish-

ness, and patience in place of peevishness, and thoughtfulness in place of thoughtlessness! If he could only undo some things he had done, and do some things he had undone!

But no; she was gone.

And the cry burst from his lips: "Oh God! restore her to me, if it be but for a day!"

"Here I am," said a soft clear voice beside him.

It was *her* voice. He awoke. It had been all a terrible dream.

"The Lord be praised for that!"

"But suppose it had been true?"

And he sat thinking over the possibility. Here she was, the loving and faithful and noble wife, still his to love and cherish. The amends that he had dreamed of making he could now make; the things he had left undone he could now do. The lesson which conscience had taught him by an overwrought imagination, he could now apply through the sober medium of fact. And he did. He was a better husband after this—tenderer, gentler, more helpful, forbearing, considerate, and kind. The very thought of what might be, moved him with a great power to improve what was.

Are there some homes in which a little parable like this may come with the force of a mild warning? Are there some husbands, some wives, whom an apparent security in what is, has made a trifle careless as to what may be? This sad word "gone" is being written over one door after another along the way. Some day it will be written over *yours*. Perhaps your turn will come next. If any tear of trembling falls upon this page as you read those words, let it be a tear of contrition for the past, and of promise for the future. While she is left with you, be the husband you pledged yourself to be, and even more. Have you laid a finger's weight of sorrow on that dear and trusting heart? Before the sun goes down lift it off; and never lay such there again.—*Exch.*

TWO MISSIONARY MARRIAGES.

The recent death of the venerable Mrs. Lucy Goodale Thurston of the Sandwich Islands Mission, recalls the

romantic circumstances of her marriage fifty-seven years ago.

When Messrs. Thurston and Bingham, then theological students at Andover, consecrated themselves to the missionary work, the mothers of the two young ladies to whom they were engaged at once broke off the engagements. The rupture constituted a very serious obstacle to their approaching departure, which was then to take place within a few weeks; for in that infancy of missions the departing missionaries never expected to return to this country, and unless married when they sailed, might be condemned to an enforced bachelorhood for life. The missionary society of the seminary held some prayer meetings and many a discussion over the fate of their two lonely members, and finally hired the best horse to be had in Andover, put on his back one of their number, the Rev. William Goodell, afterwards of Constantinople, and commissioned him to go forth to visit two young ladies he knew, and ask them, or one of them at least, to become the bride of Mr. Thurston. Travelling forty miles, Mr. Goodell called upon one of the young ladies and made her an offer of marriage in behalf of his friend. The offer was promptly rejected. Retracing his steps to a lonely school-house where Miss Goodale was teaching, he repeated the offer. She consented that Mr. Thurston might call upon her; and after an evening's acquaintance they were engaged. To sail at the appointed time, they must be married within two weeks. But the laws of Massachusetts then required three publications of the banns. Fortunately a town-meeting was to be held in the middle of the coming week; and by the use of the church doors twice, and the town hall once, they were published, married, and in due time, sailed. Though entered into on so slight acquaintance, the match proved a happy one.

Mr. Bingham still remained solitary and unmarried. But going to Connecticut to be ordained and there to sail, he met in the street a young lady inquiring the way to her place of destination that she might attend the ordination. Mr. Bingham kindly offered to show her the way;

and before a week had passed, she had become Mrs. Bingham. Such were the romantic marriages of two missionaries a generation ago, of whom the last has just passed away.—*Independent*.

PHYSICIAN, HEAL THYSELF.

"Dr. Stephen Tyng said to his congregation that if all the women there would give up 'three-buttoned gloves,' and wear one buttoned, the saving would be enough to secure a support for his orphan house."

I beg pardon for repeating this another time it is one of those convenient paragraphs which every paper delights to copy. My eye had fallen upon it once more, and I sat pondering the question, "Why, if there is self-denial to be done, is it always required of women?" when, by one of those odd coincidences I could hardly believe only that it was so, a little child who was playing around turned to me and asked, with more reason than grammar, "What is the reason why men uses spittoons and women doesn't?"

"You must ask your father," was my answer, mindful of a new article of that kind I had been compelled to buy in self-defence against the stranger within our gates. (Item, the money would have helped the orphanage.)

The child wanted an answer then. "Is it because—I guess it is—because they've took something that does not agree with them?"

"Yes, my child," I answered, in spite of myself; "that must be the reason."

And so, why is it, I ask, that when women are so often in public and in private asked to relinquish "three-button gloves," flowers, feathers, laces, velvets, "mantles, wimples and crimping pins," not a man opens his mouth or peeps about this expensive indulgence, the cigar which the child so unconsciously described, "which doesn't agree with them."

It is in vain that testimony is offered and abundant proof of the hurtfulness of the weed; in vain do wise physicians state from their own knowledge that its use hinders growth and development in young people; that it shortens life and

impairs usefulness. No man regards their words. Men *will not* save where habit and appetite are concerned.

Indeed, one preacher who has distinguished himself by his tender conscience over women's fripperies, which are pretty, if they do cost money, is a slave to smoking, with a face so sallow and a conscience so dulled by smoking that his very ear is deaf to all appeal. It is strange—it is sad—strong men, ministers, young men, all ruining their lives by this self-indulgence, and no man lifts his voice against it.

There was a Mr. Frisk who spent his life upon it; his language was no more unsavoury than the thing he fought against, but all he ever got was ridicule and reproach, and he has gone to a land of purity.

If Mr. Tyng does not succeed with his gloves, let him try upon cigars. If he succeeds—three cigars a day, at fifteen cents each—let us cipher. Yes—that is more than the saving in gloves. He would gain by it, and the men of his congregation, or of any congregation, would be cleaner and live longer. And the man who sits near me, with his big overcoat full of stale smoke, would disturb me no more.—*Exchange.*

THE FIRST BAPTISM.

Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbole and Deacon Webfut of the Baptist Church at Riverside. Of course the topic was Immersion, and it was introduced by Deacon Webfut remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbole, who will never be outdone if he can help it, quietly replied that Pastor Cyril baptized on that day *nine* persons.

"Well, I hope he did it in the Scriptural method."

"Certainly, our pastor always does according to Scripture."

"Well now, Brother Grumbole, what is your idea of the Scriptural method?"

"Oh, I get my notion of it from the first case of baptism on record."

"What was that? Not Philip and the Eunuch?"

"Oh, no. It was centuries before that; I mean the Israelites when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, Brother Webfut, that they were really baptized?"

"Certainly; the apostle says they were; and tells how it was done."

"Well, then, I have just one question to ask. Did they get their feet wet?"

"They were *immersed*, that is plain enough. As Paul says, they were under the cloud and passed through the sea, and were all baptized *in* the cloud and *in* the sea; if that wasn't immersion, what was it?"

"Well, Brother Webfut, did they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them and water above them; they were completely surrounded by water."

"Well, Brother Webfut, as I understand, they went 'on *dry ground* through the midst of the sea' and if you can immerse me *on dry ground*, I am very willing to be immersed. I believe in *dry ground* baptism, where you *won't* get your feet wet."—*Boston Congregationalist.*

"God always hears when we scrape the bottom of a flour-barrel." So said the child of a poor widow to his mother one morning after she had prayed as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be others? God always hears the prayers of his children, and he knows when to answer. (Our spiritual as well as temporal wants are known to Him, and every sincere cry for help enters His compassionate ear. When we feel entirely our dependence on Him; when our stock of pride and self confidence is exhausted; when earthly friends and earthly comforts fail us; the humble cry of "O my Father," the oftenest brings the speedy answer, "Here, my child!" God always hears when we have reached the depths of need, and cry to Him for help.—*Christian Statesman.*