

# The Canadian Independent.

ONE IS YOUR MASTER, 'VEN CHRIST, AND ALL YE ARE BRETHREN.

Vol. 30.]

TORONTO, THURSDAY, SEPT. 29, 1881.

[New Series. No 12

## BUILDING AND BEING.

The king would build, so legend says,  
The finest of all palaces.  
He sent for St. Thomas, a builder rare,  
And bade him to rear them a wonder fair.  
The king's great treasure was placed at  
hand,  
And with it the sovereign's one com-  
mand,—  
"Build well, O builder so good and great!  
And add to the glory of my estate.  
"Build well, nor spare my wealth to show  
A prouder palace than mortals know."  
The king took leave of his kingdom then,  
And wandered far from the haunts of men.  
St. Thomas the king's great treasure spent  
In worthier way than his master meant.  
He clad the naked, the hungry fed,  
The oil of gladness around him shed.  
He blessed them all with the ample store,  
As never a king's wealth was blessed  
before.  
The king came back from his journey long,  
But found no grace in the happy throng  
That greeted him now on his slow return,  
To teach him the lesson he ought to learn.  
The king came back to his well spent gold;  
But no new palace could he behold.  
In terrible anger he swore and said  
That the builder's folly should cost his  
head.  
St. Thomas in dungeon dark was cast,  
Till the time for his punishment dire was  
passed.  
Then it chanced, or the good God willed it  
That the king's own brother in death lay  
low.  
When four days dead, as the legend reads,  
He rose to humanity's life and needs.  
From the sleep of dust he strangely woke,  
And thus to the brother the king he  
spoke:—  
"I have been to Paradise, O my king!  
And have heard the heavenly angels sing.  
"And there I saw, by the gates of gold,  
A palace finer than tongue has told;  
"Its walls and towers were lifted high  
In beautiful grace to the bending sky;  
"Its glories, there, in that radiant place,  
Shone forth like a smile from the dear  
Lord's face.  
"An angel said it was builded there  
By the good St. Thomas, with love and  
care  
"For our fellow men that it should be  
Thy palace of peace through eternity."  
The king this vision pondered well,  
Till he took St. Thomas from dungeon-  
cell,  
And said, "O builder! he is most wise  
Who buildeth ever for Paradise."  
—From *Geraldine*.

## CONGREGATIONAL SUNDAY SCHOOLS.

[The following from *The Religious Herald* of Hartford will be interesting to us in the Dominion. Although we have no connection with the organization we can learn something from its action and memorial.—Ed. C. L.]

At a meeting of "The Congregational Congress" held in connection with the New England Assembly at Framingham, Mass., Aug. 31, 1881, the following Preamble and Resolution, together with the accompanying Memorial, were unanimously adopted; and the Secretary, by vote of the Congress, instructed to forward a copy of the Memorial to each of the Congregational Theological Semin-

aries in the country; and a copy of the Resolution to each of the Religious (Congregational) Newspapers for publication, and also to the Scribe of General Association or Organization of each State. In compliance with said action, a copy is now forwarded to you.

*Whereas*: Many of the leading Christian denominations recognizing the importance of Sunday-school work, have thoroughly organized their forces, and placed them under competent leadership; and

*Whereas*: Congregationalists have been singularly dilatory in united and organized Sunday-school effort; therefore, we, the members of Congregational Churches attending the New England Assembly, RESOLVE:

*First*. That we gladly hail the appointment of Rev. A. E. Dunning, as General Secretary, and pledge him our hearty support in organizing this Denomination for more efficient Sunday-school work.

*Secondly*. We recommend a more substantial co-operation with the Publishing Society of the Denomination, and suggest that the churches purchase their Sunday-school Literature at their own Headquarters.

*Thirdly*. That we earnestly request all our churches to give greater prominence to the Sunday-school, in its plans for Christian work; that larger and more regular contributions be made to the Sunday-school fund; that the Sunday-school have a more prominent place among the Departments of Christian Evangelization.

*Fourthly*. That we heartily approve the plan and purpose of the N. E. Assembly, and advise all Sunday-school workers to avail themselves of its privileges.

*Fifthly*. That we recommend a hearty co-operation in the general work of the State Sunday-school Associations in their plans to organize every County and Township.

*Sixthly*. That we recommend to the general Associations of our Denomination in each state, to give the Sunday-school Department of work a prominent place in their meeting for their furtherance of the interests of the Denomination.

## MEMORIAL.

*Whereas*: God's blessing has rested in a marked degree upon the labour of His Church in the direction of Sunday-school instruction, so that to-day more than twelve millions of scholars are enrolled in the rank of the Sunday-school, and,

*Whereas*: The call for instructed teachers and officers in this Department of Christian activity grows louder every year; and

*Whereas*: The Churches must ever look to their Pastor as the duly instituted Leaders in all things pertaining to religious work; therefore,

*Resolved*: That the Congregationalists gathered in Conference at the New England Assembly, do hereby earnestly petition the Faculties of our Theological Seminaries, to add to their course of instruction, in such a manner as shall be deemed wise, a course of Lectures on the various Departments of Sunday-school work, and

*Resolved*: That the aforesaid Faculties be requested to make, if possible, such arrangements, as to give "the Lectures on Sunday-school work a posi-

tion as prominent as that assigned to the departments of Church History or Homiletics."

In behalf of the Congress.

A true copy—Attest.

WEBSTER WOODBURY, Chairman.

G. H. DEBEVOISE, Sec'y. Pro Tem.

## News of the Churches.

VESPERA.—Twelve were lately added to the Church here, and a good state of things exists in the Church.

J. I. HINDLEY, Pastor.

WINGHAM.—We understand that a communication giving an account of the organization of a Congregational Church at Wingham, Ontario, has been sent; but it has, as yet, failed to reach us. We believe that it was organized by Council on Tuesday, the 22nd of August, with forty-one members. We wish the new Church every prosperity, and should the article referred to come to hand, though now late, we shall gladly give it a place in our columns.

## THE DISCIPLINE OF LIFE.

Life refuses to be so adjusted as to eliminate from it all strife and conflict and pain. There are a thousand tasks that, in larger interests than ours, must be done, whether we want them or no. The world refuses to walk upon tip-toe so that we may be able to sleep. It gets up very early and stays up very late, and all the while there is the conflict of ten million hammers and axes with the stubborn material that in no other way can be made to serve its use and do its work for man. And then, too, these hammers and axes are not wielded without strain or pang, but wring from the millions of toilers who labour with them, cries and groans and tears. Nay, our own toil, our temple-building, whether it be for God or man, exacts its bitter toll and fills life with cries and blows. The thousand rivalries of our daily business, the fierce animosities when we are beaten, the even fiercer exultation when we have beaten, the crashing blows of disaster, the piercing scream of defeat,—these things we have not yet gotten rid of, nor in this life ever will.

Why should we wish to get rid of them? You are here, my brother, to be hewn and planed and hammered in God's quarry and on God's anvil for a nobler life to come. We are wont when we look at life in its highest aspect to dwell chiefly upon its individual needs and its personal destiny. And this is right. There is no question in all the world so important to you, to me, as the question—What is your personal relation—what is mine—to the Being who has made us and redeemed us? But even in answering that question we can not leave out of sight the fact that our life is not merely individual but also related. We are solitary souls. Yes. But then we are associated souls. The family means that. The Church means that. Society and the State mean that. And the family here means a family there. The Church and the State and society here, mean a higher and diviner society yet to be, of which these earthly fellowships are at once the training-school and the vestibule. But is any one of us here ready for that upper fellowship; meet for that heavenly temple, as He is?

What is it that makes the discipline of life so necessary even for those of us who have no conception or aspiration beyond the present? We would gladly house our children from the rough usage of the world and hedge them about by the gentler handling of their homes. But we say, nevertheless, that it is well for a boy to go out into the world—to face the contradictions and collisions of life—to have, as we phrase it, the "rough corners knocked off from him," and we are right. But the boy's need is ours as well. There is many a tall cedar of Lebanon the rank luxuriance of whose growth means only ultimate rot and ruin. A man, like a tree, if he is to serve his noblest use, needs to be hewn and seasoned. The axe must be laid at the root of many a stately oak, not that it may die, but that it may live. The sharp discipline of pain, the keen blade that lops away the superfluous branches, the crashing fall that lays us low now, so that finally we may be lifted up on high.—these are the things which can not be left out of any life, any more than blows and axes and hammers can be spared from any earthly building. What is more horrible than war? and yet the most memorable wars have simply been God driving a nail on which to hang some eternal principle of truth and righteousness, or quarrying foundations on which have arisen the enduring greatness of whole peoples.—H. C. Potter.

WOMANLY PROTECTION.—Sanctuary privilege, which granted protection to murderer, thief or other wicked doer, existed in the early ages, but was only to be found within the walls of sacred places. There any man was safe, and the abolition of this privilege brought grief to many an erring one. In Arabia, however, a country that has never been cited as inclining to woman's rights, or as affected by any of the questions which agitate the world in regard to her power, a singular custom prevails. A woman can protect anything. At her approach, at her command, the scimitar lifted to put a fellow-creature to death must fall harmless to the ground. All quarrelling must cease, and the weaker side may take refuge in her shadow. Truly, her weakness is her strength! Even a murderer is safe if a woman takes him under her protection. If a criminal has been judged and pronounced guilty, he will make an effort to flee to the tents where the women abide, well knowing that the minute he announces "I am under the protection of the harem," he is saved; for the women, without appearing, will then call out, "Fly from him;" and if all the princes of the tribe had been his judges, his punishment must be remitted without hesitation. There seems a poetic justice in this custom, that is delicious to the heart of the average woman; for it proves that in one country where woman is hidden from sight and allowed to be little better than a petted child, her influence in some extreme cases is greater than that of the king upon his throne.

Golden Rule: More of the fibre of practical business management is needed in the conduct of church affairs, and more of common sense waiting as a handmaid upon faith. Superstitious idleness is not Christian trust. Men are to work as well as pray, and wilful neglect of ordinary precautions has no gospel to justify it, and no divine promise that its losses shall be made good.