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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, APRIL 15, 1887.

[No. 8.

Editorial Jottings.

"A PHARISEE!" A grave charge to make against any professor, and one which many appear to think is more disgraceful than "worldling," or "liar," or "covetous," or even "swindler." Well, there were some, pretty bad Pharisees in our Lord's time, as no doubt before and after also; yet let us remember that to be a Pharisee was not necessarily to be a bad man; that there was at least one who was not ashamed of Jesus in the darkest eclipse of Messianic hopes, when those who professed the deepest devotion had incontinently fled; and there is no doubt that others did hang on His words and receive His teachings, and that in the first days of the Christian Church they were numbered with the disciples—faithful to the end. Let us remember also the origin and object of the Pharisees; their association was a standing protest against the growing laxity in the observance of the Mosaic laws, especially those referring to personal purity. They desired to conserve for themselves and for the nation the God-given law of their fathers; they would have the people realize that they were a people of priests, a holy nation, and that each one should be a priest in spirit. The idea was a grand one. That, however, passions and infirmity came in, making them intolerant, self-righteous observers of the letter, and not of the spirit, and bringing upon them the denunciations of the Saviour, does not prove that the original purpose was not good, any more than the wickedness of the whole nation proves that the choice of them by God for His own people was bad. Is it not possible that some of us would be none the worse for a few grains of the ancient Pharisaic spirit?

THE conference, more than once alluded to in prospect in these columns, was held during the latter part of March, and was fairly representative

of Ontario. As it was not designed to be public, and as no formal resolutions were passed, there is no report possible, unless all the remarks were chronicled—a task we have no intention of undertaking. There was free, frank converse; and articles from various pens, in this present issue, will indicate the drift of thought on some of the subjects discussed. Mission work and the college had their share, which may manifest itself at the annual meetings of these corporations.

ONE matter spoken of at the late conference in this city that has attracted the attention of outsiders and been the subject of more than a single newspaper article, was Union. It seems to be taken for granted that our churches, as a whole, are tired of a separate existence, and are willing to be absorbed into some larger body, or, as we might say, are tired of single blessedness, and coyly hinting that they will not say "No" to the first party that makes an offer. For our own part we do not believe that, at any rate in the sense in which it is taken; there is a desire for union, in the sense of co-operation, mutual consideration and mutual help. Much might be gained thereby all round, and it is a matter of thankfulness that denominational jealousies have, to a certain extent, given way, and that there is more real co-operation among the various bodies than in the past, a disposition not to multiply churches needlessly because a few of "our people" would like a church of their own order; not to use money needlessly in mission work in one place when hundreds of places are without the Gospel. All this is on the right line; let us have more of it, more of interchange of pulpits, more of fellowship and all that it brings. But this does not need organic unity; that is an outside thong, and often does not bring true spiritual unity. There is plenty of unity on the streets of Toronto to-day—

solid ice, more than a foot thick—yet all are wishing that that union may speedily be dissolved, and the drops of water run free again. There is such a thing as a dead, frozen, external unity; we don't want that—no frozen unity for Congregationalists, if you please, but a living, warm, feeling unity—one of heart and life—give us that, and we are careless about the outside bond.

OUR Montreal College friends are very secretive, and no information whatever has been volunteered to us regarding Dr. Barbour, who has accepted the position of Principal. We believe, however, that the following items, gained from a friend, may prove interesting to our readers: Dr. Barbour is a Scotchman by birth, early coming to the United States, received his college training at Oberlin; after a successful pastorate in Salem, Mass., he was called to fill the chair of Systematic Theology in Bangor Seminary, from whence he went to Yale, where he filled the post of preacher to the college. As to his work there we give the following extract from the *Yale News*:

The announcement made in another column that Dr. Barbour has formally accepted the principalship of the Congregational College, Montreal, will be read with mingled regret and pleasure; regret, that our college is to lose the service of so faithful a servant, and pleasure that another institution of learning is to have the benefit of his care and labour. During Dr. Barbour's long pastorate there has been a great improvement in the religious spirit and moral tone of the college, and no small part of the credit of this change in the religious life of the students is due to his faithful and conscientious labours. By his kind and courteous manners he has won many friends among the students, and is held in affectionate remembrance by hundreds of Yale graduates throughout the country. We congratulate our sister institution of learning in securing the services of Dr. Barbour, and we sincerely hope that his labours in this new field of activity may be crowned with even greater success than has attended them here.

WE are sure that "Our College Column" will be found a most welcome element in our pages, and the fresh discussion of denominational matters both stimulating and useful. Our *confrères*, however, must accept an editor's position, which completely frees him from any concern regarding the woe of having all men speak well of him. We venture a few remarks on the answer to the question, "Why we are few?" as given in our last issue. "Reasons four and five" are in our opinion the ones principally concerned, and regarding "five" the

remedy is largely in our own hands. The future lies in our understanding this, and acting accordingly.

ON "six," we have a word to say. We do not know where the sentiment that seems to be in the Montreal air regarding English Congregationalism has arisen. The statement of doctrines adopted by our last Union says (article x.), that Congregational Churches, "under the guidance of the Holy Scriptures, and in fellowship with one another, may determine—each for itself—their organization, statements of belief and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them, for the furtherance of the Gospel throughout the world." If more can be made of the independence of the local church than is made by the words we have italicized, we do not understand the English language. English Independency, as we have more than once contended, never meant separation from sister churches—never! Robert Browne maintained the privilege of "seeking to other churches to have their help," saying that "a Synod is a joining or partaking of the authority of many churches met together in peace, for redress and deciding of matters which cannot well be otherwise taken up." The attitude of the Established Church in England, in their Acts of Uniformity, the disabilities under which Dissenters were, and are, and the want of facilities such as we have for intercourse, forced churches apart; but the English Union, which has passed its jubilee, bears testimony to the yearning for honourable co-operation, which finds therein a practical manifestation. One swallow does not make a spring, and one voice against such organization does not constitute English Congregationalism.

A GREAT deal has been said (not in our College Column) about the ultra-Independency advocated by the late Mr. Roaf, in this city.

No perfect whole can our nature make,
Here or there the circle will break;
The orb of life, as it takes the light
On one side, leaves the other in night.

In a day when the most strenuous efforts were being put forth to establish a church in Ontario as in England, men of strong convictions, such as Mr. Roaf was, were apt to be extreme; but they fought freedom's battle, and won it too; we are enjoying the fruit of their labour. In the heat of battle even

a revered monument would be lightly esteemed; in the peace that follows, we may carry on the work of upbuilding. We venture the assertion that English Independency, behind which "lies the grandest history of any church," was never a policy of isolation from brethren. Circumstances over which they had no control have compelled them to gird the sword upon their thigh, but the civilian garb is what they would rather wear. In our clear Canadian air we may retain their spirit, and develop a Christian liberty which, divested of the harshness of battle, may manifest a sympathy and fellowship, "broad as the love of God, narrow as His righteousness."

WE must correct a matter of fact under "reason two." The Scotch Presbyterian Churches did not all receive State aid. The United Presbyterians were, like ourselves, pure voluntaries. They always refused State aid, and rejected State interference. In 1861, when they were joined with the Free Church section in Canada, they had about 125 organized congregations in Western Canada, and some 10,000 members. They held, with us, the doctrine of purity of communion, and grew, having "never received a cent from the State." To give the refusal of aid from the State as the cause of our smallness is, as it appears to us, to say that our present position is due in part to our principles, a position we rather shrink from.

LET our attention be directed to the "fifth reason," and around it let our intelligent energies be spent; then, we believe, the future will be ours, as the past has had its glory. Let us understand our principles, and stand by them.

THE author of the hymn, "My Faith Looks up to Thee," has passed through "death's sullen stream—a ransomed soul." Dr. Ray Palmer died 28th ult., at his home in Newark, N. J., at the ripe age of seventy-eight, of paralysis. He was ordained to the Congregational ministry in 1832. For the last years of his life he has lived quietly at Newark; often occupying various pulpits, and manifesting his continued interest in Christian work. Among the other productions of his pen we may note the translation from St. Bernard, "Jesus, Thou Joy of Loving Hearts," which is in our hymn books.

WE have received from our missionary, Mr.

Currie, a continuation of his diary, just as we go to press. It will appear in our next. Smitten, but firm in faith, our brother is facing his work. May he be conscious of the many hearts that are bearing him up with Christian sympathy at the throne of heavenly grace.

CONGREGATIONALISM IN CANADA.

We Congregationalists do not spend much of our time in discussing mere denominational peculiarities. To do so to any large extent would be folly. It would be like soldiers on the battlefield discussing the merits of their respective rifles, or the brilliancy of their brass buttons. Our duty is to make the best of ourselves, to sell our lives at as high a price as possible, to show the stuff we are made of and the quality of our weapons, by the work we do.

But there can be no harm in a company of soldiers, during a lull of the battle, congregating on a piece of rising ground, taking a view of the situation, and noting the relation of their regiment to the other sections of the army. And in like manner I think good will come from the conference we held in Bond Street Church the other day.

I will, with your permission, set down as briefly as possible a few thoughts which it started in my own mind.

Casting one's eye over Canada, he sees a number of organizations for carrying on Christian work. There is the Methodist organization; there is the Presbyterian organization; there is the Episcopal; there is the Baptist; there is the Congregational, and some others. I have called them organizations, because it is a general term, and has no ecclesiastical flavour about it. Now, it can be confidently said of all these organizations that they are doing good work. In each of them men and women are being converted to God. In each of them revivals are going on. In each Christians are built up in the faith; and in each men and women are dying in the peace of the Gospel.

What then? They are workable organizations. They may not be perfect, one may be better than another; but it is clear, from the work they are doing, that they are all usable. They may be compared to machines of different make, for cutting grain in the time of harvest. If you go into the country, you may hear reapers clicking around

you. To the right is one made by one maker ; to the left is one made by a different maker ; behind you is a third kind, and before you is a fourth ; and in the one district you will find five or six different kinds. Now, these machines are all doing fair work. It is true one may be better fitted for heavy grain, and another for light, and each has its own point of excellence ; but every farmer is succeeding in cutting his grain, and probably each farmer thinks his own the best. This, however, is to be remarked in general : the reapers are becoming more and more assimilated. The excellent points in each are, in principle, being introduced into all, and by and by the various reaping machines, though called by different names and ornamented in different ways, will be alike. So with the organizations for carrying on Christian work. They are year by year becoming liker each other. The good qualities of each are being adopted by the others, and by and by, it is to be hoped, there will be no essential difference between them. In the Methodist, Presbyterian and Episcopal Churches, the people are taking a larger share in the government, and in Congregational Churches there is a desire for greater compactness. Whether a government by chosen representatives, as was suggested at the conference, will yet be adopted by all is a question which time alone will show.

The idea which the brother advanced, and which appeared to be approved of by a number, may be thus represented : Let the churches of the Western Association be taken as the illustration. They agree to have an elective representative assembly ; they elect it for a certain period, and they make it, for the time being, the final court of appeal. This, I think, is a fair representation of the idea that was mooted ; but, in the event of it being adopted by the churches referred to, they would cease to be Congregational, in the ordinary sense of the term. Whether they would cease to conserve the principle of government by the people, is another question.

Looking at Congregationalism in Canada, and comparing it with other denominations, it appears at once that democratic government is one of its characteristics. Each church manages its own affairs : the college board, the missionary board, and the other corporations are representative. All rule is directly, or almost directly, amenable to people in the churches. There is no individual or class ruling permanently by right of office.

Now, this does not infallibly secure wise government. The people may be un-Christlike. They may when deliberating be influenced by prejudice and party feeling. They often are ; for even Christians have not yet reached their own ideal, and even though they may be in the best spirit, it is possible for them, on account of their limitations, to err. But, on the other hand, are they not likely to be as even as any privileged class ? In my thinking, they are ; but whether they are or not, there is this to be said that, if they legislate unwisely, they themselves will suffer. And there is this further to be noted. The trend of the present age is to government by the people. The days of privileged classes, either in Church or State, appear to be passing. More and more the people are becoming the law-makers. The result, both in Church and State, will depend on the measure in which the people become subject to the Spirit of Christ. Let us hope that in the Church, at least, the Holy Spirit will prevail, and that the results will be glorious.

As to doctrine, there does not appear to be anything distinctive in Canadian Congregationalism unless it be in its inclusiveness. In its pulpits are ministers whose sympathies are Arminian ; there are others whose sympathies are Calvinistic ; you meet one brother, who is wistfully looking in the direction of the larger hope ; you meet another, who sees in the words of Christ and His apostles no wicket gate of hope for those who die impenitent. There is thus a reasonable liberty given to the ministers. So far as I have seen, there is certainly no tendency to foster vagaries, or wild speculation about everything theological. But let a man apply for admission into the Union, whose record shows that he is sound on the great essential verities of the Gospel, and nothing more in the line of doctrine will be required of him.

To some this may appear to be a disadvantage. They may think it better to make all sign an elaborate creed, as in the Presbyterian Church, and thus secure one stripe of theological doctrine. But, in the first place, does the signing of an elaborate creed secure agreement in doctrine ? It does in form, but not in reality. Look at the clergy of the Episcopal Church in England. They all, on entering the church, get tied to the creed but many of them do not remain tied. An old lady in Scotland said to me that the Established Church was

like a bottle—it had a narrow entrance, but plenty of room inside. So then, binding men down to a hundred details does not hold them there. Put, in the second place, is it an advantage to have ministers of only one theological stripe in a denomination? Granted that they are at one on the essentials, what harm can come from having some men who have a leaning to Calvinism, some who have a leaning to Arminianism, and some who have little interest in any of these? It appears to me that good will come; for it is better that all these points of difference should be discussed by brethren who are sitting in the same group at the feet of the Captain under whose banner they are unitedly fighting.

But I have occupied too much of your space, and, what is worse, I have succeeded in dealing with only one or two of the points that occurred to me. In conclusion, let me say that our Congregational order has proved itself an efficient form of government. In England and the United States it has done grand work. In the missionary field it has a splendid record. This being so, let us in Canada have confidence in it. We need not say that it cannot be improved. But, as it is, let us rely on it as an excellent system, and let us by means of it make the best of ourselves. It is a well-trying instrument in our hand. If we do not produce good work the fault must not be laid on our circumstances or our instruments, but on ourselves. Let us be willing to be used by Christ, and Christ will use us.

JOHN MORTON.

Hamilton, Ontario.

ECCLESIASTICAL UNIONS.

A great many professing Christians of the present day, who talk of union among the denominations—meaning by the word organic union—have never given the matter investigation. We repeatedly hear of the prospect of organic union between Methodists and Presbyterians, and people who do not understand Congregationalism speculate on the probability of a fusion of our denomination and the Presbyterians. Union is very pleasant and desirable; such as our Lord prayed for when He said, "That they may be one," is certainly to be sought, and efforts put forth to secure it. But is organic union desirable? If so, is it practicable for Congregational Churches? We do not regard it as desirable. It was not for organic union—for

all the churches to be governed by an organized ecclesiastical body—that Christ prayed, but a union in Him, having one faith in His sacrifice and saving power, a being pervaded by one spirit, having one heart. He wanted His people to be one in sympathy and affection, which by no means implies that they should be organized and controlled by one body of ecclesiastics.

The Evangelical Alliance is more like the union which Christ desired in His prayer, in which men, differing on minor points, should still, as members of the body of Christ, tolerate each other's differences, and love as brethren.

Large ecclesiastical organizations are no security for love, purity and sympathy among Christians.

Was the Church better or purer before the Reformation? For upwards of 1,000 years the Church of Rome boasted that they were the one church. Did their unity conserve truth, or righteousness, or love, or purity? It was an organic unity, such as many thoughtlessly hope to see restored, but not such as Christ desired. A large body of ecclesiastics, with power to control the churches, become dangerous to liberty and purity. Denominationalism tends to healthy emulation and watchfulness. We do not conceive it desirable that all the churches should come under the power of a large organization of ecclesiastics.

Is it practicable for the Congregational denomination to enter into a union of that sort? It is not. The only union open to us is such as Christ prayed for. The Congregational Union is in no sense a legislative body. It was never contemplated by it to make laws for the churches, or exercise control over them.

The third clause of the constitution reads thus :

III. That this Union is founded on a full recognition of the distinctive principle of Congregational Churches, namely, the scriptural right of every separate church to maintain perfect independence in its government and administration, and therefore the Union shall not assume legislative or administrative authority, or in any case become a court of appeal."

If this Union were to discuss and decide to-morrow for union with the Methodists or Presbyterians, the churches would laugh at them, and go on as usual. Every church and every minister can decide for himself; the minister has a right, and each one of the members has a right to come under Presbyterian rule whenever he or she may

choose; but certainly the discussion by the Union of bringing our denomination into organic union with another ecclesiastical body, especially such bodies as claim to have authority over the churches, is an evidence of misunderstanding the object for which the Congregational Union was formed, and what is the extent of its power. The resolutions in reference to councils, passed in 1876, when attempted a few years ago to be made binding on the churches, were ordered to be placed by themselves in the Year Book. The resolutions contained very good advice for the churches, but any attempt on the part of the Union to make them laws for the churches was an excess of the power of that body, and a violation of the constitution by which they professed to be governed. Any minister who prefers being under the power of a Bishop, Presbytery or Conference is at liberty to unite with another denomination. But in the Congregational Union he has no power to vote our people, as so many sheep, into another fold, and place them under ecclesiastical authority. Organic union for Independent Churches is impracticable. Let us cultivate spiritual union—love and sympathy with all who love our Lord Jesus Christ in sincerity.

St. Thomas.

W. H. ALLWORTH.

THE CONFERENCE AND "THE CANADIAN INDEPENDENT."

As the editor was unavoidably absent from the recent conference during the discussion on THE INDEPENDENT, I have asked his permission for the insertion of a short article thereupon. THE INDEPENDENT is not satisfactory to some of our friends, ministers and laymen also, as I understood. I should be surprised if it was, for although there have been received during the first three months of this year very many kindly words of approval and satisfaction, it is not to be supposed that the ideas of all the readers are alike, or that what pleases and entirely accords with the ideas of even a large section of our constituency will please all. The history of denominational journalism in Toronto, to go no farther, is illustrative of this. The Church of England people are not satisfied with the *Dominion Churchman*, so they must have the *Evangelical Churchman* also. The *Canada Presbyterian*, which has done such yeoman service to that body in the past, has not satisfied all its people,

and so to-day we have in addition the *Presbyterian Review*. The *Canadian Baptist* was too old fogey for some of the younger men, so a rival paper was started, which, in an existence of a few years, swallowed up a considerable sum of money, and then passed away. The *Christian Guardian* is the only Methodist paper; from the peculiar circumstances under which it is published, it would appear as almost a hopeless task to oppose it, and yet there is little doubt but that it will be attempted. Looking at these facts, it is not therefore to be wondered at that THE INDEPENDENT is not satisfactory to all, and is threatened, unless it shall mend its ways, with a rival.

The *specific* charges were of the most trivial character—the brevity of an article that ought to have been longer, and the insertion of only part of a communication. Each of these was capable of satisfactory explanation. The general charges were—general. I endeavoured to classify them, as well as I could, but found it difficult. THE INDEPENDENT did not contain enough denominational news—enough news from abroad—enough general news—it was not interesting. With reference to some of these points, I would suggest that the friends themselves—some of them at any rate—are to blame in this matter. What have they done? How have they helped to make the paper more interesting—what news of their churches? What interesting incidents? What contributions have they sent? The editor has more than once asked for help in this direction, and has had the experience of former editors, including myself, that there is far more disposition to complain than to help. To make THE INDEPENDENT better and more worthy of our churches—for the editor will be the first to say that it is far from his ideal—two things are needed, co-operation and money. Let the ministers contribute with their pens, and persuade their wealthy members to open their purses; *then* advance is possible; otherwise, it is useless talking about it. A weekly issue was suggested. Good! for that I have always wished, but there would, of course, be increased cost of production, and there must be some pay for the editor. I said at the conference that a guarantee of \$500 per year for three years would be needed; that would not be enough, I am afraid, to push the paper, pay for contributions, employ an agent to solicit subscriptions and advertisements; it would for the first

year require \$1,000 more than the subscriptions, with a decreasing sum as the paper rose in circulation—that is, supposing that it did so. For the present, I expect that the issue will have to remain as it is; but I am sure I speak the mind of the editor when I say that he will gladly receive any suggestions as to improvement, and adopt them so far as possible, and that when the Publishing Company, whose property THE INDEPENDENT is, shall have another man for the post, he is ready to vacate it with all its honours and emoluments.

Since the above was written I have received from one of the ministers who was at the conference a letter on the matter of THE INDEPENDENT, conceived in an excellent spirit, and containing some practical suggestions as to changes, etc. These suggestions will, I am sure, receive full consideration from the directors of the Publishing Company. In the meantime I thank the writer publicly, as I have done privately, for his letter. A quiet half-hour's talk among friends would be far more helpful than a morning's speech-making denunciations.

HENRY J. CLARK.

[To the above we add a very few words. THE INDEPENDENT is supposed to be printed in the interests of a Christian constituency. Some manifestations of this Christianity we fail to appreciate; e.g., a brother writes a letter—not to THE CANADIAN INDEPENDENT, but to the editor personally. From this letter items of news are culled, and put in our columns. The opinions expressed we assume to be personal, and therefore do not print them. The brother complains, not to ourselves, as common courtesy would suggest, but to another brother, who keeps the secret until the complaint is launched forth in what is virtually a public meeting. We confess to a lack of appreciation of such brotherly attention. Again, we do not expect to please everybody, but we have "a clear and quiet conscience," and there we rest. We expect grumbling, we welcome brotherly counsel, we invite help, and we have unbounded trust in the great God and Father of our Lord Jesus Christ, to whom we humbly dedicate the talent we have, and by whose aid we seek to discharge the duties that have been placed upon us in the editor's chair. We thank the many friends who have helped us by word and deed, and feel that if all would do as they, we should have an INDEPENDENT not one whit behind the best paper in the Dominion.—Ed.]

IS THAT THE BEST WORK YOU CAN DO?

The other week, a straight-laced denominational journal across the lines advised its readers not to support non-denominational religious papers. One of the non-denominational papers immediately arose, and solemnly asked its denominational neighbour this important question:

IS THAT THE BEST WORK YOU CAN DO FOR THE LORD?

This question is a searcher. It might do most of us a great deal of good if we could hear a voice saying to us at times: Is that the best work *you* can do for the Lord?

BROTHER LEGALITY has a weakness for raising legal points in ecclesiastical procedure. It pleases him more to find a legal flaw in something than it pleases him to have a good prayer meeting, or a fine missionary meeting, or even a profitable communion season. When he goes to Presbytery he rises and asks if this meeting has been legally called; then he makes verbal criticism on something in the minutes; then he objects to something as "incompetent," to another thing as unconstitutional, and crowns his pettifogging performance by declaring something *ultra vires*. Brother, is that the best work you can do for the Lord in a spiritual court? If it is, your first duty is to go home, and get yourself reconstructed.

BROTHER FECKLESS, M.A., stands up in his pulpit, and reads from his manuscript, or from his memory, a dainty little essay, which, by an extraordinary flight of the imagination, he dignifies with the name of sermon. It is written from beginning to end in the third person. It is impersonal all the way through. There is no direct address. He never looks the people squarely in the face, and says "we" or "you." Hard-headed business men look on with mingled feelings of pity and contempt, as they think of the rousing political address they heard last evening, and remember the way they saw some lawyer work up a jury a few days ago. Brother Feckless, is that the best pulpit work you can do for the Lord?

ELDER OPOSER does exactly what his name indicates, and does nothing more except serve the communion table. It would be better if he didn't even do that. He never calls on anybody, never visits the sick, never helps in any way. When any new mode of working is proposed then he always comes out strong. His *forte* is to oppose everything—to stand in the way. He is a chronic obstructionist. He neither works himself, nor allows anybody else to work in peace. His motto is, "I object." His work is to prevent other people from working. Oh, Mr. Opposer, is that the best work you can do for the Lord? If that is the best you can do, how can you expect the welcome, "Well done, thou good and faithful servant"?

MR. SNARLING comes to church occasionally. Presumably, he comes to worship. How much he does worship may be learned from the fact that when he leaves he sneers at the sermon, makes small remarks about the singing, speaks like a genuine "puppy" about the class of people who worship there, and talks disparagingly about the whole service. Mr. Snarling, if that is the best you can do in the way of worship, it will go hard with you some day.

Here is a citizen who constantly growls about the government of his municipality. The taxes are high, the streets are in a bad condition, the sidewalks are in need of repair, the gas is dim and the water bad. Everything is mismanaged. The aldermen are a bad lot. The officials are dishonest. If the aldermen levy taxes for improvements, this citizen talks about rebellion. He thinks he ought to have good light, good water, good streets, good sidewalks, good everything without paying for them. Mr. Growler, is that the best you can do for your town? If it is, you had better go north somewhere, and live among the Indians. You are not sufficiently educated for civilized citizenship. A good citizen helps to advance the interest of his community, and if he cannot put his shoulder directly to the wheel himself, he encourages those who have their shoulders there.

Here is a man who calls himself a Presbyterian, but can never see any good in the Presbyterian Church. He sees good things in Episcopalianism; admires much in Methodism; approves strongly of some of the methods of the Plymouth Brethren; and has a decided liking for the Salvation Army. Dear Mr. Softy, is that the best you can do for your Church? If it is, then, perhaps, you had better join the Salvation Army, and run for drummer. If you get elected, you can command more attention by beating the drum head than you are ever likely to do by using your own head.

Before closing, let us take a look at this good man who gives his attention to the public schools. Everything is wrong. The teacher is too lax or too severe. The text books are not proper. The schoolroom is too hot or too cold. The hours are too short or too long. The real trouble with that school is that the teacher cannot put brains into this good man's brainless children. Considering their parentage, the children are about what any sensible man would expect them to be. They came into the world under some terrible hereditary disadvantages. Nature was too kind to make them so clever as to hurt their father's feelings, by contrast. Stand up, Mr. Grumbler, and honestly tell us if worrying that teacher is the best work you can do for education in this count. If it is, you had better join the first form of some good school for intellectual culture, and read the Scripture selections to tone you up morally.

If an editor writes an abusive editorial, or states

facts that are not facts, it would be a good thing to say to him: Is that the best editorial work you can do?

If a politician makes a low, abusive speech full of distorted facts and untrue statements, somebody ought to go quietly up to him at the close and say: Mr.— is that the best work you can do?

When a man worries or bores a public meeting, somebody should whisper gently to him: "Is that the best work you can do?"

Good question this for us all.—*Knoxian, in The Canada Presbyterian.*

AFTER THE SNOW.

Already we dream glad dreams of spring;
Of its warmth and colour and light;
The twitter of birds 'mong leafy boughs,
The hum of the honey-bees' flight.
Rich tints of beauty and fragrant bloom,
Of those flowers the poets love well,
Narcissus, daffodil, cowslip sweet,
And delicate hyacinth bell.

Of stretches of crimson and snowy drifts,
As June's meadow blossoms unfold
Into rose-red clover and daisies white,
'Mid yellow of king-cups gold.
Of butterflies dancing from flower to flower,
In purple and scarlet bedight,
Shaking the drops of the truant shower,
Into quivering gleams of light.

Of the grassy nooks in sylvan shades,
Where gay sunbeams, glimmering through,
Find, hidden away 'neath ferns and moss,
The sweetest of violets blue.
Of the golden hush of sunlit days,
The murmur of rivulets' flow,
The changeful forms of the clouds above,
And their fitting shadows below.

The tender tints of the after-glow,
As the sunset's radiance dies
Into dusky bars of amber light,
Into splendour of star-lit skies.

Oh, blessed Spring! Let thy magic spells—
That so quicken our earth's chill gloom
Into marvellous fashions of grace,
Into beauty of fragrant bloom,—
Fall on wearied hearts,—on shadowed lives,
On souls that have borne long strain,—
With the restful peace thou givest to Earth,
After her travail and pain.

Toronto.

EMILY A. SYKES.

THE additions to Rev. Dr. Talmage's Church in Brooklyn, N. Y., during the past winter, number 647.

THE Connecticut Congregational Club in Hartford has elected as its president, Yung Wing, a naturalized Chinaman. He came to this country nearly twenty years ago as Educational Commissioner from the Chinese Government, became a citizen, joined the Congregational Church, and married a lady of Hartford.

OUR COLLEGE COLUMN.

EDITORIAL STAFF :

J. K. Unsworth, B.A., A. McLeod, A. P. Solandt.

April 6. College closed to-night. A stirring address from Mr. Cuthbertson, a good audience, the large number of ministers present (for the Quebec Association has been meeting here the last two days), a hopeful feeling of better times in store, have made this one of the best college gatherings. Below you will find a few session notes and the list of appointments for the summer. Anything more must be left unsaid till next issue, for it is eleven o'clock, and time to be asleep.

The appointments for the summer are as follows :— J. P. Gerrie, college work ; A. P. Solandt, St. Thomas ; N. E. C. Mason, Forest ; F. W. Macallum, Manilla ; H. Pedley, Alton ; W. J. Walton, Tilbury Centre ; F. Davey, Wingham ; J. J. Swanson, Cold Springs ; Jas. Daley, Noel, N. S. ; J. M. Austin, Hawkesbury and Vankleek Hill ; W. N. Bessey, St. Elmo ; W. Lee, Baddeck. Of the four graduates, J. O. Hartt goes home for the summer, James McAdie will supply at St. Andrews for a time, and A. McLeod at Edgar ; J. K. Unsworth has no particular field in view. Very few will be able to reach their fields before the 1st of May, on account of examinations over at McGill, which continue through the greater part of this month.

Among the pleasant memories of this term will be numbered the visit of Dr. Attwood, of Salem, Mass., who is one of the twelve members of the Executive Committee of the American Board of Foreign Missions, Boston. He preached in Emmanuel Church on Sunday, March 27, addressed a missionary meeting on Monday evening. In his address he referred to the work being done by Mr. Currie in the most eulogistic terms, saying he was evidently a born explorer, and that the American Board were expecting great things from him in the future.

Whilst speaking of the work in the Micronesian Islands, he said the work was much hampered by reason of there being only one vessel at the service of the missionaries. Another vessel was wanted, which would cost \$300, and might be named the *Montreal*. Rev. Mr. Wells and Mr. Hague announced that they had agreed to raise \$150 each. The offer was gladly accepted, and soon the *Montreal* will join the Gospel fleet in the Southern Seas.

Dr. Attwood spoke very highly of Dr. Barbour, and congratulated Montreal, and especially the Congregational College of British North America, upon having secured a man who ranks among the ablest of theological instructors on this continent. On Tuesday he paid a visit to the college, and gave us a stirring address on missions, and also the pleasure of his company at dinner. We appreciate a visit from such a

man ; for whilst we learn much from his long experience, we feel that the time he has spent in the work has not made him lose touch with "the boys," one of whom he considers himself.

Correspondence.

MR. EDITOR,—“Honour to whom honour is due.” Our young friend in THE CANADIAN INDEPENDENT traced Congregationalism in Canada back fifty years. There was not much done previously, but the *Frome* Church, formerly called *Southwold*, the township in which it is, was first formed in 1819, shattered in the rebellion, reorganized in 1842. Four men came out of it for our college, and others for other colleges. W. H. Allworth came from *Frome*, though he joined London Church just before he entered college. Also Rev. W. H. A. Claris, Rev. J. B. Silcox, Rev. E. D. Silcox, are *Frome* men. W. H. A.

THE WINNIPEG CHURCH.

MR. EDITOR,—I read with much surprise in last CANADIAN INDEPENDENT that the newly-organized Winnipeg Church has adopted the so-called “Apostles’ Creed” as a confession of faith. Why so defective a formulary should have been chosen, I am at a loss to conceive. Of all the ancient symbols, this is the barest and vaguest. *Symbolum quicunque*, with all its anathemas, is an infinitely better statement of Christian doctrine.

“Apostles’ Creed” :—a gross imposture in the very name of it. No apostle had any hand in framing it, and might well be ashamed of it, if he had, for it is a wretched botch of a job. A Sabbath school teacher, in these days, who could not draw up a better would not be fit to teach the lowest class. It was never heard of until the end of the fourth century, and it would have been no loss to the church if it had never been heard of at all.

Let me briefly specify its defects. It omits all reference to any divine attribute except God’s omnipotence, and affirms nothing as to the deity of Christ, the object of His incarnation and death, His Atonement, or any saving relation He sustains to the human race.

It says nothing of the Holy Spirit’s divinity, his enlightening, regenerating and sanctifying work. There is not a word of human depravity or need of renewal ; there is mention of “the forgiveness of sins, and the life everlasting,” but not the retribution for sin, and the death everlasting. No mention even of the Scriptures ; still less any recognition of them as the inspired rule of faith and conduct. Not a word of the Sabbath, baptism, the Lord’s supper, worship or prayer.

A great confession of faith truly! One may assent to it, and be a Unitarian, a Universalist, an Annihilationist, or a Papist. Arius, of ancient heterodox fame, was willing to accept it, and Theodore Parker could have readily subscribed to it.

Then the phrases, "He descended into hell," and, "Holy Catholic Church," are ambiguous, and of very questionable propriety or utility. For my part, I had rather have the simple statement, "I believe that Jesus Christ came into the world to save sinners," or the creed of the half-witted man, Spurgeon tells of, whose constant confession of faith was:

I am a poor sinner, and nothing at all,
But Jesus Christ is all in all.

Guelph, March 28, 1887.

W. F. C.

News of the Churches.

GUELPH.—Special services have been held in this church, with most cheering results, which we hope to chronicle in our next.

KINGSTON FIRST.—It is with feelings of gratitude to God that we recount something of a work of grace which has been going on for two weeks in the First Congregational Church of Kingston. Our pastor (Dr. Jackson), since the first of the year, has been burdened with a sense of the necessity of some "special effort" to reach the unconverted members of his congregation, especially the young people. After consultation and prayer, it was decided that our brother, Rev. Mr. Main, of Belleville, be invited to preach the annual missionary sermon, on Sunday, the 13th of March and that, in the two weeks following, special evangelistic services be held afternoon and evening. This plan was followed, and we have seen blessed results. The afternoon meetings were attended principally by the members of the church, who prayed for a quickening of the Spirit amongst themselves, and the power of the Holy Spirit to convict and convert and lead to Christ. On the second evening of meeting, after an earnest appeal had been made, an invitation was given those who wished to have the prayers of God's people on their behalf, or were anxious to turn to the Lord, to stand on their feet. Four or five immediately arose. During an after meeting, in which all anxious ones were dealt with personally, they all professed to find the Saviour. Every evening of the week the Spirit seemed to find from two to six willing to listen to His gentle voice. The work was very quiet, and man's hand seemed to be little in it. On Sunday, the 20th, our hearts were made very glad by seeing many wishing to serve the Master. At a morning meeting, held by the young people, six of the boys stood up desiring prayer. An earnest evangelistic sermon was preached during morning service. At afternoon Sunday school session, after twenty

minutes had been spent in studying the regular lesson, addresses were delivered to the scholars on the necessity of deciding to serve Christ now, and, when those who wished to find Christ were invited to make it known, some thirty or more of the boys and girls, young men and women, stood on their feet, our hearts were indeed made glad, and we could only pray the Master to give us wisdom to lead them to Himself. Many of these, if not all, have since given evidence of their trust in Jesus, and wish to serve Him. Our evening services Sunday were evangelistic, with after meeting with the same blessed result. All the week services were held, as during the week previous, no evening without the manifestation of the presence of the Spirit in showing some weary one the way back to God. The meetings were closed on Friday, 25th, when Brother Main, who worked so hard, and was so wonderfully used by God, took his leave of us for his charge in Belleville. We feel very grateful to the Belleville Church for so cheerfully lending us aid at this time, and pray that the Lord may bless them abundantly in their work. As a result of our meetings we have a young ladies' prayer meeting Tuesday afternoon, a young men's prayer meeting on Thursday evening, and a boys' and girls' meeting conducted by them under Dr. Jackson, on Wednesday afternoon. The work has been principally among the young. There are many yet of the older members of the congregation whom we wish to see turning to the Lord; but we praise His name for His wonderful work, and trust His grace for the future. Brethren, pray that this work may be deep and thorough.—T. HENDRY.

MONTREAL.—Lately in St. John's Free Church, the Rev. S. Massey lectured upon "Rowland Hill and his Times." The wit and eccentricities of the famous divine were happily interpolated. Thus, on one occasion, when in company of a Baptist minister, he said: "Brother, there is one text that I can preach from, and you can't." "What text is that?" said the Baptist. "He sent me not to baptize, but to preach the Gospel," was the reply. All present enjoyed the pious pun, and the Baptist brother most of all. The following incident is also worth reproducing:—A little while before he had finished his course, having preached in a neighbouring church on a Sunday evening, when leaving the vestry for the door of the church, after the congregation was gone, amid profound silence, nothing being heard but his own slow footsteps, he was overheard, in low tones, to repeat the following stanza:—

And when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why;
But this I can find,
We two are so joined,
He'll not be in glory, and leave me behind.

"To my heart," says the minister for whom he had

been preaching (Mr. Clayton), "this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that *hallowed, sacred, shuddering sympathy* which it originally awakened."

SHEFFIELD.—Mrs. James Harrison, one of the oldest persons in this place, passed away on the morning of the 8th March, after an illness of only three weeks. For many years she had been a worthy member of the Congregational Church, and was always very prompt in her attendance until within a few months past. She died at the advanced age of eighty-five years. On Sabbath afternoon last a funeral sermon was preached by the pastor from Rev. vii. 9-12. The subject of the discourse was, "The Heavenly Inhabitants." In the course of his remarks the preacher spoke of the recent and sudden death of Henry Ward Beecher. A large congregation was present.

SPEEDSIDE.—This church is at present in charge of Mr. C. S. Pedley, who works it in connection with Fergus. On March 8, a Young People's Association was formed for the purpose of promoting personal religion, and the work of Christ in the neighbourhood, and for developing an interest in the work of the Gospel at home and in foreign lands. The first meeting was held on April 5, Mr. Adam Armstrong, president, in the chair. The programme consisted of music, readings and an essay by Miss Lizzie Carter reviewing Mr. Currie's career since he finished his tour among the churches. The readings were as follows: "A Dream of Christian Giving," from CANADIAN INDEPENDENT, by Miss Emma Armstrong; "Harriet Newell," from *Missionary Herald*, by Mrs. Pedley; "Dr. Pentecost in Norwich," from *New York Independent*, by Miss Bella Armstrong. The president and the pastor gave short addresses. A good number have joined the society; they pay a membership fee of five cents a month, and a committee is appointed at each meeting to arrange a programme for the next. It is expected that the Christian members of the society will give assistance at the cottage prayer meetings, and it is hoped that the organization may result in giving intelligent direction to the Christian life of the church, and be the means of leading the young people generally to become Christians.—AMY ARMSTRONG, *Secretary*.

ST. THOMAS.—Received from an anonymous friend in Clinton, Ont., \$10. It shall be applied as requested. Many thanks.—W. H. A.

TORONTO BOND STREET.—We have received from the pastor a copy of the very neat directory of this church, with a cut of the church building, and the schoolhouse to be erected. The roll contains about 635 names, and it would appear that over 1,300 names have been on the roll of this church at various

times. A list of seat-holders is also given, too formidable to count.

WINNIPEG CENTRAL CHURCH.—The first quarterly meeting of this church was held on the 30th ult. Reports were given by the different officers and committees. The church was organized January 19, adopting as the basis of union "The Apostles' Creed." The organization began with twenty-five members. At the first communion in March the membership had reached 110. Wednesday evening forty-eight more were received, all except six on confession of faith. Although the church has not held any special services, yet a quiet work of grace has been steadily going on for the last few months. The Wednesday evening prayer meetings have grown steadily, the attendance now numbering over 200. The seating capacity of the church is already overtaxed, and needs enlargement. The treasurer's report showed an income of \$110 weekly. There were already over 199 contributors to the weekly offering system. All accounts had been paid, and a small balance in hand to begin the quarter. The pastor's salary is \$2,500 per annum. The reports of the Sunday school, Ladies' Aid Society, Young Men's Club, etc., showed a healthy growth and advance all along the line.

Personal.

Rev. C. S. Pedley desires us to say that his P.O. address is Fergus, Ont.

Mr. H. McIntyre, late of Zion, Montreal, preached in Zion, Toronto, on the 3rd inst.

Mr. John Salmon has been holding special services at Creswell for some time past, with manifest tokens of blessing.

We understand that our friend, Mr. W. W. Smith, is to undertake the editorship of the forthcoming Year Book. We know of few men more fitted for the work.

Mr. W. Wetherald is at present supplying the pulpit of the Friends' Meeting House in this city. He has, with great acceptance and profit, preached in the Northern, and taken part in special services held there.

We regret to learn that Mr. A. W. Richardson, of Caledon, returning from services at Alton, on the 3rd inst., found that his boarding house had been destroyed by fire—his library and wardrobe gone. He estimates his loss at over \$300.

Rev. C. Duff, M.A., of Parkdale, has taken charge, editorially, of the *Parkdale News*, a weekly paper. Mr. Duff intends making it in large measure a family paper. We wish our brother success. He still retains his pastorate, which, we believe, is being much blessed.

Mr. W. Cuthbertson, B.A., of Woodstock, lectured on "Reminiscences of Great Preachers," in the Toronto

Northern, on the 4th inst. For one hour and three quarters the friends were held in rapt attention by the skilful word-painting of such men as Dr. Raffles, John A. James, Thomas Binney, Samuel Martin and others. Mr. Cuthbertson gives the closing lecture at the college, and returning, lectures for our friends in the Western, Toronto. His health appears to be restored.

We have had the pleasure of a visit from Mr. and Mrs. Saer, of St. John, N.B. Mrs. Saer, *nee* Smith, is from Halifax, and her parents' house was for many years the home for Congregational visitors to that city. Mr. Saer preached with acceptance in the North Toronto Church on the 3rd inst., and left this city homeward-bound the following day, expecting to spend a few days in Montreal. Happiness and prosperity to the friends in their new relation! The editor throws his old slipper, with blessings, after them.

Official Notices.

The Western Association meeting has been delayed until the 19th and 20th inst., at Listowel. A full attendance is urged.

Literary Notices.

THE HOMILETIC REVIEW for April (Funk & Wagnalls, 18 and 20 Astor Place, New York, \$3.00 per year; 30 cents per single number) opens with an exceedingly sensible article on the use of the MS. in the Pulpit by Dr. Wm. M. Taylor. Dr. Pentecost has a characteristic paper on the burning question, "How Shall our Cities be Evangelized?" to which we direct attention. The number is on a par with the preceding numbers of this year, and that is saying a good deal.

LITTELL'S LIVING AGE.—The numbers of the *Living Age* for March 5 and 12 contain the usual amount of wisely selected articles. This publication supplies the cream of the monthlies, and deserves ever increasing patronage. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE PULPIT TREASURY for April closes the fourth yearly volume of this exceedingly rich, varied and suggestive magazine which has attained a sworn circulation of over 9,000 copies. There are two Canadian preachers in this number. An Easter Sermon by Prof. J. Scrimger, and an Exegetical Comment by Dr. S. H. Kellogg are articles of great and timely importance. Yearly, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

TALKS FOR THE TIMES. By Rev. J. Wild, D.D. (Selby & Co., Toronto.)—This is a volume of eighteen sermons in the well known style of the Bond Street

Church, of this city. With Dr. Wild's theories we have no sympathy whatever; hence shall attempt no criticism of the book. Having said this, we are free to add that the sermons abound in practical truths and telling sentences; they afford interesting reading.

MEMOIRS AND REMAINS OF REV. WALTER INGLIS (Williamson & Co., Toronto.)—Among the early missionaries of the London Missionary Society in South Africa was the late Walter Inglis, pastor of one of the Presbyterian Churches in Ayr, Ontario. He was one of the band that had Moffatt in their number, and to whom Livingstone was afterwards joined. With his coadjutor, Mr. R. Edwards, he was driven by the Boers from the mission field for nobly defending the rights of the natives, and truth compels us to say that these friends were virtually driven from the mission work by the refusal of the directors of the London Missionary Society to investigate a scandal that had risen in the mission circle. Mr. Inglis was one of those rare characters to whose nature policy was utterly abhorrent. His mother was a stern Anti-Burgher, with an "element of incipient persecution in her nature." To a poor weaver who had wandered somewhat from orthodoxy, she said: "Ah man, if I had the poorer I wad mak your feet fast." (i.e., in the stocks.) Mr. Inglis was one of the most genial of men, overflowing with good sense, humour and Christian gentleness, firm as a rock where principle demanded. These memoirs are collected by Dr. W. Cochrane, of Brantford, and give a graphic picture of one who in the highest sense was "an honest man."

MR. SPURGEON'S is now one of some 3,000 British churches in which unfermented wine is used at the Lord's supper.

REV. DR. MEREDITH has notified his church in Boston that he has decided to accept the call to the Tompkins Ave. Church in Brooklyn, but will remain in his present position some months longer.

It will surprise many to learn that compulsory church rates are still levied in 131 English parishes. There are places in which loans had been borrowed on the security of the rates, and were outstanding at the time of the passing of the Act of 1868. The *Liberator* says the amount compulsorily raised in these parishes in the year ending Lady Day, 1885, was £9,468, and that loans were still outstanding to the amount of £18,645.

It is something to say that the Year-Book for 1887 of our sister churches in the United States reports a larger number of additions on confession to the Congregational Churches of the country than ever before, the total for the year being 27,166. The largest previous figures were 25,202 in 1859, and 24,138 in 1877. It is gratifying to be able to add that, from the table "of annual changes" in the Year-Book, the net gain of membership during the last year was 17,815; which is 10,221 above the average gain of the previous twenty-five years.

THE Methodist Mission in Utah has received during the past year 168 members, sixty-one of whom had been Mormons.

ON the first Sabbath of March, and at the first communion under Dr. Withrow's pastorate, the Third Presbyterian Church, of Chicago, received an accession of seventy members, of whom one-half were on profession of faith in Christ. Among the latter were three Chinamen from the Chinese Mission of the church.

THE universities of Austria, like those of Germany, have now the largest attendance in their history, namely, a total of 13,000. Vienna has 5,007, Grauburg has 1,215, Innsbruck has 863; the German University of Prague has 1,496, the Czech University of Prague has 2,035, Kraukau has 1,138, Lemberg has 1,101, Czernowitz has 240.

IRA D. SANKEY, the evangelist, has given to the First Methodist Episcopal Church, of Newcastle, Pa., the handsomest church building lot in the city. It is valued at \$4,000, and is given on the condition that the congregation will erect a church that will cost at least \$25,000. Mr. Sankey some years ago gave the Young Men's Christian Association, in Newcastle, a \$50,000 building.

WE commend the following as an instance of the Indian's method of moral suasion. A man took a keg of whiskey to an Indian camp at False Creek, B. C., in the hope of being able to dispose of it. The Indians did not feel complimented by the visit, however, and they took the man and forced him to sit upon the keg three days and three nights. Then the end of the keg was knocked out, and the liquor spilt.

THE New York *Observer* says:—"Cardinal Gibbons warns the Pope that Peter's Pence will suffer if he does not recognize the Knights of Labour. The American Board of Foreign Missions has had similar intimations from both sides in the controversy regarding its treatment of the New Theology. We are very happy to learn that as yet its receipts are undiminished by the agitation. They ought to be increased, for discussion awakens interest, and naturally leads to greater recognition of the grandeur of the work."

MR. MOODY'S birthday testimonial has produced about \$40,000. The intention of it was to endow his two schools for the education of young men and women for Christian work. Those having the matter in charge report that several have sent in \$100, a few of \$500 to \$1,000, and some of even larger sums; a large number of contributions has been received ranging from \$1 to \$100. Many indicate that they will yet be heard from favourably, knowing that gifts are receivable at any time during the year. It was thought that at least \$100,000 might be secured.

ONE of the causes of the French Malagasy War was the refusal of the Queen of Madagascar to wink at the foreign slave trade. That trade has now been re-opened between the west coast of the island and the French colony of Réunion. Many thousands of the poor natives of Madagascar were carried off to Réunion, and not one has ever been known to return. The slaves cost the French pirates—they are nothing less—about \$25 each, and they are sold for six or seven times as much. The French flag might well blush at its dishonour.

THE New York *Sun* states with a degree of boldness that seems reckless if there can possibly be a doubt in the case, that \$50,000 was raised in New York and Brooklyn from liquor dealers for the purchase of votes in Albany for defeating the High License Bill, and that the money was kept by the lobby agents of the liquor men instead of being paid out for votes. The *Sun* says that six Republican members, enough to defeat the bill, had agreed to take \$3,000, but the lobby men wanted them cheaper, and so kept all the fund. But the *Sun* isn't a Republican journal.

PROFESSOR DE MORGAN, the famous English mathematician, was not suspected during his life of having any religious faith, and his sharp irony was directed against the Churches. But his will began with a solemn committal of his soul to Jesus Christ, "of whom I believe in my heart that God has raised Him from the dead, and whom I have not confessed with my mouth in the sense ordinarily attached to these words, because in my time such confession has been the only way up in the world." Strange that a heart belief like that expressed led to no open confession. Belief in Christ implies and requires obedience to His will.

THE *Quebec Gazette* contains the following: Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its present session, for an act to incorporate the Society of Jesus. This, it is surmised, is a step preliminary to claiming the estates held by the order before its suppression. Jesuits, like all other exiles, have never been refused asylum where British freedom prevails, but that is no reason why special privileges denied them in most Catholic countries should be conferred upon them in Canada, more especially as they systematically seek the suppression of free institutions wherever they secure foothold.

THE Supreme Court of Georgia has decided, in a case involving the right of compensation to the owners of a brewery for damages to property resulting from prohibition, that the State is not liable. Part of the decision is as follows: The Local Option legislation of this State being constitutional, as a valid exercise of the police power, it follows that the incidental effect, upon the value of property, such as a brew-

ery and its fixtures, resulting from the inability of the owners to adjust their old business to the new law, is *damnum absque injuria*. The law does not take or damage their property for the use of the public, but it only prevents them from taking or damaging the public for their use. The matter is yet to be submitted to the United States Supreme Court.

In the presentation made by the Grand Jury at the Simcoe Assizes the following paragraph occurs: We would regard it inconsistent with duty not to intimate that we believe the Canada Temperance Act has largely contributed to the high moral status alluded to by your lordship, and as shown in the small number of violators of the law now in our gaol—only five—and while regretting the laxity of its recent enforcement, we are in full and hearty accord with the spirit of its provisions, believing it has resulted in much good to the county so far, and that much of its supposed failure has been the result of the doubtful if not wrangling conflict between the Local and Dominion Governments as to which has the jurisdiction over its enforcement, and now that a decision has been reached upon that point we fully believe that with a reasonable effort upon the part of our Government to enforce the Act, we can readily reap the larger benefits which we believe are obtainable under the Act. And we therefore recommend that this Act or one not less restrictive in its provisions be continued in force.

THE right to inflict the death penalty for murder has not yet ceased to be a practical question. Switzerland abolished capital punishment, and has recently re-enacted it. The State of Michigan substituted a long term of imprisonment for hanging, and a week ago the subject again came up for consideration in the State Legislature. It was shown that, with one exception, there were more murders committed in Michigan than in any other State. In most cases where convictions have been obtained, and the criminals sentenced to long terms of imprisonment, the pardoning power was exercised, permitting the convicted murderer to escape with a nominal punishment. The motion for the restoration of the death penalty did not pass, but there was a unanimous determination that the sentence imposed should be carried out. Maine has just decided to abolish the death penalty for murder in the first degree, and substitute solitary imprisonment for life, with no pardoning power in the Governor and Council, unless the convict is afterward proved to be innocent. This, though a severe penalty, is not an improvement upon capital punishment in murder cases.

NOTE the following from a London exchange. Close communion is the insuperable barrier here, and wholly *not of our erecting*. "We observe with much pleasure," says the *Freeman*, "that in a quiet but sure way progress is being made towards a better understanding between the two great Evangelical

Congregational bodies, the Baptist and the Congregationalist. The chief aim at present is to prevent overlapping or interference with each other's work. The seed sown at the united meeting of the two London Boards, and also at the grand meetings of last spring, is bearing fruit. We have heard that the council of the Baptist Union has appointed a committee of six prominent brethren to meet an equal number appointed from the Congregational Union, and confer on the desirability, and, if that be agreed upon, on the arrangement for and scope of, a large representative conference of leading gentlemen from both denominations. The names of those appointed on both sides give guarantee that this will not be fruitless. Already we are glad to know that in several counties the opinion is strong enough for action, and associations have resolved not to sanction the building of a chapel for one of these denominations where a chapel already exists belonging to the other body, unless there is sufficient population to afford a reasonable hope that both may prosper."

A CORRESPONDENT of the *Montreal Witness* speaks out very plainly on a subject which ought to receive more consideration than it commonly does. The prevalent sin of lying is too much overlooked. He says: There are men, high in Church and State, actually useful, self-denying and honest in many things, who, upon certain subjects, and in certain spheres, are not at all to be depended upon for veracity. Indeed there are multitudes of men who have their notions of truthfulness so thoroughly perverted that they do not know when they are lying. With many it is a cultivated sin; with some it appears to be a natural infirmity. I have known people who seem to have been born liars; the falsehoods of their lives extended from cradle to grave. Prevarication, misrepresentation and dishonesty of speech appeared in their first utterances, and was as natural to them as any of their infantile diseases, and was a sort of moral croup or spiritual scarlatina. But many have been placed in circumstances where this tendency has, hour by hour and day by day, been called to larger development. They have gone from attainment to attainment, and from class to class, until they have become regularly graduated liars. The air of the city is filled with falsehoods. They hang from the chandeliers of our finest residences; they crowd the shelves of some of our merchant princes; they fill the curb-stone from sidewalk to stone-facing. They cluster around the mechanic's hammer, and blossom from the end of the merchant's yard-stick, and sit in the doors of churches. Some call them "fiction," "fabrication," "subterfuge," "disguise," "delusion," "romance," "evasion," "pretence," "fable," "deception," or "misrepresentation," but, as I am ignorant of anything to be gained by hiding such an outrage under a lexicographer's blanket, I will chiefly call them what my father taught me to call them—lies.

Children's Corner.

COME.

Come to the fountain, come!
See, where it stands, invitingly;
Its streams all gushing forth for thee,
In mercy boundless as the sea;
Come to the waters, come!

Come to the fountain, come!
Thy heavenly Father calleth thee,
He sent His Son to die for thee,
In loving words He speaks to thee,
O hear His voice, and come.

Come to the fountain, come!
The Spirit now outcreateth thee,
In gentlest tones He pleads with thee,
Accept the grace He brings to thee,
To-day, He bids thee come!

Come to the fountain, come!
Jesus Himself is calling thee,
His precious blood was shed for thee,
Pardon and peace He offers thee,
Believe, repent, and come!

Come to the fountain, come!
Earth's joys are now attracting thee,
Its glittering charms alluring thee,
Its hopes and smiles deluding thee,
O heed them not, but come!

Come to the fountain, come!
And if the way seems long to thee,
Through desert paths unknown to thee,
Safe guidance He has promised thee,
O trust His love, and come!

Come to the fountain, come!
And when thy strength seems failing thee,
Hunger and thirst consuming thee,
The fountain floweth free for thee,
Come to its waters, come!

Fear not, for Jesus leadeth thee,
From storm and tempest shieldeth thee,
With "hidden manna" feedeth thee,
Come to the fountain.

THE ROSE AND THE CATERPILLAR.

"Tell us a story! Tell us a story!" cried the four small voices in various accents, imploring, demanding, entreating, as Aunt Evelyn came into the school room.

It was just the pleasant time, after tea and before bedtime, when the red light of the dying sun shone into their little room.

Aunt Evelyn generally paid a visit upstairs at

this hour, sometimes for a game, sometimes for a story, and as there was only half an hour before bedtime, the play and the story were necessarily short.

"So it is to be a story to-night?" asked Aunt Evelyn, as she took a chair by the window.

"Yes, Auntie," answered Harry; "we're all tired to-night, because we have been out on the river this afternoon, and it was a long way."

"What sort of a story shall it be?" asked Aunt Evelyn.

"One of your funny ones, with 'meanings,'" answered Connie; "we always like those best."

"Very well then! Once upon a time," their aunt began, "a lady was walking in a beautiful garden. The morning was bright and sunny, and a summer breeze was blowing through the leaves. All the flowers began fluttering and rustling as it passed; and as the lady knew this was the way the flowers had of talking, she stopped and listened carefully.

"Presently she heard an old, bent elder tree say, in a thin, cracked voice, 'Flowers! flowers! shake off your caterpillars.'"

"'Why?' came from a dozen flowers all together (for flowers, like some children, have now and then a very ugly habit of asking 'why?' when they are told to do anything).

"The old elder tree answered, 'If you don't get rid of them, they will eat you up.' So the flowers in a great fright shook themselves until all the caterpillars fell off.

"In one of the centre beds was a beautiful yellow rose; and at first, being very frightened at the elder's words, she gave herself a terrible shake, and down tumbled several caterpillars. But then she grew less alarmed, and seeing one caterpillar left, she took no further trouble, but said to herself, 'He's such a beauty! I'll keep just that one!'

"The elder overheard her, and cried out, 'Don't! one caterpillar is enough to spoil you.'

"'But,' said the rose, 'look at his brown and crimson fur; and his beautiful black eyes; and his dear little feet. I want to keep him. Surely one won't hurt me!'

"The elder shook her head, but the rose gave no heed, and hugged the caterpillar to her fair bosom.

"A few days after, the lady walked in the garden again. She looked for the rose, but there was

not a whole leaf on her; her beauty was gone. She was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her poor, tattered leaves, 'Alas! alas! I did not think one caterpillar could ruin me.'

"That is the end," said Aunt Evelyn, smiling.

"The end of the story; but not of the 'meaning,'" said Harry.

"My meaning is this," said their aunt: I want you to see that one sin cherished and kept is the ruin of many a dear child, as well as of a beautiful rose.

"'One little sin!' A boy says, who may have said a bad word, or who has as his friend a bad associate, or who reads a bad book--'It isn't much harm.'

"'I can't give up that one thing,' says the girl, who loves her prettily bound novel, or who enjoys some forbidden amusement, or who gazes in admiration at her own fair, frail face, and spends her time in thinking how best to set it off. And so the sin creeps in, and eats, eats, eats away the very heart of the one who yields to it.

"By and by, as the years roll on, we pass by a man, old, worn and feeble, who is weeping over his life's folly and his wasted years; or a woman, faded and fretful, a slave to vanity, and craving after every new excitement. Ah! they did not shake off all the caterpillars! Now, Harry, Connie and Effie, and little sleepy Herbert, remember in the bright fresh morning of youth to beware of the little sins of which your hearts are full. Don't keep any; but ask Jesus to come by and take them all from you, and He will cleanse you from all unrighteousness."

I'LL TELL JESUS.

"Oh, Edie!" exclaimed Effie Forest to her friend Edith Gordon, "I do wish I was rich, so that I could send something to help the Children's Home this winter."

"O," said Edie, "I don't think we are expected to help the poor. It is those that have more money than they know what to do with; and papa always says, 'What can't be cured must be endured.' Whatever were we talking about? I was telling you about that beautiful bracelet Bertie gave me on my birthday; I do like it so much, and shall not let papa have any peace till he buys me another to match. Effie! are you

dreaming? I don't believe you heard a word I said."

"I was thinking," said Effie, "if there was anything I could do to help—"

"O, do shut up about helping, when you are so poor! I don't believe you have a bit of jewellery; and excuse me, dear, I don't mean to be unkind, but really I don't think I could go out in that dress, it is so plain. So you see, dear, the absurd—"

But she had not time to finish her speech, when Effie, with eyes sparkling, exclaimed, "I know—I'll tell Jesus!"

"Tell Jesus!" repeated Edie, in astonishment; "do you expect He will drop you some money down from the skies?"

"No," said Effie, in a low voice, "but He will tell me what to do."

A few weeks after the foregoing conversation, Effie saw in a paper, written especially for girls, a competition for the best piece of poetry on a certain subject. After much prayer, she composed some verses. She had to wait several months before she saw the welcome announcement that she had received the second prize of one pound and one shilling. She had told none of her friends about it, thinking she would rather wait and see if she were successful; for she thought it might not be the best thing to have her prayer answered just in that way. But now, after going to her room and thanking God for His great goodness, she hastened to tell her friend. As soon as they were alone, she began: "Edie, dear, Jesus has sent me some money to help some of His dear workers in saving His little ones."

"How in the world," asked Edie, doubtfully, "could He send you money?"

After hearing of the competition and its result, Edie persisted that Effie had done it all herself, and could not see that any one had helped her. But her friend's earnest words at last convinced her.

So, dear little readers, would I have you learn that there is nothing too great or too small to tell Jesus, only we must always leave the result with Him.

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