

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

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EDITORIAL JOTTINGS.

BLESSED is that man who maketh the Lord his trust. How few unreservedly do. Self seeking, self trust, self pleasing, forgetting that our great example and life pleased not himself, sought not his own, and leaned upon his Father. We talk of our rights, of what we want, our likes and dislikes: how little we think of our duties and of our privileges, of what God wants and Christ yearns for; of right and truth and love. Come Holy Spirit, come! enter thou in and take possession, free our hearts from self-forged fetters, and cause us to dwell in the rays of the eternal light, until, death's shadow passed, we enter the presence of the inner sanctuary.

"THE Kingdom of Heaven is at hand," was the burden of the preaching of the Baptist. A consummation devoutly to be wished, not exactly in the sense used by the preacher, but in an equally true one, may we not say that these approaches to unity amongst the churches of Christ bring us near to the revelation of the Kingdom of Heaven, the time of the one fold and one Shepherd, for never is it so near as when the followers of Jesus, forgetting the strifes of the past, join hand in hand, consecrated together to bring the world to the feet of the Master.

It is a common thing to teach that our prayers are often answered in a way we do not expect, but in the best way because God's way; and we quote in illustration Paul's thrice repeated request to be delivered from his infirmity and how the answer came to him. Yet is it not true that our petitions are sometimes answered as we ask, and the reply is scant and meagre just because the request was. Look at the instance where the disciples said to the Master, "Lord teach us to pray," and if they had stopped there, who knows what rich teach-

ings on prayer might have been vouchsafed to them, but they made their request more definite, in accordance with their own idea, "as John also taught his disciples," and they got that for which they asked—a form of prayer very beautiful and comprehensive, but only a form; gathered, as some tell us, from then existing Hebrew forms. But the real "Lord's Prayer," is that marvellous utterance of John 17, where the soul of the Master is poured forth for his disciples, a prayer that has entered into the spiritual life of Christ's disciples in all generations; as holy as the holy of holies, pervaded by the wondrous mystery of the relations of the Father and Son, and gathering his people into the same divine communion. Full of love, of tender sympathy, of yearning for his people in all ages, we may here, following humbly at a distance,

"Learn of Jesus Christ to pray."

THE result of the trial arising out of the dynamite outrages at Sarna has undoubtedly been a surprise to a large number of people, painful to some, very agreeable to others. It is difficult to speak of this miscarriage of justice—for miscarriage there certainly has been—in terms of ordinary criticism. There is no question that either from judge or jury, or both together, there has gone forth great encouragement to the party of liquor and dynamite, and a heavy blow and discouragement to the party of law, order and morality. What the next move, the next outrage of the liquor party will be, we cannot forecast. If life should be taken who would be responsible for it? Surely those who compassed the escape of a confessed dynamiter. As the gentleman against whom the first attempt was directed said to a friend of the writer a couple of days ago, "I go out not knowing but that I may be shot from behind some fence: my family are in constant terror for me and for themselves." Let the liquor interest and its friends everywhere beware,

for they may be sure that every outrage on its behalf is a nail in the coffin of the traffic.

How shall we fight it? By education and by the ballot box—by education we mean not alone the education of the young in the principles of temperance, although that is of the highest importance, but the education of the great body of the people by the press—friends of temperance, advocates of prohibition, let the press and ballot-box go hand in hand, then victory is not only certain, but we shall have it soon.

THE fight against the liquor power is a fight against all that is degrading on earth, and all that is terrible in the world to come. It destroys the manliness of men, and those aspirations for the divine which his Creator has implanted in the heart. If such be the case let us not hesitate to use every effort to destroy this more than fabled hydra, this monster that lives in an atmosphere of irreligion—that brings with it Sabbath breaking, ruined lives, and darkened homes, socialism, anarchy and murder.

THAT the liquor interest and murder with anarchy are hand in hand, the late trials in Chicago abundantly prove. It is perhaps too much to say that there would have been no socialism without the liquor behind, though we have not the least doubt that even that evil was intensified by it, but that there would have been an outbreak ending in wholesale murder if the liquor had not been there to inflame and madden cannot be credited for a moment.

WE COPY with the fullest endorsement a paragraph from the American "Nation" of a few weeks ago—merely changing one word. "There never has been in fact, in any age or country, a trade so distinctly marked out for legal reprobation and discouragement, as liquor dealing in Canada in our time,"—not legal encouragement as we appear to be giving to it.

THE Protestant Bishop of Cork, Dr. Gregg, in an address to the clergymen of his diocese, said:—"Every interest languishes, every business is depressed, carelessness, neglect and despair seem to be settling on the people. I exhort you not to allow prejudice to prevent the

acceptance of any just change likely to benefit Ireland." This is looked upon as an indication that the Bishop considers some change must be made in the existing relations of Ireland to the empire. He must be blind who does not see the same. The curse is that the question is encumbered with party politics and we still keep the tone of the conqueror. We talk of what *we* want, what *we* will allow, as though the parties concerned were at *our* bidding and we continued lords and masters. We trust that Christian love—which is firm—may yet reach with growing power our politics, and that we may rise to understand beyond our sectional lines the brotherhood of man.

THE Presbyterian *Review* of this city gives the following—(the italics are ours):—"At a Universalist convention in New England they had no cheering reports to make of rapid growth in numbers or influence as an organized body, but they were full of enthusiasm over the approximation of other denominations to their liberal views, and prophesied that many *Congregational* pastors would become essentially one with them." Our contemporary evidently has not escaped the sectarian scent for heresy elsewhere. He quoted the previous week brave words of Mr. Joseph Cook against the new theology. He might have said that Mr. Cook is a Congregationalist. He might also have noted the determination at Des Moines of the A. B. C. F. M. to abide in the old paths, and he might look nearer home for "approximation" to virtually Universalist views. These suggestions of unsoundness in the faith are not brotherly, but then the *Review* just now has an attacking fit.

TORONTO has had during the greater part of the past month the services of those noted evangelists. Sam P. Jones and Sam. Small. Of course, and as might easily have been foreseen, the opinion of the Christian community has been much divided respecting them, their style and their work. One thinks that the men are mountebanks, the whole thing a money-making scheme, and that their utterances are irreverent, many blasphemous. "They should be put down by law," said an excited minister of the English church to the writer. On the other hand there are those who, without approving of some things said by them, or of the way in which other things are said, recognize in them

earnest, God-fearing, soul-loving men, filled with a yearning desire to save souls. Brands plucked from the burning themselves, they believe in the power and willingness of God to save any and all who will yield themselves to him, and they preach a free salvation by Jesus Christ. Both men are intensely in earnest, both thoroughly practical, they believe in a complete conversion, a change that affects a man's life right through, that touches his pocket and makes him liberal, touches his business and makes him straightforward, honest in all his dealings, paying his debts to the last cent, taking no advantage of legal loopholes to defraud any of his creditors; touches his family relations and makes a tender and patient husband, a loving father, seeking the welfare of his children in all their interests, temporal and spiritual; touches his relations with other men, if he is an employer makes him just and liberal, not harsh, despotic and grinding—if he is an employee makes him faithful, not rendering eye service, but full, hearty, ungrudging labor as unto his Master above, makes the woman tender and patient with her servants, not treating them as hirelings, but as sisters who have souls even as she herself, and the servant to serve as becometh a servant of Jesus. But their heaviest artillery is brought to bear upon the liquor traffic, that, to them, is "the sum of all iniquities." Each man has suffered from the whiskey curse. The story of his life as told by Small is very pathetic: in one aspect there is nothing new in it, but every such story has its own background of sorrow and shame, and in this case it is a well-educated man, a barrister and a journalist, abandoning everything good—pious teaching, saintly memories, professional prospects, self-respect, wife, children, all for drink. Great was the struggle against the drink passion, when first he turned to God, and little wonder therefore, that his heart goes out in deep sympathy to the slaves of this vice, and in strong indignation against those who perpetuate it by ministering to it. We shall be much surprised if the work of these men does not hasten, in Toronto at any rate, the growth of an overpowering irresistible prohibition sentiment. There are in the discourses of Jones, some things from which we shrink, there is a familiarity in speaking of God, and the things of God, which, to us, trained as we have been, appears very irreverent, but let us remember that the surround-

ings of these men, the forms of thought and expression among the people with whom they have lived all their lives, are entirely different to ours, while the influence of the negro element with its strange conceits and literally human conceptions of God, has permeated to a degree we can hardly realize the religious mind of the South. If we give these considerations due weight we shall not hastily condemn, and while we could not do likewise, we can believe that most conscientiously they are using such means and utterances for the glory of God in the conversion of souls. It is impossible by extracts to give an idea of the style of Jones. (Small is less individual than his colleague,) but a few extracts in another column may give some illustrations of his teachings.

ENGLISH UNION NOTES.

A small tempest threatened our brethren in the matter of Mr. Henry Ward Beecher, whom the local committee at Norwich desired should preach during the meetings there. Evidently the Union committee were divided, and Mr. Beecher was not invited to preach, nor did he appear even as a guest, though as such asked. Considering the strong feelings upon the subject, we can but admire the mutual forbearance evidenced by our brethren: the evident majority virtually yielded to the brethren they could readily have outvoted. As we read, a feeling of pride came over us as we pictured to ourselves the scene. They looked not each man upon his own things, but also on the things of others, they esteemed unity better than unseemly strife.

THE chairman's (Mr. Edward White) address was on a most important subject, "Handling the Scriptures." It was a plea for interpreting the revelation as an organic whole and a protest against the mere handling of texts. There was much of the old puritan ring in the sentences, and a certain sound upon the great principle that the Bible, the whole Bible, and nothing beyond the Bible is the ground on which our dogmatic faith must rest. An earnest study and fearless proclamation of the Divine word are the great needs of the pulpit and of the pew to-day. We would commend the address to the study of our pastors and teachers. The *English Nonconformist and Independent* publishes it in full.

THE approaching jubilee of Her Majesty's reign called forth several addresses on nonconformity under the Queen. On the spiritual power of nonconformity some interesting facts were given. Mr. John Brown, of Bedford, said that in Scotland, forty-three years ago, there were only 1,200 churches; in that year 474 ministers resigned all their interest in the Scotch Establishment; the 474 ministers of the Free Church had increased to 1,094. Three millions have been expended in building 1,100 churches; and altogether seventeen millions sterling have been raised in support of that movement. Nonconformity has saved Wales from heathenism. The Primitive Methodists, who at the commencement of Queen Victoria's reign had 5,000 local preachers, have now 16,000. The Wesleyans have in the same period added 120,000 to their members, and the Baptists had increased their membership from 71,000 to 316,000. The state of things, not disgraceful, in the Established Church, may be gathered from the following anecdote of a venerable rector. With him a favorite subject of discourse was the serpent in the garden of Eden, to a consideration of which the clergyman declared he had devoted many years, and had arrived at the conclusion that the serpent, previous to the fall, had not its present mode of progressing, but had walked on the tip of its tail. Complaint was made to the Bishop, whose secretary replied:—"I am afraid we can do nothing for you: I regret to say that the mere fact that the man is an idiot is no disqualification." The people must have grown spiritually under such instruction.

WE regret that our Superintendent, Mr. Hall, had only twenty minutes for to instruct the friends on Canadian needs, and much more that no opportunity was afforded for discussion upon the subject of Colonial work. Our brethren do not understand us, we perhaps misunderstand them. Yet six months among our home churches by Mr. Hall will do more to enlighten our brethren on Canadian work than hours spent at a busy Union gathering. We have read our Superintendent's speech, we wonder how he contained himself within twenty minutes, but he did yeoman service therein.

THE entire tone of the Norwich gatherings was such, we should judge, as to give a great impetus to church life and work; and the en-

tire spirit was evangelical. Without any heresy cry, meddling or interference, the English Congregational churches are preserving the faith in its entirety. They are at work, they have work to do, and they are realizing the truth as the Christ propounded it:—If any will to do my will, they shall know of the doctrine.

OUR brother, Mr. Hall, may rest assured that the churches here will not forget him as he pleads for them, we shall always hail his general gossip letters with pleasure, and read with profit.

Correspondence.

MR. HALL'S LETTER.

(FROM ENGLAND.)

Dear Editor. My first work in this country was in connection with the Congregational union of England and Wales. The Autumnal meetings have just been held in the ancient City of Norwich, county of Norfolk. The lovers of antiquities will find a veritable Eldorado here. Norwich is the oldest city in England. Here was the British *Caer Gwent*, the Roman *Venta Icenorum*. Upon the lofty hill fort of the *Icene*, the invading Angels built a rude castle, below which, alongside a broader river than now exists, grew up the townships of *Cyning's (King's) Fiord*, (now *Conisford*), where the kings of the East Angles had a palace, marauding north men in the 9th century founded further townships higher up and on the other side of the river. One of these was *North-wic*, soon shortened to *Norwich*, which gave its name to the whole burgh. The burgh was destroyed in 1002 by the victorious Danes who overran East Anglia. Except one or two towers of churches, notably *St. Julians* in *Kings street*, which are Saxon, the castle keep is the most ancient building. It was probably begun, if not finished, in the time of *Edward the Confessor*. The Cathedral was founded in 906. *Herbert de Losinga*, Bishop of *Thetford*, removed the See to *Norwich* 1101. It is said that he built the Cathedral and other churches as a penance for having paid *King Rufus* for the *Bishopric*. Before the west front of the Cathedral stands the magnificent *Erpingham gate*, enriched with many figures of *Saints*, &c., and fine mouldings. It was built, it is said, in penance for supporting *Lollardy* by *Sir Thos. Erpingham*, an *Agincourt* hero. Many of the streets contain good examples of old domestic architecture. But to the Congregationalist there are still more interesting reminiscences in this ancient

city. The "old meeting house" where some of the sectional meetings of the Union were held, traces its descent to Bridge, one of the Puritans who went to Holland, and Robinson, the leader of the Pilgrim Fathers, had a Norwich charge.

The church in which the Union held its business meetings is on the site of the old parliament. It is one of the largest in the city. In addition to the main auditorium it has superb class rooms, and a lecture hall, church parlour, young men's rooms, etc., etc. The Rev. W. Barrett is the pastor of Princess street Chapel, an able man. The Union was entertained by the good people of all denominations, the Bishop of Norwich and one of the Canons of the Cathedral being among the hosts.

The meetings were largely attended and it is said were immensely successful. A splendid reception was given by the Mayor and officials in St. Andrew's Hall, once the grand church of the Black Friars.

The Chairman, Rev. Edward White, gave an address of wonderful power on a subject of thrilling interest to preachers, on Handling the Scriptures. He pleaded for systematic study of God's word, and for expository vs. textual preaching. A new feature of this autumnal gathering was the devotion of one entire day to missions. The time was somewhat intruded upon by a deputation from the nonconformist bodies in the city very nice, and very proper, but to parties at a distance not so interesting. The time came for the Colonial society to have a hearing, but it was approaching the hour of adjournment, when it was proposed to give that society the floor the first thing next morning; but another deputation from the Baptist Union was at hand, and an hour and a half had to be consumed by that, then the discussion on the "Spiritual work of the Churches" was in order. Between the two, the Colonial society was sandwiched. I was allowed *twenty minutes*. You can imagine how much I could say on Canada in that time. A brother from Australia had the same favour, there was no time for discussion, and that ended the Colonial society's chances at the Autumnal meetings, in its "year of jubilee." I leave your readers to draw their own conclusions. I do not think there was any desire to relegate the Colonial society to a corner, but circumstances combined to make it possible to do so. There are warm friends of the Colonies among the ministers and members of our churches, some of whom came to the Union meetings expressly to speak on their behalf. I may mention the Rev. Dr. Duff, Airedale College; Rev. I. L. Forster, London; Rev. R. Mackay, London; Rev. F. Hastings, London; and many others. I find that the principal reason for apathy, is lack of information—I have been met in the most cordial way by the brethren, and promises of co-

operation and help come from many quarters. I expect to have my hands full for the next six months. The remainder of October and November I am to spend in Yorkshire and Lancashire.

We had a gentle breeze over Beecher. Some folk were most anxious to have him invited to preach or speak at the meetings, but for reasons you may imagine, there were others who thought the time of the assembly might be better employed. The matter was amicably settled. So far as I have been able to judge from the tone of the meetings in Norwich, our denomination in England is making progress, stands in no danger from the so-called "new theology." The heart and life of Nonconformity are sound, and it seems to me that far too much has been made of the "new departure," differences have been magnified where very little difference existed, and incalculable harm has been done. It is very easy to raise the cry of heresy, but it is not so easy to allay anxiety when once the idea goes abroad that a man is unsound in doctrine. No one will accuse me of having much sympathy with speculations in theology, yet I believe there are worse conditions of church life, and of individual Christian life, worse than what we find in connection with what is sometimes misunderstood as "new theology," anything is better than "slumber and death." The truth has nothing to fear from investigation. Nothing can stand long now that is not productive of life, we must test our teaching by its results. I have found no lack of loyalty to the Christ of Calvary among those I met at the autumnal meetings in Norwich.

Sincerely yours,

T. HALL.

Memorial Hall, Farringdon st., London.

CHURCH AND COLLEGE DOINGS IN MONTREAL.

MY DEAR MR. EDITOR:—For more than a month past, I have been intending to send you a letter, but the pressure of engagements, unusually numerous, has hindered me from my purpose. The excitement in our church life, which has been very intense ever since our return from the seaside and country, culminated on Sunday and Tuesday last, each of which days was marked by noteworthy events to both church and its late pastor.

It needs not to be said that the congregations on Sunday were very large, in fact, I never saw so many people in Emmanuel church, as were present at the evening service. To attempt any intelligible account of these services would occupy more of your space than you can afford. In appointing the meeting, the church resolved that all the protestant ministers of this city

should be invited, which was done in the following terms:—

"Gratofully recognizing the cordial relations which have happily subsisted between Dr. Stevenson and his Ministerial brethren, the church has further resolved to respectfully invite the Protestant ministers of this city to be present at the farewell meeting that they may have an opportunity of joining with it in wishing Godspeed to one who has been their common friend and co-worker. I am, therefore, instructed on behalf of the office-bearers and members of the church to extend to you a cordial invitation to be present in the lecture room of Emmanuel church, at 8 p.m., of Tuesday, November 2nd, and trusting that you will do the church this favour, etc., etc."

The letters of acceptance were very numerous, and were of such a tone as showed the wide-spread respect and esteem in which Dr. Stevenson was held by his brother-ministers of this city. No invitations were sent to ministers outside the city, but Dr. Jackson, who happened to be here on College duties, and to be present at the meeting, was called upon to give a short address. I mention this, lest brethren of our sister churches should think that they had been slightly passed by. Of course, where so many representative men had to speak, the addresses were necessarily short and informal; yet they all bore high testimony to those excellences of character and of work with which we are all so familiar in Dr. Stevenson.

The events of this week show that he returns to his native land with the best wishes of his own and of other churches, and of the general community of this city, for his happiness and usefulness in the future; whilst the resolutions of the church and of the College Board show the high estimate that has been formed of his past services by those most intimately concerned with them. It was only natural that there should be a note of sadness pervading these farewell services; but that note was deepened by the "conspicuous absence" of "that good grey head which all men know," and which for half a century past has been seldom absent from our church and denominational gatherings. As your readers have doubtless learnt long ere this, our good friend, Dr. Wilkes, whom all regard with affectionate reverence, has been suddenly laid low, and it looks as if his long life's work was drawing to a close. Thus, by a strange coincidence, we suffer a double bereavement, which leaves us for the time-being weakened in church and college, and which should stimulate all concerned to be up and doing all they can to worthily fill the gaps thus made. Yet the interests at stake, in both cases, are of such great moment, that they emphatically inculcate the importance of the hackneyed adage "*festina lente*."

I have read in your last number the interesting letter of Mr. Cuthbertson, and note with satisfaction that the brethren in the west still have the interests of the College on their minds and hearts. Let me assure them that we in the east are at one with them in this, and we shall be glad to cultivate a generous rivalry with them therein, and to listen to the wise advice they may have to give. We have no personal objects to serve in the administration of the affairs of the College, and none can be more anxious than we that all that may be done should be done for the promotion of the cause of the Master, and of the best interests of our churches.

If by God's guidance we can secure this, then the apparently "frowning providence" of the present hour will prove to be a "smiling face." The length to which I have wandered forbids my writing more, as I intended to do, on College affairs generally. Suffice it to say, that we are all, in our several ways, going on as well as, under the circumstances, can be expected.

GEO. CORNISH.

Montreal, Nov. 4th, 1886.

OUR COLLEGE LETTER.

It was the beginning of the session when we wrote our last letter, and at that time (so to speak) we were just preparing for the work to which we have since settled down to in real earnest. We consider it our duty as well as our privilege to take advantage of every opportunity which presents itself, that we may better fit and prepare ourselves for the great work to which we have consecrated our lives.

We are a happy and agreeable family enjoying many advantages and having many opportunities for improving ourselves, by our Christian fellowship one with the other, as well as in very many other ways, in our beautifully situated and comfortably furnished college home. But there are gains and losses in every department of life. Dr. Stevenson, our esteemed principal, has left us, and although we feel our loss keenly, we rejoice that he has been called to such a large and important field, and earnestly pray that God may continue to richly bless him in his new sphere of labor, and crown all his efforts with abundant success. Before he left us a beautifully framed picture was presented to him, the picture being a group photograph of all the students, the central figure being the doctor himself. In reply he spoke with much emotion and tenderness, which touched the heart of every one present. In closing his remarks he spoke of the respect he had always received from the students, the pleasure he had experienced in the class room, assuring them that the college on this

side of the water would occupy a warm place in his heart, and that the picture would be hung up in his room, and kept as long as he lived. A banquet was given in his honour at the Windsor Hotel, Mayor Beaupré presiding. Most all the ministers and prominent citizens of all denominations gathered there to do him honor, but the last tea he drank in Canada was with the pupils of his charge, in the dining hall of the college, after which he spoke a few parting words of cheer, and then bade us all "good-bye."

The Rev. John Wood, of Ottawa, spent a while with us, and delivered a course of lectures on the subject of "Homiletics," which were instructive and will prove a great help to us, and fit us better for the active work of the Christian ministry. Mr. Wood is always agreeable and pleasant, and we are glad to know that he is to lecture to us again, on "Pastoral Theology." Rev. Dr. Jackson, of Kingston, has also been with us, and delivered a series of lectures on the "History, Polity and Administration of Congregationalism," which lectures we are pleased to learn will be continued by him in a few weeks. Rev. J. Burton, B. D., of Toronto, begins another course on Tuesday, 9th inst., and will be with us a fortnight. Rev. W. H. Warriner, B. A., B. D., of Bowmanville, is expected to give a course of lectures on "Hebrew and Hebrew Exegesis."

In addition to the very valuable instruction and training we receive in the college, we have the opportunity of seeing and hearing all the prominent lecturers and preachers who visit the city from time to time. Among those whom we had the privilege of hearing since our last letter, were the Rev. Joseph Cook, of Boston, and a converted Jew (Rev. Mr. Mathews). Mr. Cook delivered two lectures, the subject of the first being in the form of a question, "Does death end all?" and the second, "England and America as competitors and allies." We need only mention that we were delighted.

The meetings of the Inter-collegiate Missionary Alliance were held in this city, which brought together a great number of faithful men whose lives are given to the great missionary work, and who love to obey the command "Go ye into all the world and preach the gospel to every creature." Two of them, Rev. J. K. Brown (missionary from Turkey), and Mr. Wishard (secretary of the International Missionary Association), addressed us in the college. The meetings were very interesting and encouraging, and among other resolutions the following important one was passed:—"That the members of this Alliance express their conviction that the organic union of Christians in the mission field, home and foreign, is one of the needs of the hour, and express their determination to further said union by their prayers, sympathies and co-operation."

A sufficient amount was contributed by the students to procure an enlarged photograph of our late fellow and co-worker Mr. Thos. Pritchard, which in a day or two will be framed and hung up in the college. Also a college group like the one presented to Dr. Stevenson will be placed in the college.

Some snow has fallen here, which reminded us of the coming winter, and that our cold hearted old friend "Jack Frost" will soon revisit us, but we were never better prepared for his coming. Some necessary improvements have been made by way of heating apparatus, &c., which together with our good senior student (Mr. Unsworth), and our good housekeeper (Miss Pigot) make us full as cozy and free from the attacks of "Mr. Frost" as the birds in the sunny south.

We now close our letter assuring you, that although we are removed at some distance from you, we never forget you. Your interests we have at heart. Your welfare is our constant care. Your prosperity our delight. We never forget to remember you in our prayers and wish you in return to remember us, so that between the college and churches, there may grow up, month after month and year after year, a stronger and truer bond of christian love and sympathy.

Yours truly,

JOHN O. HART.

P. S. -As we send this letter we hear that our venerable father Dr. Wilkes, who has been laid aside for some time with congestion of the brain has recovered consciousness, and is much improved. We shall hail with delight his appearance among us again, if God will, if not, his memory will be cherished with loving remembrance.

CENTRAL ASSOCIATION.

There are seven Congregational churches in Toronto. There were *three* pastors from these churches at our meeting in Parkdale. We speak of *esprit de corps*. It would be well perhaps, if those of our brethren who are favored by dwelling in the city, would show a little more of that spirit where others are coming to them from a distance. We think that the Toronto churches were singularly remiss in the reception they gave to the Association. As I said, four of the churches were unrepresented even by their pastors, and of the seven, only two thought of sending a delegation.

And then we find that the city pastors have no notion of giving up or changing their weekly prayer meeting for the evening meeting of the Association. This surely should be remedied. And may I say just here that at the next meeting, to be held in Georgetown, let those who come be prepared to stay till the meeting is over—we will give them something to eat.

Spite of these drawbacks--the apathy of the city churches, the presence of the two Sams, and a continuous downpour of rain--we had a good meeting. We met in the Parkdale church, and made its pastor, Mr. Duff, our chairman. Mr. Wright, of Edgar, read a short paper on the subject of "Deacons." This proverbially dry subject was made very interesting. It was contended by the writer that the deacons were appointed to look after all money matters.

Mr. Burton called the attention of the Association to the question of our Home Missions. This is a most important matter as seen by the reports of the other Associations. As a result of this and subsequent deliberations, Messrs. Gerrie and Richardson were appointed to draw up a scheme for having the churches of the district visited and the claims of the society pressed home to them.

In the evening Mr. Gerrie, of Pine Grove, preached from Exodus xiv. 15. After the preaching we observed the Lord's Supper.

The next day was spent in the reading and discussion of papers. Mr. Warriner introduced the subject of "The interpretation of prophecy especially as regards the Messianic kingdom." This plunged us into a discussion which almost touched the question of Inspiration.

Mr. Richardson, discarding notes or MSS., gave to the meeting his ideas of successful preaching. What he contended for was, that he was successful whose preaching tended to make good characters.

Mr. Burton gave a most interesting address on the subject of "Church Union." The difficulty seems to be to find a basis--liberal enough to include all and yet conservative enough to maintain, intact, evangelical truth. The Association appointed a committee to draft a resolution on the subject, to be discussed at our next meeting.

Mr. McGregor's paper on "The two methods of preserving the purity of our church communion" was well received. He contended that there was a reform needed at both ends of our church. It ought to be easier than it is to get in, and it should be easier to get rid of unfaithful members.

A social in the evening brought the meetings to a close. Mrs. Revell, of the Northern, sang beautifully. Messrs. Gerrie, Wright, Revell, Warriner and Pedley gave short but sweet addresses. Then the meeting adjourned to meet next in Georgetown. We all felt thankful to the people of Parkdale for their kind hospitality. We wish them prosperity in their church life.

Georgetown.

J. A. P.

News of the Churches.

BARRIE.--At a recent church meeting the following resolution was passed:--*Resolved*, That this church desires to place on record its deep appreciation of the services rendered it by Mr. J. P. Gerrie during the past summer. During the four months which Mr. Gerrie labored here, he performed all the sacred duties devolving upon him to the entire satisfaction of the church, and it was with extreme regret that we parted with one whose talents and zeal so eminently fit him for the work of the sacred ministry.

CHEBOQUE.--Another message from the "old church by the sea." A tea meeting was held in the Rockville Hall on Thursday evening, the 14th Oct., celebrating the 125th year of gospel preaching in this place. A bounteous repast was provided by the ladies in their usual happy way, after which, singing, readings, &c., filled in an enjoyable evening. Rev. W. McIntosh of Yarmouth, was present and made a few remarks, but owing to the lateness of the hour could not address the meeting on the theme, "Congregationalism, what it has done for the country." He stated, however, that at another time he would deliver the address, the which promise, when fulfilled, we shall have great pleasure in sending news concerning, to the C. I. Proceeds of evening were \$36. The hall of this place is much too small for an occasion of this sort, we realize how needful it is for every church to have a vestry, but cannot arise and build just yet. The tower has been removed from the parsonage as it was causing damage to the building during the high wind storms so prevalent down here. We are sadly troubled in these parts by removals to the States and elsewhere. Exodus is the ruling feature of these Lower Province churches. Yet withal, if we could get pastors to supply our vacant churches and take up new fields that are accessible, our cause would progress. It is needed very much. We are as you are aware living on land almost surrounded by water, and the water has been made use of to a large extent by our friends of another persuasion. The country around is dotted over with F. W. Baptist and C. C. Baptist churches. These supply the town churches with fresh material, while we, not having town churches, lose ground accordingly.

GEORGETOWN.--The basement of the Congregational church was well filled on Monday evening of Nov. 1st., the occasion being a bread and butter social, under the auspices of the Congregational Social Club. The programme consisted of solos, a recitation, a duet, a quartette, a reading and a "talk." The entertainment was a real social one throughout. The excellent tea provided helped to make the social even more sociable and

the evening altogether was a profitable one to all. The Social Club is organized for a good purpose and is doing a good work.

KINCARDINE. - We so seldom hear from this field that we publish a letter just received from its pastor, Mr. C. L. Ross:

"I have returned from my extended visit to Nova Scotia and Cape Breton. I had many opportunities of preaching the glorious gospel of Jesus Christ to congregations at St. Anne's, Tourehee and Lake Side, etc. The people of Lake Side are anxious to cast in their lot with our body and have declared their intention to our worthy superintendent, if a suitable pastor able to preach in the Gaelic language could be found for that important field. There are many noble people there whose hearts the Lord has touched; our beloved brother Shipperly, of Margaree, visited them last spring and his visit was much blessed. I preached for these interesting people three Sabbaths and dispensed the Lord's Supper there. It was truly a precious season. The Lord's people were refreshed and sinners were saved. There are there some who possess a measure of that precious faith Elijah possessed, when he sat waiting by the brook Cherith for God to feed him. May God send these dear people a pastor after his own heart. On my return I found all things well. The brethren of the Presbyterian church in the county came from Sabbath to Sabbath and supplied our pulpit with much acceptance. The Rev. John MacKinnon, of Cottesloe George, came also up and preached here for two Sabbaths. I can assure you that I received a cordial welcome from our dear people on my return. We had the Lord's supper dispensed on the first Sabbath in October. The weather was charming and our people were able to gather from all points. There was a large attendance. I preached as I always do in English first, and dispensed the supper; and then in Gaelic, and also at 7 p. m. The communion Sabbath is always a refreshing and solemn season, the Lord's presence is felt and his people are filled with the joy of the Lord and sinners are impressed. At all our communions some new members were received. While I was away our friends were not idle; they raised money to put a new fence and railing about our church edifice and grounds, a new fence has also been put around the manse which is considered a very great improvement indeed. During the last year the young people presented me with a fine horse, which is a great help and comfort in carrying on my pastoral work here. They also lately presented Mrs. Ross with a valuable cow, and by many other acts of kindness, they have again and again shown us, that they were friends indeed. Our people come out well on the Sabbath day to hear the gospel, and some of our Gaelic friends travel a long distance to be present.

Our members are busy at present endeavoring to raise money to help to pay some of the debt on the Home Mission Board. I think I can truly say of them that in these matters they try to do their best. I would like to see a more powerful work of grace among our people. We do not always know in this world the good that we are accomplishing; but we shall know it on the other side. A lady once planted a fine rose-bush and devoted much of her time in taking care of it; but when the time for it to bloom came she looked in vain for the buds, she was very much disappointed. One day her next door neighbor called her over to the other side and showed her that part of the bush had extended to to the other side and that branch was full of buds and there was a most beautiful rose. God has called us to labor in in his own vineyard. We must be faithful and leave our success with God, who will bless our labors in His own time. I have been for some time reading and hearing a good deal about new theology, etc. From infancy I never doubted the great truths of religion. My soul feeds on the milk and meat by which I have been nourished since God touched my heart. If ever the Bible was the word of God, it still is.

MANILLA.—Church dedication.—The new Congregational church at Cresswell, (Manilla station,) was opened for public worship on Sunday, Oct. 10th. The forenoon service was conducted by Rev. Duncan McGregor, M. A., Guelph. In the afternoon the church was organized, 10 members of the church in Manilla village having united to form a nucleus. The evening service was conducted by Rev. H. A. McIntyre, B. A., B. D., late of Zion church, Montreal. Both services were earnest and practical; and not a few of the illustrations and references were of a local character, as both ministers were close by the home of their childhood and early manhood. Much anxiety had been felt regarding the probable weather which might be expected, as it had been very wet during the three previous Sundays. Not a few eager eyes scanned the "weather probabilities" in the Toronto Globe, as much work required to be done at shed-building, etc., before the opening could successfully take place. But the weather turned out to be all that could be desired, the Sunday and Monday in question resembled days in June. On Monday, the 11th Oct., a platform meeting was held in the afternoon, when nearly 600 people assembled to listen to the spicy and *neglige* Monday-humor of the Rev. Dr. Wild. His numerous striking thoughts bearing on the social and civil, as well as other benefits of systematic worship will long be remembered; and none of the farmers will ever forget Dr. Wild's computation to the effect that 15c. more can be realised on every

bushel of wheat sold in a thoroughly Christianized country. Rev. Mr. McGregor, in behalf of the congregation, thanked Dr. Wild for his interesting address and his kindness in consenting to be present, and remarked further that all the S. S. children would hereafter more clearly understand the Old Testament references to the prophets, having gazed upon the long hair and beard, and lion look of the prophet of Bond St. After Dr. Wild had finished speaking, and a quiet canvas for additional subscriptions had been made, the audience adjourned to the shed, where a sumptuous tea was served. After tea the platform meeting was resumed, when kind and congratulatory addresses were given by Rev. Messrs. Currie, (Presbyterian,) H. A. McIntyre, Thom, (Baptist,) and D. McGregor. The practical wisdom of years was embodied in those addresses, and many of the striking remarks then made, will always remain as living energies in the hearts and lives of the people. The church building is of brick, and, considered as a whole, is one of the neatest and most home-like in the neighborhood. The interior arrangements are after a design drawn out by the pastor, and include the silver-plated, corrugated, glass Bailey Reflectors, which are the first of the kind in the locality, and have proved a great success. The business energy wherewith the work was carried on and finished reflects great credit upon the building committee, and upon those who elected the men composing it. The subscriptions are payable in four instalments covering three years. These subscriptions cover the church-building expenses, with a deficit of only \$60.—*CON.*

[We deeply regret having to add to the above that Mr. Geo. Whyte, the respected pastor, under whose indefatigable labours the above progress has been made, has positively resigned the pastorate on Friday, 22nd ult. We believe some few weeks will elapse ere the resignation takes effect.]

MONTREAL EMMANUEL. After twelve year's service the beloved pastor of this church, Dr. J. F. Stevenson, has taken his leave for the old land. He has accepted the pastorate of the Brixton road church, so long ministered to by the late Mr. J. Baldwin Brown, B. A. This church was opened in 1870, being in reality the larger part of the older Clayland's Chapel, Clap am, which was formed under Mr. Brown in 1846 though the building had existed since 1835. Dr. Stevenson preached his last sermons in Emmanuel October 31st. A synopsis would not do justice, and it needs not saying that they were full of pathos and Christian sympathy, listened to by full and saddened congregations.

On the following Monday two hundred men and women representing every shade of belief, from Roman Catholic to Unitarian, sat down to dinner in the Wind-

sor Hotel, to bid our friend farewell. The Mayor of the city presided. Many kind words were said, and by eleven o'clock the party dispersed. On the Tuesday evening the friends gathered in Emmanuel church to say finally—good-bye. Dr. Cornish presided with his accustomed grace. Several addresses were given by the Protestant clergymen of the city. Dr. Jackson, of Kingston, was present, and Mr. E. M. Hill, of Calvary. Appreciative addresses were presented, illuminated, from Church, Young Peoples' Association, and College Board; a bronze library set was given by the young people to Dr. Stevenson, and a carriage clock to Mrs. Stevenson, of whom many kind words and true were recorded. From a number of members of the church and Congregation a bill of exchange for one thousand dollars was presented to the retiring pastor. Friend and brother, farewell; rough seas will roll between us, we shall miss the hospitality of your family and home, your loving and profitable companionship; but the tie of Christian love remains, *that* distance cannot sever, and we shall meet often around a common mercy seat. Peace attend you and yours, prosperity bless, and God be over all.

TORONTO, NORTHERN.—This church marked their tenth anniversary by services on Sunday, 24th ult., when appropriate sermons were preached by Rev. J. Van Wyck of the Methodist church, and Rev. P. McF. McLeod of the Presbyterian. The Mayor, Mr. Howland, preached in the evening. On the following Tuesday a social entertainment of a very enjoyable nature took place. There was a large attendance of members of the congregation and their friends. After refreshments abundantly served, Rev. A. F. McGregor, pastor of the church, took the chair. He stated that the past year had been one of the most successful in the history of the congregation, the financial interest being sound and the attendance very considerably increased. The outlook was encouraging and he hoped that before long they would have the necessary funds to erect a new church capable of accommodating the requirements of the rapidly increasing congregation and worthy of the sacred cause they were engaged in. Rev. John Burton followed with a stirring address on "Christian Unity." Rev. Dr. Wild urged upon the members of the congregation the necessity of concerted and determined action with reference to their proposed new church edifice. Addresses were delivered by Revs. C. Duff, John Salmon and E. Barker. During the evening songs were contributed by Mrs. Booth, Miss Impey, Mrs. Revell, and a flute solo by Prof. Arlidge. Miss Sparrette, the organist, played the accompaniments. The proceedings were brought to a close by pronouncing the benediction.

YORKVILLE. At the monthly meeting of this church, Oct. 27, Mr. J. Salmon, B. A., tendered his resignation as pastor, said resignation to take effect 31st January next. The church has resolved to allow the matter to rest for one month, and then to take action. A reference to our columns a few issues past will show that Mr. Salmon and ourselves are not in everything at one, we can therefore the more freely say that we deeply regret the circumstances that have called for this step, and unreservedly bear our testimony to the indefatigable earnestness with which our brother has carried on work in his Master's name throughout this city. Our intercourse too has been of the frankest, kindest character. We learn that at the meeting the Treasurer's report showed a church out of debt, all engagements met, and \$115 on hand. Evidently there has been progress made.

WINNIPEG.—At the Congregational church one evening last month, Mr. Silcox told his congregation about a Presbyterian minister in southern Manitoba who had lost nearly everything by a prairie fire. The minister was our old friend, Mr. John Brown. Mr. Silcox reminded his hearers that although the missionaries were doing probably the most valuable work of the church they were very poorly paid, and could ill afford to lose anything. He had thought over the matter seriously, and had come to the conclusion that it would be a good idea for the Congregational church people of Winnipeg to send the Presbyterian minister a new furcoat. He believed that if the missionary went through the coming winter in a warm Congregational coat it would do him good and would help to keep him in strictly orthodox paths. When a MANITOBAN reporter met Mr. Silcox he was looking as elated as a man who had just fallen heir to a fortune. "I got the coat," he exclaimed; "and I'm proud of my congregation. In the morning we took up a special collection for Rev. Aaron Matthews, (a converted Russian Jew,) the regular collection in the evening was a good one, and my appeal for the Presbyterian minister brought over forty dollars. The people of our church are not wealthy as you know but they are a liberal and whole-souled lot."

ECHOES FROM SAM. P. JONES.

ON CRITICISING PREACHERS.

Look at the faithful preachers to-day scattered over this world. Look how many undergo hardships and privations; look how they have suffered in dungeons, and died at the stake, and rotted in prison for preaching the Gospel of the Son of God. You will criticize the preacher's every word, but if every member of the Church will fill one appointment for the pastor, you will quit criticizing your preacher. It looks like it was mighty easy, but you get up and try it and you will

have a great deal of sympathy for your preacher. I believe you will. These carping critics, they have got something about how he preaches, and they don't like this and they don't like that and they don't like the other. Brother! shut your mouth or try it once. What do you say? If you will preach to-morrow night I will get shut of one critic. Now, what do you say? I've got this to say—I don't care who your preacher is; I don't care where he comes from; I don't care if he illiterate or learned; I've been hearing preaching all my life; I've heard the most ignorant colored man preach I ever heard; I've heard the most ignorant white men, but I never heard a man take a text and preach that didn't preach truth enough before I walked out of the Church that day to save a thousand souls such as mine. And if every sermon has truth enough in it to save a million from death and hell, let's quit criticising the preacher and take hold upon the truth and be saved by it. "Why are preachers so cold; why are preachers so prosy?" You pack a man in an ice-box and then curse him because he don't sweat. I tell you, brethren, it's the most unreasonable thing in the universe. It's a scandal. Who can preach without the sympathy of his brethren and the prayers of his Church? The power of the pulpit rests with the pew, and if you show me a praying pew I will show you a powerful pulpit. Oh, my brethren! remember to-night if you pile prayers mountain high on a preacher's head when he stands up to preach, his words will be like balls of fire flying over the audience, Lord, help us to be our preacher not simply an ice-box to pack him in, but God help us to set him on fire with our prayers and Holy Ghost

A SECOND ADVENTURE

Oh, brothers we have clever good men who are dreaming of the second advent. Oh, the dreamy, sleepy Christians of this world! All this second adventist idea will tell you is the carelessness and prayerlessness of the Church and the people! That's the truth of it. Glory to God! I believe there is truth in God, and virtue in the blood of Christ, and power in the Holy Ghost, and I believe the Holy Ghost shall never cease pouring forth his power until he has brought this blood washed world to Christ. Oh, brother on the day of Pentecoste, when the Holy Ghost came down upon the disciples gathered together in that upper chamber, and sent them forth into the streets filled with the power of spirit, there were more converts made in an hour than Jesus made during the three years of ministry. Thank God for the Holy Ghost. And brother just as we honor the Holy Ghost he's going to help us. And if others want to dream of golden day, ahead and the second advent and all that sort of things let them dream. But we who are awake let us claim the Holy Ghost and take the word of Christ. That's it. He calls the world by His Spirit. I believe the spirit of all grace and the spirit of all truth is now in this audience brooding over this world. I thank God that the Holy Ghost comes to testify of Christ.

ON WORLDLY CHRISTIANITY.

Down in my own town a few days ago I said, "Friends and neighbors, you all know me. I was raised among you. There's a whole lot of us in town trying to get to heaven—about nine-tenths of us. But I am going to fall out of the whole business because you have got so many routes. God says He will give us one way, and you have got about twenty in this town. Let us come

together. All you dancing Methodists and Presbyterians and Baptists, I want you to meet us next Wednesday night and I want you to be ready to testify. If you say dancing is conducive to piety, and you enjoy religion more the night after a dance than you did before, testify to that and we'll all adopt dancing, and we'll have moveable benches in the church, and instead of prayer meeting we'll have a dance every Wednesday night. If it's a good thing let's adopt it and have only one way." I said, "If progressive euchre conduces to piety and makes us love God and our neighbors more, get up and testify so and we'll all adopt it." There's another crowd over there that say, 'I don't see any harm in having wines on my table.' Do you feel more pious when you're drunk? If you do, testify to it and we'll all adopt wine-drinking and put a bar room in the house of every church member in town. If it's a good thing, the more of it the better. Will you testify? How many dancing members of this town would go up inside of the judgment bar of God and say dancing is conducive to piety? Who would say that in progressive euchre, with the prize up and the game going on, you could give thoughts to heaven and find out your union with God? Let's come to an understanding. Which is the best way to run the thing? Let's all agree on one way.

ON REVIVALS

A big meeting in religion is not the best religion in the world. You cannot fly to heaven from a revival. Revivals! revivals! A great many people think they are the best things in the world. Brother, in a sense they may be very good, but they are not the best things in the world. A revival like this may be likened in a sense to a conversation I heard between a sewing machine agent and a merchant. A gentleman was talking sewing machines to the merchant, and he talked with a vengeance. I listened, and I said, "If I could only preach Christ like that fellow talks sewing machines." By and by the merchant said, I would take all the machines you have if I could talk "machines" like you can. The fellow said, "when I sell a lady a machine I say very little about it. All I do is to put up the machine and show her how to thread the needle, and let her learn the rest from the book of instruction." At the revival we show you how to thread the needle, and here is the Book of Instructions to guide you in everything to success in life. Revivals can only start you, but God says, "Continue patiently in well doing" and says, "Well done thou good and faithful servant." Well finished. There is a heap in a good start. There is a great deal more in carrying a thing on well, but when it comes to "well done, it is finished," you are right. Now, brother, there is more real joy in giving a cup of cold water in the name of Christ than there is in receiving anything at the hands of another. Sometimes we value a present not so much by its intrinsic value, but by the person who gives it to us. I have known a souvenir of some sort, a present not worth fifty cents if its associations are taken away, but a person would not take thousands for it. This was a gift of a precious mother on her dying bed. This was the gift of the best friend you ever had. Brethren, God's gifts to his children are invaluable. This pointing to his Bible was given me by God. You cannot price such presents as that, and yet God is giving, and giving, and giving, and what have we shown in return. Lord Thou hast fed me this day upon Thy bounty

and to show you I am grateful for it I am going to feed some other one. The best way to get God to help you is for you to pitch in and help every person else who needs help. The Lord helps men who help somebody else. The Lord works on a contrary line to selfishness every time.

ON FELLOWSHIP IN CHURCHES.

When you meet some Christian people in this town, whom you don't run with and associate with because they don't happen to have as much as you have, you heap indignity upon Jesus Christ, and he will resent it with all the force of heaven, earth, and hell. Why we move in strata. Some of you good women know there is a strata you run with. There may be thirty or forty ladies in Metropolitan Church, about a dozen of whom you call upon, and about half a dozen of whom you are really intimate with. Take the Metropolitan Church with all her history, and if we were all called up to heaven to-morrow it would take the angels two or three weeks to get you all introduced to each other. It would keep the angels busy awhile. In his natural voice he continued: "This is Miss so-and-so from Toronto, remember of the Metropolitan Church." Imitating the high female voice, he continued, "Why, was you a member of the Metropolitan? When?" Natural voice, "Why, in the year 1886." High female voice again, "Law me! I was a member at that time, but I never knew you." Now what sort of religion do you call that? When two or three bon ton members get off to themselves, "I can tell you why I never met her. She was cook with Mrs. so and so and we never associate with this sort." Sister, what are you going to do in heaven? Won't you hate to run with your cook in glory. Is it not true that there are some too decent to be religious? The hopeful, brotherly, cheerful Christianity is unselfish. This is what we want in this world.

ON SYMPATHY FOR SINNERS

Above all the creatures in the world women should sympathize with each other. I will tell you there is a work in this town of Toronto to be done that none but women can do. None but women ought to it, and if women don't do it it will never be done. If it is not there will be a loss of hundreds of souls. And that is the work of saving the poor lost women of this town.

I say to you that Jesus Christ, as he said in the presence of that multitude who accused the guilty woman; and as he stood there and looked at the multitude accusing, he said, "You that are without sins cast the first stone," the multitude stood and looked, and he said, "All who have not done worse in the sight of God than this woman has done in the sight of God you throw the stones at her." The whole crowd looked around, and Jesus looked at the woman with a heart full of sympathy, and said, "No man deems you a greater sinner than he, and now I say unto you go and sin no more." Let me tell you, and I will say this, the best way to get along with a sinner is not to measure that sinner by yourself. That is not a good plan, to measure a sinner by yourself. You say;—"We can put up with that fellow, as he sins just like we do," and when he has done something we don't do, we jump on him in a minute. I tell you we want to get down to that humblepoint, where you can work the thing. You see a sin committed and you say, "O, what a horrible sin." You take yourself off to one side, and put a few

questions like this to yourself. "Now, I hav'nt done like that fellow, but hav'nt I done something else just as bad in the sight of God as that person has done?" It is just as bad to tell a lie as it is to be guilty of uncleanness? and who has not told a lie? I would ask you to stand up but I would be afraid you would tell another and I won't put the proposition at all. I know I would sit down if I was to make such a proposition as that and give you the floor if you did get up. I say we must realize that point, that all sins are great sins, and if you have committed a sin of any sort you are a sinner in the sight of God, and that is about all you can say about anybody. Sinners in the sight of God. I would like to see growing out of this work of Christ in Toronto one hundred Christian women who consecrated themselves to this work of redeeming every poor woman in this town. I would like to see that. I will tell you that work will never be done until you consecrate yourself in that work. I know in some of the larger towns and cities of the United States the best women I have ever met in my life were women who were consecrated to that work. Any man might be proud of calling such a woman his wife, and any community might well be glad to have such a woman. I will give them not only one heart, but I will give them a pure heart—a heart full of sympathy, a heart full of sympathy. Sympathy is a grand thing. Sympathy comes through the cross, gushing in to the hearts of the Christian people. I will give you this little incident: when we were at Loveland camp meetin, close to Cincinnati. I always regarded or looked towards Sam Small as my brother, and I have loved him as if he was my own born brother: but when I saw him at that camp meeting with his arms around a poor drunken fellow, and was walking around with him under eyes of a thousand people, trying to hold him up, I felt prouder of Sam Small that moment than if he was preaching the grandest sermon I ever heard him preach in my life. It takes brains maybe to preach a grand sermon, but it takes heart to put your arms around a poor drunken fellow with a thousand people looking at you while you are doing it. It does that. Lots of us might get around behind the house and help a poor drunken fellow, but who wants to beseech with him with a thousand people looking on. He is our brother. Look after him brother. Of course I will. I will tell you my sisters this Christly spirit will wake you rescue the perishing and save the fallen. It will help us Christian people, and give us something to do.

WHAT IS SCHISM?

[The following from the pen of Canon Wilberforce is very significant in view of the fact that he is a representative High Churchman, the son of a High Church Bishop. We take it that the rank and file of that party will not like such utterances—but the world moves for all that. The Canon discusses "What is Schism?"]

Question.—What did the Rector mean when he said, the last time he preached in St. Mary's, that he would like to see all tests abolished from the pulpits of the Church of England except the test of "Jesus only"?

Answer.—He meant that in his opinion the time had arrived when, under certain restrictions and limitations to be hereafter decided upon, a free interchange of pulpits amongst ministers of different denominations

holding the headship of Christ, would help to break down the exclusive and sectarian spirit among Christians, and tend towards the realizing of the ideal of the Church Catholic, which is unity of spirit amidst diversity of operation, and harmony of action amidst diversity of manifestation.

Q.—But are not ministers of other denominations in schism, and do we not pray in the Litany "from all schism, Good Lord deliver us"? Would it not, therefore, be a paradox thus to pray in the service, and to listen to a schismatic afterwards?

A.—In reply, I am forced to ask and endeavor to reply to a further question, namely, "What is Schism?" Primarily, I opine that it is causing division within, or breaking away from the Body of Christ, and everywhere in Scripture, it is deprecated as an evil of no small magnitude. "There is one Lord, one Faith, one Baptism." There was to be "no schism in the body." "Envy, strife, and division" were condemned by St. Paul amongst the Corinthians as a proof of lack of spirituality, and in writing to the Romans he says, "I beseech you mark them which cause divisions, and avoid them." Whatever schism may be, then, it is undoubtedly a sin, for it is contrary to the mind of God, and grieving to the Holy Spirit, and either to encourage it, or to make light of it, would be to become "a partaker of other men's sins." But does schism mean the conscientious separation from any visible church, and if it does, from which church, and what branch of the visible church at this moment is there that does not consider others not in communion with itself to be in schism, and how am I to know whether I am a schismatic or not? In the article on "The Church," in Dr. Hook's Church Dictionary I am told that there is but one true Church, and that to be out of communion with it is schism.

There is therefore in these questions for a scrupulous conscience an element of paralysing fear which might well afford employment for a lifetime, with the dark shadow of a possible mistake as to which was the true Church hanging ever over the head. Now it seems to me that the true answer to the question, "What is Schism?" must be found in the fact that the Holy Catholic Church, or Body of Christ, is in its essence a spiritual and invisible body, existing wholly independent of its external manifestations and methods, which may be national, geographical, almost even climatic: and with regard to which there may be, and ought to be, an almost unlimited divergence of opinion without any rupture of true spiritual unity. The Church Catholic may be said in its essence to resemble the internal fire of the earth, one undivided mass, finding its way in its visible manifestation by means of several volcanoes, which in one country are named Hecla, in another Etna, in another Stromboli, in another Vesuvius: and, to carry out St. Paul's analogy, the internal fire is one, and hath many volcanoes, and if Hecla should say, "Because I am not Stromboli I am not of the internal fire," it is not, therefore, of the internal fire. So also is the Body of Christ, "If the foot should say because I am not the hand I am not of the body; and if the ear shall say because I am not the eye I am not of the body it is not, therefore, of the body." (1 Cor. xii. 15, R.V.)

If the Lord Christ were to-morrow visibly to return and call to Himself his Church, his Body, is there anyone in his senses who believes that in this country it

would be only the members of the Church of England that he would call; it would not be that great multitude which no man can number, of all nations and kindreds, and people, and tongues and sects, and eras, who are united by faith to the Saviour? Is it not certain that that Church would not be contented as with any earthly or visible organization, but "as long as the ages, as wide as the poles, as broad as the charity of God, including all in heaven or earth who hold the Head?" and if this would be true in the event of the Archangel's trumpet sounding to-morrow, it must be true to-day while He tarries; and in not recognizing it, and in considering many of his own to be outside the pale of his Body because they walk not with us, while they cast out devils in his name, it is we who are guilty of the sin of schism and not obey.

Is it not certain that hundreds of those who are amongst the most illustrious for learning, piety, and devotedness, and manifestly in Christ by faith, have been and are in Dissenting communities? Do we deny that they are in Christ? If we do, how do we account for the manifold fruits of the Spirit which they exhibit? If we do not, then to be in Christ is to be in the Holy Catholic Church, and to be a member of his Body and if this is the case, the only severance from the Church is through the severance of the souls trust in Christ, and he only is a schismatic who ceases to be Christ's; and the idea that the sin of schism is separation from the visible communion of the Church of England, when weighed in the balances of the sanctuary, and tested by the Word of God is found wanting, and may, without loss, be consigned to the limbo of exploded fallacies.

I would not be misunderstood to imply that I see no distinction between the Church of England and the sects around her. I have no hesitation in saying that I know no organization calling itself a Church to compare with the Church of England. But, nevertheless I am constrained to believe that there is a bond of spiritual union which far overreaches and transcends the boundaries of the Church of England, and that thousands who are descended from those who in days gone by, conscientiously separated from the Church of England, though they are not in communion externally with us, are yet built into that spiritual fabric of which Christ is the chief corner stone, which is the Holy Catholic Church, and cannot therefore be stigmatized as schismatics.

I would therefore plead with my fellow-Churchmen to believe that rigidity is never a sign of life; bigotry is never effective spiritual force; and as to the mingling together in the Lord's name of Churchmen and Dissenters, and the interchange of pulpits between them, it is not spiritually healthy any more than it is ecclesiastically expedient for us Churchmen to busy ourselves in needlessly defining the limits of orthodoxy. I am convinced in the depths of my soul that the direction in which the Holy Ghost is working in this our day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds, and definitions of the faith; and no English Churchman does credit to himself, or honor to his Church, by speaking superciliously of godly Dissenters, by calling them heretics and schismatics, and refusing to receive the word of God from their lips, when it is manifest they are doing, and doing well, nearly half the Christian work of this country.

Lastly, if schism did mean separation from the Church of England, one would hardly expect to find thoughtful men and staunch Churchmen seeking opportunities for spiritual communion and fellowship in Christian activity with them. The late Archbishop of Canterbury (page 14 of his last charge) says, "It is our duty when we can to cultivate friendly relations with Dissenters while we look for occasions in which, notwithstanding our differences, we may act together.

The British and Foreign Bible Society, which may be termed almost a Dissenting Society, contains among its Vice-Presidents nearly every Bishop of the Church of England. When the Church Congress met in Leicester, the Nonconformist ministers sent a deputation to the assembled clergy welcoming them in the name of the Lord, and they were cordially met and addressed in terms of brotherly kindness by the Bishop of Peterboro; and the same amenities took place at the Church Congress last autumn at Portsmouth. Quite recently, when the Congregational Union met at Bristol, the leading clergy waited upon them while in conference, with greetings and congratulations; and we all know that the Revised Version of the New Testament is the joint work of Churchmen and Dissenters.

What then is schism? Schism, true schism, Godward, is the severance of the soul's trust in Christ; he therefore is a schismatic who cuts himself off from Christ. Manward it is the want of soul love between members of the same external body, and also the absence of charity between spiritual members of the one body of Christ, even though not in the same external community. When we pray in the Church of England Litany against schism we are obviously referring not to Dissenters, but to the separating cancers of our own Church, to the malicious religious partizanship so common among ourselves, our being divided up into parties, factions (Gal. v. 20), under party names, with representative newspapers ever stirring up internecine warfare by reviling each other and heaping contempt upon each other's beliefs. I have no reason from shrinking from the admission that when first I came to this town the bitterest misrepresentations and the severest judgments came upon me, not from Nonconformists but from those of my own communion. This is "schism in the body;" this is wounding to the heart of Christ. Stillingleet, speaking of the evils of division, and of bitter party strife in the same fold, says, "Let us not rend the seamless robe of the Lord Jesus by our undutiful and unseemly divisions."

Whilst, therefore, I plead for an interchange of pulpits and a greater latitude for prayer and spiritual communion with Dissenters, believing that the Holy Catholic Church, which is his Body, transcends all human sects, systems, and denominations I consider that I am guilty of no paradox, when, remembering the urgent need for a truer spirit of unity within the Church of England herself, I am able to throw my whole heart into the supplication in the Litany, "from all schism Good Lord deliver us."

We have certain work to do for our heads, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

Obituaries.

Ottawa church has recently suffered bereavement, and deeply-felt loss, in the removal of two valued members from the earthly to the heavenly fellowship. The first to be called away,

MRS. JOHN LAMB,

wife of our much respected senior Deacon, and beloved mother of a large family and connection, was first laid aside at the time of the Union meetings, to which she had looked forward with delighted expectation, only to be disappointed, however, in not being able to attend any of the services; indeed it was her over-exertion in preparing to receive her guests that developed the painful disorder that terminated her life. But so anxious was she to share in the privilege of entertaining some of the ministers, that although we desired to relieve her of the burden, she would not hear of it, and although quite ill at the time, she enjoyed having them in her house. After the Union meetings were over she rapidly grew worse, until it became evident to all around her bedside that the end was drawing near. Her pastor saw her, for the last time, on the Sabbath evening previous to his departure for England, when he felt assured "he should see her face no more." She was evidently coming to that conclusion herself, although none of us thought the call would come so soon. Two days after, however, she began rapidly to sink, and on Wednesday, June 30th, about noon, she "fell asleep" in the sweet peace of the faith of Jesus.

She was conscious to the last, and only a few hours before she departed, repeated the 23rd Psalm—a favorite Psalm—and when the family, at her request, tried to sing a hymn, and broke down, she carried it on and completed it. The dying scene was so comforting, while yet so trying, that her husband and children can yet look up through their tears and thank God that

"He gave her, and took her, and soon will restore her, Where death hath no sting since the Saviour hath died."

On his return from England, her pastor preached a memorial sermon in relation to her frim Phil. 3:21:—"He shall change these vile bodies, and make them like unto his glorious body," &c.

More recently still, on the 26th September,

MR. THOMAS A. MINGARD,

the leader of the choir, and the teacher of the Bible class in the Ottawa church, has been called away to the higher service of the church of the first-born. Although not quite well, he was one of the first to meet and welcome the pastor and his wife, on their return from England, and expressed to them his delight that

they had called on his mother in London, to whom he was devotedly attached. Shortly after, he went away to Norristown, N. Y., to spend a few days with his family, who were sojourning there, and was laid down with a low fever, which soon developed into typhoid, and defied all medical skill, and on the evening of the day above named his spirit was called away to its everlasting rest and reward. His remains were brought to Ottawa for interment. A widow and five young children mourn his loss, but they sorrow not as those who have no hope, for we know that "when Jesus comes, they who sleep in Jesus will God bring with him." A memorial service was held on the 10th Oct., when the pastor preached to a very large audience from John 11:19.—"Many of the Jews came to Martha and Mary to comfort them concerning their brother."

Although not a member of the church, yet, as a young Christian, mention should also be made of the death of

MISS EDITH RICE,

who departed this life on the 17th September, aged 18 years, after a long illness, terminating in rapid consumption. She was a member of our most advanced class of girls in the Sunday school, and much beloved by her classmates, and all who knew her, her coffin being covered with the wreaths of beautiful flowers sent by friends in token of their affections.

May these repeated strokes of God's providence be sanctified to young and old, and lead all to pray more fervently, "so teach us to number our days that we may apply our hearts unto wisdom."

Literary Notices.

FROM "SHOTS AT SUNDRY TARGETS." By T. DeWitt Talmage, D. D. E. B. Treat, New York.

I was lately in the woods, and saw five or six hunters. They looked dragged almost to death. They had fine-looking guns but no game. That is the case with multitudes of laymen. They have fine faculties and all the gospel weapons in their hands, but they do not know how to shoot and hence they miss the mark. Our churches should be schools to teach them how to load, take aim and fire.

"Old Burns," at Gettysburg, went out with his gun and blazed away without any particular aim, and in my opinion did not amount to much, although his intentions were good. We want in our churches a large number of sharpshooters that can take good aim, and at forty rods strike the blossom on a man's nose.

The archers of olden times studied their art. How clumsy we are about religious work! How little skill and care we exercise! How often our arrows miss the mark! Oh! that there were lay colleges established in all the towns and cities of our land, where men might learn the art of doing good—studying spiritual archery and known as "mighty hunters before the Lord!"

There is nothing proposed by men that can do effective work like this Gospel. The religion of Ralph Waldo Emerson is the philosophy of icicles; the religion of Theodore Parker was a sirroco of the desert; the religion of Renan was the romance of believing nothing; the religion of Thomas Carlyle was only a condensed London fog; the religion of the Huxleys and the Spencers is merely a pedestal on which human philosophy sits shivering in the night of the soul, looking up to the stars, offering no help to the nations that crouch and groan at the base.

Ye Christian men and women! I want you to feel that you bear in your hand a weapon, compared with which the lightning has no speed, and avalanches have no heft, and the thunderbolts of heaven have no power, it is the arrow of the omnipotent gospel. Take careful aim! Pull the arrow clear back until the head strikes the bow! Then let it fly. And may the slain of the Lord be many!

The leading feature of *The Century* for 1886-7 will be The Authorized Life of Lincoln, by his confidential secretaries, John George Nicolay (now Marshall of the Supreme Court of the United States) and Col. John Hay, (lately Assistant Secretary of State of the United States.) This work was begun with the sanction and assistance of President Lincoln himself, has been continued in active preparation under the authority of the sole survivor of the President's immediate family during the past sixteen years. It is the only full and authoritative record of the private life and public career of Abraham Lincoln, including an account of the causes of the rebellion, and a record, at first hand, of the inside history of the civil war, and of President Lincoln's administration,—important details of which last have hitherto remained unrevealed, in order that they might first appear in their proper connection in this authentic history.

At the conclusion of the war the writers spent five years in the service of their country abroad. Since the period of their return to America most of their time has been spent on the present history. "In the first place, all the manuscripts belonging to the estate of Mr. Lincoln were absolutely and unreservedly placed in their hands by the Honorable Robert T. Lincoln, the only surviving member of the President's family. In addition to this, they sought and obtained access to the private papers and correspondence of most of Mr. Lincoln's Cabinet. Being on terms of intimacy with all the leading statesmen and generals of the time, they were afforded by them every possible assistance in the elucidation of difficult points. They have also profited by the vast quantity of reminiscences, letters and newspaper articles which have recently been printed in regard to Lincoln and his times. Besides the mass of manuscript archives in all the Departments, they have consulted thousands of printed volumes."

The November CENTURY begins with an edition of a quarter of a million. No doubt the new life of Abraham Lincoln commenced in this number has had a marked influence upon the number called for. The continuation of the history of the civil war is continued together with discussions on the topics of the times.

ST. NICHOLAS also improves upon acquaintance. The November number has an instructive and illustrated article on boring for oil, Mr. Brook's historic girls af-

ford knowledge in a manner that interests, and the entire number is replete with all that is needed to fill a youth's leisure hour.

SHOTS AT SUNDRY TARGETS, being extracts from sermons and lectures of Dr. T. DeWitt Talmage (E. B. Treat, New York. 656 pp. \$2.00). This is a handsome volume, full of wise saws, shots that go straight for the mark, at wrongs to be righted, errors to be corrected, etc. It is a book that may profitably lie on any minister's table, suggesting happy thoughts, and on any parlor table, where a visitor waiting may find a home-thrust for good. We have nothing but commendation for the volume.

THE PULPIT TREASURY, (E. B. Treat,) for November is equal to any of its predecessors, and has some striking editorials on a Persuasive Gospel, The Gospel for Society, Drunkard Factories, Wickedly Competitive, Baptized Hypocricy, Rock or Sand, Latent Talent. Yearly, \$2.50. Clergymen, \$2.00. Single Copies 25 cents.

THE HOMILETIC REVIEW, (Funk & Wagnell's, New York,) for November is also full of sermonic literature and religious thought. Its scholarly variety is well sustained, no better monthly of its class exists.

THE DORCAS, Dorcas publishing company, New York. This monthly, which should have been noticed before, is specially a ladies' magazine; it is full of hints for domestic comfort, and of examples of how to beautify a house at little expense. The chapter on dress must be exceedingly useful, and the sentence of its publishers ought certainly to be true that she is indeed a dull woman whose house is not more beautiful, her friends no richer or her purse no heavier after a visit from Dorcas. \$1.00 per annum. A sample copy costs 10 cts.

Funk & Wagnell are asking 10,000 clergymen to indicate what books they had better publish as they have Meyer's for the holiday offer of next year. We trust they may obtain encouragement to go on in the good work they have been doing for the pastor's library.

HOME LIFE. Home Life Publishing Company, Charlton St., New York. This illustrated monthly magazine is a new candidate for public favour, and if succeeding numbers are equal in execution and matter to the one before us, the first, it deserves a large circulation. The Illustrations are of the first order of magazine illustrations. The illustration of "Sunday in London" is inimitable; a street deserted by all save two cats and a yawning policeman, slutters all up, and St. Pauls in the distance.

THE CANADIAN INDEPENDENT, Rev. J. Burton, B. D., Editor, will be published (D. V.) on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interest of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2618, Toronto, Ont.

All correspondence regarding subscriptions, advertisements and general business to be directed to Mr. W. R. CLINE, Bowmanville, Ont.