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The Canadian Independent.

Wm Reid 478 Queen St W
1 July 81
'ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.'

Vol. 29.]

TORONTO, THURSDAY, MAY 19, 1881.

[New Series. No. 46]

Current Topics.

—The Catholic Mirror advocates the reading of the Bible by the Roman Catholics.

—The first female suffrage in Great Britain has been granted in the Isle of Man. Let it hereafter bear the name of Isle of Woman.

—The week of prayer was observed in Jerusalem this year, the Anglican Bishop taking charge of the service. Prayers were offered in five languages.

—Bancroft, the historian, is over eighty years of age. He attributes his vigor and health to the fact that he eats lightly, sleeps considerably, and walks several miles daily in the open air.

—It is thought in London that the Marquis of Ripon will shortly resign the position of Viceroy of India, and that he will be succeeded by the Earl of Dufferin, ex-governor-general of Canada.

—The old house of Abraham Lincoln at Springfield, Ill., was recently torn down, and a boy realized quite a fortune by turning the shingles with a steel saw into mementos, which sold readily.

—From official statistics it appears that of 13,472,213 men and boys in Italy, only 2,636,829 know how to read, and 2,320,428 how to read and write. Of 13,329,862 women and girls, only 1,697,729 know how to read, and 1,488,410 how to read and write.

—The New Testament has just been translated into the Korean language. Mr. Arthington, of Leeds, provided means for purchasing paper, and printing 3,000 copies of the gospels of Luke and John. A lady of Glasgow has promised to provide half the salary for five years of the first Korean evangelist.

—The New York Herald of Monday, April 25th, very truly says:

Colonel Ingersoll delighted an immense audience last night and can be sure of many more, for every bad character in New York wants to believe that Christianity is a fraud.

—More than nineteen years since, the daughter of Archbishop Whately established a mission in Cairo which she is said to have supported with her own private means. It includes a large mission school for Copts and Moslems, and is attended daily by more than 500. It has also in connection with it a medical mission, book depot, and Bible women.

—The Nihilists of Russia, who propose to make nitro-glycerine the minister of righteousness and the emancipator of the people, are the worst kind of fools and assassins. Society in any and every form of government, ought to exercise its legal powers to the utmost for the suppression and extermination of this horrid race of beings.

—More than one-fourth part of the income of the Basle mission, which now sustains 115 missionaries in India, Africa and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this society. Their gifts amounted in 1879 to over \$33,000.

—The Medical Times and Gazette says that owing to successive years of

defective vintage certain German wine-growers secured the services of a "clever artist" from Paris, and set to manufacture, chemically, the "finest wines" to a larger extent than even in the years of abundant growth, which have been sold as "the real produce of the German grape."

—The Rev. Joseph Cook will not return at once to this country, but extend his tour, and finally return by way of India and Japan. The audiences at Mr. Cook's lectures in Great Britain have been very large, and he is about to give another series of lectures in London.

—The Austrian authorities have notified Rev. A. F. Schauffler, that missionaries of the American Board must not read from the Bible or pray at the grave when burying their dead. Austria might learn a lesson of toleration from the miserable bigoted Turk.

—The sum of £1,400 has been received towards the memorial to the Rev. Dr. Norman Macleod, editor of *Good Words*, and the Committee have decided to erect upon a pedestal in Cathedral-square, near the Barony Church, Glasgow, a bronze statue of Dr. Macleod. It will be unveiled in September next.

—The New English university, called the Victoria University, with its headquarters at Manchester, has decided to create graduates "without the smallest tincture of Latin or Greek." In these words a member of the University Court has emphasized his description of the innovation. The graduates thus distinguished are not, however, to be Bachelors or Masters of Arts. They are to be Bachelors, Masters, or Doctors of Science.

—Addressing a meeting in Wales recently, on behalf of the Congregational Total Abstinence Society, the Rev. Alexander Hannay said he owed all to a temperance society, and so he took a great deal of interest in the question. In 1837 he became connected with the temperance movement. This made him think on public questions, and it finally led to his entering the ministry, but he did not think he could have done his work so well had it not been for his abstinence.

—Intelligence has been received in Britain that a Portuguese gunboat having several Jesuits on board, and accompanied by officers of the Portuguese army and a force of marines, has entered the Congo River, and arrived at San Salvador. It is said that they have instructions by Papal Bull to harass and root out the Protestant mission there, and that they have secured the good graces of the Congo king with the presentation of handsome gifts. It is probable that immediate representations on the matter will be made by the Foreign Missionary Society to the Government.

—As an illustration of what may be done for the children in a church, we give the following item from the "Congregationalist": "The Rev. Eli Corwin, D. D., who has now for some months been pastor of the Presbyterian church at Racine, Wis., gives the children a short sermon every Sabbath in connection with the morning service, and no part seems to be listened to by the elder people with more plea-

sure than this. Few children were in the congregation when he began the practice, but now there are a hundred sandwiched in among the seven or eight hundred others in the congregation."

—Letters have been received from Norfolk Island in the Pacific, describing the consecration of the memorial church to Bishop Patteson, who was murdered by the natives a few years since. About 50 friends came from New Zealand in a steamer, and were received by Bishop Selwyn, who steered coatless the boat which landed them. On the morning of the consecration of the new church, dedicated to St. Barnabas, which has cost £5,000, the islanders in gala dress—the men in blue trousers, white shirts, and bright-coloured neckties, and the women in white jackets and fancy petticoats—breakfasted with the bishop.

—A curious bequest has just been made public in Salzburg. The widow of a certain lieutenant-general has just died there. She was formerly Countess Firmian. In her will she leaves money to found an evangelical orphan school, children from Salzburg and vicinity only to be admitted. "Thus, I believe," she says, "I may atone for the sin of one of my family, who in the last century, perhaps too fanatically, drove Arch-bishop Firmian in 1731, as is well known, banished thirty thousand people from Salzburg on account of their evangelical belief."

—Travellers who have visited Egypt and have had occasion to regret the frequent disfigurement of ancient monuments there, or such a crilegious destruction as the chipping away of the sarcophagus in the King's Chamber of the Pyramid of Cheops, will be glad to learn that the present Khedive has appointed guardians for all the chief temples, tombs, and other antiquities of the country, for their protection and conservation. And not only these; but such mediæval monuments—such as the tombs of the Mamelukes and of the Khalifs—are to be preserved from natural decay, as well as from profane damage. Also the roads to the Pyramids, which of late has fallen into such a state as to be impassable over the last mile, is now to be restored by thorough repair.

—In the course of the excavations necessary for the reconstruction of the baths at Durkheim, in the Palatinate, the workmen have come upon an enormous iron chest containing the celebrated treasure of the Abbey of Limburg, which disappeared after the siege of the Abbey in 1504. The treasure is supposed to have been put in safety by the Abbot out of fear of an attack. It is composed of a large number of vases and other objects of gold and silver, of precious stones, and a host of coins of the fifteenth century. There are also a number of articles for worship, dating from the commencement of the Abbey, which was constructed by Conrad the Salic, and his wife, Queen Gisela, and opened in 1030. By the law of the Palatinate, half the treasure goes to the State and half to the French company which has the working of the baths.

—There are now supposed to be in Paris, says *Evangelical Christendom*, 75,000 Protestants, among whom are 35,000

Reformed, 30,000 Lutheran and 10,000 other denominations. The Salvation Army has quietly begun its work in a hall holding 600 persons, near the Boulevard Voltaire. Miss Booth and her band of workers speak French well, and a good work is evidently before them. The same magazine tells of an interesting work among the blind in Syria. Nothing so impresses the Mohammedans as this effort for the relief of the sightless, and they say this must be the true religion. A man in Damascus had lost both sight and property, and refused at first to come to the Blind School. At last he was converted. His friends gathered about him in wonder, and seventy enrolled themselves to read the Word of God. One of the blind erected a simple house of worship, and many have joined the church.

—The Minneapolis *Tribune* publishes an extract from a private letter of ex-President Hayes to its editor, respecting certain ill-favored remarks in the papers, charging him with not being consistent in his practice with his temperance principles. The accusations referred to were transparently malicious, if not also mendacious. But apart from the refutation of the slander, ex-President Hayes' statement is of interest. "When I became President," he says, "I was fully conscious that whatever might be the case in other countries and with other people, in our climate, and with the excitable, nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as especially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally. The suggestion was particularly agreeable to Mrs. Hayes. She has been a total abstinence woman from childhood. We had never used liquors in our home, and it was determined to continue our home custom in this respect in our official residence in Washington as we had done in Columbus. I was not a total abstainer when I became President, but the discussion which arose over the change at the Executive Mansion soon satisfied me that there was no half-way house in this matter. During the greater part of my term, at least during the last three years, I have been in practice as in theory a consistent total abstinence man, and shall continue to be so. All statements, including the one you send me, inconsistent with the foregoing, are untrue and without foundation."

—Rev. C. B. Ramsdell, of the North Presbyterian Church, Washington, D. C., has been brought before Presbytery for marrying a Roman Catholic wife (two years ago). She was formerly one of his Sunday school scholars, but being sent to a Catholic school became a Romanist. The matter was referred to a committee which reported that "no Presbyterian has a right to marry a Romanist, for her religious training teaches her to look upon all Protestants as heretics, consequently her husband's usefulness as a minister is seriously impaired." The wife attends mass and the confessional, but goes to her husband's church Sabbath mornings. The case is said to be appealed to the "general meeting" of Presbytery. If many instances of this kind were to occur the Romish priests would have an excellent opportunity of learning the inner workings of Presbyterianism, through the confessional.

ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way,
And the message that through the flower
was sent,
Brought the weary soul a sweet content,

For it spoke of the lilies so wondrously clad,
And the heart that was tired grew strangely
glad
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life like a thread of
gold,
And the life bore fruit—a hundred fold.

Only a word, but it was spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once
more,
For a new born soul "entered in by the
door."

ELSIE'S CHILD.

BY DINNIE M'DOLE HAYES IN "ILLUSTRATED CHRISTIAN WEEKLY."

Aunt Matilda was sitting in the twilight rocking, with her knitting-work, and humming,

"There is a land of pure delight," as she watched the sunset die on the mountains, when Elsie came down stairs, and drew a footstool to the old lady's knee. It was an old girlish habit; the nestling at auntie's knee when any trouble possessed her. She was understood without any words. The soft withered hand left the knitting, and fell to stroking Elsie's hair; its owner well knowing that the burden would be revealed before long.

Presently Elsie broke forth:

"Auntie, I do wish you could tell me how to manage Eddie better. I presume you were shocked at the scene we had to night: he determined not to go to bed and went to sleep only when too tired to keep his eyes open. It's some battle or other between his will and mine every day or two. I don't think I'm fit to be a mother!"

"Well, dear," said her aunt, "what are you going to do about it? You are most emphatically a mother."

"Yes, I am. I can't shift responsibility and I don't want to; but what shall I do? He must mind me, he must not be indulged in such fits of temper; and yet it takes all there is of me to control him while he is a baby. What will it be hereafter? He shall mind me, though." And with this very determined statement of the case, Elsie laid her head on the lap of peace beside her.

"As thy day, so shall thy strength be," said the old lady, "and don't be discouraged, Elsie. It don't seem very long since I saw you, a little black-headed fury, screaming and stamping your feet because your mother would not let you play with a water-pail."

"Poor mother!" sighed Elsie. "I just begin to realize what she endured to raise us all."

"She brought you up very creditably, if I am any judge. But about Eddie; you pray for him, do you not?"

"Pray for my child, aunty? Why, of course I do."

"Well, for what do you pray?"

"Why, I ask that I may be enabled to train him aright that he may become a child of God."

"And when do you expect him to become a child of God?"

"When he comes to years of discretion and able to choose, I hope."

"Elsie, Elsie," said the old lady, with unwonted warmth, "where in the Bible do you find a passage that justifies a mother in that manner? Why don't you ask the Lord to convert him now?"

"Aunt Matilda, Eddie is not three till next month."

"Old enough to love the Saviour, Elsie, if he is old enough to love you intelligently. Doesn't the whole drift of Scripture go to show that God loves to call a child? We read 'Suffer little children,' as if it were a tender, poetic sentiment to put over the grave of childhood, instead of a command of Christ for the living, and we go away from the spirit of the Word, and give our children over to something else until they are old enough to choose Him. Look at Hannah. Her child, dedicated to God before his birth, and given, in all the literalness of her faith, to the temple while he was but a baby. He grew up a child of God. It seems to me that Samuel and Hannah are a glorious type of the Christian mother and child. If, in those dim days of shadows, her faith could take so much, what may not the parent of these days hope to receive? Now that every soul may enter into the holiest by the blood of Jesus, you may give your son in his infancy in as literal a dedication as hers."

"You upset all my ideas of things," said her niece. "I have always thought of Eddie's accepting Christ when a boy or young man."

"According to your faith be it unto you. The promise is unto you and to your children. Why may not you and your husband ask that Eddie's early years may be sanctified by the rule of Christ? Thank God, your child has a Christian father."

"Yes, thank God," murmured Elsie, her cheeks wet.

"I have often thought of the subject in connection with my father's family," Aunt Matilda went on. "He was a godly man, full of faith and prayer. One day a young minister, with his wife and baby, was visiting at our house, and in conversation with him, father said, pointing to the baby on the floor, 'Now you have given your child to God in a solemn covenant, train her up in the fear of God, and in after years she will give her heart to the Saviour.'"

"I made no reflections upon it at the time, but since I have thought and prayed the thing out. All of father's six children were converted between the ages of fifteen and nineteen. Does it not look as if, in his own mind, he unconsciously limited the time, and his faith, the thing that God answers, took hold on that period of youth in praying for his children? I did not think that either he or mother expected us to be converted in childhood, faithful and devout though they were."

"Auntie, you let a new light upon me," cried Elsie, lifting her head. "As you make it seem, there is certainly a great incongruity between the facts of the Gospel and the way we treat our children. Why, the great stumbling-block in the way of accepting the truth is its simplicity, and yet we think our children must grow older before they are able to take it."

"Yes," said Aunt Matilda, "the very fact that one is in his simple childhood is the best thing in his favor. A child should take in the knowledge and love of Jesus as it does the sunshine, or its bread and milk."

"The subject has a wonderful breadth to it," said Elsie. "I suppose every mother of a strong-willed child feels sometimes that she works against fearful odds. But with God in the child's heart, working through the child's faith, as well as through the parents', there must be victory. But, oh, what kind of mothers must we be?"

UNDEFINED RELIGION.

BY THEODORE L. CUYLER, D. D.

My old Scotch friend, Dr. William Arnot, used to say that the Apostle Paul and the Apostle James stood like two noble athletes, back to back, but

both contending for the two opposite poles of the same glorious Gospel. Paul was the champion of faith as the only ground of justification. James was the champion of godly living as the fruit and the evidence of inward faith. He was a blunt, trenchant writer, and had no more patience with shams than had that rough Scotch iconoclast who was buried the other day at Ecclefechan.

James denounces two sorts of false religion: one a system of outward ceremonial, and the other of mere inward emotion. Then he gives two very essential characteristics of pure and undefiled religion—viz.: "To visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Of course, the apostle did not mean that these were the whole of Christianity, any more than Sir Walter Scott meant that he had not given his sons any other education when he tersely said "I have taught my boys only two things: to ride a horse and to speak the truth." Manliness and truthfulness were two prime essentials, in Sir Walter's estimation. James' two essentials in Christian character were pity for the suffering and purity before the world. He who is lacking in these is lacking in true religion. He presupposes faith in Christ and regeneration by the Spirit, and these two traits of charity and purity are the evidences of genuine grace in the heart. We need a reaffirmation of these two sterling evidences of true piety in these days.

I. There is a kind of benevolence which aims to commute with God by the mere payment of money. It is not so cruel as to leave the widow and the orphan (who are the Apostle's types of the needy and destitute) to starve. Therefore, it contributes to found asylums and to establish orphanages; but the *personal sympathy*—which is more to the suffering often than silver and gold—it is too indolent or too selfish to bestow. Christ exemplified the power of personal attention when He went to lodge with the social outcast, Zaccheus, when He dined with Simon the leper, and when He led the poor blind man out of the town. Christ taught the secret of all successful charity, yes, and of all successful effort to win sinners to the gospel of salvation. It is by personal sympathy. When you take a poor family a loaf or a ton of coal, you have opened the way for a Bible. Each one has its element of true religion. When you have established a hold on an unconverted sinner by personal kindness, you have got a key to his or her heart for the admission of your gospel of eternal life. Here is a hint for Sunday-school teachers who wish to win their scholars to the Saviour. Here is a hint for pastors, and here is a rebuke also to all that class of rich professors who imagine that it is enough to throw greenbacks into a contribution box, and begrudge the time, the toil, and the wear on their nerves which are required in personal visitation and sympathy with the suffering. If all the well-to-do Christians in our land would divide up the poor and the vicious among themselves, and each Christian endeavor to *look after* one or more, we could dispense with a large amount of asylum, retreat, and reformatory, as well as poor-house and penitentiary. Long before millennium comes, Christians will find out that they cannot do Christ's work by "farming out" their charities or by turning over the neglected classes to organized machinery. The only way to bring suffering and sinning human nature to God is by personal effort, and personal effort must be born of personal sympathy.

II. The other test of sincere piety is to keep unspotted from the world. This does not mean monasticism; nor does it mean the hateful pharisee-

ism that says "Stand aside, for I am holier than thou." True godliness is no more to be taken out of business, out of social life, and out of politics than the leaven is to be taken away from the meal or the salt is to be barreled up by itself. Christ puts his followers right into this wicked world and commands them to let their light so shine that men may see their good works and be led to honor God. The Christian who is afraid to mix with his fellow-men, lest his godliness be rubbed off, has really but little godliness to lose.

What the apostle enjoins is that Christians keep themselves clean and uncontaminated by the sinful spirit and the sinful customs of those who have no fear of God before their eyes. Ye are not of the world, said Christ to His disciples. He knew that the world has its reigning spirit, its usages, its laws, and its pleasures, which do not recognize any Christ, or any holiness, or any Heaven. With all this His blood-bought Church must have no more communion than light with darkness. "The world that spots and stains us," says Robertson, of Brighton, "is the spirit of evil around us." This spirit rejects Christ and His humbling, self-denying religion. It does not persecute Christians in these days, but takes the life out of their spirituality. This world draws up to a Christian with its cozening invitations, as Judas did to his Master, when he said: "Whomsoever I kiss, take him and hold him fast." It is the sinful world's treacherous kiss that smirches a follower of the holy Jesus. One reason why some Christians make no more headway in the spiritual life is that the world holds them fast.

We pastors detect this demoralizing influence of worldly conformity upon young converts. As long as they keep true to their covenant and find their richest satisfactions in serving their Master they grow in grace; but as soon as they attempt to serve Christ and Mammon also the compromise fails, and Mammon gets the whole. As soon as they begin to "fulfil the lusts of the flesh" they cease to "walk in the Spirit." Self-indulgence grows. Pride grows. Their piety begins to feel the unhappy atmosphere, as the lungs feel foul air. New tastes and appetites are formed. The dancing-party crowds out the prayer-meeting. Luxurious living begins to monopolize time and thought and purse, so that God is robbed outright. Gradually, the white garment of the disciple of Christ begins to show ugly spots, until it is hard to discover in it any beauty of holiness. The dividing line disappears, and the sworn follower of Christ becomes the partner and actually the slave of the world which crucifies his Lord. The secret of the weakness of the Church in these days is that it is losing its faith in God's Word, and its steadfast loyalty to Christ's commandments. How can it draw an evil world up out of the pit, when it is losing its foothold and allowing the world to draw it in?

There are two safeguards. One is to seek such pure, sweet satisfaction in doing good and in serving Jesus that we shall not hanker after the world's poisonous delights. The King's banquet makes the husks of sinful earth seem tasteless. The other is communion with God. The Apostle James describes undefiled religion as "before God our Father." We are to live in His eye. As the heliotrope turns its face to the sun, we are *always* to behold the face of our Father in Heaven. Brethren, when we see most of the beauty of Christ and the glories of our inheritance, we shall care

the least for the baubles and bribes of this fleeting earth. When we feel the powers of the world to come, we shall not cling to a world that spots the soul and defaces the bright image of Christ our Lord.

"GO FORWARD."

Faith is unworthy of its name if it staggers at any obstacles, or takes appearances and probabilities into account in its action. Faith must have something to rest on, but its basis is the word of Him who is trusted, not the sight of him who trusts. Abraham was not troubled by his knowledge of "the laws of nature," when the Lord told him that he should have descendants by the myriad, although he was now childless, and beyond the possibility—humanly speaking—of having a child. "He believed God," without regard to appearances. He was sure that he should have grandchildren, even if he should never have a child. When the Israelites saw the impassable sea before them in one direction, and the impassable mountains in another, they were told to "go forward," and forward they went. They would have been lacking in faith if they had doubted God's ability and readiness to enable them to pass the inevitable. And so with all the faith-filled children of the father of the faithful, and with all who are of spiritual Israel, from those days until now. Insurmountable obstacles are no barriers to a believer's progress. Did you ever see a self-opening gate at the entrance to some private roadway in the country? It stands across the roadway as though it would absolutely forbid a passage. But if a team is driven resolutely toward it, the wheels of the carriage strike the hidden platform below the roadway, and the gate swings open just in time to let through the man of faith. Had the driver doubted, and stopped short to see if his way was to be unhindered, the gate would have remained closed against him permanently. But when he moved on resolutely and in confidence, his faith prevailed, and the seeming barrier was no hindrance. These self-opening gates stand frequent across the path of duty. To all human appearance they are impassable. But if a child of God hears and heeds the Divine command, "Go forward," and pushes on resolutely, the wheels of faith shall press the ruts of the promises, and the forbidding gates shall "swing inward noiselessly," leaving the believer's way open and unchecked. "All things are possible to him that believeth."

THE GOD-MAN IN TEMPTATION.

Precisely when in Christ we behold the God-Man, do we feel that His temptation on earth must have been infinitely more severe, His conflict against sin infinitely more fierce, than that of any other son of Adam. For it lies in the nature of the case that with the very possession of the highest gifts and powers is united the severest temptation to their arbitrary use, and that in the moral domain, too, the highest mountains border on the deepest abysses. But who shall conceive what it must have been to be invested with divine omnipotence, and never to apply that power to His own advantage, to His own deliverance? With divine knowledge to sound the deepest depths of hearts, and yet never to relax in the exercise of unlimited benevolence; with divine holiness to hate the least semblance of sin, and yet with untiring love to bear upon His holy heart the cause even of the most guilty sinner; yea, to name only one fact, in which we may regard this whole life as concentrating itself, to feel one's self the Son of God, and, then not to come down from the Cross, notwithstanding all the mockery and challenges of hell!—Van Oosterzee.

INTERNATIONAL S. S. LESSON.

Sunday, May 29.

The Parable of the Pounds. Luke xix. 11-27.

GOLDEN TEXT, Rom. xiv. 12—So then, every one of us shall give account of himself to God.
Commit v. v. 26, 27.

INTRODUCTION AND CONNECTION.

Following Luke's narrative, we find the remainder of chapter xviii. and the portion of ch. xix. (that immediately precedes our lesson, taken up with much of Christ's direct teaching, His prophetic announcement to His disciples of the betrayal and death that awaited Him in Jerusalem, His arrival in Jericho, the restoration to sight of the blind man, (see Matt. 19:1-2,) and the story of Zaccheus. At the time of our lesson He was in the near neighborhood of Jericho, within about eighteen miles of Jerusalem, and the end of His earthly work was rapidly approaching.

LESSON NOTES.

(11.) *And as they heard* (were hearing) *these things* (the things related in the preceding verses) *He added* (to what had already said) *and spake a parable*;—for the purpose of teaching them the true nature of the kingdom He was about to establish, and the obligations of all who were to be subjects of it. Why? Because they thought that the kingdom of God was about to appear,—that is, they were all looking for the Messiah's speedy coming, to re-establish the Jews in power, and raise them to a position of greater glory than they had ever before enjoyed; and some were looking upon Jesus himself as that Messiah, and vaguely expecting that, on His reaching Jerusalem, His kingdom would be suddenly and gloriously established.

(12.) *He said, therefore*,—for the purpose of correcting this erroneous impression,—*A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

Allusion is here made to a Roman custom, that any person having a claim upon a tributary kingdom must go to Rome, in order to be confirmed in his position and claim.

The nobleman of this parable represents our Lord,—this Earth was the kingdom, tributary to His Father, which He claimed as being the lawful heir—the far country to which He came for a little season, which He was soon to leave, and to which He purposed in due time to return. Jesus told His disciples that it was necessary that He should go to His Father (John xvi.7-11), otherwise the Spirit would not come. It was a part of the divine arrangement that Jesus should go away, and that the work of His Kingdom should be carried on by the Spirit through the agency of His people, or servants.

(13.) *And he called his ten* (a representative number implying all) *His servants, and delivered them ten pounds*, (about \$17.00 each,) *and said to them, occupy till I come.* The ten servants represent all who profess to be, or who really are the Lord's people;—the *two talents* those mental and spiritual endowments, and worldly gifts and advantages which each one receives to use for His glory. *Occupy* (make good use of) *till I come*, plainly announcing His intended return, in order to reckon with His servants for the use they had made of the gifts He had bestowed upon them.

(14.) *But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us.* His citizens,—that is, all men in their unregenerate state. Over all these Jesus Christ is lawful King and Lord; since it is to Him, His death and His mediation, that they owe their right even to exist, and all else besides that they have or enjoy. *Hated him*,—such, in brief, in the true statement in regard to every unrenowned heart towards Christ. *Sent a message* (embassy) &c.—expressive of man's utter revolt against God's plan of salvation through Jesus Christ. *We will not have this man*, &c. (see John i. 11; xix. 15.) This protest has not prevailed, and it never will.—(Ps. ii.)

(15.) *And it came to pass when he returned, &c. &c.* The Lord's return, which is yet future, is, in the parable, spoken of as past. *Having received the kingdom*—having had his claims fully ratified by the Father. *Commanded those servants to be called unto him, to whom he had given*

the money (i.e., silver) that he might know (speaking humanly, for Christ will know perfectly before He comes whether His servants use or misuse His gifts) *how much each one had gained by trading*,—that is, how much each one had profited, or caused others to profit by the use of His gifts.

(16,17.) *Lord, thy pound hath gained ten pounds*,—or increased tenfold through use. *And the Lord said, well* (or it is well) *done, good servant*—words expressive of high commendation and approval. *Because thou hast been faithful in a very little*—that is, compared with what will afterwards be received. *Have thou authority over ten cities* indicative of a position of great responsibility and trust in the future of his Lord's kingdom, (see Matt. xxv 21; Luke xvii 80; Rev. ii 26 28; iii 21.)

(18,19.) *Thy pound hath gained five pounds.* The reward corresponds to the service—*have thou authority over five cities.*

(20,21.) *Another said here is thy pound which I have kept laid up in a napkin*—or cloth, sometimes attached to the girdle, for containing valuables. *I feared thee, because thou art an austere* (harsh) *man, &c., &c.*, a direct charge of severity, injustice and extortion.

(22, 23.) *Out of thine own mouth will I judge thee*,—that is, what you have said is sufficient to condemn you without further testimony. *Thou knewest*,—you knew this, and yet made it a reason for pursuing a course that was dishonest and unfaithful.

Admit that I am all you claim that I am, yet you were responsible for the use of my money. My wrong-doing could be no justification of wrong-doing on your part. Your duty was plain. If you could not, and would not use the money I entrusted to you, you could have put it into the bank; (not bank, in our sense of the word, but the idea is of a money-changer or broker); *then at my coming, I could have received mine own with usury*—not usury in the evil sense, but *use or interest*, such as may be gained by the lawful use of money.

(24, 25.) *Take from him the pound, and give it to him that hath ten pounds*; and they say, *Lord, he hath ten pounds already*,—words indicative of surprise that he who had so much should still be favored with more.

(26.) The answer is conclusive—*unto him that hath*—as the result of the faithful use of gifts bestowed—*shall be given.* Gracious gifts increase in proportion as they are faithfully used for God, and increase more and more to the enriching of his own soul.

And he that hath not, &c. He whose poverty is the result of unfaithfulness, grows poorer and poorer; while there is no increase, there is inevitable loss. These two results, though set in the light of reward and retribution, are simply effects of the courses pursued.

(27.) *But these mine enemies, &c.* Having dealt with His servants and those claiming to be such, the Lord will deal with His enemies—*bring them hither and slay them before me*—mete out to them the retribution due to rebels in open revolt against their King.—See 2 Thess. i. 6-10; Matt. xiii. 40 43; Rev. xxi. 8; xxii. 11.

SUGGESTED THOUGHTS.

All our gifts are from God; and are of the nature of talents, by the use of which we are in duty bound to glorify Him. If unfaithful in little things, much more so shall we be in great!

Talents to be misused need not necessarily be squandered—it is sufficient to brand their possessor with unfaithfulness, that they be not used at all.

If there be no increase there is not only no reward, but, when the lack of increase is the result of a selfish or disloyal spirit, retribution.

QUESTION SUMMARY.

(For the Children.)

(11.) Why did Jesus speak this parable? Were the Jews expecting the Messiah to set up a kingdom at once? Yes; and Jesus gave them this parable to teach them that He was even then setting it up; and also how it was to be carried on. (12.) Who is meant by the nobleman? Christ Himself. Where was Christ going? Will He ever return? (13.) What did the nobleman do before going away? What did he mean by occupy? How long were they to occupy? What was the value of a pound? Who are meant by the servants? Those who are, or who profess to be, Christians. (14.) Who are meant by the

citizens? All who are not Christians. How did the nobleman's citizens feel towards him? What message did they send concerning him? Is that just the way all sinners feel towards Jesus? (16-19.) When the prince came back what did he do? How much had the first servant gained? What did his lord say to him? How much had the second gained? What did the lord say to him? When Christ comes will He reward His faithful servants in a similar way? (20.) How had this servant done. (21.) What reasons did he give for acting in this way? (22, 23.) What did his lord tell him he ought to have done if he knew all that? Was it wrong for him to be dishonest and had because he believed his lord was so? Yes; we should do right even to a wicked master. (24, 25.) What did his lord say should be done to him? Will Jesus do in a similar way to those who fail to use His gifts in such a way as to glorify Him? (26.) What shall be done to those who have gained much by rightly using what God has entrusted to them? What to those who have gained nothing for God? (27.) And what to God's enemies—those who would not let Him be their King? Read 2 Thess. i. 6-10.

CHILDREN OF PIOUS PARENTS.

The Hon. George F. Betts, a well-known and able lawyer of the city of New York, read a paper before the New York Historical Society, on the late Chancellor, Erastus C. Benedict. Speaking of his ancestry, Mr. Betts said:—

I know there is a popular sentiment that the children of religious parents are more apt than others to go astray and become atheists and profligates, and that this is more especially so with the sons of clergymen. It is a fallacy, a gross and unfounded perversion of the truth. It is contrary to reason, to revelation, to fact. Those who recognize as the natural sequence of events that the children of Mahometans should become Mahometans, and of Buddhists Buddhists, that the children of Romanist or Protestant parents should follow the religion of their fathers, yet ridicule the belief that the religion thus ingrained with the earliest thoughts and moulded into the young formative life can be a vitalizing power to control and regulate the being. Experience shows that it is. That the child with an example of true faith and an humble walk daily before him, is the most apt to adopt these as his patterns, and strive to emulate them. The membership of our churches, our theological seminaries, our pulpits, derive their largest, most constant, and most reliable supply from this source of the religious household and the influence of the home family circle. And while there are doubtless striking exceptions which attract attention, and by their noticeable character have given currency to the fallacy; while there may be found an Aaron Burr descendant of Jonathan Edwards, yet it would be as absurd to attribute to the religion of the parents the atheism or profligacy of the child as to argue that because John Newton came to the ministry from the deck of a slave-ship, that slave-ships would form the best school for furnishing ministers of the Gospel. If there be any truth or power in the idea of heredity, let us claim and have the benefit of it for Christianity also, and not allow all its power and its logic to be used exclusively against it.

WHAT TRIFLES MAY DO.

A cloud may intercept the sun,
A web by insect-workers spun
Preserve the life within the frame,
Or vapors take away the same;
A grain of sand upon the sight,
May rob a giant of his might;
Or needle-point let out his breath,
And make a banquet-meal for Death.
How often, at a single word,
The heart with agony is stirr'd,
And ties, that years could not have riven
Are scatter'd to the winds of heaven.

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TORONTO, MAY 19, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We want as many items of news of the churches as possible, but will our correspondents be brief, our space is limited, and we dislike to cut down.

THE COLLEGE.

The college and denominational requirements from those entering the ministry is one of the questions of importance suggested by the letters of "A Practical Man." Fully in sympathy with his suggestion, we see difficulties in the way of its adoption until churches themselves wake up to the consciousness that other responsibilities rest upon them than the mere suiting of themselves or the serving of a present purpose. The writer of these lines has been in days past connected with school boards. More than once he has seen notes from school trustees in some back settlement urging that such an one should have a certificate for teaching granted, though his grammar might be faulty and his orthography ditto, "because you know we are a plain people, and don't want much learning for our children." One need not speculate much on what—their request being complied with—the standard of education in that section was likely to be. One aspirant for school honors was recommended because—the schoolmaster having to board round—he was not particular, and could make himself at home anywhere. Churches need to know that there are New Testament requirements for the pastoral office, and only as they recognize those rules can they expect to find themselves in line with the requirements of the Church in any age. The expression, 1 Tim. iii. 6, "not a novice," though not directly to be referred to academic standing, has this plain inference, that men are to be tried before upon them the Church's seal is set. "Lay hands suddenly on no man" is an authoritative injunction, and implies somewhere a competent authority to decide.

The right for each church to freely choose its own pastor is conceded; there is also the right to profit by any aid others may, from their peculiar position, be enabled to give. Thus in such an association of churches as the Union, it is considered that the circumstances of the denomination require as a general rule a certain literary standing from its future ministers. An individual church should consider well ere it puts aside such a recommendation. In other words, as Robert Browne, of the Brownists, had it, if wisdom dwells in one church, surely more may be looked

for from a number of churches assembled in faithful council. If, therefore, our College train men for the denomination, other circumstances being equal, such men should have the preference with our churches, or if not preference, inferior, but more pretentious men, should not be preferred before them. One need not be told who has an eye to see, that no church can be expected to rise above its ministry; drag down the pulpit, pulpit and pew, in the long run, partake of a mutual degradation.

Like our correspondent, we have no desire to institute comparisons, but we must reiterate his opinion, that unless our pulpit is ever in advance of other denominations we must fall still further back in the work than ever; therefore, "To your tents, O Israel!"

It is scarcely in our line to make suggestions, yet we would venture one or two; and first, our venerable Principal has resigned. Might he not, as our correspondent, "A. B." suggests, be requested to continue at his post another season. Meanwhile, let a Representative Committee be appointed to consider our whole College question, in its various bearings, and to report some definite recommendations thereon at the next, or a special union meeting. Secondly, would it not be well to consider whether a series of Lectureships might not be instituted in our present condition, instead of appointing a permanent Professor in the room of Dr. Wilkes, until such time as our way is opened up more clearly in the matter of a college building, and a professional staff equal to the requirements of the day.

THE MAY MEETINGS.

The May Meetings or Anniversaries of certain evangelical, though undenominational societies, are a fixed institution on the minds of the Toronto Christian public, and last week witnessed their holdings. We purpose to give a very brief account as being of more than local interest, affording, as they do, a common platform of Christian work, whereby denominational differences are minimized, and agreements made more manifest.

Monday evening was devoted to the Women's Christian Association, which is quietly doing much needed work. The female waifs thrown up by the surges of city life, are in a great measure looked after by the Society. Relief is given also to the needy poor, who are cared for, and a home is offered to young women who come to the city seeking employment, and who otherwise would be open to the seducer's wiles, and the pander's promises. The Home, which is separate from the Haven, reports the admissions during the past year to have been 235. Their occupations are as follows:—Teachers, 6; students, 4; telegraphing students, 7; matron, 1; housekeepers, 2; nurses, 3; domestics, 53; saleswomen, 2; milliners, 64; dressmakers, 2; seamstresses, 3; tailoresses, 2; bookbinders, 2; machinists, 5; visitors, 21; various occupations, 58.

The price of board is \$2, \$2.50, and \$3 a week, according to the location of the rooms, 50 cents a day, bed and breakfast, 25 cents.

The Haven has afforded shelter

to many, and some hopeful returns are chronicled. The Relief Committee have aided during the winter some 473 families.

The Tract Society held its anniversary on Tuesday evening, and showed that the quiet distribution of the leaflets was doing a permanent and encouraging Christian work. The resolution moved by Dr. Miller, of Ogdensburg, is worthy of more than a passing notice:

"That the Tract Societies, by the circulation of their publications, have accomplished great good in creating and providing for a taste for instructive reading, and in bringing to hear constantly, and above all, the Gospel of the Lord Jesus Christ as the one remedy for lost men, and therefore deserve the support of all Christ's people, and their earnest prayers that all the work done by their agents may spring up throughout the world into everlasting life."

As the Bible Society, by cheapening the Bible, has done much towards its augmented circulation, so the Tract Society, by cheapening religious literature, has done, and is doing much to counteract the evils of vile literature. In supporting his resolution, Dr. Miller said: "The printing press was doing its work against the devil as well as for him. It was a beautiful thought that the great British and Foreign Bible Society had taken its rise, as it had, from the little tract society which met in London many years ago. Many other societies had risen and fallen. The American Tract Society was organized in 1825. Not only were tracts published, but the best thoughts of the dead and living writers were preserved, and to-day the very best talent in Canada, the United States, England, and France was devoted to the production of these little books, which were spread broadcast throughout the land."

The Upper Canada Bible Society is one of the most active auxiliaries of the old British and Foreign Bible Society, of which it has been truly said "All the great Missionary Societies are its debtors. Its undenominational character has secured what could hardly otherwise have been obtained—uniformity of versions among Protestant Missionary Societies." Its income is over \$19,000, its issue as follows:—

The number of Bibles, Testaments, and portions which have been issued from the Society's House during the year is 32,334, being 1,150 more than in the previous twelve months.

Of the above 2,766 copies were sold, and 2,169 issued gratuitously, including those furnished to city Sunday Schools on account of the Ketchum Trust, from the Toronto Depository, 22,544 supplied to Branch Depositories, or sold to the trade, and 4,855 were issued to Colporteurs. Of these, 1,521 were in foreign languages, and 3 in raised characters for the blind.

The total issues of the Society since its commencement are 1,147,218.

The following notes regarding the Parent Society, may not be without interest.

The last report of our Parent Society begins in a tone of high thanksgiving, for which three principal reasons are given, as follows:

It had been in some countries a year of reaction, but no old field of labor had been closed; it had been in some countries a year of exhaustion, nevertheless new fields had been opened; it had been in all countries a year of depression, in spite of which the Committee had to acknowledge the receipt of funds sufficient to hold their own, and even to go forward.

The total free income of the Society for the year had amounted to £110,806 7s. 9d. as against £90,426 11s. 5d. last year; on the other hand the amount received by sale of the Scriptures at home and abroad was £99,734 16s. 4d., as against £106,168 15s. 10d. The total payments had been £193,539 12s. 7d. The issues had been: From the Bible House, 1,375,673; from the depots abroad, 1,104,689 copies. Total issues, 2,780,362, or from the beginning, 88,168,489.

Of its colporteur work abroad it is said the "wild eyes which watch the wave" have seen Jesus walking upon those waters. He has come to them with gentle aspect, and made them gentle too. He has driven out the spirit of cruelty, horn of terror and of night. No other name is known to them. A blessed ignorance and a blessed knowledge leave them the disciples of an undisputed Master. His word is their library. His revelation their rule of life. These are the "waters of comfort." The visions of the Prophets are realized beside such waters as these.

The Evangelical Alliance met on Thursday afternoon, of which we shall let Principal Grant, of Kingston, speak:—

He valued the institution as a practical protest against sectarianism. He regarded the sects as a passing phase of Christianity. Every man of experience could testify as to the change for the better in this respect. The idea that there could only be one Church had for long been rooted in the heart of Christendom. Attempt after attempt was made to preserve outward unity, but the logic of events had shown this to be futile. Each separate Church had preserved some great truth, but these truths were seen out of relations to the great centre, Jesus Christ. It was now being felt that this dwelling upon the points of difference was wrong, and owing largely to the Evangelical Alliance, a spirit of toleration and co-operation now prevailed. The Alliance did not seek to make unity, but to manifest it. There was something higher than either uniformity or unanimity, namely unity, the value of which they had learned from the Alliance.

The Y. M. C. A., under its present Secretary, Mr. Sandham, is doing a substantial work in the city, both among the young and the laboring classes. It numbers over 800 members. Regular meetings are held in the railway sheds of the city, and much good effected thereby. Its reading-room, parlor, and gymnasium afford pleasant retreats, where otherwise the saloon might be sought. The anniversary was held on Thursday evening, and elicited considerable interest.

Sunday School work has rapidly grown in importance during the past quarter of a century. Toronto now has a Normal class in connection with the Sunday School Association. On Friday evening a public meeting was held, during which certificates and prizes were given to such as had successfully passed examination in the several subjects of the course marked out by the Chantague Association. This movement should not be lost sight of; as Sunday School teaching has responsibilities, and affords scope for the widest talent.

These May Meetings are indications of, and incentives to, true Catholicity of spirit; and apart from their more avowed objects, which in great measure are being overtaken, act with equal power, though indirectly, in rolling away the reproach of division from our Protestant Christianity, and make manifest "the unity of the Spirit in the bond of peace."

Official.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting will be held in Zion Church, Toronto, commencing June 8th at 7.30, when the Annual Session will be preached by the Rev. J. L. Foster, of Montreal.

The earnest attention of pastors and deacons is again called to the 12th Standing Rule of the Union *Year Book* for 1880-81, page 59, which requires annually from "each church in connection with it, a collection for its funds. Last year only forty-six out of seventy-eight churches on its roll of membership conformed to this requirement, and \$4 in consequence had to be deducted from the claims of each minister and delegate present. Such a deficit, if repeated, will seriously interfere with the success of the Union, and of all the societies which annually meet along with it, and it is earnestly hoped that every church connected with it will take up a collection on its behalf, on or before June 5th, and forward it to the Secretary-Treasurer at the meeting in Toronto.

Paid Fare.—The Grand Trunk and Great Western Railway Co. will grant return tickets to those attending the meeting, on presentation of certificates signed by myself, at a fare and a third. The Richelieu and Ontario Navigation Co. will give return tickets at the following rates, which include meals and berths:—Port Hope, \$3; Cobourg, \$3.50; Kingston, \$7.50; Brockville, \$9.75; Prescott, \$10.25; Cornwall, \$12; Montreal, \$15; Quebec to Montreal and return \$5, meals extra; Hamilton to Toronto and return, \$1, (meals extra); Bowinauville, do., \$2.

The Ogdenburg Line will carry at the following rates, including meals and state-rooms:—Prescott or Brockville to Toronto and return, \$7.20; Kingston do., \$5.85. Tickets by this line at the reduced rates named, can be procured *only by emitting the amount to me.* Boats leave Prescott Tuesdays, Thursdays, and Saturdays at 1.30 p.m.; Kingston, about 9 p.m.

When sending for certificates please say by what route you will travel.

JOHN WOOL,
Sec. C. U. of O. and Q.
Ottawa.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

The annual meeting of the above Society will be held during the sessions of the Canadian Congregational Union, immediately following the annual meeting of the Canada Congregational Home Missionary Society.

JAMES HOWELL,
Secretary.
Orangeville, May 13, 1881.

CENTRAL ASSOCIATION.

Will meet in Edgar, Oro, May 24th and 25th. A full meeting is very desirable.

J. J. HINDIE,
Secretary.

News of the Churches.

STOUFFVILLE.—The Church, at its meeting on the evening of the 11th inst., gave a hearty and unanimous call to the Rev. A. E. Kinmonth, late of Brantford. We have not heard that Mr. Kinmonth has accepted the invitation, but we trust to be able to state this definitely in our next.

St. JOHN'S, NEWFOUNDLAND.—A most interesting meeting, and of a somewhat novel character, was held in the Lecture Hall of the Congregational Church, St. John's, Newfoundland, on Sunday, 1st May. Many of the emigrants on board the *Palmyra*, detained here by an accident to her shaft, being Swedes, they were invited to a meeting which was conducted by Mr. Northfield in Swedish. The strangers thus accidentally cast upon our shores listened with the deepest interest, some of them moved to tears at hearing their own loved tongue in this far away land. The Pastor, Rev. D. Bea-

ton, also addressed them, Mr. Northfield interpreting, on our common fatherhood and interest in Christ; and sent them on their way with words of prayer and hope. There were some fine intelligent persons among them.

COBOURG.—On Thursday evening, May 5th, the annual reunion and business meeting of this Church was held. The well filled tables, gratuitously provided by the ladies, were somewhat relieved of their burden before the time for commencing with the more important business of the evening. At eight o'clock the meeting was called to order by the Pastor, Rev. Hugh Pedley, B. A., meeting opened by singing, followed by prayer by the Rev. Jas. Howell, of Orangeville, Ont. The secretary's report for the past year was then read, showing the Church to be growing, whilst the membership being one less than last year, 43 being the number on the roll now. Several families have during the year made this Church their Church Home and amongst them several who are members of other churches, but have not as yet presented their letters, &c., though nominally members of this Church. The Treasurer's report was one which showed that the Church finances were being brought into better condition. The general expenditure of the Church had been well provided for; and a debt of nearly \$1,200, which had been resting on the church building and organ, had under the management of the Treasurer (Mr. J. C. Field), been reduced to some \$90. The total amount raised for all purposes for the year was \$2,143.39.

The report of the Young People's Association showed the Association to be doing the work for which it was organized, viz., that of the mutual improvement of the younger people of the congregation. The membership exactly numbers fifty. Seven meetings have been held, all of which have been well attended, the programme being of a high order, and reflecting very creditably on the contributors.

The Sabbath-school report showed the numbers of teachers and officers to be 18, same as last year, and 142 scholars, being five less than last year, the decrease being principally amongst the older scholars. During the past few months several members of the Young Men's Bible Class have left the town for other places, yet we look forward to an increase at once, and we hope soon to report our numbers increasing; the average attendance for the year 101. The finances of the school are sound, showing the balance to be on the right side of the ledger. After paying all accounts for papers, books, &c., there remains a balance of \$18.35 in the treasury. The Library has done great help towards supplying a long felt need, and has been a great success. The Librarian has yet to report the loss of a single book, an effort is being made to further replenish it as the books have been generally well read.

Mr. J. G. Jardine gave a short address on the Sabbath school, its work, and its workers. The Pastor followed in a short speech, reviewing the work of the different departments of the Church, and urging upon the Church and congregation the necessity of more energy, more zeal, more self-sacrifice on the part of each and all to ensure success. The Choir gave several selections during the meeting. A very interesting and social meeting was brought to a close by singing the doxology, and the benediction by the Pastor.

WM. TOMS, JR.
Secretary.

LITERARY NOTES.

A POCKET ATLAS OF THE LANDS OF THE BIBLE, containing 12 maps, is just the thing for a Sunday School teacher to take with him to the class; although the maps are small they are very clear, and their use will be helpful in the study of many of the lessons. Inside the

covers are tables of weights, measures, money and time, a large amount of information in a small space. The price is only 25 cts., and it is published by the American Sunday School Union.

LITTELL'S LIVING AGE.—The parts for the 23rd and 30th April, respectively, are received, and contain, as usual, careful selections from the principal English magazines. A reader of *Littell* will always be well posted in contemporary literature. A new volume began with the month.

Correspondence.

STATISTICS.

To the Editor of the Canadian Independent:

SIR,—Kindly allow me through your columns a word in reply to "Practical man," who in your last week's issue regrets that the statistics are "imperfect" and not "creditable to the compilers."

At the best statistics will always and everywhere be imperfect, and he who expects "absolute perfection" can surely have had little *practical* experience in such a matter, however well informed he may otherwise be, as the writer in question evidently is.

No one can be more sensible of their fragmentary character than I am, I never thought they were very creditable to any one; but how can it be avoided so long as nearly one fourth of the churches fail to send in any returns, and that after repeated efforts on my part?

It is impossible for me to estimate what these omissions would amount to with anything like accuracy, especially as many of them are remote rural stations, without settled pastors or regular services. However, I will do my best to give a full report as possible, and I only ask that pastors and secretaries will co-operate with me in this.

Few except those who have undertaken the office know what patience and labor it requires, and how impossible it is to please everybody.

And as I never sought the work, and receive not a penny for it, I feel that I have a right to expect the sympathetic co-operation of all.

The writer's reference to the *number* of Sunday Schools is a good one, and I will act upon it, and I thank him also for drawing the attention of your readers to the fact that statistics may be made "valuable mediums of information."

Yours truly,
W. H. WARRINER,
Statistical Sec.
Yorkville, May 6, 1881.

THE COLLEGE.

To the Editor of the Canadian Independent:

DEAR SIR,—After many years of toil among Congregationalists in Canada, our dear old friend and father, Dr. Wilkes, finds himself compelled by bodily infirmity to give up active work; and he has resigned his chair as Principal of the Congregational College. While we all regret the fact, yet we have known for some time that, in the nature of things, it could not be long deferred; and we feel satisfied that if ever a man deserved a rest, because of having worked long and faithfully, then Dr. Wilkes certainly is entitled to it, and we trust he may be spared many years to enjoy it. But though the Lord's servants grow old and leave the field, his work must go on; and the corporation of the College should act with very great care in selecting the man who is to succeed Dr. Wilkes.

Whoever he may be, his influence will be felt in our churches for twenty-five years hence at least; and if we expect the ministers of our churches to be properly fitted for their work, we must see that the man who is to superintend their training, shall be thoroughly prepared for his.

In these days of improvement, a man must be better educated than was neces-

sary forty years ago, if he wishes to retain the same rank in society. So it is not too much to ask, that he who is to be Principal of an institution, whose undergraduates are expected to have had some college training, if they have not been able to take a course of arts previous to applying for admission, shall have successfully passed through a University course before he can be eligible for the position. Further, it happens sometimes that men, who seek to enter our Theological School, have already become graduates of McGill University, or of some kindred institution; now, it is hardly fair to ask such men to sit under a Principal who is their inferior in attainments, unless it be absolutely impossible to get a better man.

In fact, it is high time that the rules of our college were so amended as to make it necessary, to enable a man to hold the position of either Principal or Professor, that he shall have attained, at least, the degree of Bachelor of Arts in McGill, or some other University of equal standing.

Then we should have a man who is comparatively young, and who has, to all appearance, a good many years of very active life before him, for a college is like everything else in this point, that success can only be attained by hard work and plenty of it. Besides, our means are small, and a young man can live on less than an old man, and if the right one be secured, he will manage to make the finances improve, in which case his salary will improve as well.

For it is well known that many who now give little or nothing, would contribute liberally if the college were more vigorously worked, and its merits and aims more clearly put before them.

Nothing succeeds like success.
Yours truly,
EXCISIOR.

To the Editor of the Canadian Independent.

SIR,—By the resignation of its revered Principal, Dr. Wilkes, our college is left in the most critical position. A small institution, not too well officered and insufficiently supported, it has not hitherto brought that credit or strength to Congregationalism which a denominational college should bring, and to this fact has been largely due its limited favor and financial support.

I consider it no disparagement to a college to be small, many such are among the most successful in existence, but, that a small institution should be properly equipped is imperative if it is to achieve the highest success.

Nor do I argue that we can do without a Canadian college. If the denomination is wanted in the country an educational institution is more wanted, for the simple reason that if our young men are sent to foreign colleges, we shall certainly lose the best of them, owing to the severance of home ties and the creation of new ties and interests in other lands.

What, then, we do want is a Congregational college in Canada, properly equipped, and we now have an opportunity of making a great move in the right direction by choosing a fit and proper person as Principal of our college, to take the place of the best one the college has yet had. A man possessing executive ability, high literary and theological attainments, and a broad mind, who will command the respect of the leading intellects of our land and the esteem and affection of Christians.

Such a Principal will bring honor and success to our college and all the financial aid required.

Yours, &c.,
C. CUSHING.
Montreal, May, 7th, 1881.

To the Editor of the Canadian Independent.

MR. EDITOR, The brief communication in your last issue relating to the

College raises a question of vital importance to our denomination. The Principalship of the College is a position to which the best man to be found in Canada, England, or the United States, who is available, should be called. For such a man a proper remuneration could easily be raised, and the influence upon our churches now, and especially in the future as the students go out, will be incalculable.

To secure the right man months will be required, if not more than a year; therefore, while it may be necessary to accept the resignation of our present venerable and honored Principal, I think he should by all means be requested to continue in office for another session at least. Otherwise it will be necessary to make some temporary provision, for it is manifestly impossible to make haste in a matter of such great importance.

Yours truly,

A. B.

THE LETTERS OF A PRACTICAL MAN.

To the Editor of the Canadian Independent.

SIR,—The letters of "A Practical Man," which have appeared in your columns, are manly, straightforward statements of our work and prospects as a denomination, and of some individual views as to the spirit in which we should meet the facts of the case. Personally, the writer of this article sympathizes with the suggestions made: nevertheless he would desire to fairly meet the difficulties in the way of their adoption: e.g., the 5th, "We must simplify our machinery"—the different Societies "might all be managed by committees of the Union." The difficulty in the way of adoption in this case is really an "idea," and the Church is ruled by ideas, as our correspondent well says. The idea being that this is un-Congregational, and, what is worse, Presbyterian, for thereby a certain executive power would be necessarily delegated to the Union, which would thereby assume a corporate shape. To this I would offer two lines of thought. If Congregationalism is Independence, surely Independence allows of co-operation, and co-operation cannot be without mutual agreement. Mutual agreement implies, therefore, a basis of operation. We are free to agree upon such basis for work.

The delegating of these branches of united Church work to Union Committees is surely within our right, our liberty; and the changing of them again, should they become intolerable, as surely within our power. To vest certain rights in the hands of some representatives for the purpose of work, is a very different thing from the claim put forth on behalf of church courts *jure divino*. We organize for work when work requires we can re-organize, when circumstances demand we can disorganize and begin anew without breaking any divine pattern given. But further, we do give executive, even legislative, power to College Board and Missionary Society, without any seeming violation of our ideal Independence. On the minutes of our Mission Board are resolutions withholding grants until certain conditions are fulfilled, which in some cases is a potent authority as, practically, Synod or Conference wield. The truth is, when men co-operate they must have some basis of co-operation, and when that basis is violated co-operation must cease on that line. There is no real violation of Independence here.

To come to a practical issue. Our Indian Mission is virtually sustained through the personal energy of the agent, Mr. Howell, should he fail the mission would, unless his failing called forth other energies, fail also. Yet the expenses of that Society are at least 30 per cent. of the entire income. We have other inter-

ests to which our agent's attention and energies might be directed, without materially increasing, whilst the division would comparatively lessen the expenditure. The Home Missionary Society, College Board and CANADIAN INDEPENDENT might all reap benefit from Mr. Howell's travels. At present all these interests are parallel, independent, having scarcely an ideal connexion, whereas they might be the one up-gathering of a denomination's strength to its work in this Dominion.

That our machinery is out of all proportion to our work done may be seen from the following items:—

Our Home Mission Board consists of 22 names (counting our district committees, the number is 474). The mission fields and churches reported, including those hopelessly defunct, is 29; and the amount of money administered \$4,000. The Presbyterian Church in these provinces has a field numbering 211 aided congregations and mission stations, with an annual disbursement of about \$30,000, administered by a committee of 30 men.

Surely we are independent enough to conserve our energies, and put ourselves thoroughly in line with the growing power of our Dominion.

Your correspondent utters a truth that it seems to me we have not yet fully realized when he says, "when tyranny is overthrown and freedom established, other forces need to be called into play." Our forefathers, yea our fathers, had to contend for their rights, which we enjoy, and our rights in this country of freedom are *our duties*, failing to discharge which we shall fail of our rights also.

The question of the ministry in its varied bearings is also most momentous. Degrade the ministry, open it to charlatanism, impurity, slangmen, ignorance, and the whole church descends with it. Unless upon the whole the ministry is, not in lordliness but in spiritual power and culture, in advance of the pew, a continued process of degradation must be experienced. To this, with your permission, at some future time I may return. Meantime I content myself with being,

ANOTHER PRACTICAL MAN.

Contributed Articles.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

IX.

I have spoken of the Pentecostal as the *infant* Church of Christ. It must be borne in mind also that, like Minerva, who is fabled to have sprung full-orbed from the brain of Jupiter, this Church was of *mature* life and character from its birth; for in no subsequent age have its wisdom and strength ever been transcended. The most advanced churches of this boasting nineteenth century lag behind it; and its history still stands on the sacred page challenging our study and our imitation.

Look at its manly dignity and bearing as it stands out from the world. "An hundred and twenty" to face the Jewish people and Gentile nations! All, or chiefly so, gathered from the industrial walks of life: none as yet gathered from the highest ranks of learning or of wealth! Opposed alike, if not equally, by Cæsar and Sanhedrim! Not of the world, even as their Master is not of the world. John xvii. 14. Realities with them appearing now in a totally opposite direction; the mental eye turned heavenward instead of earthward. Their Master having left the world and gone unto

the Father, (John xvi. 28); and being by the right hand of God exalted, this which they see and hear is but an earnest of what may come. Acts ii. 33. Hitherto they have asked nothing in the name of Christ; but now whatsoever they shall ask the Father in His name, He will give it them. John xvi. 23, 24. Their position is not one of haughty bearing towards the world, but one of respectful, though firm, uncompromising independence of it. They ask nothing, neither do they receive anything from Jewish or Roman ruler, government or people; no acts of incorporation, no advantages one over another in any way with reference to either place or property. They stand in inherent, dignified reliance upon their exalted Head, the truth in which they have been instructed by Him, and the promised Comforter whom He has now sent upon them. Under His guidance (John xvi. 13, 14), they will not forget to render unto Cæsar the things which are Cæsar's, (Mark xii. 21), nor unto all their dues, (Rom. xiii. 7); but they will also be mindful to obey God rather than men, Acts. iv. 19, and to stand and "speak in the temple to the people all the words of this life," (Ch. v. 20), even though solemnly commanded by "the powers that be," not to "teach in His name," ch. v. 28. They evidently neither court the smiles nor fear the frowns of earthly rulers in State or Church. They have a Master in heaven from whom they receive their orders. He is their Messiah, their Deliverer and Lawgiver. Him they will obey at whatever cost. Who shall separate them from the love of Christ, and the obedience which it involves? John iv. 15. Certainly neither earthly "principalities nor powers," Rom. viii. 39.

Look at its courage to undertake and its strength to accomplish the gigantic work committed to its hands. Directed by the Master to go and "teach all nations," (Matt. xxviii. 19) and to begin "at Jerusalem," (Luke xxiv. 47) under proper circumstances of opportunity and power, they enter upon this work. The worst of sinners are here. They have cried "away with Him, crucify Him," John xix. 15. They desired a murderer to be spared to them instead of Christ. Luke xxiii. 18. Yet to this very people who have taken their own Messiah, and "by wicked hands have crucified and slain" Him, (Acts ii. 23) this Church, with that Messiah at its Head, now first presents the gospel of pardon and eternal life. The heart of Jesus is still the same towards his sin-deluded countrymen as when He prayed from the cross, "Father, forgive them"; and His followers are now filled with His Spirit. And on the first day of their proclamation of that gospel, twenty-four times their present number gladly receive the word, and profess allegiance to Him whom they once destroyed; and in less than thirty years from this time, it is said of them, "their sound went into all the earth, and their words unto the ends of the world." Rom. x. 18. It is here worthy of note that this band of apostles and believers could hardly be a part of that so-called Holy Catholic Church which in subsequent times has had nothing less, but far more

than imprecations and curses for those who ventured to oppose it. The Church of Christ, on the contrary, has from the beginning had nothing but the profoundest pity for those who have sinned against themselves and it, and has never sought to injure them in body, mind, or estate. It never has cursed, nor does in now curse, the heathen at its own door, and persuade itself that it is accomplishing its mission by sending a few agents to attach the sign of the cross and the Christian name to the heathen abroad. Like Him whom it serves, it throws itself into the very depths of human sin and guilt, and accepts the alternative of the cross or the crown—often death itself, or the salvation of those whom it is its divinely-appointed mission to save.

Look at its spiritual cohesive strength. For every one already of their number, twenty-four new converts are added to its fellowship on the first day, to be reinforced with nearly as many more after a few days! Yet there does not seem to have been the first thought of danger on the part of any to the faith, Christian life, or peace of the church. Then, the leading Apostles were from outside even the synagogue training, to say nothing of the temple and the priesthood. Yet this large influx not only does not strain, but actually strengthens the small assembly to which they are added. What holds and moulds them? A highly-wrought, pleasing ritual? An elaborate creed? An immense body of people of the same profession all through the country? A law of Cæsar, or of the Sanhedrim? Not one of these exist in relation to this church. Yet they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread and in prayers," Acts ii. 42.

This example ought to shame many a church to-day which trembles and even refuses to receive a score or two of souls won from the ranks of sin and shame. Christ's Church is a revival church; and the strongest churches to-day are those which have been reinforced from time to time by souls won from the hosts of evil by the power of plain gospel truth.

Look at it supplying the wants of its own poor. The fact that "to the poor the gospel is preached," was given as an evidence of the Messiahship of Christ, Luke iv. 18; vii. 22. There were doubtless not a few poor in this first Christian Church; and there were those who possessed "lands" and "houses." But of the latter class "all that believed . . . sold their possessions and goods and parted them to all, as every man had need." Acts ii. 44, 45. The rich withheld nothing that was needful for the sustentation of the poor. The poor did not "claim" the possessions of their wealthier brethren, and the rich found it conducive to their peace of conscience and joy of heart to supply all the necessary wants of the poor, Ch. iv. 32-37; James i. 6, 10.

Even in Canada, it is the place of the Church to see that its poor are provided for, and not to leave them altogether to the tender mercies of the township, county, or city poor-house.

COUNTRY PARSON.

(To be continued.)

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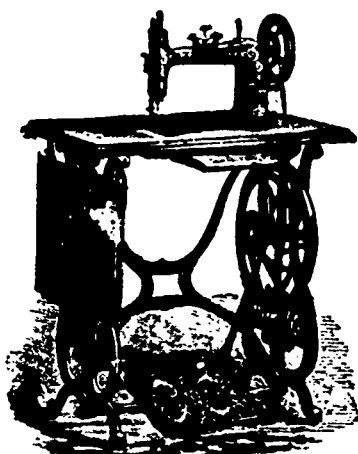
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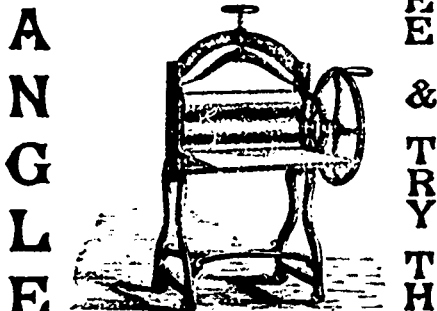
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