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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, NOVEMBER 1, 1885.

[No. 14.]

## EDITORIAL JOTTINGS.

WE have discontinued the fortnightly issue from sheer inability to overtake the editorial work. Now is the time to canvass for new subscriptions. All new subscribers during the present month, prepaid, shall have the December number free. An increase in our list would enable us to employ aid, and thus materially lessen the work of a fortnightly issue. Will our friends take note of this and act accordingly? Let each subscriber find a new one; each church appoint an agent. Our denomination will grow as its literature becomes more wide-spread. Let us have resolutions and thanks in practice.

A FEW words more on the money question. Our Missionary Secretary has written a plain statement of the present position of our Home Missionary finances, and our readers' first response will be: "Oh that we had more wealth among us"; which we shall endeavour to answer by a plain relation. We have had a holiday away from the noise of the steam-whistle, beyond the reach of telegraph or daily mail, revisiting old scenes and remote mission fields of a former interest. Our way lay through a village of not more than two thousand inhabitants. The most conspicuous object as you approach the village is the spire and bold outline of the Presbyterian Church. Some twelve years ago the old frame building burned down, virtually uninsured. In the congregation there are not, nor have there ever been, more than two individuals whose annual income reaches \$2,000, nor has this at any time over-leaped \$3,000, variable at that. The greater part of the members are farmers in a rough country, small tradesmen and mechanics. The membership for the past ten years has been as follows, beginning with the year 1876 and ending with the present hour: 109, 110, 120, 112, 118, 112, 112, 120, 110, 124; the number of families, seventy-

two, seventy-two, seventy-three, seventy-five, seventy-six, eighty, eighty, eighty, eighty, eighty-two. It may be therefore stated that this congregation, though fair, has no reason to boast of being either wealthy or large. Gentle reader, take this in before you proceed with our story.

THE present building is of stone, with spire complete, and a slate roof; spacious basement furnished, stained-glass windows, cushioned seats (gallery as well as the main floor), and wants the usual ornamentation of both mortgage and debt. As it stands at present the outlay has been \$25,000. Outside help has been given approaching \$5,000, leaving \$20,000 that have been raised (as principal) by that people alone. The minister's promised stipend in 1876 and for the succeeding six years was \$800, and this is the rate at which they paid him during these years: \$819, \$914, \$800, \$800, \$800, \$882, \$940; since which they have promised and paid \$1,000. During all this time they maintained an average standard of contribution to the various schemes of the denomination. That congregation can scarcely be called poor; can it?

How was the money raised? By a practical appreciation of such passages as Proverbs iii. 9, 10. Not that there were no croakers, there were, and grumblers, too: yea and what is worse, discouraged friends; but the work went on, and the people toiled as the pastor led. A young man had £1,000 left him; for this he had not toiled, it was a gift from God; the pastor pointed to Jacob's vow, and the tenth was given to the church. Women actually made over old bonnets and gave the difference. A box was placed on the mantel, odd cents dropped in, and were emptied into the treasury. All the time friend and scoffer were meditating—most generally aloud—on the folly of erecting such a church in the back village of Madoc. Yet there it stands—and

we walked round and through it, and up the steeple stairs—a monument of earnest effort and self-denial that have wrought blessings and unity. There is other wealth than mere dollars; there is, and no fuss made about it either.

SOME years ago in another neighbourhood there arose a gold excitement. A useless corner of a poor farm sold for some \$20,000. The church to which the owner belonged was in financial straits; the man who had been thus blessed contented himself with an annual subscription of \$20 and an occasional \$5. His family grew up in neglect of the ordinances the father cared so little for. The sons had farms and mortgaged them. Relieving them the \$20,000 wasted away. One son was a suicide, the other two intemperate, and on the verge of the grave the man who could not afford to encroach for the Lord's work upon that which was to be kept "against a rainy day," finds himself virtually beggared, his gray hairs being brought in sorrow to the grave. We have told our experience for the present occasion; reader, pray and ponder.

LAST month we made an appeal on behalf of the new cause at St. Thomas. We shall let the following extract from a letter, the writer of which enjoins the withholding of his name, speak for itself, thanking God that we have some friends ready to give for the Lord's sake, and praying that other hearts and hands may be touched:

DEAR BROTHER,—Having read in THE CANADIAN INDEPENDENT your notice of the state of affairs at St. Thomas, I transmitted \$25 to our Brother Allworth, which was answered immediately with such a full statement of particulars that I felt immediate help was required; and, to aid the cause and encourage a worthy hard-working brother and wife, I sent him a post-office order for \$75, which, with \$25 previously sent, would make up \$100, which I wished to be an investment on his church edifice. His heart is evidently cheered by my communication.

I think the Lord has given us a very favourable position in St. Thomas, a church and parsonage for the small sum of \$3,150. Now, if money could be obtained to annihilate that debt, or to largely reduce it, it would encourage greatly our esteemed brother and

wife, give *éclat* to the commencement of our denomination in St. Thomas, rejoice the hearts of friends, establish waverers, silence the doubters, and, through God's blessing, do much to promote God's cause.

If there are few individuals able to afford \$100 in a church, there may be twenty who can contribute \$5 each, or ten who can contribute \$10 each, or five who can contribute \$20 each. A willing mind is all that is wanted, and may God, through your appeal, give them that and the cause will be won.

THE Earl of Shaftesbury is dead. "Not a philosopher, not an author, but simply an old man who has endeavoured to do his duty in that state of life to which it has pleased God to call him"—so said the Earl of himself not long ago. He had reached in years to almost fourscore and five. His life-long devotion to the cause of humanity, his influence upon the social customs of England in their relation to the poor, are matters of history. A poem culled from the *Christian World* well indicates the tenor of his life:

"I am among you as one who serves,"  
So read a young man in the days gone by,  
And he shaped his life as his Master did,  
To deeds of love and a purpose high.

All things were possible—letters, fame,  
A merry life in his own estate,  
Should he lead his fellows, and crown his name?  
The servant's life is the truly great.

And never a nobler nobleman lived  
Than the man whose choice was the servant's place;  
The times have been rich in men; but his life  
Was beautiful, grand, and of highest grace.

He was a knight, and he swore to his King  
To protect the distressed, and maintain the right,  
And never, by word or deed, to stain  
His character true as a Christian knight.

And well did he keep the oath he made!  
He did not shrink from the thickest fight,  
And the sword that had been on the altar laid,  
Proved true and trusty in deeds of might.

Not for himself did he go to the war,  
He guided his sword for the weak and the frail;  
He lifted his voice for the poor and oppressed,  
And the champion never was doomed to fail.

And his Master with long life honoured him,  
For the earth is poor and has need of the best.  
But the faithful servant grew tired at last,  
And he has his gerdon of peace and rest.

—Marianne Farningham.

WE are not sorry to find our Associations criticising the actions of the Missionary

Committee, it is a mark of interest; and as the members of the committee are simply "your servants for Jesus' sake," they gain by knowing what their masters think of their service. There is, however, some further criticism needed, which we, as forming part of the committee, earnestly crave, and shall attempt to indicate. The excellent brethren of the Western Association have heard the undertone of a too great tendency towards centralization. We should very much like to know where? The Superintendent is the servant of the society, and receives his marching orders quarterly from the Executive, always willingly, not always according to his judgment. His opinions justly have consideration, but he neither is, nor desires to be, master of the situation. He certainly is not an autocratic head centre. Is centralization in the Executive? They are the representatives of the Associations from—well, if not from Dan to Beersheba—from the Atlantic to Lake Superior. Every association is represented, and has the right to call its representative to task. We fail to see centralization there. As for the society itself, its constituency is the Dominion, and there is no member of any of our churches but may make his voice heard therein. We are truly thankful for brotherly criticism. Dear brethren, point out where the tendency you deprecate is, and we will watch and pray most earnestly; but do not indulge in mere generalities.

THE Central Association has very kindly entered a protest against the policy of removing Mr. Hall from the general visiting sphere, and confining his labours for the winter principally to three fields. This also is a perfectly fair criticism, but men and means are scarce; and the three places, Sarnia, Woodstock and Halifax, demand instant attention. Must they be neglected? Give the society money and men and the Executive will gladly let our Superintendent loose again, and leave him to roam at his own sweet will in the green pastures of our churches. But his soul is weighted with the care of these needy places, and in this case his judgment is with the unanimous judgment of the Executive. At the same time we are glad to know that his indefatigable visits have been appreciated, and he, no doubt, in his next visit will be delighted with the proofs of your appreciation.

### THE WHITE CROSS MOVEMENT.

KEEP THYSELF PURE are words of Divine authority; nor can we forget how thoroughly purity is presented as a requirement of Christian life.

Society in England has been stirred by the revelation in one of its papers of a traffic on a large scale in young girls for the vilest of purposes. There are voices which whisper that in this city of churches revelations are possible that, *mutatis mutandis*, would parallel the dread revelations made of London life by the *Pall Mall Gazette*. Such utterances should be cautiously received, still more cautiously made. Nevertheless, that much social impurity exists must be confessed, and as confessedly it is the part of the Christian church to grapple with the same. Very much has been written as to the propriety of publishing the damning facts—for facts they are testified to be—which have thus rudely been thrust before the public gaze. It is neither wise nor healthful to minister to a prurient taste, or to cater to the scandal-mongering of the low and sensual. Hence our press has behaved wisely in forbearing to lay before youth and age alike the details of a traffic whose very recital is fitted to stir up all that is lustful and low. Notwithstanding, we believe the recital to have been justified. Of motives, whether mercenary, sensational or pure, we have no means of judging; but that somebody should have spoken out we fully believe; we deprecate constant recital. There are circumstances under which it may be necessary to give a strong testimony against an individual from a truly Christian standpoint, Paul withstood Peter; but to ring the changes incessantly on those evils is to intensify and perpetuate. The policy of silence may fail, in the case of this vile traffic notoriously had failed, for the infamy grew, and lives were being constantly poisoned at the springs of childhood for the gratification of lust and for gain. There was a call for great plainness of speech to the end that society should stand aghast at its own rottenness. Familiarity, however, with evil, decoys from purity of life. Evil communications corrupt good manners, therefore shun the very appearance of evil. Cultivate purity of conversation as well as of association. Sow an evil thought, you reap an act; an act and you gather a habit; a habit and charac-

ter is formed; a character and an eternal destiny is garnered.

Hood has pictured in his "Lady's Dream" the position of many:

Alas, I have walked through life,  
Too heedless where I trod;  
Nay, helping to trample my fellow-worm  
And fill the burial sod—  
Forgetting that even the sparrow falls  
Not unmarked by God.

The wounds I might have healed!  
The human sorrow and smart!  
And yet it never was in my soul  
To play so ill a part;  
*But evil is wrought by want of thought,  
As well as by want of heart.*

While, alas, there are those who in the pursuit of their own ends would remorselessly trample upon all human rights and loves and hopes, the greater part, could they but be made to see the results upon others of their evil doings, would more than hesitate to plunge in. To awaken this consciousness, Hood writes in his pathetic *Bridge of Sighs*:

The bleak winds of March  
Made her tremble and shiver;  
But not the dark arch,  
Or the black flowing river:  
Mad from life's history,  
Glud to death's mystery,  
Swift to be hurled,  
Anywhere, anywhere  
Out of the world!  
In she plunged boldly,  
No matter how coldly  
The rough river ran,  
Over the brink of it,  
*Picture it, think of it,  
Dissolute man!  
Live in it, drink of it,  
Then, if you can!*

These late revelations have presented some of the enormities of social life as wrought by unchastity. One glance is sufficient; we dwell not thereon lest our own hearts get polluted; our sad reflection is, alas—the picture is too true!

We have all heard of the age of chivalry, and the deeds of knight errantry. The knighthood of the middle ages was a gradual growth, one of the earliest effects of Christianity upon the profession of arms. Deeds of violence were too common, fair women were captured by war and ruthlessly wronged. Chivalrous spirits undertook, under their feudal lord, to devote heart and arms to the avenging of such. Tennyson has described the ideal knight with words placed on King Arthur's lips:

I made them lay their hands in mine and swear  
To reverence their king, as if he were  
Their conscience; and their conscience as their king.  
To break the heathen, and uphold the Christ,  
To ride abroad redressing human wrongs.  
To speak no slander, no nor listen to it,  
To lead sweet lives in purest chastity,  
To love one maiden only, cleave to her  
And worship her by years of noble deeds,  
Until they won her, for indeed I know  
Of no more subtle master under heaven  
Than is the maiden passion for a maid,  
Not only to keep down the base in man,  
But teach high thoughts, and amiable words,  
And courtliness, and the desire of fame,  
And love of truth, and all that makes a man.

After the time of the Crusades the knights wore the cross either on their shield or armour, and Spencer, in his "Faery Queene," has made the student of English literature familiar with the red cross knight who

On his heart a bloody cross did bear,  
The dear remembrance of his dying Lord.

Indeed this age of chivalry, or rather its ideal, for it must be confessed that the actual was often very base, has afforded themes for some of the purest literature and thoughts of our English tongue.

The terrible revelation of debasement and misery made in the old land led the present Anglican Bishop of Durham (the incomparable exegete, Dr. J. B. Lightfoot), to form in the true spirit of chivalry a society, whose bond of unity is the following fivefold pledge:

- I. —, promise by the help of God—
1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavour to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfil the command, "Keep thyself pure."

Unlike the Blue Ribbon Army, which wears its badge, the White Cross members do not thus visibly mark their purity or their resolves to be pure; but they do endeavour to realize that purity of life is a possible obligation; for, however wide-spread impurity may be, I with them repel as blasphemous the imputation that all men, and women too, must in some measure lend themselves to impurity; or that the vow of chastity is not as binding and as possible for man as for woman. "My strength is as the strength of ten, because my heart is pure," sings an ideal knight. And so could every young man sing if thus he committed his heart to the pure Saviour's keep-

ing. Purity of life is the great end for which the Gospel comes: "Holiness, without which no man can see the Lord." No greater degradation than impurity brings; they that sow to the flesh reap corruption. And if dim thoughts of impurity rise, and God's long-suffering lifts for a season the curse from off the wilful and determinedly vile, the day is not far distant when His "terrible and fiery finger shall shrivel the falsehood from the souls of men," making sure that as you sow you reap, and the vices followed will meet the transgressor again as with fiery cords and lash the writhing soul with bitter anguish; and, the Christ rejected, as Milton's arch-fiend, the utterance will be:

Which way I fly is hell, myself am hell;  
And in the lowest deep a lower deep,  
Still gaping to devour me, opens wide,  
To which the hell I suffer seem a heaven.

But the pure in heart—and keeping the body in chastity is a means of heart-purity—see God, the true Beatific vision, the heaven, from whence all sin is banished and the peace of Christ for ever rests. God grant us that purity for ever. Only as we pray that prayer let our actions accord, for it is useless thus to pray unless we flee that which renders prayer heartless, to meditate on goodness and practise vileness. We wait for the redemption of our body; but we do not wait for the resurrection to free us from those fleshly lusts which war against the soul. These we must resist now or the soul is in peril of endless ruin.

### THE INFLUENCE OF CONGREGATIONALISM ON RELIGIOUS AND CIVIL LIBERTY.

BY THE REV. DR. JACKSON, KINGSTON.

The question of church polity is most intimately related to religious and civil liberty. The influence of the Church of God on society, and upon all forms of human government, has been, as it was intended, most powerful. These facts find striking illustration not only in the Jewish Theocracy, but also in the Roman Empire under its Christian sovereigns, in the Papal domination, in the English Commonwealth, and in the national establishment of free institutions on this Continent. The pages of history declare with emphasis *that it concerns all men* whether church institu-

tions are built upon an infallible primacy, upon apostolic succession, upon authoritative representation, or upon Congregational principles. Had the true and primitive church polity prevailed from apostolic times 'til the present among the Christian nations, how different the history of Christianity and the condition of the world would have been. These principles embrace all the elements of religious and civil liberty, are outlined in the Word of God, and are impressed upon man's moral consciousness. Therefore, they are necessarily cosmopolitan, and belong to redeemed man as man; but, because they have been misinterpreted or ignored, the woes coming from ecclesiastical and civil despotism have rested upon the people, and in many ways have they been in bondage.

The Christian is a citizen, and as such must of necessity consult both the Bible and his spiritually enlightened consciousness as to the proper conduct of both ecclesiastical and civil affairs. As he is Christ's subject, he cannot yield the supremacy due the King over kings to another; as he is Christ's freeman, he cannot be a slave; as he is Christ's witness he must lift up his voice in protest against error and oppression. Consulting the Word he finds that the Lord claims exclusive authority or rulership, and that obedience to Him is positive, forbidding obedience to other rulers when they command what is contrary to His will. He also finds the doctrine of individual equality: "One is your Master, even Christ, and all ye are brethren." The root of this principle lies in man's creation in the image of God, and its development has been termed "sanctified individualism." These principles apply to man, not only as a rational soul and a social being, but also as a citizen or member of a civil state.

The recognition of these facts—that while Christ was not King in the room of Cæsar, he was King over Cæsar, that all men are equal in the sight of God, and that the Christian's weapons of warfare are not carnal but spiritual—led the early Christians to offer that uncompromising passive resistance at certain points which caused such rage from Roman Imperialism against them. Said one of the Church Fathers: "I will call the Emperor lord, but only when I am not compelled to call him lord instead of God. Otherwise I am free before Him; for I have only one

Lord—the Almighty and Eternal God—the same which is his Lord also” Tertullian said to the Roman proconsul, Scapula: “It is one of the rights of man, and belongs to the natural freedom of every one, to worship according to his convictions, and the religion of one can neither injure nor profit another. But it is not religion to employ force in religion, for religion must be voluntary and received without compulsion.” Such bold protests and resistance were not without their effect in the early Christian age. Neander, in his “Memorials of Christian Life,” says: “As Christianity brought into consciousness the same image of God in all men, set free the development of humanity from the narrow boundaries of the state, subordinating all to the same level, and destroying the ancient stand-points of state religion, so, also, ideas of religious freedom and the rights of conscience, which were unknown to the ancient world, were first diffused abroad by Christianity.”

With the dawn of the Reformation, Congregational principles which had been lost sight of for centuries, once more appeared in part. In the middle of the fourteenth century “the morning-star of the Reformation” shone forth. Wycliffe, like John the Baptist, was the herald of a new dispensation. A writer in an English magazine says he was “the modern discoverer of the doctrine of Congregational dissent.” We willingly accept of the fact, for the discovery was made, as always, in the Scriptures, the true and original source of doctrine. It has been said “his resort to the Scriptures was eminently Congregational.” So was his denial of the Papal primacy, his protest, not only against the temporal authority of the bishops, but also against their spiritual authority over the Church. He taught the equality of the clergy, that worthy priests only should be recognized, that they did not need episcopal ordination, that any Christian qualified of God for priestly duties might perform them, and that priests, bishops, and the pope himself, might be disciplined by the Church. Among Wycliff's followers, known by the name of Lollards, were priests, scholars, knights and nobles, among whom may be mentioned Chaucer the poet, William Langland, author of “Piers Plowman,” Sir John Oldcastle, Lord Cobham and, it is said, Queen Ann, the first wife of Richard II.

Martin Luther, as early as 1523, found, from

his study of the Scriptures, the Congregational constitution of the Church, and declared the independency of separate churches in an essay entitled “Causes and Reasons, deduced from the Scriptures, why a Christian congregation have the right and power to judge o v e r, call, to appoint and remove their Teachers.” Three years later this polity was formally set forth by the Synod of Hamburg. The German Princes considered such a movement too revolutionary, and refused to endorse it, whereupon it was set aside and another model adopted.

John Rough, who was obliged to flee from his Congregational Church in Islington, London, found refuge in the Castle of St. Andrew's, Scotland. Here he was joined by John Knox in 1547, and it was in a thorough congregational way by which Scotland's great Reformer was brought into the work of the ministry. John Rough preached a sermon in which he declared that a congregation, however small, had the power to call any one to the office of the ministry in whom they perceived gifts suitable, and emphasized the danger of rejecting such a call. Then, in the name of the assembled congregation, he requested Knox to become associated with him in the ministry, which call the congregation there and then publicly approved. Deeply moved, the future great Reformer burst into tears, sought the seclusion of his room, but soon accepted the summons as of God, and began his wonderful work.

Jean Baptiste Morrelli, a French Reformer, in 1561 published a treatise on the Congregational Church which caused an immense sensation. In the following year it was condemned by the Synod of Orleans and ordered to be burned by the public hangman. The author, having gone to Geneva, was there tried and condemned for heresy and, at the instance of Calvin, was banished from the city not to return on pain of death.

It was Robert Brown, an Englishman, however, who in 1580 so clearly deduced and formulated the Congregational idea from the Scriptures that it found an abiding lodgment in loyal Christian hearts. It was the good seed planted by the Holy Spirit, which, though pruned by persecution, and watered by the martyrs' blood, grew as a tree of the Lord, the leaves of which have been for the healing of the nations. This church polity embraces, as

an essential principle, the fullest religious freedom, and it was Robert Brown who was the first writer in the English language to state and define the great doctrine of religious toleration.

The conflict carried on in England to secure toleration not only originated with, but was chiefly, and almost exclusively, waged by Congregationalists. Leonard Busher, a citizen of London, and a Baptist, in 1614 prepared a celebrated treatise, entitled "Religious Peace, or a Plea for Liberty of Conscience," which was presented to King James. It was, however, in the Westminster Assembly of Divines where the chief controversy took place. This noted body assembled in 1643, and among the Congregational representatives were William Bridge, Jeremiah Burroughs, Thomas Goodwin, Philip Nye and Sedrach Sympson. Though from the first this party was a hopeless minority, it distinguished itself in its own age, and immortalized itself for ages to come, by its uncompromising resistance to the proposals of intolerance, and its valiant fight for religious freedom. The Presbyterians, unable to meet them in the Assembly by fair scriptural arguments, sought to bring pressure to bear from without through the Reformed Churches of Europe. Robert Bailie, one of the Scotch deputies, was almost broken-hearted over these heresiarchs for freedom. Writing to Mr. Buchanan, he says: "I consider it very expedient that you write to some of the ministers of Paris, Geneva and Berne the true state of our affairs, how that a mighty faction is arisen to prefer liberty of conscience for all sects." The foreign influence thus brought to bear upon them was without its desired effect, and they continued to resist the schemes of ecclesiastical restraint at every turn.

The English Parliament determined that the difficulty should be solved, and therefore ordered the Assembly to find a basis of union between the two parties, and to indicate some way "how far tender consciences, which cannot in all things submit to the same rule, may be borne with, according to the Word of God, and consistent with the public peace." To secure this, the Grand Committee of Accommodation was appointed. The Congregational members of this committee firmly took this stand concerning uniformity: "That it was not necessary to the peace of the Church, and ought not to be extended beyond the people's

light." At a subsequent and last meeting a sub-committee of Presbyterians made answer to this as follows: "That, whereas their brethren say that uniformity ought to be urged no further than is agreeable to all men's consciences, and to their edification, it seems as if their brethren not only desired liberty of conscience for themselves, but for all men, and would have us think that we are bound by our covenant to bring our Churches in the three Kingdoms to no nearer a conjunction than is consistent with the liberty of all men's consciences. Whether it be the sense of the covenant we leave with the honourable committee."

Thus the fight for freedom of conscience waged until, finally, Jeremiah Burroughs, in the name of his fellow-Congregationalists, declared, "If their congregations might not be exempt from the coercive power of the classes—if they might not have liberty to govern themselves in their own way, as long as they behaved peaceably towards the civil magistrate—they were resolved to suffer, or to go to some other place of the world where they might enjoy liberty. But while men think there is no way of peace but by forcing all to be of the same mind; while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must be attended with fines and imprisonments to the disobedient; while they apprehend there is no medium between a strict uniformity and a general confusion of all things; while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbance in the Christian world." Through the press the controversy was carried on, and among the leading Congregational writers mention may be made of John Goodwin, who wrote six tracts on universal freedom of conscience, of Henry Burton, who re-published Leonard Busher's work, of John Milton, who with others, as early as 1656, urgently advocated the complete separation of Church and State, and of John Owen, so profound in his reasonings in behalf of liberty.

The testimony of impartial witnesses concerning the influence of Congregationalists in securing religious freedom is clear and convincing. Earl Clarendon, speaking of Cromwell's army, says: "Liberty of conscience has now become the great charter." Richard



Baxter writes: "They were all agreed that the civil magistrate had nothing to do in matters of religion further than to keep the peace and protect the Churches' liberties." Lord King, who was Lord High Chancellor of England in 1725, declared: "As for toleration or any true notion of religious liberty, or any general freedom of conscience, we owe them not in the least degree to what is called the Church of England. On the contrary we owe all these to the Independents in the time of the Commonwealth, and to Locke, their most enlightened and illustrious disciple." David Hume says: "Of all Christian sects in Great Britain, this was the first which, during its prosperity as well as adversity, always adopted the principles of toleration." M. Guizot, in his "History of the English Revolution," writes: "The party of the Independents arose, far less numerous, far less deeply rooted in the national soil, than that of the Presbyterians; but already possessed of that ascendancy ever achieved by a systematic and definite principle, always ready to give an account of itself and to bear without flinching all consequences. . . They alone began to pronounce some of those potent words which, well or ill understood, aroused in the name of its noblest hopes the most energetic passions of the human heart—equality of rights, the just distribution of social property, the destruction of all abuses. There was no contradiction between their religious and political systems; no secret struggle between the leaders and their men; no exclusive creed, no rigorous test, rendered access to the party difficult. Like the sect from which they had taken their name they held liberty of conscience a fundamental maxim."

Not only in England but in Europe did the tolerant influence of the period of the Commonwealth exercise its influence, as is illustrated in the case of the persecution of the Waldenses by the Duke of Savoy, which persecution led Milton to write those lines beginning

Avenge, O Lord, Thy slaughtered saints,

Cromwell sent the Duke a message so stern and peremptory that he speedily desisted from his bloody work.

When the dark days of intolerance returned with the Stuart *régime*, and act after act of repression and persecution rapidly followed, the fathers of our faith and freedom were once

more called to endure a severe fight of affliction until, by the Revolution of 1688, James II. was forced to abdicate, and William and Mary were crowned rulers of a people who willed to be free. In those dark days a striking illustration of the true spirit of toleration was given by the Congregationalists. On the 24th of August, 1662, the Act of Uniformity was enforced by which two thousand ministers, the most of whom were Presbyterians, were ejected from their churches and deprived of their livings. Then, despite the bitterness and reproaches of the past, the Congregational Churches were opened to their brethren, where they not only met on equal terms of fraternity, but for a time it was agreed to merge their denominational distinctions, and to call themselves the "United Brethren."

The progress of religious freedom in England has been steady and certain from the Revolution unto the present period, while the Reformed Churches of Europe, embracing France, Germany and Switzerland—those churches which so strongly protested against the principles of Congregational toleration in 1643—do not at this day understand religious freedom in its true sense.

(Concluded in our Next.)

#### A CONVENTION OF OLD SCHOOL MORAL REFORMERS.

A convention of moral reformers of the old school was recently held in Imagination Hall. The object of the convention was to discuss certain modern methods of dealing with various evils that afflict the people and, if possible, to suggest a remedy for these evils. The attendance was not very large, as it was generally supposed that the old school men could not advance any new theories of reform or suggest any new method of working. The supposition proved correct, as all the speakers were in favour of working mainly on the old lines and held tenaciously to the opinion that moral evil can be removed only by divine power. Whilst not opposed to any Scriptural method of dealing with prevailing evils, the convention was a unit in holding that there is no radical cure for sinful human nature but the power that changes the human heart.

Abraham was the first speaker. He said he was strongly in favour of the family altar and of religious training in the household. He had moved about a good deal; but he never settled down in any place without erecting his family altar. He had always exercised

authority in his family. When destruction was coming upon Sodom the fact was communicated to him because he had "commanded his children and his household." He did not believe in attending conventions while the moral training of one's own household was neglected. He did not believe that any man who neglected the moral and spiritual training of his own children had any real regard for the welfare of his neighbours. Sarah, his wife, had never attended a convention. She stayed at home and trained Isaac. Isaac had turned out well. Lot, his nephew, had not erected his family altar and the result was that his children went to destruction. They associated too much with the Sodomites and the end was ruin. The speaker then dwelt at length and with great power on the influence of good home training and expressed the fear that in these days of numerous meetings and conventions home training was neglected even in the families of some who figure prominently as moral reformers. He showed that the State is simply an aggregate of families and *the State can never be raised higher morally or religiously than the families that compose it.* He knew that many considered him behind the age in his views; but he must strongly insist that one of the best safeguards against sin was parental authority in every household and a family altar in every home.

Moses then addressed the convention. He said he had had considerable experience in his time. For forty years he had been the leader of over a million of his fellow-countrymen. He had no faith in the power of mere laws to regulate the conduct of the people. Good laws were useful and his nation had in operation the best moral, social and sanitary laws the world ever saw. But he had found that the best laws ever framed could not change the human heart. His people had committed a grievous sin under the very shadow of Mount Sinai. Before he could come down from the mountain with the Decalogue they made a golden calf and worshipped it. Even the thunderings and lightnings of Sinai did not keep them from idolatry. He had not one word to say against good laws. In their own place they were useful. Nor would he say that the occasional violation of a law proved that the law was not a good one and that its operation on the whole was not beneficial. All the laws given to his people, even the Decalogue, had been frequently violated. What he warned the convention against was the theory that laws in and of themselves had any regenerating or elevating power. His experience of forty years fully convinced him that there was only one power in the universe that could elevate human nature. In times of perplexity he had always called for that power and it was always sent. He had no faith in a moral reformer that did not pray.

David was the next speaker. He began by saying that he had observed some of our moral reformers expected help from the political parties. He doubted

very much if the help that came from that quarter—if any did come—would do any real good in the end. He had seen a good many politicians in his time and knew something of party politics. The moral reformers of his time did not go to the house of Saul and say: "Will you help us if we give you our votes," and then come to him and say: "King David, if you don't give us what we ask we will give our support to the house of Saul." The house of Saul would, he believed, have promised anything rather than go out of power. His son, Absalom, had raised a rebellion. What would be thought of a moral reformer who would go to Absalom and say: "Young man, if you give us the laws we want we will help you to upset your father's government," and then come to me and say: "Old man, if you don't do as we wish, we will turn your government out of office and put Absalom in power?" Absalom would have promised anything to get into office, and he was not a much better moral reformer than some Canadian politicians are. That way of doing things might be all right but, with his knowledge of politicians, he had not much faith in it. He would not oppose it in any way; but he had not as much faith in such work as some people seemed to have. While in favour of good laws he wished to state most emphatically that he knew of but one power that could successfully deal with sin. For his views on this point he referred them to Psalm li. He was pained to know that some so-called moral reformers spoke about their former sins in public in such a way as to show they were not ashamed of them. Sackcloth and ashes appeared to have gone out of fashion. He thought that a man dragged out of the gutter should wait until he had the filth scraped off him before he went on the platform to lecture his neighbours.

Peter then addressed the convention. He said he would confine his remarks to one point—the absolute need of divine power to change and purify the human heart. He saw the truth of his theory tested at Jerusalem. A very large congregation had assembled on the day of Pentecost. They had come from all quarters and spoke several languages. It was not a promising congregation to preach to. When he began some of them shouted that he and the other disciples had taken too much wine. He went on and did his best, but his words had little effect. At last the divine power came and three thousand of them were converted in a moment. Since that time he had never relied on any other agency than the divine power. Good laws were well enough in their place. They would no doubt help and as far as they went were good enough; but he had not the slightest confidence in law as a regenerating or elevating force.

Paul was the last speaker. He said that at one time he had attached great importance to laws and regulations of different kinds, for he had been a strict Pharisee. These laws, though conscientiously observed,

had never changed his nature. Nothing subdued him until he was stricken down on the Damascus road. Soon afterwards he went over all Asia Minor, across into Greece and west as far as Rome, and in all his experience he found that there was only one power that could change a man's heart. He never saw a man permanently changed by any power but that one and he never saw a man that power could not change. He recommended it on all occasions and in all places. He had no objection to good laws and good regulations of every kind; but he ventured to assert that any man who depended on acts of parliament alone to regenerate or elevate human nature was making a radical mistake. The root of every form of evil was sin. There was just one power that could remove sin. He was very much afraid this fundamental truth that he had so often taught in his Epistles was being forgotten in these modern days. He would favour every human means used to restrain sin and lessen suffering; but, whilst doing so, he must insist everywhere and always that the only and all-sufficient remedy for sin was the power of the Divine Spirit. He might add that he had no faith in the efforts of a moral reformer who was not under the influence of the Spirit. A man who had no love for God had no real love for his fellow-man.

The convention unanimously resolved to support any wise laws that might reasonably be expected to check vice and lessen suffering, but to put their entire trust in the divine power as the only agency that can change and elevate the human heart.

#### THE ROUNDERS' CONVENTION.

Our readers are aware that there is a growing class of people in most cities and towns called Rounders. They derive their name from their habit of going round to the different churches. They connect themselves with no particular church and help to support none. Their presence occasionally is their only support. For this support many of them think the people who pay the money and do the work should be profoundly thankful. A convention of these excellent people was lately held in Toronto in somebody's mind. There was a good attendance and no collection. Rounders don't believe in collections.

The Hon. Itching Ears, president of the convention, took the chair and opened the proceedings with an address—not with devotional exercises. He said he was glad to see so many present and hoped they would have an enjoyable meeting. He congratulated them on the return of the season which always brought meetings of various kinds that one could attend without paying any money. He was happy to know that several new ministers had lately come to the city. It would be their duty to patronize all the new men as soon as possible. He had no doubt that there would be a number of distinguished strangers in some of the

pulpits during the winter. He need not say that it would be the duty of the Rounders present to go and hear all the strangers. He hoped the pastors of the different congregations would exert themselves and secure the services of distinguished men who had a good record in the newspapers and were able to draw. There was no use in bringing ordinary gospel preachers to the city. Such preachers could not meet the wants of Rounders. He could not say what the chances were for some heretical preaching this winter; but he did hope some of the city pastors would get up a sensation by preaching a little heresy. There was a splendid opening for that kind of work. The daily newspapers could always be relied on to advertise a preacher that did his duty in that way. He would pledge his word of honour that if any of the prominent pastors of the city would get up a heresy sensation he would have the support of every Rounder in the city. (This last remark brought out thunders of applause.)

Mr. Ananias Loose-Tongue then spoke. He said he esteemed it a very high privilege to live in a city like Toronto. A church-going man like himself could attend a different church every Sabbath, besides taking in all the special meetings. Then it was so nice to meet a few choice spirits in a corner grocery on Monday and talk about the preachers and choirs, and organs and congregations. He always did like spiritual conversation. He believed he knew every bit of gossip about every minister and congregation in the city. It was utterly impossible for a man to keep himself in that high spiritual condition if he attended one church only. He urged members of the convention to avoid the humdrum practices of these stupid people who go to the same church every Sabbath. They should improve their privileges and go around among the churches.

Brother Skinsint then addressed the convention. He said there was one aspect of the question that had not been touched. He need scarcely say he meant the financial aspect. One could save money by being a Rounder. If a man went to one church regularly the managers were sure to ask him for money sooner or later. Church managers were nearly all worldly-minded men. Some of them even went the length of asking people for a certain amount each Sabbath. He was opposed to all such practices. Let those old-fashioned people who attend one place of worship build the churches, pay the minister, find the music and provide the light and fuel. The beauty of being a Rounder was that you got all these things for nothing and had the opportunity of finding fault with everybody and everything besides. Who would not be a Rounder and save money? It was all very well for Paul to say that the labourer was worthy of his hire and that Christian people should give so much a week. He considered James Beaty, Q.C., M.P. a higher authority than Paul, and he was happy to say Mr.

Beaty agreed with him. Brother Skinfint then closed by reading a long extract from Mr. Beaty's book.

Mr. Empty-Head said there was another advantage in being a Rounder which he would mention. If a man went to one church every Sabbath few people took any notice of him. If he went to a different church every day he was likely to be treated as a distinguished stranger. The ushers made a fuss over him, showed him to a good seat and perhaps the minister waited on him on Monday and asked him to "join us." If the church officers did not show considerable attention and put one in the best seat then there was a chance to write to the newspapers and accuse the officers of want of courtesy to strangers. He was happy to say the daily papers were always willing to publish letters of that kind. It gave a flavour of piety—a kind of evangelical air—to a newspaper to publish letters scolding church people for not giving their best seats to Rounders. He urged the members of the convention in writing to the press always to call themselves strangers—not Rounders. Strangers sounded better and reflected more on the churches. He had been a Rounder for a good many years and he believed he received far more attention than people who went to one church. Some of the church officers were beginning to look rather doubtfully at him at times; but when that occurred he always struck out for a new church or a sensation of some kind.

Mr. Itching Ears, Jr., closed the discussion. He said the Toronto ministers were sadly behind the times; with two or three exceptions they never announced the subjects on which they intended to preach as did the advanced preachers in New York, Chicago and other American cities. As an illustration of what he meant he said that a preacher in San Francisco, some years ago, announced that he would preach on the words "How is that for high?" That was the kind of subject he liked to hear discussed. He doubted very much if there was more than one preacher in Toronto who would announce that topic; and yet a subject like that, if properly advertised, would draw every healthy Rounder in Toronto and bring in a large number from the country. He thought they should bring their influence to bear on the Toronto pulpit in regard to this matter. By united energetic action they might bring about a reform.

The following resolutions were then unanimously passed and the convention adjourned:

1. Resolved that the deacons, managers and other office-bearers of the different churches in the city be informed, and are hereby informed, that they are expected to provide comfortable sitting accommodation for all the Rounders in the city free of all expense.

2. That the pastors of the city be instructed to secure the services during the present winter of as

many preachers out of the ordinary line as possible, and especially of "Sam Jones," who is at present making a sensation in the South. The expenses incurred by such services to be paid by the people who attend one church only.

3. That the pastors of the city be requested to announce in the daily papers the subjects on which they intend to preach, and to give special attention to such titles of sermons as are to be seen in some of the daily journals in New York, Chicago and other American cities.

4. That this convention desires to express its deep regret that the Christian people of the city do not see it to be their duty to provide several kinds of sensational entertainment every Sabbath for the Rounders of the city.

#### A SHORT ADDRESS TO THOSE PEOPLE WHO LIVE IN THE PAST.

One day seven years ago you took your dinner. It may have been a very good meal; but it does not strengthen you for this afternoon. If you tried to work this afternoon on the strength of that seven-year-old meal you would not feel very frisky by the time sunset came round. A seven-year-old meal does not satisfy one's appetite or brace one's nerves or keep one's temper sweet or put one in good working trim. A seven-year-old meal may have been good for all practical purposes at the time it was taken but it is a failure at the end of seven years. "Wife, is the dinner ready?" you sometimes say in accents not quite so sweet as those in which you used to address that excellent lady in courting days. What would you think if she sweetly replied: "My dear, I gave you dinner seven years ago"?

When you came out to this country you wore on Sabbath a blue swallow-tailed coat with brass buttons. Your head—perhaps a rather hard one—was adorned with a stove-pipe hat nearly two feet long. You remember the old hat and coat. You would hardly put them on now if wearing them one Sabbath elected your favourite candidate or raised the price of wheat to a dollar a bushel. Your wife wisely put the coat into a rag carpet. The children gathered chips in your venerable tile for years. You wear good Canadian tweed now without such adornments as brass buttons. You are quite a modern man so far as your personal appearance is concerned.

Now why should a good sensible man like you try to live on past religious experiences? To suppose that your soul can prosper on the experiences of twenty years ago is not more reasonable than to expect that your body will be sustained by the food you consumed twenty years ago. Now let us come to close quarters on this question and examine some of the sayings which indicate that people are trying to live on old religious experiences.

"We used to belong to a large and influential congregation." Well, what of it? Perhaps the only reason in the world why the congregation was large was because nearly all the people in that community were Presbyterians. Nobody may have deserved any credit because the congregation had a large membership. The people were there and they simply went to their own Church. Perhaps the population was growing rapidly and the congregation grew along with it. Possibly it grew *in spite* of inefficiency. Such things do sometimes happen. Be that as it may, there is a painful contrast between your present and your past ecclesiastical surroundings. Perhaps you now worship in a mission station or small congregation that has hard work to keep in existence. Well, the best way for you to show that the large congregation did you good is to work heartily, loyally, hopefully, prayerfully in the small one. Work and pray so that everybody will say: "It is easily seen that man got a good church training wherever he was brought up." That is the right way to do credit to the old Church at home. If you don't do anything but talk about the old church, sensible people will conclude the old church never did you much good. Some people may even hint that you are no great credit. Show how much the large congregation did for you by helping on the new one.

"We used to sit under a very able minister." That certainly was a very great privilege. Next to godly parents an able, earnest Gospel minister is perhaps the greatest blessing. Your old minister whose voice you can still hear has gone to his reward. The Master called him up higher. Could he come down and speak to you again about church matters what do you think he would say? If he was the man you describe him to have been, almost the first thing he would ask you is whether you are helping your present minister. And if you told him you never could listen to anybody since he left he would feel heartily ashamed of you. He would tell you he was very much disappointed in you, as he had hoped that you would grow up a warm-hearted, working Christian, giving a helping hand to every good cause but especially to your pastor. That is exactly what the old veteran would say if he was the kind of a man you say he was. Oh, ye men who live in the past, will you ever learn that the best way to honour the memory of your old minister is to help the new one? Will speaking about McDonald of Ferintosh help on the good cause in Canada? Did the Gospel that McDonald of Ferintosh preached to you turn you into a sour, sneering faultfinder? Did the ministry of the Apostle of the North merely make you a crank? If so, you are no credit to the Apostle of the North and the sooner you drop his honoured name the better. Some of you used to hear the sainted McCheyne, did you? Then show McCheyne's spirit. The most cranked, crooked,

stubborn, conceited, useless piece of Presbyterian clay I ever knew used to begin a diet of sneering and fault-finding many years ago by piously observing that he "used to hear McCheyne." I hope he has more of McCheyne's spirit now, though it is not very likely. There is a man somewhere in this country who, when under influences more spiritual than spiritual, always boasts that he used to "sit under Chalmers," and could never listen to anybody since. If Thomas Chalmers could revisit this sphere he would not feel particularly proud of that man. Fancy a man saying that he used to sit under Chalmers or Guthrie or Candlish or Cooke or Edgar or Norman McLeod or McDonald of Ferintosh, or some other great preacher, and then showing how much these preachers did for him by giving ten cents to send the Gospel they preached to the heathen!

"We used to have very impressive Communion seasons in the good old days. We never have such refreshing seasons now." This is a complaint quite frequently heard. Making all due allowance for the fact that the Lord's Supper used to be dispensed but once a year in many congregations, and that it is now dispensed in many every quarter, there may still be some ground for this complaint. It is a fact that the week-day services are fewer in number and do not seem to be considered so important as they once were. But whose is the fault? If the people will not attend two services would they attend six? It has never been shown that a session lessened the number if the people attended. When you say that Communion services are not so impressive as they were, may not the change be in *you*? When did these solemn occasions make such a deep impression upon you? Was it not when you became a Christian and your heart was warm, your zeal ardent, your love strong? Instead of growing in grace you have been growing backward spiritually and now you blame the Church for your spiritual declension. One thing is clear. There is no reason why a Communion season should not be as profitable now as Communion seasons ever were. Can it be possible that some ministers who have no sympathy with the Presbyterian Church slight the ordinance? The minister who does so is unfit for the Presbyterian service and should never have had a place in the Church.

"Preaching has not the fervour and power now that it had in the past." This complaint is becoming painfully general. Some of the best people we have speak more of the sermons they heard thirty years ago than of sermons they now hear from some who are called "leading men in the Church," and rate themselves so. But this question must be left over for another address.

Remember, you good people who try to live in the past, that the essentials are everywhere and always the same. The Sabbath is the same. The Bible is

the same. The Gospel is the same. The promises are the same. Stop groaning about the past and try to make the present better. There is no reward for a man who can do no better work than speak about his grandfather.—*Knoxonian, in The Can. Presbyterian.*

A PLACE in the front rank of the Christian ministry is not easily gained. Notoriety is one thing, established reputation and a wide influence for good is quite another. The clerical mountebank and time-server can easily secure the former; notoriety is cheap and, like all cheap things, valueless. The respect and esteem of the intelligent and the good are never thrown away. To obtain and keep a position of genuine healthful influence a man must be fitted for it intellectually, morally and spiritually. For merely prominent positions special fitness is not always indispensable. In due time its lack becomes painfully apparent, and it is certain that respect and esteem do not follow.

Among those who from inherent fitness and special qualifications have attained deserved prominence the names of Spurgeon and Farrar may be mentioned. During the earlier years of the former's marvellous ministry good men were sometimes apprehensive that his sudden success was due to adventitious means, and there was a disposition in some quarters to disparage the youthful preacher. Some even ventured to prophesy a speedy collapse and to intimate that Spurgeon would become a discredited hero. Whatever gifts these critics may have possessed it is now plain that among them that of prophecy could not be reckoned. Steadily all these years the pastor of the Metropolitan Tabernacle has been enabled to do a great and a blessed work, and throughout Christendom he holds a place of esteem and affection in the hearts of the people. It has been by dint of close and careful study, by devotion and fidelity to his life-work that he has gained the position of influence he now occupies.

In like manner Archdeacon Farrar on other lines has come to be one of the foremost representatives of the Church of England pulpit in our time. He belongs to that section known as the Broad Church. He is one of the best representatives of that school of which Maurice and Kingsley were such able exponents. It is a heterogeneous school. There have been, and there are now, men who claim a place in its ranks who have no gospel of good news to preach to their fellow-men, whose stated utterances consist chiefly of spiritless negations. They appear to be only in their element when they are exposing what they conceive to be the weaknesses of the Evangelicals and writing bitter things of orthodoxy. With this wing of the Broad Church Archdeacon Farrar has shown no sympathy. It is true that on some speculative subjects he may not accord with the Evangelicals,

but in the main he is in harmony with what is essentially Evangelical.

He holds his religious convictions with intensity, and the chief aim of his ministry seems to be to lead men into the true spirit of the Saviour's teaching. His is a ministry specially fitted to benefit and influence intelligent minds and well-read hearers. They cannot listen to him without feeling that he is not only a man of high literary culture, but that his human sympathies are deep and true. A hearer may not endorse all his opinions, to some of them he may decidedly object; still, he feels convinced that such opinions have only been formed after patient investigation and held from conviction, and not from expediency.

Archdeacon Farrar has received, as he deserved, a most cordial welcome wherever he has gone in Canada. The same cordial reception awaits him in the United States. The only regret expressed is that so many places desired to hear him, though from the number of his prior engagements and limited time he was unable to gratify this desire. In Toronto he both lectured and preached. The subject selected for literary treatment was Robert Browning. It was not one to arouse enthusiasm. The interest in the lecturer was stronger than the subject, even under the most favourable conditions, was fitted to evoke. It says much for Dr. Farrar's keen critical acumen and the literary graces of his style that he held the interested attention of a large and miscellaneous audience while he descanted on the merits of the great but comparatively unappreciated subjective poet.

On the following evening, he preached in St. James' Cathedral a sermon to young men. Every part of the capacious building was filled in a short time after the doors were opened. Preconceived ideas of his pulpit power were somewhat at fault. From the character of his published discourses one might be led to expect a more animated delivery than the Archdeacon is accustomed to, but while calm and graceful it is very effective. He is thoroughly in earnest and is possessed by the truth he wishes to impress on his hearers. The subject on which he spoke was one of great practical value, and of immense importance to young men.

In the effective use of impressive and telling illustrations of his theme Dr. Farrar excels, and hearers whose reading had been extensive felt their appositeness and force all the more. In his Wednesday evening's discourse his reference to the labours of Hercules seemed too elaborate for the occasion. It was out of proportion and, therefore, to many would appear less effective than a briefer reference would have been. The sermon was a powerful appeal in behalf of purity of heart and life, and was eminently fitted to rouse and inspire those who had the pleasure of hearing it.

Dr. Farrar is painstaking and conscientious in what ever he undertakes. His contributions to Christian

literature are highly prized wherever they have been circulated, and that is wherever the English language is spoken. As a practical philanthropist he has rendered valuable service to the cause of humanity. His utterances in behalf of the Temperance reformation have been strikingly earnest and powerful. It is no marvel that a man of Dr. Farrar's endowments, natural and acquired, and devotion to his high calling should meet with such general recognition.—*Canada Presbyterian.*

*The Week* says: Archbishop Lynch has again been expatiating on that delightful theme: the diversities of Protestantism as contrasted with the unity of Roman Catholic faith. The unity of Roman Catholic faith is not quite so perfect as the Archbishop imagines. The religious belief of Pascal was far from being identical with that of the Jesuits. The modern teacher of Roman Catholic seminaries, Suarez, differs, if not in formal dogma, certainly in spirit and in essential tendency from Thomas Aquinas and other theologians of the Middle Ages. The Ultramontanes of the present day differ widely from the opposite school. That Cardinal Newman writhes under the Syllabus, though he dare not directly impugn it, is manifest to all his readers. Archbishop Lynch has seen at his own door a fierce battle between the Gallican tenets of the Sulpicians and those of the Ultramontane invaders of Montreal. We say nothing of the feuds between different Monastic Orders, or the battles between Popes and Anti-Popes, in which, even if they were not in their main character doctrinal, there was usually some doctrinal element. Still, had the Roman Unity been preserved by free consent, without coercion of conscience, it might have been worth something as an evidence of truth.

How, asks *The Week*, has the Unity of Rome been preserved? It has been preserved by fettering conscience and stopping the mouth of free discussion. It has been preserved by the massacre of the Albigenses, by the butchery of a hundred thousand Reformers in the Low Countries, by the extermination of the Huguenots, by the atrocities, literally without a parallel in history, of the Spanish Inquisition, by launching upon Germany the devastating hordes of Tilly and Wallenstein, by a series of crimes which have steeped the robe of religion in innocent blood and made her hateful in the eyes of mankind. If the people in Roman Catholic countries do not secede to other forms of Christianity they secede in masses to total infidelity. Let Archbishop Lynch, when he is indulging himself in flattering comparisons, compare the state of Christianity in any Protestant country with its state in France, that eldest daughter of the Church. Protestantism leaves conscience free, and the inevitable consequence is divergence in secondary matters, which, now that the intolerance with which the soul of Christ-

endom had been deeply infected by ten centuries of Romish domination has departed, we are learning daily more to reconcile with agreement in fundamentals and co-operation in all Christian works. There was divergence among the early Christians, and the treatment prescribed for it by St. Paul was not the Index or the stake, but charity, with a large measure of comprehension. But religion being a practical thing, unity in morals, as the Archbishop will probably admit, is not less essential than unity in dogma. Let him tell us, then, plainly and frankly, whether he deems the acts of the Spanish Inquisition moral. If he says they are, we shall know with what we have to deal. If he says that they are not, there is between him and the Popes who sanctioned the Inquisition, as well as the ecclesiastics who officiated in *autos-da-fe*, the widest moral divergence that it is possible to imagine.

### Mission Notes.

#### FOUR DAYS OF JOY IN JOSHU.

We publish this letter from an A. B. C. F. M. Missionary, as a piece of wonderful news from the isles of the sea:

An invitation that makes a missionary's heart bound with delight came down the other day from the Christians in the Province of Joshu, four hundred and fifty miles north of us. The message was to this effect: "We dismiss one pastor that he may become a missionary. We ordain another man in his place. We dedicate two new church buildings. Come and share our joy." It fell to me to represent our large and busy mission, and in company with Mr. Miyagawa, pastor of the Osaka church, we took a steamer from Kobe to Yokohama, three hundred and fifty miles. This little voyage on the Pacific in pleasant weather is most delightful. We keep close into the bold shore, and can see the deep ravines in the mountains; the villages on the Kishu coast where our Cumberland Presbyterian brethren are carrying on a very successful work; and even the fishermen are visible dragging their nets. We cross the wide bay of Ise, where the sun-goddess is now lamenting the greatly diminished number of pilgrims to her sacred shrine; we pass by an active volcano, smoking away without any anger; and we have a long view of stately Fujiyama with her snowy peak, like a gigantic silver citadel, high in the heavens. But quite as likely the voyager doesn't get these lovely views. On this trip we missed them all, and took instead one of those fierce winds that prowl around these coasts. It didn't hurt us in the least; for the captain steamed right up to the foot of a low mountain and anchored till the gale was past. He said we could go on all right, only among his passengers were some fifty head of cattle,

and if the ship should roll heavily it might tear their horns right out of their heads, as has sometimes happened. So it was not until the third day that we landed at Yokohama, where we took the cars to Tokio, twenty-five miles. Here we tarried three days, during which time I had an opportunity of meeting a large number of the missionaries of Tokio, at the reception of Dr. and Mrs. Harrell. For missionaries too "marry and are given in marriage." In this case Mr. Ballagh (Presbyterian) gave his daughter to Mr. Harrell, M.D. (American Episcopalian). The bride and bridegroom gracefully welcomed the guests, among whom was our Minister to Japan, Hon. Judge Bingham.

After a pleasant Sabbath with the Christians in the capital of the Empire, where we visited only two of the thirty churches, we had four days of exceptional work, as follow : On

## MONDAY

we took the cars for Joshu, seventy-five miles. This is one of the most flourishing provinces in Japan, containing several wealthy cities and numerous thrifty villages. By noon we reached the capital, Mayebashi, where there are only a dozen Christians, and the first work that awaited us was the dedication of a temporary chapel. Naturally you would expect to see the Christians organized into a church first, and then the building dedicated. But here in Japan, where the horses kick with their forefeet, and the cats have no tails, the natural order is as likely to be unnatural to us as not. And these Christians, not counting themselves strong enough to form a church, have put up a plain little chapel for seventy-five people at a cost of \$300. The exercises, as near as a word will describe them, were full of joy. I wish I could translate the hymn one of their poets had composed for the occasion. He took the name of their county, Gumba, meaning cattle district ; making that suggest the birth of Jesus, he wrote :

In this manger too the Light gleams forth  
Sinners wandering in darkness to save,  
How precious !

Then referring to the chapel, he wrote :

May it be a beginning only,  
Revealing the glory of the abiding God.  
Hear our prayer

During the dedicatory services—for we had only five of them—the people crowded three or four deep around the doors and windows, and gave earnest attention. In connection with these public services, several pleasant surprises were in store for me. One young man of unusually attractive appearance was introduced, who said that about five years ago he was riding on the cars between Kobe and Osaka, and that I was in the same car. He well remembered the talk we then had, in which he told me he had already become a Christian. Since then he had been gradu-

ated as a civil engineer, and is now in Government employ constructing public works in connection with rivers and harbours. He led forward his father, saying : " He is baptized, too, my sister also. All of us are Christians now."

Another gentleman politely handed me his card, on which was written :

HARA GONSHIRO,

*Fifth Class, Order of the Rising Sun.*

He is a captain in the regular army, and his love of Christianity reminded me of those stories in our gospels about certain centurions whose faith and love so pleased the Master.

Then one of the members of the Provincial Assembly, a Christian of long standing, rich in good works, thinking the ordinary hotels of the capital all too poor for those who gathered to help on their joy, took the delegates to a beautiful tea-house built at city expense on the bank of the Toni River for the entertainment of distinguished guests. There we had a Japanese feast, at which I with the rest handled my chop-sticks, and enjoyed the witty sallies of our brethren. But I forgot the food and the fun in a little conversation with Mr. Kozaki, pastor of our Tokio church. Speaking of his work, he said : " I have lately delivered two lectures on Christianity before the Oriental Philosophical Society, at which many prominent Buddhists, as well as the University Professors and also the President were present. They asked me to stand for questions, and one was : ' Can Christianity be accounted for on natural principles ? ' I showed them how ' development ' failed to account for the rise and progress of this religion. And in the course of their questions and my replies, the educated Buddhists frankly confessed that they ' must abandon history as a basis for their religion. ' " We may well rejoice and thank God for the well-educated and thoroughly able young men with whom it is our good fortune to be co-labourers in this white field of Japan.

## TUESDAY.

We went twelve miles, half by cars, half by stage, to Annaka, a city about which everybody interested in our work ought to know something. For it was the home of our beloved Mr. Neesima, and when eleven years ago, after his long absence in America, he landed in Yokohama, first of all he hastened to this place. The story of his midnight arrival—his meeting with his parents, the profound interest taken in his safe return, the gathering of prominent citizens to hear his story, and his preaching the glad news in the Buddhist temple—is told in the *Missionary Herald*, March, 1875. If you haven't it, and want to feel your heart throb over an unusual story, or if you expect your pastor to request you to pray for Japan at the next monthly concert, and you don't feel quite prepared, send Mr. Charles Hutchins, Boston, ten cents,



and read that letter. That was the beginning of one of the very best of the one hundred and twenty-five Protestant churches now in Japan. Four years ago they called one of the graduates of our Kioto school, Mr. Yebina, to be their pastor, and his work has spread out in every direction. "Blessed be these hands of mine that have sprinkled holy water on fifty persons since New Year," he writes in one of his letters to our mission. The church has a membership of about two hundred and fifty, with a building that cost about \$2,000. It stands on a hill in a beautiful situation, overlooking the city and the wide valley beyond. The sexton's dwelling, the pastor's library, and the Sunday-school rooms are all under one roof. Four hundred can gather in the audience room, and it was about full at three o'clock p.m. to witness a ceremony that filled me with amazement, and also delight. A council had been called to dismiss their influential and beloved pastor, and on the same day to ordain his successor, a younger man, and without any disparagement to him, not the equal of the retiring pastor. Mr. Yebina read his letter of resignation, recounting God's mercies in his relation with them, and giving a few words only of tender farewell to his people. Then the moderator called on the representative of the church to answer this question: "Is your church willing to dismiss Mr. Yebina?" and the unhesitating reply was: "We are." "What reason have you for this action?" "None other than that he may do for Mayebashi what he has done for Annaka" was the quiet reply. This was just grand—worth going twice four hundred and fifty miles to see a prosperous church give up her noble pastor, in order that they might send him forth as their missionary! A little of that kind of work was done some eighteen hundred years ago in Antioch when the church there sent Paul off, but I supposed that no church would be simple enough to furnish another specimen of like sacrifice. Ah, I forgot that the same Holy Spirit can produce the same precious fruits now as then. And indeed, this Annaka story rather throws in the shade that Antioch church in one respect at least; for here they not only send their pastor but they send also his regular salary after him, as well as providing generously for his successor. Well, one appropriate prayer was offered before the council and the full house, recognizing the leading of God in sundering this relation of pastor and people; but the dismissed pastor and his wife kept their faces buried in their hands long after the prayer had ceased, as if the separation they had for months bravely faced had left a pain in their hearts. Then followed the ordination of Mr. Sugita, also a graduate of our Kioto school, in which the retiring pastor offered the ordaining prayer, Mr. Miyagawa gave the welcome, I, the charge to the pastor, and Mr. Hoshino, the charge to the people. I slept that night in the church, and my bed had two

white sheets on it—the first I've seen in all my travels around Japan.

WEDNESDAY.

There remained for us one more church building to dedicate, and we might have done it on this day, but our crafty brethren had another plan. They didn't propose to show us their joy without getting out of us some work. So they put off the dedication one day in order to have what they call here "Great Preaching." And as there were seven or eight preachers, we were divided, four were retained for Annaka, and three of us sent off six miles to Matsuida, a city in which there are some twenty Christians. On our arrival we were taken at once to the home of one of the ward-officers, an earnest Christian, where we had dinner and an attempt at a nap. But here they wanted two services, one in the afternoon, another in the evening, and three sermons each time. Now there is a limit to my ideas as well as to my strength, and I emphatically declined to speak more than once. I asked Mr. Yamada (Methodist): "How many times a day can you preach and keep it up day after day?" He had already preached four times this week, and his reply was: "Just as many times as they want to listen, and a new sermon every time." So he and Mr. Yoshino (Independent), another successful pastor, said they would preach in the afternoon, and then again in the evening with me. About seventy-five gathered, and first Mr. Yoshino spoke, then Mr. Yamada. But what our Methodist brother said suggested another sermon to Mr. Yoshino, who hardly waited for the preacher to finish before he arose and gave them his second sermon—even better than the first. Then in the evening we gladly gave them three more, after which the ward-officer offered a hearty prayer that his townspeople might soon learn to love this Way of God through His Son Jesus Christ.

THURSDAY.

Our next and last delightful duty was at the city Hara-ichi, two miles distant, where a body of sixty Christians, many of them citizens of prominence, had erected a very neat church at a cost of about \$1,200, \$800 of which are paid in and the balance pledged. They might have been organized into a church on the same day; but they are waiting for a pastor to be ordained over them, and then they will separate from the parent church in Annaka. The building was dedicated in the morning, I preaching the sermon; and then in the afternoon, in order to leave no doubt as to the purpose for which this house was dedicated, they had five more sermons before an overflowing audience. Without waiting to hear them all, Mr. Miyagawa and I started back on our way towards Central Japan. They kindly invited us to stay longer and visit more cities with them, but with other equally important, if not such joyful work, awaiting us, we left a province

wherein the Gospel is gaining steady victories by its own inherent power. It is remarkable that in a province where no missionaries live, and where to my knowledge no foreign money is being used, nine cities already have Christian congregations, and the church at Annaka, besides carrying on work in two or three cities, has begun work also in five near villages. I did not learn how much other village work is being done. Persons of political influence are among the most active Christians. In the Provincial Assembly there are five Christians, and three of these are members of their permanent committee of five.

So the good work goes on—the Risen Saviour fulfilling His blessed promise to always be with His followers to the end.

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## Correspondence.

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### MR. HALL'S LETTER.

MR. EDITOR,—If I write for THE CANADIAN INDEPENDENT in future, my letters must of necessity be different in their character from those of the past three years. I am to be for the present confined to two or three vacant churches during the quarter. Of course I will be in communication with all the mission churches, and will be able to render them assistance in other ways. Though not able to visit them as heretofore, I will do all in my power to supply every vacancy, and promote the growth and comfort of all. I think the arrangement made at last executive meeting was a wise one, and I shall do my utmost to make it successful. I begin special services in Sarnia, and will work as long here as seems desirable; then attend to the next vacant church that requires help, Woodstock, if it should be without a supply or a pastor.

Since I wrote you last, I have visited several places *en route*. Of these I will say something before calling attention to some matters I consider of the utmost importance to our society just now.

#### DANVILLE.

I spent part of a Sunday with Mr. Sanderson, and presented the claims of our society before his people. I found the same warm interest in the cause as on former visits. The congregation is by our brother kept well informed regarding the work of the society. Wherever the people have information there is no lack of interest, and there is always a willingness to assist.

The evening of the same day I gave to

#### RICHMOND.

There was a large audience in the Town Hall. Mr. Robertson has much encouragement in his field; appears able to overtake the work of his large parish, and is very hopeful for the future. A new church somewhere near, or in Richmond, is a necessity, and is now talked of, and I think a building fund has been

commenced. The Melbourne Church is in an inconvenient place, especially in the winter, and, if a central place could be agreed upon, I believe both sides of the river could be united. Then we should have the largest congregation of our body in any part of the Eastern Townships. The Ladies' Missionary Society continue their efforts, both in Melbourne and Ulverton.

I was much pleased to hear that student Pritchard gave universal satisfaction at Danby and Ulverton during the vacation, and that his work was owned of God in the conversion of souls to Christ. Indeed this has been the case with the students generally during the past season.

It is a pity that Danby cannot have even a monthly supply during the winter. The students would be doing real missionary work if they took this field under their care. It cannot be worked from any adjoining field, and the souls that have come into the light recently are longing for teaching. On the Sunday I was in Richmond, several families drove ten miles to be present at Mr. Robertson's service in Ulverton. What can be done for them?

#### ZION (MONTREAL).

I spent an evening with this congregation. The work moves on quietly, but surely. Congregation and Sunday school are growing; fourteen members were proposed that evening. Hence I conclude the church is increasing too.

#### BROCKVILLE.

I spent a Sunday with the church in this place. The Rev. Mr. Jameson commenced his labours here shortly after the last union meetings, and he has been meeting with considerable encouragement. He has, or had when I visited, seventy-six families under pastoral care; over one hundred children in the Sunday school. The character of his work may be judged when I say that at least seventy-five per cent. of those families and children had no church or Sunday school connections till they were found by the few earnest workers in the Congregational Church. Mr. Jameson thinks he can gather together about as many more who are still neglected, and living in the habitual neglect of the means of grace. Of course it cannot be expected that people situated as these are will do very much at first to support the Gospel; but they will eventually. I had the largest congregations I have seen at any time in Brockville, and by far the largest Sunday school.

#### WOODSTOCK.

I found the congregation very much the same as in the early summer. The Sunday school has grown, and is well conducted. They have a full supply of good teachers. A prayer meeting at the close of evening service was a most encouraging feature of the work here. On this occasion it was largely attended and simple, evangelical, earnest prayers by several brethren.

ren, and still many others to engage if time permitted. The contract for the new church-building is let, and work will be commenced immediately. It will be of stone, capable of seating on ground floor five hundred, with gallery, eight hundred. Basement and minister's vestry all on the most modern plans. The cost will be in the neighbourhood of \$12,000, and will be a cheap building at that. It will be one of the finest we have in Western Ontario. With the right man, our church should accomplish a good work for the Master in the beautiful and rising town of Woodstock.

## LONDON.

I happened to drop in for the anniversary services of the church here. I believe they had the very best of any year since the opening. They are devising new work, and in a very short time the church here hopes to break ground in one or two other points in the city. We should have three or four churches in such a city as London.

## ST. THOMAS.

In company with Mr. Hunter I visited the friends here. Mr. Allworth has had a time of severe trial of faith and patience since he entered upon his work in this city; but by the blessing of God he has been equal to it. The clouds begin to break; the Lord is sending him financial help, and he confidently hopes to surmount all difficulties and do a work for God and for the denomination that will be a joy to many. There is only one opinion regarding our church in St. Thomas. It is sadly needed, and whatever help is given to it now is well-invested money. It needs a courageous and a self-denying man to stand by the work at present. Glad and thankful are we that we have such in Mr. Allworth. Those unacquainted with all the circumstances can form but a very imperfect idea of what he has to do and dare and suffer. But he has the sympathy and prayers of all who know him, and especially of those who have some idea of the difficulties he has to encounter in connection with his work.

## WATFORD.

Mr. Hay is much discouraged here, owing to the removal and death of some of his best workers. A good many of the congregation live in the country. I fear the missionary spirit is not very active; however, the meeting was small, but good.

## ZION (WARWICK).

There was a large attendance, and appearance of life and enthusiasm. There was a good work here last winter, and all speak very highly of the labours of Mr. Gay, the evangelist in this field. Many, indeed I believe most, of the young people of our congregation are professing Christians, and give proof of the new life. If Mr. Hay had another church as active and strong as Zion, he could go on cheerfully. In my next I hope to have something to say about Sarnia. I

have only arrived on the ground, and intend conducting special services; therefore, I very earnestly request to be remembered in prayer by your readers. I understand there is a population of some 6,000 souls in this town, and that not more than one-half of that number attend the different churches, *not that many*.

I wish to say an earnest word in concluding, regarding

## OUR MISSIONARY WORK.

The season has again come round when the churches will make their annual collections for the society. Many have just grounds to plead "hard times," and I know well how difficult it is in many cases to meet the demands of the local church, and keep up the donations to outside objects. But there would be little virtue in our giving if we did not *feel* what we do for God. It is under such circumstances as we are now placed that we may manifest our love for His cause. In many of our churches the giving to missions is far too small, and the result is spiritual deadness and financial embarrassment. In this matter, as in others, "the Lord loveth a cheerful giver," and "whatsoever a man soweth, that shall he also reap." We are the Lord's stewards, and, whether we have much or little, must account to Him for the disposition of every cent. Now, will the Lord's stewards just sit down and prayerfully think over the claims of the Missionary Society? Think of the brethren who are doing faithful and efficient work in about seventy congregations, and finding it *very difficult* to make both ends meet, going often without many of the comforts of life, and they are not complaining. They bear the strain right nobly, and no one except a very intimate friend knows anything about their privations. House-rent in many cases, clothing, food, fuel, books, and the constant demands of a family, all to be met out of \$800, \$700, \$600, or \$500 per annum, and it is proposed to reduce the amount of missionary grant; indeed it must be done, if the churches and supporters of the society do not increase their subscriptions. Think, too, of the numerous openings for our work in this new country. Will we shut our eyes and hearts to these? Will we be satisfied to stand still, which, indeed, in the circumstances, means to fall behind? Will we refuse to enter promising fields where faithful work for the Lord is sure to be rewarded with success? We will be compelled to do so unless more means are placed at the disposal of the society. I think I am justified in saying that in no former year of the society's work were there more, or as many, conversions from the world and sin to God, as last year. We never had more promising young men in our college, nor so many. Shall we have openings for them and a fair prospect of support, or will we be humiliated by seeing them pass over to work among the churches on the other side of the line, as has been the case in the past? At this moment we have much to stimulate and encourage.

Our mission field lies between the Atlantic and the Pacific, and there are open doors all over the immense territory. The trend of other denominations, as the result of unions, is already creating a demand for the freedom in doctrine and polity that is, and always has been, the glory of Congregational Independency. Above all, the Great Head of the Church is putting the seal of His approval on the labours of our ministers, and making them as never before instrumental in promoting revivals of religion and leading sinners to the Saviour of men. Will we take advantage of these openings and opportunities, or will we, by our indifference and parsimony, allow the door to be shut, and the day of grace to pass? It seems to me that the Lord has been trying us for some time past, setting before us an open door of usefulness in this great country, and it may be, if we prove unfaithful, He will withdraw His good hand from us, and raise up others to do the work He would have honoured us in doing. Let every reader ponder these things and resolve that he will do better for the future. Let us then, try missionary sermons, missionary meetings, missionary prayers, missionary collections and munificent missionary givers all along the line. "A long pull, a strong pull, and a pull altogether," and we will bring the Missionary Society out of its present embarrassment, and place it upon a footing in which it will be in a position to go up and possess the land for Christ. Work, pray, give, believe; and the Lord will do great things for us. Yours truly, T. HALL.

Box 107, Sarnia.

MR. EDITOR,—Now that the College session is commencing permit me, as a recent student, to express my mind on a subject which has been a grievance to the students of the past two years. I refer to the inconsiderateness—or whatever it may be called, of our Missionary Society in regularly depriving the students of their Sunday rest by the dictum: "so many churches *must* be supplied from the college this winter."

I presume all the members of the Missionary Society know what a good night's rest is—not excluding the "ubiquitous Mr. Hall," whose "journeys many" while they are certainly arduous, at the same time save him the necessity for much fresh preparation for his constantly recurring addresses; so that he can, very much like a certain Methodist itinerant with whom I had a talk last summer, "sleep as soon as his head touches the pillow." Now let me give your readers a few facts as to how many theological students get into a condition of chronic sleeplessness. Students when sent out to preach usually seek to do their best; and since the College Corporation was fully satisfied regarding the Christianity of the men they admit, it is not too much to say that they do their best for the *spiritual benefit* of the churches to

which they periodically go. The work of preaching is enjoyed, and is gone heartily into; and the more heartily the more the students, in the above respect, pay for it. They have, in every case, what amounts to three preaching services. On Sunday night they can sleep none; and can even slumber only very little. The brain which has served them so well is still gorged with blood, and until comparative depletion be realized no real rest can be obtained. At *two* of those preaching stations the students had no chance to rest, for in one case they had to be up at half-past two to catch the train for the East; and in the other they had to rise at half-past four and drive ten miles to be in time for the train that will take them back to hear lectures (as the said students' more than once did) on "the absolute necessity of one day of rest in seven, because all human beings and other animals so badly need it." It was amusing, while it was serious, to see the yawning, red-eyed students on both sides of the lecture table, assenting to the revered Dr. Wilkes' arguments by confirmatory nods—not *quite conscious*, but all the more forcible because of that.

Now I ask: Is it fair to the students, to their health, or general educational proficiency, either at McGill or Congregational College or to their prospective efficiency as men who expect and are expected to build up Canadian Congregationalism, that they should become "living sacrifices," not to Jesus Christ, who was of all men the most reasonable, but to any sanguine temperament or glorious imagination which may have led its possessor to forget that there are such "beggarly elements" as *details and facts* to be considered; or that they should be offered upon the altar of Mammon to any church that will rather use up human flesh and blood and brain and soul for the saving of a few dollars, when they might have obtained a settled pastor? (This last sentence refers to a veritable church meeting in which it was decided by a majority to have the students come out to preach, "because it would be cheaper"; although the people were well able to pay a settled pastor.) Is it not a powerful argument in favour of a speedy correction of this overlooking of the students' health that men who entered college in splendid health have become victims to almost chronic sleeplessness through it? Not more than eighteen months ago, in connection with the obituary notice of the late revered Mr. Peacock, of Kingston, the writer of the notice warned students against sitting up too late to study—a useful advice, and one which would be in most cases attended to, were it not more than neutralized by the Missionary Society's unthinking dictum. The impossibility of attending to the necessary reviewing of subjects on Saturdays; the sleepy, unworking brain on Monday, necessitating late study on Monday night to pull up; the consequent driving away—until with-

in a few hours of morning—of the sleep which on that particular night, in those circumstances demanded imperatively that the student should retire at ten o'clock; and the general result—a student unable until about *Wednesday* morning to regain his normal condition of brain, or pursue his work with full vigour or satisfaction—may give to those members of the Missionary Society who have not gone to college, at least *one* college lesson—an example of the working of the law of cause and effect.

I exonerate the college professors from all blame in this matter: they have frequently protested against it; yielding only because they had been brought to regard it as inevitable for some time. I consider that oftener than once a month at *most*, no student who is expected to make full use of his college advantages without detriment to his health should be called upon to preach.

As one who has never known from experience what "cuddling" means, and who has had abundant opportunity for "enduring hardness," and who has suffered and still suffers from the effects of such a bad arrangement, the writer of this letter hopes his respected brethren who have recently come to college may be spared a hardship like the above. G. W.

*Manilla, Ont., Sept. 22nd, 1885.*

### THE COLLEGE.

"Back again!" What pleasant memories the greeting stirs in the heart of the student returning to College! The renewal of familiar sounds ringing through the halls of our Alma Mater proclaims beyond a doubt that September has again rolled around and gathered us back to our winter's work. Although it was with sadness we left our homes and the fields of our summer work, yet we are glad to meet one another once more within the College walls. Indeed we look upon "coming back" almost in the same way as "going home," for although the college building in which we live has stood but one short year, we have already learned to regard it as an old and faithful friend. We also know from pleasant experience of the past year that our good matron will not allow us to want for any good thing which it is in her power to grant unto us.

Well here we are! We have emptied our trunks of their books, and—and of those things, which surely only the ladies could have provided. And while we are sorry that the latter have been all "cut up" and have disappeared, we try to console ourselves with the fact that we will now be able to settle down to work. But just as we are beginning work in real earnest in comes a barrel of large fine apples from our good friend Mrs. Carter, of Cowansville, who remembered us in a similar way two or three times last year. We have by this time done our duty with regard to the

apples and have thus placed ourselves in a position to do justice to all favours of a like kind. The apples are gone but not our kind remembrances of the donor, Many thanks!

Of the opening it is unnecessary to speak as it has already received attention in your columns. But one question we must ask—where were all the students? only three or four were to be seen. The rest did not put in an appearance until the opening of McGill the following week. We wonder whether there would be any difference in the attendance if the opening were four or five days later or would those who were not in time be still a day or two behind.

Another thing which drew our attention at the opening, and which we have been forced to think about more than once since, is that we have no longer with us the four whom last year we used to call "the seniors." They have finished their college course and have entered more fully upon the work of the ministry. However, we have had a short visit from one of them. Our missionary elect to Africa spent a couple of days with us before commencing his tour among our churches in this Province. At our request Mr. Currie gave us an address on the prospect of his work in Africa. He reviewed the history of the attempts made to open up mission fields on that continent; mentioned the various places in which different societies endeavoured to locate stations; pointed out the difficulties attendant upon each effort; reminded us how we might each assist in the work; and as he spoke of the grandeur (despite the difficulties and discouragements) of the work of a foreign missionary, he became eloquent, his countenance was fired and his soul was stirred within him, showing that he had given his whole heart to the work of wresting heathendom from the bonds of darkness. In closing he expressed a hope that ere long he would hear of others amongst us going out to the foreign field. Mr. Currie in his work will have to face hardship. He will no longer enjoy the comforts of his Canadian home. Let every loyal servant of Christ remember him continually before the throne of grace.

The first meeting of our Literary Society was held on Tuesday evening, September 29th. The subject under consideration was "Impressions received from mission work during the vacation." A few of the impressions touched upon were—the power of the Gospel, the power of prayer, the need for thorough consecration, the benefit of becoming early acquainted with the spiritual life of members of the congregation, the care necessary in admitting members. This Tuesday night meeting is about the only organized meeting we have in the College with the exception of Sunday morning, when we spend an hour together in prayer, asking in an especial manner, among other things, the outpouring of the Holy Spirit upon our churches throughout the Dominion.

And now, Mr. Editor, there is only room to say that we ought to have more students. Although no doubt we are a goodly number when compared with former years, yet we have accommodation for a few more, and we have need of many more. As we look out upon the work before us we see the need of men on every hand. Many of our churches throughout the whole country are standing vacant. Some of them are discouraged and disheartened because they cannot get a pastor. New fields are being opened from time to time, and old ones which have been dead are again being brought to life. There are several good sized towns where a church of our order might do good work. Besides all this, steps are being taken towards the foreign field. One of last year's graduates is going to Africa, and it may be that in time he will be followed by others. As we think of all these things the question arises—where are the workers coming from? Are there not many young men in Canada who should be amongst us who will come and share with us the joys as well as the sorrows of the work for Christ?

Montreal, October 5, 1885.

## News of the Churches.

**BADDECK, C. B.**—Student J. P. Gerrie has been labouring here, occasionally alternating with Margaree, during the vacation. He has met with a warm reception at both stations. Regular Sabbath services at Baddeck have evidently strengthened the little new church there. The attendance steadily improved, both by personal regularity and in numbers. The prayer meetings became, toward the close of Mr. Gerrie's ministrations, especially interesting. The ordinance of the Lord's Supper was administered by the pastor on the closing Sabbath of Mr. Gerrie's labours here, when five persons, one head of a family and an earnest worker, were received into church fellowship. A Sabbath school concert has proved of considerable interest and some pecuniary benefit to the church.

**DALSTON, ONT.**—This church—organized about a year ago—held its first anniversary service on the 11th ult. Rev. A. W. Gerrie, B.A., preached the sermon. He received good attention from his audience, and they received good encouragement and much help from the services. On the Monday evening following a social meeting was held. After the tea-service—which was much enjoyed by all present—Dr. Powell, of Edgar, was called to the chair, which he filled with his usual ability. Sympathetic suggestions and sparkling speeches were delivered by the Revs. J. I. Hindley, M.A., and A. W. Gerrie, B.A. The song service was conducted by the Edgar choir, and added much to the enjoyment of the occasion. The financial result was about thirty-five dollars (\$35.00). J. C. W.

**LONDON**—Anniversary services of this church and Sunday school were held Oct. 12—Rev. J. V. Smith, of the Wellington Street Methodist Church, preaching in the morning; the pastor, Rev. H. D. Hunter, in the evening. The first service held in the Dundas Street Church was on Sunday, Oct. 8, 1876, with the Rev. R. W. Wallace (now in Detroit) as pastor. Mr. Wallace was succeeded in January, 1881, by Rev. H. D. Hunter. The property and building cost at first \$24,000; but late improvements and the natural rise in value make it now worth at least \$30,000. There were no reports presented on the occasion of the anniversary, the fiscal year ending in December. The building was tastefully decorated on the occasion. The Sunday school held an afternoon open service, and were addressed by the superintendent, Mr. Johnston, friends from other churches and the pastor. The school has an attendance of 270 pupils and a library of 700 volumes.

**MARGAREE, C. B.**—We have no recent additions to church membership to report here, nevertheless we are pleased to see signs of progress in other respects. Our Sabbath school has increased in numbers, in ages of scholars, and in interest. Over eighty were present last Sabbath. The church was full also at both services, the effect of which was encouraging. There is a good steady attendance every Sabbath. This church and immediate neighbourhood needs the whole attention of a pastor. The young people take hold well of church work. The singing is good and congregational, led, however, by a choir and a new Woodstock organ, the price of which has been raised by juvenile effort.

**NOEL.**—The members and friends of the Noel Church, desirous of showing their esteem for their pastor, brought to his residence, and presented him with, a set of harness, on Friday evening, the 11th of September. Mr. J. M. Murphy, in presenting the gift, spoke some kind words appropriate to the occasion. Mr. Cox made a suitable reply. Another pleasing incident took place a few weeks since in this field. The pastor, visiting one of his flock, was taken by surprise in being presented with a beautiful gold-headed ebony cane. It was the gift of the only son of the Rev. Jacob McLellan (who had been employed in Boston for some time), who was home at the time for a short vacation. Such incidents make the pastor's heart gladden.

**OTTAWA.**—The Rev. Joseph Elliot, the first pastor of the church in Ottawa, after having been long laid aside from the active duties of the ministry, quietly passed away to his everlasting rest and reward on the 3rd September, and his remains were conveyed to Montreal and buried by the side of those of his eldest son, on the 6th of that month. On the following Sabbath the Rev. Mr. Wood, the present pastor, preached a

memorial sermon with reference to him from the text, Zech. i. 5, 6: "Your fathers, where are they? and the prophets, do they live for ever?" After dwelling on the lessons of the text, and their special application to the event to which he was referring, Mr. Wood went on to say: "Pastors of churches die, or are removed; their words of instruction, or comfort, or warning cease to be heard; but the truth of God stands, and whatever they have spoken in His name, and by His Spirit, will judge us or be our salvation in the day of the Lord Jesus. Here are lessons both for the preacher and for the people—for the preacher, to use his opportunities faithfully, skilfully, not fearing the face of man; and for the people, to improve their opportunities also of hearing and receiving the truth, for both must 'give an account.' Do we all realize what that means?" Then, passing on to speak of their former pastor, he proceeded: "The first pastor of this church, the Rev. Joseph Elliot, has just passed away, after a ministry of nearly fifty years, eight years of which were spent in the service of this church. . . . Thus, the first three who have spoken to you the Word of God are gone—the Rev. J. T. Byrne, who first gathered a little congregation together in the Temperance Hall, the Rev. Edward Ebbs, and now Mr. Elliot. A Scotchman by birth, he was educated in London University and Coward College; was ordained to the ministry in 1836; spent some years in pastoral charges in the old land; came to Canada somewhere about 1857; settled in Hawkesbury in 1858, but came to Ottawa a year or two afterwards, on invitation of the Colonial Missionary Society, and organized this church, in conjunction with other brethren, on the 10th of March, 1860, with a membership of twenty-two persons. During his pastorate, this house of worship was erected. I find, by reference to the church roll, that, during the eight years he laboured here, fifty-five persons were added to the membership, twenty-nine of them on profession of faith. The removals, however, were almost as numerous as the additions, there being only thirty-eight resident members at the date of his leaving.

. . . Mr. Elliot's ministry was able, thoroughly evangelical and instructive, and was much appreciated by many who never united with the church; and when he left in 1868, he did so carrying with him the respect and affection of the entire Christian community of Ottawa." Latterly, Mr. Elliot's health, bodily and mental, failed; him, owing to a fracture of the skull from accident in early life; but "for him to live was Christ, and to die was gain." Let us be followers of his faith, and trust in his Saviour—"Jesus Christ, the same yesterday, to-day, and for ever." W.

PINE GROVE AND HUMBER SUMMIT. On Tuesday, the 6th of October, a council of ministers met, by the request of the Pine Grove Church, to unite with them

and that of Humber Summit Church in the ordination of Mr. A. W. Gerrie, B.A., late of the Congregational College of British North America, to the pastoral office in that church and to the work of the Christian ministry in general. There were present Reyds. W. W. Smith of Alton, J. R. Black, B.A., of Garafraxa, J. W. Pedley, B.A., of Georgetown, A. F. McGregor, B.A., of Toronto (in place of Rev. J. Burton, B.D.), and Charles Duff, M.A., Parkdale. Rev. W. W. Smith was chosen moderator, and the Rev. Charles Duff, scribe. After hearing Mr. Gerrie's views of doctrine and polity, and his personal religious experience, it was unanimously resolved to join with the church, as requested, in his ordination. At half-past two p.m. the council proceeded to the church, where an excellent congregation had assembled and the public services were held. The moderator presided and conducted the devotional exercises. After the opening hymn, reading of the Scriptures and prayer, Mr. Gerrie was again heard in his statement of doctrine, and the fact of his call by that church to its pastorate, and the church was heard as to its pledge of support. The Rev. C. Duff then addressed the assembly upon Congregational principles, dwelling particularly upon the *sole* Headship of Christ over His Church, the *consequent* brotherhood of believers—its nature, discipline and Christian liberty, which is the *law* of the one Master. The candidate was then invited to the platform, and on bended knees received "the laying on of the hands of the presbytery" while the chairman offered the ordaining prayer. The Rev. James W. Pedley, of Georgetown, then, as the latest comer into the Congregational ministry of Canada, gave him the right hand of fellowship into that ministry, the Congregational ministry of the world, and that of the body of Christ. The Rev. J. R. Black addressed the newly ordained pastor, and the Rev. A. F. McGregor the people; after which the doxology was sung and the benediction pronounced by the new pastor.

The people were then invited to retire to the sheds where they partook of a sumptuous repast and were joined by Rev. G. N. Rutledge, the Methodist minister of Woodbridge, the Rev. Mr. McLachlan, the Lutheran minister of fourth concession, Vaughan, Rev. W. Reid, Presbyterian, and Revs. Ford and Short, Episcopal ministers of the neighbourhood. There was a cheery gathering in the church at seven p.m., when addresses were delivered by the following speakers: Revs. Reid, Pedley, W. W. Smith, Short, Rutledge, J. R. Black and Ford. Excellent music was rendered by the choir under the able leadership of M. S. Burkholder, of Woodbridge. Thus the Pine Grove and Humber Summit churches start afresh in the good work of the Master, led by one of whom we expect wise and steady work in the edification of the spiritual temple. May God's blessing rest upon both pastor and people!

REV. R. MACKAY.—On Tuesday evening, September 22nd, a most interesting meeting was held in the Pownell Road Congregational Church, Dalston, London, England, to "recognize" the newly-elected pastor, the Rev. R. Mackay, formerly of Kingston, Canada. After tea, which was held in the large school-room and which was numerously attended, the party adjourned to the church, which was beautifully decorated with flowers for the occasion, and where there was a very large gathering, including a number of the leading ministers residing in that quarter of the city. The chair was taken by the Rev. Wm. Tyler, D.D., a veteran who has laboured in the East End of London fifty-two years, and who stands very high in the estimation of his brethren. After devotional exercises, conducted by the Revs. R. B. Lauder and J. DeKewer Williams, the chairman gave a brief and interesting sketch of the history of the church. Questions relating to the "call" were then put to the church by the Rev. T. J. R. Temple and to the pastor by the Rev. W. Justin Evans. These having been answered to the satisfaction of all (Mr. Mackay being free from any taint of heresy!) a most impressive "recognition prayer" was offered by the Rev. Wm. Marshall, who earnestly besought the divine blessing upon the pastor in his new field of labour. The right hand of fellowship was most cordially given by the chairman, accompanied by appropriate remarks, which ceremony was followed by an able address on "Congregational Principles," by Mr. Gates, the organizing secretary of the "London Congregational Union." The address to the pastor was fittingly given by one well acquainted with Mr. Mackay and his work in Canada, the Rev. J. Lawson Forster, LL.B., formerly of Calvary Church, Montreal. This was followed by congratulatory addresses from the Rev. A. Mearns, secretary of the London Congregational Union, the Rev. William Williams, formerly secretary of the French Canadian Missionary Society, and Mr. J. M. M. Duff, now of Montreal. Mr. Mackay's church is a commodious structure, with splendid school-rooms, and is situated in a most thickly populated part of London. It is a most desirable field of labour for an earnest, consecrated minister of Christ.

TORONTO, BOND STREET.—Anniversary services were held in this church on Sunday, Oct. 6, by the pastor, and the annual social on the following Tuesday. The following items are culled from a local contemporary: "Ninety-nine members were admitted during the year on profession of faith and seventeen by letter—116 in all, of whom fifteen were from the Sabbath school. In 1884 the pew rents averaged \$599 per quarter; in 1885, \$700 per quarter. The open plate collections for 1884 amounted to \$4,500; in 1885, \$5,000. The special collections on last Sunday amounted to \$1,020." All the services were largely at-

tended and on Tuesday evening after the tea Dr. Wild took the chair. Addresses were delivered by Rev. Dr. Thomas, Messrs. Salmon, McGregor, Starr, Duff, and Hugh Pedley, of Cobourg, and ex-Ald. Hallam.

TORONTO, WESTERN.—Anniversary services were held in this church, Sunday, Oct. 11, and the annual social on the Tuesday following. The sermons on Sunday were preached by Dr. Wild, Rev. J. E. Starr, of the Methodist Church, and Rev. John Smith, Presbyterian. The collections on Sunday amounted to \$70, the largest since the church was formed. The social on Tuesday was well attended and several addresses given, especially one by Rev. J. W. C. Stewart, of McMaster Hall.

TORONTO, ZION.—An interesting social under the auspices of the Ladies Aid Association of this church was held on Thursday evening, Oct. 15, when the contents of the old corner-stone of the building last occupied on Adelaide Street were opened and examined. The bottle sealed in the corner-stone of the first building of 1839 accompanied that of the erection of 1855. The bottle of 1855 contained a copy of THE CANADIAN INDEPENDENT, London, July 19, 1855; a map of Upper Canada, in connection with the Canadian Almanac for 1855; architectural description of Zion church building; another piece of foolscap, the writing on which had become obliterated; a pamphlet on the outlines of Congregationalism—an address delivered before the laying of the corner-stone of the Congregational chapel in the city of Toronto, August 8, 1839, by Rev. John Roaf, pastor of Christian church, Toronto; prospective plans of the church, drawn by Mr. J. Smith, who was present; a parchment document—illegible; two-penny piece, dated 1823, issued by the late Postmaster Leslie and his brother; a Queen Victoria three-penny piece; a William IV. four-penny piece. The bottle sealed in 1839 contained a copy of the declaration of the faith, the church order and discipline of the Congregational church or Independent dissenters, as adopted at the third general meeting of the Congregational Union of England and Wales, held in the Congregational Library, London, May 8 and 10, 1833; copy of the trust deed of the church, 1839; penny, half-penny, Queen Victoria, 1838; six-penny bit, Queen Victoria, 1838; and a number of coins which need to be cleaned before they can be deciphered. The documents were in a moist condition, rendering them very difficult to handle.

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#### OBITUARY.

PETER CHRISTIE, ESQ.

After a short illness, which he bore with Christian resignation, Peter Christie, aged eighty-three years, entered into rest. Few names are better known



among us than that of our departed friend. He was the senior deacon of the Congregational Church, Martintown, which he served faithfully and lovingly for many years. He has been identified with the church from its organization under the Rev. W. McKillican. During the greater part of the time, the church business was left to him—his brethren having the fullest confidence in his capacity and integrity. In the community in which he lived he was highly respected; he was often elected a member of the township council, and also the county council, and he for many years was a justice of the peace. A fair measure of worldly prosperity was enjoyed by him; and he had the satisfaction of seeing all his sons and daughters walking in the ways of the Lord. His house was a home for the labourers in the spiritual harvest-field—and those who enjoyed his hospitality will bear testimony to having been well entertained. He intelligently accepted and earnestly held the polity of Congregationalism. He was often present at the meetings of our Union, and was put upon many of its most important committees. In the church of which he was a member, his place was seldom empty, either on the Sabbath, the week-day service, or at the business meeting. He was an attentive and appreciative hearer, and always took cheerful, hopeful views, even in the darkest time.

Every good cause had his sympathy and help. During the most active part of his life he conducted a Sabbath school, and excelled as a teacher, having a very good knowledge of Scripture, and a love of children. He was always active in the temperance movement, and was among the first to adopt total abstinence principles.

His life was one of great freedom from sudden reverses and changes. He did not take much part in the world's "maddening strife"; but, in the fear and service of God, and in peace and harmony with his fellow-men, he pursued the even tenor of his way.

The immediate cause of his death was a cold taken about ten days before, at a social gathering of the relations of his worthy help-meet. He was conscious to the last; and spoke freely to his family and to his pastor of his approaching change, and of his hopes. There were no raptures; but, as during his life, a calm, confident trust in the Saviour of sinners. A little while before he died, having obtained relief from his sufferings, he asked us to gather round his bed and give thanks to the Lord for the kindness thus experienced. Mrs. Christie, with whom he walked hand in hand for sixty-three years, survives him, and has been sustained graciously during this heavy trial. His funeral was largely attended and besides the pastor, Rev. John McKillican, a former pastor, and the Rev. J. Burnet, took part in the service. On the Sabbath following the pastor endeavoured to improve our bereavement, by preaching on the words: "With

long life will I satisfy him and shew him My salvation." (Psalm xci. 16.)

The feeling which prevails among those who have been associated with him cannot be better expressed than in the words of the Psalmist: "Help, Lord; for the godly man ceaseth; for the faithful fail among the children of men." D. MACALLUM.

#### EASTERN ASSOCIATION.

The Eastern Association of Congregational Churches of Nova Scotia met with the church in Noel, Saturday 12th of Sept.

There was a goodly number present. The first session was wholly devoted to prayer and praise, the theme of the meeting being: "The Anointing of the Spirit as the True Preparation for Service," the waiting disciples in the upper room at Jerusalem being examples for us to follow in our meeting.

At the afternoon meeting the minutes of the former meeting were read and adopted, the sessional roll was formed as follows:

Cornwallis—James McAdie, student, and Benj. Weaver.

Economy—Fred. McCallum, student, and Robert Hill and A. R. Moore.

Lower Selmah—James Crow and A. Anthony.

Maitland, North and South—W. J. Watt, student, and C. J. White and Finley McDonald.

Noel—Rev. J. W. Cox and J. M. O'Brien and Robt. Faulkner.

Baddeck—J. P. Gerrie, student.

Rev. Wm. McIntosh, of Yarmouth, was asked to sit as honorary member and assist us in our work and deliberations. Rev. Mr. Rodgers, of Labrador Mission, was also accorded the right to take part in the meetings.

The officers for the ensuing year were appointed as follow: A. R. Moore, of Economy, Chairman; Rev. J. W. Cox, Noel, Scribe; Benj. Weaver, Cornwallis, Treasurer; Executive Committee: The pastors, Bros Benj. Weaver, Robt. Hill, Jas. Crow, C. J. White, Adam. Jackson, Robt Faulkner, Reuben Philips and Mark Hartt.

Encouraging reports were given of the spiritual and financial state of the churches by their delegates. The young men of the college have done a noble work during their vacation and have won souls to Christ and honour to themselves.

An evangelistic meeting was held in the evening. Addresses were made by Rev. Mr. Rogers on "Conviction of Sin"; Mr. Gerrie on "Peace with God"; Mr. McCallum, on "Redeemed for Service"; Rev. McIntosh, "Immediate Decision for Christ."

The meeting was largely attended and characterized by great power manifest.

Sabbath.—The day was beautiful, the church was

filled with an eager people hungering for the bread of life. Rev. Wm. McIntosh preached an eloquent sermon upon "The Church of God," 1 Tim. iii. 15.

A large number sat down at the Lord's Table, at which the pastor presided, assisted by Rev. Mr. McIntosh and Mr. Gerrie.

At three p.m. a united mass meeting of the Sabbath schools of the neighbourhood was held, at which addresses were made by many of the brethren.

At seven p.m. the church was filled to excess. Mr. Gerrie preached an impressive sermon from Jer. viii. 20. It was followed by a short prayer meeting.

Monday.—There was a good attendance at the morning prayer meeting and many testified for the Lord. The subject was "Entire Consecration to the Lord."

The forenoon and afternoon sessions were occupied with discussions upon the spiritual and financial condition of the churches, and especially the relation that Congregational Churches bear to each other.

Rev. Mr. McIntosh read a paper on the "Fellowship of the Churches," which was most timely, and was greatly enjoyed and highly appreciated.

After the afternoon session the students took their leave of the Association and, together with most of the friends from Economy, crossed the Bay, on the receding tide, *en route* for Montreal.

In the evening a large and expectant audience again assembled, and were not disappointed, for a rich blessing was vouchsafed from the Master, whose presence was very manifest.

The best wine was for the last meeting of the Association. Few who were there will forget the burning words of the beloved pastor of Yarmouth church, as he pleaded with his hearers to receive the Living Christ into their souls and thus become partakers of His divine nature, and sharers of His glory in self-sacrificing service.

The Association meets again in Economy in September, 1886.

#### CENTRAL ASSOCIATION.

This Association met at Bowmanville in the very neat church built by the earnest labours of our late esteemed brother, Mr. Heu de Bourck, on Tuesday evening, October 20, when a sermon was preached by Mr. Jas. Pedley, B.A., of Georgetown, from John v. 17. At the close of the service the ordinance of the Supper was participated in by the members of the Association present and the Bowmanville church, the pastor, Mr. W. H. Warriner, B.D., presiding, Mr. H. D. Powis addressing some earnest words to the friends present. The season was one of blessing.

On Wednesday morning the first hour was spent in conference and prayer, Mr. J. C. Wright, of Edgar, pre-

siding; at ten o'clock, Mr. C. Duff, M.A., being elected chairman, the Association constituted. Mr. J. I. Hindley's resignation as secretary was accepted, and Mr. E. Barker appointed *pro tem*. (Mr. James Pedley was subsequently elected secretary.) Mr. Jas. Pedley and Mr. A. N. Richardson were received on application as members of the Association. Mr. Burton read a paper on "Inspiration"; Mr. A. G. McGregor, B.A., one on "Church Finances," in which the usual motives appealed to for benevolent contributions were condemned. The paper caused some discussion, and the following resolution was adopted:—"Whereas much of failure in our churches is due to bad management of the finances, therefore be it resolved that the College Board be recommended to secure, if possible, some competent person to give instruction to the students on the important subject of financial management of churches, and that the students be subjected to a written examination on this matter."

In the matter of this winter's missionary endeavour it was resolved that each pastor be requested to hold a missionary meeting and secure the annual collection in his own fields not later than February 1, 1886, and that he arrange for the co-operation of a neighbouring brother, and that intimation of such meeting be made and a report of the same be sent to THE CANADIAN INDEPENDENT. It has also resolved that, without questioning the wisdom of the temporary diversion of the Superintendent of Missions from the general service to which he was appointed, this Association would deprecate any lengthened withdrawal of Mr. Hall from that work in which he has been so successful; the need of which, as it appears to us, is as pressing as ever. The question of drawing out the gifts of our churches was freely discussed after a suggestive address on the subject by Mr. E. Barker.

A pleasing social provided by the ladies of the Bowmanville church with their usual zeal and judgment, and addresses by Mr. H. D. Powis and Mr. C. Duff, brought these happy meetings to a close.

The Association meets next by invitation in the Hazelton Avenue Church (Mr. J. Salmon's) Toronto.

#### WESTERN ASSOCIATION.

The autumn meeting of this Association took place as announced on the 6th and 7th of October in the village of Burford. The fact that the Burford and Scotland churches were celebrating their jubilee lent additional interest to the occasion. Special services were held on the preceding Sunday in both churches, as also in the churches of Kelvin and New Durham, and on Monday evening a pleasant social meeting was held at the house of Mr. Henry Cox. Of these jubilee services proper, a fuller account will doubtless be given elsewhere. The Association assembled n-

formally in Mr. Cox's parlours on Tuesday afternoon. Dr. Gunner preached in the evening to a good congregation, and afterward the ordinance of the Lord's Supper was observed by a considerable body of brethren. The proceedings of the following day were exceedingly interesting, the chief matter being a discussion on Home Missions, led by Mr. Allworth. The work of the Missionary Superintendent was spoken of, and emphatic tribute was borne to the value of his work, while still there was not wanting an expression of the feeling shared by more than one that the Missionary Society had carried the policy of centralization to an extreme length. A committee was appointed to co-operate with Mr. Hunter, on whom devolves the task of arranging for the annual collection from this district. We hope for an advance on last year. A paper on "Revivalism" by the secretary, led to an interesting conversation. In the evening short addresses were made by different speakers, among them the Rev. R. Hay, of Watford, whom this Association has the pleasure this year of receiving to its membership. May the Lord send us many more like him. We meet next spring in the city of Brantford, where we expect great pleasure and profit in meeting with Brother Fuller and his live churches.

C. S. P.

#### QUEBEC DISTRICT ASSOCIATION.

The semi-annual meeting of the Quebec Association was held in Sherbrooke on Tuesday and Wednesday, October 6th and 7th. Rev. George Purkis was elected Moderator and Rev. George Willett, Scribe. The other members present were Rev. Messrs. L. P. Adams, E. M. Hill, E. R. Brainerd and A. F. Rivard. Rev. George Robertson was received into membership by letter from the Central Ontario Association. Rev. W. T. Currie, our newly-appointed foreign missionary, was also present. Regret was felt at the unavoidable absence of other brethren connected with the Association.

The sermon was preached by Rev. E. M. Hill, from the text Joel ii. 28, 29. Rev. Messrs. Rivard and Robertson assisted in the opening services. Rev. George Robertson read a paper on "Christian Worship, Its Nature and Forms," which was followed by a discussion in which responsive reading and congregational singing were warmly advocated by several of the brethren.

Rev. Mr. Currie spoke on his prospective work in Africa, and, judging from the expressions of satisfaction at this new departure of the Congregational Foreign Missionary Society, we have reason to believe that the churches in this Province will respond to its claims. The work of our Home Society was also discussed. Arrangements were made for the annual missionary meetings, and the hope was expressed that

our churches would do their utmost to make the income of this society equal to its demands.

Rev. Mr. Rivard gave an interesting account of the French mission work at Belle Riviere.

Reports from the various churches were received. Rev. George Willett presented a form of the new constitution and by-laws, which was adopted.

The next meeting of the Association will be held in Emmanuel Church, Montreal, on the first Tuesday in March, 1886.

#### CONGREGATIONAL PROVIDENT FUND SOCIETY.

MR. EDITOR,—I beg most thankfully to acknowledge the receipt of the under-mentioned sums from the churches since June 1, and would most respectfully and earnestly request the churches who have not hitherto responded to our appeal to do so at as early a date as may be convenient.

The quarterly annuities for August, amounting to \$290, have been paid, and a similar amount will be due on November 1. I hope to have a prompt and willing response.

The following are the receipts for the Widows' and Orphans' Branch of the Provident Fund Society from churches, from the 1st of June to date: London, \$25; Maxville, \$6.90; Martintown, \$4.18; St. Elmo, \$2; Emmanuel, Montreal (additional), \$5; Cowansville, \$16.16; Brigham, \$3.84; St. Catharines, \$10; Granby, \$12.63; Sherbrooke, \$10; Zion, Toronto, \$25; Keswick Ridge, \$5; Sheffield, \$11. Total, \$136.73.

CHARLES R. BLACK, Sec.-Treas.

6 Lemoine Street, Montreal, October 15, 1885.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

At the last meeting of the Executive Committee was discussed the establishment of a mission in Victoria, British Columbia, where there is a very promising opening for a Congregational Church, and a needy field for work. The question was raised: Could a portion of the \$2,000 given for mission work in Manitoba and the North-West be used for this purpose, and would such use accord with the wish of the generous donor? The Secretary was requested to call attention to the matter as above.

The Superintendent of Missions will not visit the churches this winter as he has done heretofore; therefore, pastors and churches cannot depend upon his assistance in securing the annual collections. It is to be hoped that all will take prompt and earnest action, so that largely increased subscriptions may come from all the churches to meet the pressing wants of the society.

There is at present due the Treasurer for the cur-

rent year, including the deficit from last year, the sum of \$2,300, for which he is wholly dependent upon subscriptions from the churches. In addition to this the sum of at least \$5,700 will be required as a further amount to meet the liabilities from October to the end of the present missionary year, June 30th. All that is teed of this last sum is the twenty per cent. on the amount raised by our churches, promised by the Colonial Missionary Society.

The General Committee, in making the grants to churches at its meeting in Hamilton, instructed the Treasurer, in view of the deficit of the former year, "to deduct ten per cent. from the first quarterly payment of all grants made by the Society for the year 1885-6, also such a percentage in subsequent quarters as the Executive Committee may think necessary; but if the funds at the end of the missionary year shall be sufficient the grants shall be paid in full, or in such proportion as the funds will allow." Ten per cent. was, therefore, deducted from the payments made on the 1st of October, amounting in the aggregate to \$151.60, and which came most heavily upon the poorer pastors, who, through the feebleness of their churches, must receive the largest grants. The amount of percentage which must be taken from their inadequate income depends altogether on the answer the churches make by their subscriptions. They are now in possession of all the facts. The first half-yearly reports from missionary pastors will be due on the 1st of December next. Will the brethren not only promptly attend to this requirement of the constitution, that the reports may all be in hand at the quarterly meeting of the Executive Committee, but also write them on only one side of the paper, make them concise, and send them ready to be printed in the annual report, thus kindly saving the Secretary an immense amount of unnecessary work.

It is a pleasing fact that nearly all of our mission churches are doing well; some of them, like Belleville and Brockville, are showing special marks of progress. The Lord of the harvest in many ways is giving tokens of His approval in various fields. Let every member, then, in each church and congregation, with great faith and consecration, in some way go forth "bearing precious seed," knowing that each "shall doubtless come again with rejoicing, bringing his sheaves with him." SAMUEL N. JACKSON, *sec'y.*  
Kingston, October 13, 1885.

#### CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The Treasurer begs to acknowledge with thanks the receipt of the following sums: Granby Church, \$12; Union collection, Chebogue, N. S., \$5.15; Young People's Missionary Society, Economy, N. S., \$3; and from the Nova Scotia and New Brunswick Foreign

Missionary Society, \$46.67, from the following places: Milton, N. S., \$9.50; Manchester, N. S., \$5; Sheffield, N. B., \$32.17. T. B. MACAULAY, *Treasurer.*

Montreal, Sept. 21, 1885.

### Literary Notices.

CALVARY CHURCH 'MANUAL, 1885 (MONTREAL).—This is one of the neatest little church manuals that has come under our notice, containing the historical record in the corner-stone and the subsequent history of the church, together with the general church information of manuals. The cover has the church seal and a neat engraving of the building. It is worth a study, and affords an excellent ensample.

OUR LITTLE ONES. (The Russell Publishing Company, Boston).—The October number came to our hands most opportunely. We do not understand its charm; but "our little one" was very weary and disconsolate. Having exhausted our efforts to rouse, we thought of the mail bundle. We rose and came back with *Our Little Ones*, and the eye brightened, the gloom passed, and all was peaceful. Certainly the editor, Oliver Optic, enters into the child's heart. The stories of the pet alligator and of the sponge diver are prettily told.

TENT AND SADDLE LIFE IN THE HOLY LAND. (The American Sunday School Union, Chestnut Street, Philadelphia).—A well printed, neatly bound and capably illustrated volume of 352 pp. One never wearies of travels in Palestine. Bible scenes are ever fresh, and each observer has some points of special interest. Dr. Home makes us feel that we are with him as he journeys, and, having ever in his eye the results of the latest researches, he gives to his readers the best information as they ramble with him. May we say that this is one of the very best volumes we have seen issued from this deserving house. It is not a treatise, but a ramble, and has all the freshness of the same.

HOW TO GET ON. By Benjamin B. Comegys. Cloth, 12mo. Price \$1.50. (The American Sunday-School Union, Philadelphia: Bible House, New York.)—This excellent work is by one of the most experienced and successful Christian business men of Philadelphia. He gives the benefit of his experience and wide observation in a direct, practical way, showing how to avoid failure and how to achieve success in life. It is a book which all may profitably read. The writer chooses his illustrations chiefly from familiar business and social life. If his teachings are followed life will take on a different aspect. It is a good Christmas present for teachers to give scholars, and its memory and influence would not die with the holidays.

THE WILLARD TRACT DEPOSITORY.—From this house we have received—1. "I Come Quickly," being papers read at a conference on the second coming of our Lord, held at Niagara in July last. We cannot say that they shed any fresh light upon the subject, nor can we endorse the spirit which characterizes those who differ from the views therein expressed as "opponents." Men may differ and be brethren beloved. When, moreover, the second advent is characterized as *real* and *personal*, we know of no Christian who has any faith in an unreal and impersonal advent, even *before* the millennium. And when, again, it is said that pre-millennialism does "not speak of the visible and external sovereignty of Christ on the earth, or whether the seat of the millennial glory will be in heaven or on the earth," we are at a loss to understand what all the fuss is about that separates our friends from the great body of professing Christendom. The papers are pleasant reading, and, read in a noncontroversial spirit, will edify as general Christian conversation edifies. As mementoes of a pleasant conference they have worth, as expositions they do not rank very high. 2. "The First Earl Cairns."—A very neat little volume of 110 pp., clearly printed, presenting the prominent features of a lawyer, statesman, and Christian. Remembering that Lord Cairns was a staunch Conservative, and a devoted member of the Anglican Church, we have a pen-and-ink sketch of one whose example can but stimulate and edify. Thirty-five cents could scarcely be better spent than in procuring this very readable biography. 3. *The Theological and Homiletic Magazine*.—Though we have seen notices of this monthly, this is the first time we have examined it. The numbers before us are the July and September ones. We are inclined to place it in the very front rank of magazines of this class: Fresh, stimulating, scholarly and evangelical. Two dollars and a-half per annum. *The Homiletic* is a thoroughly English magazine, and is published here contemporaneously with the English issue.

ST. NICHOLAS FOR OCTOBER.—This is the twelfth and last number of the current volume,—the last course, so to speak, in the feast of good things which the generous old Saint has spread before his readers during the year. And as we usually reserve for our dessert some specially savoury delicacies, so in this number we find some of the brightest and cleverest contributions that have appeared during the year—notably, the idyllic "Garden of Girls" story, by Celia Thaxter, entitled "Peggy's Garden," in which the author shows that she is a poetess, even when writing prose. Then there is a characteristically impossible tale by Frank R. Stockton, the amusing absurdity of which is sufficiently indicated by the title, "The Griffin and the Minor Canon," which we enjoyed largely in a wearied moment. The boys who have

been hard at work playing ball all summer will enjoy the story by a base-ball expert of "How Science Won the Game," which contains practical directions for pitching the "out" and "in" curves. There is an interesting paper by John R. Coryell, on "Honey Hunters"; and Palmer Cox relates in his inimitable pictures and verses the adventures of "The Brownies at School." Here is a pleasant little verse, instructive too from this number:

WHEN MAMMA WAS A LITTLE GIRL.

When mamma was a little girl  
(Or so they say to me),  
She never used to romp and run,  
Nor shout nor scream with noisy fun,  
Nor climb an apple tree.  
She always kept her hair in curl,—  
When mamma was a little girl.

When mamma was a little girl  
(It seems to her, you see),  
She never used to tumble down,  
Nor break her doll, nor tear her gown,  
Nor drink her papa's tea.  
She learned to knit, "plain," "seam," and "purl,"—  
When mamma was a little girl.

But grandma says—it must be true—  
"How fast the seasons o'er us whirl!"  
Your mamma, dear, was just like you.  
When she was grandma's little girl!"

THE OCTOBER CENTURY.—The space commonly taken up with the War Series has been devoted to articles and illustrations relating to the life and services of General Grant. General Horace Porter contributes a forcible anecdotal paper on "Lincoln and Grant," including stories which were told by one or the other in their intercourse. General James H. Wilson gives entertaining "Reminiscences of General Grant," and General Adam Badeau writes of "The Last Days of General Grant." "Riverside Park," the resting-place of General Grant, is the subject of a paper by William A. Stiles, which is illustrated with several drawings by Alfred Parsons and Harry Fenn. Other illustrated articles of the October number are Lieutenant Schwatka's second and concluding paper on his explorations in Alaska; Mrs. Lizzie W. Champney's description of "The Haunts of American Artists," profusely illustrated with pictures of country studios; and Mr. Howell's "Tuscan Cities," illustrated with numerous etchings by Pennell. A portrait of the late Samuel Bowles, the famous editor of the *Springfield Republican*, is the frontispiece of the number. His career is described by George S. Merriam, in a paper entitled "A Study in Independent Journalism." Principal Grant, of Queen's University, Canada, writes a timely paper on "The Canada Pacific Railway." From it we quote the following: "But what will a railway get to do in this great sea of mountains? For along those five hundred miles of road on the mainland, constructed at so enormous a cost, the popula-

tion, not counting Indians and Chinamen, is less than ten thousand. The British Columbians claim that a portion of the Asiatic trade will come their way, especially as the company that is building the road has announced its intention of putting on steamers to connect the Pacific terminus with the ports of Japan and China; and they also point to their fish, their mines of silver and gold, and their forests, as the complement of the prairies of the North-West. All their hopes and dreams cluster around the railway, and those whom it does not enrich will feel that they have a right to be disappointed. They ignore the fact that the people of the North-West or any other country can afford to pay only a certain price for fish or flesh, galena, gold, or anything else, and that if it cannot be supplied at said price it must be for them all the same as if it were non-existent. They fancy that the difficulty the Province has to contend with is not the comparatively small amount of arable land, or the necessity for irrigation in districts otherwise good, or the intervening mountains, or the canyons that prevent river navigation, or the cost of transportation, or the great distances, but simply the presence of some thousands of industrious Chinamen. If Chinamen could only be kept out white people would come in, and wages would go up and keep up. Good prices would then be obtained for everything, and every one could live comfortably."

#### WEEK OF PRAYER.

The annual concert for prayer has become an institution. We append the topics suggested for exhortation and prayer by the Committee of the Evangelical Alliance in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alterations in detail:

Sunday, Jan. 3.—Sermons.—"Occupy till I come."—Luke xix. 13.

Monday, Jan. 4.—Praise and thanksgiving for the spirit of prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity.—Psa. cxlvii.; 2 Sam. vi. 12-19; Psa. cxvi.; 1 Chron. xxix. 10-15; Isaiah lxi.; Acts iv. 18-33; Isaiah liv.

Tuesday, Jan. 5.—Humiliation and Confession.—National sins; social sins; personal sins. Want of

appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the name of Christ before men, and especially among our own class and kindred; want of zeal in missionary work both at home and abroad; want of brotherly kindness and charity.—Isaiah lviii.; Psa. li.; Rom. ii.; 1 Cor. iii.; Isaiah xlvi.; Jer. iii. 12-23; 1 Thess. v.

Wednesday, Jan. 6.—The Church and the Family.—That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching, and that the grace and power of the Holy Spirit may rest more and more on Christian families; on all engaged in the training and education of the young, on Sunday schools, and on Christian associations of young men and young women.—Ephes. iv. 1-24; John xv. 1-12; John xvii. 6-26; Col. iii. 1-17; Prov. xxiii. 13-26; Gal. v.; Acts xx. 28-38; Epistle Jude, Prov. iv.

Thursday, Jan. 7.—Home and Foreign Missions.—For the outpouring of the Holy Spirit upon the unsaved; for the revival and increase of a missionary spirit in the hearts of all who believe; for home missions and evangelistic efforts—that more labourers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen, that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for missionaries and teachers, that great grace and wisdom may be given to them; for God's ancient people, Israel, that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii.; Acts x. 34-48; Rom. xi. 22-36; Joel ii. 21-32; Acts xxvi. 12-23; 1 Thess. i.; Micah iv.; Zech. iv.

Friday, Jan. 8.—Nations and Governments.—For kings and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the abatement of national jealousies and prevention of unrighteous wars; for the entire abolition of the slave trade, the opium trade, and all forms of immoral traffic; for a favourable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in His kingdom.—1 Tim. ii. 1-6; Psa. xi.; 2 Tim. iii.; 2 Thess. ii.; Psa. lxxii.; Rom. xiii. 1-8; Psa. xxix.; Matt. xxiv. 29-51.

Saturday, Jan. 9.—The Christian Life.—For increase of Faith, Hope and Charity; for such conformity to Christ and fulness of spirit as may fit us for being more used for our Saviour's glory; for more love to the Bible; for the better observance of the Lord's Day and of family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and rescue work of all kinds; that intemperan

may cease.—Eph. i. 15-23; Matt. vi. ; 1 Cor. xiii. ; Phil. ii. 1-16 and iv. 1-13; Rom. xii. ; James i.

Sunday, Jan. 10.—Sermons.—“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.”—Luke xii. 35-36.

It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families and for the afflicted.

#### DON'T STAY LATE TO-NIGHT.

The hearth of home is beaming  
With rays of holy light,  
And loving eyes are beaming,  
As fall the shades of night;  
And while thy steps are leaving  
The circle pure and bright,  
A tender voice, half grieving,  
Says: “Don't stay late to-night.”

The world in which thou movest  
Is busy, brave and wide;  
The world of her thou lovest  
Is at the ingle side;  
She waits for thy warm greeting,  
Thy smile is her delight;  
Her gentle voice, entreating,  
Says: “Don't stay late to-night.”

The world—bold and unhuman—  
Will spurn thee if thou fall;  
The love of one pure woman  
Outlasts and shames them all.  
The children will cling round thee,  
Let fate be dark or bright;  
At home, no shaft can wound thee,  
Then—“Don't stay late to-night.”

—Anonymous.

READ the following without help of dictionary or friend. Then see how many mistakes you have made in pronunciation. A sacrilegious son of Belial, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and a necklace of chameleon hue, and having secured a suite of rooms at a leading hotel near the depot, he engaged the head-waiter as his coadjutor. He then despatched a letter of the most unexceptionable calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his design, and sent a polite note of refusal, on receiving which he said he would not now forge fetters hymeneal with the queen. He then procured a carbine and a bowie-knife, went to an isolated spot behind an abode of squalor, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner, who from leading a life of belles-lettres and literature, had become a sergeant-at-arms in the legislature of Arkansas. —Selected.

## Children's Corner.

### A Prayer.

Jesus! Jesus! Look and see,  
Clouds of doubt encompass me;  
Only Thy all-loving eye,  
Looking through them, from on high,  
Can disperse, or change them quite,  
In Thy own reflected light.

Jesus! Jesus! Make me know,  
Which the path that I should go;  
Which the more unselfish way  
Leading upward day by day,  
Ever, ever nearer Thee,  
Perfect, spotless purity!

Jesus! Jesus! Thou art love;  
Look upon me from above;  
Let Thy love encircling mine  
Fill me with its power divine,  
So that all my life shall be,  
Witness of my love for Thee.

### The Queen and the Child.

FREDERICK the Great, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener too.

The Queen talked with little Gretchen, and was so pleased with her simplicity and her bright and intelligent answers to the questions she asked her that she told her uncle to let her come to the palace and make her a visit. So Gretchen dressed herself very neatly and went to the palace at the time appointed.

One of the court ladies who knew about it saw her coming, and told the Queen, who was then at dinner. The good Queen was very much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully and kissed her dress. At the request of the Queen she was placed on a chair by her side, where she could see at once all the splendid sights which the table presented. There was a large company dining with the Queen. Lords and princes and officers of the army and ladies were

there, sparkling with gold and jewels. It was the first time this innocent girl had seen such a sight, and the Queen felt curious to know what effect it would have upon her.

Gretchen looked quietly upon the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for awhile. Then, while all the persons at the table were looking at her, she closed her eyes and repeated in a simple, touching way, this verse of a hymn her father had taught her :

Jesus, Thy blood and righteousness,  
My beauty are—my glorious dress,  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

The company was greatly surprised and deeply moved. One of the ladies said to the Queen with tears in her eyes: "Happy child! We thought she would envy us, but we have much more reason to envy her."

### Parental Honour.

THE words, "Honour thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in a colonial navy. After he had sent off his trunk, he went to bid his mother good-bye. She wept so bitterly because he was going away, that he said to his negro servant: "Bring back my trunk, I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, is the child who never has occasion to shed bitter tears for any one act of unkindness to his parents. Let us not forget that God has said: "Honour thy father and thy mother."

DECEIVE not with thy lips.

### Only a Touch.

A woman through the crowd  
Pressed tremblingly, and touched the robe of Christ,  
With "It will heal me," murmured half aloud;  
While He some virtue missed.

As might an instrument  
When touched by fingers swift and delicate,  
Miss its own music, yet without lament,  
For in it-elf doth wait

Exhaustless harmonies,  
Which any moment may find glad escape  
Into a world of pain, and of its tears and cries  
Mould some fair angel shape.

Is there some virtue missed,  
When o'er the eastern hills the morning light  
Floods the still earth, till it no more resist  
Awakings exquisite?

O! wondrous touch of light!  
The world gives back her beauty and her song,  
And healing springeth; what was dark grows bright,  
And what was weak is strong.

### His Spot of Sunshine.

THEY tell in Europe the story of a poor man who was confined for many years in a cold, dark dungeon. There was but one aperture in the wall, and through that the sunbeams came but for a few minutes daily, making a bright spot on the opposite side of the cell. Often and often the lonely man looked upon that little patch of sunshine, and at length a purpose to improve it grew within his soul. Groping on the floor of his cell, he found a nail and a stone, and with these rude implements he set to work on the white portion of the wall for a few minutes of every day during which it was illuminated, until at length he succeeded in bringing out upon it a rude sculpture of Christ upon the cross. Let me imitate the prisoner. Circumscribed may be our lot, yet if we love the Lord and pray to Him, and look for His direction, we shall soon discover some tiny chink through which the sunshine of His guiding providence shall come. On the spot where its directing light shall fail, let us, with such means as we can command, hew out, not in cold stone, but in living love, the likeness of the sacrifice of Christ. So shall we find our special sphere, and fill it to the commendation of the Master.



### Think This Over.

Do you know any one who ought to be in your Sabbath school? You will do good work for the Master by inducing that one to join you. Try. Keep on trying until you succeed. There are schools that could be doubled in numbers and interest in this way. Perhaps yours is one of them.

### Good Children do not Always Die Young.

BILLY Marsh was a dear little English boy, only four years old. He was a beautiful child, and so loving and kind that he was a great favourite with his brothers and sisters, to whom he would give his most cherished playthings, rather than that they should quarrel among themselves. One day, for some small fault, his nurse shut him up in a store-room, and left him there until long after his early dinner hour. She had wholly forgotten that dishes of apples, oranges, and cakes were standing there within his reach, ready for the desert. When she went for him, she saw, through a window, the hungry little boy gazing at the tempting dishes by turns, with his small hands firmly clasped behind him, and heard him saying to himself, over and over again: "Billy must not touch them, Billy must not touch them, they are not Billy's own."

"Well, I suppose he died soon after," said Charley, who had listened with great interest to this story.

"Why, no, indeed he did not; he grew up to be one of the very best men in the world," said mamma. "What made you think he did?"

"Why, because all good little children die when they are young. The Sunday School library is full of books about them. I don't want to die, so I shall not begin to be good yet."

"Indeed, if you had read more, you would find that more good children grow up than die; only

when they live to grow up, no book is written about them. We are only told about the few that die."

Billy Marsh learned to love the Bible when he was a little boy, so that his brothers and sisters called him "Bible Billy"; and when he grew up he became a minister, and was Rev. William Marsh, of England. Boys and girls loved him, and loved to hear him talk about the Bible, for like Timothy, he had known it from his childhood. He said that when he first began to read it every day, it was hard to him; but he persevered and soon came to love it. Some dear friends, who came to see him a short time before he died, found him so absorbed in reading it that they stood beside him some moments before he observed them. He was nearly ninety years old when he died; and he was always glad that he began to love the Saviour in his childhood.

### The Japanese Boy.

THE Japanese boy seems to enjoy life more than the boys of China. He has more playthings, and his parents seem to think more about making the days joyous to him. But boys are very much alike everywhere, and in Japan, as well as in America, he would rather play ball or fly the kite than go to school.

Still to school he must go. There are forty-eight letters in the Japanese alphabet; but the children are expected to learn both the Japanese and the Chinese language. The children make more noise than is allowed here in studying their lessons, and many of the schools have excellent teachers.

We can rejoice at the good our missionaries are doing in Japan in leading the parents and the children to Jesus. Pray for them and give your money that the missionaries may be supported, and that Bibles and Testaments may be printed for them.

### NOTICE.

THE CANADIAN INDEPENDENT, published monthly, will be sent free to any part of Canada or the United States for one dollar per annum.

All communications regarding the subject matter of the magazine to be addressed to Rev. J. Burton, B.D., Editor, Box 2648, Toronto.

All business correspondence to be directed to the "Business Manager," Box 2648, Toronto, except those regarding advertisements, which are to be addressed to C. Blackett Robinson, 5 Jordan Street, Toronto.

Pastors, Secretaries of Churches, or any interested friend of the cause, are requested to send for insertion items of Church News. To ensure insertion in the coming number, such items, correspondence, etc., must be on hand not later than the 10th or 25th of the current month.