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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, MARCH, 1885.

[No. 3.

## EDITORIAL JOTTINGS.

THE INDEPENDENT will, until June, be issued as a semi-monthly, and continued thus if enough encouragement is given.

WE have just spent another week in Montreal doing duty at the college. We waited until the carnival was over, and confined ourselves pretty rigidly to our work. We managed, however, to reach Calvary Church on the Wednesday evening, and enjoyed with the friends assembled a "sweet hour of prayer" and of fellowship. On the black-board was chalked the evening topic "Grow in Grace," and a searching question, to be personally applied, regarding that growth. We should call the attendance good, the spirit earnest, the atmosphere home. We were glad to have thus made our first acquaintance *in propria persona* with that vigorous church.

AT college, we found, as we thought, our esteemed Principal looking better than in the fall. The tired look was gone; and we could not fail to note the general tone of earnestness which pervaded the entire college life. The students bear testimony to the quickening influence of association such as the new building invites, while the residence of the Principal under the same roof, and the morning gathering for worship of the family and the students together give the home tone public institutions are apt to want. Our venerable father, Dr. Wilkes, whom we were glad to see in full vigour and health, (the permanent lameness only excepted,) speaks of the constant use of the library by the students as an indication of enquiry and of work; indeed we found ourselves often strolling into the airy room where the books are kept, instinctively enjoying the companionship of the volumes.

We may here mention that the addition from the library of our late brother Mr. Ebbs has been found of the greatest value and interest to the students.

OUR meeting with "the boys" was pleasant, marred only by the constrained absence of one of the seniors, Mr. Gervie and his brother having been suddenly called away by, as it proved, the death of their mother. They were not forgotten in college sympathy and prayer. May the God who comforteth those who are in trouble, abundantly comfort them together with their sorrowing friends.

A FRIEND, writing from one of the churches mentioned as not having appeared in the last Year Book as a contributor to the College Fund, states that an amount was sent and acknowledged for the *furnishing fund*, which is as much as may be looked for this year. Certainly, the college authorities receive thankfully and acknowledge cordially such instances of liberality, but urge further that the *ordinary* fund is also a necessity, a *constant* one. The furnishing is special. It was hoped that the special effort would, in no instance, interfere with the other; and we now affectionally urge upon all our churches the necessity of sustaining an institution which has this past year entered truly upon a new era of its usefulness. Our respected correspondent also says: "I regret to notice in another 'jotting' that a 'growler' is grudging the Missionary Superintendent's salary. I think there is no better spent money in the whole range of denominational effort. I regretted much when Mr. Wood ceased to labour in that capacity and rejoiced accordingly in the appointment of a successor. I value THE CANADIAN INDEPENDENT, and would not be without it for double its price."

The English Nonconformist publishes the following table, which may speak a few words as to the aggressive character we so often see in other nations.

Situate in	Name of Possession.	Area in miles.	Population.	How Acquired.	
EUROPE.....	British Islands.....	121,115	31,817,108		
	Heligoland.....	5 $\frac{1}{2}$	2,172	Taken from Danes, 1807.	
	Maita, Gozo, and Cumino.....	142	150,000	Taken from French, 1-00.	
	Gibraltar.....	2	24,000	Taken from Spain, 1704.	
ASIA.....	India.....	911,000	155,300,000	{ Conquered from native princes gradually since 1757.	
	Ceylon.....	24,400	2,000,000	Taken from the Dutch, 1796.	
	Hong Kong.....	32	115,000	Taken from China, 1842.	
	Labuan.....	45	4,900	{ Ceded by Sultan of Borneo, 1846.	
	Straits Settlements:—				
	Singapore.....	1,225	280,225	{ By treaty with native princes, 1818.	
	Penang.....			Taken by E. I. Company, 1785.	
	Wellesley.....			Obtained in 1880.	
	Malacca.....			Ceded by Dutch, 1824.	
	Aden.....		50,000	Taken 1839.	
AFRICA.....	Cape Colony.....	200,000	567,000	Taken from Dutch, 1806.	
	Natal.....	19,000	270,000	Taken possession of, 1843.	
	West African Settlements (Sierra Leone, Gambia, Cape Coast Castle, La- gos).....		500	60,000	Ceded by natives 1787-1851.
	Gold Coast.....	6,000	150,000	Taken possession of, 1821.	
	St. Helena.....	47	6,800	Taken from Dutch, 1673.	
	Ascension.....	35	500	Taken possession of, 1815.	
	Mauritius.....	708	323,000	Taken from French, 1810.	
	NORTH AMERICA....	Dominion of Canada:—			
Ontario.....		210,000	2,186,308	{ Ceded in 1763.	
Quebec.....		121,000	1,422,546		
Nova Scotia.....		18,700	327,800	Settlement, 1627.	
New Brunswick.....		27,000	396,449	Ceded by France, 1763.	
Manitoba.....		13,000	12,000	Settlement.	
British Columbia.....		213,000	50,000	"	
Hulson's Bay Territory.....		2,900,000	100,000	"	
CENTRAL AMERICA...	British Honduras.....	13,500	25,000	Taken from Spain, 1670.	
SOUTH AMERICA....	Falkland Islands.....	4,900	690	Taken possession of, 1833.	
	WEST INDIES.....	Antigua.....	108	37,000	Settlement, 1632.
Bahamas (a group).....		5,124	40,000	" 1629.	
Barbadoes.....		166	150,000	" 1605.	
Bermudas (a group).....		24	12,000	" 1612.	
Dominique.....		290	27,000	Conquered, 1756.	
Grenada.....		133	36,000	Ceded by France, 1763.	
Jamaica.....		4,251	441,000	Taken from Spain, 1655.	
Montserrat.....		75	7,600	Taken possession of, 1632.	
St. Christopher's.....		103	24,000	" " 1632.	
Nevis.....		50	10,000	" " 1628.	
St. Lucia.....		250	33,000	Taken from France, 1803.	
St. Vincent.....		131	32,000	{ Ceded by France, 1763.	
Tobago.....		97	16,000		
Trinidad.....		1,754	85,000	Taken from Spain, 1797.	
Virgin Islands*.....		57	6,000	Taken possession of, 1666.	
Turks and Caicos.....		--	4,500	" " 1629.	
OCEANIA.....		British Guiana.....	100,000	155,000	Taken from Dutch, 1803.
	New South Wales.....	324,000	502,000	{ 1787. 1839. 1859. 1836.	
	New Zealand.....	106,000	240,000		
	Queensland.....	678,000	110,000		
	South Australia.....	380,000	185,000		
	Tasmania.....	26,200	99,300	Settlement 1803.	
	Victoria.....	86,000	730,000	1836.	
	Western Australia.....	978,000	25,000	1827.	

\*Belong partly to Denmark.

THE general spiritual state of the college, we are glad to hear, is good, and we note a growing loyalty to *Alma Mater*, from which we expect to see abundant fruit ere long. An earnest enquiry, moreover, as to the special work of Congregationalism in the Dominion gives signs of determination to work understandingly in the allotted field. Very hopeful are the indications.

THE cold weather of the early part of this month, February, is "unprecedented in the memory of the oldest inhabitant"; so say the feelings as the cold pierces. Unfortunately records have no feeling, and they tell a different tale. Note the following comparison of February, 1875, with the present month up to the 14th, taken from a city paper :

Day.	1875		1885	
	Mean Temp.	Min. Temp.	Mean Temp.	Min. Temp.
1	15.6	3.0	10.9	4.0
2	27.7	15.0	-1.5	-14.9
3	25.7	8.2	14.9	4.0
4	3.4	20.0	23.7	17.2
5	7.5	-2.6	4.6	-5.1
6	-1.2	10.4	-4.2	-14.1
7	-2.5	-15.0	11.3	-0.6
8	-4.0	-12.0	16.2	9.6
9	-7.7	-14.8	26.8	10.0
10	8.0	-15.0	2.9	-2.6
11	16.6	-0.4	-5.9	-13.4
12	-5.3	-10.3	6.0	-4.4
13	-2.0	-16.0	2.0	9.
14	-4.6	-10.0	....	....
15	-1.9	-12.4	....	....
16	7.3	-3.0	....	....
17	9.1	-0.8	....	....
18	2.1	-9.0	....	....
19	17.3	-0.5	....	....

It may be remarked that the mean temperature of January, 1875, was considerably lower than that of January, 1885, but the fact that the minimum thermometer during February, 1875, for sixteen consecutive days never rose above zero is something that we in 1885 may be glad to read of without experiencing.

THIS February month has been crowded with sensations and perplexities, in which many see the "perilous times" of the last days. We are not ourselves disposed to believe that these days are more crowded than some others which have already passed. The

present, and that which comes home, always overshadows all the rest. Nevertheless, anxiety enough is in the air, and a present voice calls us to consider.

THE reckless use of dynamite which has wrecked parts of the old historic White Tower, the original donjon of London's ancient fortress; and wantonly injured the New Parliament Buildings, is a sad example of madmen's power. Any fool can cast a firebrand, and there are wicked fools among us. Yes, and cowardly fools; for O'Donovan Rossa, who has made for himself an extravagant living by spouting, at a safe distance, blood and dynamite against the tyrant power of England, roars like a baby at the pain personally felt from the trembling hand of a crazed female. Our best hope for the braggart is that he may feel the smart a little longer, be made to see his folly, and then pass to where the wicked cease from troubling.

THE dread power of mischief placed within reach of the common people will not be, in the long run, inimical to society. Despots and intriguers may learn that desperate men may reach them when they cry peace and safety. A little dread of having measured out to themselves the recklessness they manifest for others may be wholesome. Above all this must the lesson be pressed,—Society's true safeguard will eventually be found, not in watch and ward, detectives and rewards, but in the acceptance of that righteousness by which alone a nation can be exalted.

THOUGH still there are conflicting rumours, the generally received belief, confirmed, is that in the Soudan, Khartoum has fallen and General Gordon dead — treachery the cause. Other brave men have fallen, such as General Earle and the heroic author of the "Ride to Khiva." Of course British blood is up, and the Mahdi must be crushed. Those cruel Arabs must be taught to bow submissively to Western civilization. We honestly feel something must be done; but what? we as honestly confess we are puzzled even to think.

WHAT are we doing in the Soudan? Are not the unvarnished facts something like this. The Khedive of Egypt learnt the ruinous trade of borrowing. European capitalists

thought a kingdom a good investment. The Khedive, so long as credit lasted, was rich, and extravagant. In uncivilized Eastern society the ruler's debts could easily be paid. The creditors' heads would soon balance accounts. But the Khedive's creditors were largely English and French, and money being a power in civilized countries, even as in nineteenth century churches, the Governments of England and of France came to the rescue. Besides, Egypt lay on the road to India, and therefore, "British interests" seemed involved.

MEANTIME arrears of interest accrued; the Khedive, pressed for payment, must squeeze his already poverty-stricken subjects, and the sons of the soil and of toil must pay the piper as the Khedive had danced. Meanwhile, a religious fanatic, who like to most religious fanatics imagined all wisdom and interest to centre around his likes and dislikes, taking advantage of a general sentiment of Mahomedan Pre-millennarianism and of Egyptian discontent, foments a rebellion. Apart from the interests of the bondholders, and of supposed "British interests" *re* India, European Governments have no more responsibility therein than the editor has in an unseemly squabble in Dixie.

GENERAL GORDON steps on the scene. A brave soldier, a practical engineer, a devout Christian, with a spark of fanaticism, agreed to go single-handed to the troubled district and seek to quiet the rebellion. The British Government endorses the mission, and Gordon departs. For months he seems to have held his own. Yet enemies are numerous, and his mission doubtful. England feels that the brave soldier must be rescued. She sends troops to bring him away. At the last moment he falls. British troops are in the country, the man is dead whom they went to rescue. What next? Smash the Mahdi? Then what? Gladstone says Egypt is not to be permanently occupied by British troops. For whom then are we asked to conquer the country?

THE condition is serious. Mahomedan fanaticism, inflamed by Arabic fire, may set the entire Orient in a blaze, and the Empire in India may be endangered indeed. Britain

must in some way or other maintain a prestige of *force* where mere moral power goes for nothing, or the storm bands may unclose, which may deluge the Old World with war and wasting.

Sir W. Baker says: "If the Soudan were abandoned the following consequences would assuredly ensue, which would ultimately endanger the existence of the more civilized country—Lower Egypt:

The entire Soudan, which is inhabited by many and various races, would relapse into complete anarchy and savagedom. A constant civil war would be waged; cultivation would be interrupted; trade would cease. The worse elements of debased human nature (which must be seen to be understood. in those regions) would be uncontrolled, and the whole energies of the population would be concentrated in the slave trade. The White Nile, where Gen. Gordon has devoted the best years of his life, and where I laid the foundation before him, in the hope that the seeds then sown would at some future day bear fruit,—would become the field for every atrocity that can be imagined. Even those naked savages believed our promises: "that England would protect them from slavery." They would be abandoned to every conceivable outrage, and the slave hunting would re-commence upon a scale invigorated by a repression of the last thirteen years, but suddenly withdrawn.

The anarchy of the Soudan would call upon the scene another power—Abyssinia. The march from Gallabat upon Khartoum is the most certain movement, and could hardly be resisted, if well organized.

Castelar writes thus of General Gordon: "I compare him, though you may greatly marvel, to the first Jesuit missionaries, and, among them, to those who first went to India and China. The missionary and the explorer are marvellously united in the Pasha and the Briton, as they were united in them. He resembles them in their incomprehensible mixture of motives, their mingled worldliness and asceticism, their extraordinary blending of prophetic sentiments with mathematical calculations, their enormous individual sacrifice, and their keen eye to commercial advantages. A pure morality, a positive theology, a practical mind, are three of his great qualities, and no one can read the history of Gordon without drawing parallels between him and the early Jesuits."

FROM the New York *Independent* we clip the following, which adds to the urgency of ceasing to make mistakes in Egypt, and of pursuing a policy of vigour and directness.

It is said that Mahomedanism is making rapid progress among African tribes, and binding in a great confederation scattered peoples who have heretofore had no common sympathies. It is even declared that the operations of Europeans in the Congo region result in the spread of Islam by the employment of great numbers of Houssas. These are among the most skilful of the Africans. Their cotton cloths and leather goods are widely sold, and it is said that the International Association is employing them largely to till

the soil and show the natives how men of their own colour can work and thrive; but as they are devoted Mohammedans they act as missionaries of their faith. Arab traders are influential in many regions in leading the tribes to espouse the religion of their Prophet. The powerful Mussulman Society known as the Senousians has turned many tribes to Islam. This fraternity, the most successful of all the Mahomedan propagandists, has its monasteries, and wields a great power from Morocco to Mozambique. It is said to have made ferocious bigots of thousands of blacks, who formerly welcomed intercourse with white Christians. The growth of Mahomedanism in Africa is hindering not only the spread of Christianity, but also the advance of commerce.

General Wolseley has his life task before him, the civilized world looks on in painful yet hopeful anxiety.

WE thank our friend the Boston *Congregationalist* for the following editorial. Canada may be none the worse for observing its point:—"The avidity, and nonchalance, with which our Presbyterian friends sometimes undertake to supplement their ample resources for denominational purposes from Congregational pockets is only equalled by the easy responsive charity with which some Congregationalists seem always more ready to give to Presbyterian purposes than to the needs of their own churches. We hear of a Presbyterian solicitor who has lately been obtaining donations from individuals, and collections from Congregational Churches, in this vicinity, in aid of a Presbyterian Mission among the Canadian French; while an accredited representative of the Congregational Churches of Canada, here to ask a little help for the Congregational Mission among the French at Belle Riviere, finds his way blocked by this previous appeal. Now our Presbyterian brethren happen to be strong in Canada. If we remember, they have—besides mission stations—nearly 900 churches, fifteen of which are in Montreal. Congregationalism has about 100 churches, three of which—one strong and two weak ones—are in Montreal. Under these circumstances it really seems as if it would be a more brotherly—not to say Christian—thing were Congregationalists to help their struggling brethren in Canada to maintain and make more vigorous their Belle Riviere Mission to the Canadian French, than to help build up a rival denomination there. Rev. A. F. Rivaud, the excellent pastor of this mission, graduated at Andover in 1882, has the hearty endorsement of that seminary and

of the Canadian brethren, and will be very happy to receive—his address for a short time is at the Congregational House, Boston—such help as may be given to his needing and hopeful work."

The value of "Organized Independency" is forcibly presented in the following account of what the London Union is doing, taken from the *English Congregationalist*:—The organization of life, which seeks to co-operate, and cheerfully sacrifice mere local interests for the common good. We rejoice to believe that in our present need we are beginning to realize the strength of true union. May our organized liberty grow.

Last month we noticed the philanthropic work which is being done by the London Congregational Union. Its most distinctive work, however, is in relation to the religious needs of the metropolis. During the eleven years of its existence it has exercised a vast influence on the London Churches of the Congregational order. The "constitution" of the Union defines the limits of its operations as within the area known as Greater London, comprising the whole of Middlesex and such parishes of Surrey, Kent, Essex, and Herts, as are within twelve miles of Charing Cross. Within that area, according to the official returns up to midsummer, 1884, there was at that time a population of 5,093,995. To meet the religious needs of this population there was a total Congregational provision for religious worship of 221,691 sittings. Upwards of eighty per cent. of the metropolitan churches are affiliated with the London Congregational Union, and most of those not formally affiliated share the advantages which the other churches enjoy. The objects of the Union, briefly stated, are to promote spiritual inter-communion between the Congregational Churches of the metropolis; to aid such of them as are weak; to secure the planting of new churches where these seem to be required; to assist churches in adapting their provision and methods to the altered necessities of districts in which they are located; to facilitate the expression of their opinions upon religious and social questions; and, in general, to advance their common interests, and promote the evangelization of the people. In the earlier years of its existence the efforts of the Union were necessarily confined almost entirely to the first of these objects, but now the actual work accomplished goes far beyond the objects originally contemplated. By special evangelistic movements; by advice in cases of difficulty; by good offices in the way of arbitration, whereby disputes have been determined and peace maintained or restored; by information which has guided and stimulated aggressive effort; the Union has been the means of increasing the usefulness of the churches, and promoting their general prosperity. The operations of the London Congregational Union are not confined to London. During the past five years a sum of more than £6,000 has been devoted for Church aid and Home Missionary work throughout the country.

During the past two years very large additions to Congregational church accommodation in London have been made, equal to the increase during the previous ten years. Congregationalists are now taking their full share in providing for the rapidly increasing population of the metropolis. We may safely say that, had it not been for the existence of a strong centre such as the London Union, such a record would have been highly improbable. The last report of the Union records an expenditure of £20,000 for church extension in London alone. A few illustrations will show the kind of work accomplished in relation to existing churches :

A church, situated in a populous thoroughfare, through which, according to actual enumeration, upwards of 40,000 passed on an ordinary Sunday, was in great danger of being altogether lost to the denomination. There was not a single seat-holder, and the entire congregation was less than forty. The income from all sources was less than £50. By the prompt action of the Union, and generous aid from its funds, the cause was resuscitated, an earnest, faithful minister undertook the pastorate, and within four years the church was able to dispense with all further help from the Union, and now reports crowded congregations, a membership of over 400, and a proportionately large income. The various organizations connected with the church, in addition to the regular ministry, exercise a most important beneficial influence in the neighbourhood.

Another church in a crowded neighbourhood was involved in a complicated Chancery suit, which threatened its extinction ; but by the aid of the Union new life and power were infused, legal difficulties were removed by arbitration, a minister was appointed, the contributions increased five-fold, and an active pastor and people are now working harmoniously for the relief of the misery and destitution which surround them.

In a neighbouring locality a small band of workers had been struggling for years in the midst of many discouragements, and were on the point of abandoning the position which they occupied when they applied to the Union for advice and assistance. The old chapel was converted into a mission hall, as being more adapted to the neighbourhood, and arrangements were made for making it an important centre for evangelistic and philanthropic work.

In the case of two churches in an important part of London, where from various causes no material improvement has been made, efforts are now being put forth for uniting the two and making one strong church,

In another part of London two places of worship have been saved to the denomination through the intervention of the Union. Recently a third in that neighbourhood has been undertaken. By a wise expenditure of money the building has been entirely changed in its character, and there is every reason to believe that before long a strong church will be doing good work in the midst of a dense population.

In the east end of London the beneficial action of the Union is most especially to be seen. Apart from the aid which has been given in certain cases, a great deal of evangelistic work which is being done in the neighbourhood generally would have been impossible. One church largely aided by the Union is exercisin

a very marked and beneficial effect upon the population. Sabbath observance has been promoted to a surprising extent. The people themselves have built and paid for a mission hall at a cost of £1,100. With a prospect of soon becoming self-sustaining, the friends record their testimony, that had it not been for the help given by the Union, they must, as a church, have been extinct.

In the north of London there is a church, where nine years ago the average congregation was less than fifty, and the minister's income £40. By the aid of the Union a new state of things was inaugurated ; the minister's income was soon increased to over £200, £70 was contributed for incidental expenses, £45 for external objects, a large Sunday school was gathered ; £1,000 expended in providing school accommodation and improvements, and the church is now self-supporting and prosperous.

Cases of a similar character might be mentioned to a very large extent, but enough has been stated to indicate the good work which is being done by the London Congregational Union, and to commend that work to the sympathy and support of the Church and of individual subscribers.

WE inserted in our last number the item from Winnipeg in its integrity with some hesitation. Having done so, we feel constrained to insert replies thereunto. For many reasons we regret the inevitable controversy, but we rest in the assurance that the issue will be a much better understanding on the part of our churches of their duty in the great North-West. As for the editor's "utterly false and baseless insinuation," and his unmanly and unchristian course, the verdict is left with the reader. We insinuated nothing, we entered a demurrer to a statement made, and our justification is ample in the light of what other and long-trying friends have penned in this present issue, and penned without bitterness.

### THE SACRAMENTS.

Speaking generally of the sacraments of the Christian Church, Dr. Dale, in the manual we have already noticed in these columns says : "They were instituted by Christ Himself. They are revelations of Christ. They are revelations of Christ in *acts*, not in words or in things. The sacraments have been described as *significant rites, emblems*. This description appears to omit what is essential to the very idea of a sacrament. Communicants *receive* something and what they receive is *given* to them by the authority of Christ." The position that they are authoritative and significant rites

was virtually that of the Zwinglian school. Generally the Reformed Churches, led by Geneva, held to a certain "spiritual presence," which Dr. Dale covers by the expression, "Communicants receive what is *given* to them by the authority of Christ." This position has been severely criticised by many sturdy Nonconformists as not representing the true position of those churches. The question of its truthfulness is the one of most importance and remembering Dr. Dale's former utterances in his essay in "Ecclesia," on "The Doctrine of the Real Presence and of the Lord's Supper," we venture on the following exposition:

What relation do the Sacraments bear to the Church? Generally, in some form or other, all Churches have felt liberty as to the form of worship. The Anglican Church, *e.g.*, declares that "the Church hath power to decree rites or ceremonies," provided always that the same be not "contrary to God's written word," and though this position was challenged by some of the more sturdy Reformers, all bodies have exercised a liberty in the ordering of their services, the place of Scripture reading, the singing or the chanting of psalms or hymns, the order in which prayer occurs, etc. The extreme view that in the Book of Old Testament Psalms we have the only authorized hymnology of the Church, has never met with wide acceptance. How could the Jewish Church, waiting for "the coming age," provide exclusively hymns of praise for the Church that rejoiced in the coming of the Messiah, and claimed His promise, "I am with you all the days, even unto the consummation of the age?" Thus, the canticles of the first chapter of Luke were early used, and in Pliny's well known letter to the Emperor Trajan we read that the early Christians "sang hymns to Christ as God." All sections of the Church have used liberty in the matter\* of worship. The same liberty has not been felt regarding the Sacraments; water, bread, wine, have remained the unchanged visible instruments, and the very disputes regarding the mode only evidence the conviction that the Sacraments, as instituted by Christ, are not subject to change, as are the forms of order and of worship. Is there anything in the nature of these Sacraments which justifies this very general, though often unconscious, conviction? Does the word *Sacrament* aid us? The *Sacramentum* was

the Roman military oath, and hence, in the opinion of some, came to be transferred to the ordinances of Baptism and the Lord's Supper, as the Christian soldier's *Sacramentum* or oath. The appropriateness of this term to these observances is manifest. Allegiance and consecration to Christ as king, are most undoubtedly indicated thereby. Yet on that line of thought the word affords us no Scriptural information regarding the relation borne by the Sacraments to the Christian conscience. Nor does it tell all that the history of the word includes. As experience widens, the tendency to discard long established usages in their teaching power becomes less. Any usage of long and wide standing, such as the application of this word by the Latin Church to these ordinances, has at least, some information to give. We are familiar in the New Testament with the Greek word "mystery." We find it, *e.g.*, in Matt. xiii. 11, where the interpretation of the parables is not presented as in our sense of the term mysterious, *i.e.*, not to be accounted for or comprehended, but according to the principle of 1 Cor. ii. 14, as only to be apprehended by those who are in sympathy with the kingdom of heaven. There is nothing, I suppose, very profoundly dark in these ceremonies with which candidates are admitted into what are called secret societies, only they are unknown to all save the initiated. Thus with the Greek mysteries, they were religious or scholastic rites or teachings, told only to those who were admitted to the particular cult or society with which these mysteries were associated. Nor, in the very nature of things, can any understand the "mysteries," *i. e.*, the teachings of the kingdom of heaven, save they who by faith have entered, or may be entering in. For example, what understanding could a Pharisee of the strictest of the sects have of the equality before God of the Gentile with himself? Or, to bring the matter more plainly before us, do we not find concerning our own theological differences a spirit of exclusiveness which finds expression in "I do not see how a man can hold such opinions and be saved?" One must understand love by experience to know its power. The charity must be felt ere the bigot can understand the breadth of the love of God, (Col. i., 26). Spiritual things are spiritually discerned. Now the word used by the Latin writers as they translated the Greek word mystery was



*Sacramentum*, which word meant a consecrated object. To prevent vexatious suits at law, e.g., a deposit was made as an earnest of sincerity in the prosecution thereof. If forfeited, this might be appropriated to religious uses. Now the Christian ordinances were *mysteries* in so far as their meaning could only be appropriated by spiritual discernment. One must be initiated to feel their power. "The words that I have spoken unto you are spirit and are life." (John vi. 63). They were Sacraments, in that they were pledges received from the Lord and Master that His work for Redemption was no mere tragedy, but perpetual. "Ye do show forth the Lord's death till He come." Thus though the term *mystery*, and its Latin representative *sacramentum*, are not explicitly applied in Scripture to the ordinances, they represent truly certain Scripture presentations. The application of water to the person, the reception of bread and wine, are common acts, save as they signify and seal to the faith of the observer blessings which are therein to be discerned; and they are sacred pledges of the Saviour's love, of His gospel's power.

That faith be present to render the ordinances profitable, acceptable, is true also of worship, therefore in that element no distinction can be drawn. Faithless worship is profitless form, faithless ordinances the same. Hence the term *mystery* is applicable to all; yet the Sacraments are not worship in the proper sense of the term, for in worship we offer praise and prayer unto God, in the Sacraments we in reality receive God's pledge of Christ's salvation. If we may thus express it—in worship we give to God, in the sacrament God gives to us. God receives the worship, perhaps we should the rather say *accepts*. We take in both Baptism and the Supper, receive therein the Lord's *sacramentum*. Therefore, while there is manifest liberty in worship, which we may vary within some limit, in the others we should have respect to the elements used, and in measure to the form likewise. We say "in measure," for the simplifying of the Communion from a regular meal to a simple rite (in 1 Cor. xi.) plainly teaches, that what is for edification rather than for letter observance is that which the Lord requireth. Nevertheless the form is not meaningless, and is by no means a matter of indifference.

The institution of Christian Baptism is, cc

fessedly, Matt. xxviii. 19-20, where the order of presentation is this. All authority is mine, said Christ, not only as Israel's Messiah but as King and Redeemer of the world. Take "all nations" as the extent of command from Me, esteem the world as your school, make disciples of all, administering this sign: "baptizing into the name of the Father." The sceptre in the sovereign's hand is the symbol of authority. Baptism is the sign that Christ claims for Himself in the triune name authority over all nations. Even the children are to be suffered to come unto Him. Not the believer's declaration of faith, but Christ's declaration of authority. (Acts viii. 37 must, as in Revised Version, be excluded). Thus Lydia received it for herself and her household. Thus Peter (Acts x. 47-48) baptized those who were not of the circumcision, and thus was signified the general need of purification as a first requirement of that kingdom which claimed allegiance from all.

Similarly in the Supper, it is the Lord's pledge of what He has done, and is ever doing for us. Take, eat, drink, this is My body broken, My blood shed for you; this is My memorial, until "it be fulfilled in the kingdom of God—until that kingdom come." (Luke xxii. 16-18). "Until that day when I drink it new with you in My Father's kingdom." (Matt. xxvi. 29.) The Supper therefore is Christ's Sacrament to us, His pledge of sacrifice, presence, and of His kingdom's fulfillment; receiving we show forth His death till He come. When, therefore, a company of believers meet and use these symbols, they are not offering worship, but receiving Christ's seals: The claim of His authority, the pledge of His *parousia*, and though we do not find these ordinances set forth as means of salvation, or as being specially efficacious in sacerdotal hands, yet we may, and ought to, receive them as the symbols and the seals of Christ's claim and work, as memorials from His hands.

We all admire books aptly illustrated. Not only does the child read his primer with greater comfort because of the pictures; but those who have reached man or womanhood find subjects impressed the more vividly by appropriate illustrations. The large type headings of a newspaper item are further examples of this principle. The eye receives impressions which memory retains, or memory

becomes more vivid because the eye has been enlaced also. In God's gospel book have been placed these illustrations of the cleansing and redemptive power of Christ's work, and of its claim upon man's acceptance. The picture is not the essence of the book, nor is the Sacrament of the Gospel, but a true use of either brings the book's contents more vividly before us, and thus in the many perplexities of our Christian pilgrimage these ordinances become necessary to salvation.

How we prize those little mementoes of a friend away, or a loved one gone. The tear rises at the sight, the big lump chokes the utterance, yet the associations are among the most precious life has in store. "One there is above all others, well deserves the name of Friend." He has left us symbols of His claims of love, of His redeeming power and sympathetic fellowship; as we prize His love we shall prize His memorials; as we enter into their spirit we shall rise ever nearer unto Him.

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### FIELDS OF LABOUR.

BY KNOXIAN.

Some difficulties are common to all fields of labour. Sin is sin, whether you have to fight against it in the metropolitan city, in the prosperous town, in the worn-out, decaying village, in the quiet country district, among the rocks of Manitoba, or on the broad prairies of the North-West. It may take on different forms in different places but it is always sin. The great adversary is essentially the same in British Columbia as in Quebec, in Toronto as in Tamsui. The power by which we are enabled to work for Christ is always and everywhere the same. The same power that helps our missionaries in India to labour, that helps our labourers in China to wait, nerves the arm of the pioneer who works amidst the blizzards of the North-west and cheers the heart of the city missionary in Toronto or Montreal. The aid is always and everywhere equally potent, and comes from the same divine source. The conditions of success are essentially the same in all fields. There can be no permanent success in any field without earnest, persistent, consecrated work. An idler or trifler may make a spurge for a short time and while he is "starring" may seem to eclipse his plodding neighbours, but the result always shows that nothing but faithful earnest toil can tell in the end. Sin is common to all fields, grace helps in all and there is no permanent success to any without honest persevering work. And yet it goes without saying that some fields are much more difficult than others.

Spurgeon's brother—not a very complimentary title for a really able man—made this remark to the students of Knox College in an after-dinner address some years ago: "Gentlemen, you will soon enter upon the real work of the ministry, and I have no doubt each one of you will have the most difficult field of labour in the Church." There was something more than humour in that observation. There are blue days when every minister is liable to think his own field of labour the most difficult. Of the seven hundred ministers in the Presbyterian Church in Canada it is pretty hard to say who has the most difficult field. Perhaps the minister has the most difficult field who has no field at all. His field is the world, in a sense that neither Arnot nor Bruce nor any other commentator ever found in that part of the parable. The probationer's field is wide enough, but like the fields in the North-West it is somewhat cold, and blizzards are more plentiful than bonanzas. Any minister that drives ten or fifteen or probably twenty miles on Sabbath over all kinds of roads in all kinds of weather and preaches three times has a difficult field. To compare his evening service with that of a man who may have spent most of the Sabbath afternoon in resting himself is a piece of thoughtless injustice. Put a stylish city or town minister over that route every Sabbath for a year and by the end of the year his style would be gone—perhaps he would be pretty well gone himself. A dead village with half a dozen churches is always a difficult field unless one's congregation is mainly composed of solid people from the country. A rural district in which the people are taking Horace Greeley's advice and going west is a trying field. Long ago congregations in the eastern part of Ontario suffered by the loss of people who moved to the western part, and now congregations in the West suffer by removals to the still farther West. British Columbia is the only place safe from that kind of trouble. A locality that has been burnt over a dozen times by bogus revivals is one of the most difficult and hopeless of fields. Condensation is a good thing in sermons, but when people have learned to condense twelve months' praying into one month they do not make a good congregation. The most discouraging creature in human form is a man who has "got religion" half a dozen times and lost it every time. He knows *his* religion was a sham and he concludes that *all* religion is of the same kind. A community mainly composed of people of that character is not so hopeful a field of labour as Tamsui even with the French cannon thundering at its gates. *Any* field of labour in which a minister has little or no help is a hard one. It is utterly impossible to attain success without good men to aid in spiritual work, and good business men to attend to secular matters in a business way.

Speaking from a mere human standpoint the easiest fields are those in which the population is con-

stantly increasing. There is something stimulating to both minister and congregation in the influx of new people. Next to the grace of God, nothing heals old congregational sores so fast as new blood. A growing population makes an easy field; a declining population is always a hard one. Hence the man who barely holds a congregation together in a community that is constantly falling off in its numbers and correspondingly declining in spirit may be doing much better work than one who adds hundreds to his communion roll where the population is going up by thousands and the people are crowding in upon him. One lesson that Christian people need very much to learn—ministers perhaps more than others—is to judge every worker by his opportunities. The tendency to worship success of a statistical kind is just as strong in the Church as in the world. Few men have enough grace and common sense to believe that a ragged missionary plodding across the prairies in Manitoba may be doing quite as good work as a fashionable preacher in Montreal or New York.

#### WHAT MAKES THE DIFFERENCE.

Mr. A. retired late on Saturday night and rested poorly. When his wife woke him up on Sabbath morning telling him that it was very near church time he was all out of sorts. Two great problems presented themselves to Mr. A.'s mind, demanding instant solution. The first was whether he should get up or not, and the second, whether he would go to church that morning, even if he did drag himself out of bed. Being a good man and anxious to set a good example to his family, he pulled himself together and made an effort. An effort was needed for Mr. A. was really very tired. When he assumed a perpendicular position and examined his watch he became reasonably certain that he must hurry if he intended to get to church in anything like time. When he began to hurry, his little boy came upstairs and told him that "Ma said if he did not hurry he would be late at church." Then he hurried some more. Presently Mrs. A. came to the foot of the stairs and called, "Hurry, pa, the first bell is ringing." Then he hurried still more. His razor pulled—it always does pull when one is in a hurry. There would have been no use in him telling anybody that day that he "never shaves on Sunday," for he had two or three well-defined marks on his chin. In the next important operation a button flew off his shirt—they always do fly off when one is in a hurry. His collar would not fit, nor his tie lie kindly—they never do when one has to hurry, especially on Sabbath. Having finished dressing, Mr. A. went down to breakfast. To put the matter mildly he was not in a devotional mood. Nobody could complain about the *length* of the prayer he offered before he came down. Breakfast did not im-

prove his mood. The steak was cold and the tea weak. The last bell began to ring before he was half done. The children were not ready for church and their mother was hurrying—in fact everybody was hurrying. There was no time for family worship. Mr. A. came to the foot of the stairs and shouted two or three times to those getting ready above: "Hurry up, the bell has stopped." His voice had not a very devotional ring and it did not help the devotional mood of those upstairs. At last the family got in motion and started on the half-trot towards the church. They were not in a devotional mood at the start, and a hot pace does not promote devotional feeling. They are late, of course. Standing at the door through the "long prayer" does not mend matters. Mrs. A. is one of those good souls that stand up for her church and minister under all circumstances and against any odds, and being on good terms with herself and her surroundings she manages to worship with a fair degree of comfort and profit. It is different with Mr. A. He is nervous, uncomfortable, fidgetty, and does not enjoy anything. He imagines everything about the church is going wrong. He is glad when the service is over. He thought the sermon three hours long—it was only forty minutes. He forgot his envelope and that riled him some more. On the way home he made this little speech to his wife: "Why on earth can't that stupid church officer keep the church at a right temperature. My feet were freezing all day and my head roasting. What did the choir sing that miserable rant for? I could not make head or tail of that sermon. It was too doctrinal, too practical, too long, *too, too, too, too—too* everything. We must have a new church-officer, a new choir, a new minister—the church is going to the bad."

The church was about as usual. The trouble was with or rather *in* Mr. A. He needed quiet, rest, sleep, fresh air, some good devotional reading and, perhaps—a blue pill.

Mr. B. held the theory that preparation for a pleasant and profitable Sabbath service must begin on Saturday. His rule was to stop work at the usual hour or earlier if possible and rest long and well on Saturday night. His family were not allowed to promenade late on Saturday evenings because they could lie long on Sabbath morning. His daughters were not permitted to run through the stores every Saturday night. On Sabbath morning the family breakfasted not quite so early as on other mornings, but in good time. There was no hurry nor bustle nor excitement. Family worship was a little longer than usual. Household duties being over the family sat down for "a good read." Mrs. B. got a little startled when she saw her husband taking his daily *Globe*. The good man was going to read Spurgeon's sermon. His eye may have rested just for a second on the "parliamentary proceedings" but he took it off im-

mediately and read the sermon with care. It had a fine devotional effect upon his mind and when he finished he felt like worshipping. As church time approached the family filed out quietly and walked leisurely to their place of worship. Of course they were in time—they always are. They sat in the same church, heard the same singing, and sermon as Mr. A.'s family. On the way home Mr. B. said to his wife. "I enjoyed the service very much to-day. The hymns were very suitable and I thought very well sung. We owe a great deal to the choir for leading the service of song. I enjoyed the reading of that chapter very much. I thought the minister rendered it with fine effect. The first prayer lifted me right up and put me in a good frame of mind for hearing. That was a real good sermon. I think our minister improves every day. What a privilege it is for our children to be connected with the church. I have enjoyed this morning service very much. I hope I shall be able to do some good work in the Sabbath school this afternoon, and no doubt we will have a good service again in the evening."

What made the difference between the estimate of Mr. A. and that of Mr. B.? Mr. B. *prepared* for worship and Mr. A. did not. And Mr. A. was prevented from making preparation, partly by the demoralizing practice which prevails all over Ontario of keeping places of business open until very near Sabbath morning.

#### CONGREGATIONAL MEETINGS.

"Never go to congregational meetings. Haven't attended one for years. Can't endure such gatherings." Indeed! Why not? "Oh, congregational meetings are dry, tedious, uninteresting. They are not attractive, not entertaining, not enjoyable. Every thing about them is as dry as a lime-burner's shoe." Yes, that is just where the trouble comes in. A large number of professing Christian people won't go to any kind of meeting now unless some one takes a contract to interest them. Everything must be lively and spicy and racy and entertaining or they won't attend. The desire to be entertained is stronger than the sense of duty in such people. That is the real trouble. The good old word Duty, that once had such magical power seems to have lost its potency with these people. With them the main thing is to be entertained, pleased, interested, and unless some extraordinary means are used to interest and entertain at any given meeting, their sense of duty is not strong enough to induce them to attend. This growing desire for entertainment, accompanied as it always is by a lax sense of duty, accounts for many of the empty pews that are seen in too many churches on Sabbath. The people think there should be a fresh attempt made every Sabbath to entertain them. Of course it never

occurs to them that they have souls to save, or that it is their duty to attend the house of God. The only question asked is—would it be pleasant and entertaining to go?

Now why should any rational man expect to be entertained at a congregational meeting? Why should any one expect the reports to be spicy, and the speeches racy, and the whole meeting very lively? There have been congregational meetings that were lively enough to please anybody, but these are just the worst church meetings ever held. They make good men hang their heads with shame, injure the cause of Christ, bring religion into contempt, grieve the Holy Spirit, and wound the Saviour in the house of His professed friends. The worst ecclesiastical meetings ever held, are, as a rule, the meetings that produce great excitement. A church meeting is at its very worst when it pleases the people who love to see a fight. The people who attend simply to enjoy the fight would enjoy seeing a race between two horses, or a contest between two sluggers, or a fight between two dogs.

A meeting is being held. The spirit is good. The opening exercises are well attended. Business runs along smoothly. There is no friction and no fight. The reports are read, showing that the finances are in good shape, the work at home and abroad is prospering. The members are in good humour. The tone of the meeting is spiritual rather than ecclesiastical. At all events it is not belligerent. The best side of the individual members and of the court as a whole is seen—alas, that the other side should be so often seen in church courts!

Now what follows? That meeting is a dead failure in the estimation of several classes of people. The Bohemian reporter on the look-out for a "scene" to spread out in his columns under sensational headings, finds nothing. The ecclesiastical lawyer who hopes to make a reputation by nibbling at points of order, raising objections, and general pettifogging, who aspires to be a pettifogger, rather than a preacher, declares the meeting dull, irredeemably dull. The belligerent Christians who dropped into the gallery hoping to see a fight or a "scene" of some kind, are disgusted, and sigh for the good old days when there were annual fights over the organ question, and the hymn question, and other burning issues of that kind. They are disgusted, of course, and vote the meeting a bore. And yet it is perhaps the very best meeting ever held.

As a rule the business that makes the least excitement is the real business of the church, and when that business is most prosperous there is the least noise. Burning questions often burn the fingers of those who handle them. Too much "liveliness" too often indicates that men's passions are not under proper control and that the evil spirit has taken the place of the

Spirit of God. If a congregational meeting furnishes entertainment for those people who love to see a fight, it is high time that congregation had mended its ways or ceased to hold meetings.

But after all *can* a congregational meeting, conducted with anything like business tact, be uninteresting to a fairly good Christian? How can Christian men fail to be interested in work? If they feel no interest in it does this fact not raise a question as to their own spiritual condition? The managers submit a report of the financial condition of the congregation. To say that any good loyal member of the Church feels no interest in that report seems like a libel on common sense. The report of the Sabbath-school is submitted. Are we asked to believe that Christian men may feel no interest in the teaching of their own children? A proposal is made to build a new church or repair an old one; to build a new manse or improve an old one; to pay off a long standing debt; to take additional measures to increase the contributions to the Schemes of the Church, or do any one of a hundred things, and if a man's heart is really in his Master's work, he cannot help feeling an interest in these proposals.

Many reports, or rather abstracts of congregational reports are being published just now. As a rule the best reports come from the congregations that have the most efficient staff of officials. It is a dream to think as some good, easy people do, that in large congregations the pastor does nearly all the work. The better the organization and the more efficient the office-bearers the less the pastor has to do, and he has the more time to do it. Now good organization is an impossibility unless people take an interest in the congregational meeting. At this meeting the office-bearers are appointed. Efficient office-bearers are indispensable to success. Therefore, if you would have a successful congregation you should go to the congregational meeting. And not only go but take a hearty interest in its business without the prospect of being entertained by tea, music, spicy speeches or a fight.

#### OUR DEBT TO THE SCOTTISH COVENANTERS.

SOME time ago a claim was put forth that to the Baptists, we on this continent are mainly indebted for the blessings of civil and religious liberty. It is claimed by some that in America Roger Williams was the first exponent of the great principles on which modern civilization is based. It is needless to add that the claim was not conceded. It is not denied that Roger Williams and those associated with him were stout champions of liberty of conscience, but they were not the first even on this continent who contended for the truth that God alone is Lord of the conscience.

In the last number of the *Southern Presbyterian*

*Review*, the Rev. E. O. Frierson, of Norfolk, Virginia, gives a historical sketch of the Scottish Covenanters, and seeks to show plainly that the cause of civil and religious freedom throughout the world owes much to those heroic defenders of truth and right when they were imperilled. This writer very justly observes that the Scottish people were no revolutionary enthusiasts. They only contended for their inalienable rights. For the retention of these they were willing to make many sacrifices. Like the early martyrs and confessors of the Christian faith they took joyfully the spoiling of their goods, they wandered in deserts, they took refuge in dens and caves of the earth; they counted not their lives dear unto them.

The reviewer begins by referring to the natural characteristics of the Scottish people. He says that from the dawn of their history they have always evinced a determination to think for themselves. They were born to be free. This inborn love of freedom has evinced itself all through their history, in no way more decisively than in their heroic efforts to defend the rights of private judgment and liberty of conscience in matters of religion. He then goes on to state the leading and well known events in Scottish Church history, tracing the foundation of Christianity in Scotland to the labours of the Culdees—*cultores Dei*, worshippers of God—refugees from various parts of the Roman Empire, who found an asylum in Scotland. In 1176 Rome gained the ascendancy over the Scottish people, but to a great extent they still maintained their rugged independence. The doctrines of Wycliffe and Luther found appreciative and sympathetic adherents among the Scotch. George Wishart, Patrick Hamilton, and John Knox found responsive audiences wherever they went. These pioneers of Gospel truth evidenced the sincerity of their convictions by going to the scaffold, the stake, and the French galleys.

In 1638 began the real struggle for liberty of conscience, which, with varying fortunes through stern conflict and apparently dark eclipse, finally triumphed in the vindication of the principle which has never since been seriously impaired. Charles I. and the Stuart dynasty claimed to rule by Divine right. They claimed supremacy in Church and State. To this usurpation of spiritual authority Presbyterianism was diametrically opposed. Whatever else Charles I. misunderstood he was thoroughly convinced that Presbyterianism and spiritual despotism were incompatible. He thought to gain his object by the imposition of Episcopacy. His efforts moved the hearts of the Scottish people as they had never been moved before. They were attached to the throne. They respected the king's authority but they declined to become his slaves. They believed their souls were their own.

Their religious fervour and love of freedom culminated in one of the most memorable acts of Scottish

history. All great religious movements in Scotland have been popular movements. They were not forced on the people from without by State diplomacy, or the oratory of demagogues. The signing of the Covenant at Greyfriars Church-yard on the 28th February, 1638, was a solemn and impressive act of the Scottish people. The movement spread throughout the kingdom. From that day onward the conflict raged with more or less intensity till the last Stuart was banished from the British throne, and the principles for which the people agonized had achieved an unequivocal and permanent triumph.

The victory was a valuable one, but it was also costly. The fiercest persecution raged from the Restoration of Charles II., in 1660, till the flight of James II., in 1688. These years were known as the Killing Time. Many of the best of Scotland's sons and daughters met with a martyr's death. Several of her holiest ministers sealed their testimony with their blood. Thousands were driven into exile, and the outlook was one of the darkest and most dismal. The Revolution came and with it William of Orange, and from that time, though there were occasional encroachments, the principles for which they bled and died have continued to be respected.

Mr. Frierson traces the influence of English Puritanism to the preaching of Wishart, Hamilton, and Knox. They lived and laboured for nearly half a century before Roger Williams was born. Among the banished Scottish exiles for conscience' sake, numbers found homes in Virginia, the Carolinas and New Jersey. Is it probable that men who had suffered so much for the cause of religious liberty would cease to value it when they found new homes for themselves on this continent?

The Scottish Covenanters, by what they did and suffered, have made for themselves an indelible place in history. The noble generations who battled for truth and freedom have passed from the sphere of their contending, but they have left us a precious heritage. Their battles will not have to be fought over again. The fashion of that age has passed away. It returns not again. No less real is our duty in these days to contend, not only for the spirituality of Christ's kingdom, but to labour and pray for the coming of the time when all nations shall enjoy the freedom of Christ's people.—*Canada Presbyterian.*

### GOOD DEEDS.

Live for something. Do good, and leave behind you a monument of virtue that the storms of life can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of Heaven.—*Dr. Chalmers.*

## Correspondence.

### MR. HALL'S LETTER.

MR. EDITOR,—“Inasmuch as the Canada Congregational Missionary Society does not consider Manitoba and the North-West Territories a part of Canada, and therefore out of their field,” etc.

The above I find on page fifty-one of the February number of THE CANADIAN INDEPENDENT, over the signature of “J. B. S.” I have had numerous enquiries respecting the statement, and I confess I was surprised and pained when I first read it. Surely the writer must have forgotten the past, and in a fit of temper have written unwisely—and what on reflection will surprise himself as much as any one else.

Lying before me are letters written by J. B. S., early in 1884, in reply to communications from myself and others in relation to mission work in Manitoba and the North-West. From these it will be seen that if the Canada Congregational Missionary Society does consider Manitoba and the North-West Territories “out of the field,” they have been simply carrying out the policy sketched for them by J. B. S. I wrote to him officially asking for information regarding three places in Manitoba, or any others he might consider suitable as centres of operation for our Society. After waiting about four weeks his reply came to hand. Nothing could be more disappointing or discouraging. Having heard him so recently in London telling the Union that they wanted the greater part of the ministers in Ontario, at least, all the best men of the denomination, and that it was not our money they wanted, but our men, we were all amazed at the tone of his remarks. He says: “The form of Church life that will hold this North-West is the Presbyterian first, then the Methodist, then Church of England. In my mind it is questionable whether we should spread ourselves out so thinly over a vast Territory. Missionary work is very expensive here, and for a long time the churches will need to draw on Mission funds. It seems unchristian and unwise to divide up little towns into so many churches.” Then follow illustrations of such dividing up by Presbyterians, Methodists, and Baptists. He continues: “Now I hope I am a Christian, and I am willing to do missionary work, but I will never be a party to start a Congregational Church in a place that is already over-churches. I do not want to stand in the way of the Congregational missionary work in the North-West, but after three years' residence here, and having some knowledge of the character and ecclesiastical leanings of the people settling up these vast prairies, and with some knowledge of the present organizations and churches that are preaching the Gospel here, and

knowing something of the ability of the Congregational Churches in Ontario and Quebec, and also in the direction in which Congregationalists in England are disposed to work, I see little hope of ultimate success in spreading Congregational churches over this great region, and I think it would be wiser to concentrate effort where we already are, that is, to strengthen our churches in Ontario and Quebec, than to dissipate our energies over so vast a territory; God assigns different fields to different churches (when? and where?) and it does not seem His will that the Congregationalists should be responsible for preaching the Gospel in these regions."

The above may be wise counsel. If so, why does J. B. S. now hurl such a charge at the Missionary Society. Have the circumstances of the country changed? If they have he has not informed the Society of it. He has not pointed out any field of missionary labour, nor asked for a single labourer. The only help we have had from him since has been the very doubtful help contained in the communication that has compelled me to write as I do now. The executive was not discouraged in the least by his letter. We continued our inquiries regarding the places referred to. The Rev. R. MacKay, Rev. C. Duff, and several correspondents on the ground, encouraged us to go forward. The Colonial Missionary Society promise additional aid for one or two places, and two brethren believed to be well qualified for work in the North-West were asked to go, one to settle at once, the other to spend the summer with a view to his return this spring. Both of the brothers had entertained the proposal, and were about to proceed. Naturally enough they put themselves in communication with J. B. S. and here again he blocked our way, for he strongly advised them not to go. To one he said: "*My idea is, that you might just as well spend your summer's work in the moon.*" This may have been sound advice, and helpful to the Missionary Society. The young man did not care for a trip to the moon. The other brother decided not to go, and the executive was thwarted. Perhaps it was all for the best, but knowing these things, how can J. B. S. write the letter I refer to in your February number. How can he say: "Inasmuch as the Congregational Missionary Society does not consider Manitoba and the North-West Territories a part of Canada, and therefore out of their field"?

More recently still, the executive had decided to place a missionary in another part of the North-West, and final arrangements were made to move him from his distant residence in the United States, when it transpired that he was in sympathy with the views expressed by the Winnipeg pastor; to use that gentleman's own simile he wanted to put the new wine of Congregationalism into the old bottles of Presbyter-

ianism. As the Missionary Society does not receive any support for this object, the executive declined to accept his services. I think I have said enough to convince your readers that the Canada Congregational missionary does consider Manitoba and the North-West Territories part of Canada and therefore in the field, and that they differ from the Winnipeg pastor in believing that God does intend the Congregationalists to preach the Gospel in the great North-West.

*The great want of to-day is men.* The men for the North West or any other part of our country must be loyal to Christ and to their denomination, and as a rule, as Dr. Cuyler remarked recently, those who are not loyal to the latter are not loyal to the former. The Missionary Society is fully alive to the wants of every part of the Dominion, and as the Lord gives it men and means and suitable openings, it will plant churches everywhere between the Atlantic and Pacific. I had thought that the experience of New England Congregationalism thirty years ago, in reference to work in the Western States, would have been sufficient for us. They confined their labours to the East, content to train men in their colleges, and co-operate with other denominations on the plan that J. B. S. suggests; but they have been obliged, after that plan signally failed and they received for their generosity, just what *I knew* J. B. S. is now receiving, *pity* and *contempt* from these same churches, to begin their work in all these Western and North-Western States, and they have begun their work and are now organizing in different parts of the Union, some twenty-five churches every year. They find that Congregationalism is just as suitable to any part of the great west as it is in Maine or Massachusetts, and just as suitable to old Sweden as to New England. Give us the men who are consecrated to Christ and the work of saving souls, who believe in these principles of Church government, and who are not ashamed of them, even when overshadowed by large organizations, and we have no fear for the future of our cause in the Dominion.

It will be a surprise to the Colonial Missionary Society that came to the help of the Winnipeg church in its early days, and to the princely men in Montreal who have stood by it with their means and influence, as well as to others who have done something to forward the cause, to find the man who has been sent there by money drawn from the pockets of Congregationalists, who has been twice brought to the Union largely at the expense of the Society to give information and help in missionary work in the North-West, that all this time he was playing into the hands of other denominations, and though on one occasion he came very near unsettling one of our most successful ministers in the east, in order to join him in work in the west, yet when that brother seriously entertained

removal to Winnipeg, he suddenly found he was not wanted. There is but one way of explaining the whole career of our Winnipeg pastor. He cares nothing for his denomination, the denomination to which under God, he owes everything. No collection for the College of which he is an *alumnus*—nothing for the missionary society under whose auspices he laboured for years—nothing for widows and orphans of deceased brethren—nothing for Indian missions, or any other enterprise of the Congregational Union of which he is a member. But we are told they made a collection for the Methodists, and intended to make one for the Presbyterians. The poor (?) Presbyterians must be much encouraged by this unusual instance of liberality, and we may hope that when these men come East they will speak more respectfully of the Winnipeg pastor and his teaching than they have done during the past two years.

The trouble with J. B. S. is simply this: the Canada Congregational Missionary Society was asked for \$600 to supplement his salary, but was unable to make *such* a grant, or any grant to a church able to pay more than double what most of its missionaries in the east receive, to a church able to spend \$2,000 on carpets and cushions, able to support one of the best organists in the Dominion, and the best choir in the city, and a church whose finances show larger giving last year than in any previous one of its history. Any one acquainted with missionary operations knows full well that to make a grant to such a church would be to lose the confidence of its supporters.

This may satisfy those who have been so puzzled over the letter of J. B. S., and I will continue my usual notes of visits to the churches.

#### BROCKVILLE

is the next in order. The congregations were about the same as when I was here twelve months before; Sunday school larger. The building has had additional repairs, and all paid for. If they obtain the man of their choice for the pastorate, the prospect is a speedy increase of the congregation. Student supply has answered fairly well up to the present, and the members speak highly of their services, but the time has come for a permanent settlement.

#### COBOURG.

We had enthusiastic missionary services in this place. The work of our church has become consolidated, and is progressing most favourably at present. The pastor's heart is cheered by inquirers, and additions to the membership.

#### COLDSPRINGS

still forms a part of Rev. H. Pedley's field, but with the development of the work in Cobourg, he is doing himself an injustice to continue his labours in this church too. It will certainly break down his health

before long. The past year, however, has been the most prosperous in the history of this church. The Lord has followed the labours of His servant with rich blessings, and large numbers have been added to the church. It should have the whole time of a pastor. Both these fields have done well for the funds of the Society.

#### NEW DURHAM

has made substantial progress since I was last on the field. A series of special services have resulted in a number deciding for Christ and the pastor expects to add a good many to the membership of the church. I spent a Sunday here, preaching in the forenoon in New Durham, afternoon in Hatchley, evening in Kelvin. The congregations were good in each place.

#### KELVIN

is suffering from the removal of several large and prominent families, but those who remain are still hopeful, and doing good work. I met with the New Durham friends at a special meeting to devise means for the purchase of a parsonage. It is impossible to rent a suitable residence. Arrangements have been made to purchase a house and small farm (six and a half acres). The friends here had last year relieved the Society of a part of the grant, and they intended to make a further reduction this year, but for the fact that they are trying to pay the balance of church debt, and make the purchase referred to. When the parsonage is completed, the New Durham property will be worth \$5,000. It is truly wonderful to mark the progress of this cause since Mr. Pedley took it in hand about four years ago.

#### SCOTLAND.

Found Mr. Hay enjoying good health, and working away as happily and successfully as he can. Owing to the extreme severity of the weather, the attendance was small at the missionary meeting.

#### BURFORD.

The same was true of this place, yet we had enthusiastic meetings, the Rev. Mr. Fuller, of Brantford, and the pastor giving valuable aid on both occasions. I could not help thinking that something should be done to relieve Mr. Hay of one of these churches. Burford and Scotland would afford sufficient work for one man, and I think Burford at any rate, should have the whole time of a pastor.

#### PARIS

I spent part of the Sunday, and held a missionary meeting on the following day. Mr. Fuller and the pastor taking part in the service. The congregations were good, considering the state of the weather. The work appears to be moving forward nicely in the church, and they promise to do more for the Missionary Society.



## BRANTFORD.

Had part of a Sunday and also a missionary meeting. The missionary interest is kept alive all the year by the Young Ladies' Missionary Society. Our congregations were large, and as usual in Brantford, very hearty and enthusiastic. The Rev. Charles Stingfellow (Methodist), from Caiusville, gave a very earnest and useful address.

## EMBRO.

Here I had large congregations, and the collections were considerably in excess of last year. The Sunday school is a live institution, and it has had its missionary zeal fanned during the year by helping to build the *Morning Star*. This is a very encouraging state of matters, I imagine, in both church and school; and Mr. Silcox abounds in all kinds of good works. I had one of the finest Bible classes that I have met in any Sunday school. I would put Embro down as one of our strong churches, and though it has not been trained to do much for denominational objects, yet under present guidance it is rapidly improving in this matter also. I visited

## STRATFORD

and took part in the anniversary services. The church has made remarkable progress during the past twelve months. There has been a very blessed work in the town in which all the churches have participated, and the Congregational among the rest. Mr. Gordon-Smith appears to be the right man for the place.

Here I must close, and remain, truly yours,  
 THOMAS HALL.

## MANITOBA MISSIONS.

MR. EDITOR.—In the February number of THE CANADIAN INDEPENDENT you insinuate that I have taken an "adverse position" to efforts put forth by the Canada Congregational Missionary Society, in the way of extending their mission work in this country. This charge is too serious a one to pass over without notice. If I have blocked, or in any way hindered, the extension of mission work in this new land, which so greatly needs it, then the friends and subscribers to the Canada Congregational Missionary Society, both in Canada and especially those in England, should know fully and exactly what, and when, and how I have done this. I therefore ask you, in the interests of mission work in this country, that in your next issue you state definitely and as strongly as possible what I have done adversely to the Canada Congregational Missionary Society's work in Manitoba. I ask that the facts, and the most damaging facts you can put in print, be disclosed, and my reply and defence will be facts. It is neither manly nor Christian for an editor to make such an utterly false and baseless insinuation as you have made in the February number of THE

CANADIAN INDEPENDENT, in regard to my relation to the Canada Congregational Missionary Society. By inserting this letter in THE CANADIAN INDEPENDENT you will serve the cause of Manitoba Missions, and greatly oblige.

Yours truly,

Winnipeg, February 13, 1885.

J. B. SILCOX.

The editorial note in our last issue, referred to in the above letter, was written mainly in view of what appeared in the same issue in the communication of "J. B. S." There the Winnipeg Congregational Church's fellowship with the churches of other denominations is styled "Christian fellowship," whereas that Church's fellowship with those of its own denomination is styled merely "Church fellowship," with the plain insinuation that there is the absence of Christianity in such fellowship. Hence, "J. E. S." says "it is a sin for the Canada Congregational Missionary Society to multiply church organizations and waste men and money simply to have a church of 'our order' in this and that village or town." Hence, also, this Congregational Church has taken up collections "for other denominational missions than those of its own," and proposes to do more of it; for the reason, of course, that the Canada Congregational Missionary Society aims "simply to have a church of 'our order'," where it carries on its work. Is it far more important that Congregational ministers should leave their own denomination and join some other "that the Gospel shall be preached in this new land," than that "they should stay with their own and that Congregational Churches should be established," for the further simple reason that that would be

"Enough and too much of the sect and the name,  
 What matters our label, though truth be our aim"?

What matters, indeed, our "sect," our "name," our "Church organizations," or our "Church fellowship," so long as "J. B. S." says, "we are in the closest sympathy with all the other Churches of Christ here"? What need have we of "Church organizations," which are mere shells, so long as we have other organizations which are living "Churches of Christ," such as the Methodist and the Presbyterian? A man calls his home an organization merely; his neighbour's a family; he withholds the fruits of his toil from the one and bestows them upon the other. Is he "adverse" to his own family? He is more; how much, we leave J. B. S. to judge. If this be not the true, unvarnished interpretation of the latter part of the communication of "J. B. S." in our last issue, then we know not how to read either language or logic. The simple fact is that Mr. Silcox in the above letter is fighting himself. His former statement may "be utterly false and baseless," but he himself is responsible for it, we are not. Nor do we think he will be much helped by an appeal to a wider range of facts.

Writing as "J. B. S." wrote in our last issue, it will

not be difficult for our readers to see how the efforts put forth by the Canada Congregational Missionary Society, in the way of extending their mission work, have been "blocked" or "hindered" by him. Sent by that Society to occupy the first or most important position it had in that "new land," and from that position having published to its constituency of Congregational Churches in Canada and in England, over his own signature, what was before known only as second-hand, the burden of proof now, indeed, lies with himself, to show how he can hold such views and feelings as those expressed towards the aggressive work of our Churches and not hinder and block that work in Manitoba. It is quite in order for the Winnipeg pastor to rise and explain. In the meantime, we call his attention to a letter in another column on the subject, by our Missionary Superintendent.—C.

MR. EDITOR.—In noticing a communication from Winnipeg in your last issue, it is apparently taken for granted that the initials "J. B. S." are those of the esteemed pastor of that Church. I beg respectfully to suggest whether this is not open to doubt, and whether the initials may not be those of some over-zealous and not over-wise person in the congregation—we will say Mr. J. B. Smith, or Mr. J. B. Sutherland? It is, I submit, scarcely likely that so intelligent, clear-headed, and able a man as Mr. J. B. Silcox, should perpetrate such nonsense as is contained in the latter part of the communication aforesaid. The writer, whoever he may be, assumes that the golden age of peace and unity has dawned upon the denominations that are now established in the North-West, and congratulates himself upon the "new wine" and the "new bottles" that are to be plentifully met with there. He grounds his congratulation on a threefold statement:—

*First*.—That ministers of different Churches in Winnipeg are on good terms with each other, and attend each other's social festivals.

*Second*.—That two brethren, long connected with the Congregational body, are now, as he phrases it, "preaching the Gospel in the Presbyterian Church."

*Third*.—That the Congregational Church at Winnipeg is about to contribute, no doubt from its superabundant resources, to assist the work of the Methodist and Presbyterian Churches in that region.

Now, while I would be the last to deprecate any rational and practical fraternity amongst Christian brethren, I may take leave to doubt whether this threefold cord of statements will sustain such a weight of meaning as is attempted to be attached to it. For, first, it is no new and unheard-of thing, even in the fossilized regions of Ontario and Quebec (where the "old wine," we may presume, is somewhat musty), for ministers of different Churches to preach for one another, speak at each other's social gatherings, and

generally to exhibit a brotherly and fraternal spirit. The fact that your correspondent thinks these things to be somewhat "new and strange" is good evidence—evidence that would weigh with any intelligent jury, that the initials "J. B. S." were those of some other person than the Pastor of the Winnipeg Church. Such a mistake could scarcely be committed by him. He has lived both in Ontario and Quebec long enough to know that what "J. B. S." speaks of as new has been a common usage for years in both these provinces. But, secondly, I fail to see any evidence of fraternization in the fact that two brethren, formerly ministers amongst us, are now preaching the Gospel in the Presbyterian Church. Here, however, one must pause, and consider whether there is not some occult meaning in the peculiar phraseology employed. It is no new thing for Congregational ministers to preach the Gospel in a Presbyterian Church, nor is the contrary a new or unheard of thing either. Ministers of these denominations often preach the Gospel in each other's churches. But it would be "new wine" in "new bottles" indeed, if our brethren could not only preach the Gospel in the Presbyterian Church, but administer the same in a Congregational fashion. Manitoba is a long way off, and in stormy weather news travels slowly. This may be the reason why we have not heard of an entire change in the constitution and polity of the Presbyterian Church as administered in the North-West. The "wine" as we have it in these parts is pretty old. Venerable standards have to be subscribed; books of discipline adhered to; catechisms are imposed with the authority of ecclesiastical law. If all this is so changed in Manitoba that a Congregational minister, after preaching the Gospel in a Presbyterian Church, can gather a membership and guide the flock with the same rights and privileges that he and they would have in a Congregational Church, he still being a minister of the Presbyterian Church, we have a "new wine" indeed, and one of a very pleasant flavour. I am afraid, however, this is not what is meant; and that, although couched in such obscure phraseology, nothing more is intended than that these brethren have renounced their connection with the Congregational body, and submitted themselves to the discipline and authority of the Presbyterian Church. This, however, is not putting new wine into new bottles at all, it is simply smashing the old bottles; neither more nor less.

With regard to the third matter. If the Winnipeg Church is so rich that, after satisfying its own requirements, helping its own needy brethren, as it is bound to do according to its ability, and sustaining the general objects which the Congregational Churches are pledged to carry on; if, I say, after doing all this, it has money to spare, there may be no harm in pouring its surplus into the superabundant coffers of the

strong and wealthy organizations that are so well established in the land. But if, to accomplish this piece of rather superfluous generosity, the Winnipeg Church deliberately "passes by on the other side," and refuses to aid its own brethren, one cannot but describe such action as an exceedingly odd freak, and pray that it may speedily return to a more rational frame of mind. This kind of "new wine" is not of a pleasant sort at all. It is very sour.

Whoever the writer may be, I am afraid he is indulging in hallucinations. To all outward appearance, the denominations in Manitoba are much the same as they are elsewhere. The Presbyterian Church has not abolished its ancient standards. The Church of England has not revised its Prayer Book nor adopted the usage of the Free Churches in worship. The Methodist Church is still governed as of old, and we have yet to hear of any congregation of these denominations contributing of its surplus funds to the missions of our body. Nay, so far from believing in the "new wine" theory, I have no doubt that if any congregation of these Churches made such a singular departure, and published the facts in its accounts, it would be pretty sharply taken to task by its ecclesiastical superiors, even in Manitoba!

One word more. A final and concluding reason for doubting the letter to be the production of the Winnipeg Pastor, is the singular statement therein, that our Missionary Society does not consider the North-West to be within its field. The Pastor knows much better than that. The application of the Winnipeg Church was duly considered by the Missionary Committee, and if it was declined, others were declined too, and for the same reason, viz., deficient funds. We may be thankful that the Church has risen to the circumstances, and shown that even in such times as these missionary aid can be dispensed with.

The letter in your last issue must have been apocryphal. The Pastor is altogether too sensible, too intelligent, and too right-minded a man to have written it.

I sign myself by a cognomen which has appeared in THE INDEPENDENT before, and which, perhaps, some of your readers may remember.

A PRACTICAL MAN.

*Montreal, February 18, 1885.*

MR. EDITOR.—No doubt "it is a sin to multiply church organizations and waste men and money simply to have a church of 'our order' in this or that village or town," as says Mr. Silcox in his letter from Winnipeg. But is this a fair statement of the Congregational Churches in Canada? Is it only "our order" they are thinking of? My thought has been that denominationalism is of less account with them than perhaps it ought to be; certainly it is not a prominent

factor. Their aim is to preach Christ and Him crucified for the salvation of men, and then to gather them into churches in which Christian life may be cherished and developed, and in which, too, a vigorous, manly character may be formed. A membership of regenerated men and women and children, and independence of outside ecclesiastical control, are essential to this end. When we began our work, more than half-a-century ago, in these Eastern Provinces, they were in a similar condition of newness as are now Manitoba and the North-West. We have not done in them all that we ought to have done; but assuredly by God's guidance and blessing much of exceeding value has been accomplished, and is now being developed. Our Missionary Society has not given up Manitoba. The prosperous Church in Winnipeg is the child of our College and Missionary Society. We cannot for a moment imagine that it will be otherwise than loyal to its principles; and if so, it will seek to spread them and adopt measures for their diffusion throughout the land. We are not surprised that in one quarter there is a persistent attempt to persuade us that we have no mission in the prairie province and territory; but we are not yet persuaded, nor are we likely to be. We must confess to the arrogance of supposing that we can see our duty in such a matter quite as clearly as others can see it for us. The duty of the Congregational Churches to make known in a broad, free, untrammelled manner "the glorious Gospel of the blessed God," in connection with our principles and polity is not an open question; it has been settled by our brethren in the mother country and in the United States for three-quarters of a century, as witness, the work of the London Missionary Society, the American Board of Missions, the Home Missionary Society in England, and the American Home Missionary Society. We, in this Dominion, have our part to perform; let us pray for grace and strength to be faithful. Our College contains nearly double the former number of promising young brethren, all of whom are being imbued, we trust, with a true missionary spirit, which is that of our Divine Master. "Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not."

Yours truly,

HENRY WILKES.

*Montreal, February 17, 1885.*

MR. EDITOR.—It may not be known to many of the readers of THE INDEPENDENT that my brother John and I have sought connection with the Presbyterian Church of Canada, through the Rock Lake Presbytery, and are now engaged in the home mission work of that denomination.

The question will be asked why have we left the body with which we have been so long and so happily

connected. My answer is this : the Congregationalists are doing no mission work in this country. There has been a good deal of talk about "vigorous centres" and "the right kind of men," but nothing more. We had therefore to leave the body or leave the ministry. The Presbyterians are doing an extensive Home Mission work in this country—have many more stations than men. So, following what we consider the leadings of Providence, we offered our services, and are now engaged in the good work,—brother John at Nelson group of stations at the east of the Pembina mountains, and I at Deloraine group, Turtle Mountains. Having taken this step it may be out of place for us to advise regarding the few sheep on the prairie near Pilot Mound which we watched and tended as best we could under the circumstances for about three years.

Please find enclosed \$1.00 for THE CANADIAN INDEPENDENT, always to me an interesting paper. With love to yourself, and to all the dear brethren with whom we were wont to have sweet counsel in reference to things pertaining to the kingdom of our blessed Lord.

I am, yours truly,

ROBERT BROWN.

*Deloraine, Manitoba, Jan. 16, 1885.*

#### A SCOTT ACT PLEA.

"Don't see why we can't have a Christmas dinner; hate to have the boys all crown' over me," said Bob Bent, as he kicked the wall spitefully.

"Keep your heels down, Bobby; the plastering's all dropping off now," said his mother.

Mr. Bent sat beside the fire, smoking his pipe. "Who crows over you, sonny?" he asked.

"All the boys; Dan White, 'nd Will Stearns, 'nd the rest; all goin' to have turkey or somethin' good for dinner to-morrow. They say I can't."

"We don't keep turkeys, Bob," said his sister Fannie, who sat bending over her work, while Kate, younger than Bob, whispered, "When we go up we'll have some every day, won't we?"

Mr. Bent looked at his wife. "Got a little money, haven't you, Phoebe?"

She half shook her head.

"Because I was going to say," he continued, "that if we had enough to pay the rent, and a little more, we might have a dinner, same's Bob wants."

"Yes, with clothes and shoes dropping off their backs, it looks likely!" was the reply, as Mrs. Bent fitted a large patch to Bob's "other pair" of pants.

But two pairs of eager ears had heard the father's suggestion; two voices exclaimed, in concert, "We can wait for shoes! O, my! let's have a t-u-r, tur, k-e-y, key, with stuffin'."

"And cranberry sauce," added Fannie, with an air of interest.

Bob turned a summersault.

"Couldn't get up some mince pies, could you? Seems to me 't would be like old times to have mince pies with raisins scattered in pretty thick," said Mr. Bent, as he knocked the ashes from his pipe.

His wife drew a long breath. "It would be nice to have a Christmas dinner, but we can't afford it. You know how many things we need, and—"

Her husband knew what she was thinking of, and said, "You remember what I've told you, Phoebe; wages will come along reg'lar now."

Little Katie nestled close to her mother. "I'll be good, and rock the baby all day, if you'll only but just have a t-y-r—"

"Oho! you can't spell turkey," cried Bob. "I can; I can spell Constantinople, and I can eat turkey. Mother, let's settle it right now that we will have one, just this once, and feel full and jolly."

"If I should make a few pies," answered his mother, smiling, "I must have some apples to-night. Can you go down to Dixon's, Bobby?"

Of course he was glad to go, and, with a bit of scrip in one hand, and a basket in the other, away he went. Very soon he rushed in again, sparkling and cheeks glowing from the exercise.

"Here they be, mother; big red fellows. And what do you think? Will Stearns was in there, and I told him what we're going to have to-morrow, and he said, 'Don't believe it!' Then I says, 'I'll show you his bones, drum-sticks and all to-morrow afternoon!' Great Brag! Rich folks seem to think that turkeys grow just for them to eat;" and with a very important air Master Bob got an old knife and began to pare the "big red fellows," carefully heeding his mother's injunction to "take thin peelings."

After the rest of the family were asleep, that night, Mrs. Bent sat a long time in deep thought. She wondered if it could be possible that John was really going to reform. Three, four weeks had passed since the last "speer," and now if he could only get past the holidays without drinking, why not hope for better days in the future? To be sure he had promised, again and again, never to touch another glass of rum, and, woman-like, she had believed him every time, and every time had seen the promise broken. But now the children were growing older, and surely he would not disgrace himself and them. Yes, now thought the little woman, he will be firm. And we will have a nice dinner, and perhaps some little presents might be bought afterwards for the children. Then, with a whispered prayer to the Father who had so often given her strength to endure and to hope, she, too, sought her rest.

The first sound that broke the stillness of the morning, in the chamber of the little house, was Master Bob, mimicking all the fowls of the farm yard.

"I know what you're doin'," cried little Katie: "you're making a turkey noise."

"Wish you merry Christmas!" called Fannie, from the kitchen below.

In a few moments the children were running down, laughing and shivering, ready to begin what promised to be a most wonderful day. Early as it was, the smell of good things (so rare a smell) came from the oven, and Bob's small nose was lifted high in grateful anticipation, as he passed from one side of the stove to the other.

"Mother and I have been working just as still as we could," said Fannie, "so we could get the pies all done, and cookies, too, Bob; just think of that!"

"You won't care for much breakfast, I suppose," said the mother, as they sat down to their usual fare—a dish of beans and plate of bread.

"No, indeed! Seems to me I could give my beans to some poor family," said Bob, with a comical air.

"We've got to eat a lot, this noon—Thanks-giving and Christmas all together," added his father.

"Room enough, pa, isn't there?" and Bob looked down upon his coat, which was a "charity garment," and had never claimed a very close acquaintance with his small body. But now Bob was almost thankful for its size, and anticipated with pleasure the time when he should succeed in "catching up" with it.

"Now, father, you'll look after things a little, while I go out to buy the turkey, won't you?" asked Mrs. Bent, after breakfast was over.

"Why, I am going after that," said her husband. "Women can't tell what they want; so you just stay here, and I will get it."

For a moment his wife hesitated; and then she counted out the scrip from her purse, earned every bit of it by hard work, and handed it to him.

"Well, John, here's two dollars and a half; and John," she whispered, "get it as cheap as you can, for you know the rent will be due soon."

"Father, if you see a few nuts that look as if they want to be cracked, why you know the boy that knows how to do it," said Bob, who was helping Fannie in her efforts to make the room look a little more cheery. Katie was rocking the cradle, wherein lay baby, who was not asleep at all, but laughing, and kicking his dimpled feet out of the old yellow blanket.

"Can you bring me a stick of candy, pa?" she asked, shyly raising her pretty brown eyes, and blushing at her boldness.

"Nuts and candy? Yes, my beauties;" and John Bent thought he wouldn't fail to get those trifles as he closed the door and went away.

Busy hands made rapid progress with the work at home. Fannie and Bob rubbed the knives and the battered spoons, polished the stove and the windows, and at last insisted helping mother make the "stuf-

ing," which was so royally good, with mango and pepper.

"It is time for your father to come; he should have been here before this," said Mrs. Bent, as she looked anxiously down the street.

"I guess he is trying to find the best stick of candy for me. I hope it will be white, with red stripes running up and down," said Katie, leaning her cheek against the cradle, in blissful anticipation. Bob began to be impatient, and mounted the old lounge to watch the roadway.

"Ten o'clock! What can have happened?" said his mother, rubbing the frost off the window pane above him.

Another anxious half-hour passed, and then Bob cried, "Hurrah! here he comes! Put in the wood now, mother, for he has got the—the tur—" Bob stopped short, gave another searching glance, then turned and crept into the farthest corner of the room. His mother paused, with both hands on the table, as if she needed support; the door opened and Mr. Bent came in.

"Where's the turkey, pa?" asked Katie, wonderingly.

"There 'tis! bos' kind for poor folks!" and he threw a large dry codfish upon the table.

"O, pa! and mother had the stuffing all ready," said Fannie, her face growing white, as she sat down slowly.

"Well (hie) can't you stuff (hie) er codfish, mother?"

"O John, how could you? how could you?" said his wife, looking around upon the stricken children, for Katie had buried her face in baby's yellow blanket, and was sobbing quietly.

"How could I what?" and Mr. Bent looked around too, with unsteady eyes. "Turkey makes (hie) folks sick. Eat codfish—make (hie) you drink lots of water, and (hie) you always (hie) stand up for cold water! Can't (hie) see what you're cryin' for. Cry! cry! cry! Have it (hie) out then; but I'll go (hie) where there is something else going on." And away from the freshly cleaned kitchen went John Bent.

His wife sat still, and did not try to hinder him. This fresh disappointment was so hard to bear! and the money was spent! and the long cold winter only begun! and the great mills were silent! and the money came in so slow from chance jobs.

There are times when ill fortune seems to come with crushing power; and so Mrs. Bent sat there, and one by one her grievances came before her, each one striking its sure blow in passing, until she thought she would never put forth another effort—would never battle with them again.

"Mother!" came in a resolute tone from the corner.

"Yes, Bobby."

"I'm growin' every day." Then, after a little, Bob went on: "Will Stearns' father sells rum to my father, and that's how he has turkey and we codfish."

"Yes, Bobby."

"Tain't right."

Bob's heels beat against the plastering, but his mother did not notice. Baby cried, and that brought the mother out of her dreary reverie.

Little Katie, hungry for her dinner, pulled off a bit of the salt fish, and curled down beside Funnie to eat it; but it was some time before any one else thought of eating.

At last Mrs. Bent brought out one of the nice pies made that morning, and placed it with other food upon the table, urging the children to eat; and so the "Christmas dinner" was taken, almost in silence, and with an empty chair at the head of the table.

Towards night there was a conflict between Bob and Will Stearns, as the former could not show "turkey bones," as he had promised. Bob was longing to whip some one, and so Will was thoroughly beaten.

But that was small satisfaction, it did not fill the "aching void" in the poor little heart, for both heart and stomach had been sorely cheated that day, so it was a sober little face that was turned toward the bright sunset of that Christmas day, and a very sober voice that said:—

"Mother, if father did not drink rum we could have things like Will Stearns' folks, couldn't we?"

"We could have all we need," was the answer.

"The Lord knows how we have been cheated out of our turkey?"

"Yes, Bobby!" and his mother repented to herself, "yes; the Lord knows."

"Well, what does He let things go on so for?" and Bob turned a half angry, half perplexed face toward her.

"Bobby, there are wicked men that love money so well that they will even sell rum to get it."

"But, mother, there are lots of good men; why don't they make 'em stop?" and Bob's eyes flashed as though he had made a discovery.

"O, I don't know," said his mother, wearily; "they are afraid to, or else the laws are wrong. Something hinders them."

"And so the man that sells rum will always have money to buy turkeys?"

"I am afraid so, Bobby."

"And we can't have anything but codfish?" cried Bob.

"O my dear boy, I'm afraid so," was the sad answer.

"Tain't right!" said Bob.—*Zion's Herald.*

## News of the Churches.

**BADDECK, C. B.** The new church building was formally opened for Christian worship on the last Sabbath of 1884. Sermons were preached morning and evening by the pastor. Mr. Pentelow, the Methodist minister in the neighbourhood, courteously gave up his own service to be present and take part with us in the evening exercises. There were good attendances at both meetings, and a fair collection was taken up. Rough seats, platform and desk were extemporized, which were, however, in keeping with the unfinished interior of the building. Notwithstanding these disadvantages, the house was comfortably warmed, and the services helped by the rich tones of a good church organ, very considerably placed in the church by some kind friend for its use. The instrument is quite new, manufactured in Ontario and valued at \$250. The congregation hopes soon to own the organ as it may probably be secured on easy terms and is a fine piece of church furniture. The friends of the Sabbath school held a Sabbath school concert and arranged a Christmas tree in the new church on the following day. The singing, quotations of Scripture bearing on the subject, "The Birth of Christ," and also the recitations, were all most creditably rendered, and gave general satisfaction. The proceeds of the concert, etc., amounted to \$60. This sum, with the addition of \$10 saved from a previous concert, will purchase some moveable seats for the church, twenty-four of which, ten feet long, well made, with rungs and backs, are ordered, and awaiting ice sufficiently strong for transit from Sydney on the Bras d'Or Lake. As a debt of about \$250 only remains on the whole of the church property, we hope still for help to pay it, as home resources have been taxed to the utmost. The Baddeck friends will complete the interior of the church and go on with the basement as soon as the present financial condition is righted.

**BELLEVILLE.**—In accordance with previous announcements, a Council (composed of Rev. Dr. Jackson, of Kingston; Rev. Thomas Hall, Missionary Superintendent; Rev. Hugh Peilly and W. J. Harper, Coboury, and Mr. H. D. Hampton, Belleville), met at three p.m., December 23, in the Congregational Church, for the purpose of examining the candidate for the pastoral office, Rev. A. W. Maine. Rev. Dr. Jackson, Moderator; Rev. Hugh Pedley, Scribe. The call from the church to Rev. A. W. Maine was then read, also a certificate from the Congregational Church at Economy, Nova Scotia, to Rev. A. W. Maine, who then delivered his statement of belief. The Council accepted the statement of belief, sustained the call of the church, and proceeded to the installation service. Rev. Hugh Pedley's address on Congregational principles was brief and to the point, showing that the Congregation-

alists may well be proud of their missionary and educational work all over the world. Rev. Dr. Jackson, in his address to the pastor elect, spoke of the high esteem and affection in which he was held by his former congregation in Economy, and of his own confidence in Mr. Maine's zeal, earnestness and abilities in the work of the Lord. Rev. Thos. Hall addressed the church in his usual enthusiastic manner, exhorting them not to be discouraged, but to look up with a firm trust to the Head of the Church, and to rejoice evermore, as Christians ought even amidst trials and difficulties. Rev. Hugh Pedley extended the right hand of fellowship to the candidate, with a few fitting words of welcome. Mr. F. W. Harper, who is deacon of the church of Cobourg, and who represented that church as a delegate, assured them of prosperity and increase as the result of a full trust in the power and goodness of God. The service closed with the benediction by the pastor. The eyes of the churches will be directed with loving and hopeful sympathy to the Belleville church and their esteemed pastor.

**BOWMANVILLE.**—Our annual business meeting of church and congregation was held on the 16th ult., and the various reports presented showed encouraging increase. Twenty-four members had been added to the church during the year, mostly on profession of faith, and \$200 were left after the payment of all expenses for the reduction of the mortgage. This surplus is largely due to the wise and energetic action of the Ladies' Aid Society, which holds monthly meetings, conducts socials, and for the past two years has had a Christmas sale of fancy-goods. A Ladies' Visiting Committee, organized some four months ago, promises to be a most useful agency. All the members and adherents are visited once a month by the ladies of the society, who in this way endeavour to cultivate both the social and spiritual life of the congregation. Our Sabbath-school is also flourishing, several of the young people from the pastor's Bible-class having joined the church during the year. A committee was appointed to enquire into the cost of improving the church property by the erection of a suitable church-vestry and class-rooms. I hope that in due time I shall be able to report progress in this matter also.

W. H. W.

**HAMILTON.**—The annual meeting of the church and congregation was held on Wednesday, 21st January, 1885. There was a good attendance of the friends, who, after tea in the school-room, adjourned to the lecture-room of the church. The meeting was presided over by the pastor (the Rev. John Morton), who spoke of the past twelve months' work and success; of the cordial relations existing between pastor and people, and of his desires for the future welfare not only of the

members of the church, but that the church might see its way to make some aggressive movement, so as to bring others within the blessed influences of the gospel who are now outside. Mr. Alexander, the treasurer, was able to present a very favourable financial report, which showed that though the church had spent more than \$500 over and above the ordinary current expenses, without any special effort being made to raise it, there was a balance of \$152 at the close of the year. The total receipts for general church purposes had been about \$2,800, in addition to which \$138 had been raised for missions. The church secretary, Mr. Laing, followed with a very encouraging report of the membership, showing that twenty-eight had been added to the roll during the year; seven of these by letter from other churches and twenty-one on profession of faith, while only one had been dismissed to another church and three dropped from the roll, leaving 195 in full communion with the church, the largest number of members at any time reported as being in fellowship here. The attendance at all meetings continues very good, the proportion of members to the congregation being very large. The church had the pleasure, too, of gratefully calling to mind the fact that it had not to mourn the loss of a single member by death. Mr. David Aichison, the superintendent of the Sunday school, gave a brief but favourable report of that part of the church work, showing that there were 188 children on the roll, with an average attendance of 141, and a staff of teachers numbering seven, and three officers; the school had raised \$103.28 and spent \$35.62 during the year, leaving a balance in their treasury of \$67.66. Mr. John Clack, the superintendent of the West End Mission, reported the condition of that branch of the work, which shewed that they had forty children in the school, taught by five teachers. Mr. Clack also reported on the mission field under his supervision, from which it appears that \$138 had been raised for the missionary cause, of this \$102 was for the Canada Congregational Missionary Society and \$36 for the Foreign Missionary Society. Reports were also given by the Ladies' Sewing Society, the Young People's Mutual Improvement Society, the Ladies' Visiting Committee, the Gentlemen's Visiting Committee and the Young People's Monthly Sabbath Evening Meeting, from all of which it appeared that these branches of the church work and organization were in a healthy condition and fulfilling the purpose intended by them of fostering the elements of social intercourse and mutual helpfulness in matters religious, moral and intellectual. Votes of thanks to the ladies, choir and deacons brought a very pleasing and profitable session to a close. During the evening reference was made to the coming meetings of the Congregational Union to be held here in June and the members of the church and congre-

gation are looking forward with great hopes that these meetings may be a blessing to them and to all attending. There is peculiar interest attaching to these coming meetings, as this is the jubilee year of the church at Hamilton, it having been organized in 1835, therefore it is thought meet that we should have our friends of like faith from various parts of the Dominion to rejoice with us on such an occasion. May our best hopes be realized.

**HUMBER SUMMIT.** The good work continues to go on here. Sixteen were received into fellowship on profession last Communion Sabbath, ranging from ten to fifty years of age, six of whom were led to give themselves to Christ during four days' special services conducted by Mr. Gay, and the remainder at the weekly prayer-meeting of the young people of the church and through private visits of the pastor and Mr. J. I. W. Wallis. There are some who attend the services who have not yet come out on the Lord's side and we are waiting and wrestling with God for them and soon hope to have a favourable answer to our prayers. The Sabbath school is still a centre of life and usefulness in the neighbourhood. Mr. Joseph Wallis's Bible-class for men has an average attendance of eighteen. During the past year the friends have purchased a new organ and have only a balance of \$28 to pay on it. For these things we thank God and take courage. Com.

**KINGSTON, FIRST CONGREGATIONAL.**—The congregation of Wellington-street church held their annual social on the evening of the 11th ult., in the new Congregational Hall. There was a large attendance. An excellent tea, provided by the ladies, was served in the lecture-room and ladies' parlour, after which the company adjourned to the hall, where the annual meeting took place. The chair was taken by the pastor (the Rev. S. N. Jackson), who delivered his address, reviewing his pastoral labours during the year. He referred to the request of the Ladies' Association two years ago to have a building committee appointed to take in hand the erection of a Congregational Hall, which was now completed, and he congratulated the church and congregation in holding their first annual meeting that evening. The cost of the building was \$7,250, and of this sum \$5,952 had been paid, and towards it there are further subscriptions amounting to \$442, which leaves a balance of about \$900. For all this, they had great reason for devout gratitude to God for the success which had attended the enterprise. The Ladies' Association had contributed \$3,317 towards the building, and during the year had raised \$600. He also referred to the improvements made in the church by the purchase of new furnaces and carpet for the aisles; the first mentioned had been paid by the ladies, and the latter by a few members of the congregation. The Sunday school was in an efficient

state, there being 156 pupils on the roll, with an average attendance of 110. The choir had conducted the services of song in the house of God in a satisfactory manner, and consequently the thanks of the congregation were due to the members of the choir for their painstaking and praiseworthy services. The prayer-meetings were well attended. The church was free from debt, apart from the balance due on the new hall. He concluded by hoping that all would be present at their next annual gathering. Mr. J. F. McEwen read the treasurer's statement, which showed the finances of the church to be in a prosperous condition. In the absence of Mr. John McKelvey, treasurer, Mr. P. R. Henderson read the financial statement of the Congregational Hall Building Fund, and Mr. R. Hendy, jun., that of the Organ Fund. Miss Jessie Shippen, secretary, read the report of the Ladies' Association, and Mr. D. Spence the Sabbath school Report. During the evening the Misses Jessie and Louise Meek sang a duett, and with Messrs. B. Crunby and F. C. Heath, organist, a quartette. Messrs. Heath and Crunby also sang solos. Altogether an enjoyable evening was spent. The Sabbath school children were entertained the following evening.

**MARGAREE, C. B.**—This church is at present worked, as concerns 'pastorate, with that at Baddeck, about twenty-six miles away, when the river is fordable, and thirty at other times, unless bridges are washed away, which is often the case on the wild torrents of Cape Breton. A parsonage was commenced here about two years ago, since which time it has remained a mere shell; though some temporary "fixings" did once hold for a few months a stoical young pastor and his bride. But that state of things is now changed, at least, in the right direction. Not that we have arrived at perfection, except in the eyes of a Cape Bretoner, who seldom aims at much and generally strikes the mark. We, however, as Congregationalists, can boast of having the best-finished house, so we are told, in the whole of the picturesque and fertile valley of the Margaree, which is about thirty miles in length. The house having been well plastered, painted, and tastefully arranged, at a considerable expenditure of time, labour and money. The pastor took up his residence there on the 2nd of January. The congregations here are good and attentive, and the Sabbath school is improving in number and interest. We have adopted the use and the plans of the *Pilgrim Lesson Papers*, from the Congregational Sunday School and Publishing Society, Boston, and find them excellent. A Sabbath school concert has also been held, the subject of which was "The Benefits of Christian Activity," illustrated in three phases, viz., childhood, youth, and maturity. A collection was taken from a large audience, and the result will be, we hope, a new library.



Here is a good choir, but they crave the help of an organ. We have excellent land, a sound theology, kind hearts and good voices at Margaree, but all need fuller development by exercise ere perfection can be attained; yet "Excelsior" is our motto, and "Onward Go" is our marching song.

**MONTREAL, CALVARY.**—The ninth annual meeting of this church, on January 22, was one of the most successful ever held. The reports of the work of the various societies were of such an encouraging character, and the prospect for the ensuing year so bright that the utmost enthusiasm prevailed. The pastor, after tea, in a brief address, said he had worked with their church for a year, and he with them could look back upon it with thankfulness, and forward to the next with cheerfulness and hope. Mr. Wood, the treasurer of the church, showed the financial condition of the church in a very favourable light. Mr. Robert McLachlan, secretary of the Sunday-school, reported the attendance to be 219, and the lowest ninety; fourteen of the scholars of the school had joined the church during the year. Letters from the missionaries in India and China, supported by the school, had been received. Mr. R. McLachlan, the secretary, read the ninth annual report of the Ladies' Missionary Society, which had given its efforts toward the work in Labrador, and to the reduction of the church debt. The report of the Foreign Missionary Society of the church was presented by Mr. T. B. Macaulay. The amounts contributed to foreign missions, home missions, the Congregational College and the Congregational Union, had increased during the year satisfactorily. Another missionary society, composed of young ladies, the Missionary Needles, was heard from through a report by the secretary, Miss Richardson, read by Miss Ettie Moeser, showing that mission work in Labrador and in India had been supported. Mr. Charles Cushing, Secretary of the Board of Deacons, and church clerk, read the annual report of the church, showing that thirty-four new members had been received into the church, while eight had died or been dismissed by letter, making a gain of twenty-six. The total number on the church roll was two hundred and fifty-one. One member of the church, the Rev. Alexander Richardson, had graduated from college during the year, had been ordained to the ministry and taken charge of a church in Western Ontario. Another member, Mr. Mason, had been recommended as a student by the church and was now studying at the college. The characteristic features of the church during the year had been a unity of spirit among the officers of the church, and the rapid growth among the young people of the church of active Christian enterprise. The whole spiritual welfare of the church had been forwarded by their beloved pastor. Miss Richardson read the re-

port of the Dorcas Society which showed that a few members had done a good deal of charitable work during the year. The church choir, represented by its leader, Mr. L. E. Rivard, reported concerning the service of song which it was desirous of improving during the year. Mr. Robinson Macaulay spoke warmly of the debt of gratitude which the church owed to Mr. Rivard, who had made many sacrifices to serve in the capacity of leader of the choir, and to Miss Isabella Richardson, the organist, who had been constant in her attendance at the church twice a day, and who gave her valuable services gratuitously. The motion of thanks was enthusiastically passed. Mr. T. Y. Forster read the report of the Young Men's Literary Society, numbering forty active members. The report of the Young Peoples' Literary Society for Christian Endeavour was read by Mr. W. T. Gunn, the secretary-treasurer, which showed that the growth of Christian activity among the young people was largely the work of this society, and that the society owed much to the pastor of the church. Mr. Robert McLachlan presented the report of the building fund, the feature of which was that about one-fifth of the whole debt remaining on the church had been paid.

**NOEL, N.S.**—Realized about \$90 at our Christmas sociable towards Manse Building Fund. The junior Sunday school scholars surprised their pastor with the gift of a very easy chair for his study on the same evening. We have suffered severely from the hand of death lately. Two brothers have been taken who were foremost amongst us in labour and liberality. Both of them ship-masters; one died at Java, the other at home, suddenly, his vessel in port ready to leave on the morrow. We shall greatly miss them; our loss is their gain. They were older brothers of the Rev. A. W. Main, of Belleville. J. W. Cox.

**OTTAWA.**—The annual meeting of this church congregation was held on January 21. The attendance was good, and the proceedings characterized by the greatest harmony. After the singing of the hymn commencing "Oh, happy day," the pastor, Rev. J. Wood, who presided, led in prayer. The report of the pastor and deacons showed a net increase of fifteen in the membership, and general prosperity in the church, Sunday School and missionary work. Thirty-four new members had recently been added to the Sunday School Temperance Society. The financial statements by the treasurers of the several funds were encouraging, as, although the year closed with a small balance against the church, the sum total of moneys raised for all purposes had exceeded that of any previous year. The amount could not be stated with exactness, but was in the neighbourhood of \$2,060. The recent improvements in the lecture room were all provided for. About \$100 had been raised for missions, \$32 of which had been received through the children's mis-

sionary boxes. About \$400 were now on hand, in the sinking fund, for the extinction of the debt on the parsonage. Altogether, the condition of the congregation was hopeful and satisfactory. After a pleasant hour of social chat the meeting closed with the doxology and the benediction by the pastor.

STOUFFVILLE.—The annual meeting of the church was held on Tuesday afternoon, January 29. The pastor, Rev. J. Unsworth, occupied the chair. Meeting opened by singing and prayer, after which the business of the meeting was begun. The pastor submitted the names of six young women who had given themselves to the Lord and asked to be received into fellowship with the church; on motion they were duly received. The various officers of the church presented their reports, all of which showed the affairs of the church to be in a very encouraging state. The secretary of Organ Committee reported having received per subscription the required amount to meet the payment and interest due this year, being \$112. The superintendent of the Sunday school reported the school to be in a flourishing condition. The church secretary's report shows:—Members received during year, twenty-five; Loss by death, two; dismissal, three; members now upon roll, 117. The Ladies' Aid Society reported having raised the sum of \$117.78, which they had expended in moving the large pipe-organ, kalsomining, varnishing, and otherwise beautifying the church. Treasurer of Missionary Fund shows an increase in this branch of the work, having raised \$44 this year. The church treasurer's report was of the right kind, having received in all about \$700, paid all liabilities of the year, and had a small balance on hand. The total amount raised from all sources was about \$1,100. After the receiving and disposing of reports, the meeting passed a resolution, which was carried unanimously, adding \$100 per annum to the pastor's salary. As this was done cheerfully, without solicitation, it showed their appreciation of their pastor in a very pleasing and substantial manner. After the election of officers, and the disposal of other business, the meeting adjourned. At the close of the business meeting, a social entertainment was held in the basement. After the tea was served, a very pleasant entertainment was provided. Addresses by Revs. Willmott and Vansickle. A brief summary of the year's reports by the secretary, music, readings, etc., brought a very interesting and profitable annual meeting and social to a close.

STRAFFORD.—On February 1, the anniversary sermons were preached by the Rev. H. D. Powis, of Toronto, to good congregations, and were truly appreciated. On Monday, the 2nd the annual team-meeting took place, which was very largely attended. The tea, being served every way in a most satisfactory manner, reflected much credit on the ladies control-

ling its management. The church was well-filled at the platform meeting, which was rendered entertaining and instructive by the admirable speeches of the evening. The Rev. Thomas Hall fairly surpassed himself in his address, full of humour, controlled by good judgment and spiritual earnestness. The Rev. H. D. Powis left a very pleasant impression behind him by his speech in which, while witty and amusing, he also spoke words of soberness and power. The town ministers were all present, with one exception, (and he was detained by serious affliction), to congratulate the church and pastor on the successful work of the past year. The specially well-rendered choruses of a most efficient choir contributed greatly to the evening's enjoyment. The pastor, Rev. C. E. Gordon Smith, presided, and thus passed one of the most pleasant, profitable, and encouraging anniversary services held in the Congregational Church of this town. February 3 was a special day with the children of the Sabbath-school. Tea was provided for them in a most liberal manner, and under the direction of their superintendent, the Rev. G. A. Jameson, and organist, Mr. Alexander, an excellent programme was arranged of readings, songs, and recitations, solely given by the scholars, to a good appreciative audience. [We would add that accumulated financial difficulties just now are the only discouragements, and a few contributions to the funds may not only encourage but avert "the feather which breaks the camel's back." \$300 from outside friends would be welcome, and without any danger of pauperizing.—Ed.]

THE entertainment of the Stouffville Congregational Sunday-school, held on New Year's eve, was well attended, the church being crowded. The responsive readings, recitations, dialogues, and "The Seven Graces," were very well rendered. The singing by the scholars was good. Mr. Eck, secretary of the school, read the annual report for the year ending December 31, 1884, as follows:—Balance from last year, \$33.07; collected from various sources, \$63.54; total, \$101.61. Expenditure—prize books, \$41.22; regular expenses of the school, \$18.83; total, \$90.05, leaving a balance on hand of \$11.56. The total attendance at the school was 5,346, or an average attendance of 103 per Sunday. The number of verses recited was 7,103. After the programme was concluded, the prizes were distributed. An envelope was presented to the pastor, the Rev. J. Unsworth, from the teachers of the school; a bible to Mr. J. K. Unsworth, from the church, and a handsome music-stand to Miss M. Unsworth, organist, from the members of the church. The ladder was then unloaded of its presents, and, after the doxology was sung, the meeting dispersed. The proceeds of the evening were \$19.80.

TORONTO, BOND STREET.—The printed annual

statement of the finance committee of this church shows a revenue of \$9,395, which includes \$1,009, the proceeds of lectures delivered by Dr. Talmage. Two thousand one hundred and sixty-six dollars have been paid off the church's indebtedness, and a reduced rate of interest having been secured, the expenditure has been correspondingly decreased. At the first communion season of the year forty were admitted to the fellowship of the church, and we believe the annual meeting (of which no definite report has reached us) was hearty and hopeful.

**TORONTO, NORTHERN.**—The annual meeting of this church was held on the evening of January 23. The severe weather, much sickness and bereavements, made the meeting smaller than that of the former year. A slight net gain was reported in the membership, sustained interest, harmony and hopefulness. An increase of nearly two hundred dollars was reported in collections made for denominational purposes, the church finances show a trifling deficiency though the ordinary revenue is in advance of last year, the total sum raised for all purposes being \$4,918.

**TORONTO, WESTERN.**—The annual financial statement of this church is before us. The general expenses appear well sustained. One thousand three hundred and six dollars and fifty-nine cents is the amount raised for all purposes. This by the simple giving of the fellowship. Two hundred dollars have been paid off the debt on the church building. Certainly though not aiming at great things, this church is steadily advancing. May it ever grow in faith, and love and material prosperity. The ninth annual social was held on Tuesday evening, Jan. 27. After justice had been done to the bountiful repast provided by the ladies, and a little social talking indulged in, the printed financial report was taken in hand by the treasurer, Mr. R. H. Flint, who commented upon and explained several of its items. Short addresses were then given by Deacons Jackson and Roper and the Rev. Mr. Bullman, encouraging and strengthening the workers for the coming year. The pastor's report of the church, and the superintendent's of the Sunday-school were next given, shewing both to be in a very healthy and prosperous condition. We pour out our heartfelt gratitude to our Heavenly Father for the many blessings He has vouchsafed us, both temporal and spiritual, and take them as an earnest of the showers which He has promised shall be ours if we but prove faithful. The Rev. A. F. McGregor, B.A., delivered an interesting lecture entitled "The Human Voice, Its Magic and Its Might," on Feb. 6, under the auspices of the Ladies' Aid Society.

**TORONTO, MOUNT ZION.**—The annual festival of the Sabbath school was held on Tuesday, 10th February. At three p.m. the infant class, numbering ninety-five, under the care of Mrs. Green, enjoyed their feast of

fat things; and at half-past six p.m. the older scholars were entertained with feasting, after which they entertained their parents and others with recitations and songs. Prizes to the value of nearly \$50 were distributed. Rev. J. Salmon, of the Yorkville church, addressed the school very happily. The entertainment was appropriately closed by the presentation of a purse to Mrs. Grey, organist, whose services in both church and Sunday school services are given voluntarily. The annual festival of this church was held on the evening of February 17. The several reports of the Sabbath school secretary, church secretary, church treasurer, and pastor were very encouraging, all showing decided improvement during the past year. The Sabbath school had increased twelve per cent., the church sixty-eight per cent., and congregation in a similar proportion. Tracts are distributed every Sabbath in over 200 houses. After the reports had been presented, a bountiful tea was partaken of, and the very pleasant meeting closed by a few words of encouragement from the Rev. J. Burton, B.D., of the Northern Church.

**TORONTO, ZION.**—The annual business meeting was held on the 21st of January, the pastor (Rev. H. D. Powis) in the chair. After devotional exercises, the reports for the past year were presented. First, the pastor acknowledged the hearty co-operation he had received at the hands of the office-bearers of the church, and the utmost cordiality which had existed between himself and the church and congregation throughout the year, manifested in many ways, not the least being the addition of \$300 per annum to his stipend. The pastor further said: "We have now settled down into our new church home, and the novelty of newness having passed away, we are able to report an encouraging attendance upon the Sabbath services. The public worship of God has been marked by a deep solemnity, and there are good reasons to believe that the seed which has been sown is springing up in many hearts." During the year eight persons have been added to the church membership, three by letter, and five on profession; seven received letters of transfer to other churches, the majority of these having left the city; two have been removed by death, one was the Rev. Edward Ebbs, whose saintly life and loving spirit won for him the affection and esteem of all who knew him. The year has been a memorable one in the history of the church, by reason of the completion of fifty years since its establishment. Special services were held, extending over two Sabbaths, and were conducted by the Rev. Dr. E. B. Webb, pastor of Shawmut Congregational Church, Boston; Rev. Dr. B. D. Thomas, of Jarvis street Baptist Church, Toronto, and by the pastor. The greatest interest was taken in the proceedings and a sum of \$1,300 was subscribed as a *thank-offering* for the purpose of paying

off a portion of the debt; an effort is being made to increase the amount to \$2,500. The other reports were received from the deacons, Church Secretary, Church Treasurer, Ladies' Aid Society, Young Ladies' Visiting and Tract Distributing Society, the Sunday School Superintendent and Treasurer, Fellowship Fund, Benevolent Fund, Building and Interest Account and Sinking Fund, Young Men's Reading-room, and Foreign Missionary Collections. The total financial operations of the year amounting to \$5,509, of which \$394 were for denominational objects. For some time past the church has been considering the desirability of making a change in regard to the election of deacons, which hitherto was without limitation as to the tenure of office. At the annual meeting the plan of yearly elections was finally adopted, and was subsequently put into practice. The annual social and tea-meeting was held on the 4th of February, and was well attended and enjoyable. After tea, the pastor took the chair, and spoke words of welcome, and called upon some of the young people, who contributed several selections of music and readings. The Rev. John Burton, B.D., of the Northern Church, made a capital speech. A printed summary of the financial statements for the present year was distributed among those present and the meeting was closed with prayer and the benediction.

YARMOUTH, N. S.—The annual meeting of the congregation of the Tabernacle Church was held during January, and was well attended. Rev. Mr. Macintosh, the pastor, occupied the chair. The treasurer's report was called for and on being read showed: Balance from 1883, \$43.98; receipts from all sources, \$2,280.86; total, \$2,324.84. Expended for general Church Fund, \$1,831.95; Sunday School, \$163.90; Ladies' Aid Society, \$74.83; Home and Foreign Missions, \$142.80; Widows' and Orphans' Fund, \$20.00; poor of church, \$36.00; balance to 1885, \$56.16; total \$2,324.84. The general tone of the church is reported as specially good, and our good friends are to be heartily congratulated on their new and happy pastoral relations. Under the energetic supervision of its comparatively new pastor (the Rev. William Macintosh), very good work is being done in this church. During the past two months eleven members have been added, two by letter and nine on profession. The Sunday school has increased about one-third lately. The pastor's Bible-class and Wednesday evening prayer-meetings are well attended and are quite interesting. A valuable new chapel organ has recently been purchased and placed in the school-room. It is very desirable that more denominational work should be done in this vicinity—the Yarmouth and Chebogue churches being the only ones of our order in the three Western Counties of the Province. In Yarmouth County especially there are many populous

and intelligent communities completely absorbed by one or two denominations whose principles, we do not believe, are as beneficial to mankind as are our own. This is the case simply because Congregational interests have not been pushed. The writer believes that several Congregational Churches could be organized in this country alone that would be a great blessing to this part of Nova Scotia, had we the money and men to do it. J. D. D.

We cannot commend friends in general for the manner in which church news is sent to us. When it is remembered that our editorship is simply a duty placed upon us, and really not any more our duty than the duty of any pastor, except from the simple fact that here we are, pastors and churches should certainly aid in filling up our columns, both by contribution of articles and of news. Our printing arrangements, forced upon us by economical considerations, peremptorily close our columns on the 20th of each month. This we announce, and yet we get notices, e.g., on January 23, of the Belleville induction, by a newspaper item of December 24; a report of Bond Street Church, Toronto, appeared in our box on 21st January, and anonymously at that, friends apparently forgetting the oft repeated rule of journalism that anonymous communications cannot be made use of, and so we might go on to specify. Friends, drop us a line occasionally, and in time, and do not withhold your name as though we were under suspicion. If our melody could reach you, we would sing, on behalf of our columns and their readers:

"Now just a word for Jesus, your dearest friend so true,  
Come, cheer our hearts, and tell us what He has done for you."

#### OBITUARY.

The First Congregational Church at Garafraxa has recently experienced a loss in the decease of Mr. Andrew Gerrie, sen., one of her oldest members and senior deacon.

Mr. Gerrie was born in Aberdeenshire, Scotland, in 1811. His parents were pious and belonged to the Congregational way. Just one year this side legal manhood he experienced a change of heart, and began at once to pray and work for the salvation of others. His own equals in age and those younger were the especial objects of his care, and to the very last his interest in young people continued unabated.

On his arrival in Canada, about forty years ago, he passed on to Guelph, where he settled for two years, and became a member of the young church there. Thence he moved to the then wilds of Garafraxa, and his house became a centre, where gathered the settlers at intervals for religious service by a Congregational minister brought thither either from Guelph or Eramosa.

He was one of the original twenty-three who formed the nucleus of the first Congregational Church in Garafraxa—from which time he was present at her services, prayed for her success, gave of his means for the maintenance of her ministry, sorrowed with her in her trials, rejoiced in her prosperity, and adorned with his pure life her growing membership.

His death, which occurred on January 31, was preceded by an illness covering scarcely ten days. He was conscious to the last, and discussed freely of a Saviour's presence and love. His anxiety, never small, increased for the eternal well-being of others, and earnest were his last entreaties for all about to meet him in Heaven.

The necrology of the month has yet to receive another name—Mrs George W. Gerrie, wife of another deacon of the First Church, Garafraxa, also an old and respected member.

Mrs. Gerrie was born in the Parish of Culdsalmond, Aberdeenshire, Scotland, towards the close of the first quarter of the century. In early life she joined the Free Presbyterian Church; but not till some years later, on the occasion of the sudden death of a brother, did she experience vital religion. With the rest of her family she came to this country—the father dying on the passage out.

A little more than thirty years ago, she was united in matrimony with Mr. George W. Gerrie, and became the mother of five boys and a daughter, all of whom are living, and two of them students in our college.

Both as wife and mother, she gave evidence of that full possession Christianity had obtained of her soul. In the first relation proving herself a true "helpmeet," and in the second giving freely of her strength and knowledge and prayers that her children might be happy and useful in this world and also in the world to come.

As a member of the church, while taking an interest in church affairs generally, her interest only reached its most intense point when enquiring souls were found in the midst of the congregation.

Her death, though preceded by severe pain for several days, was met by no murmuring. The Holy Spirit lifted her thoughts upward, so that in the midst of suffering, she talked of the house of many mansions, and her complete surrender to the Divine will, repeating at intervals, "I am ready to go or stay, just as the Lord will." J. C. B.

CHILI has disregarded the Roman Catholic religion as the religion of the state, and has announced perfect liberty to all forms of the Christian faith. The oath of the President, at his accession to office, no longer binds him to the support of the "Roman Catholic Apostolic Religion."

## Official Notices.

CENTRAL ASSOCIATION.—The Central Association will meet in the Western Church, Toronto, on April 21. The programme will appear in April number. J. J. HINDLEY, *Secretary*.

### THE WESTERN ASSOCIATION.

This association will hold its next meeting in Guelph, on Tuesday and Wednesday, March 24 and 25, commencing on Tuesday, at half-past two p.m. The sermon will be preached by Rev. Dr. Gunner, of Listowel, on Tuesday evening.

The following papers will be read and discussed:—"Home and Church Life, how Related, and How Best to Make Them Mutually Helpful," by Rev. W. Wetherald; "Incidents and Experiences in Our Early Missionary Work in Ontario, and the Lessons We May Learn From Them," by Rev. W. H. Allworth; "Our Spiritual Forces," by Rev. C. Pedley; "How the Pew May Help the Pulpit," by Rev. J. Morton; "The Utilization of Church Power," by Rev. C. E. Gordon Smith.

Should time permit, the following subjects will also be discussed:—Foreign Missions; Our College; What Ought to be Discussed at the approaching "Union Meeting"?

Ministers and delegates are requested to forward their names without delay to D. McGregor, Guelph.

It is expected the Grand Trunk Railway will grant return tickets at reduced-fare-rates. A full meeting is expected. Platform addresses will be delivered on Wednesday evening. D. MCGREGOR.

Guelph, Feb. 19, 1885,

*Secretary.*

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Subscriptions received since last acknowledgment: Waterville Ladies' Missionary Society, \$15.75; Manchester, N.S., \$3; Alton, Ont., \$15.61; North Erin, \$8.74; Brockville, collected by Rev. Thos. Hall, \$10; Zion Church, Chebogue, N. S., \$36; Northern Church, Toronto (on account of 1885), \$50; Martintown, \$27.18; Maxville, \$96; Danville, P. Q., \$63; Economy, N. S., \$30.25; Congregational Union of N. S. and N. B., \$126; Hamilton Congregational Sabbath School, \$10; also from Hamilton church for St. Thomas, \$20. B. W. ROBERTSON,

Kingston, Feb. 19, 1885,

*Treasurer.*

THE surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

## Mission Notes.

The Sangi or Sangir islands are a narrow chain of some seventy islands, large and small, running north and south between Menado, the north-east point of Celebes, and the Philippine Islands, and containing a population of about 85,000. They are divided into six principalities, which are governed by their several rajahs under the general jurisdiction of the Dutch government and the residency of Menado. The people were heathen in the fifteenth century, received a superficial Mohammedan cultus in the sixteenth century; then fell under the rule of the Portuguese, who introduced Roman Catholicism, and finally became a part of the possessions of the Netherlands. They were visited by a Dutch missionary in 1856, and he recommended them to his Christian countrymen as suitable subjects for missionary effort. He had, however, been anticipated by Gossner's missionaries, four of whom had entered the islands in 1855, and founded in them missions, which have continued and flourished until the present time. Three of these missions were placed on the principal island, Sangibesar, one of them having out-stations on three of the adjoining islands, while a fourth mission, having its chief station on the Island of Tagulandang, includes a considerable number of the Southern islands of the group, with a population of 30,000 souls, 5,500 of whom are baptized Christians, and more than 600 communicants. At the end of 1883, Missionary Kelling reported 146 additional baptisms and sixty-five admitted to the communion. Within his district are eight government schools and fifteen mission schools; and the Gospel is regularly preached by Kelling and his island helpers in twenty-one towns. The missionary has completed the translation of the Heidelberg Catechism and the New Testament into the Sangi language, and is now engaged upon the Old Testament, of which he has the Psalms ready for the press. An official report of the schools of the island, recently published, speaks of the educational system as flourishing, and ascribes its advancement wholly to the missionaries. The details of the other three missions in these islands are not given in the report, but it is shown in them that the number of Christians in the group exceeds 20,000, and that there are twenty-five government schools and twenty-two mission schools. A few of the native-born school-masters have attended the Seminary at Tondano in Celebes, and four young Sangirese are studying for the ministry at the Seminary in Depok.

It cost our Government \$1,848,000 to support 2,200 Dakota Indians during seven years of their savage life; after they were Christianized it cost \$120,000 for the same length of time.

## Literary Notices.

THE CENTURY for March comes headed, "First edition 190,000," which tells its own tale. The number reveals the secret of the success which has been earned. American, it is also cosmopolitan. The Soudan is treated on by master pen and pencil, the astronomical series just completed by an article, profusely illustrated, on the planets and the moon, delights alike the scientist and the toiler along life's path of struggle, while the many lighter papers and Bric-a-brac afford recreation during the weary hour. *St. Nicholas* comes second only to its companion, nay equal in its own special field.

"IN AFTER YEARS." By the author of "Through the Winter" and "On the Way Home." 12mo, cloth, pp. 408. Price \$1.50. Published by the American Sunday-School Union. "In After Years" cannot fail to become as popular as its predecessors. It is a very pleasant feature of the story that we again meet with old acquaintances. Indeed, it is in reality a sequel to "Through the Winter." One of the characters becomes a Sunday-school missionary, and many of the details are taken from notes of active work supplied by the society's missionaries, which the author has woven together into a plot of her own conception. The young missionary, though gifted with unusual talents and high culture, by which he could not fail to win distinction, cheerfully gives up all idea of such a future to respond to the call for help coming from the Great West. In a lonely log-cabin he meets with Pansy Keith, a bright and most interesting child, who, amid the other rude inmates of the cabin, appears "like a calla lily in a bed of cabbages." He gives the bread of life to the hungry little soul, and is also the means of placing her in surroundings better suited to her delicate and eager nature. The interest of the book centres upon these two, but there are others who also receive a large share of it. The characters are all clearly and sharply drawn, and consistent throughout, and a keen interest is excited from the very start and sustained to the end of the book. Above all the reader feels that he is breathing a pure religious atmosphere and being instructed by clear and decided spiritual thought. No one can rise from a perusal of this book without being more than ever impressed with the beauty of a Christian life, and without being strongly persuaded more closely to follow the Divine Master.

A TEMPERANCE reform is in progress in Troy, N. Y., where over 2,000 men have recently signed the pledge. The saloon-keepers are appalled, and only 125 have taken out licences; last year liquor was sold in 780 places.

## WHO IS MY NEIGHBOUR?

I'm not a grown-up woman ;  
I'm only twelve years old ;  
But that I have a neighbour,  
I never need be told.

I go to church on Sundays,  
And hear good people say  
That we must love our neighbours,  
And help them every day.

I hear it from the pulpit,  
And sometimes from the pews ;  
But, though I do not know much,  
To me th it isn't news.

I've loved my little neighbour,  
How long I couldn't tell.  
When she is sick, I cheer her,  
And help to make her well ;

And when she's poor—that's always—  
I give her pretty clothes ;  
She likes them—just as I do—  
As, by her smiles, she shows.

I give her handsome dolls, too,  
All dressed up nice and fine.  
Why, if I didn't do it,  
I couldn't play with mine !

For I would be unhappy,  
In knowing she had none,  
And then I would be wishing,  
Myself, I hadn't one.

I share with her my pleasures ;  
Dear papa says I may ;  
But, oh ! it is so pleasant  
To give good things away.

Her name—my little neighbour's—  
Is just as sweet as she ;  
But I'll not let it out now ;  
'Twould be unkind in me.

For it might hurt her feelings ;  
And wouldn't it be sad  
To grieve my little neighbour  
Whom I have made so glad ?

To find her—I will tell you—  
I haven't far to go,  
For she lives 'round the corner,  
And that's close by, you know.

Oh ! I have just been thinking  
—I wonder if it's so—  
That none who want a neighbour  
Have very far to go.

—Rosalie Vanderwater, in *N. Y. Independent*.

## "NEVER AN ENCOURAGING WORD."

"He never speaks an encouraging word to us," said a servant of Mr. Towne. "Is that so?" "You may try your life out to please him, and he never speaks an encouraging word. It is life under the harrow there, and I've left."

His children cannot leave home. He has two boys. They are sometimes at work in the garden, pulling up weeds, cutting the grass, making martin houses and windmills. They put no heart in their work ; it is dull and spiritless. They are for ever haunted with a furtive fear. Try as they may, and try they do, their father never encourages them. Nothing but a dismal drizzle of fault-finding falls from his lips. A sound scolding, a genuine cuffing when they deserve it and children know they deserve it sometimes like a thunderstorm, purifies the air and make everything the better and brighter. Then the clouds clear away, and the gladdest sunshine follows. That is not Mr. Towne's way. He is never thunder and lightning and over it, not he ; but a perpetual drizzle, damp, dark murky. Nothing pleases, nothing suits him. Putting his eye on his boy is a mark of ill-favour. Every child dreads his gaze, shuns it, is ill at ease, awkward, squirming, until it wriggles out of the way and is gone. There are no glad voices in his presence ; no outspoken, frank, honest utterances ; only hesitation, inconsequence, self-contradiction ; for fear always beclouds the brightest mind and the simplest hearts.

"There is no use telling it before father," the boys say in bringing home a bit of news or a tale of an adventure.

But, worst of all, "There is no use in trying," as they often say. And the disheartenment will presently merge into indifference, possibly into something more active. They will run away. Evil "speaks pleasantly," at least, and many a young person has turned from home and sought other companions for no other reason. The heart, with all its warm impulses, and with them its sense of shortcoming and incompleteness needs enlargement,—must have it in order to grow strong.

"Not one encouraging word from father!" Poor boys! Bridget can leave, they cannot.

Nor can his wife leave. Poor woman! She is a brave woman, too. What a hopeful smile she often wears. It is because she will hear up ; and smile she must, an answering smile to the love of friends, the courtesy of society, the beauty of flower and grass, and the slant sunshine through the trees. But there is no joy within. Home is a joyless spot ; for her most careful housewifery there is never an encouraging word ; for the taste and grace with which she tries to make home attractive, there is never an encouraging word. To her love, her devotion, her painstaking, her sweet solicitudes to please, there is never an encouraging word. The glance of her husband's eye only takes in what happens to offend ; the word of his mouth only expresses what he finds, and those are faults, spots, something forgotten or overlooked. She dreads him, she fears him, she shrinks from him. *There is no freedom or sunshine in his presence.* Perhaps in her yearning woman's heart she has longed for his return, forgetting in his absence the small tyranny of his exacting spirit ; but the thrill of his coming is soon deadened—"no encouraging words" ; and she silently slips out of his sight to swallow her disappointment and heart-breaking alone.

There is a sense of misery in the house which no stranger can detect ; perhaps this is too positively expressed ; it is rather an absence of joy, everything spontaneous and cheerful and glad held in check. A minor tone runs through the family life, depressing to

every one. The prints of an iron hand are on every heart.

"Never a word to encourage!" slipped unawares from her lips one day. It does not seem much; but who that has felt it does not know that it is the secret of many a joyless childhood, many a broken spirit. *Family Friend.*

## Children's Corner.

### "NONE TO MAKE."

"I am sorry to hear," said a local preacher to a gardener in Yorkshire, "that you have lost your son."

"Yes, indeed," replied the man; "it is quite true."

The visitor went on to say, "I hope he had made his peace with God."

"None to make," was the reply.

The visitor, thinking the man did not understand him, repeated, "I hope he made his peace with God."

"None to make," again replied the gardener.

"What do you say?"

"None to make," was the man's reply once more.

"What do you mean?" the other asked.

"None to make," was all he could get from the gardener.

This question was repeated several times, and always brought from the man the same answer. So his friend left him, no doubt thinking him a dark and ignorant person. However, the man with his rake on his shoulder soon followed, and coming up with him, said,—

"What were you saying, sir, just now about my son?"

"I was saying that I hoped he had made his peace with God."

"Well, I say he'd none to make."

At last, the gardener explained himself and said:

"What did Jesus Christ say upon the cross? Did he not say, 'It is finished'?"

"Ah," said his friend, "you are right, you are right. 'It is finished.' He had none to make."

And surely nothing is more plainly set forth in Scripture than the fact that Christ has "made peace by the blood of His cross" (Col. i. 20), and accomplished such a work of eternal redemption

that whosoever believeth in Him, now risen and ascended, has peace with God.

The cross of Christ, is then, the true and only ground of peace; and it tells us of peace made, as the resurrection and ascension of Christ bear witness. The enjoyment of this peace is connected with our simply taking this ground in faith before God.

### A WORD TO THE BOYS.

Ashamed of work, boys—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the field plowing.

What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato—you have surely heard of him—how he rose to all honours of the Roman State; yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labour on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

Better, even, than the example of noble Romans is the advice of the wise man: "Whatsoever thy hand findeth to do, do it with thy might." Better than this, even, are the beautiful New Testament words: "Not slothful in business, fervent in spirit, serving the Lord." There! after this you will feel ashamed not to work.

### THE STORY OF A HINDU GIRL.

Miss Phoebe Rowe writes from Pithoragarh of a poor Hindu girl in one of the villages of India:

Hira lived in a small but very wicked village. Mrs. Gray, the dear missionary, persuaded the parents to send their girl to school. She became a regular attendant, and learned to sing and pray to Jesus, the children's Friend.

It was her earnest desire to come into the



Christian boarding-school, but the parents opposed it. The girl waited patiently, but with a longing heart.

Three weeks ago she became very ill. Her parents did all they could, but she daily grew worse.

Hira lay on some straw day and night, tossing restlessly in a high fever, and even then her one desire was to be carried to the school.

One day she said to her father, "Will you make me a promise and keep it faithfully?" The old man assented, and the girl lifting her black eyes to him, said, "After I die, do not take me to the bank where Hindus are burned, but carry me to the Christians, and let them bury me."

When all hope of life was given up, the girl was brought to the mission. She was bathed, dressed, and laid in a clean, quiet room. Day and night she was watched and nursed. When for a few minutes relieved of pain, she would say, "I never will leave you." When asked why she desired to stay, she said, "I have given myself to Jesus."

Contrary to all expectations, she gradually improved, and is now almost well. Last week her mother came and cried, beseeching her to go home to them. Hira's tears rolled down her cheeks, and the agitation of her little heart caused her weak frame to tremble, but she firmly refused to leave the people of her choice. Now she is one of our girls, and is happy the live-long day.

#### *USE GOOD LANGUAGE.*

The expression "More forcible than polite," is descriptive of something a person very much in earnest has said; but it need not imply that one cannot be in his language both forcible and polite at the same time. We knew a man for years who always used correct language, and talked "like a gentleman" even under excitement. More than once or twice we saw him angry, and

heard him talk loudly, but he never used slang or said anything coarse—and we shall always remember his flashes of vocal emphasis as examples of the tremendous vigour of good plain English. It was simply the result of habit with that man, in his youth he had learned to speak well, and the culture made it "second nature" with him, to do so. The slang of the street is sometimes very forcible, but those who think street arab talk necessary to sharpen an expression or drive home a meaning should learn better by reading the speeches of such men as Demosthenes, Cicero, Gladstone, and the best writers. No one can charge their language with lack of force and vigour, and yet it never parts with its elegance.

Young people should acquire the habit of correct speaking and writing, and bandon, as early as possible, the use of slang words and phrases. The longer you put this off, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its use, the unfortunate victim will most probably be doomed to talk slang for life. You have merely to use the language which you read, instead of the slang which you hear, to form a taste in agreement with the best speakers and the poets in the country.

#### *LITTLE SINS.*

You make light of them now, but they are not to be trifled with; they creep on so stealthily that you scarcely notice them; by-and-bye you will find it impossible to turn them out. I think of the Indian story of the tiny dwarf, who asked the king to give him all the ground he could cover with three strides. The king seeing him so small, said "certainly." Whereupon the dwarf suddenly shot up into a huge giant, covered all the land with the first stride, all the water with the second, and with the third knocked the king down and then took his throne.

#### *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 subjects 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. Blakett 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 number of the coming month, such items, correspondence, etc., must be on hand not later than 20th of the current month.