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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, MARCH 16, 1885.

[No. 4.

EDITORIAL JOTTINGS.

A SEMI-MONTHLY; BETTER A WEEKLY.—The announcement in our last issue, we doubt not, will be welcomed by many, if not all, of our friends. That we need a weekly paper as a denomination, can hardly be questioned by those who are alive to the need there is for the spread of Congregational principles in this New Dominion. Indeed, there is quite as much need for vigorous aggressive work in this department of our mission as there is for men and means to establish churches. If we are to make progress, we must progress in the shape of public sentiment. In these days strong Independent churches can only exist side by side or in connection with a strong literature expressive of their views and feelings. A paper content with being simply a record of our church life and doings, does not satisfy the needs of either churches or men. The questions that are crowding upon us in this Dominion—social, political, and ecclesiastical—will soon press thickly. Our churches need to be prepared for them before they are called to enter the conflicts which will accompany their advent. It will not do to depend on such journals as *The Week* or *The Montreal Witness*, independent and high in their judgment and tone as these papers are. Still less will it do to depend on the political papers of the day. It has been this dependence on everybody and nobody in the past that has brought just such fruits as those which are exhibited in the North-West. Other denominations are allowed to say in an undertone, if not openly and above board, "There is no need of Congregationalism in this place or that." Some ministers and people believe them, and act accordingly. Have we not men of sufficient ability in Canada to show that the Christian brotherhood of churches and denominations cannot do without their thought, their Christian sympathy, their endeavours for the advancement of the Church of Christ among

us? Take the matter of Christian union, which has already begun to move and which will move in the direction of an absorption of all the Christian churches of the land. The body of Christ is not yet what He prayed for it to be. Congregationalists believe this as really as any body of Christians can believe it. And does not their denomination furnish the true key to this future union? To be faithful to their principles is to be faithful to the truest and best standard of the ultimate oneness of the Body of Christ. There ought not to be, then, any disposition to silence the voice of the denomination in regard to such an application of its fundamental principles; but rather, on the contrary, to afford every opportunity in order that it may be heard in so high and important an interest of the Kingdom of Christ. Again, are the moral and spiritual forces of the Divine Kingdom more potent than the material, industrial, and civil bonds on which the church has been so much disposed to lean? Here, also, our Congregational principles and practices should have an opportunity to speak. Are not our bonds, though voluntary, as truly effectual in conserving the essential doctrines of the Gospel, in co-operation for the world's conversion, and in the condemnation of immorality and vice in the individual and in the nation, as those of the more highly organized and less scripturally founded churches? Give their history, in relation to freedom, to missionary effort at home, abroad, to the purity and maintenance of and good government, to general education and culture everywhere, a chance to answer; and, while it answers, to inspire with new life those whose energies will, in these directions, be likely to droop and fail if not properly supported.

Does the Church of Christ in this land need further teaching as to the more direct relationship which she ought to sustain between herself and her Head? Here, again, if faithful to

our principles, we ought to have a work to do, not in any ostentatious, boastful or self-righteous spirit; but reverently and in the spirit of those who would faithfully represent Him who emptied Himself. Can this be done as well without a weekly paper as with it? We trow not.

ARISING out of the above subjects and those of a kindred nature, are questions of a social and political nature, in the settlement of which our principles ought to operate as an important factor. Can they do so with our present meagre representation in the Christian and denominational journalism of our country as well as they could with a well-conducted, vigorous, Christian weekly newspaper? It is a just reproach to us that we are to-day little or no better represented in this respect than we were thirty years ago.

WHAT has operated against this? Have we not been too particular? Because a first-class weekly could not spring into being full armed at once, like Minerva from the brain of Jupiter, the thing has been from time to time discouraged. Has our success been wanting in large capital to launch, and a good sinking-fund to keep afloat, a journal such as we are describing? This would have been helpful; but it would not necessarily have made the paper a success. Like anything else that is born to live, a newspaper, religious as well as any other, must have the elements of success in itself. Let it be known by its readers that it is dependent upon outside influences and at once they will feel its weakness; but let it contain what they are glad to get hold of and what absorbs them when they do get hold of it, and there will be a want, a demand for the paper itself. Thus, its life is its existence.

Is there need in Canada to-day for such a paper as the Congregational Churches ought to produce and support? As well say that the Church of Christ has attained the goal and become already perfect. If there is to be wise and healthful advancement along the line of the church's life, thought, and work, until God's will is "done on earth as it is done in heaven," then there is need, great need, for the best minds in the Congregational body here, as elsewhere, to give wing to their thoughts and emotions—breathe the simple

life of God within the soul into thousands who are casting round for, but know not where to find, just such a relation to Christ as theirs. *

WE are in receipt from time to time of circulars and papers regarding Dr. Barnardo's Homes for destitute children, which have a distributing centre at Peterborough. Any earnest endeavour to solve the problem of the waifs of civilized society demands our sympathy, and this work of Dr. Barnardo is one. And yet we have some heretical views on the same, especially regarding one of the conditions under which children can be obtained from the Homes. "*The Superintendent reserves to himself the right of removing any child with whose treatment he is not satisfied.*" How any child can be treated "in every respect," or in any respect, "as one of the household," with some outside referee as to treatment, is to us inexplicable: and for ourselves we frankly state we take no child under such conditions, nor encourage others to do the same. That cases of hardship occur we realize, not more, however, than among children who are at their own homes, and not enough, in our judgment, to overbalance the evil effects of allowing a strange child admitted to a home to grow up in the consciousness of being able to make complaint regarding the treatment received. A family is God's unit of society, there are "heads of families" in the divine order, and we decline to aid a Superintendent at Peterborough, or anywhere else, exercising oversight therein. Extreme, and we believe in our Canadian homes very rare, cases of cruelty or neglect must be dealt with as in families, and not left to Dr. Barnardo's judgment.

Two friends were conversing on church matters, the one a pastor, the other a deacon in a church receiving a missionary grant. The Society finds it necessary for simple self-preservation to require some guarantee of ordinary respectability on the part of pastor and people. "We hope to do without the grant another year," said the deacon, "and then we shall ask no favours." Let us look the statement in the face and see what it means. When a settlement is proposed under the sanction of a Missionary Board, evidence is needed of a clear record either as student, missionary, or

pastor ere that settlement is sustained. Should any church do less? The Mission Boards require sure knowledge of the candidate's views of evangelical truth and general power of presentation. Can any deacon insist on less as he discharges his duty to his fellowship? "Then we shall ask no favour." Regard to the convictions of others will be maintained under pressure of a money consideration, and when that need is gone—Hurrah! we are free! Snap your fingers at the hand that helped. Is that what is meant?

"FREEDOM to worship God" was that which the Pilgrim Fathers sought, found, and bequeathed on the New England coast, not freedom from the restraints of fellowship or from the obligations brotherhood imposes. Too prevalent by far is that ruinous notion that an Independent Church means a church of free-lances, where each may have his way and all be hale fellows well-met; and the very opposite of free, in the highest sense, is the church that will yield for a money consideration the regard to fellowship obligations which are indignantly spurned when that church can walk alone. We need to keep the spirit of sycophant treachery out of our churches, and to cultivate, as many do, a spirit of loving fellowship, the truest liberty earth can give. This is our freedom: freedom to prophesy, freedom to work, freedom to call every man brother that names the Lord Jesus Christ, and freedom to recognize a church wherever two or three are met in Christ's name for fellowship, worship, and work.

A NEW form of boycotting has appeared in this city, and one which has its lessons. The homes of the members of a well-known brewery firm were visited by two ladies in the interest of one of the recognized charitable institutions of Toronto. These ladies were distinctly told that the usual contributions would be withheld in consequence of the part taken by many of the promoters of these institutions *in pressing on the Scott Act!* The resolve was made, by this firm at least, to contribute no longer to the charitable institutions of the city. As a member of the editor's family was one of the collectors, this matter is not an item of hearsay, and manifests too truly the general spirit of the liquor traffic.

A BILL for the prevention of Sunday ex-

ursions, introduced by Mr. Charlton in the Dominion Parliament, has been lost without a division. The real difficulty lies in the fact that Sunday excursions after canonical hours are held by our French-Canadian ecclesiastical authorities to be not only harmless but helpful, and manifestly that cannot be enforced with criminal penalties which commends itself to the judgment and conscience of a large section of the community, a positive majority in one of the Provinces. Whether the Local Legislature can deal with what promises to become an intolerable nuisance remains to be seen; this, however, remains, for every Christian church and man to so influence public sentiment as to conserve what we at present enjoy as a whole, a helpful, restful Sabbath.

It is a glad sign of the times that protests are being uttered from pulpit and press against the wild cry for "vengeance against the Mahdi." We are no "peace at any price" citizen, better war desolate our homes than a spiritless, truckling, mercantile policy. We are as far from being admirers of glory, prestige, for its own sake, and forgetful of the just rights which others hold in common with ourselves. The English *Nonconformist and Independent*, in a late article entitled "Confusion worse Confounded," justly says:

If we had any moral purpose, or even any material object of transcendent importance to serve by the terrible sacrifice we are making, the spirit of Englishmen is not degenerated, and we should endure it without a murmur. But the bitterness of the present position is that no one of any party, or of any section of any party, can suggest an object for the present war that is consistent even with sanity. Of course, we were bound to make a supreme effort to rescue General Gordon, so long as that appeared possible; though even the necessity for such an effort was in itself a condemnation of our policy in the Sudan. For either he should have been successful as an emissary of peace, or he should never have gone at all. But that impersonation of modern chivalry is now dead, and every one dependent upon him in Khartoum is said to have been slain. This is a dreadful acknowledgment to have to make; but it unfortunately appears to be true, and the past cannot be recalled. What we have to do with is the future; and in determining the course of action to be taken it is devoutly to be hoped that the Government will not be actuated either by any spirit of vengeance, or by the moral cowardice that trembles for England's prestige, or by the groundless assumption that we are bound to control a wave of Mohammedan fanaticism. There is one purpose, and one only, to which they are justified in directing all their efforts, and that is to bring back every English soldier, if possible, safe and sound.

We have never been an admirer of Gladstone's foreign policy. No, nor of Beaconsfield's either; the one is as vacillating as the other was meretricious. We desire peace; but when the battle-flag is unfurled, then we want no half measures, such as have certainly characterized this miserable Soudan difficulty. Our indignant sorrow is that so many brave men have fallen in such an unworthy imbroglio.

THE *Congregational Year Book for 1885* of our English brethren is before us, and should have been noticed sooner. It is voluminous, and manifests the abundant labours of our friend Dr. Hannay. Its most noticeable novelty is a summary of returns respecting the accommodation provided by the churches for public worship. According to these returns there is a grand total of churches and mission stations of 4,347 of which 1,052 are in Wales; sitting accommodation for 1,568,357, of which 336,051 are in Wales. In 1852 the number of places credited to the Congregational body was 3,244, and sittings 1,001,507, hence in thirty-three years there has been an increase of 1,103 buildings and 565,850 sittings. Gratifying as this is, our more abundant statistical sense craves more; how many of these sittings are occupied? What membership, even nominal, does this represent? And what is being accomplished financially by the different localities? One thousand sittings may represent one hundred hearers; we are still at sea. However, our brethren are moving in the direction of mutual confidence in the matter, and they may eventually outstrip us in the frankness of published details. The chairman's address, obituary notices, and chapel plans gave a permanent value to the voluminous work. May its genial and wise editor be long spared to serve the churches of the fatherland.

ON more occasions than one in these columns attention has been drawn to the fact that as a denomination in Canada we seem to have reached the turn of the tide, and are in the flow. This demands newly consecrated energy, and closer fellowship. The demand upon our liberality will for a time increase. Nor need we fear even to sacrifice, though few of us have reached that pitch of endeavour yet. We drew attention last issue to

the Stratford Church. One of our most liberal and energetic friends writes that he has been on the spot, and is convinced that we (the larger denominational fellowship) ought to help them. A little aid just now will be worth tenfold more in the future; indeed we shall make a good investment now by coming to the aid of the resurrected church. Five hundred dollars will put them in a position hopefully to help themselves.

While on the subject, a still wider one. Local claims are in measure paramount we know; but a much more general interest must be taken in our denominational schemes. Thanks to the personal visitation of our Missionary Superintendent, collections for the Canada Congregational Missionary Society are pretty general. We are growing fast in this direction. Our college, however, does not fare so well. Of fifty-seven settled churches reported in Ontario, forty-two contributed according to the statistical report of the last *Year Book*. Quebec reports eighteen churches, thirteen contribute, and fifteen out of twenty settled charges in the Lower Provinces. Ontario is not to the fore in this particular. We are not scolding, but we are pressing facts as an incentive to renewed and continued effort. We need a more general interest in each other, more loving sympathy, to know each other better: and a more general circulation of our "fortnightly" will, if attained unto and maintained, be no unimportant factor in this thrice-blessed endeavour.

THE first Presbyterian Church in the Maritime Provinces was founded at Halifax in 1750, by Rev. Aaron Cleveland, great grandfather of President Cleveland. It is now known as St. Matthew's, and is the leading Presbyterian Church in Halifax.

The above extract, taken from a Montreal paper, is going the round of the press, and it is but right that the following facts should be stated: The Rev. Aaron Cleveland in 1750 formed a Congregational Church in Halifax, composed chiefly of persons from London, England and from Massachusetts. The land for the house of worship was given by an order in council to the congregation, and it is said the frame of the building was brought from Boston, Mass. The Church was named the Mather Church after the celebrated Congregational divine Cotton Mather.

Among the successors to Mr. Cleveland

were the Rev. Daniel Hopkins, a brother of the Rev. Dr. Samuel Hopkins, a graduate of Yale, and the Rev. John Sicomb, a graduate of Harvard, the latter resigning his charge in 1784. After this date the succession of Congregational ministers was broken by the introduction of a minister of the Church of Scotland, (the Rev. Thomas Russell). It appears that a number of Presbyterians had united with the Church, and now an effort was made to change its denominational character. This resulted in a struggle for the possession of the building, sometimes one party having the key, and sometimes the other, which strife, sad to say, led to acts of violence. In the end the Presbyterians obtained the victory, changed the name from Mather Church to St. Matthew's Church, and gave as a doubtful concession to the Congregationalists the pledge that Watts's Hymns should be used in the service of praise. To make sure that no ecclesiastical descendents of the early Congregationalists should make legal claim to the property, an Act of Incorporation for St. Matthew's Presbyterian Church was obtained some years ago. This is the origin of what is called "the first Presbyterian Church in the Maritime Provinces," and of which President Cleveland's great-grandfather was the first pastor. S. N. J.

THE Rev. R. Brown very modestly says in his letter in the last issue of THE CANADIAN INDEPENDENT: "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."

It certainly seems to us a pity that Mr. Brown could get no help from the Canada Congregational Missionary Society or the Mother Church to enable him to carry on the work of the church at Pilot Mound. We believe this to have been the principal reason, to his own mind, really adequate or inadequate, for the recent step taken by himself and his "brother John." A little help would have enabled them to carry it on at least for a time. That church, as we understand it, was the first church organized at Pilot Mound. Its minister was the first one settled in the neighbourhood.

When laid aside for a few weeks, a Presbyterian minister was sent in to preach the Gos-

pel to this Congregational Church. There were quite a few more Congregational families than Presbyterian ones, yet this good brother persisted in going forward in another man's line of things; and finally the Congregational shepherd has departed, leaving still, it would seem, "a few sheep on the prairie," presumably still clinging to the Congregational faith and order.

WHAT has the pastor of the Winnipeg Church been doing meanwhile? Encouraging that church by taking up a collection for them? We have as yet heard of no such effort. Did he make any remonstrance against a Presbyterian Church being established when it was clear that the two could not exist together, and that it was "a waste of men and money" for them to persist in sending a Presbyterian minister to a Congregational Church already supplied with a pastor? We have no doubt that Congregational Churches would like to know something about this matter? *

THE complete revision of the Scriptures is advertised for the market early in April.

A LETTER from Mr. Silcox comes to hand as we are in press. We have just space to note that it says that the letter of Mr. Hall "contains many statements that are absolute untruths." No specifications are given. It shall receive attention in our next.

THE SABBATH AND SABBATH OBSERVANCE.

There stands regularly under a massive porch, in one of our cities, each Sunday morning, punctually at twenty minutes to ten, a carriage, with a span of fine horses, a coachman on the box, a footman at the steps. The door of the mansion opens, a lady steps out and enters the carriage, the footman closes the carriage door, mounts the box beside the coachman, and the lady is driven off to church for worship. At a quarter before one, the same coach and attendants are at the church door, the lady, with perhaps a friend, re-enters, is driven home, to be waited upon at a meal which has kept one pair of hands busy to prepare, and another to set in seerly array. Two horses, two men servants, two women servants, have toiled the best part of that

Sunday to the end that the Lord's Day morning should be properly spent by the mistress of that house. Such and kindred scenes were impossible where the old Fourth Commandment, which, without doubt, that lady had prayed that very morning for grace to keep, is duly observed either in spirit or in letter. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates." However much the traditions of the Scribes and the refinements of the Rabbis may have made void the Word of God, the Sabbath, as instituted by the Ten Commandments, was and is a merciful provision whereby the poor man may possess his Sabbath rest unquestioned and in peace. (The severity of Numbers xv. 32-36 is evidently exceptional. There had been no precedent as to penalty, and the early instruction of a rude people in the way of righteousness may have required a severity that to us, at this distance, and with other surroundings, seems out of all proportion to the offence.) Say as we will, the seventh-day rest is a boon to the toiler, either with hand or brain, which he fails to enjoy to his manifest hurt.

Little observation is required to see how constant and unbroken employment in one little round tends to reduce man to the condition of an intelligent brute. Take for an example one of the old stage-drivers, who would be on the same line from childhood unto age—the whole existence bounded by the view given from the box of the coach, or the gossip lounging round the tavern bar-room. Surely man with lofty powers is not destined thus to walk a little round and perish. The bigotry of the sects is owing chiefly to the persistence with which men hug their own associations and close eye, ear, and heart, as persistently against any similar association on the part of others. Let men be confined the entire week, and week following week, to the selfish pursuit of business, and the inhumanity of man to man by which the thousands are made to mourn will be intensified beyond all powers of endurance. Hardness, tyranny, utter God-forsakenness would be the immediate result. Take the Fourth Commandment as morally binding now or not, the foolishness of God is wiser than the wisdom of man, and that early provision of His for a seventh-day rest is ignored by us at our

peril, both for time and for eternity. Woe to the people utterly given to worldliness with no break to remind them of God and heaven.

It has been shrewdly observed that though work is forbidden, it has nowhere been said "thou shalt take no pleasure therein." The observation is true—more so perhaps than the observer dreamed of, for what is pleasure? The observation was made regarding Sabbath excursions, open museums, and similar means of spending the Sabbath. But what if my pleasure involves the loss of the Sabbath utterly to others who need its rest equally with myself? The freshening breeze of the water may be a pleasant thing for me, but if the engineer and fireman are kept seven days at the engine and furnace thereby, my pleasure may be too dearly bought. Even a nation purchases a pleasure too dearly if it demands therefor the demoralizing of even one of its sons. Britain will not willingly let Gen. Gordon perish, though money and life must be spent in the relief, because in the matter of a public trust, expediency has no weight in the balance. The words of Caiaphas were devilish when he urged the expediency of allowing one unguilty to die that a nation perish not: in reality the nation that listens to such reasonings has perished; and Pilate has handed his name down to everlasting infamy because he delivered up an innocent man lest a tumult be made. So pleasure, at the price of the privileges others with ourselves have a right to enjoy, is purchased too dearly, and tends to increase that selfishness which is at the root of all social bitterness. It may be a convenience for me that the street car should run, but why should my convenience keep driver and conductor at their post without intermission? doom two men at least to a constancy of work which is the very essence of slavery?

Christian principle and spirit more effectually dispose of these questions than mere specific directions. What is for edification and good, not what is for convenience merely, is the Christian question. "Not finding thine own pleasure," is written in Isa. lviii. 13, regarding the Sabbath, which has to be nevertheless "a delight" as well as the holy of the Lord and honourable. Indeed that verse reveals the true spirit of Sabbath observance and Sabbath pleasure. The highest pleasure is assuredly that which is enjoyed with others

and ministers to their joy; and the call to worship each Sabbath day is assuredly one of earth's highest pleasures, taking us into the presence chamber of the King of Kings. Bishop Ryle well says regarding the saying that "every day ought to be holy to a true Christian": "I go as far as any in contending for an 'every-day religion,' and protesting against a mere Sunday Christianity. But the theory is unsound and unscriptural. Taking human nature as it is, and it is with human nature as it is we have to do, the attempt to regard every day as Lord's Day would result in having no Lord's Day at all. None but a thorough fanatic would say that it is wrong to have stated seasons for private prayer, on the ground that we ought to pray 'always.' And no man who looks at the world with the eyes of common sense, will fail to see that, to bring religion to bear on men with full effect, there must be one day in the week set apart for its power." The old Mosaic legislation has much wisdom that the nineteenth century is just beginning to discover! And among its imperishable ordinances stands this Sabbath enactment, as a nation's need and a people's blessing. Thus inculcates the Saviour: "The Sabbath was made for man, and not man for the Sabbath," which certainly does not mean that man can do as he likes with what was made for his use, and still enjoy life. If the food prepared for man, man elects to throw to the dogs, he starves, that is all. Similarly should he elect to misuse or neglect the Sabbath made for him, he will suffer the penalty in a weakened spiritual life and a growing social disorder. The Sabbath was made for man, even as the cross was endured for man. To his eternal loss he allows either to be made the savour of death unto death for himself.

The question has been raised as to how far the Christian dispensation endorses the Sabbath of the Jewish dispensation. A few considerations may aid in decidedly answering this question. First, the seventh day of rest is not a Jewish ordinance. Genesis ii. 3 indicates a universal requirement. As a matter of fact, this division of days into sevens is more ancient and much wider spread than the Jewish law or people. How much older or how widely spread does not concern us here. Our one position is that the seventh day of rest is not a mere Jewish ordinance, but was

incorporated into the Jewish ritual because of its general need and utility. That the early Church among the Jews were not required to keep the Sabbath, in the Jewish sense of the term, is manifest from Col. ii. 16. (Revised Version.) That they did observe the first day of the week is plain from Acts xx. 7, 1 Cor. xvi. 2, so much so that technically that day was called "the Lord's Day," Rev. i. 10. The evidence is too tedious for a popular discussion; but that *Kuriakos* was equivalent to our *Sabbath* is beyond all reasonable dispute. The first day of the week has been, from Apostolic times, the Sabbath heritage of the Christian Church.

It was comparatively easy to fault the extremes of Puritanism regarding the Sabbath Day and its observance. Scoff who may, the history of Christ's Church in every age supplies abundant proof that there is an inseparable connection between observance of the Lord's Day and a healthy tone of Christianity.

In the first six centuries, a student of the early Church writers will find that the honour of the Lord's Day was frequently upheld in the writings of the Fathers, and enforced by the decrees of Councils. Against Sabbatizing, or keeping a Jewish Sabbath, there are many testimonies; against a reverent use of the first day of the week, none.

When the Dark Ages began, and for many centuries Christendom was overwhelmed with a flood of ignorance and superstition, the Sabbath suffered like every other part of scriptural religion. It was practically superseded by man-made feasts and festivals and holidays, and its right use, like that of the Bible, dropped out of sight. It is a curious fact, and one worthy of remembrance, that the Church of Rome rarely proved herself a friend to Sunday. An exaggerated reverence for saints' days and Church festivals, a cricket-playing Sunday, and a desire to return to "The Book of Sports" and a Laudian theology are things which appear often to go hand in hand.

It is also worthy of note that the great council of Roman Catholic prelates that met lately at Baltimore, in their pastoral letter declare that "One of the surest marks and measures of the decay of religion is a non-observance of the Lord's Day. In travelling through some European countries, a Christian's heart is pained by the almost unabated rush of toil and traffic on Sunday. The Lord's Day

is the poor man's day, the home day, the Church day, God's day. Its profanation will bring retribution. In this country there are tendencies and influences at work to bring about a similar result, and it behoves all who love God and care for society to see that they be checked. To turn the Lord's Day into a day of toil is a blighting curse to a country; to turn it into a day of dissipation would be worse. Turning to the continent of Europe, we see that, while in this country the tide has been rather against the strict observance of Sunday, the current there seems to be in the direction of Sunday rest. In France a movement under the leadership of the Count de Ciskey was started among the Roman Catholics some years ago in favour of a better observance of Sunday. It received the cordial support of Pope Pius IX., and the present Pope has given it his earnest sanction. It is still making progress, and has secured the closing of many factories, shops and stores on Sunday. The Social Democrats of Germany and France make the demand for Sunday rest a part of their platform. In Switzerland and Italy there are motions in Parliament and popular movements toward securing Sunday as a day of rest. And while even atheistic societies favour the cessation of labour on Sunday there is an increased desire in the churches for the establishment of a more strictly religious character of the day. While in Great Britain and America the 'Puritan' Sunday is denounced, there appears, in lands where it has not prevailed, a desire for some, at least, of its advantages."

We have privileges, how many we know not, until some trial or disappointment takes them away. Let us not wait till we experience the loss ere we prize and use the blessing. The Sabbath is a boon together with the rest which it antedates, for God's rest of full tide blessedness is ours if here we accept the Gospel message. Oh, enter therein! No rest like that which the soul finds in Him who is made righteousness, and peace, and joy. And, oh the dread awakening, should any here awake to the solemn consciousness that for ever they have lost that rest! God forbid it, Christ prevent it, Spirit of Holiness quicken. Give faith that we may lay hold upon the redemption wrought, that we may find our rest "for ever with the Lord."

MINORITY RULE IN CONGREGATIONS.

The theory is that Congregationalists are self-governed people. They elect their own deacons, managers, and ministers, and control their own affairs generally. The theory is a very fine one. It looks well on paper—a good deal better on paper than it sometimes does in practice. It is a good theory to make speeches about and expound at associations, inductions and other places where the "true blue" most do congregate. A man who cannot make some good points when showing how beautifully the electing power vested in the people is balanced has no capacity for making points.

No doubt our system of government has worked fairly well. It has some defects, but what system is perfect? The fact that it breaks down occasionally is no argument against its general excellence. Examine its operations in many countries, and for a long period of time, and it will be found to have worked as well as, if not better than, any other system. This is the true test for any system. One of its most serious defects in practice is that—in spite of the theory that majorities should rule within certain limitations—minorities, as a matter of fact, do often rule congregations. Some congregations are ruled practically by one family. Some by one man, a few by one woman. It would be going too far to assert that in every such case the practical effect is bad, and only bad. Much depends on the character of the controlling parties. Many a struggling congregation has been kept in existence by one family, or by one man, and a few by one woman. Now if one or two persons have more zeal, more energy, more working power, more of the spirit of self-sacrifice than all the rest of the congregation, the few will rule in spite of any theory of church government. Other things being nearly equal, the man who does the most work, and makes the greatest sacrifices, will always have the most influence among Christian people. If any man in a congregation have more grace, more working ability, and makes more sacrifices than the whole session, that man will have more influence than the whole session. If any man have abilities equal, or nearly equal, to those of the minister, and have a more spiritual mind—and shows more devotedness and self-sacrifice in the work—than the minister, that man will have as much influence as the minister, probably more. Mere officialism goes for very little in this country. Earnest, persevering, self-sacrificing work always brings influence among Christian people. When these qualities are combined in one or two men they can usually control matters in spite of any theory. Against that kind of minority rule nobody protests much. Most men bow willingly to the power of goodness. May kind heaven send us more of such minority rule.

There is, however, another and very different kind.

It is of the earth, earthly. Perhaps it would be better to say of the devil, devilish. A member of a congregation of more or less influence becomes dissatisfied, soured, and generally ugly. Perhaps he has some reason, and perhaps he has not. Quite likely he could easily put the matter right if he would try, but he doesn't try. He lets it simmer. He nurses his wrath to keep it warm. Perhaps he is a good man, but acting a long way below his average. Perhaps he is a good man constructed on unfortunate principles. Probably, he is an Ishmaelite whose hand has always been against every man's hand. Probably, he is a Diotrephes who wants the pre-eminence and the people refuse to give him any pre-eminence. Possibly he is a *Crank*. It is even possible that he may be a Judas, and the Lord is about to allow him to unmask himself. Whatever he may be, after becoming soured up to a certain point, his next step is usually to form a party for some purpose, let us say, for example, to get rid of the minister. He is not always very scrupulous as to the means he uses in forming his party. Probably, he brings social influence to bear and tries to make some of his "set" disaffected. Probably, he is rich or controls money or business not his own, and brings his ledger influence to bear where it will do the most good. (Don't faint, gentle reader, such things have been done.) Perhaps he is a large employer of labour and in that case it would be almost a miracle if some of his dependents did not soon share his feelings. Probably, he poses as a martyr and tries to form a party on the basis of sympathy. This brings in the soft ones. Probably, he affects superior piety, and declares he is doing all for the glory of God and the good of the Church. This is intended to catch the gushing ones. On whatever basis the little party is formed, it soon goes to work. It attacks the minister, and perhaps his session, in indirect ways because it knows very well he cannot be dislodged by open, manly assaults. It whispers, insinuates, tattles, finds fault, tampers with persons that are known to be weak, talks—perhaps *lies*—about the prosperity of other congregations and the ability of other ministers, predicts evil, and then tries to fulfil its own predictions; it withdraws its subscriptions and then boasts that there is a decrease in the funds; it gives an evil report of its own congregation to the members of other congregations. It speaks disparagingly of its own minister whenever it dares to do so; belittles the work its own congregation is doing and, in a hundred different ways, schemes, wire-pulls and conspires to bring about the sought result.

One of two results nearly always follows. Either the minister quietly leaves, or after a little beating about the bush, the pastoral relation is dissolved. In either case a small minority—composed probably of the very worst elements in the congregation—triumphs over all, over *truth and righteousness*. Nine-tenths of the

congregation were attached to their pastor, they profited by his ministrations and were prospering—spiritually and every other way under his ministry, but their rights and their feelings are trampled in the mire by a clique formed of two, or three, some of whom perhaps don't even profess to be Christians.

Who are chiefly to blame for such odious instances of minority rule? The majority of Christian people, who allow themselves to be over ridden. They usually become quite valiant when the evil is done; but when it is in process they don't care to interfere. Sometimes they are outwitted by the schemers, who are often ward politicians, who bring all the dirty tactics of the ward bummer to bear on unsuspecting Christian people.

SOME CHANGES A GENUINE REVIVAL WOULD IMPLY.

Nothing is more common than to hear good earnest Christian men say: "We need a revival." Ministers often preach on revivals, and nearly every earnest man who prays says somewhere in his prayer: "Oh, Lord, revive Thy work." Even those good conservative people who do not favour special or continuous services are all in favour of a revival of the right kind. Assuming that by revival is meant increased spiritual life, every good man is in favour of revival. There may be, in fact there are, great differences of opinion as to the best methods of promoting a revival; but as to the necessity and desirability of having increased spiritual life and power in our congregations, all earnest Christians are agreed.

And yet there is room to doubt whether many of those who speak most about revivals have ever seriously stopped to consider all that a genuine revival would imply. It is very easy to speak glibly enough about revivals, yet a real revival implies a great deal more than attending meetings every evening, singing hymns, listening to stirring addresses, and taking part in enquiry meetings. These exercises usually accompany a revival, and do much to promote it, but engaging in such exercises is but a small part of a genuine revival.

To begin with the individual, a revival implies that each man under its influence should make immediate war on his own besetting sins. His first duty is to find out what these sins are, and then begin to crucify them. If he is not willing to do this he is not ready for revival work. In fact, he does not want a real revival. He may be eager enough to attend continuous services, and may like to go with the crowd and enjoy the excitement, but if he is not willing and anxious to confess and forsake his own besetting sins he is not in favour of revival in the Scripture sense of the word.

Nor is it enough that he should be willing to abandon outward and gross sins. If anxious for revival he will be anxious to crucify such heart sins as envy, anger, pride, selfishness, jealousy, bitterness, and all

that class of sins that rankle and fester in many souls. Anything more absurd or more audaciously wicked than a man professing to be in favour of revival or to carry on revival work when his own soul is bursting with conceit, or shrivelled up with envy or selfishness cannot well be imagined. And yet it does sometimes happen that the very man who talks most about revivals and whines most about the coldness of the Church is the most selfish, conceited man in the community—perhaps we might say in the Presbytery. However unctuous such a man may be in his talk, however much he may whine and groan and scold about spiritual deadness, he does not want a revival. He may *need* one badly enough, but he does not *want* one that begins on *himself*.

A genuine revival implies more than that each one anxious for it, or engaged in promoting it, should make war upon his own sins of heart and life; it implies that he should be willing to discharge his duties towards his neighbours. If a man is not ready to offer his hand to the neighbour he has not spoken to for years he is not ready for revival or revival work. He may need it but he is not ready for it. This is one of the very best tests. An unforgiving spirit and a desire for a revival of God's work are incompatible states of mind. In short, preparation for revival implies willingness to discharge every duty towards our fellow-men that the Scripture enjoins.

Passing from the individual to the Church, a real revival would make an entire revolution in many directions. It would heal old sores and put an end to the unseemly strife that so often wounds Christ in the house of His friends. Are all those who speak about revival ready to shake hands and be good friends? If not, they are not very anxious to have a revived Church.

A genuine revival would double, triple, perhaps quadruple, our contributions for every good purpose. It would send an increased number of missionaries to our foreign mission fields. It would send more preachers to Muskoka and the North-West. It would bring the Missionary Fund up to a point that Mr. Hall never dared to dream of even in his most sanguine moments. A revived Church would never look callously on while the active or the aged and worn-out servants of Christ tried to eke out a precarious existence on two or three hundred dollars a year. Are the people who talk and pray about revival ready for the expenditure that a genuine revival would imply? If not, they are not ready for revival; in sober truth they do not want a real revival. A revival that does not go down into a man's pocket does not go deep enough by one half. Can anything be more absurd than the spectacle of a man singing at top of his voice:

Love so amazing, so divine,
Demands my heart, my life, *my all*,

and at the very time he is making the building echo with *my all*, he is searching his pocket for a nickel cent to put in collection to send the Gospel to the heathen! A congregation was once described by a genial minister, who knew it well, as having been *revived to death*. It was so *revived* that the people would give little or nothing for any good purpose. Revivals of that kind disgust all honest, sensible men and make the very name of religion contemptible in the eyes of the world. A man whose heart has been moved by the power of the Spirit will always desire to send the Gospel to others; and just in proportion as he is *revived*, in the right sense of the word, will he desire to help on every good work.

A genuine revival would set the members of the Church to work. By work we don't mean merely attending meetings when special services are being held. Anybody can do that. We mean honest, quiet, persevering, persistent work—work often done *alone*; work that the crowd does not see; work that there is nothing said about in the newspapers. Are all who speak about revival ready for that class of work? A real revival would kill all the nibbling, carping criticism that abounds in too many churches. Are those who profess to desire revival ready to stop finding fault with everybody and everything?

A genuine revival would induce all those under its influence to attend the *ordinary* services of the Sanctuary. It would lead them to attend prayer meeting *all the year round*. A revival that makes a man condense a year's prayer meeting attendance into two weeks is a doubtful blessing for him.

Now, are all those of us who speak about revivals and pray for revivals ready for all that a genuine revival would imply? Are we ready for the self-examination, self-sacrifice, self-crucifixion, increased work, and increased liberality that must accompany or flow from increased spiritual life?

Correspondence.

MR. HALL'S LETTER.

DEAR EDITOR,—The announcement in last INDEPENDENT that you intend to publish fortnightly till June, and longer if there is sufficient encouragement, will give great pleasure to most of your readers. We certainly need THE INDEPENDENT weekly, and you have done the right thing to approach that by trying a semi-monthly. I do hope you will be supported in your bold adventure; I will gladly do my share; I will speak a word for it when I have opportunity, and receive subscriptions, and forward to the business manager. If arrears are promptly settled, the subscribers' list doubled (and I am sure this can be done), the end will be secured. With increasing life in the churches, and growing numbers; with all our work

thoroughly organized, and harmonious action throughout, there should be little difficulty in maintaining a fortnightly, or even a weekly magazine.

STOUFFVILLE.

It was a great disappointment to find our beloved Brother Unsworth seriously indisposed. We had a good meeting, and I learned during my short stay among the people that the past year has been rich in spiritual and material blessing to the church. Difficulties have been surmounted, membership increased, church building improved internally, and the pastor's salary augmented. I have just been informed that Mr. Unsworth is recovering and hopes before long to resume his labours. While in this neighbourhood I spent a few hours in

MARKHAM,

visiting the few Congregational families who still cling to their principles, while they very properly work with the other denominations in the village, especially the Chancey brothers—of the post office, and publishers of the *Markham Sun*—years ago boys in my Sunday-school in St. John's, Newfoundland, like most Newfoundland boys abroad, an honour to their sea-girt isle. I spent the Sunday in

UNIONVILLE.

The improvement in the congregation is very marked. The church has only been re-opened since July, I think, and Mr. Wilmot, who was ordained in December last, certainly gives promise of being the right man for the place. The friends of the cause are very hopeful. Quite a number have been added to the church, and there are more to follow. The Sunday-school is one of the best I have seen, large in proportion to the congregation. During last year, they paid \$500 on their church debt; hope to pay \$200 this year, leaving only \$500. When this is paid, they hope to erect a parsonage. The Unionville friends deserve encouragement and help. They have done nobly.

TORONTO (NORTHERN).

I spend very little time in the cities. I fancy I am not so much needed as in other places. When I happen to be passing, it is great pleasure to step into the bright, cheerful room in which your church conducts its Sunday-school, prayer-meetings, and other congregational work, and to give and receive words of encouragement. I had this pleasure since I wrote last. I met a goodly company at the prayer-meeting, and gave some information regarding our work throughout the country, and at the same time was rejoiced to hear that missionary appropriation had been made in excess of last year, while every other denominational object had shared in a similar way in the growing liberality of the church. This is as it should be, and what we might expect.

BOWMANVILLE.

Few of our churches have more cause to rejoice in the great things God has done among them than this. The past year has witnessed the power of God in the conversion and ingathering of many. The pastor's heart is glad, the people are united and happy. The church, I think, is very near the end of its missionary period, indeed but for the very hard times, the end would be now. We had a small gathering at the missionary meeting, owing to peculiar local circumstances, but the interest manifested was such as we might expect in a revived and growing church. Three quiet days in Kingston, then

MONTREAL.

Zion in the morning of Sunday, and Emmanuel in the evening; missionary meeting on Tuesday, and numerous other calls during the week. If the Montrealers do not turn out in large numbers to missionary meetings, they contribute cheerfully and, comparatively speaking, generously, to the funds. This year has been no exception. Hard times notwithstanding, both Emmanuel and Calvary will do as well or better than last year. Rev. E. M. Hill (pastor of Calvary Church), gives special attention to the claims of our Society in his congregation, and our President, Rev. Dr. Cornish, looks after the work by personally canvassing Emmanuel.

The missionary services were rendered specially attractive by the presence of the Rev. Dr. Alden, one of the secretaries of the American Board. He preached on the Lord's Day in Emmanuel and Calvary, and delivered a most effective address at the public meeting on Tuesday evening. He is a man of great mental and spiritual power, and thoroughly acquainted with the great subject of Foreign Missions. Recently he travelled in Turkey and Europe, visiting the stations of the Board. His visit to Montreal has been very helpful to the cause of missions generally, and to Foreign Missions especially. I felt at the time it was a great pity that arrangements had not been made to have him speak in other congregations in the Dominion.

QUEBEC ASSOCIATION.

The half-yearly meeting of this Association was held in Calvary Church, Montreal. Rev. E. M. Hill, Moderator. All the members were present, except the Rev. R. K. Black, who was in Nova Scotia at the request of the Executive of the Missionary Society.

I had the privilege of introducing a discussion upon our "Home Missions," in which all the members took a lively interest. Rev. W. Rivard, of Belle Revere, gave encouraging facts relative to his French work, and made a touching and powerful appeal for assistance in that promising field.

The Principal of the College, and Rev. Dr. Wilkes, spoke of that institution, its present position and

prospects. A delightful spirit pervaded every meeting of the Association, which adjourned to meet with the Sherbrook Church in September.

While in the city, I spent a couple of evenings with the students of our College in the new Home, taking part with them in the devotional exercises. I was delighted with the home-like appearance of life in the College, and the good order that prevailed throughout. The young brethren seem to be contented, happy, and entirely devoted to their studies. The way they joined in the singing, led by one of their number at the organ, and in the exercises of the "sweet hour of prayer," proved to my satisfaction that the "School of the Prophets," is doing good service, and will give to our churches in the future, men of more than ordinary qualifications for the work of the Christian ministry. For their principal, tutors and lecturers they evidently entertain both respect and love.

There appears in your last letter from our esteemed friend and brother, Rev. R. Brown, announcing the fact that he has gone into the Presbyterian Church in order to find a field of labour in the North-West, giving as his reason "that there had been a good deal of talk about 'vigorous centres,' and the 'right kind of men,' but nothing more. We have therefore to leave the body, or leave the ministry." The brothers Brown, for whom we all have the highest esteem, left the east a few years ago to engage in farming, in consequence of failing health. I have been informed that the Manitoba Committee made a grant of \$100 to Rev. John Brown for the first year to enable him to give a little time to missionary work. So far as I can learn, that was all that was asked. Certainly no one that I am acquainted with, either on the Manitoba Committee or of the General Missionary Board, had the least knowledge that our esteemed brethren wished to re-enter the ministry. We all thought they had settled down to the work they went out to the North-West to do, and were rejoiced to learn that health had been restored, and a measure of prosperity secured. The very first intimation we had of any other course came in the announcement that they had joined the Presbyterians. They are often mentioned, and kind enquiries made for them. Their many friends in the east will earnestly wish for them many years of happiness and usefulness in their new connection, and though they may not be in a position to correspond with us regarding the work at Pilot Mound, we assure them and the friends there that they are not, and will not be, forgotten. We hope to be in a position to do more than talk about important centres of work in the North-West.

Truly yours, T. HALL.

Kingston, March 9, 1885.

MR. EDITOR,—Many of your readers will doubtless be glad to hear a word from the College. As this year, for the first time in our history, we have taken up house, and have a home of our own, we have a college life about which we can speak. And already we are beginning to feel the advantages of the new departure in a closer union among the students, and in opportunities for mutual improvement. Among the colleges of the city we have a place. No longer wandering up and down the city, seeking a lodging where we may, and enduring endless privations and discomforts, this year finds us as near akin to a family as circumstances would render possible. We live under the same roof, eat at the same table, meet in the same common-room, enter into the discussion of interesting subjects, and in numberless ways affect one another for good.

We would call the attention of your readers to one feature of this life which has been very noticeable amongst us this winter, and which has done not a little to give our denomination its rightful position among sister institutions. Montreal has been unusually favoured this season by the presence of celebrated men of our own denomination from England and the United States. They have been representative men, who have won for themselves distinction in their own particular departments of Christian work. They have been greeted by large audiences in our largest churches, and have exerted a great influence. We have felt some little pride because of their relation to us as a denomination.

It has been our privilege to listen to these men in our own assembly room. Our Principal has always secured for us the presence of those visitors who have spoken to us as students, preparing for a work in which they themselves have achieved success. To these meetings we have invited our fellow-students from the other theological colleges that cluster about McGill. And we are certain, that this winter at any rate, the best entertainments have been given in the Congregational College of British North America. "Little but good," describes the situation exactly. We are acquiring a reputation for worth among our associate colleges.

In the early part of the session we were visited by Mr. Soltan. He comes from London, England, where he has had large experience in connection with evangelistic work, having assisted Mr. Moody there. He is well known in Toronto and the West. He spoke to us in a conversational way for an hour, explaining methods of work. He emphasized strongly the advantages of a scholastic training, even for the labour of an evangelist. A few weeks later, and Dr. Sexton was in town lecturing for the Methodists. They generally keep their eyes open, and if anything good is going they get the benefit of it. Most people

thought he was a Methodist till he came up to our college and, after an able philosophical exposition of some modern questions, told the audience that he was a Congregationalist, and did not desire to be anything else.

After Christmas Dr. Meredith (again our thanks are due to the Methodists), of Boston, came amongst us in connection with Sabbath school work. Dr. Stevenson brought him up to the college. The room was filled with students of all denominations. He explained his own church methods. His words of strong manly counsel we shall not soon forget. He was himself a manly man—large every way, physically, mentally, and spiritually. But the best has been kept to the last. This week Dr. Pentecost of Brooklyn, has been here under the auspices of the Young Men's Christian Association. One is so accustomed to associate a refined spiritual nature with a delicate frame and *spirituelle* countenance, that it seems impossible at first sight to think that Dr. Pentecost is a lofty type of Christian character, yet undoubtedly he is such. Spite of his burly frame, short neck, heavy jaws, and low forehead, he impresses one as soon as he begins to speak with his practical knowledge of Christian truth. As we listened to him we were impressed with the scope and dignity of the Christian ministry. His grasp of his subjects was firm. His presentation transparent as crystal. He could make the great questions simple and easily understood by the popular mind. He had something to say, and he had learned the art of saying it well.

The good that we have derived from coming into contact with these living successful workers is incalculable. Long after we have forgotten their words, their influence will remain a stimulus and encouragement in all our ministry. They have shown us the possibilities of our profession and in kindly words have cheered us for our work.

If space permitted we should like to refer to the presence in our lecture-room of the editor of THE INDEPENDENT, and the Rev. Wm. Wetherald, of St. Catherines. In the professor's chair they have won our esteem and respect, and when they have laid aside the gown and came into our rooms and talked with us more freely, we have felt for them a feeling of affection. As we meet them in the future we shall value them all the more for our limited intercourse with them here.

We would say to all the ministers of our denomination that there is a standing invitation to them to visit us whenever they come to Montreal. Let them take advantage of it, and coming fresh from the work they can say much that will help us in the monotonous routine of a student's life.

The session is drawing to a close. Four of our men go out into the work. There is room for more.

Churches are crying for men and there are no supplies for them. Now that we have a college home we think there are many young men in our churches who might be induced to take up their abode with us.

Hoping that our college is not without great interest to our churches, and that renewed efforts shall be put forth for its advancement, we bring this communication to a close.

STUDENT.

Congregational College, Montreal, Feb. 13, 1885.

News of the Churches.

LANARK.—A social reunion was held here on the 5th inst., under the auspices of the ladies of the church. A varied programme, addresses by the pastor, Mr. Day, and by Mr. McColl. of Middleville, and a general flow of good spirits made the evening pleasant as well as profitable. This church is, evidently, one of earnestness and fellowship.

LONDON.—We are glad to receive from the pastor the directory of this church for the past year, from which we gather that the membership after revision stood at the close of the year 247, of which nineteen had been added during the year by profession of faith, and fifteen by letter. The total amount raised for all purposes appears to have been \$4,386.83, of which \$110 was for the Missionary Society, \$85 for the college, including \$70 special for furnishing fund, and \$15 for the Provident fund. The general work of the church indicates progress, and we congratulate our London brethren upon their present happy position.

MIDDLEVILLE.—On Sunday, February 8, the new Congregational Church was opened for divine service. The opening service at eleven o'clock was conducted by Rev. John Wood, of Ottawa. The prayer of dedication was offered by the pastor, Rev. E. C. W. McColl. The sermon, by Rev. Mr. Wood, based on Exodus xxxiii. 15-18, showed that the former methods by which God had manifested His presence among His people had given place to that spiritual approach by which he conveyed new life to the soul, and beautified it by all spiritual graces. He pointed out that all believers in Christ constitute the living stones of which are built up an holy temple in the Lord. God's honour is advanced and a place of worship filled with His glory when His people who worship there are marked by a spirit of dependence, gratitude, faith, zeal and holiness. A large congregation assembled at three p.m., when the pulpit was filled by the Rev. Joseph Andrew, pastor of St. Paul's Presbyterian Church. His text was Ephesians iv. 13: "Till we all come in the unity," etc. The church was again filled at seven p.m. Rev. John Currie, pastor of the Baptist Church, preached a very impressive sermon from 2 Corinthians iv. 5: "For we preach not ourselves,

but Christ Jesus the Lord." On Monday evening a soiree was held in the church. A snow storm had set in, but, notwithstanding, a large number assembled. A bountiful tea was served; several beautiful anthems were sung by the choir. A financial statement was presented by the treasurer, Mr. A. R. McIntyre, by which it appeared that the amount required to clear off all liabilities was about \$425. During an intermission, friends were waited on in their seats and subscriptions, payable within a year, were received for \$225. The balance will soon be provided for; and thus this beautiful and substantial building, on which \$2,000 in cash have been expended, and fully another \$1,000 in volunteer labour, will stand complete, *without the adornment of a mortgage*. It speaks volumes for the zeal and liberality of the people of the locality that, notwithstanding the loss of many able givers through the Manitoba exodus, such a commodious and graceful church should have been reared in our midst. The carpet and matting, the seats, the chandelier and other lamps, were provided by the ladies. Three handsome chairs for the platform were presented by the young ladies, and the extremely beautiful reading-desk by the young men. In every stage of the enterprise, and in all the subscriptions taken for these various objects, generous and liberal assistance has been given by friends of other denominations. The fine oak communion table was the gift of the ladies of the Lanark Congregational Church. The sweet-voiced bell that sounds its musical call to worship from the turret was the gift of Kingston friends. The church is built of limestone, with corners, arches, etc., of Beckwith stone. The doors and windows are Gothic in form. Coloured glass is inserted in the front windows and over the entrance. A place for a lobby is enclosed within the building, which is warmed easily by a single stove. Behind the pulpit is a triple arched moulding, tastefully coloured by Mr. Whitcher, of Lanark, and over this a scroll with the words: "God is our refuge and strength."

PARKDALE.—The anniversary services and annual tea-meeting of this church were held in the Town Hall, on the 11th and 12th of January, respectively. The Rev. H. D. Powis preached Sabbath forenoon, and the pastor in the evening. The tea-meeting was held on the following evening. The Rev. Dr. Wild, and J. Lawson, Esq., the accomplished organist of Bond St. Church, with a quartette from the choir, rendered valuable aid. These services were well attended, and the financial and social results all that were expected. Since then, the ladies of the church and congregation have begun a series of parlour concerts, which have so far done well, and promise timely aid for the Building Fund. The friends here are expecting to secure a church building during the coming season, which will be a great help to the spiritual work

of the church, as they are at the present time able to hold only Sunday services and the Sabbath school in the hall they occupy.

St. JOHN, N.B.—We are glad to hear from this church. Twenty-two persons (of whom three were baptized), were admitted into fellowship on the first Sunday of the month, with impressive services. The interest awakened under the present pastor, Mr. J. B. Saer, is evidently deepening, and our prayers go forth for our brethren there.

Official Notices.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The present Session will be brought to a close with the usual public service in the Assembly Hall of the College on Thursday, April 16. The addresses will be delivered by the Rev. H. D. Hunter, of London, and Rev. J. Morton, of Hamilton, and a collection will be made in aid of the library. The proceedings will begin at eight p.m. Pastors of churches are requested to read this notice to their congregations.

Montreal, March 10, 1885. GEORGE CORNISH,
Sec'y, Cong. College, B.N.A.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

1. The next quarterly meeting of the Executive Committee will be held in the Congregational College, Montreal, on April 7, at 10 a. m. Communications from churches and pastors for the committee should be in the hands of the Secretary not later than the 31st inst.

2. Churches requiring the services of students for the summer vacation will please send in their applications to the Secretary by the 31st of March.

3. District associations at their next meetings should nominate their representatives on the Executive Committee for the year 1885-6.

4. The Treasurer's books must be closed about the 15th of May; therefore, churches which have not already taken up their annual collections for the society will kindly attend to the matter at once, and forward the amounts with the subscription lists to Mr. B. W. Robertson, Kingston.

5. In order legally to carry on the work of the Society in the various Provinces it has been found necessary to have an Act passed by the Dominion Parliament sanctioning the union with the Maritime Provinces, and giving corporate powers throughout the Dominion, which is being done.

SAMUEL N. JACKSON, Secretary.
Kingston, March 5.

Literary Notices.

THE February number of *The Pulpit of To-Day* contains sermons by Canon Liddon on "Mysteries in Religion," Canon Farrar on "Spirituality," Henry Ward Beecher on "The Natural and the Spiritual," and "The Use and Abuse of Praise." Dr. Joseph Parker continues his expositions in the book of Genesis, and Prof. E. Johnson contributes one of his characteristic studies. A. E. Rose, publisher, Westfield, N. Y.

THE HOMILETIC REVIEW for March, in point of vigour, freshness, and variety of treatment, is not a whit behind the first two numbers of the year, which were received with marked favour. The opening paper by our own countryman, Principal Sir William Dawson, "The Relations of the Natural to the Spiritual," is sure to secure attention. Prof. George B. Fisher, of Yale College, presents an admirable and instructive paper, "The Modern Sermon." Published by Funk & Wagnalls, 10 and 12 Dey Street, New York. \$3.00 per year; 30 cents per single number.

THERE are no publishers who have more perseveringly held on their way, battling with the liquor interest, Ultramontane pretensions, and public immorality, than the Dougalls, father and son. The *Witness*, both in Montreal and New York, thoroughly justifies the statement. A monthly named *The Pioneer*, at twenty-five cents per annum, has just appeared from the New York press of the *Weekly New York Witness*, to do special work in the temperance campaign. The first number says *The Pioneer* will give a portrait of one of the leaders in temperance work, and possibly other illustrations, in each number, with temperance news and other matter that will be found interesting. The best writers are invited to lay their views on the subject before a quarter of a million readers, and there will frequently be one article in the paper worth many times a year's subscription. We can only say to the veteran elder and to his younger coadjutor, God bless your constant endeavours.

A TRANSCENDENTAL POEM.

Across the moorlands of the Not
We chase the gruesome When,
And hunt the Itness of the What
Through forests of the Then.
Into the inner consciousness
We track the crafty Where;
We spear the Ergo tough, and beard
The Ego in his lair.

With lassoes of the brain we catch
The Isness of the Was,
And in the cospes of the Whence
We hear the Think bees buzz.
We climb the slippery Which bark tree
To watch the Thusness roll,
And pause betimes in gnostic rhymes
To woo the Over-Soul.

DEMOLISHING THE BIBLE.

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other, and when you have upset it, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and will have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not respectable history either; but his old printing press, it is said, has been used to print the Word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture with two hundred and six new translations distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still shows signs of considerable life. I have heard of a man travelling around the country exploding this book, and showing up "the mistakes of Moses," at fifty shillings a-night. It is easy work to abuse Moses at fifty shillings a-night, especially as Moses is dead and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and, it is said, found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.—*Hastings*.

Children's Corner.

Seeking for God.

ANY years ago, and long before any awakening took place in Skye, a young girl of little more than childish years, residing in a glen, which, during the revival of 1812, was distinguished by much divine power, became deeply impressed with the idea that God was not in her native isle. At the same time she was overcome with the feeling that she must go in pursuit of Him where He was to be found. She stole away from her home and country to the usual ferry to the mainland. She made no secret of her errand; and as her relations had taken up the opinion that she had become insane, little attempt was made to recall her. As soon as she was out of Skye she began to ask every passenger where she might find God, for that He was not in her country. Her question excited surprise; but as her manner expressed sincerity and deep earnestness, every one answered her soothingly, and was unwilling to interfere with the hallucination under which they conceived she laboured. At length she reached Inverness. The first person she met in the street was a lady, to whom she addressed her usual question. The lady was struck by her earnest manner, and engaged in conversation with her until assured of her sanity. "Come with me," at last the lady said, "perhaps I can bring you to where God is." She took her home, and next day being Sabbath took her to the house of God. For the first time the Gospel was proclaimed in her hearing, and it came with power and blessing to her soul. She soon became a happy convert, and one of the brightest Christians of her day.

If you were willing to be as pleasant and as anxious to please in your own home as you are in the company of your neighbours, you would have the happiest home in the world.

Praise the Boy.

IT often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a-half years old recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son; you must not do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered, resolutely:

"All right, papa, I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised inquiry:

"Papa, why don't you tell me, 'That's a good boy?'"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty; even though the child's well-doing ought not to hinge on such a recognition. And, as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord Himself has promised to say, "Well done," to every loved one of His who does well.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud and haughty scorner is his name who dealeth in proud wrath."
—Prov. xxi. 23, 24.

It is a great ornament to a religion when the professors of it are of meek and quiet spirits, diligent to do their own business, and not busy-bodies in other men's matters.

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. Blackett Robinson, 5 Jordan Street, Toronto.

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