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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, APRIL 1, 1885.

[No. 5.

## EDITORIAL JOTTINGS.

WE regret that sentences have appeared regarding our Manitoba relations which seemed to be personal, or imputative of motive. We desire to remember, and to have it remembered, that THE INDEPENDENT is a *Christian* journal, seeking to exemplify outspoken fidelity with that charity which thinketh no evil. We have no desire to put on other shoulders the responsibility which rightly rests upon our own, therefore we do not specify the lines which we think should have been drawn through by the editor's pen. Readers and correspondents will pardon any error of head they may have detected. It is right, however, that views of the situation should be expressed. And we may say, as indicative of a prevalent feeling, that all that has thus far appeared from these Provinces other than our own two unmarked jottings, and Mr. Hall's letter, has come from brethren who have honourably passed through the chair of the Union. We regret to have to decline much sent since for publication, not only account of length, but because of expressions unseemly, and charging with "absolute untruthfulness" where no specification is given. It is due to Mr. Silcox to mention that in a letter we have received from him, he distinctly says: "If either the editor or authorized representative of the C. C. M. S. will state definitely wherein they think I have blocked or hindered their work in Manitoba, I will give them a frank and full reply." If our brother will look back he will see that "blocked or hindered" are words of his own, not ours. We spoke of an "adverse position," and only thus because of a statement of his implying neglect on the part of our Missionary Society. We did not say inimical, because a position may be adverse without being hostile, hence our choice of the word. Nor did we say the adverse position was unjustifiable, only this, that as it seems to us that our brother had advised on the line

of the policy he virtually charged against the Society, the apparent insinuation of "not considering Manitoba and the North-West Territories a part of Canada," required a demurrer.

IN view of statements *definitely* given by Mr. Hall, and expressly made in the Winnipeg item, other friends have felt that the position has been adverse in a still more marked degree, and without impugning motives, these convictions may justly be expressed. We shall be only too glad to find that our friend Mr. Silcox has been misunderstood, as will also all who have in our columns expressed dissent from his supposed position. For ourselves, we believe Congregationalism has a work to do in these new territories as truly as in any other part of this wide world, and shall not rest until some more tangible results are seen from the earnest desire we know possesses many hearts to spread the Gospel in that lone land by the multiplication of true Congregational churches. We may further say, that though denominationalism, as such, has little charm for us, as a means of spreading the Gospel it has its sacred responsibilities, and he is the best Christian worker, in our judgment, who seeks to give life and power to the denomination wherein he elects, or is elected, to serve his God.

AND we give as our conviction, that the church at Winnipeg should be a centre of missionary operations for our denomination in that far-off land, to which desirable end it is necessary that full confidence be established between it and the churches in the older settled provinces; and that such ends may be speedily attained our prayers shall rise, and our efforts be directed.

IN the letter referred to above, Mr. Silcox, speaking of Dr. Wilkes' letter, says: "With the sentiments of Dr. Wilkes' letter I am in fullest accord, and it would be my joy to help

to do such a work here, as he has been honoured of God to do in his Province." We, therefore, expect as the issue of the correspondence that misunderstandings will be removed, and a new impetus given to our work in the great North-West.

AN additional word regarding our brothers the Browns. The impression left on many minds that no encouragement had been given to mission work at Pilot Mound by our Society is certainly not well founded. As Mr. Hall says, the general impression was that our friends went to Manitoba to farm, having given up the regular ministry entirely; when they did minister to the friends there and desired help, we are given to understand that all the help asked for was sent, viz., \$100. And as far as we know, they never asked, or intimated any readiness, to be recognized as ministers or missionaries of the Society.

As an instance of the kind of learned pabulum our general press supplies to the people, we notice an article in the *Globe* of March 21st, with this pretentious heading, "Famously Herat. Traditions from the Creation of the World, etc." A paragraph on "Zoroastrian Annals, Gebir faith contemporaneous with Abraham, and traditions about the lost Ten Tribes" makes one hold breath at the immense erudition expended *pro bono publico*, and we in our ignorance accept it all, till we notice that "there seems no reason to doubt that Alexander the Great encamped in Herat in the famous campaign which Xenophon describes in his *Anabasis*." We get considerably mixed, seeing that the Xenophon of our school days died some years before Alexander was born, and the *Anabasis* of Xenophon records the march of ten thousand Greeks whom the younger Cyrus hired in a foolish conspiracy against his brother. This is of a kind with another astounding piece of information in the report of a lecture given on Britain's future in another column, where we are coolly told that Britain is named in Isaiah by the word we (in our ignorance) allow to stand translated Covenant. The attempt to get B-r-i-t-a i-n out of b-e-r-y-e-t-h is equal to the philological feat which derives Alexander the Great from the invented fact of the Great Conqueror having a relish for hot roasted eggs; his cry that dinner was ready being "all-eggs-under-the-grate."

IN Biblical criticism we frequently meet with the opinion of experts, who, by an intuition gained largely by experience, parcel out the books of Scripture as coming from this pen, or belonging to that age. We are not disposed to ridicule this species of criticism, for certainly, individuals and periods have their idiosyncrasies. A bank clerk does, with an approach to infallibility, detect a forged signature, and a discriminating reader may recognize in a fugitive piece one of his familiar authors. Yet the claim put forth by this critical faculty to over-rule even tradition is far from being established, and its precariousness is singularly illustrated by a present problem in the critical world. A social satire has been written anonymously by one of the best known living writers. A cash reward of one thousand dollars has been offered by the publishers to whoever names correctly the author. Two hundred and thirty-two guesses have been divided among thirty-six authors, and forty-eight other authors have received one vote each. Where is the literary instinct?

THERE is a significance in the boycotting business mentioned in our last week's issue that must not be overlooked. The members of this brewing firm refused to help the charitable institutions of Toronto on the ground that the promoters of these were favourable to the Scott Act. If this be true, as it doubtless is, then the brewers say in effect: "you who have the best means of knowing the cause of so much want and misery among the poor find that the greatest of all causes is *drink*. And so you are in favour of stopping its sale and thus reducing the amount of suffering." This testimony was not intended, but that it so speaks cannot be gainsaid.

*The Christian World* of the 12th February contains a very full outline of the introductory sermon of a series on the above subject by the Rev. John Hunter, of Hull. We may not be able to go the length of this Christian teacher in all that his positions seem to imply, but every Christian ought to sympathize with every honest endeavour to present "*Christianity as Christ taught it*." We have only space for a brief outline:—

John vi. 58—"Lord to whom shall we go. Thou hast the words of eternal life." The upheaval of religious belief, everywhere going

on in Christendom, was not considered as in itself a sign of decadence, rather of the renewed life and growth of faith. We have not fallen upon an age of unbelief. This is a mistake of superficial observation, unsympathetic and timid. Much of the modern interest in science is religious, born of a deep desire to know the whence and whither of man. It is a period of intellectual movement, men thinking more seriously on the subject of religion than at any time since the religious renaissance of the sixteenth century. The world would never be without religion, and the coming development would be a better realization of the religion of Christ. Turning from the world to the church, Mr. Hunter proceeds to observe that the characteristic tendency of the best religious thinking of the times is toward *a more real and complete recognition of Jesus Christ as the ultimate authority in the sphere of Faith and Duty, and the best and all-sufficient Teacher of His own religion.* Slowly had it been given to Jesus to rise in His true beauty in the world; but there were abundant signs to prove that there never was a period in the history of the church when His religion was better understood, or more intensely and reverently loved, than to-day. The maxim of Chillingworth which had done good service in its time—"The Bible only the religion of Protestants," is being replaced by a truer and larger statement—"Christ only, the religion and creed of Christians."

"Christianity as Christ taught it" meant, first, that they were not to identify the religion of Jesus with the theological growths, normal or abnormal, of centuries. Capable of philosophical treatment, yet the philosophy of it had often crowded out the thing itself. Protestant theology, as much as the mediæval, bore the stamp of monarchical ideas; and it was only in very recent years that attempts had been made to construct a theology on the basis of the fundamental idea of the Gospel—the universal and eternal Fatherhood of God. The Gospels differ widely from the Confessions of Faith. Few mistakes had been more mischievous and sorrowful in their results than the failure to distinguish between eternal truths and their temporal interpretations, between the Divine thought, and man's thought about the Divine thought; between "the truth as it is in Jesus" and as it is in the broken

lights and partial forms in which it has been reflected and embodied in the passage through the thoughts of men.

This principle meant, secondly, that they were to go behind the church, behind the priest, tradition, and every form of ecclesiastical authority, and not to rest satisfied until they stood face to face with the Master of all. The Christian student who wishes to trace the history of his religion, had to do it more through the silent spread of its ideas than through its visible work as an organized force. Listening to the voice of the church is not always listening to the voice of Christ. Let them go back to Christ.

Thirdly, "Christianity as Christ taught it" meant that they were not to identify the religion of Christ with the Old Testament so as to make Christianity carry the science, the theology, the morality of the elder Scriptures. We are not to misunderstand the place and function of the Old Testament which is the literary record of a history and revelation that culminated in Christ. The law came by Moses. Grace and truth came by Jesus Christ.

"Christianity as Christ taught it" meant, fourthly, that they were not to identify the religion of Jesus with the Apostolic Epistles. They must interpret the Apostles by Christ, and not Christ by the Apostles. The mind of Christ is the true principle or standard of Biblical interpretation. The sheep know the Shepherd's voice, and he that is spiritual discerns and judges all things.

"Christianity as taught by Christ," Mr. Hunter showed, simplified the problem of religion which a recent Bampton Lecturer, Dr. Row, had declared to be absolutely necessary if Christianity is to retain its hold on thoughtful men, and it was also a great unifying principle. Wearied with the conflicting systems of men, wearied with sectarian wranglings, wearied with physical research and metaphysical analysis, wearied with the modern gospels of culture and humanity, it is unspeakably restful to go back to Christ and receive from Him the words of eternal life \*

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AMONG the French social problems referred to in a letter from Dr. Pressense to English Christians is the following, of which Canadian

Protestant Divines and Churches would do well to note :—

We have observed with satisfaction that several Bishops, some Protestant Consistories, and the Grand Rabbi himself, have called on their co-religionists to invoke the blessing of God upon the Parliamentary Session just begun, which promises to be one of exceptional importance. Thus Mgr. Freppel's assertion at the Versailles Congress, that the suppression of public prayers would be found equivalent to the official proclamation of the atheism of the State is falsified. All that has been really withdrawn is the legal compulsion, which so often turned the prayers into a vain show of worship, the religious sentiment being unhappily not dominant with us as in the United States. The way is now left open for voluntary intercession, and we hope to see our religious leaders following the example already set in many parts of France, and making prayers for the cause of truth and righteousness in the land part of the regular worship in the churches. It is of the utmost importance to demonstrate that the neutrality of the civil power in the matters of religion, does not imply contempt of God, and that the more free and spontaneous religion is, the more will it become a national power. A very different view is unhappily taken by the Court preachers at Berlin. One of these, M. Stocker, whose sincerity and zeal we do not presume to question, has been using all his eloquence in the Reichstag in support of a motion which demands of all German soldiers, whatever their creed, compulsory attendance at religious service. Christians who advocate such a policy are practically introducing a patent for the rapid manufacture of atheists.

OUR respected College Secretary desires us to correct the notice that appeared in our last number regarding the exercises of the College which are to be held in the Assembly Hall on Thursday, April 9th, not the 16th. Our friends, Mr. Morton, of Hamilton, and Mr. Hunter, of London, are to deliver the addresses, and the collection to be made will be in aid of the library fund. Will not some of our friends time their visit to Montreal by this meeting.

WE insert the following to tell its own tale and speak its own lesson :

MR. EDITOR,—Enclosed find \$1, being my subscription for THE CANADIAN INDEPENDENT for 1885, and trust now that it is decided to make it a semi-monthly, you will get all the encouragement necessary to continue so. It is about the only connecting link we have out here with the churches of bygone days—only to hear twelve times a year from those whose interests are our interests ; would willingly double the subscription if necessary to get it every two weeks. Wishing you every success in this new departure, I remain yours,

C. A. M.

Box 102, P. O., Brandon, Man., March, 19, 1885.

## UNION NOTICE.

The next annual meeting of the Congregational Union of Ontario and Quebec will be held in Hamilton beginning on the evening of Wednesday, June 10th, at 7.30 p. m.

The Secretary of the Hamilton Church will esteem it a favour to be early notified by those churches whose delegates intend to be present on that occasion. His address is Mr. Henry H. Laing, 90 King street west, Hamilton.

## A CORNER OF WINDSOR CASTLE.

It was a peerless morning on which we left London for a day at Windsor. No bluer sky ever canopied our favoured Canada than on that day arched the lovely country between London and Windsor. The old grey towers of the Castle, which frowned dismally in fog, seemed to smile approvingly on King Sol's undisputed sway in the blue dawn and to benignly suffer his bold flashing in at their secretive loop-holes. For the time being they met commonarchs—Sol of the heavens, Windsor of the twelve surrounding counties. A sight of England's noblest castle from without only would be a never-to-be-forgotten treat, but the kindness of Her Majesty allows the public free admittance to the Round Tower, Albert and St. George's Chapels, the Curfew Tower, and the North Terrace at stated hours, all the year round, and to the State Apartments during the absence of the Court. Not only this, but attendants are in waiting to conduct parties round every fifteen minutes, and they are strictly forbidden to receive any fee ; but the guide has yet to be met who is proof against a proffered coin. The whole class has an affection for the likeness of Her Majesty stamped on silver or even copper, which is quite beyond the comprehension of a westerner. However, a sight of the tapestries in the State Apartments and the magnificent view from the top of the Round Tower are well worth even a forbidden fee. But it is of the Curfew Towers we were going to say a word. In the anxiety of tourists to see the more modern parts of the castle, this old tower is frequently *overlooked*, we were going to say, but we mean not looked over. Fortunately we happened to read in a remote corner of our guide book : "Visitors may see the Curfew Tower

any day, on applying to the belfry keeper in the tower," and instantly all our childhood's uncanny feelings regarding the Curfew Bell came creeping over us, and

"Solemnly, mournfully,  
Dealing its dole,  
The Curfew Bell  
Is beginning to toll.

"Darker and darker  
The black shadows fall,  
Sleep and oblivion  
Reign over all."

seemed to ring in our ears with bell-like reverberations. We decided that we were quite as anxious to see the Curfew Tower as the State Apartments, and, inquiring our way, hastened thither. It was only a short distance from the main entrance of St. George's Chapel, and just beyond the Horse Shoe Cloisters. The entrance to the tower proper is by a flight of steps, a second flight leading to the crypt. But at neither entrance could we gain admittance. The wife of an official living in a cottage in the cloisters informed us that the keeper had just gone out, but would return soon, and would gladly show the tower, but we must "give him a little something to buy 'baccy, as it pleased the old man." So we chatted to her while waiting, and the result was that our rather infirm faith in the information of guides in general became a complete wreck, for, said she, as a guide and party passed us: "I have heard a guide tell visitors that that (pointing to a monument near by) marks the grave of the poor Abyssinian Prince who died in England, and it is the grave of a once favourite chaplain of St. George's Chapel." Oh! ye guides, when shall we believe you more? But here comes the keeper, bent with the full weight of three score and ten, and looking like first cousin to old Father Time. A pleasant old man he was, and apologizing for keeping us waiting, took us at once down to the crypt. This is supposed to have been built in 1018, but the earliest reliable date is 1071, in which year William the Conqueror built a fortress and hunting lodge on this ground taken from the monks of Westminster in exchange for land in Essex. The walls of the crypt are thirteen feet and nine inches in thickness, and in a dungeon darker than the blackness of night can be felt, by whoever is brave enough to venture in and explore with umbrella or cane, a hole quite through the wall and admitting

a faint glimmer of light, probably the work of some miserable prisoner who longed for the light of day. Down here, too, stands the old "stocks." We sat down and allowed our feet to be fastened into them, and can now feelingly utter our thanks that such implements of correction (?) are things of the past. We next explored the Tower. The lower room was not of much interest, so we mounted the rickety stairs to the clock, which bears the date of 1689, and has a very musical chime. The original Curfew Bell was not there—we had scarcely expected that—but, said the keeper: "I know where it is; it's in the Deanery, and is the shape of a saucer." We wished ourselves in the Deanery, but as the days of magicians are in the dead past also, we did not find ourselves there. We presently found ourselves, however, in an irregularly shaped cell, which had held many prisoners, among them the notorious butcher who was hanged from the opposite window for daring to remark that the noble Henry VIII. had no right to put away Katharine and marry Anne Boleyn. We turned away from window and cell with a thrill of horror, and silently thanked God that our lot was cast in happier times. Pointing through the loop-hole of another niche and directly commanding High Street, Eton, stands the cannon by which Cromwell gained possession of that town. Old and very rusty, it still points threateningly as in the days when the Lord of the Fens struck fear to the hearts of the Royalists. Long may it be silent, except as it speaks to those who look on it of the name of him who raised England to the highest rank among the kingdoms. The spot where rests the remains of Oliver Cromwell is unknown to the British, who delight to honour their illustrious dead, but the memory of his bravery in the cause of right is being every year more deeply felt and will live as long as the kingdom. We stepped from out of the old Curfew Tower into the light of the nineteenth century feeling that its days are better and brighter than the British nation has ever seen, and that the unspoken "sermons in stones" forcibly remind us of our inestimable blessings and privileges.

M. S.

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*DOLEFUL vs. HOPEFUL.*

Brother Caleb Hopeful and Brother Jeremiah Doleful were members of the same congregation and took

a good deal of interest in congregational and Church affairs. Both were good men, and really desired to promote the welfare of Christ's cause, though they showed desire in very different ways. Brother Hopeful was a bright, cheery, resolute man, who always cultivated the habit of looking on the bright side of things. He had strong faith in God, and in God's truth, and was a firm believer in the ultimate triumph of every good cause. Brother Doleful was a very different kind of man. In his innermost heart he wished every good cause to prosper, but he never had enough of hope to look upon prosperity as a probable or even possible thing. He was always haunted by the most gloomy forebodings. He saw spots on the sun, and thought every noise was the crack of doom. He never was so happy as when he was thoroughly miserable. His hopelessness was both his misfortune and his fault—his misfortune, because it was partly constitutional, and his fault because he never fought against it.

Brother Hopeful and Brother Doleful indulged in an audible soliloquy one day, a verbatim report of which may, perhaps, be useful to the readers of THE INDEPENDENT as showing the different views which two good men may take of the same situation, both being earnest, honest men.

#### BROTHER DOLEFUL'S SOLILOQUY.

Our congregational affairs don't seem to be prospering. I don't think our minister preaches as well as he might, and most likely he won't preach as well in a few years as he does now. I don't think that much good is being done. Very few people join the Church, and of these few I am afraid the majority are not sincere. I am afraid the most of them will backslide. The people are cold. There is very little real piety in the congregation. In fact, I don't believe there is a really good man in the congregation except Brother Growler and myself, and I am not very sure about Growler. The deacons are not up to the mark, and the managers don't seem to conduct the business properly. I know there will be a deficit at the end of the year. I am afraid the Sabbath school must go down. These children will all grow up in a few years and there may be no more children to attend. I never was the man to take trouble in advance, but how can we have a Sabbath school without children? Things are in a bad way. I tell the minister and the office-bearers every day how things are going, but they don't seem to mind me. My conscience is clear. I have done my duty.

The affairs of the Church at large are in a very bad condition. What good is done? Those people are right who say that nothing can help this world but a general winding up of affairs. Even when the great Battle of Armageddon is fought, I am afraid the wrong side will win. The wrong side always does triumph.

#### BROTHER HOPEFUL'S SOLILOQUY.

Our congregational affairs are in a fairly prosperous condition. Our minister preaches very well, and anybody who honestly desires to be spiritually benefited, and comes prepared for worship, can find good spiritual nourishment at our services. I never heard him preach a sermon that had not Gospel enough in it to save a man, and have rarely heard a sermon from him that had not truth in it that would help somebody. He has helped me many a time, and my family too. Our deacons are good men. Considering the fact that they have their own business to attend to and often have not control of their time, they do well. I am sure they do the best they can. The managers, no doubt, do their best too. Of course they cannot coin money if the people will not pay, but they do their best with the means at their disposal. I have no doubt they will be able to keep the revenue up to the expenditure, and perhaps, have a balance at the end of the year. I shall do all in my power to help them. Our Sabbath school is a blessing to the Church. It does one's heart good to see so many willing workers there and in the session and on the board of managers, who give their services year in and year out from love to the Master. Nobody can tell how much good is being done every day in the Sabbath school. It makes my heart leap for joy when I think that these boys will be ministers and elders and Sabbath school teachers and superintendents in a few years. I expect our congregation to make great progress. I don't see any reason why it shouldn't—God's work must prosper. It always goes on. Grace must triumph over sin. I hope I may have grace given me to help every good work and honest worker. We have only one drawback of any account. If Providence would reconstruct Brother Doleful, or remove him to another sphere, we might get on more easily, but we should not complain. If the Lord tolerates him we should. Perhaps, he was left here to teach us patience. He serves that purpose admirably. We can practise any amount of patience on him in five minutes.

There is much in the condition of the Church as a whole that calls for gratitude and inspires hope. We are not doing what we might do, or ought to do, or hope to do, but Congregationalism has made marvellous progress in several directions in twenty years. We don't raise as much for missions as we ought, but we raise very much more than we did. We are improving and that is a great deal. Some of our congregations pay handsomely for missionary purposes, and this is a good sign. The average Canadian does not put money in anything unless he believes in it. On the whole there is much to thank God for in the present condition of the Church. Let us help on the good work.

#### CHARGES AGAINST DR. PAUL.

The Presbytery of Jerusalem met within the Temple to investigate certain charges that had been preferred

against Dr. Paul by members of the different congregations and mission stations to which he had ministered. There was a large attendance of members and of the general public, and much interest was manifested in the proceedings. The court having been duly constituted and the minutes of the previous meeting read, the Moderator requested the parties who had made the charges to proceed.

Mr. Advanced Thought first addressed the Court. He said he had no personal feeling in the matter, and believed Dr. Paul to be an earnest and good man according to his light. His teaching, however, was entirely behind the age and not at all adapted to the tastes of modern society. His notions were accordingly antiquated, and his doctrine utterly repulsive to people of refined taste. He instanced such doctrines as Total Depravity, Foreordination, Divine Sovereignty, and Future Punishment—doctrines on which Dr. Paul often wrote and spoke. Such teaching, he alleged, was in antagonism to the æsthetic taste of the age, was not suited to the genius of modern institutions, and was detrimental to the interests of our congregations and mission stations. These doctrines might suit Scotchmen or Irish Covenanters, but they could never be popular in this free country. Teaching of this kind would never evoke the liberality of the people. How could they expect men to pay liberally if constantly reminded that they were totally depraved and on the way to Hell? The thing was absurd. What they wanted was *men of liberal ideas* who would preach popular doctrine and please the people. He had another serious objection to Dr. Paul—his teaching on practical duty was as antiquated and unpopular as his doctrinal points. In a letter to some parties in Ephesus, a copy of which he now produced, Dr. Paul had said, "Wives, submit yourselves to your own husbands." Such teaching was not in accordance with the trend of modern ideas, and was repulsive to a growing class of our young ladies. It was all the more unfortunate, because the Methodists have just struck the word *obey* out of their marriage ritual, thus making their Church more popular with people of advanced ideas. In the same letter, Dr. Paul had said, "Children, obey your parents." Such teaching repelled the young people. It was too old-fashioned for the rising generation. They wanted a style of teaching that would give liberty to the young people, or they might join the Salvation Army. He would give one more instance—one that he considered an utter outrage on modern ideas. Near the close of a long letter to the Hebrews, Dr. Paul actually went so far as to tell his fellow countrymen to obey ecclesiastical rule. He would quote the exact words: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." Such teaching was simply monstrous. It might have done for the Dark Ages, but it

did not suit modern civilization, especially in America. He confidently hoped the Presbytery would remove Dr. Paul.

Mr. Worldly-Wise-Man next addressed the Court in support of the charges. He said his chief objection to Dr. Paul was that he did not display tact in dealing with the higher classes. He had no faculty for bringing in the genteel families. He would give an instance of what he meant. On a recent occasion, Dr. Paul had been called upon to speak before Felix and Drusilla and several of the first families of Cæsarea. Instead of conciliating these distinguished people as a prudent man would have done, Dr. Paul selected the very topics on which he knew Felix and Drusilla and several of the first families were most sensitive. He pursued the same course before Agrippa and Festus. He confidently believed no member of Presbytery would have pursued such an insane course. A great opportunity had been lost. Had these distinguished people been dealt with in a conciliatory way they might have been induced to endow a chair in the Temple for one of the High Priests. He could give many other instances of Dr. Paul's want of tact, but he thought enough had been shown to prove that the Doctor should be removed. His influence with the higher classes was gone.

Mr. Skinflint said his objection to Dr. Paul was that he had introduced the envelope system. In a letter to the Church at Corinth he told the members to lay by a certain amount of money on the first day of the week. That was the introduction of the envelope system—the thin end of the wedge, so to speak. The system was bad. It destroyed the moral effect of paying in a lump sum. It gave carnally-minded managers an opportunity to divide one's subscription by fifty-two and say how much it amounts to per Sabbath. Prudent, conservative people were opposed to these carnal innovations. By introducing this system Dr. Paul had lost his influence, and he hoped the Presbytery would remove him or ask him to resign.

Mr. Fault-finder said he had many things to urge against Dr. Paul, but he would try to be brief. One serious fault was that he did not divide his time fairly among the stations. He had stayed three years in Ephesus, and only a few months or days in some of the other stations. Then he was more familiar with the elders of the Ephesian Church than with the office-bearers in some of the other congregations. This was wrong. He was partial to the Gaius family and stayed whole days with them, and did not visit some of the others. He associated with Dr. Luke and Aristarchus and Apollos and several other favourites, and slighted Diotrophes and Demas. He had several other very serious objections to urge against Dr. Paul. He did not visit and make himself as sociable as he should have done. He spent whole weeks in writing letters to people in Ephesus, Colosse, Philippi, Corinth, and

other places when he should have been visiting round among the people. Had he spent less time on these letters and given more attention to tea-meetings and socials and the sewing circle, the Church would be in a different position to-day. Many of the sewing circles had gone down for want of somebody to read to the members. There were many other things he might urge but he thought he had made it sufficiently clear that the Doctor's influence was gone.

Mr. Legal Remedy said Dr. Paul was not sound on Prohibition. He does not support the Scott Act as he should do. Other ministers had gone on the platform and wrestled manfully with King Dodds for \$5 a night, while Dodds got perhaps \$50; but Dr. Paul refused to meet Dodds at any figure. Other ministers spoke at Scott Act meetings on Sunday, but Dr. Paul refused to do so. His notions about the Sabbath were Puritanical. He went so far as to tell Timothy to use wine as a medicine, and any man who could do that is not fit for the pulpit in this country. In all his writings he had not said one word against the use of tobacco and snuff, evils that must be put down immediately by law. The very fact that Dr. Paul went around preaching and holding prayer meetings when he should have been canvassing for the Scott Act showed what kind of a man he was. The speaker wound up by declaring with great vehemence that if Dr. Paul was not at once removed he and all his relations would leave the Church.

Mr. Frigid Propriety next spoke. His chief objection to Dr. Paul was that he was too enthusiastic, indeed, he might say fanatical. On one occasion he conducted himself in such a manner as to make Festus say he was mad. He preached so long at Troas that a young man who went asleep, fell out of the window and broke his neck. He displayed too much feeling at Athens. He should have been calm and dignified before these learned Athenian people. Repose was the proper attitude before philosophers. On many occasions the Doctor had been moved to tears and had displayed an amount of emotion that was undignified. He quoted from Phelps on the "Art of Preaching" to show that such displays of feeling were unprofessional and undignified. He might give many more instances of Dr. Paul's fanaticism; but, as the dinner hour was near and these proceedings should not be allowed to interfere with the comfort of members of the Court in dining, he would forbear. He hoped the Presbytery would remove Dr. Paul and allow them to call a minister that had no fanaticism. The Presbytery then adjourned.

Moral: Complaints can be made against any minister—even against an Apostle.

PERHAPS one of the most notable factors in the unification of the Kingdom of Italy lies in its recognition of the potency of the press. It publishes to-day 1,378 newspapers and periodicals, 210 of which are in the Province of Rome.

## Correspondence.

### MR. HALL'S LETTER.

MR. EDITOR,—I have remained in the East longer than I intended, and as the time of our next Executive meeting is so near, I deem it best to labour in these parts till then. I shall proceed immediately after to the West, and hope to overtake the remainder of the work there before the Union meetings.

I have been much hindered and I was going to say discouraged, only I have discarded that word from my vocabulary—by the severe storms of late, rendering travel not only difficult, but in some instances impossible. However, like all other unpleasant things, this will come to an end, and we will have warm, calm and beautiful weather, making us almost forget the cold and the storm of our long winter. So shall it be with other unpleasant experiences, when we reach the summer of immortality.

#### GRANBY.

We had good congregations here. The Rev. R. K. Black had just returned from his visit to the Church at Economy, N.S., where he spent a month. He gives a very encouraging report of the work there. The congregation is united and earnest, and if a pastor is secured at once, the prospect is that the good work will not only continue but greatly extend. His own work in Granby is progressing quietly—Sabbath School good, Ladies' Missionary Society more efficient than last year. But I am still strong in the opinion that the arrangement with the

#### SOUTH RIDGE

is not the best for either place, and certainly not good for the pastor. There should be morning and evening services in Granby instead of afternoon and evening, as at present. South Ridge should have an afternoon service, or better still, be united with another field. There is abundance of work for a pastor in Granby alone, and they are well able to support him. I am persuaded that the work is retarded by the existing arrangement.

#### MELBOURNE.

It was a pleasure to find myself again in old Melbourne, where I commenced my missionary work, nearly three years ago. But the hand of time has wrought sweeping changes; friends McIntosh and Watson are toiling in a distant part of the harvest field; the cheerful and zealous Secretary of the Ladies' Missionary Society, Miss McPherson, has been called to higher service in the Church triumphant, and several others, both here and in other parts of this wide field, are not, for God has taken them. So it will be in other fields. "Friend after friend departs," and our turn will come too; oh, may we live to the glory of God, and to bless our fellows, that we too

may be missed, or fondly remembered by what we have done! Mr. McIntosh's place is ably filled by the Rev. George Robertson, B.A., who entered upon his labours last summer, about the same time qualifying for more efficient service by taking unto himself an "helpmeet." Only I have wholesome dread of consequences, I would say more on this subject. I will venture this much, that I believe both pastor and people are very fortunate, and deserve hearty congratulations. The work in their hands will not suffer. I had only a week-day evening congregation, and did intend spending part of a Sunday also, but the storm forbade. The Missionary Society is still alive, and will give a better account of itself in coming years.

RICHMOND.

Just across the bridge that spans the St. Francis is a growing town. Here Mr. Robertson, like his predecessor, has an evening service in the town hall, and indeed here he has his largest congregation, and here he does real missionary work. Had he a church building he would soon have a strong church. The Melbourne and Richmond congregations may unite, and build on a site that would be central for both. Melbourne needs a new church edifice, and the site of the present one, though quite picturesque and conspicuous, is by no means desirable, unless it can be made more accessible by building an elevated railway or some contrivance of that kind. Mr. Robertson has a third congregation eight miles distant in

ULVERTON,

where he preaches in the afternoon. The congregation is large and devoted. The young people are very earnest, many of them having been converted during the past few years. I was informed that in the recent Scott Act contest this township, composed principally of Congregationalists and Methodists, did not give *one adverse vote*; and prohibition is not a mere experiment with them, for the Dunkin Act has been in force, and *enforced* for years. We had a most delightful meeting in the Ulverton church, on an intensely cold night, when many of the side roads were badly drifted. The Ladies' Missionary Society lives and labours successfully, old and young taking hold of the work cheerfully. If we had the man to spare, and a little means, we should place a student on this end of the field during the summer, and let him supply

DANBY,

some eleven miles distant, where we have a nice church building, and once had a good congregation. Now the people are neglected, or worse than neglected. It is a crying shame to leave things as they are in Danby.

DANVILLE.

I met the Ladies' Missionary Society, and learned

that their monthly meetings are sustained, missionary literature in constant circulation, and missionary contributions systematically given. This is the way to develop the missionary spirit in the Church, and it is being developed in the Danville church. I spent the Sunday here, presenting the claims of the Society at both services. I had arranged to preach in Ulverton fifteen miles distant in the afternoon, and Richmond at night, but one of the severest storms of the season setting in on Saturday night, and continuing all of Sunday, spoiled my plans. I had ample time to talk about our missionary field with Brother Sanderson, and to give him all the information he wished for respecting the Maritime Provinces, which he represents on the Executive of the Missionary Society. I think the interests of the churches in the Lower Provinces could not be placed in the hands of one more desirous of their welfare.

I must remember that neither your time nor space will admit of long articles, so will stop here, and remain as ever,  
Truly yours,  
T. HALL.  
*Kingston, March 19, 1885.*

MR. EDITOR,—We are so ready, very ready, saying when we don't like THE CANADIAN INDEPENDENT that we may sometimes say when we do like it, without any fear of flattery. Our good fathers would not tell us, when we were children, that we ever did a good thing, because that would "spoil" us. But they may have been wrong, and we would like to say that THE CANADIAN INDEPENDENT was never better conducted than to-day. Its editorials and selections are helpful and inspiring. Our Bishop's letters make us feel our sister churches are "bone of our bone and flesh of our flesh." My little children, and the big ones too, are always ready for the "Children's Corner." Thank you for the selection, in the March number, from the *English Congregationalist*, on "Organized Independency," the results of which are wonderful. It set me thinking, and I thought of our city—Toronto, and the disorganization of our churches. I thought of the ground we have lost,—of our comparative strength thirty years ago with to-day; I then thought "Oh, could we but have a happy and vigorous organization?" What far-reaching results would follow? Would not our churches be brighter and better fitted to meet our spiritual foes, and go forth conquering and to conquer? Would not the aggressive spirit permeate individual members and churches, and our denomination too?

I verily believe, when such a unity prevails, no form of church government is so well adapted as ours, with God's blessing, to fit men for the fray in the battlefield of life. Did you not feel its inspiring influence at the Congregational Union in the old land, when you stood there as the Canadian representative? Of

course you did. And we are made of the same stuff as they are, and subject to the same influences, and partakers of the same grand heritage.

Many years ago, a little meeting in the suburbs of this city was dismissing, one Sabbath evening; several in that little company were hurrying to the communion service in the Northern Church. One of your deacons says to a Christian brother: "Won't you come along with us to the Lord's Supper?" "Oh no, I cannot until I have things made *straight* with some of the members of the church." The deacon replied: "You will never have things *straight* until the judgment day. Come along." So, knowing that it is impossible to "straighten" things, I am waiting and looking hopefully for the "coming man," fitted to lead us, saying "*Come along*, and have a real organization of the churches."

"Forgetting those things which are behind, and reaching forth unto those things which are before." Can we? "Even Christ pleased not Himself." Does it apply in any way to us—"I am Jesus whom thou persecutest?" "One of the least of My brethren, ye have done unto Me." "Lord, what wilt thou have me to do?"

Disavowing any feeling of blaming anybody but myself,  
Yours in Christian fellowship,

AN OLD SUBSCRIBER.

As the Editor does not pen this note we may say that we very heartily concur with "An Old Subscriber" that "THE INDEPENDENT was never better conducted than to-day," and we are sure that his home is not the only one in which it receives a hearty welcome.

We are glad that our brother is in sympathy with "Organized Independency." Certain are we that if our churches are to take their place in the work of evangelization, there must be organization. What hinders in Toronto and elsewhere? Is it not a fact that the views of Ultra-Independency have, in the past, so possessed many of our churches, that the least suggestion of organization, or inter-church responsibilities and duties, was dangerous to their peace. Further, if our brother will look again at the article referred to, he will find that the Editor speaks of it as an "organization of life"; nothing less is of the slightest value, it is not worth going a dozen yards to ensure. Then, in the article itself, he will find that while the first idea of the London Union was "to promote spiritual inter-communion between the churches," it has gone far beyond that, and "has been the means of increasing the usefulness of the churches . . . by advice in cases of difficulty, by good offices in the way of arbitration, whereby disputes have been determined and peace maintained or restored." Does our brother think that all the Toronto churches are ready for this? Do the events of the

past seven years, say, indicate it? In the incident related at the close of his letter the writer does not say that the deacon took the hesitating brother in his arms and carried him to the communion service, whether he would or not. Let us have organization in Toronto and elsewhere by all means, a real living unity. What hinders?

MR. EDITOR,—I was very much surprised, on reading Rev. Mr. Hall's letter in this month's INDEPENDENT, at the concluding paragraph on the Rev. J. B. Silcox and his work in Winnipeg.

I can speak from knowledge. I was a worker in the Winnipeg Church for nearly two years, and part of the time secretary.

Mr. Hall insinuates that J. B. S. is jealous at not having received help from the Missionary Society. Strictly, my experience is, that there is not a more self-denying, hard-working minister in the denomination, than J. B. S.

Mr. Hall states that J. B. S. applied for a grant of \$600 to help pay his salary; this is not correct. I, as secretary, wrote that letter for the church, and can state that his salary was paid in full. Mr. Silcox paid back one-third to the church. The grant was asked for on account of legal difficulties over the sale of the church lots, and the grant was refused because it was too late in being asked for. Mr. Silcox was advised to apply to the Colonial Missionary Society, as they were making a grant for the Manitoba work. As to making a grant to a church able to pay more than double to its minister than most of its missionaries receive in the East, if Mr Hall had any experience of the expense of living in Winnipeg, he would know that missionaries in the east could live better on what they had than J. B. S. could in Winnipeg on what he had.

As to spending \$2,000 on carpets and cushions, they were bought by the ladies when the church was being built, and when we had every reason to suppose we would enter the building free of debt, and were in the building before the trouble came on the church. The ladies raised the amount in over two years by doing without a sexton, sweeping the church, cleaning windows, etc.; by bazaars, entertainments and such like means.

They have one of the best organists; but his only pay is the use of the organ and liberty to give organ recitals for his own benefit. The choir is a voluntary one.

I am glad to hear their finances show larger giving than any previous year, but it will all be needed, as by the death of the judge before whom their case was tried, it will require to be all gone over again, I believe, and the grant referred to was asked for at the beginning of the year.

T. M.

### SUNDAY SCHOOL STATISTICS AND PERIODICALS.

MR. EDITOR.—I have sent out statistical forms for our Sunday schools to the ministers of the various churches. I hope the brethren will endeavour to have them carefully filled in and promptly returned. If any have been overlooked, I shall be glad to supply them with the necessary forms.

While I am writing I would like also to draw the attention of the churches and Sunday schools to our most excellent Sunday school periodicals and lesson papers. Seventeen schools are now using them to a greater or less extent, but they ought to be in every school. Other and perhaps cheaper helps may be obtained, but none better. The *Pilgrim Teacher* is a marvel of cheapness and superior worth. The *Well Spring* is a delightfully written and beautifully printed child's paper.

I shall be glad to answer any enquiries and to forward samples wherever they may be needed.

Yours fraternally, W. H. WARRINER.

Bowmanville, March 18, 1885.

### ENDOWMENT FUND, CONGREGATIONAL COLLEGE, B.N.A.

I have not brought the claims of this Fund for some time before the many friends of the College, for two reasons, namely: "hard times," and the wants alike of the furnishing and current expense funds. But, having charge of a matter so important, one must not keep silence. The continuance of the annual grant of the Colonial Missionary Society was distinctly limited to a term, a large portion of which has expired. That Society, which has done so much for us, is not in circumstances to continue help to any considerable amount, nor does it seem likely that its financial condition will rapidly improve. Any improvement, moreover, will depend upon its entering upon new fields. We must, therefore, contemplate an early support of our College without much extraneous aid; and in order to this the Endowment Fund should be considerably enlarged. The trustees have \$23,000 well invested in various securities, but that means that the rate of interest is not high. There are \$200 in the Savings Bank, waiting to be made up to \$1,000 or \$10,000, or more, to be handed to the trustees for the same purpose. Who will help? What shall be reported on the subject at the annual meeting at Hamilton in June?

HENRY WILKES, *Treasurer of the Fund.*  
Montreal, March 19th, 1885.

### A GIRL IN BLUE.

This was just the way Helen looked when her cousin Carrie peeped in at her from the crack in the door

that led to the dining-room. And this was much the way Carrie talked to herself about it:—

"There she sits in her elegant new morning dress, nothing in the world to do but amuse herself, and I must stain my hands paring potatoes, and onions, and I don't know what all, for her dinner! A dress with a train, and she only sixteen! Only two years and a few months older than I am! How would I look in a train? I never expect to have such an elegant dress as she has on this minute, and it is only her morning dress. To-night she will wear the lovely garnet silk, trimmed with white lace. Think of me in my old blue flannel! It is everything I have to wear. I don't see why there should be such a difference between cousins! I wish Helen had stayed in New York. Why she wanted to come to the country in the winter is more than I can understand. She isn't homesick a bit. I just believe I'll stay at home to-night. Almost all the girls will wear new dresses, and my old one will look older than ever beside Helen's grand one."

"Carrie," called that young lady's mother, and Carrie went to the kitchen.

There she gave her hands to the potatoes, and her thoughts to the discouragements around her. At last she spoke some of them loud:—

"Mother, I don't believe I'll go to-night, after all."

"Not go to Kate's Christmas party! Why, what has happened? Is the child sick?"

"No'm, I'm not sick; only discouraged. I don't want to go and wear that old blue dress, and that's the truth. I shall look different from any of the others, and seeing me with Helen will make everybody notice it more."

"My child, Helen's father is worth a million, and your father isn't worth a thousand dollars, besides what it takes to support his family."

"I know it, ma'am; I'm not finding fault, only I don't want to go and be looked at, that's all."

The mother looked very sober, and something besides the steam that puffed out of the pudding-dish, made her eyes moist. Carrie split a large potato savagely in two, and looked gloomy. Then the mother said, speaking low:

"Won't you disappoint a good many people to-night, daughter? Isn't Kate depending on you to help with the charades and the music?"

"I can't help it, mother. People musn't depend upon me. Most every girl but me has a new dress for to-night, and I can't be going there just to help other people have a good time when I know I shall be feeling mortified all the evening."

"Can't you? Why, daughter, even Christ pleased not himself."

After that, not another word was said in that kitchen for nearly an hour. Carrie finished the

potatoes and ran away. Where she went, or what she did, mother did not know; but when she came to set the table her face was pleasant to look at, and she stopped on her way to the pantry to kiss her mother.

"I'm going, motherie; and I'll have as nice a time as I can, and not grumble a bit."

She looked very pretty in her blue dress with its deep lace collar and bright ribbons in her hair. At least her mother thought so; though when Helen came down in all the glory of her garnet silk and gold bracelets there was certainly a difference.

It wasn't a young people's party entirely; in fact it was a sort of family Christmas gathering, to which all the city aunts and uncles and cousins had come; and there were some elegant dresses there, and Carrie, in her old blue one, did really feel a good deal alone. Yet she went cheerily through the evening, helping with the charades and the music, helping in a dozen quiet little ways that nobody knew about, and yet trying to keep out of notice as much as possible.

Cousin Helen played and sang, and did both very nicely, while Carrie only played accompaniments for others to sing.

Later in the evening there was a whispering between two of the city cousins, and presently it became known that Mr. Ames, who was Uncle Howard's college friend, was a wonderful singer, and would entertain the company if anybody could be found who would play for him.

"I wish he would sing the 'Storm King' for us," said Aunt Alice; "it is the most wonderful thing! I would like to have mother hear it. Helen, couldn't you play it for him?"

"I! No indeed; his music is so awful hard, and he is awfully particular; and that piece I don't know, anyway."

But Aunt Alice was determined that her mother should hear the "Storm King." She talked with Mr. Ames, and then she moved among the guests trying to find one who was willing to play the accompaniment. Not a cousin could be found; they were all afraid of the great singer, and the difficult-looking music. At last the girl in the blue dress grew ashamed of herself.

"Aunt Alice, I will play it!" she said, coming out from her corner.

"You!" said Aunt Alice, in surprise, for Carrie was one of the youngest of the cousins. "Do you know it?"

"No, ma'am, I don't know it; but I can play from the notes."

Then did Helen look at her young cousin in respectful astonishment.

"Can you play pieces that you do not know?" she asked her.

"Why, yes," said Carrie, laughing. "I can if

they are not very hard; I ought to, I have taken lessons steadily for three years."

"Well, but I have taken lessons for most five years, and I can't do it."

"Carrie is very faithful with her practising," said Carrie's mother, with a pleased smile.

And Carrie played the accompaniment, which really was difficult, and played it so well that Mr. Ames, the great singer, told her he never had a player who pleased him better.

And don't you think she forgot all about her blue dress, until her attention was called to it in a very strange way.

"She not only plays remarkably well," said Mr. Ames to his wife, "but she is the best-dressed young girl in the room."

"Yes," said Mrs. Ames, "I noticed that; all the rest of the young people are over-dressed. She must have a sensible mother."

They did not know that Carrie stood just behind them, and heard it all. But really I think it did her good; just as honest compliments often do good. It made her realize that there were two sides to the question of fine dresses.—*The Pansy*.

## News of the Churches.

BELLEVILLE.—From this place come words of cheer. Rev. A. W. Main is winning golden opinions. Additions have been made to the membership, the attendance at the services and at the Sabbath school increases; all feel trustful and cheery.

BROADHEAD, WIS.—We have received a copy of the *Broadhead Independent*, with a notice of a "Scotch Social" held at the residence of our old friend Rev. F. Wrigley, of whom it says that "during the year and a-half spent in our midst, he has drawn to himself a wide circle of friends, not only by the practical value of his pulpit ministrations, but by his cordial winning manner as a gentleman, and his spirit of ever ready sympathy and helpfulness toward all classes." Our congratulations we send to our brother and his family; may they long enjoy peace and prosperity.

FERGUS.—A church was organized in Fergus on Sunday, March 9. It began with thirty members and the promise of more to follow. Fergus was taken up as a preaching station about ten months since, by the pastor of the Garafraxa churches, and notwithstanding the fact that the Salvation Army commenced services in the village one month after, at the same hour, the congregation has grown to respectable proportions.

HOWICK AND TURNBERRY.—Rev. W. W. Smith writes:—I have now been in this field, as temporary supply, since February 1, and expect to remain until

May 1. The snow is somewhat deep, and there are considerable distances to overcome; still it is nothing to what the pioneers had. Very attentive congregations, and, I think, increasing in numbers. Not having my family here, I remain at one end of the field one week, and the other end the next. My two principal stopping places are thirteen miles apart. As the morning and evening services alternate between two churches, this seems the most convenient arrangement. And I find much kindness and a cordial welcome in my pastoral visiting. At "Howick Twelfth," the afternoon station, I had special services last week, and I will resume them next week. On Friday night, March 6, six persons professed conversion during the week. I will drop you a line again in a week or two. Now that you are coming out semi-monthly, we must all do more for you in the way of contributions.

PINE GROVE AND HUMBER SUMMIT.—On March 23rd, a Council composed of representatives for the Northern and Yorkville Churches, Toronto, and of the churches in the above places, was held on the resignation of the pastor, Rev. W. H. Way. After fullest conference, it was unanimously resolved that Mr. Way be dismissed from the pastorate of the churches, with the prayer that the Great Head of the Church may direct him speedily to a suitable field of labour. It was also resolved to place on record an appreciation of the success which had attended Mr. Way's pastorate of nearly two years, fifteen having been received into the fellowship of the Church at Pine Grove, and thirty-eight at Humber Summit.

WARWICK, ZION CHURCH.—A season of refreshing has been enjoyed by this Church. Christians have been quickened; a goodly number has been added to the Church, and the congregation considerably increased.

WATFORD.—Additions have been made here at each Communion service for the last six months. Further additions are expected. A work of grace is going on.

CHEBOGUE.—On Monday, February 23rd, the friends of Zion Church, Chebogue, pleasantly surprised the pastor and his wife with several loads of wood. It was a lovely day, and John Frost kindly provided a pathway over the water that lay between us and the woods. It was a kindly action, as the river is not every year closed with ice. We are living in a kindly neighbourhood, as many little actions testify at the hands of the friends from all denominations. A few days afterwards the young men turned out with their axes and made what was good still better. On the evening of the 23rd, a Home Missionary Social was held in the parsonage, when about eighty gathered and enjoyed a pleasant evening together. The night following we were visited by a few friends from Tabernacle Church, Yarmouth, with

their pastor, Rev. William McIntosh, and wife, and though assured before that we possessed their good will, they left us solid proofs of the same. The Tabernacle friends have ever a kindly remembrance of the old mother church and its pastor.

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#### OBITUARY.

On Saturday, noon, March 13th, at Cobourg, there passed away, after a brief illness, the wife of Mr. J. F. Field, so long known to our churches.

Mrs. Field was born at Liskeard, Cornwall, England, in February, 1855, and was the only daughter of Mr. and Mrs. Congdon. Some time after her father's death, her mother became the wife of Mr. William Toms, Sen., who, in 1873, removed with his family to Canada, and took up his residence for a time at Cobourg. In the autumn of 1876, Miss Congdon was married to Mr. Field. She had a singularly affectionate nature, and possessed in a rare degree the faculty of diffusing cheerfulness and sunshine all about her. That her death will be a most poignant grief to her husband, as well as a terrible deprivation to her three little ones, need scarcely be said. Just as her presence was most genial and magnetic, so will her absence be the more distinctly and mournfully felt. Her mother was providentially with her at the time of her death.

Mrs. Field will be sadly missed in the Congregational church, in which she was an honoured and most active member. Her Christianity was of the right sort. It combined the humility of a simple faith with the consecration of an ardent love. She did not give to the Lord that which cost her nothing. Her time, her means, and her talents, were all freely devoted to His service. She served with gladness, too. She was the very type of a whole-hearted, joyous Christian. She was the friend of all. To the poor and the sorrowful she was a very angel of mercy, blessing them with her gifts, but still more by the richness of her sympathy and the wonderful kindness of her manner.

The funeral took place on Monday, at four o'clock, and seldom has the town seen a larger one. The services were conducted by the Rev. Mr. Pedley, her pastor, and the Rev. Dr. Nelles, who, about nine years ago, had officiated at her wedding. On the casket lay a beautiful floral offering, which had been sent to her husband, with an address from the Ladies' Aid Society, of which she had been the beloved President.

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#### QUEBEC ASSOCIATION.

The Quebec Association of Congregational ministers met, the first week in March, in Calvary Church, Montreal. At the first session on Tuesday afternoon, the Rev. E. M. Hill was chosen Moderator, the Rev.

G. Purkis, Scribe. After devotional exercises and reception of new members, reports were rendered from the several churches. The work in all our Quebec churches seems to be well maintained, and in some places has quite perceptibly advanced. The Rev. Mr. Hall gave an interesting account of the Home Mission work, and the Rev. Mr. Rivard reported his French mission at Belle River. It was voted to commend this French mission to the interest and support of our Congregational churches. The Association then adjourned to attend a reception given by George Hague, Esq., to the delegates to the Congregational churches of Montreal. The public meeting at which a sermon and addresses were usually presented, gave place this year to a public missionary meeting. This meeting was held in Emmanuel Church on Tuesday evening, and missionary addresses were presented by the Rev. Messrs. Hall, Adams, Brainerd, and the Rev. Dr. Allen, of Boston. Several interesting discussions took place at the session on Wednesday morning. One was the question of eleemosynary aid to students. The custom prevalent in some theological seminaries, of offering large inducements, in the way of money aid, to secure students was severely deprecated. Such a custom, it was contended, endangered both the self-respect and self-reliance of the student. It was, therefore, voted to urge upon our College board the adoption of measures which should not necessarily diminish the aid offered to needy students; but which should require from the student an equivalent in work of some kind or another, either religious or secular. At the closing session on Wednesday afternoon a new constitution was presented, discussed and accepted. Rev. George H. Welles, of the American Presbyterian Church, was present with his customary denominational independence and genial good nature. A few remarks of cordial welcome and encouragement were made by Geo. Hague, Esq., after which the association adjourned to meet again in September with the Sherbrooke church.

Received since last acknowledgement: Zion Church, Toronto, \$37.66; United and Christmas Collection, Zion and Northern, \$12.34; Ottawa Church, \$30; Donation—Mrs. McGregor, \$1.

Next quarterly payment of annuities falls due May 1st. Will those churches who have not hitherto contributed, kindly bear this in mind; and send their contributions before that date if possible to Chas. R. Black, Secretary Treasurer, 6 Lemoine street, Montreal.

WHAT a multitude of threads make up a fringe: and yet how beautiful when completed. And here is found a beautey of the real Christian life—the highest, truest Christ an life. There are not a few who may be willing upon rare and notable occasions to do or suffer some great thing for Christ but the ten thousand little things of life are entirely beneath their notice, as they also suppose them beneath the notice of the Lord.—Henson.

### THREE BUGS IN A BASKET.

Three little bugs in a basket,  
And hardly room for two!  
And one was yellow and one was black,  
And one like me or you.  
The space was small, no doubt, for all,  
But what should three bugs do?

Three little bugs in a basket,  
And hardly crumbs for two,  
And all were selfish in their hearts,  
The same as I or you.  
So the strong one said, "We will eat the bread,  
And that is what we'll do."

Three little bugs in a basket,  
And the beds but two would hold;  
So they all three fell to quarrelling  
The white, the black, and the gold;  
And two of the bugs got under the rugs,  
And one was out in the cold!

So he that was left in the basket,  
Without a crumb to chew,  
Or a thread to wrap himself withal,  
When the wind across him blew,  
Pulled one of the rugs from one of the bugs,  
And so the quarrel grew!

And so there was war in the basket,  
And pity 'tis, 'tis true!  
But he that was frozen and starved, at last  
A strength from his weakness drew,  
And pulled the rugs from both the bugs,  
And killed and ate them, too.

Now, when bugs live in a basket,  
Though more than it well can hold,  
It seems to me they had better agree  
The white, the black, and the gold  
And share what comes of beds and crumbs,  
And leave no bugs in the cold. —Alice Cary.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed her true and beautiful answer was: "Something, I know, is changed; it may be the world, it may be my heart. There is a great change somewhere, I am sure, for every thing is different from what it once was." A very apt commentary on that passage, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

THE arrivals and departures at this earth station are registered by statisticians as follow: Arrivals, about 70 per minute; 100,000 per day; 36,892,000 per annum. Departures, about 67 per minute; 67,790 per day; 35,639,835 per annum. All these millions, going out in an unbroken stream from this earth station, are pouring into the depot of eternity, filling up the unmeasured territory of the unseen world. When did you arrive? When will you depart? Are you ready?—*Evangelical Messenger.*

## Mission Notes.

## JAVA AND PONAPE.

BY REV. EDWARD I. DOANE, PONAPE AND  
MICRONESIA.

The following statements, which will be of interest to students of physical science and ethnography, are taken from a letter from Mr. Doane, just received, but dated at Ponape, October 21, 1884 :

The famous volcanic eruption on the island of Krakatoa, just west of Java, a year since, startled the civilized portion of the world with the "blue" and "red" and other "strange sunsets and sunisings" it caused. Just now, a year after date, Ponape is gathering up some of the products of that eruption; large beds of pumice-stone in places are covering the sea with its gray hue, as if an immense blanket were spread out. Months since I saw an account of one of the harbours near that eruption filled with this material ten feet deep, and almost as compact as an ice-floe. The winds, and especially the currents, have taken some of that disgorged mass and floated it to our Ponape reefs. A remarkable fact about this is the continuity of an easterly or an north-easterly set of the ocean's current near the line. No doubt masses of the ejected pumice will float along on the same current to the shores of South America, more than half way belting the earth. Our natives call it "sea-fruit," for they have no idea where or how it was gendered, but suppose the sea is the mother.

To some of the sandy coral islands lying in the track, it will be a very god-send. The material is gathered, crushed, and put on beds of taro as a fertilizer. Mere sand-beaches, or banks, furnish but little to fertilize vegetation.

But Krakatoa, or Krakatao, has other interests to Ponape. The word is of two syllables—the first the specific name—and *tao* or *tau*, meaning strait, hence the term means *Kraka of the strait*. But *tao* or *tau* is pure Ponapian, and here also means a strait, a passage of water. Java, then, and Ponape are blood-related. Indeed, centuries and centuries since, at least as far back as when Solomon was king, Java had another kind of an eruption, sending off here so many of her vocables. But recently I counted more than fifty of these, some of them names of places on this island. These vocables, of course, took passage with the Malay tongue. And now Java is sending fields of pumice-stone. Some day those who are on the east of her must send back or set afloat to her truths from God's Word.—*Missionary Herald*.

That is just what hearts that are sick want—comfort; and they have it in Christ Jesus, and in the Fatherhood of God, and nowhere else in such measure and with such pertinency of application.

## Children's Corner.

## A BOY'S HYMN.

"Just as I am," Thine own to be,  
Friend of the young, who lovest me;  
To consecrate myself to Thee,  
Oh Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve, and no delay,  
With all my heart I come.

I would live over in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore to Thee I come.

"Just as I am," young, strong and free,  
To be the best that I can be,  
For truth, and righteousness, and Thee,  
Lord of my life, I come.

With many dreams of fame and gold  
Success and joy to make me bold;  
But dearer still my faith to hold,  
For my whole life, I come.

And for Thy sake to win renown,  
And then to take my victor's crown,  
And at Thy feet to cast it down,  
O Master, Lord, I come.

## A PLAY DAY IN SIAM.

THE missionaries in Siam gather the children in the mission school to teach them about Jesus. One of the missionaries there writes as follows :

Last Wednesday—for in the schools of Petchaburi Wednesday is our holiday instead of Saturday, as at home—I took one of my schools to the mountains. They are only about half-a-mile from here. We had a very pleasant time clambering over the rocks, gathering flowers, and then playing in the old king's palace. The children behaved very nicely, even though they are little heathens. One dear little girl, "Pran," came to me just as we began to climb the steep mountain, and looking up into my face, said, "Mem, I'd like to carry you up, but I can't; you are too heavy, but then I'll take your book." Now could you find anything more polite and kind than that at home? I think not. So she took my book and trudged along as fast as her sturdy little legs could carry her.

The children made garlands of flowers for my

hat, and they stuck some over my ears, and into the button-holes of my jacket. And once, while I sat reading, what do you suppose they did, these little heathen? Why they climbed away up into the king's observatory, from which you can look out over the beautiful palm dotted plains, and beyond to the blue sea; you can even catch glimpses sometimes of ships sailing over the sunlit waters. There they began to sing the hymns they had learned at school. How sweet they sounded! "Happy Day," "The Year of Jubilee," "Around the Throne of God in Heaven," etc. I got up to look at them once, and I saw three or four little dusky faces peering over the white balustrade. They seemed to be away up in the sky, for I could see nothing behind them but the white fleecy clouds. And I thought of heaven, and of how beautiful Christ could make those little ones, if they would but give their hearts to Him, and let Him guide them to the heavenly city! Some of them do love Him even now, and want to have their names written in God's book of life. I think that many of them will be found at the Saviour's side in that day when He gathers His children home.

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*YOKOHAMA, JAPAN.*

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THE longest unbroken stretch of water on the globe that is traversed regularly by a steamer is between San Francisco and Yokohama. For four thousand miles no land is seen, and sometimes not a sail appears during the voyage to relieve the vast monotony of the ocean. It is, therefore, with a feeling of peculiar relief and pleasure that the traveller at last touches land, and finds himself in a place of so much interest as Yokohama.

Yokohama means "opposite shore." When the Americans and English entered into treaty with Japan, it was a mere fishing village, in the midst

of a marsh, and had taken its name from being opposite Kanagawa, on an inlet of the Bay of Yeddo. By the treaty, Kanagawa was to be the port of commerce. This place was close to the main road extending from Southern Japan to the capital, and was well located for trade. But when the Americans and English came to avail themselves of the privileges of the treaty, they found Kanagawa closed to them and Yokohama fitted up as the place of trade. At great expense of money and labour the Japanese had constructed piers and wharves of solid masonry, and erected a custom house and other buildings for the accommodation of foreign business. The evident intention was to hold foreigners off the main land, and put them where every movement could be watched and controlled by the Japanese officials. The American and English consuls protested at the breach of the treaty, but in vain; and so the fishing village, which, but for the jealousy of the Japanese, would have remained for ever in obscurity, rose to be one of the most important cities of the East.

In Yokohama, some three years ago, a little band of Christians determined to meet daily to pray for the outpouring of the Holy Spirit on Japan. For two years they met daily, imploring this blessing of the Lord Jesus Christ. At length the blessing came, and in one year as many were added to the Church in Japan as had been added in any six years before, and the holy influence of that prayer-meeting is still felt. Are there not some in our Church who would be willing thus to meet daily to pray for a great outpouring of the Spirit on our Church and on all the work?

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It is strange how easily we can tell our brother what he ought to do, and yet when the case comes to be our own, do precisely what we had rebuked him for doing.

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*NOTICE.*

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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.