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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, MAY 15, 1885.

[No. 8.

EDITORIAL JOTTINGS.

WE may be permitted a "little more" editorial egoism in giving again some jottings of travel. A reference to our News of Churches will discover our whereabouts—Paris and Woodstock. It was a pleasing duty to accept the hearty invitation from the pastor of the Paris Church, Mr. Hughes, to be present at the anniversary services. As one looks into the faces of a congregation, impressions are irresistibly formed. On entering the desk-pulpit of this neat and commodious edifice, which remains a monument of Mr. W. H. Allworth's long and faithful pastorate, we were reminded of the "middle class" aspect of most of our English Independent churches; absence of aristocratic coldness, and of lack-a-daisy ignorance; but rather a restful reverence as of busy people, enjoying highly the calm which the Sabbath brings. The Sabbath school, under the superintendence of Mr. Whitlaw, was orderly, earnest, and thorough; the pastor has an encouraging Bible class from among those who too generally seem ready to part from the school, as having outgrown its classes. The sight of these young friends was therefore cheering. There was also at the sale of useful articles, which was held on Monday afternoon, and at the following tea-meeting or social, a business-like and family air, which bespoke careful Marthas with loving hearts and cheering faces; the young friends also were full of joyous energy, serving with ready hands. Paris is a thriving town of over three thousand inhabitants, on the Grand River where Smith's Creek joins. Some of the principal industries of the place are in the hands of several of our people, and on Tuesday we visited the same.

WE visited a carpet factory, which Mr. H. Stroud manages, capable of turning out some twenty rolls per week. There are seven power looms in the establishment, and several

hand looms. We were specially interested in the manufacture of some handsome rugs, which appear to be novelties in our Canadian manufactures. The colours are bright, the patterns reversible, and with a pile suggestive of oriental luxury. There was an air of happy industry on the faces of the employes here, and we found our friend Mr. Stroud with coat off also, saying come, rather than go.

THE flour mills of Whitlaw, Baird & Co. repaid our visit. Each of the partners in this firm occupies a position of trust in one or other of our churches. The mills have lately been constructed on the Hungarian model, where steel rollers reduce the grain gradually to flour, retaining the gluten of the outer part of the kernel, which under the old grinding process was largely lost in the bran. We were shown some gluten flour, specially adapted for invalids, and without making any comparisons could say that our experience of Paris bread and pastry while sojourning there was everything that could be desired. The capacity of this mill is 250 barrels per day.

MR. W. W. CLAY is manager of the Paris Manufacturing Company and Mr. Jas. H. Hackland a partner in the firm of Adams, Hackland & Co. These are two establishments for knitting underclothing, the one employing about one hundred and eighty, the other about two hundred and fifty hands. We should like to describe the wonderful process by which the wool is cleaned, carded, spun, and made up into necessary articles of clothing under the persistent whirl of machinery, a machine in the former factory making, we learn, forty thousand stitches per minute, and still improvements crowd.

THE town is a little hive of contented industry, beautifully situated on hills and valleys, with railroad facilities, and comfortable residences, many of which are built so as to com-

mand the view of the country for miles around. Under friend Whitlaw's guidance, we drove up and around the reservoir from which the inhabitants are supplied with water. This we believe to be about one hundred and eighty feet above the level of the river valley. From this point the city of Brantford may plainly be seen, and the blue hue of distant hills gave, as we gazed, the distant horizon a look as of a boundless expanse of water. The landscape is rolling, and the town—nestling in the valley or essaying the hills, with the rushing river dividing, where not spanned by any iron bridges—presents a picture of Canadian life not readily surpassed. We leave Paris with happy memories of its appreciative audiences, active life and generous hospitality, not adverse to enjoying the same again.

TUESDAY evening found us in Woodstock. The evening was chill, and little opportunity was present to view the town. It is evidently a thriving place in the midst of a rich country, which a denomination that feels it has a work to do can scarcely pass by. The class of people we met that evening, as reported in our news column, is manifestly such as can constitute an intelligent, earnest, working church. Quiet determination and intelligent reverence seemed to be written on their manner. If, as present appearances indicate, a church of our order becomes an accomplished fact, this will be the fourth cause started in important centres since the recasting of our missionary work, Wingham, Barrie and St. Thomas being the other three. These facts seem indications of a work to be done, and we must press upon our friends generally to arise in self-denying consecration to the support of our College and Missionary Society, to which instrumentalities, under God, we must look for the successful prosecution of the work which is thus growing on our hands:

ON Wednesday, April 8, there entered into rest one who has not been unknown to our churches, the wife of a former editor of this paper, a pastor beloved, Mr. F. H. Marling, now of New York. An invalid for over two years, her departure was not unexpected, still she has gone; husband and family are assured of the sympathy of very many friends in Toronto and in Canada, in this their hour of bereavement. The funeral was on Friday even-

ing at eight o'clock, service being held in the church. Dr. William Ormiston conducted the service, referring to former days in the city of brotherly accord and work. The stillness of the evening hour appears to have given a tone of peace to the service, the business of the day being over and the time of rest at hand.

PRESIDENT CLEVELAND and his coadjutors are giving the world a good chance to see how much good government the American nation can stand. In every department the question continually asked seems to be simply: "What is the right thing to do?" The principles of the Civil Service Reform movement are being loyally adopted, the trespassers on Indian reservations (Oklahoma and Winnebago, *e.g.*), are being warned off in a tone that means business; and in foreign affairs the modern idea of respecting other people's rights and at the same time insisting on their respecting yours, has been illustrated in the expedition to Panama to guard the Isthmus, and the placing of an army of observation on the Canadian frontier in connection with the Riel disturbances. If public opinion sustains this policy for four years there will be good ground to believe that the American body politic has within it the elements of its own regeneration.

LIVING in the nineteenth century and in Canada we must be careful not to cling to ancient ideas of patriotic duty without first assuring ourselves that they fit in with the modern general theory of government. The Half-breeds shooting and being shot in the North-West are our fellow-citizens, and the Indians are our treaty allies. The more evident it becomes that they have real grievances the less appropriate is the term "rebel" applied to the first, and the more urgent the demand in justice for a stay of coercion till the rights and wrongs of the trouble have been ascertained.

IN recent denominational gatherings the following matters were discussed: "English Charities," and "What do Social Classes owe to each Other?" by the Connecticut Congregationalists; "How to put the Churches in more thorough Sympathy with the Working People?" by the Episcopalians of New York; "Have Unitarians a Policy?" and "Why don't

People go to Church?" by different Unitarian conferences; "Progress of Thought and Originality in Literature," by the Universalists of Boston. If these topics are to be taken as indicating present tendencies in the denominations, the absence of theological discussions is noteworthy. The Congregationalists are drawing nearer to the practical work the age is calling for; the Episcopalians are falling into line; the Unitarians are manifesting a degree of religious earnestness which augurs well for the hopes of those who look to see closed up the long standing breach; the Universalists—well, they are apparently interested in the progress of thought and originality in literature.

THE folly of burdening the Church of the present with the symbols of the past is receiving fresh illustrations in a discussion now in progress between two Lutheran ministers on the Scott Act. The Rev. Mr. Schultz, editor of the denominational organ, argues against the Scott Act on this ground, among others, that the symbolical books of Lutheranism contain no such ideas. Rev. Mr. Fishburn answers that "in the sixteenth century, when these symbols were framed, the evils of intemperance and drunkenness were not what they are to-day." There have been other great changes since the sixteenth century. Would it not be enough for a church to justify its practice and belief by New Testament principles without its being required to apply sixteenth century standards to the needs of the nineteenth?

THE *Christian Union* urges labourers to unite for the securing of just and necessary legislation. It says they can obtain such acts of justice as a strict inspection of buildings under construction, responsibility of corporations for injuries done to one employe by the neglect of another, prohibition of children's labour, and the suppression of "pluck-me" stores, where "store orders" representing wages are exchanged for goods sold at from twenty to fifty per cent. above market price, if they will only determine to do it. One can not but acknowledge the beauty of the universal suffrage principle which makes the masses directly responsible for legislation injuriously affecting their interests. But who of them reads the *Christian Union*? The wise coun-

sels which appear in the better papers are lost for the want of readers, while the appetite of the labourer for literature is largely fed by rubbish.

THE bitter partisan contest over the Dominion Franchise Bill is another indication that Confederation is yet on its trial. It is a misfortune that party spirit runs too high in this country for any efficient aid to a judgment in this matter to be found in the party press. Only those who have independent means of estimating the tendencies of such a measure can form a decent opinion, and that is as a rule of use to themselves alone. A great task is before the independent press of this country to establish its claim to the confidence of those who have limited means of arriving at just conclusions on political subjects and who yet sincerely desire the truth. It will take a long time; but the paper that can fight it out on that line is the coming paper of Canada. There are indications that the love of truth is growing.

THE BIG DRUM.

A Methodist sister left her own Church and joined the Salvation Army. Her former pastor met her soon afterwards and the following conversation took place: "Well, sister, do you find the teaching in the Army more edifying than mine?"

"Oh no," was the reply.

"Do you find the society in the Army more agreeable than the society in the Church you left?"

"I cannot say that I do," answered the sister.

"Well then," said the minister, "what did you gain by leaving your Church and joining the Army?"

"Oh," said she, "I find the big drum such a comfort to me!"

That sister was a typical woman. She represents the large class of people who can find the most absurd excuses for doing the most absurd things. The big drum is considered an unmitigated nuisance by nearly everybody that is unfortunate enough to be compelled to hear it; but this good woman, when hard driven for an excuse, solemnly declared that the big drum was a great comfort to her. It is barely possible that the big drum did give her comfort, but it is far more likely that she drew on her imagination for an excuse. The imagination is a very lively faculty and can produce an excuse for every or not doing anything with the least possible effort. Hundreds of people do precisely what this sister did—they call upon their imagination for an answer and the imagination responds in lively style.

Here is a man who wanted an excuse for leaving his Church. He had none. He asked his imagination for one and got it promptly. He goes over to some little nondescript body, and perhaps that body is small enough to cackle over him on his arrival. For a time he does nothing but talk about his new connection. After a while he finds his new friends are human—some of them very human. They have poor services very often, poor singing quite often, quarrels occasionally and collections quite frequently. Ask that man what he gained by leaving and his answer, if he tells the truth, will substantially be—“*The big drum is such a comfort to me.*”

Here is a congregation, a part of which has become restless. They want a change. No one knows why and they don't know themselves. They draw on their imaginations and conclude that if they were just vacant they could get a pastor who would stand head and shoulders over every other pastor in their part of the world. They become vacant. They call two or three times and are refused. Finally, after much quarrelling and wrangling, those who have not been wearied or worried out of the Church succeed in getting a pastor. There is a little splurge made over him as long as he is *new*, but it is soon admitted by everybody but the restless few that he is not as good a preacher, not as good a pastor, and, what is worse, not nearly as good a man as the old pastor. Ask the men who raised the disturbance what they gained by it and, if they tell the truth, they will say something equivalent to this—“*The big drum is such a comfort to us.*”

Young Timothy wishes to study for the ministry, but has got the idea that none of the theological colleges in Canada have the necessary educating power to put his intellect in form for preaching and doing pastoral work: Perhaps he is right. A good deal of power and skill are necessary for the training of certain grades of intellect. So Timothy goes across the lines or across the water in search of a college capable of doing him justice. Of course he writes from his seat of learning inviting his student friends to follow him immediately and wonders how men endowed with reason can remain in such slow institutions as our Canadian churches afford. Timothy returns to find that he neither preaches better, nor speaks better, nor writes better, nor does any better than the *average* man who got his education in Canada. Ask him what he gained by leaving his country and making such a fuss, and the answer may be the exact equivalent of—“*The big drum was such a comfort to me.*”

For some reason a minister becomes dissatisfied with his church relations in Canada. He hears and reads marvellous things about the churches on the other side of the lines. He has a hazy kind of idea that the position of minister in the States is very much better than the position of a minister in Canada.

He goes over there and finds that although a few congregations in large cities do more for their minister than any of ours can do, many of them are unable or unwilling to do as much. He finds, too, that in that country a minister has all the difficulties to contend against that he has in Canada, and a good many more than that, happily, we know little or nothing about. At the end of a dozen years say to him, quietly: “Now, brother, what did you gain by coming over here?” Perhaps he may admit that he gained nothing, and perhaps he may have a reason that is just as good as—“*The big drum is such a comfort to me.*”

The Church is not, by any means, the only place in which people follow the big drum.

A young man in business gets the idea that nothing can be done in Canada. He hears and reads fabulous stories about business chances in the West. He goes out there and for a time is electrified with the prospects. He wonders that any one can live in such a slow, stick-in-the-mud place as Canada. He remains there for some years and if he makes money it often goes as fast as it comes. This is not, by any means, true of all, for thousands of Canadians are doing well in the West, but it is sadly true of many. Years roll on and our young man comes home to see his friends. He finds quite often that some of the young men he left have made a nice little home for their nice little wives and families, have a nice little business and a nice little balance in the bank, while he, perhaps, has nothing but big talk about the West and big ague in his bones. The big drum did not bring him much comfort.

Some of our Ontario farmers have been following the big drum lately. Suffering from that restlessness which men who have worked hard in their youth are very liable to feel in after years when success leaves them little to do but think about themselves, they pulled up their stakes and moved to the North-West. This is a good thing to do if a man *must* go some place, but a miserable mistake if he is comfortable in Ontario. Ask that man who left Ontario years ago and settled on a prairie farm how much he gained by the change and nine times out of ten the answer won't have any more sense than—“*The big drum is such a comfort to me.*”

Three years ago the big drum sounded loudly in Winnipeg. Our business men responded nobly to the call and rushed to the front in hundreds. They put more money in mud-holes around the city and in several paper towns and cities than would have endowed half-a-dozen colleges and sent a dozen missionaries to any part of the world. The end of the big drum got knocked in and it brings comfort to nobody now.

Moral: Don't make any serious change in life unless you have some better reason for making it than that the *big drum is a comfort to you.*

AN ADDRESS TO A YOUNG MINISTER AT HIS
INDUCTION.

If the following address has never been delivered to a young minister at his induction it should have been :

My Dear Brother,—You are now about to enter upon the active work of the ministry. You have finished your university work, completed your course of study in the theological seminary, and we are now inducting you into this pastoral charge. Doubtless you have heard and read a good deal about the arduous nature of some of the duties that will now devolve upon you as a pastor. Allow me for your special encouragement to point out some of the *easy* situations that you may find yourself in before you have gone very far in your ministerial work. Perhaps your congregation may be composed of two or more stations. Two of these stations may desire to have services at the same hour on Sabbath. There is a "sweet reasonableness," about such a desire that must at once commend itself to your youthful mind. You must, of course, help both parties. If you side with one, the other will be sure to blame you. If you try to be neutral, both stations will denounce you. Your studies in Natural Philosophy will have shown you how to occupy two pulpits, several miles apart, at one and the same time. Bring your Natural Philosophy to bear on the situation, my brother, and preach in both stations at the same time. That is the proper and easy way to get out of the difficulty.

In the course of your ministry, a part of your congregation may wish to build a new church. The other part may think the old church good enough until the roof falls in. Just when a new church is needed is a more interesting question than any you tried to solve at college. A Presbyterian church in one of our western Ontario towns was old, dingy, dilapidated, and awfully dirty. The rain came in through the roof on wet Sabbaths and fell on the minister's head as he preached. He had to stand to one side while he preached. Neither the sermon nor the minister was *dry*. A wicked newspaper published in the town suggested that one of the elders should go into the pulpit and hold an umbrella over the minister's head during service on wet Sabbaths. Some of the people in that congregation strenuously contended that the old church was quite good enough. The same question may arise in your congregation, my young brother, but you need have no difficulty in the matter. The party in favour of building may blame you if you don't help them, and the party opposed to building may denounce you if you don't help *them*, and both may go for you if you are neutral, but you need give yourself no trouble in the matter.

Then supposing the majority decide on erecting a new church, the question of site is very likely to come up. Half the people may wish to build on one site and

half on another. Your Natural Philosophy will again come to your rescue, and you will at once see that the proper position for the minister to take is to build the church on both sites.

My young brother, other and still more interesting questions may meet you in the course of your ministry. Part of your flock may be strongly in favour of using an instrument in public worship, and part of them may begin to speak about "Popery and Jenny Geddes' stool" and "the Claymores of the Covenanters," and make several other historical allusions, the moment a melodeon is named. Now, my young brother, you are about to enter upon one of the most delightful experiences of a Canadian minister. Get ready. Buy a lot in the cemetery and secure a room in the nearest lunatic asylum. You are not quite sure what your *terminus ad quem* may be before this question is settled. Take the side of the organ men and the anti-organ men will denounce you. Side with the *antis* and the organ men will be down on you. Try to be neutral, and both will threaten you. Now you are *having a good time*. Now you see how easy it is to be a minister, and please everybody. Be careful how you act while the people are displaying their Christian graces on this question. If you are heard whistling a little air in your yard, the anti-organ men will declare you are in favour of instrumental music. Don't whistle. If you tell your small boy not to use his mouth-organ or jew's harp on Sabbath, the organ men may suspect that you are opposed to the use of the organ in public worship. The situation is delightful, especially when it lasts long. If you are alive and sane when the question is settled, don't be the least surprised if you see some of the anti-organ men who led in the fight unite with a congregation in which they use two or three organs. That is a way some of them have of relieving their consciences and showing their consistency.

My young brother, there is another very interesting question that may meet you in the course of your ministry. Some of your flock may wish to sing hymns, and some may be very much opposed to hymn singing. Some of those who are opposed to hymns make very refined distinctions on questions of Psalmody. They quite joyfully sing: "When to the sacred font we came," but they cannot bear "Jesus, Lover of my Soul." They take quite kindly to such soul-stirring sentiments as "Ye Indolent and Slothful, Rise," but they won't rise to sing "Nearer, My God, to Thee." They have no objection to that verse which tells of poising "the steady pole" (whatever that was) or the "boundless void of space" (wherever that may have been), but their conscience won't let them sing "All Hail the Power of Jesus' Name." You may not be able to grapple with these fine distinctions, but you are a young man yet. Now, when the question, "Hymns or no hymns," is being discussed, you are

sure to have some delightful experiences. You will be frequently reminded of the good time you had when the organ question was under discussion. The points are exactly similar. Side with one party, the other will blame you. Be neutral and both will fire on you.

There are other delightful experiences, my brother, which possibly may be yours. Your salary may be small and your family large. Your dear people will insist that you and yours shall be well dressed. You must not wear an old coat on the street and you have no money to get a new one. Your coat sleeve may be glazy enough to use for a looking-glass, but you must keep the glass in the house. You must not display it on the street. On no account must you go in debt. If you go in debt "your usefulness is gone," as Sir John said on a memorable occasion. Your dearly beloved flock pay you \$500 or \$600 a year. On this amount you must keep your family, and dress well and keep out of debt. There is a "sweet reasonableness" about the thing that must move your heart.

In the course of your ministry, my young brother, a part of your congregation may wish you to resign. Another part may wish you to remain. Both threaten to leave the church unless their wishes are carried out. The party that wishes the resignation resort to all sorts of measures—some of them, perhaps, vile enough to make old Satan ashamed—in order to bring the resignation about. The other party fight hard, too, when they take in the situation. Now you are having a good time again. There is no difficulty in a position of that kind. Just what is best to do, you don't know, your friends don't know either, and the Presbytery does not know. Now you are finding out the truth of what people say that it is easy to be a minister in this country.

But I must leave the remainder of this address until the next induction.—*Knoxonian, in The Canada Presbyterian.*

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I closed my last letter to you with a brief reference to the subject of

OPEN AIR PREACHING,

and if you have no objection I will begin this one by saying a few things additional thereon. The summer months present a good opportunity throughout our wide Dominion, especially in the Province of Ontario, to the earnest minister of Jesus Christ, to

REACH THE MASSES

by this means, in our cities, towns and villages. This is what the great missionaries have done, and are doing. Whitfield, Wesley, Rowland Hill and hosts

of others, went after the multitude. "Go out quickly into the highways and hedges, and compel them to come in." Jesus Christ did not wait till men came to His church. He went out on the streets, up on the hill side, and down by the seashore. Paul did not wait till he could secure a good, comfortable edifice, church, chapel or hall, but he went into the synagogue, or Mars' hill, or the school, or at the gate of the city, or by the river side. In fact, he went to the centres of population, and where he could get the greatest number of people to hear him. He did not mind if they mocked or laughed, or cast stones at him, or put him in prison. He became all things to all men, that he might by all means

SAVE SOME.

The days of greatest success in the church have been when she was doing likewise. Why? A few plain, ignorant men, or perhaps women, or both, have gone out on the streets; they sing, they pray, they talk, they have the jeers of the rabble, and heed not snow balls, brick-bats, or mud; and rich men, poor men, worldly men, godless men, say: "These people are in earnest, they are sincere, there must be something in their religion. Let us listen; let us go and hear." Some poor besotted drunkard is reformed, the worst man in the village; his home is transformed, and this is a hundred sermons in one. The movement grows, it deserves to grow, everything that is good or doubtful or bad will grow if people will work, work in dead earnest. Now why should not the minister and his deacons and choir go into the park or the square or street, and sing and pray and preach, and plead with sinners. Would it be undignified? I have practised street and open air preaching in Ireland for years, in the north, in the south, in the east. I have never heard anything worse than the jeer of a poor half-tipsy man, nor had anything harder than a biscuit thrown at my head. I have been sent for to the workhouse to learn from the lips of the dying pauper that on the street he heard words that led him to the Saviour. I have known of the conversion of the Roman Catholic, after he had gone to the United States, where he could avow his convictions with safety. I have rejoiced with the poor peddlers on the streets who could hear from their market stands the wonderful words of life.

HOW TO BEGIN.

Courage is required to take your stand with perhaps only one or two persons near, and the first who come will scan you curiously, probably with a sneer. You need to go from communion with God. If you cannot sing alone, or even if you can, it would be wise to have one or two others to assist. After singing one or two familiar hymns, pray about two moments, sing again, announce a text, some striking verse, such as: "Prepare to meet thy God," "Seek the Lord while He may

be found," "God is love," or "Come unto Me all ye that labour and are heavy laden." Talk right along for about fifteen minutes, use short sentences, give an illustration or tell an appropriate anecdote every three or four minutes, and you will hold your congregation to the end. The service should not be longer than forty-five minutes; sing, ask some one to pray and close with the benediction. Distribute tracts or handbills, inviting those not connected with other churches to your services, both on Sundays and week days. Be sure you say,

SEATS ALL FREE,

as they ought to be in every church. Your voice is not strong, your chest is weak. Twenty-five open air services will do more for voice and chest and manner in the pulpit than four times as many lessons in gymnastics or in elocution, only be careful not to commence on too high a key. There is no need to shout in the open air in order to be heard. I would be rejoiced if among our ministers we could form an association to promote open air preaching during the summer in fairs and markets and places of public resort. We might have a meeting for that purpose in Hamilton. Who will co-operate? Let us hear from you who are like-minded on this subject.

Now for my usual talk about my work among the churches.

BROCKVILLE

is next in order. The congregations were good. The Sunday school has made steady progress. A settled pastor is absolutely necessary in the present state of the work there. A very desirable field it is for a man who will be satisfied with small salary, hard work, and prospects of great usefulness and success. This would be the place for an open air preacher. We are working and praying for the right man for Brockville. He will be found. The work has been prospered far beyond the expectations of many. It is of God, and He will provide.

KINGSTON.

Preached to First Congregation in the morning—largest congregation I have seen. The Lord has blessed our people and added many to the church during the winter. The good work still goes on.

Preached to the Second Congregation in the evening, and addressed the Sunday school. Church, congregation and school grow steadily, and the pastor's heart has been cheered by the conversion of many, both old and young, especially the latter.

BELLEVILLE.

Only could spare a week evening here, but we had a much larger congregation than I ever saw on a Sunday, notwithstanding cold and rain and floods. The Sunday services are well attended; Sunday school prospering, finances coming up. A number has quite recently joined the church on profession. Mr. Main

is much encouraged, and his people are profoundly thankful. At last, it seems old Belleville is not only living but growing. Mr. Main gives special attention to the young, and conducts a service for them every week. We all believe we have the right man in the right place.

ST. THOMAS.

This infant cause has suffered through not having either a suitable stated supply, or a settled pastor. Sometimes there was no one to take the service, frequently some one in the city, obtained at the eleventh hour. None of those connected had any experience in the working of a Congregational church.

Still the congregations are very good. Sunday school numbers about fifty. The prayer meetings are well attended, and if the right man is obtained for the pastorate, we will have a large church in St. Thomas. A few of the churches have sent donations, which have enabled the trustees to pay one or two small accounts on the purchase of the property. \$185 interest will be due June 1st, \$40 or \$50 of which the congregation may be able to raise. Will not some of the sister churches or the friends give a helping hand? I will be in charge till the Union meetings. My address is: Box 434, St. Thomas.

WOODSTOCK.

I have spent two Sundays here, and commenced a cause which gives promise to be one of our strong churches in these parts—probably self-supporting from the start. Mr. A. Gerrie supplies for the present.

Woodstock has a population of 6,000, and a wealthy country around. We should have had a church here long ago.

Truly yours,

Box 434, St. Thomas, Ont.

T. HALL.

OUR MISSION.

MR. EDITOR,—Not a few of the readers of your really excellent paper have been deeply interested in those questions which have to do with the immediate future, existence, power and continuity of our denomination in Canada. The questions have, in one form or another, been discussed from time to time at local associations, and even from the chair of the Union. Now and again some of the young men feel like putting the inquiry, Have we, as a denomination, anything distinctly Congregational worthy of our zeal to propagate and defend? Some croaker whispers, we have not, and let us honestly meet irresistible destiny, dig our grave and write our epitaph "Gone Home," however, into some other ecclesiastical paradise. We cannot very easily escape the conviction that this thought contains merely a half-truth and a fallacy giving birth to a hopeless policy destined to cut our bow and burn our chariot wheels in the fire. For, it seems to the writer, the primary reasons for our denominational existence do not lie solely in

those principles that differentiate us from all other churches of Christ. Have we not equal right and authority with any and every other evangelical denomination to exist, as an organization, to Christianize peoples by the never-to-be-forgotten essentials of the Gospel? There is no monopoly of the commission, "Go ye into all the world and preach the Gospel to every creature." We, likewise, inherit a common faith and share the intransferable responsibility of proclaiming to a lost race, salvation by grace through faith in the blood of Christ and regeneration by the Holy Spirit. We, too, are called to be Christian channels of thought and life. Then *mere* Congregationalism is *poor* Congregationalism. We have been taught that our College expects her graduates to go forth into a lost world to make much of the essentials of truth, to lift up the cross, to honour God in Christ and thereby renew and sublimate man. Moreover, every church we organize is designed to be primarily a personal medium of "the truth and the life." Evangelical churches, each and all, have one and only one fundamental reason for existence, viz., the aggressive and defensive witness for the truth. "The testimony of Jesus is the spirit of prophecy" (preaching). The more this function is exercised by the church the greater will become its power. To make denominational peculiarities the prime reason for existence is to render prominent the idea of the casket, "Their Church," and wrongly relegate into the shadow, "The Church." That denomination will be most serviceable to God and the world which realizes Christ's purpose, "Ye are My witnesses." Natural science is now spreading out before the mind its wealth of discoveries. These results, when properly understood, become potent witnesses of the power, skill, infinite wisdom and goodness of the Creator. Although physical science may lift her many voices on behalf of God as the Creator, the church alone has been raised up to hold in her hand the Gospel Light, reflecting, "How shall man be just with God?" Truly a high and honourable vocation "To bear witness for God." We have equal authority, right and privilege to go into every needy nook and cranny of the world to lift up Him who will draw all men unto Himself. This being understood, it behoves us to meet the great world's need with forms of thought and life that do no violence to truth. Here we advance to what is more non-Catholic in our denomination. Though it be the circumstantial, it does contain another powerful reason for continued Congregational Church life. How can I best give to the world Christ's life and dying love; their end and bearing on common experience; the Lord's Supper, its nature and design; Christian fellowship, its bonds of union, its separating and uniting claims. In a word, how can we, as Independents, to use a good old word, best witness for the truth in form and life? From the time of the planting of that

early evangelistic missionary church at Antioch down to our own date,

CONGREGATIONALISM

has its place and power. Mosheim, Waddington, Neander, Gieseler, historians of other denominations, write that the Congregational system was practised by the churches of the successors of the Apostles. Then the mission of our faith and order was more aggressive than defensive. Heralds of the cross planted successful missions in Europe, Asia and Africa. When this aggressive spirit changed into the conservative and defensive, priestcraft and formalism settled down like a pall of death upon the churches. Christian people were slowly but surely lapsing back into barbarism. Especially was this felt and seen about three hundred years ago. Then Puritan Congregationalism grew out of an unwillingness to conform to idolatrous ceremonies, such as the wearing of the surplice, the sign of the cross, and kneeling at communion. Legion are their names; Puritans, Brownites, Separatists, Congregationalists, Ropes of Sand, etc. The exigencies of the times demanded exponents of the freedom of speech, faith, conscience and worship. These principles, partly religious, partly civil, found able defenders in Pym, Hampden, Hazelrigg, Hollis and Strode, Cromwell and Milton. They fought and won the battle of freedom. Their mission bore much fruit. We have not to contend for liberties at the hands of a dominant hierarchy in Canada to-day; though we may all too soon have to do that, if power be narrowed and centralized. Canada, with its sacerdotal assumptions in the Province of Quebec, and with its centralizing tendencies in the West (otherwise called union), calls for independency with its simplicity of faith and order, its system of making most of the individual, its essential principle of purity of communion, etc. The conviction is growing that more and more are we needed, not so much to propagate denominationalism as to plant and sustain churches wherein men and women can best grow up into true Christian manhood and womanhood by worshipping God and proclaiming the "Glorious Gospel of the Grace of God." Active, vigorous congregational churches are needed.

Another reason for our continued existence lies in the extent of our country, its growing population and fast developing resources. Every denomination now at work in the Dominion is taxed to its utmost resources to meet the demands made upon its missionary societies working in the different Provinces and also in foreign lands. Canada, as a mission field, contains about 3,513,325 square miles. This area is greater than three times the extent of the Central American Republics; and greater, too, than six times that of the combined areas of Great Britain and Ireland, France and Germany, with their aggregate

population of 116,000,000. Our Dominion is capable of sustaining vast myriads. The energies of all the Christian churches will be taxed to give the blessings of [Christian faith and civilization to the incoming overflowing populations of Europe and other lands. Our steamboat lines, our system of canals, and our railroad industries are opening up highways for commerce and mission work. The solidarity of the people of our new counties and provinces calls for the missionaries of the cross of our own denomination.

At this moment, while we write, our Government is sending missionaries of the sword and rife to suppress the Qu'Appelle Rebellion. Indians and Half-Breeds need more the power and sweep of the Gospel than they do shot and shell. True, rebellion must be put down. But what then? Perhaps there has been too much politics and not enough Gospel. The extent of the country and its pressing need demand that we do go forward. The vegetable world has two great functions to maintain life and propagate it. Our mission is to maintain a healthy Christian vigour, and increase our membership by the conversion of sinners to God. Thanking God for the present denominational life, due largely to our College, missionary societies, INDEPENDENT, and excellent Missionary Superintendent, truly we may stimulate each other to greater zeal, and to more confidence in God, in our cause and in each other. As Pope says :

Who builds a church to God, and not to fame,
Will never mark the marble with his name.

Melbourne, April 12th, 1885.

G. R.

MR. EDITOR,—I have been surprised at many of the statements made in late issues of THE INDEPENDENT regarding Manitoba missions. I will try to give your readers a more correct version than that already written on the subject. First, in regard to the Revs. R. and J. Brown. Those who have written in THE CANADIAN INDEPENDENT have seemingly been ignorant of the fact that these brethren have not only been willing to preach but have been actually preaching ever since they came to the country. The Rev. Mr. Hall says : " We all thought they had settled down to farming." It would be well if the Missionary Superintendent would take the trouble to inform himself before he undertakes to write on mission work in Manitoba. Mr. Hall says : " *Certainly* no one that I am acquainted with, either on the Manitoba Committee or of the General Missionary Society had the *least knowledge* that our esteemed brethren wished to re-enter the ministry." Mr. Hall's acquaintance with the Manitoba Committee must be exceedingly limited, for the fact is every member of that committee knew all along that the Browns were not only ready to do mission work for the society, but were, in fact, preaching every Sunday. I have letters in my possession

from the Manitoba Committee—not only from the secretary but also from individual members—showing that the committee had the *fullest knowledge* that the Browns were ready to serve them. The matter was discussed by the committee at the meeting in Brantford in 1882. If Mr. Hall had taken the trouble to read the report of the Manitoba Committee, as found in the Year Book for 1881-82, page 173, he would have learned that " The Rev. J. Brown has organized a church at Pilot Mound with every prospect of success." And in the same report, referring to Revs. Ewing and Brown, he would have met this sentence : " Both of these brethren are prepared to devote themselves entirely to mission work in Manitoba," etc. In the face of these facts we are told that " *Certainly* no one of the Manitoba or Missionary Society had the *least knowledge*," etc. Perhaps the following extract from a letter I received from the Secretary of the Manitoba Committee, dated December 30, 1881, will throw light on the subject. I had written to the Committee respecting the work the Browns were doing and recommended that a grant be made them. The following is the answer : " The secretary was also instructed to request Mr. Brown, through Mr. Silcox, to continue his services at Pilot Mound until a suitable man can be found as a pastor (1). It was also resolved to make Mr. Brown a grant of \$100 for his services of the past year at Pilot Mound. Kindly inform Mr. Brown of these matters." For the three years following, viz., 1882-83-84, these brethren continued preaching. They divided the district into several preaching stations which they regularly supplied. If the Missionary Superintendent was ignorant of what these brethren were doing, his ignorance is inexcusable ; for the Revs. R. McKay and C. Duff were sent up to Manitoba by the Missionary Society, and I presume they reported to the society what they saw and heard. Those who were present at the Union meeting in London in 1883, will remember Mr. Duff testifying to the good work that was carried on by the Browns in the Pilot Mound district. After that Union meeting was over Mr. Duff wrote back to the Browns saying he had advised the Committee to make use of the men already on the field. This was good counsel and of course could refer to none other than the Browns. With these facts before us it is marvellous to me how the Missionary Superintendent and others can write as they have. The Browns never asked for help, they worked on year after year, and it is my judgment that the society that asked them " to continue the service until a suitable man can be found as pastor," would, if they possessed common honesty, remunerate them for their three years' faithful service (2). Brethren so well-known as these, and who had served the cause of Congregationalism so faithfully in the East for so many years, deserve better treatment from the denomination. Here is a sentence

—it is not from Dr. Cuyler, but it shows the converse truth and is as true as the one quoted from the Doctor: “The denomination that is most truly loyal to its friends in a new country is usually the most loyal to Christ.” If the statements made in THE CANADIAN INDEPENDENT regarding the Browns were just reversed they would be nearer the truth; e.g., then we would read, “certainly the Manitoba and Missionary Society had the fullest knowledge that the Browns had never left the ministry, and were ‘willing to devote themselves entirely to mission work in Manitoba.’” And the sentence on page 110 of THE CANADIAN INDEPENDENT for April 1, would describe the case exactly by leaving out the word “not”: “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.”

It may not be out of place for me to say a word concerning my own relation with the Missionary Society. I came to Manitoba by the request and under the direction of the Manitoba Committee, and began work in January, 1881. For the first year the half of my salary was paid by that committee, the Colonial Society supplying the larger part of the amount. At the end of the first year the church remitted to the society the grant of \$600 that had been made for the second year. From that time to the present the church has been self-supporting, though I saw that a speaker at the last meeting of the Colonial Missionary Society stated that we were still receiving missionary aid. Like some other writers on Manitoba he must have drawn on his imagination for his facts. About the year 1883 the Manitoba Committee ceased to exist, and the work was taken up by the Canada Congregational Missionary Society. I believe that when this change was made the society began to take steps to do something in the country, though what they were I do not know as I was not consulted by them. They began, it seems, by ignoring those who had some knowledge of the work here. Up to the end of February, 1884, they had never consulted Mr. Hague, who more than any other one had taken an interest in the work. It has been said that I have been adverse to the society and have blocked their way. Let us see. Mr. Hall in his famous letter in the MARCH CANADIAN INDEPENDENT says he wrote to me “officially asking for information regarding three places in Manitoba.” This letter is the only one I ever received from him or from the society that he represents. The letter is before me and is dated Nov. 27, 1883. Mr. Hall’s memory must be very defective for there is not the remotest hint in his letter that he desires any “information regarding three places.” He writes saying the society intended sending three men early in 1884 to Brandon, Portage and Pilot Mound, and asks “could you suggest who might be suitable for these fields.” He quotes extensively from my letter

in reply, and let me say here that I stand by every sentence he there quotes. That was written about sixteen months ago and I see no reason to-day to change a single line. The history of missions in this country abundantly confirms the judgment I then expressed. Mr. Hall says: “The executive was not discouraged in the least” by my letter. “We continued our enquiries regarding the places referred to. The Revs. R. McKay and C. Duff and several correspondents on the ground encouraged us to go forward.” If this means that the society was encouraged to go forward at Brandon and Portage, then I affirm that those who encouraged them gave them false grounds for encouragement. What Revs. McKay and Duff may have told them I know not, and what these men may have seen encouraging, I know not, but knowing the condition of these two towns as I do, it is a marvel to me how Revs. McKay and Duff could have encouraged them to go forward. Rev. R. McKay could not have done so intelligently because he was not here after the events referred to. Who were the correspondents on the ground? Mr. C. J. Atkinson, who was most active in the first effort to start a Congregational church at the Portage, writes me, dated March 24, 1885, as follows: “Since Mr. Duff left I have had no correspondence, so far as I can now remember, with the Missionary Society, and I am positive that neither by letter or word of mouth have I encouraged any further effort being made at Portage la Prairie. Do not think any others who assisted while Mr. Duff was with us had any such correspondence or I would have heard of it. I have the minutes of all the meetings of a business character, and a record of all others that were held here. I find by looking up minutes, that at the last meeting at which all the prime movers, five in number, were present,—Mr. Duff was also there—on May 2, 1883, a resolution was unanimously passed as follows: Resolved that in view of existing circumstances it is considered advisable to discontinue services for the present;” and he adds, “instead of circumstances having improved since that time they have grown worse.”

A young man from the college—I do not know him and forget his name—wrote me in the beginning of 1884, saying he had been asked by the society to go to Portage. He said his idea was to do evangelistic work for the summer vacation, and he wanted to know what I thought about it. I forget what I wrote him, but it seems that I told him it would be as well to go to the moon, and so far as the religious need of Portage was concerned, and so far as the probability of establishing a Congregational church there was concerned, I do not see that I could have given him better advice. The Missionary Society should have been ashamed to send a young student to a place where there were only five Congregationalists, and these five were averse to any further efforts, as their resolution

shows. If an experienced minister as Rev. Mr. Duff had not succeeded, was it likely that a student, going to spend his summer vacation, would do any better, especially as circumstances had "grown worse." Can the society afford to send a student 1,800 miles to spend a few months experimenting? To this policy I confess I am adverse. The society has wasted too much money in experimenting. They sent an English minister to Brandon in the summer of 1882, who preached a few weeks and then left. Later on Rev. R. McKay was sent. He preached a few weeks and left. The Rev. Mr. Duff was sent to Portage, and he preached some thirteen weeks and left. This is the most cut-throat policy any society can pursue. The common-sense course is to first carefully enquire into the religious needs and possibilities of a place and after concluding that a Congregational minister is needed there, send one to stay and not to experiment. The abortive efforts already made, especially at Brandon, make any future effort doubly difficult.

In reference to my blocking the society from entering Brandon: In January, 1884, I received a letter from Rev. G. Robertson, then of Georgetown, saying he had been invited by the Society to begin work at Brandon, and before deciding he wanted some information, and submitted to me about a dozen questions. I replied, giving as full and accurate replies as I was able. If what I told him led him to decide not to come, then the facts I gave him are to blame and not myself.

Now, who are "the correspondents on the ground" here that encouraged the society to go forward? Mr. C. A. Moore, formerly a deacon in a Congregational church in Toronto, now in Brandon, in a recent letter to me says: "The only correspondence I have had with any one in the East regarding this matter is a letter I got from Mr. Hall in November, 1883," and he adds: "Much as we desire a church here, I can't see how any one could encourage it at present. The time when it could have been done has gone by and now we must wait until the present business depression has passed. I know of no one in Brandon unless J. E. Woodworth that could give any information." In the early days, Mr. Woodworth, M.P.P., was anxious to have a Congregational church started in Brandon but for the last two years and over he has positively refused to encourage any movement in this direction. My letter to Mr. Hall must have been written about the close of 1883. He says they "continued their inquiries," and besides the reverend gentlemen "several correspondents on the ground" encouraged them to go forward. It would be very interesting news to some of us up here to know who these "several correspondents" were. I have made inquiry at Brandon and Portage la Prairie and fail to find a single one, but I do find that the known Congregationalists at these places declared it to be their

conviction that it was unwise to go forward. It is clear enough that the society did not continue their inquiries with those who had previously done something in the way of starting a Congregational church in the place, and who would be most likely to know the facts. The only other place is Pilot Mound, and there is no charge made that I hindered any one going there. The letter from "Missionary U.S.," in the last CANADIAN INDEPENDENT, shows that "Brother Hall is mistaken in his remarks" about the man who did not go there. The Missionary Superintendent seems to have a special faculty for misunderstanding facts. He says I was "twice brought to the Union largely at the expense of the society." That is his statement. What is the fact? I was twice brought to the Union largely at my own expense. The two trips that I made cost me about \$175, the first trip I received nothing at all, but bore the whole expense myself. The last time I received \$30. So the part I bore was \$145, and the part the society bore was \$30. It is a queer arithmetic that concludes I was brought "largely at the expense of the society." He labours to make out a case against me as having been supported by "money drawn from the pockets of Congregationalists," etc. If Mr. Hall will ask any member of the Manitoba Committee who sent me here he will be told that the salary I received here the first year was not sufficient and did not support my family, and if he examines the books of the church he will find that for the last two years I have given more to this church than all the "princely men in Montreal" combined. He says the society was asked for \$600 to supplement my salary. If he had taken the pains to find out why help was asked and what it was asked for, he would have found that it was not to supplement my salary, as a former secretary of the church in his letter to THE INDEPENDENT has shown. According to Mr. Hall, there is only one way of explaining "my whole career." "He cares nothing for his denomination." Why then, after five years' service in a mission church in Toronto, did the committee select me to come to Winnipeg? Why did they not find some one whose career showed he did care for his denomination? His proof that I do not care for the denomination is that I have taken "no collection for the college, nothing for the Missionary Society, nothing for Widows and Orphans, nothing for Indian missions." If Mr. Hall had cared to know he would have found that "my whole career" shows the very reverse. The Western Church, Toronto, will show facts regarding that part of my career, and in Winnipeg since I came here, we have taken collections for every one of these societies, except the Missionary, and if the church has not done all Mr. Hall thinks it should, let him write to the finance committee and find out where the blame lies—if there is any blame. He even descends to attack the internal arrangements

of the church, and to strike the women who, by self-denying efforts have in two years paid off a debt contracted in boom days, for carpets and cushions. The very extraordinary efforts put forth by the church to be self-supporting in the midst of the almost complete business collapse and general bankruptcy that has followed the boom in the city, are turned by the Missionary Superintendent against the church. This church in its struggle for existence deserves better from its brethren in the East than abuse and misrepresentation. If you cannot help us in the work we are doing in this country, then please let us alone.

Yours, etc., J. B. SILCOX.

Winnipeg, April 23, 1885.

[As experience moulds our years we learn that very many of the antagonisms of life arise from misapprehensions of each other's position, and from a lack of that frankness of statement which confidence in one's own position and in another's good intentions, encourages. Moreover, we learn as life progresses, that perfection is not in man; even an editor does not wield an infallible pen—therefore it is unjust to expect from another a perfection we are far from manifesting ourselves. Realizing these facts, and urging their practical acceptance, we offer some *final* remarks on this Manitoba correspondence. We say final, because both sides, if sides there be, have now been heard, and a continuance will only be a battle where peace and mutual confidence is to be desired. We shall make no remarks upon the temper of the correspondence. We believe motives to have been in general pure, though judgments have been diverse. And first regarding our friends Mr. J. and Mr. R. Brown. Here there has evidently been misunderstanding. The sentence we have marked (1) in Mr. Silcox's letter plainly implies that Mr. Hall really means that the committee did not know that Mr. Brown was willing to re-assume the regular pastorate, but that, as many Christian men of business have done and are doing still, he was giving in an emergency, services "until a suitable man could be found." This consideration will also meet the seeming charge of "common honesty" being wanting on the part of the committee, marked (2). A private letter from Mr. R. Brown draws attention to a letter written by Mr. H. Burke, secretary of the church at Pilot Mound, and read by Mr. J. L. Foster (late of Calvary Church, Montreal) to the society at its annual meeting, that Mr. John Brown was willing to undertake work. In the report of the Manitoba Committee for that year (1881), appears the sentence quoted above regarding Mr. Ewing and Mr. J. Brown: "Both these brethren are prepared to devote themselves entirely to mission work in Manitoba, as soon as your committee are able to contribute towards their support." It must be remembered, however, that funds at that time were not

forthcoming; hence without surprise we read in the report of the following year: "Rev. J. Brown, in addition to his agricultural pursuits, is still ministering with self-denying devotion to the church at Pilot Mound; but feeling the importance of the church having a man *entirely set apart* to the work of the ministry, he has made application to the committee, more than once, urging them to send a suitable pastor to this young and growing church in the wilderness." From this it would appear that our brother, Mr. J. Brown, had not expressed any intention of relinquishing his agricultural pursuits, and as a member of the church at Pilot Mound, urged very properly a settled pastorate. Had the Pilot Mound church called our friend and applied for aid, the matter would have differently presented itself, but evidently the committee did not feel justified in permanently recognizing a joint work of the pastorate and agricultural pursuits. It is to be regretted that our brethren did not plainly intimate to their brethren here their full resolve to relinquish farming and to assume again the regular pastoral relation. The misunderstanding at least had been avoided; we can scarcely allow, however, the Missionary Society to have been blameworthy in the matter.

Regarding our brother Mr. Silcox's presentation of his relation to the work, upon reflection we believe it best to let it stand. It is evident that if the Committee send men to Brandon and to similar centres, their judgment will be diverse from that of the pastor of the Winnipeg church. Judgments must differ, nor need there be any friction, or imputation of motives therefor. Personally did the man appear, we should not hesitate to urge a trial, and we are confident that Mr. Silcox would do all he could to aid a brother pioneering, though he might deem it a hopeless task; nor can any blame be attached to a judgment honestly given. Admitting into our columns allusions of a personal character, we cannot refuse our friend his full reply; our only prayer and hope now is that with these lines all feeling will disappear, and that with a single eye to the establishment of Christ's kingdom both here and in that Great North-West, we may unite with hand and heart in our work as a band of Christian brothers.—Ed.]

News of the Churches.

BRANTFORD.—Although we have not recently appeared on paper in your news columns, still we are alive, and we hope gradually awakening to greater life. Our Literary Society was a vigorous institution, and only ceased operations at April 1st, and then without any abatement of interest. A good work has been done by the Society in developing the latent talents of the members and in creating a feeling of

unity among the young people in and out of the church. We are more and more thankful that our prayers for an earnest Christian pastor were so fully answered and that Mr. Fuller was sent us. While we are saddened by the small amount of real spiritual life, still there has been considerable growth and at present the praying band are earnestly seeking the Divine power in greater fulness, and our congregations are increasing in number and are very attentive. All the services of the week and Sabbath are well sustained, and we are looking for an outpouring of the Holy Spirit. The choir has increased greatly in number and is to be fully organized and a competent leader appointed. Considerable improvement has already been effected and more is likely to be as the members are anxious to attain a higher standard. During the year and a-half of Mr. Fuller's pastorate, over fifty names have been added to our roll, quite a proportion of whom were received on profession, and there are many more near the kingdom. May the love of Christ constrain them to come in. We also are much pleased at the greater frequency of visits from THE INDEPENDENT and will try to keep you better posted as to our goings-on in future.

FARGO, DAKOTA.—From Mr. Allworth we obtain the following item regarding Mr. William Ewing in this place: Our work at Narwood has grown, and now it is divided from Fargo. At Fargo there has been progress. Our Chautauqua Circle has been well sustained, and a benefit to our young people. Also our "Band of Mercy" for the children has done good work. Our industrial school, a new feature, held at Plymouth chapel every Saturday forenoon, is increasing not only in numbers but in interest. The object of the school is to give children an opportunity to learn some industrial pursuit. Mrs. Lewis is superintendent of the school, and is very energetic in awakening an interest in it among the pupils and in encouraging the teachers. Mrs. C. M. C. Burns, the secretary of the school, has a class of little girls in sewing. Rev. Mr. Ewing has a class of boys in mechanical engineering. Miss Douglas, a teacher in the public schools, has a class of boys in drawing. It is intended to teach other studies as the children progress, such as knitting, crocheting, and some simple fancy work. The attendance last Saturday was thirty-five.

HOWICK AND TURNBERRY.—Having spent three months supplying these churches, allow me to say a word about the field. Turnberry is weak; there have been deaths and removals, and little or no ingathering. Like as in many other things, so with a church—to stand still is to go back. And the members are discouraged. When I first went there I proposed special services; but there was no response. Afterward there seemed to be no opportunity; no prayer-

meetings; and a Sunday school that sleeps through the winter. It was a good proposal made by Mr. Hall, to have Turnberry attached to Wingham and the two Howick churches as a separate field. Thus the Wingham friends would have some missionary work to do outside their own borders—a good thing for any church; and, with the Turnberry church, be independent of aid from the General Fund—burdened enough at any time. The church on the Twelfth Line of Howick is also weak in numbers and finances. Some of the former members have joined other churches in Clifford, three miles distant. I held, with much difficulty, and with many interruptions from snow-storms, three weeks' special meetings at Howick Twelfth. We never could get the house well-filled: nevertheless, ten persons professed conversion—all young people but one. The church may revive yet; the more so that the few members that remain seem to have picked up a little encouragement from the working of the Lord's hand with us. One very sudden and unexpected death in the person of Mr. Henry Reynolds, a leading member and treasurer of the church. He had been treated for three days for inflammation of the bowels, but did not consider it serious, and thought he was out of danger and hoped to be well enough next day to go out and cast a ballot for the Scott Act in his county (Wellington). He went out to his barn, took a chill and a relapse, and died at sunrise next morning. He cast no ballot for the Scott Act, but left a good assurance that Christ had cast a ballot of acceptance and acquittal for him! (Rev. ii. 17.) The church on the "Ninth" of Howick is in good working order. They have a live Sunday school of eighty general average attendance; and a good prayer-meeting from house to house, with a weekly attendance of forty. Generally, a dozen young people will be found either praying or speaking, or both. And very lively, off-hand singing. Two young converts are just now candidates for fellowship in the church, and others are being laboured with. Average congregation, one hundred. It is a pity that the two Howick churches had not the undivided attention of a resident pastor. They might soon be made strong, self-reliant churches. The distance between them is two and a-half miles in summer and four miles in winter (the direct road being blocked in winter). There are very few churches in Canada with so energetic and numerous a band of Christian young people as here. By the way, if any Sunday school has a library they are laying aside to make room for a new one, they could do a numerous and *living* Sunday school a favour by sending their old books ("as good as new" to those who haven't read them!) to John Pritchard, the young and newly-appointed superintendent. His address is Harriston. The churches are to be supplied by a student for the summer. But they much desire to get a pastor settled among them for per-

manent work. I advised them to make an effort to this end at the Union meetings in Hamilton. The Turnberry church also lost an attached and useful member by death, Mrs. William Willetts. She was of the Lanark Congregational stock, the origin of the Turnberry church; and much esteemed by all who knew her. Her call was sudden, but her end was peace. "She talked to me," said her husband "for two hours of God"; and then died, leaving a little babe of four days old, now living and thriving under kind care.

W. W. S.

PARIS.—The anniversary services of this church were held on the 26th and 27th ult. The sermons on Sunday were preached by Rev. John Burton, of the Northern, Toronto, the morning subject being the assurance of the ultimate triumph of Christ's Kingdom; the evening on "The Misgiving Heart." On the evening of Monday an old-fashioned and spirited tea-meeting was held, and speeches were delivered; Mr. Charles Pedley showing that our Congregational Churches must prove their right to exist by the results of their work. Mr. W. F. Clarke touched many hearts by personal reminiscences beginning in Paris forty years ago. Mr. William Hay continued those memories. Mr. Burton, referring to the North-West troubles, asked the friends to sing "God Save the Queen," which they most heartily did, three verses. Mr. Fuller made some happy remarks; also resident ministers, after which the close. The pastor, Mr. Hughes, presided in a graceful and cheery manner. It goes without saying that the ladies did their part with their usual grace and care, and the choir rendered most effective service. The services were all well attended, and were manifestly of a helpful and abiding character.

WOODSTOCK.—Mr. E. D. Silcox, of Embro, and our Missionary Superintendent have been prospecting in this flourishing county town. May 26th, Mr. Hall held services there in the Town Hall. On Tuesday evening following, Mr. Hunter, Mr. Burton, and Mr. Hall, on behalf of the Missionary Society, met in the Council Chamber of the building some forty-seven friends, representing about twenty-five families, for consultation. The result of the conference was a resolve to proceed towards the establishment of a church of our order in this place. A committee was appointed to make the necessary canvass for securing a site and building, and to perfect other arrangements. Mr. Andrew Gerrie is to be on the spot until the Union meetings. A Sunday school is to be organized, and services to be held meanwhile in the Court House, which has been kindly granted for the occasion. The meeting was hearty and hopeful, and the prospect encouraging. May our prayers arise for the new ground, that in its opened furrows may abundantly fall the seeds of righteousness and the showers of grace.

Official Notices.

CONGREGATIONAL UNIONS.

The annual meeting of the Union of Ontario and Quebec will be held, according to adjournment, in the Congregational Church, Hamilton, Ont., commencing on Wednesday, June 10, at half-past seven p.m., when the annual sermon will be preached.

The churches connected with the Union are reminded of the twelfth Standing Rule which requests every church to take up a collection for the Union on or before the first Sunday in June. This rule is intended to apply to all the churches not excepting those who may not send delegates. It is to be hoped that the collections will be liberal.

It is requested that all matters to be brought before the Union, especially applications for membership, should be placed in the hands of the Secretary a reasonable time before the annual meeting. All such applications for membership are required to be in writing, and, in the case of churches, to be accompanied by a recommendation signed by three members of the Union.

The attention of pastors and churches is directed to No. 4 of the Standing Rules of the Union where they will find instructions as to the manner of electing the Chairman. The statistical secretary has sent out ballot papers to all concerned. A list of the ministerial members of the Union may be found on page 103 of the Year Book and may serve as a help in selecting candidates.

Arrangements are being made with the railway and steamboat companies for reduced rates. The Secretary is prepared to furnish the necessary certificates to all ministers and delegates. He would be obliged if the applications were all forwarded in good time, and specified the lines by which it was intended to travel.

Ministers and delegates will please remember the request to send their names as speedily as possible to Henry H. Laing, Esq., 90 King street West, Hamilton.

The Union Committee will meet at the Congregational Church, Hamilton, on Wednesday, June 10, at two o'clock p.m.

HUGH PEDLEY:

Sec. Cong. Union of O. and Q.

Coburg, April 1, 1885.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK will be held (D.V.) in Zion Congregational Church, Chebogue, N.S., on Saturday, the 4th day of July, and following days. Pastors delegates and friends intending to be present will kindly forward their names not later than the 12th of June to Wilson Haley, Esq., Chebogue Point, N.S.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

1. The annual meeting of the Canada Congregational Missionary Society will be held in the Congregational Church, Hamilton, on Thursday, June 11, at two p.m. All persons who annually subscribe \$2 are members of the corporation, churches subscribing annually \$20 may be represented by one delegate and those subscribing \$50 by two delegates.

2. The annual public missionary meeting will be held on Thursday evening, when addresses will be given by the Rev. Dr. Stevenson and the Rev. Charles S. Pedley, B.A., and a collection taken for the funds of the Society.

3. A meeting of the General Committee will be held on Wednesday, June 10, in the vestry of the Hamilton church, at four p.m.

4. The Executive Committee meeting will be held in the vestry, Hamilton, on Tuesday, June 9, at two p.m.

5. The last half-yearly reports from pastors and all applications from churches for missionary aid must be in the hands of the Secretary on or before the 1st day of May next. Those who may require blank forms for the same will receive them on application.

6. The Treasurer's accounts will be closed for auditing on or about the 15th day of May, therefore the collections from all the churches and the proceeds of trust-funds should be in his hands at that time in order to appear in the accounts of the year.

SAMUEL N. JACKSON, *Secretary.*

Kingston, April 20.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The annual meeting of the Society will be held in the Congregational Church, Hamilton, on Thursday, June 11, at four o'clock p.m. As there are likely to be matters of great importance brought before the Society it is hoped that there will be a large attendance of all who are interested in the foreign work.

A meeting of the Directorate will be held at four o'clock, p.m., on Wednesday, June 10. All the gentlemen on this Board are urgently requested to attend.

HUGH PEDLEY, *Secretary.*

CONGREGATIONAL PUBLISHING COMPANY.

The annual meeting of the Congregational Publishing Company will be held in the Congregational Church, Hamilton, on Friday, June 12, at four o'clock p.m.

W. H. WARRINER, *Sec.-Treasurer.*

Bowmanville.

OBITUARY.

After a lingering illness, borne with Christian resignation, on the 29th of March last, Mr. Robert Thompson, of Guelph, entered into rest. "He was the oldest survivor of the early settlers of Guelph, first seeing the site of the future city in 1827, when founded by John Galt." He was born in Belfast, Ireland, and came to this country in 1823. During his long residence in Guelph Mr. Thompson filled many important offices, such as town councillor, justice of the peace, and town collector. In the year 1841 he united with the Congregational church, in which he was Sunday School Superintendent for a number of years, and a deacon also. The cause of temperance found a strong advocate in Mr. Thompson. Every movement calculated to do the community good, and to stir it morally and spiritually, he always encouraged. Strong in his convictions, and fearless of criticism, he endeavoured according to the measure of his ability and opportunity to promote the best interests of the church and denomination with which he identified himself. Always ready to take part in the prayer and social meetings of the church, Mr. Thompson did much to encourage and stimulate others to "sing or speak or pray" for Jesus. He was not sparing in his denunciations of all useless forms and ritualistic tendencies wherever these manifested themselves in the Christian church. He had always a holy dread of the world getting into the Church, believing that in that case, the world would exert a more powerful influence upon the church than the church upon the world.

Mr. Thompson's familiar presence at our Union meetings will be missed. He leaves a wife who devotedly ministered unto him during his last illness, also a son and daughter, both married. The funeral service was held in the Congregational church, where his pastor delivered an appropriate address from the words, "To die is gain."

Life's labour done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies!

COM.

THE GROWTH OF LONDON.

It may indeed be safely asserted that London is the greatest city this world ever saw. Never before in this planet's history has there been gathered together such a concourse of human beings. Nineveh might boast of a population, according to the Book of Jonah, of 800,000 or 900,000; Rome, which, like most of the olden cities, resembled London as the centre of a world-wide empire, never reached a third part of its population, good authorities setting down the highest number its people ever reached, which was in the days

of Nero, at about 1,020,000; and Pekin of modern times is said to be the only city which has any claim to rank beside it; but eye-witnesses tell us that Pekin is rather a peopled district than a city. Paris, Vienna, and Berlin united would but a little more than equal it in the number of its people; and twenty-three of the other largest cities of these isles must be rolled into one to make a second London. Sir Salar Jung, in visiting it, may also, while describing Paris as "the city of pleasure," well refer to "the severe aspect and activity of London," seeing that 10,488 vehicles course through twenty-four of its principal thoroughfares every hour, and 384,000 pedestrians and 75,000 vehicles pass over its bridges daily. In the words of Sir Joseph Bazalgette, "it is now without a rival as regards its size and population, not only in the present but as far as we know in the past history of the world. Its population is equal to that of the whole state of Holland, is greater than that of Scotland, and double that of Denmark, and if it continues to increase at the same rate until the end of the century it will then equal that of Ireland, as indeed Outer London now does."—*Christian Chronicle*.

SAYS HE.

"Whatever the weather may be," says he,
 "Whatever the weather may be—
 "It's plaze, if ye will, an' I'll say me say—
 "Supposin' to-day was the wintriest day,
 "Wud the weather be changin' because ye cried,
 "Or the snow be grass were ye crucified?
 "The best is to make your own summer," says he,
 "Whatever the weather may be," says he,
 "Whatever the weather may be!"

"Whatever the weather may be," says he,
 "Whatever the weather may be,
 "It's the song ye sing, an' the smiles ye wear
 "That's a-making the sun shine everywhere;
 "An' the world of gloom is a world of glee,
 "Wid the bird in the bush and the bud in the tree,
 "Whatever the weather may be," says he,
 "Whatever the weather may be!"

"Whatever the weather may be," says he,
 "Whatever the weather may be,
 "Ye can bring the spring, wid its green an' gold,
 "An' the grass in the grove where the snow lies cold,
 "An' ye'll warm your back, with a smilin' face,
 "As ye sit at your hearth like an old fire-place,
 "Whatever the weather may be," says he,
 "Whatever the weather may be!"

—James Whitcomb Riley.

FOR THE CHILDREN.

I think when the cold white winter is past,
 The world must be made over new,
 I know that the sunlight is brighter far
 And the sky, a much deeper blue.
 The daisies come out like stars in the grass;
 Just watch how their petals unfold,
 And wild winds dance, with the little new leaves
 On the trees that had felt so old.

The violets are blue as bits of the sky,
 The May-blossoms pure as the snow,
 See, where the tiny anemones hide!
 They're so modest and shy, you know.
 And leafless willows are all covered o'er
 With the strangest, fuzziest things,
 Pale yellow catkins, so yellow and bright
 In the sheen that the sunshine brings.

Gay butterflies flit through the perfumed air,
 Or linger among the flowers,
 But fold their wings if a chill breeze blows,
 And hide from the sunlit showers.
 The streamlets rival the birds in their song,
 In a low-toned musical flow,
 As they wend their way by the millside slopes
 To the widening river below.

Hear the children's voices so full of glee,
 Through woodland and flowery fields,
 I wonder if ever they'll grow too old
 For the joys that the spring-time yields?
 And pray that they never may grow too old,
 To believe in the "creed of love,"
 And wake at last from the winter of death
 For the spring-tide of life above.

EMILY A. STEES.

SLANDER.

'Twas but a breath—
 And yet the fair good name was wilted;
 And friends once fond grew cold and stilted
 And life was worse than death.

One venomed word,
 That struck its coward, poisoned blow,
 In craven whispers, hushed and low—
 And yet the wide world heard.

'Twas but one whisper—one,
 That muttered low, for very shame,
 The thing the slanderer dare not name—
 And yet its work was done.

A hint so slight,
 And yet, so mighty is its power,
 A human soul in one short hour,
 Lies crushed beneath its blight!

NOTICE.

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

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

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

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