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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. IV.]

TORONTO, DECEMBER 1, 1885.

[No. 15.]

## EDITORIAL JOTTINGS.

THIS will be the last issue of THE INDEPENDENT from the publishing house which has served us faithfully and long. We confess regret in severing our relation with Mr. C. Blackett Robinson and his obliging employes. Indeed, our business relations have grown to friendship which we rejoice to hold permanently. Nor do we ask a better office for general punctuality and attention. Our labour has been indeed light by attention there. Why then any change? Simply this. Mr. Robinson is our printer, and cannot be our agent. He has his own publications to look after, and is precluded from materially extending ours by active canvass. From Mr. Wm. Revel, the secretary of the Northern Church, and Mr. C. A. Hodgetts, one of the active young men of the same fellowship, valuable business aid has been generously and gratuitously tendered, but both gentlemen have their regular duties, and are not in the line of magazine canvass; yet with ourself they feel very much might be done in extending the circulation of the magazine, and the raising of it to the rank of a fortnightly. Mr. William R. Climie, son of the late Rev. J. Climie, an active and ardent member of one of our churches, and an enthusiastic, broad-minded Congregationalist, edits and prints a local paper, and has undertaken for the Publishing Company to print this paper and seek to extend the circulation, and the directors have resolved to place the printing and business management in his hands, assured of gaining thereby hearty co-operation. The January number, therefore, will be issued from the press of Mr. W. R. Climie, Bowmanville, to whom all correspondence regarding advertisements, subscriptions, and business must be directed. (Until December 31 all subscriptions to be sent to Business Manager, Box 2,648, Toronto; afterward as above directed.) The editorship remains as before, and all exchanges, books for

review, articles or notices for insertion, in short, all editorial correspondence, will be directed as before to "Editor, CANADIAN INDEPENDENT, Box 2,648, Toronto." Friends will save much trouble and delay by paying strict attention to these simple directions.

A MOST wise and timely article appears in the November number of the English *Congregationalist*, from the pen of Mr. Eustace R. Conder, on "The Freedom of the Pulpit, and its Limits." Mr. Conder draws attention, first, to the important fact that in a denomination which possesses no organized authority to call men to account, and which leaves individual churches free, if unity of action and oneness of sympathy is to prevail there must be "common sentiments and convictions." Are there any common sentiments and convictions among Congregationalists which in honour give limits to the freedom of their pulpits? Mr. Conder believes that there are such limits, and indicates them; with all our heart we follow him therein.

The question is asked, "Is the preacher a poet or an instructor?" In other words, is the pulpit a place for airing an individual's special opinions or propounding theories? Or has it a message to deliver? Is the preacher one who gives reins to his imagination, furnishing a type for other people's faith, or an authorized proclaimer of a gospel? Put in this light, there can be no hesitation in replying. In the New Testament, confessedly the basis of Christian teaching, "truth is everywhere presented not as something to be speculated about, debated, sought after and slowly evolved, but as something distinctly announced, divinely revealed. It is a message, a doctrine, the word of glad tidings, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. The preacher is not a poet or a thinker, but a messenger, a herald, an ambassador, charged with terms of peace from God to all

men and to every man. God hath committed unto us the word of reconciliation." These are suggestive and true words, and at present—let the future have what it may of surprise—the "common sentiment and conviction" of the body demand that this position be honourably maintained; we may say more, this has ever been the broad platform of Congregational Christianity; we add still further, this is the position we shall seek to maintain for our children to step into.

To adopt again Mr. Conder's words, "Let us be honest and plain-spoken, and, as the old Chelsea Diogenes used to say, 'clear our mind of cant'; for there is a cant of freedom, enlightenment, advanced thought, and the like, quite as truly as there is a cant of orthodoxy and traditional Evangelicalism. We may part company with Paul and John as obsolete thinkers, and prefer another gospel to theirs, regardless of the uncomfortable remarks of Paul on that head; but if so, do not let us call this *progress*. Progress is advance along the road already travelled, building more skilfully and nobly on the old foundations, carrying with us on our march toward the future all the wealth of the past." The pulpit is not free to doubt, but free in Christ's stead to beseech men, "be ye reconciled to God."

It has been our privilege again to visit Montreal to do duty in the College, which is speaking more for itself in these columns than heretofore. We found the household arrangements as before; most excellent, the students enjoying excellent health, an atmosphere of busy content, and a spirit of devoted earnestness. The Principal and his excellent wife maintain an eye of loving watchfulness over our students' home. There are wants, however, which we would mention, especially two: Much greater interest on the part of our churches, and more abounding liberality. Just run the eye over the acknowledged contribution list. More spent in every church on questionable amusements than for the school of the prophets. The Board have appointed a committee to make a nomination to a permanent professorship; a move in the right direction, in view of what other denominations are doing. Let every church, upon receipt of this number, pour out special prayer that this committee (composed of the Chairman,

the Secretary, the Principal and Mr. Henry Lyman) may be guided in their search, and that a much deeper interest be awakened among our people for this branch of denominational work. We would join with our prayers thanksgiving for the interest truly felt in some quarters, and for manifest blessings already received.

We were in the good city about ten days, and occasionally we walked its streets. We saw no signs of the desolating scourge, either in placard, ambulance, or patients. Indeed so thoroughly local even in the city is the disease, that the scare must seem strange to those who boldly walk the streets. We fully endorse the precautions taken, and we may here say we respect the kindly firmness of those who watch the trains and insist on precautionary measures; but we deprecate the outcry of fear which speaks of "the plague-smitten city" and the "terrific scourge." Precaution is right; terror is both foolish and hurtful.

We spent a Sunday in Emmanuel Church, and joined in the thanksgiving service on 12th ult. We were much cheered by the indications of life and general prosperity manifested there. Of Old Zion we can only speak as rumour had it, and by conversation we judge the work is quietly going on. We believe thirteen new members were added at the last communion. One very wet Wednesday evening we strolled down to Calvary Church. The meeting, of course, was thin, but earnest, and evidenced a general spirit of activity and of power. We met the esteemed pastor, under whose endeavour the College library has emerged from a chaos to an intelligible order. We only regret that our opportunities were so few of seeing our Montreal brethren.

It may not be amiss to inform our readers that the loss made in the investment of the Lily Memorial Fund some years ago, amounting to something near \$1,000, has been, so far as the principal is concerned, fully recovered. The interest has been lost, but the sum invested has been secured, and is now re-invested according to its original trust. We mention this because some time since allusion was made in these columns to the loss.

WE found our venerable father, Dr. Wilkes, with eye undimmed and bright as ever. His permanent lameness excepted, we see little change made by advancing years. We returned home with the happiest recollections of our visit (vaccination only excepted).

THE execution of Riel has been made the occasion of much bitter party utterances and foolish acts. That Riel was executed according to the laws of the land of which he was certainly a disturber is beyond question: that the pardoning power is a sacred trust in the hands of the Government, to be exercised only for weighty reasons, is a manifest principle of our Constitution: that the Government did not see fit to exercise the prerogative in this case is a fact, and there the matter ought to rest. No pressure ought to be even allowed from political parties on such a question. Private opinion there ever will be upon the wisdom of a pardon given or withheld, but it is a dastardly thing to seek political capital on such an issue. As we have already written, had not Riel's pardon been *demanded*, instead of being petitioned for, we should have said "mercy"; but it was foolishly made a *race* question, hence the Government was bound to consider its own dignity; it has doubtlessly done so, and we loyally acquiesce therein. There for us the matter rests, and the right of the Government to allow the law to take its course maintained. To take any other position is pure factiousness.

AKIN to this "race" question is another. The Pope has issued another Encyclical, in which, according to report, are the following words:—

We exhort all Catholics who would devote careful attention to public matters to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modelled on the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, body and mind in the defence of the Church and Christian wisdom.

On which our esteemed contemporary, the *Boston Congregationalist*, says:

This is plain speaking, certainly. In effect, it is a bold declaration of war against not only Republican institutions, such as our own, but against every other form of civil government on earth. The Roman Catholic citizens of every country are bidden—let it be noted distinctly—to "redouble their submission to authority," which the context shows to mean the authority of their Church, "to penetrate wherever possible in the administration of civil affairs," to "take an active part in all municipal affairs and elections," and to "do all in their power to cause the constitutions of States and legislation to be modelled on the principles of the true Church."

We believe the words, "a bold declaration of war," are not one whit too strong, and we regret to have the conviction forced upon us. We respect our Roman Catholic neighbours; we desire to ever live by them in cordial amity; their religious convictions we honour and esteem sacred; but if they are to be banded together for the control of our civil institutions, we must unite, however reluctantly, to preserve our liberties and our rights.

Our fathers did a noble thing in pressing Catholic emancipation. No man must be disfranchised for his religious belief, but we much fear that another principle will be forced to the front if the state of things indicated by the above extracts continues, and that is this: no man can enjoy a nation's franchise who is bound by either so-called religious or political ties to submit his conscience to the absolute dictation of a foreign ruler. It is preposterous that we in Canada should be ruled by the Vatican, a purely Italian Court; and if the issue is forced upon us, we must, as has been done before, maintain the alone supremacy of Christ and His liberty. No foreign priest, or native either, must be allowed to bring a free people humbly to sue at his feet.

WE are glad to notice in the columns of the *Nonconformist and Independent* a report of a meeting of the Colonial Missionary Society's Council of review on the 6th of October last. We feel for once that our friends have struck the right note regarding colonial work. The £600 or £700 sent to Canada was characterized as "a miserable pittance to be sent to such a vast country." Mr. F. Hastings, who called in upon us at our Union, did yeoman service advocating our just claims, and our old college friend, Dr. A. Duff, nobly stood up for

Canada. Dr. Bevan did not forget this continent; and, now that our English brethren are really opening their eyes a little, we hasten to assure them that a little timely and generous help just now, especially to our College, will enable us to press on cheerily and take advantage of the open doors that are here plainly before us. Congregationalism is beginning again to be appreciated, and its unsectarian evangelicalism is just what earnest souls are crying for. We are truly rejoiced to read the utterances and spirit of this meeting, and pray that our bonds of brotherhood may be strengthened thereby. Brethren across the water, in aiding us, you strengthen your own hands.

*Sic transit gloria mundi.* The London *Truth* says: "In the churchyard of Hughenden there is a dilapidated grave. The iron railing around it is rusted, and, owing to the kerb having sunk, is broken and crooked. Beneath this dirty, neglected, and ruinous spot repose the remains of Lord Beaconsfield. He was a man of much ability, and will occupy a prominent figure in our history. Conservatives, Primrose Leagues, and such-like persons, are too much occupied in lauding the principles of the deceased statesman, and in calling upon fools to vote for them because they laud them, to keep his grave in decent repair."

WE copy the following from the editorial articles of the *New York Independent*, because they utter our sentiments, notwithstanding that *The Week* has endeavoured to make it appear a crime to publish damning facts regarding "society":

Mr. Stead, editor of the *Pall Mall Gazette*, has been tried and convicted. He will not appeal, but will suffer the penalty.

The charge brought against Mr. Stead was a misdemeanour. The English law reads:

"Whoever shall unlawfully take, or cause to be taken, any unmarried girl under the age of sixteen years out of the possession and against the will of her father or mother, or any other person having the lawful care or charge of her, shall be guilty of a misdemeanour."

It may be fairly supposed that the prosecution, which was so much more eager to punish the men who have exposed the crimes against young girls than it was to punish those guilty of these crimes, would select the charge on which to try Mr. Stead and his associates on which they believed they could most easily convict him, and which would afford least opportunity for him to make damaging revelations.

Thus far we have received nothing more than the

telegraphic summary of the evidence on which Mr. Stead and Mrs. Jarrett have been convicted; but it is plain that no pretence is made that any injury was done to the girl. She was well treated. It would seem as if Mr. Stead was deceived by Mrs. Jarrett as to what Eliza Armstrong's mother supposed was to be done with her daughter. According to the *Pall Mall Gazette's* story the girl was sold by her mother for immoral purposes; according to the testimony the mother supposed the girl was engaged as a servant. The difference is that the case shows not how drunken mothers sell their daughters, but illustrates another phase of the case—namely, the ease with which girls may be decoyed to their ruin.

It is plain that Mr. Stead had for years been resolved to expose the criminality of a system which works the ruin of thousands of girls. The facts had been known by Parliamentary reports, but no legislation had followed. At last, with the best purposes, Mr. Stead, through his paper, told the horrible story in such a way as to compel attention, and to force the enactment of a law which should give partial protection. He did it in a dramatic and sensational way, believing that in no other way could he succeed. His success was immediate and magnificent. But all society was angry with him, and bent to crush him. The clergy were in his favour; but the newspapers, the clubs, the nobility had had no mercy for the victims, and they had no mercy for the victims' friend. Not one thing was done by the officers of the law to punish the great criminals, but Mr. Stead must suffer.

In the course of his detective investigations, he used detectives' methods. To show how easy it was to obtain a victim, as had been done scores of times, he instructed his agents to do the same, except that the girl was carefully cared for, and returned, finally, to her mother. This may have been done in violation of law; although it is clear that the child was freely given up by her mother. But the case was so clearly described in the *Pall Mall Gazette*, that it was easily identified, and the charge of felony brought, and conviction obtained. No doubt the Justice was right in instructing the jury that Mr. Stead's good motive is no excuse for breaking the law; but if, when sentence is pronounced, it is made as severe as it would have been against the wretch who violated the law for his own evil purposes, it will be clear that the Justice shares, as he appears to do, in the malice. In his imprisonment, Mr. Stead may have the satisfaction of knowing that, whatever his errors, he has been the occasion of the most important act of legislation for the protection of the home which Parliament has found time to pass for many a year.

WE gladly draw attention to our friend Mr. C. S. Pedley's letter on the centralizing tendency of our Missionary Society, and can assure him that centralization and arbitrary power were not by us confounded. Certainly we were at sea regarding the ground of such thoughts as appear to have been uttered at the Association meeting, we confess we are still at sea, notwithstanding the letter of our friend now printed. This, however, we know, that

if the old system will evoke the active sympathy of the churches to a degree greater than the old, *we* (editor and committee men) will be only too glad to return thereunto. Results, not a pet scheme or a visionary ideal, are what we are striving for. Give us men, sympathy, means, whether by committee of the whole or by a committee of one is a matter of small moment to us. We want work and the necessary aids therefor. Our superintendent's letter this month affords some food for reflection on another phase of our need, and may be profitably pondered alongside Mr. Pedley's. If we may venture an editor's dogmatism, what we need is a deeper confidence in each other's motives, less discussing of methods, and a determination to work on any line decided upon, until experience shows a better way. Dissipation of energy is as apt to produce nothing as centralization is to overdo and spoil.

OUR brethren in England appear to have had a most enthusiastic autumnal Union gathering at Hanley, among the potteries. The opening sermon was preached by Dr. Joseph Parker, the subject, "Christian Manhood, the best proof of Christian Doctrine," the text, Acts iv. 14. The strain of the sermon may be gathered from the following note:—

Many who could not understand apostolic doctrine could understand the fact which was represented by the healed man. This must be so always. In Christianity there is what may be generally described as a metaphysical and a working creed—the first for a few, the second for all. It is so in every other department of life. There are more builders than architects; ability bulks larger than genius; few men have so studied the composition and structure of the sun, but all living creatures have been blessed by its light. It is so in its own way and degree with Christianity. Few are called to the mountain-top—its loneliness, its terrors, its glories—few are they who can go into the innermost places and translate spiritual mysteries into human syllables; but all can see Jesus, all can pray for His healing touch, all can experience the cleansing and elevating power of His grace, and all may in some degree represent Him to others by godly and useful lives.

THE chairman's (Dr. J. Thomas) address was on "Spiritual Religion, its Perils and its Power." Among the perils were noticed the luxurious living of the day, the inordinate eagerness of the age for wealth, the low tone of amusements, social movements, and all-grossing politics. Dr. Thomas's remarks on

"Professional Revivalism" we shall quote at length:—

*The perils to spiritual religion arising from the exceptional means employed for awakening the churches and converting the world.*—Undoubtedly the Lord has ordained means to be used to revive His work, and we have no reason to expect a revival unless we use the means so ordained; and at certain times and seasons it is not only lawful, but necessary, to use exceptional means in order to deepen the religious feeling of the Church, as well as to awaken sinners to a sense of their need of a Saviour, and their duty to immediate obedience. It is also evident that some men are specially qualified for revivalistic services. No one after listening to them will doubt that they have been raised by God to do a great work. They bring their credentials with them. But I must say, after long observation and some experience, having seen in my days great revivals, that it is necessary that all these excitements be carefully watched, for I am afraid that many things pass under the name of spiritual revival, which are only sensational agitations; and true religion is much lower after they have passed than before they came. I must also say that I view with a little suspicion the men who put themselves up as professional revivalists; and that I have no faith in these periodical revivals which are attempted; and especially when they are placed under the control of a committee and submitted to a series of rules. There is nothing so certain to kill the spirit of revival as placing it under the management of a committee. It is a spirit, and cannot be tied down by a set of dry rules. It must have free course to go from heart to heart. I was brought up in a land blessed with great revivals. I have seen many of them during the last fifty-five years; revivals that there was no doubt as to their being from above. Not revivals following certain individuals—not revivals produced by exceptional methods; but revivals following the ordinary preaching of the Gospel, revivals remaining long in their effects on the churches, and their influence felt by the congregations and by the country around; and most of the converts of those revivals remained faithful unto death; and "those that be planted in the house of the Lord shall flourish in the courts of our God." The man who puts himself up as a revivalistic preacher ought to be an exceptional man—of high piety, of deep conviction, of real earnestness, and of great wisdom; and such an one is not to be sought out for by a committee and sent out under their control; but he is to be called out by God, filled with His Spirit, and His words burning in his bones, so that he cannot but tell what he has heard and seen; and, unless he be such, the Church will do better without him. And why is it that a much larger number of our preachers are not such men? And why is it that they are not all such men? Are we not in danger of thinking that true, earnest, pointed, and convincing preaching is something for certain seasons, and something for a certain class of preachers, when, in fact, all preaching, to be successful, must be such? Brethren, we must have stronger faith in the Gospel, and the faithful preaching of it by men who understand it and believe it. We shall gain nothing by multiplying the number of our professing Christians;

unless they have been truly turned unto the Lord, they will do us more harm than good.

ALSO there are sensational methods:—

I have no faith in Sunday evening lectures on general subjects or on striking proverbs. I have no great faith in continually trotting from house to house, competing with meddling curates. And when Sunday comes there is no food laid before those who were invited, and they are not induced to come again. I do not believe in the entertainments and social gatherings of which so much is made in these days taking the place of the prayer meetings, or making up for the lack of earnest and thoughtful preaching. It is only bringing "hay, wood, and stubble" to the spiritual temple; and they will not bear the trial when "revealed by fire." We cannot succeed by such means. Ring the old bell in the pulpit, and take care that it gives no uncertain sound, and the people will come out of their houses to listen. The man who understands the Gospel, and preaches it in earnest as one who believes, will not fail to draw people to hear him, if there be people to go. The old Park Street Chapel, although in a low, out-of-the-way place, and almost deserted, was soon filled when the people found out that a young man occupied the pulpit who had felt the power of the Gospel and could preach it to others. The place was soon found to be too small, and the largest tabernacle in the first city of the world was built for the young preacher, and for thirty years he has gathered together the largest congregations that have listened for so long a time to any preacher in any age. The Gospel alone can retain a strong hold upon men, and our spiritual religion is imperilled if we depart from the simplicity that is in Christ Jesus.

THE power of spiritual religion was placed in its power to uphold and defend the truth of the Gospel, to kindle and retain religious zeal, to arouse and develop religious activity, and to produce and preserve holiness in life and character. And with these solemn words the address drew near to its close:—

Our great need in these days to protect us from all these perils, and to give us the necessary power to meet and conquer them, is a powerful outpouring of the Holy Spirit. Our safety is in this, and in this alone. "Upon the land of My people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever." Forever! Forever!! If so, let the voice of the ministry be hushed; let all our chapels be closed, or turned into theatres; let all our Sunday schools be broken up; let all our Churches be scattered; let it be engraved on the rocks of our land, "with a pen of iron and with the point of a diamond": "The glory has departed." But wait. "Forever!"—no—but "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness; and righteousness remain in the fruitful field; and the

work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

PRINCIPAL FAIRBAIRN, of Airedale College, appears to have been at his best as he discoursed on "The new Sacerdotalism and the new Puritanism." We may be permitted to recall some words of our own spoken to the College in April, 1884, and which appear in the May number of this journal of that year:—"The popular division of church politics into Episcopal, Presbyterian, Congregational, is certainly superficial, and in some cases misleading. I prefer to speak of a twofold division, that which makes the church to depend in whole or in part upon externals; and that which makes it dependent upon life, the externals being only its manifestation. The latter, I submit, is the true Congregational ideal." Dr. Fairbairn proves that principle, and insists upon the radical difference. We give a characteristic extract, in reading which we are reminded of the overshadowing State Church under which our brethren live.

According to the sacerdotal theory, the whole order is such that it hangs together as a grand work of divine creation needed for the realization of divine religion in the world. "No king, no priest" was the old saying; the new saying is "No bishop, no priest; no priest, no church." The new sacerdotalism is in some respects nobly distinguished from its ancestor of the time of Laud. It does not now, as in his days, join hands with the imperial power, that it may by help of the king create a sacred priesthood; but it stretches out generous and reconciling and saving hands toward great masses of people, and seeks to bring them under the influence of the grace and Gospel of Christ. It uses its ritual for creation of faith; it means to make Christ's presence—by its sacraments, by its genuflections, by its altars, by its varied processions—more real to the sense and to the eye of man. In its evangelical purpose, to bring Christ nearer to the men that need to be reconciled to God, we are at one with the Anglican revival; but we differ from it because it seeks throughout to build the faith in God on the church, rather than the church on faith in God. By its doctrine of the church, it makes the universal grace of God not only partial, but conditions it on imperfect men. In opposition to this we say, first, that the grace of God is universal, meant for all men, not dependent upon organizations; and, secondly, the conditions of acceptance are all spiritual and ethical, not in any degree sensuous, springing out of rites observed and external relations established. That cannot be a good way of representing Christ which is not Christ's way; that cannot be apostolic which was unknown to the Apostles and contrary to their truth. How comes it that not a single word occurs in Christ's mouth or teaching, or in the teaching of His Apostles, that implies sacerdotal men, sacerdotal functions, sacerdotal ideas and acts? The

kingdom which Christ established was a kingdom of brothers, a kingdom of saints, a kingdom consisting in righteousness, peace, and joy in the Holy Ghost: "the kingdom of God within you." The churches founded were founded for the express purpose of creating and realizing within men and through men the idea and the reality of the kingdom. And in that kingdom all duties are ethical, spiritual, moral—duties that man, as a social being, owes to man, and, as a religious being, owes to God. All the work the Apostles had to do was work they accomplished by teaching God's truth, seeking men in their sin, and making them feel and know the truth that God sent them. And as we see their work they exhibit to us what the primitive Christian idea and reality were, and through them we know what it ought to be. Our duty is to realize Puritanism. Over against the priestly idea of the sacerdotalists place the priesthood of all believers: every man—by yearning and prayer, by diligent and personal intercourse with God and intercourse with men—seeking to save, and reconcile men to God. Over against their organized society place a spiritual brotherhood. Over against their theory of the continuity of apostolic succession place the continuity of religious life. Over against their theory of a church place a larger notion—a society of saints throughout all ages, scattered through all time, every man baptized into the Spirit of Christ, authorized to preach the Gospel, and thus become links, channels, media of apostolic life and grace. For this, practical work—strong, stern, noble, manful, spiritual, and religious—is needed. Time, brethren, is at hand when our great political ends will so far have been attained, when we are face to face not with the Establishment, but with the Anglican Church. Then, I hope, it will be manifest that we claim every man in England for Christ. We mean to make every man in England feel what signifies the grace of God for him. When we have done so, then we shall indeed feel that we have accomplished a work that makes it impossible for the sceptre that controls English destinies ever to pass into the hands of a disestablished Anglican Church; it remains forever in the hands of the risen and reigning Christ.

THE revised Old Testament was discussed, and our old college mate, son of one of our faithful ministers who has passed away, Dr. A. Duff, in an able address supported the following resolution which was carried:—

That the assembly regards with devout thankfulness the publication of the Revised Version of the Scriptures of the Old Testament; heartily congratulates the scholars to whom the nation is indebted for the work; and prays that, by the blessing of God, the new version may largely contribute to a more accurate and widespread knowledge of the Divine Word.

WE were glad to find Dr. R. W. Dale sufficiently restored to accustomed vigour to take his part as of yore in the proceedings. Our genial friend, Dr. A. Hannay, and the indefatigable worker, Rev. A. Mearns, were as

usual in their places, contributing as ever to the working success of the meeting.

The autumnal meeting of our English brethren is largely devoted to discussion of the principles of the denomination; thereby very much needed information is given, and a spirit cultivated of intelligent unity. We could do more in that line with considerable profit to the world and ourselves. We have no faith in nothingarian-goodyism, none whatever, except in its power to undermine all faith in God and resistance to the devil.

### A CURE FOR HEART DISEASE.

REV. C. E. GORDON-SMITH, STRATFORD.

This affliction, we learn, is greatly on the increase. Knowing something of the hard toil, hurry, and bustle of life, we are not surprised that men are worried into it, and with the modern idea of female beauty and perfection of form which some cork-screw figures on springs present to us, we are amazed that hearts are not very much more than diseased. But not having walked the hospital we may not be considered duly qualified to speak on the physical aspect of this subject, and perhaps might be deemed little else than a quack were we to offer a prescription with the announcement it never fails to cure. But if this affliction means that the vigour and life of the individual is diminished, we think it is largely emblematical of a spiritual lethargy, very manifest in many who profess to enjoy true Christian life. We would not doubt this life, but the heart beats slow and faint. Spiritual invalids, who have mistaken the church for an infirmary. What are we to do with them, as by their inaction and lifeless converse they inoculate their neighbours, and over the whole Christian community is spreading this lifeless, lethargic spirit? We greatly rejoice in the achievements of the Christian Church, believing it the greatest power for good in the world to-day, yet we must admit it is scarcely as healthy and vigorous as it might be, because the individual life of very many of its members is below par. The heart action is sluggish, and as a man thinketh in his heart so is he; hence, we urge a consideration of this matter with the method of its cure. The prayer of the church appears to have lost its vitality, as there is much that is called by

that name that seems unproductive save in the smallest degree. In the thousands of churches in the land, in the Sabbath schools and lecture rooms and other stated places for devotional exercises during the week, in their fraternal meetings, families, and privacy, the voice of supplication is hardly ever silent, and the topics for which the ear of Heaven is thus incessantly sought are of the most essential and important kind. The pardon of sins, unitedly and individually confessed, deliverance from temptation, and growth in all Christian holiness, the unity, peace, and prosperity of the Christian Church; the conversion of the ungodly, the prosperity of the monarchy and Government, the purity of public and official men, the cultivation of friendly relations with all the nations of the globe, and the universal diffusion of Christianity are invoked without intermission; but all these grand and sacred interests seem to proceed so slowly as to justify the suspicion that the ceaseless cry to Heaven of the Christian portion of the nation avails for little more than the preservation of the Christian life from sheer stagnation. This reveals a deplorable measure of formality in the prayers of the people; certainly a want of abundant life. Alas, we know what things we ought to ask of God, and that it is our bounden duty to ask for them earnestly and fervently; but we often rise from our knees without any further thought of our request till the next formal round of duty requires us to repeat them, and even then how unwilling are we for the exercise. We lack church prosperity, individual spiritual joy and strength, and many tokens of the Divine presence, because church members and officials are careless about this matter. Visiting a church in one of the States (which, by the way, had been closed for some time, a matter to us before our departure, of no surprise) a guest of one of the deacons, before retiring to rest we proposed family devotion, where we received the reply, "No, we have nothing of that sort here." And once the guest of another deacon of considerable Congregational fame in England, we had almost impatiently waited for the coming of our host from business to his family circle late one Saturday evening, and, suggesting prayer before our retirement, can well remember how the good lady drew herself up to the full measure of her dignity and said: "Not on

Saturday night, sir," which I found, by my stay, was characteristic of all nights with the exception of Sunday. In the light of a passage in the prophet Jeremiah let such carelessness, indifference, and lethargy of heart disappear. As he conveys to his captive countrymen in Babylon God's gracious purpose of restoring them to their native land after the lapse of seventy years, and shows the spirit in which they should wait for, and rely upon Him, for his promised interposition. "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Confiding in His promise and yearning for its fulfilment, they were to pray for it with the earnest and impassioned desire, which could not cease to importune them, till the blessing had been bestowed. It is this quenchless, irrepressible desire of the heart which is to quicken and intensify prayer to-day. And that is the only remedy for spiritual heart disease, but it is an all-effectual one. If morbid Christianity is to be kept out of the church, and its members to live healthy men and women, we must enter into the spirit of true prayer. The secret pleading will prepare for family devotion which, I believe, is the present, special want in Christian homes. We may be thankful we do not live in Jeremiah's time, as he seems divinely inspired to call down the indignation of the Lord on such homes, as he says, "Pour out thy fury upon the families that call not on Thy name"; yet we are under as great obligation as the families of his day; and a blessed preparation have we in this for social prayer, which is Biblically taught and experimentally helpful, and without which, probably, there would have been no such scene as was witnessed in wonder and with praise on the day of Pentecost, and only by this can we have it reacted as the years roll on. At this season of the year churches specially look for times of awakening, quickening, and refreshing. How are they to be brought about but by self-examination, testing the heart health, ascertaining if each is right with God, as having heart life in Him? There will be heart love to men, and the energy of a living, healthy piety will exercise itself earnestly in the vineyard of the Divine Master. "To your tents, O Israel," was an ancient cry. Now, if you seek more heart life in the individual, the

family, or the church, to your knees, O people of God; for the Spirit comes to heal in answer to earnest prayer.

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

BY THE REV. DR. JACKSON, KINGSTON.

(Concluded.)

It has been said that the Congregationalists of New England reversed the principles for which they contended in Old England, and were intolerant, especially towards Roger Williams and the Quakers. While we may not justify the conduct of the Puritans on this continent in this respect, there are several facts deserving consideration in connection with this question. It must be borne in mind that there was a wide distinction between the Pilgrims who established the Plymouth colony and the Puritans who settled the Massachusetts colony. The first were English Congregationalists, and were tolerant; the latter accepted of Congregational principles after coming to this continent, and did not clearly apprehend their relation to toleration. The excesses of those against whom proceedings were taken were not only very reprehensible, but were chiefly directed against the social and civil order of the community. Further, a grave error was made in attempting to constitute the State out of the Church, which involved the New England Puritans in many complications not easily overcome. Then, those defects of intolerance have not only been greatly exaggerated, but have been seen in the light of the nineteenth century, without duly considering the systems and surroundings of the intolerant seventeenth. The fact that these abuses were corrected by the people themselves, and that they have given to the nation, as a perpetual legacy, the fullest religious freedom for all classes and creeds should suffice for their vindication.

There has recently been erected in Central Park, New York, a statue of the Puritan, as a memorial to the men of the times referred to. In his oration on the occasion of unveiling this statue George William Curtis said: "The historic Puritan was a man of the seventeenth century, not of the nineteenth. He saw through

a glass darkly, but he saw. The acorn is not yet the oak, the well-spring is not yet the river. But as the harvest is folded in the seed, so the largest freedom, political and religious—liberty; not toleration, not permission, not endurance—the right of absolute individual liberty, subject only to the equal rights of others, is the ripened fruit of the Puritan principle. The Puritan came to America seeking freedom to worship God. He meant only freedom to worship God in his own way, not in the Quaker way, not in the Baptist way, not in the Church of England way. But the seed that he brought was immortal. . . . Freedom to worship God is universal freedom, a free State as well as a free Church, and that was the inexorable but unconscious logic of Puritanism. Holding that the true rule of religious faith and worship was written in the Bible, and that every man must read and judge for himself, the Puritan conceived the Church as a body of independent seekers and interpreters of the truth, dispensing with priests and priestly orders and functions, organizing itself and calling no man master. But this sense of equality before God and towards each other in the religious congregation, affecting and adjusting the highest and most eternal of all human relations, that of man to his Maker, applied itself instinctively to the relation of man to man in human society, and thus popular government flowed out of the Reformation, and the Republic became the natural political expression of Puritanism."

In the British Colonies we have received the heritage of full religious freedom, largely purchased by our Congregational Fathers at the cost of sacrifice, persecution and earnest protest. During the reign of Elizabeth, Newfoundland was made the penal colony for Congregationalists, where many were banished and abused. The first pastor of the church at St. John's was, on account of persecution, obliged to leave the Province until in 1782 a Governor of more liberal views was appointed.

As in the other Provinces, Episcopacy was the established religion of Nova Scotia, and when, in 1759, Governor Lawrence induced New England Congregationalists to become settlers there, they demanded, as a condition, the guarantee of full civil and religious liberty. This was granted in an instrument called the "Charter of Nova Scotia," which provides,

among other things, that "Protestants dissenting from the Church of England shall have full liberty of conscience, and may erect and build meeting-houses for public worship, and may choose and elect ministers for the carrying out of divine service and for the administration of the sacraments according to their several opinions; and all such dissenters shall be excused from any rate or tax to be made or levied for the support of the Established Church of England." Halliburton calls this the "Magna Charta" of Nova Scotia.

For thirty years after the beginning of the present century, Congregational ministers in Lower Canada were refused ecclesiastical status. Without a civil registrar they could not legally perform the duties of baptisms, marriages and burials, and these were refused them. The Rev. Dr. Bentom, pastor of a Congregational Church in Quebec, now the Chalmers Presbyterian Church, exposed the wrong and injustice of this in 1804, in a pamphlet entitled "Law and Fact." For this he was sentenced to six months' imprisonment and a fine of £50 sterling. It was not until 1833 that their equal status with other ministers was fixed by law, and not until 1855 that lands known as Clergy Reserves were secularized, and the last legal vestige of a State Church in Canada removed from the statutes.

In closing this part of the subject it may not be out of place to say that ecclesiastical liberty, claimed and achieved by churches of other denominations, has been gained by the adoption and use of Congregational principles. Not only has the work of separating the Church from the State, which Milton and other Congregationalists advocated in 1656, been rapidly going on, and the principle of lay representation, a leading feature in our system, become generally adopted, but members of churches throughout the various communions claim a voice in the election of their pastors, and are more than restive under the pressure of external control, so that in many cases such control is nominal rather than actual.

The following illustrations of the recent marks of progress of Congregational principles in other communions are interesting: A few years ago the Presbyterian Church of Canada was disturbed by the question of the introduction of instrumental music in their congregations. This question the General

Assembly solved by suffering each congregation to make its own election in the matter. In the General Assembly of the Presbyterian Church of the United States the validity of Roman Catholic baptism has been a subject of heated debate. At its last meeting this was settled by leaving the final decision, in each case, to the judgment of each congregation. The use of instrumental music was also dealt with in the same manner the Canadian Church had adopted, namely, by giving full power to each congregation by itself to act for itself. The Church of the United Brethren in America has for years had a fierce conflict over the exclusion from fellowship of persons belonging to secret societies. At the last meeting of the General Conference this was set at rest by adopting a resolution leaving the decision of the question to the local churches. Other cases might be added were further illustration required.

The fact appears, clear as the light of noon-day, that the principles of religious freedom, which our Congregational Fathers held and advocated, and for which they were maligned, persecuted, banished and martyred, have been the leaven of truth permeating, to a greater or less extent, all Protestant religious systems. They have brought the priceless boon of freedom to all creeds and classes. "Yea, verily, their sound went into all the earth, and their words unto the ends of the world."

To give even a fair outline of the struggles and achievements of the early English Congregationalists for civil, as well as religious, freedom would far exceed the limits of an address; therefore, a few facts must now suffice. That they had no design upon the State when they asserted their rights as Christians is clear. However, the intolerant politicians of Elizabeth's reign would not believe but that the men who claimed independence in church matters would also claim the same in civil affairs. They were, therefore, persecuted with a violence greater than were the Protestants by Bloody Mary.

The Parliamentary struggle against political and religious oppression was successful, and resulted in the establishment of the Commonwealth in 1653. Among the men of action of that time three Congregationalists stand out prominently, namely, the Lord Protector, his secretary and his chaplain. The first, Oliver Cromwell, is and ever will be univer-

sally known by the records of his achievements for constitutional liberty. Perhaps it is well that he has no statue standing among England's sovereigns in Westminster, for that presence would sadly dwarf the character and courage of nearly all of them. Of his secretary, John Milton, it is true that where the language of poetry is known his voice is heard and his influence is felt; but as champion for liberty he stood among the giants in those days. Cromwell's chaplain, John Owen, studied the principles of Congregationalism to overthrow them. The result was that they overthrew his Presbyterianism, and he too threw the might of his wonderful intellectual powers into the struggle for freedom. With such men among the leaders, and having as followers the psalm-singing, invincible Ironsides under the command of Ireton, need we wonder that England became an example of liberty and strength to the nations of the earth? True, there followed the era of the Restoration with its cruelly oppressive legislation and persecution; but the seed of liberty already sown once more bore fruit and, by the Revolution in 1688, England threw away her unworthy King, cast down his counsellors, and began, one by one, to receive back those liberties which are the birthright of freemen in every nation.

Of the influence of Congregationalists throughout all these struggles historians have made record. David Hume says: "To this sect the English owe the whole freedom of their constitution." Lord Brougham utters these words concerning them: "They are a body of men to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil liberty; for I freely confess it, they, with the zeal of martyrs, with the purity of the early Christians, with the skill and courage of renowned warriors, achieved for England the free constitution she now enjoys."

The blessing of liberty was carried by them to other climes. In the cabin of the *Mayflower*, before the Pilgrim Fathers landed on Plymouth Rock, they combined into a "Civil Body Politic," which Bancroft calls "the birth of popular constitutional liberty." In New England, according to the light they had, they began in 1620 to establish the New Testament Theocracy. That the church meeting became the model of their civil govern-

ment is apparent. Their town meeting, which so largely shaped the free institutions of the country, was the church meeting in a civic form. The church meeting also gave them ultimately their national constitution. Several years before the Revolution, Thomas Jefferson attended such a meeting in a Baptist church, and on being asked how he liked the form of government, replied that "it had struck him with great force, and interested him very much; that he considered it the only form of pure democracy that existed in the world, and had concluded that it would be the best plan of government for the American Colonies."

During the colonial period the preaching and writings of Congregational ministers were of immense influence in securing and developing civil freedom. The following facts will illustrate this. In Connecticut they framed the first written constitution in the history of nations; and the system of State polity and laws, formulated by Rev. Thomas Hooker, commanded great admiration in England. Rev. John Cotton's "Judicials," and the Rev. Nathan Ward's "Body of Liberties," constituted the only civic code in Massachusetts for fifty years. The "Vindication of the Government of New England Churches," by the Rev. John Wise, was the political text-book throughout the struggle for civil freedom. Two years before the English Revolution, King James's agent in New England wrote that the Congregationalists stood in the way of the King's absolute rule, and that so long as their ministers were allowed to preach the people would not obey. To meet this state of affairs, Sir Edmund Andros was sent over as Governor, clothed with absolute power, and instructed to remove these hindrances, to set up Episcopacy, and to tolerate no printing press. He seized the Old South Church, Boston, and caused the Church of England services to be conducted there; he demanded the Charter of Connecticut, which they hid in an oak tree; he exercised such arbitrary and cruel power that the people arose in rebellion, imprisoned their Governor, seized the King's frigate, took the fortifications, proclaimed Bradstreet Governor, and declared for the Constitution drawn up in the *Mayflower*.

To show the preponderating influence of Congregationalists in the movements of these times, it may be stated that in 1760 the

population of New England was 500,000, out of which 440,000 were Congregationalists. William Pitt gave it as his opinion that "if the Church of England had been effectually established in the North American Colonies, they would never have refused allegiance to the British Crown." A writer in the *North American Review* says: "Those village Hampdens, who came to Boston year after year, and voted solidly to disobey the royal orders, were the offspring of town meetings and the Puritan Church system." David Hale says: "To Congregationalists we doubtless owe the free and happy structure of our political institutions."

In the British Provinces, now called the Dominion of Canada, civil liberty has not been secured without a struggle, and the Congregationalists have in that conflict left a record of which their descendants need not feel ashamed. It is within the remembrance of the living when our chief Ontario churches were stigmatized as the "Rebel Churches," and their members hated and reviled, for holding and advocating political principles which are now cherished by all creeds, classes and political parties.

Thus in Old and New England, under monarchical and republican forms of government, has the history of Congregationalism, for the past three hundred years, been one of conflict for and achievement of religious and civil freedom for all creeds and classes. Professor George T. Ladd, of Yale College, has given special study to the question, and says: "We may even refrain from dissent to the sweeping declarations of Dr. Leavitt, when he goes so far as to say: 'The Puritan Congregationalists have been the means, under God, of nearly all the civil and religious liberty in the world.'" It may be added with truth that it is only in England and America and the English Colonies where the full beneficial effects of civic liberty are found.

Freedom lives by its reiterated testimony, and that testimony has force in proportion to the sincerity and depth of our conviction. Let us, then, remembering the past, live for the present and the future, true to the faith of our Fathers, which faith has secured such a heritage of blessing for the world.

NEVER leave your way to seek a cross, nor go out of the way to avoid one; appointed crosses are real blessings.

### UNCLE STEPHEN.

BY A. L. HINDS.

"A story, a story," says Golden Head,  
As she storms her father's knee;  
"Not fairy, but some tender tale,  
And as true as true can be."

"Well, daughter, lay these sunny curls  
Just here upon my breast,  
And round the dainty little form  
Let father's fond arms rest;  
Then, while a purpling glory fills  
The restful eventide,  
And far across the tuneful fields  
The lengthening shadows glide,  
I'll tell of one who sleeps in peace  
These fifty years or more,  
Where yonder ancient oak-tree shades  
The bickering streamlet's shore.  
His neighbours called him 'Uncle Stephen,'  
A fond, familiar name—  
I notice, oft with generous souls  
Men loving kinship claim.

"You can't remember the year 'sixteen,'  
It passed so long ago;  
They only do whose reverend heads  
Are white like falling snow.  
That year no fruitful summer came  
To bless the waiting land;  
Somehow, the constant season missed  
Its Master's just command,  
For sixty years ago to-night,  
When June's soft breezes blow,  
There lay above the pallid hills  
A shroud of drifting snow,  
And o'er the wondering farmers' homes  
Fell fierce a swirling rout,  
As on those wild December nights,  
When stormy winds are out.  
Through all the dismal morning hours,  
Across the whitening lands,  
Farmers had walked beside their ploughs  
With closely-mittened hands,  
And chilling red-breasts hopped for food,  
Where the furrow darkling lay,  
Till pitying ploughmen stayed their teams,  
And lifted them away.  
And so, the dreary season through,  
Each month the hoar-frost fell,  
Till wintry autumn's wailing winds  
Moaned like a funeral knell.  
No happy songs of harvest home,  
Fierce winter at the door,  
Earless, the stricken corn-fields stood,  
God help the friendless poor!  
For those were days of pioneers,  
Shut off from other lands,  
They had alone, in hours of need,  
Their own stout hearts and hands.  
To-day, let summer suns refuse  
To grace with gleaming grain,  
And ranks of golden-tasseled maize,  
The rocky hills of Maine,  
And thrice ten thousand hearts with ours  
In kindest union wed,  
Through all the vast and fruitful West  
Would fill the land with bread."

"And Uncle Stephen?" "Daughter, yes,  
We'll make no more delay,

When one has pleasant words to speak  
 He loiters on the way.  
 Beside yon stream, that through the years,  
 With ever-murmuring wave,  
 Sings to the wild anemones,  
 Abloom above his grave,  
 Just where the brook and river meet  
 Beneath the pine-clad hill,  
 Stood, in the century's early dawn,  
 Good Uncle Stephen's mill,  
 Where all the cheery summer days,  
 With dreamy, slumbrous sound,  
 Grinding the corn from far and near,  
 His rumbling stones went round.

"It may not be the miller had  
 A poet's heart and brain,  
 That unseem music filled the air,  
 The while he ground his grain.  
 Perchance his dull ears never heard,  
 On summer evenings lone,  
 Beneath the river's babbling flow,  
 Its mystic undertone.  
 Or, musing through the silent noons,  
 Untouched by toil or care,  
 He never heard the harvest fly  
 Shriill through the shimmering air ;  
 Or saw beneath his sleeping mere,  
 The mirrored pine-trees through,  
 Far fleets of snowy, summer cloud,  
 Go sailing down the blue ;  
 Yet they who read aright the page  
 Of years, dark-lined with wrong,  
 Can see in Uncle Stephen's life  
 A most ethereal song ;  
 The rhythmic beauty of good deeds,  
 Since never from his door  
 Unpitied or unaided went  
 One of God's homeless poor.  
 Amid-life's ills his bounteous heart  
 A thousand ways was tested,  
 Till o'er his humble home it seemed  
 A rainbow's arch had rested ;  
 And on the darkest winter day,  
 About the little mill,  
 Eroded the charm of sweet content,  
 The sunshine of good-will.

"But when, 'mid years with plenty crowned,  
 The famed 'cold season' came,  
 Then, all the fires within his soul  
 Burst into cheeri-st flame.  
 From many a distant country side,  
 Seeking for corn in store,  
 The rich and shrewd, on weary quest,  
 Drew rein beside his door.  
 "To purchase corn for daily needs  
 We find no trifling task,  
 Sell us your grain, we'll make no terms,  
 But pay you what you ask."  
 "Nay, nay," the sturdy miller said,  
 "I must not sell to you ;  
 The money in your well-filled purse  
 Hath power to help you through.  
 I keep my corn for those who have  
 No money left to pay ;  
 I'll trust them in their hour of need,  
 And bide the time they may."

"Their struggling mother left behind,  
 The father gone before,  
 One day two little orphans stood  
 Beside the river's shore,

Bearing within their slender arms  
 Some scanty store of corn,  
 Gleaned with as sad a heart as Ruth's  
 In Judah's fields, forlorn ;  
 And, as was wont, their small halloo  
 They sent across the tide,  
 Till Uncle Stephen from his mill  
 Their little forms espied,  
 And, loosing straight his log canoe,  
 Was quickly at their side.  
 How soon the little ones, at first  
 Abashed, were at their ease !  
 For Uncle Stephen, gray and old,  
 Had deftest power to please.  
 The bounty in his welcome smile,  
 His genial, child-like way,  
 Their orphaned hearts like sunlight cheered  
 The live-long summer day.  
 And when the lingering solstice sun  
 Shone like a far gold dome,  
 With words of cheer to bear along,  
 He sent them, happy, home.

"That evening, as the weary dame  
 Drew forth her precious store,  
 The chest, that held the corn she sent,  
 Was brimming o'er and o'er.  
 'Gramercy, children, how is this !'  
 The dazed good-wife did say,  
 'Has Uncle Stephen failed to toll  
 Our little grist to-day ?'  
 'Oh, yes, indeed, he tolled the grist,'  
 The guiltless orphan said,  
 'For resting his brown wrinkled hand  
 On little brother's head,  
 While just the faintest, queerest smile,  
 Played round his quivering lip,  
 I saw his heaping measure, thrice,  
 From bin to hopper dip.'  
 Then with o'erflowing heart and eye,  
 The mother knelt to pray,  
 And many a swift God-bless-him sent  
 Its tearful, tremulous way,  
 To where, above these mists of time,  
 Heaven's mystic uplands lay.  
 Oh, well for him whose whispered name  
 Breathed forth 'mid grateful tears,  
 Like some sweet note in music meets  
 God's ever-listening ears !

"Between the lines, oh, Golden Head !  
 Your musing father reads  
 This lesson clear, that generous souls,  
 And tender, loving deeds  
 In this self-seeking world of ours  
 Are what the Master needs ;  
 That, would we have life's closing hours  
 With peaceful glory kissed,  
 Like those white clouds that sleeping lie  
 'Mid rosy amethyst,  
 We should remember as we live  
 How the good man ground his grist."

#### STOCKING THEM DOWN.

Farmer Gifford's wide fields and broad pastures  
 were the envy of many of his less prosperous fellow-  
 townsmen. For somehow the rain never fell on his  
 new-mown hay ; his fruit-trees did not blossom  
 prematurely, then cast untimely fruit ; his sheep and  
 oxen never suffered from epidemic when other cattle

were dying from it by the score; his deep wolls never ran dry, and the bank where he deposited his beloved gains neither broke nor burned. That is, none of these calamities had ever befallen Farmer Gifford, and because they never had, a great many people, himself among the number, seemed to fancy they never could.

When the farmer showed his genial, contented face at the receiver's desk at the bank, he would laugh in a jolly way, and remark, "Well, I'm still stocking them down, you see," and the keen-eyed clerk would say to himself, after the semi-annual visit was concluded, "That well-to-do farmer is getting fonder of his invested dollars than he is aware of, I'm thinking."

But, strange to say, as the bounteous seasons rolled on, and Farmer Gifford began to be looked upon and up to as a rich man it became harder and harder to induce him to contribute in aid of the increasing needs of the church or community, constituting as he did a prominent member of each.

When it was proposed to raise the minister's salary in consideration of his growing family, his meagre income, and excellent services as preacher and pastor, one of the first and most influential persons appealed to was Farmer Gifford, the one also most abundantly able to second so proper a movement.

But instead of responding promptly and thankfully to the call, he quickly reflected that if he did, as was clearly expected he would do, it would leave just so much less to stock down when "bank day" should come around. So he replied with a determined air that he did not see his way clear to do any more for the minister than he had done for years past.

When poor Mrs. Bean lost her husband, then her son, some of the charitably disposed villagers agreed to help her out with the inevitable expenses. But to the surprise and chagrin of the lady who called on Farmer Gifford, confident of "something handsome" from so prosperous a man, she was sent fairly empty away. For, as before, a hasty view of the matter made Farmer Gifford really unable to part with ever so small a portion of his funded profits.

Then there came a piteous call from sufferers whose homes, with all their comforts, had been swept away by flood. Those who could were urgently solicited to send money, clothing, or supplies of any kind. Potatoes or corn, fruit, vegetables, any thing that could be spared from those more fortunate, would be thankfully received by the afflicted ones.

The appeal would have touched a more callous nature than that of Farmer Gifford. The man's heart was not naturally hard, but the love of gain and the deceitfulness of riches were choking out the good, so that, without knowing it, he was becoming deplorably unfruitful in the great vineyard wherein the Master Himself was the vine, and His followers the branches.

Farmer Gifford surveyed his yielding land, and soliloquized:

"No, I can't break into those ranks of potatoes; every bushel is worth a clean dollar with potatoes poor and scarce as they are this year. If I'd any of the first crop to spare I'd send them; but there's only enough to carry us through the summer, let alone the fall and winter supply, which must come out of this lot. That early corn looks splendidly; but the market for corn opens briskly. No, I certainly can't spare corn. Apples ain't fit to gather; nothing but summer stock—so scarce as to sell at almost any price you've a mind to name."

For a moment it impressed and nearly appalled the farmer to discover he absolutely could not bring his mind to give anything away. Not for lack of substance to give, but because he could not endure lessening in any degree his accumulating gain.

A neighbour stood by his side in the late fall, when the corn-house was almost bursting with its yellow store. The barn-lofts were heaped to beam and roof with rich-grown hay. The cellar-kitchens were heaped with vegetables of every kind, and the long attics of the house were store-rooms for fruits, herbs, and nuts of every variety. And the markets had received twice, aye, five times the supply in corn-house, cellar, or garret.

"You're fortunate," remarked the neighbour.

"Yes," said Farmer Gifford, with a gratified smile; "I'm kind of stocking them down right along now."

"Stocking down the mercies of God," said the neighbour, dreamily, as if thinking aloud.

But the remark reached the farmer's ears, and he did not enjoy the sensation produced. Whether that or something else was the cause was uncertain, but that night the farmer could not sleep as usual.

The next morning there was a wild rumour that the bank had failed, and in the cold, raw day of the late autumn Farmer Gifford drove early to town to find out the true state of affairs.

Yes, the bank had failed, irretrievably, too, it was said. The crushed man drove home in a cold shiver. His wife, alarmed at his condition, tried to comfort him, but it was not the tremors of disappointment alone that shook the strong frame.

The doctor was in attendance all winter, for poor Farmer Gifford was a prey to rheumatism in its most rigorous form. When spring came he was unable to walk even, and things went on but poorly with the master-spirit away. One loss heralded another, until Farmer Gifford was comparatively a poor man.

The minister called often, and did his utmost to cheer the stricken man. Farmer Gifford was a man of few words, but he did a power of thinking during those unfortunate days.

At length he got about again. Then it was announced that, after all, the bank would pay its de-

positors something. And after a year or two, with great care, the farm was brought back to its former yielding condition.

But Farmer Gifford spent two entire days, right in the midst of harvesting, in going about to see about raising the minister's salary, and headed the paper with a pledge which amazed the good villagers with its generous figures. Then he seemed bent on sending every widow and needy person of whom he could hear a good supply of some one or another of the farm products.

"What are you trying to do, my dear friend?" asked the same neighbour who three years before had witnessed the stocking down of the plentiful harvest.

"I'm stocking down the mercies of God," replied the farmer, softly.

"You always was forehanded at taking good care of things," responded the neighbour.

Then Farmer Gifford made quite a lengthy speech for him.

"Humph! Yes, I've understood stocking things down and blindly heaping up riches against a day of wrath; but God's been dreadful merciful to me. I was investing my soul along with my round dollars in the bank a few years ago, and investing my heart along with my rich crops. Poor, selfish man that I was! But I'm going to stock things down now all I can, but in directions where they'll pay in something vital. No more big bank accounts for me, and no great market prices against the calls of God and the needs of humanity.

"I've got to face an account one of these days; I want to be able to look squarely at it without flinching, and I've got to answer for the supply only lent me after all. Oh, yes, I'm stocking them down yet, only I'm remembering what I thank you for reminding me of. They're God's gifts I'm handling, not blessings I made for myself, or can possibly control."  
—*Presbyterian*.

### I MUST KEEP MY PEOPLE.

BY REV. DR. JOHN HALL.

This brief article is for young ministers directly; indirectly it is for elders, trustees, and the critical members who think that the departure from the church of this or that person is a providential indication that the church should change its pastor, or the pastor should change his ways.

A. B. is going to leave. The church people have not called on the family as they should have done. Advise A. B. and family to go into some department of church work and to do it thoroughly. Acquaintance thus grows up naturally between congenial people. Do not go any further. You will gain nothing by it. Perhaps the church people know A. B. better than you

do. And if A. B. loses all spiritual gain from your ministrations because the people have not called, their permanent power to do him good is doubtful.

C. D. is thinking of giving up his seat. He likes more feeling in the meetings. He is thinking of going to the Methodists. Advise him to go. Tell him you will feel pleasure in introducing him. If you know the Methodist minister ask him to call on your friend. The edification of the souls of the people is the main thing—more important than the length of your roll. There are diversities of gifts and of spiritual affinities.

E. F. wants better music. Do the best you can to have the praises of God decent and orderly. Do not make any changes for E. F. What would please him might vex C. D., or he might, after getting the change, next want shorter sermons, or a little less of the "terrors of the law." Tell him you have to consult the conscience of the people as to the worship of God. That is the main thing. If there is another church where he feels he can more truly worship God, it is his duty to go. You are not there to accommodate a congregation to E. F. You are to edify that part of the body of Christ.

G. H. wants the service modernized. He heard, the last time he was in Chicago, most splendid "responsive reading," and "the solos were grand." Do all you can to make the service reverent, spiritual, edifying to your people. You are not in Chicago, but in your own quite different place. You could not easily reproduce Chicago in it. It may be easier and less troublesome all around for G. H. to go and stay in Chicago than for you to get up a new "Directory of Worship" to retain him.

I. J. would fain have a little more variety in the preaching. He likes a man to "preach to the times." He saw in a New York paper lately that a minister was announced to preach on "Honest Gas." Try to make your preaching as varied as the Bible. You are to reflect its truths and in the proportions they bear to one another in the Bible. And make your statements of truth as clear and fitting as you can. If I. J. is not satisfied and edified let him try some other spirits. You were not ordained to amuse or amaze I. J., but to preach the Word. "Honest gas" is not difficult to get. If I. J. wants it that he may grow in grace, it is his duty to go in search of it. Let no man stay him.

K. L. knows no young people of his own sort in the church. He would like them, no doubt. He left the Congregational Church, in which he had paid marked attention to the senior deacon's daughter. She frowned upon him remorselessly. He has not brought his letter. He is waiting to see. But you are not a matrimonial agent. You were not set apart to that end. A "sociable" to introduce K. L. to the young ladies might give you more trouble than two good sermons, and cost your people more than they

give to the Home Mission Board, and K. L. might not be suited after all.

These are specimens. They might easily be multiplied. An experience of many years, with very diverse "environments," rather confirms the impression that losses from causes such as the above are no real losses, and gains made by accommodation to such are not elements of spiritual life or enduring strength. Preach the Word. Visit the people at their homes. Give them the Gospel. Give them sympathy. Rely on the Spirit of God to bless your work, and by the manifestation of the truth commend yourself to every man's conscience in the sight of God. When such malcontents do not wish to stay with you, it is better for them to go now than, perhaps, give you trouble, in other ways, at a later time. If they want fashion, novelty, or an easier way of life than you have to offer, the price you would have to pay for them would be excessive. You can "buy gold too dear." But often enough they are not gold but "brass," or such "bricks" as simpletons buy from impostors. Said a good man not long ago: "I have had people go away for incidental reasons, and it vexed me a little at the time; but I cannot think of any of them whom I would now wish to take back." Others could bear the like testimony. It is worth reflecting upon by young ministers and by their nervous supporters.—*Presbyterian Review*.

## Mission Notes.

### AMERICAN BOARD.—SEVENTY-FIFTH ANNIVERSARY.

#### ENTHUSIASM FOR FOREIGN MISSIONS.

MR. EDITOR,—Ten thousand people gathered, morning, afternoon and evening, for three days in Boston to talk about foreign missions and pray for the conversion of the world. Three-quarters of an hour before the appointed time the space outside Tremont Temple door was crowded by men and women eager to find a seat. The doors were thrown open and in five minutes every available space was taken. Who says the age is given up to materialism? The great Temple, holding nearly 3,000, was filled to overflowing; Music Hall was opened and overflowed; Park Street Church was opened and overflowed; then Mount Vernon Church was thrown open, and still some were turned away. It was amusing to hear the scöff of business men who gathered in the restaurants to lunch. They thought that a pack of crazy men had invaded the city to give up so much valuable time to so foolish a cause. Many a time the old threadbare remark was heard that we need all our religion at home. But still the saying is true as it was when spoken seventy-five years ago: "Religion is a com-

modity of such peculiar character that the more you export, the more is left at home."

#### A REPRESENTATIVE BODY.

To look down upon the assembled crowd was impressive. On the platform were a hundred of the great leaders of society, four ex-governors, seven college presidents, six millionaires, besides editors, professors, preachers, lecturers and influential laymen. The audience was composed of ministers, students, thoughtful laymen, officers of women's boards, praying mothers and ambitious youths. The atmosphere was full of life and promise. It showed that the church felt that prayer and labour for the conversion of the world was the essence of Christianity.

#### RECORD OF SEVENTY-FIVE YEARS.

These crowds came like the gathering of the clans from the east, the west, the north, and the south. But this was more than an annual gathering. It was the seventy-fifth anniversary. The board came back to its home in Boston, where it had not met since its jubilee in 1860. There the board came to its home fireside, not so much with snowy age as with dewy youth from seventy-five years of noble, fruitful labour. When the board was started Europe was at the feet of Napoleon, and French infidelity permeated the society of the Old and New Worlds. Church life was at a low ebb; but throwing itself into labour for the conversion of the world seemed to send new blood coursing through its veins.

Five young men were taking their college course in Williams College, and met under the shade of a haystack to pray for the conversion of the world; this was the beginning of the American Board. From that missionary zeal has grown magnificently; 1,900 men have been sent out, nearly 400 churches have been planted, 95,000 have been gathered into church membership. The Bible has been translated in whole or in part into the languages spoken by 600,000,000 of people; \$21,000,000 have been spent. One detail is suggestive—the Sandwich Islands were found heathen and have been graduated into the fraternity of Christian nations, and true to their parentage they have themselves sent out seventy-five foreign missionaries, and spent \$170,000 in that work, besides caring for their own and planting schools and colleges of high grade. The venerable President, Dr. Hopkin, challenged atheism or agnosticism, or any other ism to show a similar amount freely given, entrusted to infidels without security to be spent for purely benevolent purposes or, if they preferred the term, for altruistic ends. While statistics were thus given, and they speak of 95,000 church members, who can tell the influence on women, on youth trained in the schools and colleges, on the nations as a whole in which the seeds of Christianity and of a higher civilization have

been planted? And all this is but the work of one society. The Christian churches are waking up.

#### THE VANTAGE GROUND.

With what an advantage the churches of this last end of the nineteenth century enter the field. What a rich heritage is theirs. The prayers that have been offered, the money that has been given, the pioneer work that has been done, the heroism that has been shown, the Bible translations, the doors that have been opened, all these nerve the Christian of to-day to gird on his armour. Caste systems have been honey-combed in India, a tremendous leverage under Mohammedanism has been gained in Turkey. China has been forced to open her doors, and a mighty nation is revealed to us. Japan has thrown away her idols, and to the question, What shall she worship? the answer must come soon. Africa has been unlocked and the promise of a vast commerce is before us; and we are meeting all this with a handful of men. What grander opportunity is open before a young man than to throw himself into one of these nations, and be a part of the mighty force that directs these formative decades.

#### THE ESSENCE OF CHRISTIANITY.

The truth is this work is the very essence of our religion. What did Christ come for? To convert the world. What did the Apostles preach for? To convert the world. What did they leave Jerusalem and Antioch for? To go unto the heathenism of Europe; to convert the world. What did missionaries go to Britain for? To convert the world. And what is the work of Britain and Canada and the United States to-day? To convert the world. Our home churches will prosper; our Dominion will prosper, when we are so eager for the conversion of the world that we shall pray and work and give for it. A genuine foreign mission zeal will make a live and prosperous church, for it is the spirit of the Master.

#### OUR SOCIETY.

Rev. Messrs. Hall, Black, and Hill were appointed to represent our young society. Circumstances hindered the two former from being present at the great meetings. Their loss was great. It was left to the third alone, who is secretary, to carry the greetings and congratulations to the board on the occasion of its diamond wedding. He was received with great cordiality and his words welcomed with enthusiasm. He said the Canadian churches had faith enough to invite the whole board in advance to their seventy-fifth missionary anniversary, and to promise a grander meeting even than the Boston one. Now, brethren, let us rally nobly and generously to this foreign missionary work to realize that promise and to honour our Master, who commands us to go into all the world and preach the Gospel to every creature. There is the command, whether we believe in foreign missions or not.

E. M. HILL.

Montreal.

#### THE FOREIGN MISSIONARY AT WORK.

MR. EDITOR,—Mr. Currie has at last entered upon his work in a regular way. For the next few months he is to circulate about the country like a wandering gipsy. His object, however, is not the same; his intention is good, no one need be afraid of him; all may hope and pray for the success of his work.

The substance of his marching orders is as follows: "Go visit our churches, present yourself and the claims of our society to the people, organize for future work where you wisely can, with the pastor's approval, but don't beg." Mark this last, "don't beg." It pleases him well. He never likes to beg, he leaves that for others to do. The secretary declares we must have at least \$2,000 this year.

It is thought unnecessary for our missionary to go around begging, because we feel sure that if our people find we have a worthy cause they will give willingly to its support, and if they learn to give in a systematic way, our society shall not want, and our mission field will be thoroughly equipped for strong, aggressive Christian work.

The missionary received his instructions on Saturday, September 17. On the following day he began his work in

#### NORTH TORONTO.

In the afternoon he visited the Sunday school in connection with this church, and found it in a healthy condition. The teachers were in their places. The attendance was 187, the collection \$7.53. The church has received a number of members from this school during the past year. All the children listened attentively to an address on our missionary work in Africa, and one little girl told her mother that she was going to save her money for the mission there.

At the close of the school he talked to a meeting of the teachers and older scholars about organizing a Sunday School Foreign Missionary Band, and introduced some missionary periodicals to them. It was then unanimously decided to form such a society.

In the evening a missionary meeting was held in the church. The worthy pastor, Bro. Salmon, conducted the opening services, and the missionary addressed the congregation on "Africa, a field for missionary labour." The people did not go to sleep, but many at the close gave him a warm grasp of the hand, a God-speed you on your way, and an assurance that they would remember him when in the distant field.

It is expected that a young man will be appointed as the special representative of our Foreign Missionary Society in this church.

On Wednesday, the 23rd, after a pleasant journey in company with two of the students, he arrived in Montreal, and then repaired to the college. It certainly was very pleasant to him to visit the place of so many happy associations. There was the able princi-

pal whom he had learned greatly to respect, and the boys, the music of their happy voices ringing through the corridors expressive of their cheerfulness and contentment; also the matron at her post, to the delight of all the students, for no one could fill the place better than she.

Two new students have been added to the number this year; but there is pressing need of many more.

In the evening he went to a prayer meeting in old Zion Church. Several of the students were also present. The pastor, the Rev. Mr. McIntyre, called upon him for an address. He embraced the opportunity to speak of the work to be done in Africa. The meeting at once took the character of a missionary prayer meeting, and an interesting one it was.

On Thursday evening, by request, he told the story of the West Central African Mission to the students and a few of their friends, in their own parlour, after which they questioned him and elicited a good deal of extra information concerning the work and its prospects. Our students are a fine band of missionaries, learning to be good workmen, for either the home or foreign field as the Lord may direct.

Early on Friday morning he stepped on board the train and glided pleasantly along to Cowansville, and there found pastor and people with one consent complaining of sore arms, and some of them wondering if to the many cares of life in Africa would be added the fear of small-pox.

#### COWANSVILLE.

He preached to large congregations on Sunday, Sept. 27, both in the morning and evening, and on the following evening addressed a meeting on foreign mission work. There appeared to be no need of further organization here. The people are working for the cause of missions in a systematic way and with good results. Five years ago the church gave \$12.30 for missions; last year it gave \$250. This year the pastor's salary has been increased nearly \$300, and, judging from the weight of the missionary boxes and other signs, the cause of missions will fare better this season than it did last.

#### BRIGHAM.

After morning service in Cowansville, in company with the pastor, he drove to the beautiful little church in Brigham, and there preached on foreign missions to a good congregation. On the evening of Tuesday, Sept. 29, he also delivered an address to a missionary meeting held in this place. The pastor said it was the largest one ever held here. The collection was good, and was afterwards increased by a sum given by Mrs. Brigham. Several little boys, who have deposited their money in the Sunday school missionary box, eagerly enquired of the superintendent when it was to be given to the missionary, for they felt an interest in the matter. We want the young to work.

#### VAIL SCHOOL.

Not having any special engagement for Wednesday evening, Sept. 30, he went with the pastor a few miles into the country to hold a missionary meeting in a large school-house in the Vail neighbourhood. It was the first meeting of the kind ever held in the place. The school was crowded, and all the people present manifested a keen interest in what was said. It is expected that a missionary society, under the direction of the pastor, will be organized in this place.

Mr. Willet, the pastor, delivered telling addresses and did what was in his power to make the meetings in the last three places a success. He is a foreign missionary at heart, and it follows, as the night the day, that he is also a good home missionary.

#### WATERVILLE.

Leaving Cowansville early Thursday morning, Oct. 1, he made his way to the thriving village of Waterville. The Rev. Mr. Purkis holds the fort in this place, and has done so for a long time. In the evening he addressed a good audience in the church. A meeting of the children was called for the next morning. Quite a number gathered together and listened to a talk on our work with undisguised interest.

While on his way to Lennoxville next day a lady of the above church spoke to him, and said she was interested in his address and sorry that a collection had not been taken up. She gives one-tenth of her income to the Lord, and begged him to take a portion of the sum to help the work in Africa. The gift has been handed to the secretary.

#### EUSTER MINES.

Friday afternoon the pastor, Mr. Purkis, drove out about six miles with him to see the copper mines. He was much impressed with the rugged beauty of the scenery, the apparent comfort of the miners' homes, the educational advantages enjoyed by the children and the interest taken by the directors of the above mine in all that pertains to the welfare of their employes. In the evening a lecture was delivered by him to a large gathering in the miners' chapel, which was well received by the people. The captain of the mine showed him every civility and a fairly good collection was raised.

#### EATON.

He arrived in this place Saturday afternoon, Oct. 3. Twelve months in the earlier part of his student life were spent here, thus he was well known to the people and received a hearty welcome from them. The present pastor has the respect of the whole community and the love of his own people. He is faithful to his charge and is doing a quiet and progressive work for Christ.

The church has just been repaired. It was opened on Sunday, Oct. 4, and looked very neat. Mr. Currie spoke on foreign missions to a large and atten-

tive congregation. At the close of the service the Sunday school began its session, and its exercises were concluded by an address to the children on mission work. It is hoped that the pastor, Mr. Skinner, will be able to form a Foreign Mission Band in the school. In the evening Mr. Currie gave a lecture on Africa; but, owing to the inclemency of the weather, comparatively few were able to attend, and many were the expressions of disappointment heard from the people on the morrow.

## LEARNED PLAIN.

This place is situated about six miles east of Eaton. The people meet in a school-house to hear Mr. Skinner preach about once in a fortnight. The number who listened to the missionary was small in consequence of the bad weather; but the meeting was of an interesting character, and we trust it was attended with good results.

## SHERBROOKE.

The city of Sherbrooke was all astir on Tuesday morning, Oct. 6, when he reached it. The Governor had arrived the night before, and was received with much ceremony. The exhibition was just being opened and crowds of people were pouring into the place from all directions. Our Quebec Association, not to be outdone either by the Governor's reception or exhibition, had also arranged to hold its meeting at the same time. A number of our ministers assembled together, and their meetings were very pleasant, interesting, and suggestive of many good lessons, not least of these, the advantage of having a good season for such gatherings. The missionary did what he could for the Congregational Foreign Missionary Society, but under the circumstances it was not much. It is hoped, however, that the church here will aid our society in its new departure. Mr. Brainerd, the pastor, received the brethren in a kind and genial manner, and all spoke highly of the hospitality of his people.

## DANVILLE.

The pastor of Danville had only received notice of his coming an hour before his arrival on Thursday morning, Oct. 8. Handbills, however, were printed and quickly circulated, and in the evening we had a fair gathering at the missionary lecture. Some of the people expressed sorrow that they had not received more notice; but accidents will happen, only we must try to make them as few as possible. This church is alive to missionary work and will help us in our effort. Pastor Sanderson and the Ladies' Society work together to increase a missionary spirit among the people.

## MELBOURNE.

Rev. George Robertson, the pastor of the church here, was an old class-mate of Mr. Currie's, and welcomed him in a very hearty manner.

The Sunday school in connection with this church meets just before the morning service. This he attended and addressed the children, urging them to become little missionaries. They all seemed to appreciate very much what was said. At the close of the school the pastor opened the church service, and Mr. Currie preached a missionary sermon to the assembled congregation. It had been arranged by the pastor that a part of the collection should be given to the Foreign Missionary Society; but a request was sent in by the congregation asking that the whole collection should be devoted to the object. In the afternoon a Presbyterian lady who had become interested in the morning, but was unprepared to give, sent in a subscription to the work.

It has been customary for the pastor to conduct an evening service in the Town Hall, Richmond; but the Salvation Army secretly hired the building over their heads, and turned the congregation, which had met there for about five years, into the street. Such being the case, we held a meeting in the church at Melbourne Sunday night. The congregation was good and a great deal of enthusiasm for foreign missions was enlisted. At the close the pastor declared the meetings were just what were wanted in his field, and the cause was well helped by them.

## ULVERTON.

In the afternoon he went with Mr. Robertson, a drive of about eight miles, to Ulverton, where he preaches on Sunday afternoon, when he has no assistant in the field. There was a large congregation assembled in the church, principally of young people. At first Mr. Currie felt somewhat afraid that his address would not interest them, but at the close he felt gratified at the many signs of interest that were manifested. A good collection was given. One class of the Sunday school proposes to get up an album quilt, the funds to be devoted to our mission. The scholars of another class are to contribute a certain sum every month to our society. A mission band is expected to be organized, and at an after meeting a young man was appointed to especially represent our society in this place.

Mr. Pritchard, the student who assisted Mr. Robertson here during the summer, did a good work and won the confidence and affection of the people. The pastor speaks in the highest terms of his assistance. The two places are doing well under the pastorate of Mr. Robertson, and he being in full sympathy with our work, no doubt his churches will be active helpers of our Foreign Missionary Society. W. F. C.

*THE LABRADOR MISSION.—A STATEMENT.*

A letter dated 10th Feb., 1885, informed the committee that thus far the winter had been unusually mild, and hence not so healthy as in ordinary times;

that is, the Government supplies would prove only just sufficient to tide the people over the winter, but that they had an unusual supply of white partridges, a great boon to a people whose provisions were so scant. Mr. Roger continues: "Outwardly our mission is more prosperous than it has been; under our management, our congregation averages sixty. But what is infinitely better is that it is prosperous in a spiritual sense. God has been visiting us in a very special way for several weeks past. People have been revived wonderfully, several have taken their stand for Christ, often leading our devotions in the presence of companions and relations." Then follow some details of interest and promise. Under date 22nd June, 1885, Mr. Roger informed the committee that the season has proved a late one, as they are but just out of their winter quarters. Since their arrival on the coast at "Bonne Esperance" their meetings, though but few, had been well attended, and the hope of a successful summer was expressed. He explained the reason of their declining to send for summer supplies. They were using more fish as a diet and they were obtaining other necessaries from Mr. Whitely, at St. John's prices, in payment for the barge *Elizabeth Jones*, belonging to the Mission, which he had sold for \$80, to be paid in supplies. His reasons for thus disposing of the boat were:

First—Great changes on the coast—one of which was, that a small steamer was to be employed for a factory at Salmon Bay, so that there would be opportunity of getting from place to place on the boat.

Secondly—From experience it was found necessary to hire a man to take charge of the barge, which was a great expense, and in rough weather much anxiety was felt, lest it should be wrecked in the harbour. Besides he had a row-boat of his own which, in calm weather, he could successfully use for a number of miles.

Thirdly—That if afterward found needful, another barge can be obtained for the price which this brought. He acknowledges the boxes sent to the mission, and attests the great usefulness of their contents.

Mr. Roger once and again expressed readiness to remain prosecuting a work so needful and interesting, though his three years of promised service would terminate in September. The committee looked forward to the continuance of the existing arrangements, and hoped that funds would be supplied, of which they had no doubt; but in the middle of August the startling information came from Rev. D. Beaton, Newfoundland, that the fisheries had failed; the merchants were closing their warehouses and leaving the coast for the winter; all the people who could get away were leaving; the Government declined to send supplies any longer, and that Mr. Roger had come over to St. John's for instructions, having left all things in readiness for the removal of his family should that

course be determined upon. As the crisis was so serious Mr. Beaton sent Mr. Roger to Montreal to consult the committee. The decision had to be made in three days, owing to the infrequency of communication with Labrador. At that season the friends were absent from the city, and only a very few could be gathered for consultation. These friends listened to Mr. Roger, making such inquiries as seemed needful, and then recommended that in the circumstances the mission should be closed for the winter; but that the few families remaining, who are connected with the mission, and whose wants would be clamant in their deep poverty, might understand that there was no lack of interest in them, it was agreed that certain supplies of food should be sent for their support during the winter. Mr. Roger proceeded to Quebec, where he was kindly entertained by Mr. James Hossack, and having arranged the needful packages, addressing them to the respective families, and writing to the little flock not to forsake the assembling of themselves together, he closed his connection with the mission. Mr. Beaton writes Oct. 27, "I don't think it was Mr. Roger's intention to leave Labrador, if it had been possible for him to face the very serious consequences of the failure of the fisheries. He could not have remained without great additional stores and large expenditure to the society this winter. But as withdrawal for the winter means withdrawal for Mr. Roger altogether, he had to look out for work. I think you could not have adopted, with all the facts before you, any other course; but I do not look upon this as the giving up of your truly good work there. We have an earnest young man in one of our stations who could go to Labrador for the summer months during the fishing season, if such an arrangement would meet the views of the committee. It may not be wise to do anything in haste." There may still be greater changes on that coast which would materially affect our plans.

The following contributions have been received since June 8, date of last acknowledgement:

Embro Sunday school, \$5; Bethesda Sunday school, \$12; Mr. and Mrs. Cole, per Rev. G. H. Wells, \$5.50; Mrs. McKeand, \$5; American Seamen's Friend Society Fund, \$100; Mr. C. Childs, executor, will of late Mary Kerr, \$25. Total receipts for 1885, \$428, balance 1884, \$275; expenditure \$604.

Montreal, Nov., 1885. B. WILKES, Treasurer.

## Correspondence.

### MR. HALUS LETTER.

MR. EDITOR,—I promised in my last to give some account of our church in the town of Sarnia.

This is a place of over six thousand souls, situated at the foot of Lake Huron, on the River St. Clair. On the opposite side of the river is the thriving little

city of Port Huron, in the State of Michigan. I believe the largest church in that city is the Congregational. Strange, that within half a mile in another town, the Congregational Church should be the smallest. But we may find the same anomaly all along the line from Maine to California. *Organized* Congregationalism seems to flourish in the United States; *disorganized* Congregationalism has had, still has, a hard struggle for existence in Canada. Have we nothing to learn from this stubborn fact?

The town of Sarnia is growing about as fast as most other Canadian towns. A couple of miles north is the crossing place of the Grand Trunk Railway. The cars are carried over the river by steam ferry boats at Point Edward. It is proposed to tunnel the river, and thus connect the Chicago and Grand Trunk on the one side with the Great Western and Sarnia branch on the other. Besides, a new line of railway is in course of construction and nearly completed, which will bring traffic from another direction. The probability is this town will advance much more rapidly within the next few years.

As usual the Congregationalists were among the first, if not the first, to break the silence of the wilderness with the glad sound of the Gospel in these regions. About 1844, the Rev. Mr. Nall, an English gentleman of means, and of Christian zeal, began regular preaching in these parts. Town there was none, nor even a village; Sarnia was then the backwoods of Canada, the surrounding district almost a wilderness, little clearings here and there. The little church was built and a small society was formed in 1845. For about two years Mr. Nall laboured among the scattered families, when he removed to Detroit. He was succeeded by the Rev. Mr. Geikie, sent out, I believe, by the Colonial Missionary Society. The building had been closed for some time, seats removed, society scattered. He reorganized the church, leaving outside some of the old members, for what was considered good reasons. He had Old Country ideas about purity of communion in Congregational Churches. They have worked well in the past. It might be wise for the churches to stand by them still. Mr. Geikie's ministry was cut short by domestic affliction it would appear. He found it prudent to retire after eighteen months, when he removed to Toronto.

The Rev. Mr. Armour was the next pastor; he was called in 1849, and appears to have been a man of more than average ability and experience. The membership was not increased very much; but the church was more thoroughly united, and grew in knowledge and in spiritual power. There were two out-stations, or branch churches: One on the London Road, west of Sarnia; the other in Mooretown, ten miles south; these were supplied every alternate Sunday morning. The old church, in the latter place, and valuable lot, is still standing, and the building is used by the Presby-

terians, though they are doing so in direct violation of the trust deed. It is strange, this proclivity for grabbing church property. We have been the victims thereof all over the country, from Mooretown to Halifax. Well, "better is a little that a righteous man hath, than great riches without right." But it is time we organized in self-defence. Mr. Armour laboured in this hard field for about four years.

The church was supplied by the Rev. Mr. Harris for a few months, after which it was without any oversight for some time.

In 1856 the Rev. Mr. Shanks was ordained over the church, apparently a young man of studious habits and a devoted Christian. He would have been more successful if he had possessed more fire and energy. He was not a backwoodsman, and such was needed here then and would not be very unsuitable even now. In these border towns there will always be a good deal of rough work to do if a man is going to cope with the worldliness, wickedness, and infidelity that abound on every hand.

Mr. Shanks remained two years, and went to the church in Lanark, Eastern Ont. The Rev. Mr. Baird succeeded him and like his predecessor, came to the church fresh from college. He was possessed of great energy, took a lively interest in young men, threw himself into the temperance cause and was a popular man in the town for Sarnia had become a place of importance, as by this time the Great Western Railway was built here. Our church had the largest congregation in the town, and the best building; standing room could not be had on many occasions. This happy state continued for some four years, when a tempest in a tea-pot arose, and, for lack of a little prudent outside advice, the pastoral relationship was severed, and Mr. Baird went over to the great majority and final resting place of so many Canadian Congregational ministers,

#### MICHIGAN.

Rev. Mr. Strassenburg, like both his immediate predecessors came here from college, but his stay was of short duration, and what with the trouble occasioned by the resignation of his predecessor, and the far more serious trouble that necessitated his removal, the poor little church was in a sad state, financially and spiritually.

The Missionary Society, as on other occasions, came to the rescue. For Sarnia has been a child of the Missionary Society from the very first, and very poorly has she rewarded her parent of late.

The Rev. W. Lightbody was induced to come to Sarnia, and gave very great satisfaction as a preacher and a Christian gentleman. He was well calculated to heal the breach that had been made, and redeem the character of pastor and church; but he became disheartened, and after ten months' faithful labour

he left for the United States. During his time, our church, led by him, began preaching service in Point Edward, which was the first effort of the kind in that place. Now all the other denominations are there, but where are the Congregationalists? "Echo answers, Where?" Undoubtedly we should have the largest church in the place. But I forgot, some of our folk do not believe in organization. Pity is it not, that neither politics, business, nor religion can be advanced without it? So has it been, is now, and evermore shall be. Now for

#### NINE LONG YEARS

this pioneer church—this church of the desert—that had grown with the growth of the town, is scattered as sheep without a shepherd. Occasionally student help is had for a brief period, or a passing stranger, a neighbouring minister, gathers the faithful few together for a service. Is it a wonder we are small in Sarnia? Rather is it not a wonder we have a name and a place in the town at all? Now I come to the period covered by the Rev. Mr. Claris, who after thirteen years' hard and faithful labour has resigned and accepted a call from the United Churches of Frome and Shedden. When he arrived on the ground thirteen years ago some six or seven persons were all that could be induced to rally around the cause; there were many quasi-Congregationalists in the place who gave him the cold shoulder, and said there was no use trying to resuscitate the cause. Some of the leading men in other churches in the town to-day were brought up in the Congregational Church in some part of the world; and, in many cases, owe all they are to it; yet they never look near the church, never give the least encouragement to those who are toiling to revive the society, and to bring the lost to the Saviour. Some acknowledged that it was more to their advantage as business men to join the Presbyterians, Methodists, or Episcopalians. It is very difficult to have much respect for such individuals, yet there are quite a number of them scattered over the continent. Sarnia is not the only place where they have been found. In many parts of New England, I have been told, where Congregationalism is in the ascendancy, it is not uncommon for members of other churches to unite with us from the same mean, mercenary motive. The early years of Mr. Claris's ministry would be years of great trial and difficulty, yet they were perhaps on the whole the most pleasant. At any rate he was very successful in the great work of winning souls to Christ and gathering a good congregation, gathering it largely from the non-church-going and neglected. There have been seasons of special revival, when numbers were brought in the church. The old building became too small and in other respects unfit for the growing congregation, and a very beautiful new church was erected. I have not the exact date (as I write this far

from Sarnia); but I judge it must be six or seven years since the present very beautiful edifice was dedicated. It is of brick, with a good basement. The auditorium, I imagine, will seat about 500. The site is somewhat against the growth of the congregation at present. It is in the south end of the town, and a long way from the centre; but the town has grown all around it and begins to stretch far south of the church. Recently a new park has been made right in front. I have come to the conclusion that it occupies perhaps as good a site as any in the town, though hitherto it has been too far from the population. The new building, I think, cost over \$6,000; \$3,300 are still due on the property. But there is a nice corner lot large enough to erect a parsonage on, and the old church is still unsold, it should bring \$800. I suppose, then, the true indebtedness of the church would be a little over \$2,000. This is far too much for the present congregation to carry. I can find only about thirty families, all in circumstances in which we cannot expect them to do much for the finances. Forty-one church members are all I can trace, and I have gone into these matters fully. The congregation has ranged from fifty to seventy-five in the morning, from one hundred to one hundred and forty in the evening. One-third of those present in the evening came because there was a stranger in the pulpit; most of them may be considered "rounders." The income from legitimate and reliable sources averages \$400 per annum. It has been largely supplemented by the more than questionable methods of sociables, picnics, and so forth. The rental from the old building for the next twelve months is, say, \$100—\$500 in all; \$200 are required for interest, leaving only \$300 for the pastor's salary. Now, no man of suitable parts can be had for less than \$700 per annum. *No man should be had for so little.* But put it as low as that, and the Missionary Society must come to the rescue to the amount of \$400 a year. Should it do so, either to that or any other amount? I wish to discuss this question freely and fully.

How is it, after all these years of labour and missionary support, our church in a town, of the dimensions of Sarnia should need missionary aid? Let it be distinctly understood that the late pastor maintained throughout his entire ministry in this town the same well-deserved reputation for Christian zeal and consistency of character with which he entered upon his public work over thirteen years ago. The failure can not be attributed in any degree to a lack of fidelity on his part, and yet we cannot disguise the fact that we have the weakest and smallest congregations in the town, when there does not appear to be any reason why we should not be among the strongest. It is true that we seem to have lost more than our share by removals; and we must always bear in mind that our city and town congregations are placed under a very

serious disadvantage in comparison with other denominations, in that they cannot draw from the surrounding country or from immigration, for the simple reason that we have few people to come. But all this does not account satisfactorily, to my mind, for the present state of things both in Sarnia and other places. I am giving the subject more careful thought since I have had a few weeks in my study. I may, perhaps, incur the displeasure of some who are too radical on the one side, or too conservative on the other; but I will state my conclusions irrespective of all consequences, as I have only the good of our churches and the glory of God as my object. I believe in long pastorates, all things being equal; but it is no disparagement to many a good and a useful man that all things are *not equal*. I think it is the opinion of some of the ablest writers on the subject that it would be better for the majority of young ministers not to settle permanently in their first field. Five or six years in the first pastorate make a very large demand upon a young man. He will necessarily in the early years of his ministry make mistakes in the administrations of his church affairs, which the more experienced among his people are not always good enough to attribute to errors of judgment. Hence there are alienations, difficulties, and heart-burnings that militate against his comfort and as a consequence against his usefulness. But if he goes into a new field with the preparation and experience of those first years, he is more likely to grow himself, and also to be much more useful to his people. I am strongly of the opinion that if the advice of the Missionary Society, tendered in this case in all kindness, nearly four years ago, had been acted upon it would have been better for all concerned. In fact the sequel clearly proves this. Now, when I am on this point, I wish to be more explicit. If the Missionary Society subsidizes churches, it has clearly the right to inquire into the working of such churches; and not only the right, but is not just to the donors of its funds if it neglect this. It is folly to cry "we are independent," for a church depending on other churches for pecuniary aid is not independent. I could state here facts that would be very damaging to that "independency" theory; but I forbear for the present as, if I did so, the innocent might suffer with the guilty. I do not refer to Sarnia. But suffice it to say, that if a society has the disbursement of public funds, it is bound to see to it that they are wisely distributed. I am as jealous as any man living for the liberty of the churches, but there is a liberty that degenerates into licence. We, as servants of God, should guard against it. There is no such thing as "independency" among the true and faithful followers of Christ, nor among churches either. We bear one another's burdens. We submit one to another, and if one member suffer,

all the members suffer with him. This is the spirit of the Gospel.

We may justly resent any official dictation, any curiosity, prying, or any harsh dealing; but we should, and we will, if we are full of the spirit of the Master, invite counsel, prayer, co operation. It may be said all this may grow into a central authority and imperious dictation. When it does, it will be time enough to say, "hitherto shalt thou come and no farther." But the fact is, no one who gives any thought to the subject, and who understands the constitution of our churches and the spirit of the age, has the remotest fear that any such one man or twenty men power is possible, not even in the shadowy future.

If pastors and officers of churches came together periodically to consider the state of the Lord's work in their several churches, and would cheerfully submit to be counselled in the affairs, both temporal and spiritual, of the same, we would have fewer languishing churches, and fewer half-starved pastors. But this creeping out of one church and creeping into another, no one knows why, nor how, nor who, is neither orderly, nor decent, nor Christian, nor fair to surrounding churches, and, unless I have misunderstood the whole genius, and misread the whole history, neither is it Congregationalism. This "gae your ain gait," and do-as-you-please business, has been the greatest bane of our churches and ministry, both in this country and in other lands. It is questionable which has been most injurious to the cause of Christ on the whole—the systems that have ruled unscripturally or the system that has neglected all rule, even the divine law of submitting yourselves one to another. I am inclined to think of the two evils, the former is the least; but we have fallen into the snare by departing from primitive Congregationalism, Congregationalism as it was left us by the Apostles, and practised by the churches for nearly four centuries of the Christian dispensation.

Only "let all things be done decently and in order," and we will not be humiliated in the future as we have been in the past by seeing our churches in the hands of men who came from no one knew where, and anon hear of them "striking their tents and silently stealing away." Enough of this for the present.

I have laboured for four weeks in Sarnia, conducting special services every evening. The attendance has steadily increased. Several have professed faith in the Lord Jesus Christ. Some dear little children have been among the number, and I know of many who appear to be on the point of decision. I hope to return and give two weeks more to similar labour. There are a few earnest souls among the members, but the majority are not yet awake to their duty to Christ and His church.

Among the precious men whom I have met in our

churches in the Dominion, I have not met any one more devoted to his Master and to Congregationalism than

DEACON M'LAGAN,

a Scotchman, eighty-four years of age. In days gone by he was a deacon of the church of which the Rev. R. K. Black's father was pastor, and at one time he was the Wingham pastor's Sunday school teacher in Old Scotland. He did not miss a meeting since I have been to Sarnia, either on Sunday or week day, and took some part in every service, including teaching a class of boys in the Sunday school, besides going with me from house to house. He is remarkably active, both physically and mentally. He has a strong grasp of the truth, and prays with great power. It has been a joy and an encouragement to meet one who has been on the narrow way so long, and yet it is full of gladness and hope.

I will finish Sarnia in my next. In the meantime, I will just say we must continue our work there. There are enough in the town still unchurched to fill

#### FOUR CHURCHES

larger than ours. The Missionary Society has some reason to be discouraged, when, after helping it so long, for the last four years it has not made any collection for the funds and now comes back for help; but gratitude is not often the besetting sin of churches any more than of individuals. We must overlook the faults of our brethren, and hope they will do better for the time to come. We require a strong man for Sarnia, and one who is in full sympathy with the work of our churches and, above all, one who is willing to labour earnestly for the salvation of souls. Such an one may the Great Head of the church guide to this important field. Very truly yours,  
T. HALL.

MR. EDITOR,—Will you allow me to assume the entire responsibility for my letter, which appeared in your last number; and which seemed to you to require an appendix? If there is any ground for the caution with which your editorial comment closes, "not to indulge in mere generalities," it is I who am entitled to it, and not the brethren of the Western Association. My report of their discussion was intended to convey a just but general impression; the discussion itself was remarkably free from an indulgence which is very properly forbidden to disputants, but, as editors well know, is the very life and soul of reporting. Now if I may substitute myself for "the excellent brethren of the Western Association" for the purposes of your editorial comment on my report, I should like to supply some of the further criticism which you desiderate. You will doubtless perceive that you have raised a very different question from that raised by my letter. With you it is not "Is there too much centralization?" but "Is there

any?" It will be sufficient, I am sure, simply to call your attention to the enormous difference between the two to lead you to consider whether you have not confounded "centralization" with "arbitrary power." I do not say that the one does not very often involve the other.

I do not say that the policy of centralization adopted by the Canada Congregational Missionary Society may not foster something like arbitrary power; but I am sure there is no necessary connection between the two ideas. Was it not a feeling that there is a necessary connection between them that led you to take the impossible position that there is no such thing as centralization in our new constitution? If the dissolution of the district committees and the concentration of all their powers in a central committee, directing missionary operations, making appointments, receiving reports direct from the mission fields over the entire Dominion, be not centralization a good many people beside myself will need to learn its meaning over again. The question whether or no centralization as we have it is a good thing for us as Congregationalists is a different matter. I do not know that those who think we have too much of it ought to be pressed for their reasons unless there was some movement on foot looking to a return to the older methods. It is not out of place, though, for a reporter to chronicle the fact, and it is well for people in general to know to what extent any such view prevails. There is a feeling "that the Missionary Society has carried the policy of centralization to an extreme length"—I may own up that I share the feeling; but it would not have merited a place in my report of the Association if that were all. Perhaps other members of the Association will speak for themselves. As far as I am concerned, while I do not feel bound to account for even a very decided feeling, and while it is difficult to be anything but vague in this matter, there are two results of the policy adopted which I can see to be mischievous: In the first place, it tends to reduce to a minimum local interest, that is, the interest which the churches of a district have in each other. However little the old system accomplished in stimulating this interest, its tendency was in that direction. It was not the system but the inertia of the churches that was at fault, and only on something like the old system could there be any hope of overcoming this inertia. The new system takes the inertia of the churches for granted, and is devised to minimize its evil result. That is just the charge that Congregationalism brings against the other systems of church administration. They seek to be as independent as possible of individual energy, while endeavouring, it is true, to afford scope for its exercise where it exists.

In the second place, this policy causes a confusion of ideas which interferes with individual effort—the same confusion of ideas, Mr. Editor, which led you to

deny centralization because you saw no evidence of irresponsible power, and which led you to appropriate to the general committee a criticism which was intended for the whole constituency, giving evidence that in the mind of at least one member, the committee; and the society are identical. "*L'etat c'est moi*," said Louis XIV. If the committee is the society, then everything proposed to be done which has not the "very good" of the committee stamped upon it is scouted as irregular. If concentration means despotism in however good a sense, then any independent effort is frowned upon as a revolt against the policy of concentration. It is true that the constitution provides a place for auxiliary local committees, but when Mr. Hunter asked the assistance of the Western Association in the work of securing the annual collection, and it was proposed to constitute such a committee, the proposal was objected to in the Association, not at all on grounds of utility, but simply and solely because it looked like a return to the old plan, and a rejection for the time being of the principle of concentration.

I think, Mr. Editor, that when you had my letter before you, the editorial "we" resolved itself into two personalities, which were not always distinctly conscious of their separate individuality. If the editor read my letter, it was a member of the general committee who answered it, yet the editor sometimes peeps through. It is the professional instinct which kindly transfers the responsibility for the language of my criticism from the shoulders of the reporter to the backs of the "excellent brethren"; but it is the committee-man, wandering in the gloomy shades of "concentration," who meekly appropriates that criticism, designed for the Missionary Society at large, to the general committee. If there is anything in the complaint, it is not the committee that is to blame—The denomination is responsible for the change of policy. And the evil results, if there are any, must be laid at the door, not of any individuals, but of the policy itself, acting in conjunction with tendencies of human nature which belong to all. C. S. PEDLEY.

*New Durham, Nov. 18, 1885.*

We print the following received by our business manager, for the sake of the questions raised :

DEAR SIR,—In reply to your circular, CANADIAN INDEPENDENT, I enclose \$2, as my apparent debit to January, 1886; and \$1 as my subscription for 1886 to the 31st December, 1886.

I must frankly say that it seems to me hopeless to expect to increase the circulation of our magazine while it retains such a repellent and, to Christians of other denominations, such a forbidding title.

If it were called the "Congregational Magazine" or the "Canadian Congregation," I might diffuse it among my Christian friends; but that *esprit de corps*,

which clings to the effete appellation of "Independent," is dead against "the unity of the Spirit," and is directly contrary to a single devotion to Christ.

As a matter of fact, we are not "independent" of Christ, we are not "independent" of each other as brethren in opinion, we are not "independent" of our fellow-Christians of all denominations, who are "in Christ"; and, as another matter of fact, all the denominations now are "independent" of secular tyranny and control.

Why then shall we retain an offensive name, which either imputes or assumes a sectarian isolation, and so disgusts other Christians? Congregational principles we deduce from Scripture; and, therefore, we retain as indicated, by the Divine Wisdom; but "independence" was only forced upon us by unholy requirement and secular domination; therefore, let us drop that stigma, now that the secular oppression has ceased. We can see the extreme folly of those who persist in calling themselves "Covenanters," long after the historical circumstances have ceased to exist. Why then should we perpetuate a name which appears to many other Christians to imply a preference for schism?

I beg your pardon for presenting these considerations to you in a business note; but, in point of fact, the highest considerations touch the lowest.

"Seek ye first the kingdom of God and His righteousness; and all these things shall be added (brought) unto you."

The circulation of our magazine is dependent on its popularity. And its Christian popularity must be sought by a manifest devotion to the will of Christ, and not to our denominational traditions.

P.S.—Instead of "denominational traditions" I ought to have written "denominational accompaniments"; for I am quite sure that John Robinson would now support my view of our duty to Christ.

MR. EDITOR—May I ask if the Congregationalists of Ontario have any objection to raise to the conduct or work of the Sabbath School Association, as at its Convention held in this city last month they were conspicuous by their absence, and I was curious enough to look over the applications sent in for accommodation and found, out of about three hundred, only eight Congregational delegates (some of whom made no appearance)?

Is this as it should be? or if a fair proportion, Congregationalism in the Province is numerically weak indeed. A little light on this subject will be acceptable to  
Yours sincerely,

*Stratford, Nov. 19, 1885. C. E. GORDON-SMITH.*

THE women of Victoria have presented a petition one-third of a mile long to Parliament in favour of Local Option.

## News of the Churches.

**COBOURG.**—This is another of our jubilee churches, and on the 5th of November the celebration began by an enthusiastic gathering in the lecture room of the church. After tea had been partaken of by the assembled guests, an adjournment was made to the church, where the meeting was called to order by the pastor. Associated with him on the platform were Deacons Evans and Lawes, and Rev. W. W. Andrews. The secretary, Mr. W. Toms, jun'r, read the church report. It showed a net increase of membership for the past year of six; also gave a résumé of the church work for the year, together with a financial statement which showed that the church was gaining strength in this respect. The Sunday school report showed a largely increased attendance over previous years, a good library, and a fine staff of officers and teachers. The adult Bible class, conducted by the Rev. W. W. Andrews, is largely composed of the fathers and mothers of the church. The Ladies' Aid and the Building Fund Union reports show these departments alive to their work. The pastor closed his address as follows: "Brethren, fifty years of this church's life have flown. We enter upon another fifty years. Few here will see the centenary of the church, and of those who do the hairs of the head will be white with age. The greater part of us, if we look upon that event at all, will gaze upon it from the unseen realms. But be it here or there, of this I am certain, that in the light of fifty years' experience or in the grander, truer light of the eternal day we will not regret a single dollar spent, a single hour given, a single sacrifice made in behalf of this church, provided only that our motive has been a love for Christ and His work." On Wednesday of the following week the ladies of the church held a very successful bazaar in the Victoria Opera House. The total financial result was about \$200, to be applied toward the reduction of the Building Fund debt. It was in November, 1835, Rev. Wm. Hayden commenced regular preaching services in connection with the Congregational body in this town, and in the following year a place of worship with a dwelling attached was duly opened by the Rev. Dr. Wilkes, of Montreal. Unfortunately, during the ministry of the Rev. Wm. Hayden, the records of the church were destroyed by fire at the parsonage at Coldsprings, where Mr. Hayden had removed. Mr. Hayden's pastorate extended over the Cobourg Church for some ten years. Rev. Joseph Harris became the next pastor, and on his resignation Rev. Thomas Snell succeeded. Then followed Revs. Archibald Burpee, George Rawson and Charles Pedley (father of the present pastor), who was also pastor of the Coldsprings church, residing at Coldsprings, and who supplied the two places with marked efficiency and success. Mr.

Pedley died in the harness, leaving a family of seven sons, of whom three are in the ministry, and the fourth is at college preparing for that work. In 1873 Rev. Joseph Griffith was ordained pastor of both churches and continued as such until 1876, when he was succeeded by the present pastor, Rev. Hugh Pedley, in May, 1877. During the fifty years of its existence, the church has had eight regular pastors, and to-day it stands as one of the memorials of missionary zeal and effort put forth by the early church established here.

**GRANBY.**—An interesting gathering of the members of the Congregational Church and society took place in the church basement on the evening of October 1, as a farewell social given to the Rev. R. K. Black and family, on his departure from us for his new sphere of labour in Wingham, Ont. Almost the entire membership assembled to pay their last tribute of respect to him who had laboured amongst us so faithfully, and to us so profitably for the past nine years. At the hour appointed, on motion, Deacon J. Kay was requested to take the chair, when the exercises of the evening commenced by the choir rendering in a tasteful manner a piece of music selected for the occasion. Prayer was offered by Rev. E. M. Hill, of Calvary Church, Montreal, after which an abundant supply of tea, coffee and cakes were served to the people. The material man being made comfortable, the specialty of the evening was entered upon, which consisted of an address (read by Mr. E. T. Miles) expressive of the high esteem in which he (Mr. Black) was held by the entire community, and their deep regret that providential circumstances had rendered it necessary for him to remove to another field; and, as a tangible evidence of his people's affectionate regard, he was requested to accept of a beautiful new phaeton, one of Miner & Clow's best, which was there on an elevated platform, and also a silver plated harness from the shop of Mr. Charles T. Miner, with a few dollars in cash, in all about \$180. Mr. Black was sensibly affected by these evidences of esteem, and replied in appropriate terms. At this stage of the proceedings the company adjourned to the auditorium of the church, where brief and appropriate addresses were delivered by Rev. Dr. Stevenson and Rev. Mr. Hill, of Montreal, Rev. Mr. Willet, of Cowansville, and the resident Methodist and Episcopalian clergymen, interspersed with solos, duets and choruses by the choir. Thus terminated Mr. Black's pastoral relationship to the Granby Church, partaking of a kind of pleasurable sadness, gratified that the separation takes place with so much mutual regard, and sadness that possibly we shall not again listen to his faithful and scriptural teaching. Much hand-shaking and many affectionate "good-byes" were uttered; and many prayers and good wishes go with him to his new field of labour.

HAMILTON.—This church has been celebrating its jubilee—on Sunday, October 25—by appropriate services conducted by Rev. H. D. Powis, of Zion Church, Toronto, and on the Wednesday evening previous by a social and public meeting. They who were present at the late union meeting need not be told how thoroughly our Hamilton friends can manage such gatherings; others may imagine and feel sure they cannot reasonably imagine too much. We give the pastor's (Mr. J. Morton) address: "To give a history of this church at a social gathering, and so to give it as not to weary you, is a task which requires some courage. My purpose is to give a full account of the first years of the church and to touch but lightly on more recent times. In the beginning of the year 1835 there was an Episcopal congregation in the town. It met in the court-house—a frame building. The church had a minister whom they appreciated, and from whom they did not wish to part, but the bishop saw fit for some reason to remove him. Some of the members appealed to the bishop to alter his decision and to allow them to have their old minister. He refused. The brethren, feeling that their wish was not respected, resolved to separate and to meet by themselves for public worship. Accordingly they took a school house which then stood where the Central Presbyterian church now stands, and met regularly. This was in February, 1835. For a few Sabbaths they had prayer meetings and mutual exhortation; but one of their number, Mr. Robert Sewell, was a gentleman of ability and culture, who had been educated for the ministry in the Old Country. This gentleman was asked to preach for them, which he did with great acceptance for several months. In the few months while he was leading their services, they removed from the school to an upper room in a two-story house which stood on King Street East, on the site of Sanford's warehouse. Up there, in that room, some thirty Christian people might have been seen every Sabbath, during the summer and fall of 1835, meeting to worship God. Rev. Mr. Dyer, the first pastor, was sent out from England under the auspices of the London Colonial Missionary Society. In 1835 an important event occurred—an event which has fixed the date of our present meeting, which has had an important bearing on the lives of many present, which has had something to do with my own life, although I have been so short a time here; an event which has affected the eternal destinies of many who are now in the other world. When the autumn tints were on the trees, when preparations were being made for winter, on October 21, 1835, the brethren met in the house of one of their number and formed themselves into a church. Since then the church has continued by the grace of God to do its work, and to-day it is as life-like as ever. Most of the brethren have gone to Him whom they called their God; but

one, though not now in our circle, is still in a green old age in our city, taking a prominent part in all benevolent and religious enterprises.

The newly-formed church continued to meet in the upper room on King Street till 1836, when another important event happened, an event which brings us all to the corner of Hughson and Cannon Streets two or three times every Sabbath. In the early part of 1836, if you had come on a certain day to the spot where we are now met, you would have seen great activity. There was a number of farmers with bobsleighs unloading hewn timber, lumber, and shingles. As they helped each other to unload they were cheerily chatting to each other. Had you asked one of them what all this meant he would have said: 'It is a bee. We're hauling lumber for a Congregational Church that's to be built here. We have brought it from the mountain. It is from the bush of that farmer over there—his name is Green. He gave the timber for nothing. We had a hewing bee and prepared it all, and now we are bringing it down. It's for the new church, sir, and we are doing all the work free, and glad to do it.' Thus, then, these men who did not see many pound notes, having the love of their fathers' God in their hearts, gave the sweat of their brows and the labour of their hands to the good cause. The building which they erected is no longer here; but let us be thankful for their work, and let us also be stimulated to go on doing the work that lies to our hand as they did the work that lay to theirs. In the following year, 1837, had a Scotch Congregationalist visited Hamilton, and spent a few weeks, he might have written to his friends at home the following letter:

HAMILTON, UPPER CANADA, March, 1837.

DEAR WILLIAM, — I have been in this thriving little town three weeks, and have been able, after attending to business, to look around a little. It has between 2,000 and 3,000 inhabitants. The principal street, called King, is about a mile from the wharf and runs east and west. The dwellings and stores are chiefly on this street and at the wharf. It is expected that the space between will yet be built up. Indeed there is every prospect that the town, being at the head of the lake, will grow. As you know I am interested in churches and I am glad to say the town is well provided. There are six in addition to the Congregationalist—the Roman Catholic and Episcopalian, the Wesleyan and New Connection Methodists, the American and the Auld Knox Presbyterian. As you know, I am specially interested in the Congregational; have worshipped there every Sabbath since I came and have enjoyed the services. The minister is a vigorous little Englishman and an excellent preacher. In theology he is Arminian in tendency, and has, I believe, given offence to some of his members on this ground. But, as you are aware, I do not think the less of him for this. But with all my radicalism in religion there was one thing about the service which was too much for me at first. The praise is led by an instrumental band. They have a great bass violin and a clarionet, both of which are well played, evi-

dently by trained musicians. At first, as I have said, I was disturbed by these instruments; but already I am almost at home with them, and you need not be surprised if ever I return to Dumfriesshire I move for an instrumental band to lead the singers in the Congregational Church. What would Deacon Roberts say? But I must close, as it is late. I am, yours etc., etc.

When Mr. Dyer left the brethren secured the services of Rev. W. P. Wastell. He was a man of excellent ability and culture and a popular preacher; but his ministry of eight months was too short to have any appreciable influence on the church. After him came the Rev. John Osborne, who continued four years, from 1842 to 1846. The church then secured the services of the Rev. James Wilkins, but he was not installed as pastor and preached only for a few months. Then came the Rev. R. Robinson, who found the church in a broken-down condition. His first work was to have it dissolved and re-formed with a membership of sixteen. He was five years pastor, from 1847 to 1852. When Mr. Robinson left, the church secured the services of the Rev. E. Ebbs, who was pastor for five years, from 1853 to 1858. When Mr. Ebbs left, the church was fortunate in securing the services of the Rev. T. Pullar, a man of great native ability, well read, a ready speaker, and full of the milk of human kindness. His labours: how this church was built under him; how the membership increased, how he went from house to house cheering the down-cast; how he helped many young men who came strangers to this city—all these his labours till he died among you beloved by every one—are they not written in your hearts? When he had been called away the church was again fortunate. For then came among you one whom I can hardly trust myself to characterize lest I should not do him justice. I know well how you love and revere him for his fine culture, his sterling character, and his Christian bearing. May the memory of these two sainted men live with us, to enrich our lives, to increase our devotion, and to make us more useful in the work of the Master. On the lamented death of Mr. Sanders the church secured the services of the Rev. Mr. Griffith, one of the promising young ministers of our denomination. Of him I have heard many kindly words spoken, and I am sure our prayer is that in the field where he now labours he may be abundantly blessed of God. Some one has said that history cannot be written; it can only be hinted at. I have but hinted at the history of this church. The church has told on the spiritual welfare of thousands in the past, and it will tell on the welfare of thousands yet unborn, if we are true to the trust committed to us." After the pastor had read his interesting paper, speeches were delivered by Rev. Mr. Fuller, of Brantford, and Rev. Mr. Allworth, of St. Thomas (Congregational ministers); Rev. Dr. James and Messrs. William Edgar and James Bale. The last two are old members of the church.\* All the

speakers indulged in reminiscences, and the speeches were entertaining as well as profitable. The choir of the church contributed several choice selections at intervals during the evening.

KESWICK RIDGE.—Since the Rev. Jacob Whitman has taken charge of this field, much improvement, both spiritually and financially, is manifest. The financial difficulties in connection with our church building, have all been amicably settled, and that pleasing result has been brought about through the efforts of the ladies' sewing circle, and the generous gift of the pastor.

MONTREAL, EMMANUEL.—We are glad to chronicle a prosperous Young People's Association in connection with this church, which holds regular meetings, both public and private. October 27, the respected pastor, Dr. Stevenson, gave under its auspices a lecture on "Art in its relation to religion and morals," full of instruction and beauty. On Nov. 17 Mr. Burton, of the Northern, Toronto, gave an "Evening with Tennyson," of which the *Witness* says: "So many wished to enjoy the 'Evening with Tennyson,' in Emmanuel Church lecture hall, that quite a number could not find seats. In the absence of Dr. Stevenson, the Rev. Dr. Cornish introduced Mr. Burton, of Toronto, who at once plunged into his subject. What he had to give was not a lecture—it was a series of remarks of the most agreeable kind, connecting and emphasizing the various poems read, or musically rendered. Tennyson, the speaker declared, was the most musical of poets, though no one of his poems could equal Gray's *Elegy* in that respect. A contrast between Tennyson and Scott was drawn—not to the disparagement of either—by the recital of Scott's scene between Douglas and Marmion, and the singing of his 'Hush thee, my baby.' A handsome collection was given for the relief of poor people on coming out of hospital. The evening was arranged under the auspices of the Young People's Association of the church, and on motion of Mr. Kennedy, the secretary, a hearty vote of thanks was accorded to all the performers." The musical part was rendered by the church choir and friends, with fine effect.

OTTAWA.—On 4th ult (Nov.) a pleasant gathering was seen of members of this church and friends at Mr. and Mrs. Lamb's, who celebrated their golden wedding. These friends are among the oldest and most active of the church, and the ladies, with an address, presented Mrs. Lamb with a gold brooch set with pearls, as a token of esteem. The pastor, Mr. Wood, read the address and made the presentation. Our congratulations, though late, we cordially add.

OTTAWA.—A short time since, we were enabled to notice a pleasant monthly sheet, called the *Congregationalist*, published by and for the Brantford Church. We have now to notice a similar publication,

the *Congregational Record*, by a committee of the Ottawa Congregational Literary Society. We wish the enterprise every blessing with success. These papers are designed for keeping alive a proper church *esprit de corps*, and the pleasant gossip in the columns renders friend familiar with friend. Wisely done, much good will result. From our Ottawa friend we gather that the pastor is preaching a series of sermons on "First Things of Old Testament History." The Literary Society was organized 27th Oct., and is doing good work. We read also that during the eight years of Mr. Wood's ministry, the parsonage in rear of the church has been erected; the church edifice—auditorium and lecture room—has been entirely repaired and refitted; and eighty-two members have been admitted (fifty-six by profession), the number on the roll being now ninety-two; that all its pastors, with the exception of the first, who was a graduate of London University, have been alumni of our Congregational College of British North America. Since the 1st of July, 1881, the church has been entirely independent of missionary aid, and has raised for church improvements, and the removal of debt, about \$1,300, besides contributing, as it was able, to denominational objects. The church also is hopefully looking forward to the Union meeting next June, anticipating great interest and profit.

ST. JOHN'S, NEWFOUNDLAND.—The news of the terrible storm on the Labrador coast by which so many homes have been made desolate a few weeks ago has reached our readers, no doubt. Rev. D. Beaton, of St. John's, Newfoundland, took occasion to hold a memorial service in the Queen's Road Chapel, and to elicit from his people substantial marks of their sympathy. In a sermon full of power and pathos he dwelt upon the citizen's duty and the Christian's privilege, and urged true searching of heart in presence of the terrible providence. A collection of \$48 was placed at the disposal of the Public Relief Committee.

STRATFORD.—Last month Dr. Wild paid us a visit, kindly delivering, in his own happy style, his popular lecture, "Men with Iron Shoes," which was highly appreciated. The Sabbath and week night audiences have greatly improved after the summer interruptions. The pastor is now going through a series of Sunday evening sermons on the book of Esther, entitled "Scenes in a Persian Palace," which find considerable favour. On the 17th inst., over forty young people of the congregation, proposed an evening at the parsonage, which the pastor has lately occupied, and spent a most enjoyable time socially in making new and renewing and strengthening old friendships. On Dec. 13 and 14 the church anniversary is anticipated. Special sermons on the Sabbath, and the following day a substantial repast with goodly platform of speech and song is expected.

TORONTO, NORTHERN.—The twenty-seventh anniversary of the Sunday school in connection with this church was remembered with appropriate services on Sunday, Nov. 15, Dr. J. F. Stevenson, of Montreal, preaching to large congregations morning and evening with his usual vigour and acceptance. On the following Monday he delighted a large audience with his lecture on "Some American Poets," a lecture replete with fine passages, instruction, exquisite taste and elocution power. On the Sunday afternoon an open meeting of the school was held in the school room, which was filled to the doors with teachers, scholars, and their parents. The choir was present and assisted in the singing of a number of hymns specially arranged for the occasion. The superintendent, Mr. Henry J. Clark, presided, and interesting addresses on Sunday school work were delivered by Rev. Dr. Stevenson and Rev. H. D. Powis, of Zion Congregational Church. Toward the close of the meeting the superintendent remarked with pardonable pride, as a result of the successful work carried on by the Sunday school teachers, that from among thirty-five officers and teachers at present connected with the school seventeen were formerly scholars, most of whom had graduated from the infant class. It may be stated that the superintendent, Mr. Clark, who for some time edited this journal, has completed twenty-five years of service as superintendent in connection with this school. At a meeting held by the school to commemorate the completion of the quarter century, the teachers presented Mr. Clark with a handsome study chair as a memento and token of continued esteem. Few records have more permanent value than a record of service such as this, honourable alike to both superintendent and teachers.

TORONTO, ZION CHURCH.—On Thursday evening, October 29, at a social gathering of the Bible class and of the choir, held in the church parlours, the members of the Bible class presented their teacher, Mr. David Higgins, with a copy of "Young's Analytical Concordance," and with a handsome illuminated address, expressive of their esteem and affection for him and also for Mrs. Higgins, who was hostess on the occasion. Mr. Higgins, who was highly gratified at this action on the part of his young friends, whom he has the pleasure of meeting in class on Sunday afternoons, made a suitable reply on behalf of himself and wife. A brief programme of music by the choir, and addresses by the pastor, Rev. H. D. Powis, and by the superintendent, Mr. W. C. Ashdown, concluded a very interesting and delightful evening.

TWILLINGATE, NEWFOUNDLAND.—The missionary meeting in connection with our denomination in this part of her Majesty's dominions was held on Thursday, October 22, and was the occasion of a capital missionary address by the pastor, Rev. James Shannatt. We regret inability to publish it at length. It was a

trumpet call to individual work and hope, a plain pressing of responsibility and of privilege, an invitation to be up and doing now as though the presence of Christ were upon us. We should have desired from our friends in that distant field some details of work done, assured that thereby we should all receive a stimulus.

WINGHAM.—On 19th ult. (November) the Rev. R. K. Black, late of Granby, was duly installed into the pastorate of this church by council duly called; the churches of London and Guelph being represented. Rev. H. D. Hunter was appointed moderator. An appropriate sermon was preached by Rev. D. McGregor, from Matt. x. 39. The ordination prayer and address to the pastor was given by Rev. H. D. Hunter, and an earnest charge to the people was delivered by Rev. T. Hall. There was a good audience, and a very pleasant and profitable time was experienced. We congratulate pastor and church, and pray for God's richest blessing upon them.

WINNIPEG.—We have before us Winnipeg papers indicating that our friend, Mr. J. B. Silcox, keeps actively at work. There is notice of an earnest address to the Blue Ribbon Society, and a full account of sermons preached to crowded congregations, on the relation of young men to the church. We append the closing part of the report before us, the text being Titus ii. 6: "He found that not a few young men objected to the church services because they were not entertaining enough. He replied that the great business of the church is to instruct, not to entertain. Young men had no right to look to it for amusement. The church existed for serious-minded people, and young men who were not sober-minded or thoughtful would not, he supposed, care for it, and would vote that its services were dry and tedious. The lectures of the professor in the college were often dry, and the student found it wearisome to follow the lecturer; but he did not condemn the professor and the college for this. He did not go to the college for comic opera; it was not the business of the professor to give amusement, but instruction. So with the church and the pulpit. The very themes they had to discuss often required close thought and earnest study, and they need not be surprised that the light and frivolous ones should conclude they were dry and tedious. It would be quite right for Christian men to provide amusement and entertainment for the people. A wide sphere of usefulness was open to the philanthropist in this direction. But the church, as a church, in his judgment, should not go into the show business. The church service should never be converted into a semi-sacred concert or pious theatre. He believed that many of those modern devices for drawing the people to church, and for drawing the money out of them, were devices of the devil. He would never sanction the

turning of the church into a holy circus; or into an ecclesiastical terpsichorean society whose people dance for the glory of God or for the money they can get. What Christ said of certain men, so he would say of these schemes: They are not fit for the Kingdom of God."

WOODSTOCK.—The Rev. W. Cuthbertson, B.A., who occupied the chair of the Congregational Union of England and Wales in 1879, and who recently accepted a call to a church in Chicago, has visited this field, received, and accepted a call to the pastorate! Mr. Cuthbertson is a man of rare attainments and of great experience in the old land, and we do not wonder at the enthusiasm he has called forth at Woodstock. We understand that his induction is fixed for the 15th inst. (Dec.) and we shall endeavour to duly chronicle the same.

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#### EASTERN DISTRICT ASSOCIATION.

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This Association held its annual meeting in the parsonage of the Congregational Church, Ottawa, on the 21st and 22nd of October last. There were present: Rev. Dr. Jackson, Kingston First; Allan Macfadyen, B.A. Kingston Second; J. Wood, Ottawa; D. Macallum, Maxville; G. A. Jamieson, Brockville; E. C. W. McColl, M.A., Middleville. Rev. E. C. W. McColl was elected chairman and Rev. Allan Macfadyen, re-elected secretary-treasurer. The Association first discussed the work of the Home Missionary Society, and decided to leave the arrangements for holding the annual missionary meetings in the district with the pastors of the churches, each pastor arranging for his own meeting. The following resolution was unanimously agreed upon, "That in view of the depletion of the treasury of the society and the urgency of the claims upon its funds, arising out of the constant extension of its work in new and most hopeful fields, this Association earnestly presses upon the churches in the district the need of more promptness in raising and forwarding to the treasurer their annual contributions and, whenever possible, of placing them in his hand before the next quarterly payment, on the 1st of January." Then the Association considered the best means of extending church work amongst the churches of the district. Two valuable papers, one by the chairman, the Rev. E. C. W. McColl, on the "Desirability of Instructing Young People in the Principles of Congregationalism," the other by the Rev. D. Macallum, on "How to Care for Young Converts," were read and commented upon. The Association recommended that a synopsis of each of them be sent to THE CANADIAN INDEPENDENT for publication.

On Tuesday evening the Ottawa Congregational Church gave a welcome social to the Association. Not-

withstanding the heavy rain there was a good attendance. The pastor presided and extended a cordial welcome in a happy manner. The ladies served out refreshments. Select pieces were sung by the choir, and addresses by Rev. Dr. Jackson and Rev. Mr. Jamieson formed the programme of the evening.

The Association held a public meeting on Wednesday evening. The basement of the church was well filled. Addresses were delivered by Rev. Mr. Wood, the pastor, who presided, and Rev. Messrs. McColl, Macallum, Macfadyen, Jamieson and Dr. Jackson. The ladies showed their good heart by serving out refreshments on this evening also. The Association then adjourned to meet next year in Middleville.

ALLAN MACFADYEN, *Secretary.*

#### FOREIGN MISSIONARY SOCIETY.

The Treasurer of the C. C. F. Missionary Society acknowledges with thanks the receipt of the following subscriptions: Edgar Women's Missionary Society, \$16; Friend, Ulverton, \$1; Mrs. Brigham, Brigham, \$10; Friend, Waterville, \$1; Bond Street Church, Toronto, \$100; May, Bertha and Freeman Parham, Franklin Centre, 73 cts.; Colin, Union Street Church, St. John (N. S. and N. B. Soc.), \$4.57; Colin, Keswick Ridge (N. S. and N. B. Soc.), \$4.07; Rev. J. Whitman (N. S. and N. B. Soc.), \$10; Sherbrooke Church (sent A. B. C. F. M.), \$90; Rev. Geo. Willett, Cowansville, \$25.

T. B. MACAULAY,  
*Treasurer.*

Montreal, Nov. 20, 1885.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Treasurer would acknowledge receipt of the following sums:

A Friend, Montreal, \$500; Margaree, C. B., \$12.62. Per Rev. T. Hall—Manchester, N. S., \$5.90; Baddeck, C. B., \$3.45; Margaree, \$7.12; Cornwallis, \$4.51; Maitland, \$6.22; Lower Selmah, \$2.70; Noel, \$3; Economy, \$9; Halifax Mortgage, through Allan Tupper, Esq., \$69.50; Toronto, Northern, \$100; Danville, P. Q., per Rev. T. Hall, \$8; Chebogue, N. S., Ladies' Home Missionary Society, \$14.

B. W. ROBERTSON, *Treasurer.*

Kingston, Nov., 1885.

#### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The following contributions have been received on account of current expenses, and are hereby thankfully acknowledged:

Colonial Missionary Society, London, England, \$601.38; T. McKeand, Esq., Chatham, Ont., \$12; Congregational Church, Sheffield, N. B., \$21; Rev. J. Whitman, Keswick Ridge, N. B., \$10; Miss L.

R. Upton, St. John, N. B., \$2; Congregational Church, Brantford, Ont., \$10; Congregational Church, Alton and North Erina, \$7.90; Congregational Church, Chebogue, N. S., \$5; Congregational Church, Scotland, Ont., \$5; Congregational Church, Vankleek Hill and Hawkesbury, \$9; Emmanuel Church, Montreal, \$90; First Church, Kingston, \$96; Embro Congregational Church, \$20; Mount Zion Congregational Church, Toronto East, \$5; Northern, Toronto, \$50. Total, \$944.28. R. C. JAMIESON, *Treasurer.*

Montreal, Nov. 13, 1885.

#### Literary Notices.

GRIP'S COMIC ALMANAC.—This publication for 1886 is to hand. It is full of amusement, containing—besides its other attractions—a double-page cartoon, "Ancient Nursery Rhymes for Modern Politicians." For sale by all booksellers; only ten cents. One characteristic of the *Grip* is the entire absence of all that is low and obscene. His jokes are ever on the side of temperance and purity.

ST. NICHOLAS.—The ideal young people's magazine. It holds the first place among periodicals of its class. An illustrated monthly periodical for boys and girls, appearing on the 25th of each month. Edited by Mary Mapes Dodge. Price 25 cents a number, or \$3 a year, in advance. Booksellers, newsdealers, postmasters, and the publishers take subscriptions, which should begin with the November number, the first of the volume. *St. Nicholas* aims both to satisfy and to develop the tastes of its constituency; and its record for the past twelve years, during which it has always stood, as it stands to-day, at the head of periodicals for boys and girls, is a sufficient warrant for its excellence during the coming season.

THE CENTURY FOR 1885-86.—The remarkable interest in the War Papers and in the many timely articles and strong serial features published recently in the *Century* has given that magazine a regular circulation of more than 200,000 copies monthly. Among the features for the coming volume, which begins with the November number, are: "The War Papers," by General Grant and others. These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness. General McClellan will write of Antietam, General D. C. Buell, of Shiloh, Generals Pope, Longstreet, and others of the Second Bull Run, etc. Naval combats, including the fight between the *Kearsarge* and the *Alabama*, by officers of both ships, will be described. The "Recollections of a Private" and special war papers of an anecdotal or humorous character will be features of the year. Serial stories by W. D. Howells, Mary Hallock Foote, and George W. Cable.

The illustrations will be kept up to the standard which has made the *Century* engravings famous the world over. Prices—a special offer—regular subscription price, \$4 a year. To enable new readers to get all the War Papers, with contributions from Generals Grant, Beauregard, McClellan, J. E. Johnston, Lew Wallace, Admiral Porter, and others, the twelve back numbers, November, 1884, to October, 1885, with a year's subscription, beginning with November, 1885, will be sent for \$6 for the whole. A subscription, with the twelve numbers bound in two handsome volumes, \$7.50 for the whole. Back numbers only supplied at these prices with subscriptions.

## Children's Corner.

### In the Firelight.

The fire upon the hearth is low,  
And there is stillness everywhere—  
Like troubled spirits, here and there  
The firelight shadows fluttering go,  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly, from a farther room,  
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer  
And that sweet treble in my ears,  
My thought goes back to distant years,  
And lingers with a dear one there;  
And as I hear the child's amen,  
My mother's faith comes back to me—  
Cradled at her side I seem to be,  
And mother holds my hands again.

Oh, for an hour in that dear place—  
Oh, for the peace of that dear time—  
Oh, for that childish trust sublime—  
Oh, for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I did not seem to be alone—  
Sweet magic of that treble tone  
And "Now I lay me down to sleep!"

### Waste Moments.

**A**LL through life there are odd intervals of time not regularly allotted to any particular duty or profession that, if caught up and improved properly, would present a fair record for the great summing up hereafter.

Take up some useful book, or discharge some little duty that has for its end the happiness or well-being of some one, whether friend or foe, for let no moment be lost by sitting listlessly with folded hands when there is so much to be accomplished in our brief seventy or eighty years.

It is wonderful how much may be done by this vigilant care that no time shall be squandered in inglorious inactivity. See what Elihu Burritt did by improving these odd moments when a poor apprentice boy. He always had a grammar of some language fastened before him on the chimney of the forge, so that when he was blowing the bellows, he could catch up a golden thought to enliven his toil and tell out in the future the mighty work he had wrought by improving every moment of his spare time.

Ben Jonson, the great English poet, was in early life a poor bricklayer. With a book ever in his pocket, while waiting for another to bring him the bricks and mortar, he gleaned from its pages useful thoughts and hints that gave him immortality as a man of lore and letters.

Let no one say he has no spare moments for study when such examples are before him, and so much has been achieved by taking care to improve waste moments. Much may be done by observing a system in all we do, whether it be in study, sleeping, eating or recreation of any kind. Try the experiment, and you will be surprised to find how much has been done by simply devoting little intervals of leisure to some useful and laudable end.

### How To Become Happy.

**M**ANY young persons are ever thinking over some new way of adding to their pleasures. They always look for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the border of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making any reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle build her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."