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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, APRIL 15, 1885.

[No. 6.

## EDITORIAL JOTTINGS.

WARS and rumours of wars. The air is filled with the sounds of preparation and the din of conflict. France has suffered what we should not be surprised to find is a more disastrous defeat at the hands of China than is at present admitted. England and Russia stand on the borders of Afghanistan watching one another, ready to close in deadly strife, with what far-sprcading complications it is, at present, impossible to forecast. In Egypt the progress from Suakim is very slow, and late engagements indicate that resistance from the Arabs will be even more stubborn than before, and that many more lives will be sacrificed before any permanent results can be reached, if indeed they ever can in such a country. And now we are excited to the highest pitch over our own troubles in the North-West. Blood has already been shed, and blood is loudly called for in revenge. Numbers of our young men from all parts of the country are being hurried to the front to crush the uprising; we earnestly hope that they will not be required to fire a shot. It is not ours to lay blame here or there, but it appears certain that there are causes for this outbreak—wrongs, exaggerated doubtless by base men, but wrongs still, and these should not be forgotten by us; justice must be enforced, but let it be tempered with righteousness. In view of all that is passing we are tempted to ask: "Will the time of peace never come when men shall beat their swords into ploughshares, and the spears into pruning-hooks, and shall not learn war any more?" Yes, it will come, perhaps it is nearer than we think, for the Lord hath promised, and "the Lord reigneth."

SINCE the above was written tidings of bloody work by the Indians have come over the wires, and it would appear as if the half-breed outbreak was developing into one of

those terrible Indian wars of which our brethren in the States have had such sad experience. The secular papers have been predicting a speedy collapse of the rebellion, and do not think that our young men will be required to fire a shot; we would fain hope so, but if these late reports are confirmed the hope is very faint. It is idle to speculate on what may be, the troops are not far from the scene of bloodshed; before these lines go forth a conflict may have taken place, or a full submission may have been made. While as citizens it is our duty to support the government in the suppression of this rebellion, as Christians it is our duty to carry the whole matter constantly to God—let there be special, earnest prayer. God sent an angel to deliver Peter from prison when "prayer was made without ceasing of the church unto God for him."

ONE certain outcome of this outbreak in the North-West will be to seriously obstruct, in many places totally destroy, the Missionary Work of the Churches. We are not much affected by it directly, at any rate, for we have no agency in the disturbed district; but others, as the Presbyterians and Methodists, will suffer severely; already some workers have had to leave their field of labour, and it would seem as if the past expenditure of men and money would be lost. We sympathize with our brethren of other denominations in this trial of their faith, and pray that the great Head of the Church may bring light out of darkness, and that these very events, so full of apparent evil, may be found to tend to the furtherance of the gospel in that portion of our great Dominion.

A RESPECTED correspondent has drawn our attention to an extract which speaks of the children's part in our public services, and presses the matter on our attention. The extract says: "The children should be encour-

aged to take part in the singing, in the responsive reading of the scripture, and in repeating the Lord's prayer. In a very important sense they should be made to feel that the preaching service is *their service*, just as much as the Sunday school session, or any of the social services of the church." To this we heartily respond. Children *are* part of the church and congregation, and *family* Christianity ought to be more fully recognized. We are not so sure, however, of what follows:—"Special pains should be taken by the pastor to recognize the presence of the children in the congregation." The italics are our own, and indicate our exception. Leave that word out, and again we say Amen; but why children should have a *special* place any more than servants, parents, masters, etc, we cannot understand. Use the word *appropriate* and we agree. In simple language, children, as well as adults, have a part in the kingdom, and they should be recognized. They should "grow up" in the courts of God's house, planted there by His grace, not *trans*-planted as too much of our popular theology would have them. Give the church the family feeling, and *special* places will not be needed. This is our solution of the matter, and as that sentiment prevails our difficulties in this direction will vanish. Make the church a home, and all will find their allotted place.

TUESDAY afternoon, 24th ult., found us on our way to the fair city of Guelph. As we went of our own accord, without notice, we walked up to the Wellington Hotel and took our quiet quarters there. After a comfortable supper and some little attention to our toilet we started for the Congregational church, which we found lighted up, warm, comfortable and empty. We noticed with pleasure a fine new organ occupying the corner on the right of the pulpit, a commodious platform for the choir, evident marks of recent care upon ceiling and walls, all combining to make the Guelph church one of the most pleasing buildings our denomination possesses, with, we believe, the exceptional feature, *free from debt*. A seemly white cloth covered the elements on the communion table, a most inviting aspect. Soon friends began to arrive, the Western Association, with the church, having arranged to sit together that evening at the communion table. We soon

learned that owing to the snow blockade, friends Dr. Gunner, Totten, Allworth, and Silcox had been unable to arrive, and our energetic friend Black, of Garafraxa, being actively engaged on the Scott Act campaign, was also *non est*. Friend Wethereld, however, was there, and preached a most effective sermon; the pastor of the church, Mr. D. McGregor, presided at the communion, assisted by Mr. H. D. Hunter and Mr. H. Hughes. A large number of the Guelph friends were present; a sweet communion passed too soon away. We must say a word of commendation for the sweet manner in which the organ was played, and the efficiency of the service of song. There was no attempt at display, but heartiness and taste prevailed.

THE next morning opened with an hour of prayer. Ministers do not appear well at these early seasons of prayer; a little of their own urging of attendance on prayer meetings may with profit be self-applied. Whether from the companionship of the previous evening, or the over-kindness of the hospitable friends, or from whatever cause, the hour spent in prayer before Synod, Union, or Association, has ever in our experience, been commenced by the "two or three," seldom rising to the full quorum of the members present. Nevertheless, it passed in warm and direct supplication at the mercy seat, and left its influence on the day. We shall not enter into detail, nor do more than characterize the original address of Mr. C. S. Pedley on "Our Spiritual Forces," full of definition and bold, out-spoken, thoughtfulness, in which God was defined as the great spiritual force of the Church; Mr. Gordon-Smith's practical paper on the "Utilizing of our Denominational power," in which some not very flattering comparisons were made between our gatherings and those of the old land, called forth some rather spicy, though good natured, rejoinders from several present; Mr. Wethereld's earnest paper on "Home and Church Life," which laid special stress on the church in the house, and Mr. Hunter's kindred paper, of which we only heard the beginning (having arranged to leave by an afternoon train), were full of suggestive thoughts.

WE expect the new secretary of the Association to supply us with a report of the meeting; we may record our impression of the

gathering. We intruded ourselves among the brethren that we might say a word regarding our new venture in the semi-monthly form; and received right truly a brother's welcome. The gathering was marked by a thoroughly fraternal spirit, good sense, and a desire to be helpful in the general work. A slight ruffle of the New Theology meeting the old appeared—where does it not appear just now? and we know of no fairer field upon which these too often contrary phases of thought, can meet in friendly counsel and co-operation than in the free air of our Congregational Associations. The only drawback to the meeting was the absence of so many brethren. Several representatives from the churches were present, and added much by active participation to the interest and the worth of the gathering. "As thou sharpeneth iron, so a man sharpeneth the countenance of his friend." These Association meetings do much to stimulate thought, and to bind friend to friend in loving unity. We went home stronger, wiser, and refreshed. Brethren, do not allow these gatherings to fall away.

RETURNING from Guelph we found a letter from the respected pastor of the Barrie church, to which we refer for the "pointing of a moral." This young and vigorous church has been a centre of Christian influence in the town, especially manifest to those who weigh rather than number. It has reached the closing months of the third year of its existence. The novelty of the start has worn off, surrounding churches have been stimulated to fresh exertions, and the burden begins to press, especially under the general depression of material interests. For a season our brethren seemed to lose hope, though never were the energies of church life more active, or pastoral relations more tender. But prayer rose to praise and our friends have girded themselves afresh for works of faith and labours of love. Isa. xl. 29, 30, 31 may be read here as having been verified in experience by the friends at Barrie.

THE moral. For a moment they seemed discouraged. The strongest and most hopeful are not free from such influences, nay, are specially open to them; and the sense of isolation our churches feel deepens the gloom. How cheery at such moments to feel the pre-

sence of a sympathetic hand. We need very much, more intercommunion. Distance and expense stand in the way, but the very causes that make difficult are voices crying for the same. "Distance makes the heart grow fonder" is a proverb of very doubtful truthfulness; we take a deeper interest in those we see and hear. To come to prosaic actuality: interchange of pulpits, friendly deputations, association meetings, correspondence in these columns, all should be encouraged, and thus, with Mr. Hall's cheery visits and letters, we shall find ourselves a band of brothers, and the grim shadow of loneliness and discouragement will disappear in the genial light of Christian union.

WE have again had the privilege of being present at the closing exercises of the College, Thursday 9th inst., as also at the meeting of the Board and Faculty, and of the Executive of the Missionary Society. We purpose to give some general impressions, leaving details for the most part aside, and first regarding the Missionary Society: There is every prospect of a deficiency this year in the funds, arising from the fact that the work is spreading, and therefore the demands increasing. We are sowing; until time is given for growth we must seem the poorer. Besides, the general commercial depression is not without its effect. Nevertheless the Western, Toronto, is following the good example Ottawa set some time ago, and has given up its missionary grant. We are hoping to see others speedily follow. Speaking generally, we would say our difficulties are by no means past, but we are surmounting them hopefully. One fact is to be now borne in mind. The time is coming when the efforts of our Superintendent will have to be concentrated more, and churches with their pastors learn to carry on their missionary enterprises without waiting for his visits. As of old, neighbouring pastors may associate together in the work, and conduct successfully their own meetings. The next three months Mr. Hall has been directed to spend in the new field of St. Thomas; and in "prospecting" another promising field not far away. One of the students has generously placed himself at the committee's disposal to assist in these duties. Churches must accept the new departure, and not allow their interest to decline because

they are not visited. In this direction we could, with profit, practise some heroic independency. We hope to be enabled—Mr. Hall being freed from most of the visiting—to chronicle some new causes in important centres ere long.

OUR College finances also will apparently show a deficiency of \$1,000 at our Union meeting. When, however, we consider that the year began with a deficiency of over \$300, that \$600 additional have been added to our expenditure by the gratifying increase in the number of our students, and that during the year the erection and furnishing of the College building have been completed, we are far in advance of the preceding year, or of any year in the past history of our College. Remembering this, all we need is a more general and deeper interest in this department of our work, and "the stone is rolled away from the mouth of the sepulchre."

THE closing exercises were pleasant and profitable. The Convocation Hall was filled with a representative gathering. Students and professors appeared robed in their academics, and a cup of coffee with cake at the close sent all away comfortable as well as pleased. The exercises consisted of reports from the various professors and lecturers, and two addresses, the one by Mr. Hunter, of London (who, however, by a domestic affliction was compelled to leave for the train, shortly after the meeting was opened), the other by Mr. Morton, of Hamilton. The last we shall allow in a subsequent issue to speak for itself. The happy bearing of the students, with their hearty singing during the evening, touched many a heart with reminiscences of days gone by, and many others with loving sympathy as they looked forward to the hopeful future of those thus devoting themselves to the Lord's work.

THE graduating class consisted of Mr. James W. Pedley, who has accepted a call to Georgetown; Mr. George Whyte, who has also decided upon a call to Manilla; Mr. Andrew W. Gerrie, who has placed himself at the disposal meanwhile of a sub-committee of the Missionary Society; and Mr. Walter T. Currie, who is to go under the direction of the A. B. C. F. M. as our missionary to West Central

Africa. The other students have been allocated to various mission fields. We expect from time to time to speak concerning the work of all these friends, hence we say no more at the present regarding them, beyond commending them to the churches of our order, and encouraging those who have some interest in our denominational work to feel that under God we are stepping out into wider, brighter lines.

THERE has been for years on the Statute Book for Ontario (Upper Canada, as it was when the statute passed) a law prohibiting all servile works on the Lord's day, except works of necessity and charity. By a decision in the Ontario High Court of Justice, some two years ago, the exception made for the conveyance of travellers was made to extend to excursions, which then became legal. The friends of the Sabbath were desirous that this manifest violation of the spirit of the law should be amended. They approached the Dominion Government and found, owing to the attitude of our French-Canadian fellow citizens, noticed in our jottings of March 16, that no general measure could be passed at Ottawa. Mr. A. F. Wood, M.P.P., from North Hastings, took the matter in hand in the Provincial Legislature, and introduced a bill covering the ground desired. The Premier of the Province ably supported the measure though Mr. Wood is a prominent member of the Opposition, and we gladly note the fact that the moral question sank all party issues, and though the Hon. C. F. Fraser vigorously opposed the measure, the third reading was passed by a vote of fifty-seven to eight. The bill has received the royal assent and is now law.

A PARAGRAPH has been going the rounds of the papers, as, e.g., the *Presbyterian Review*, of the "absent-mindedness" of a Canadian clergyman, Rev. W. Mitchell, of the "Congregational Union." We have faults enough of our own to bear without being asked to bear the woes of the other denominations. We have no W. Mitchell in our Union. We never had, and our good friend the *Review* ought to have sufficient knowledge of his own denomination to know of a Presbyterian clergyman of that name, who was troubled with some little confusion in matters of *meum et tuum*.

REFERRING to newspaper paragraphs suggests another line of thought. In the eagerness of competition our city papers bring out editions every hour during the afternoon. In times of excitement such as we now have in connection with the North-West troubles fresh items are eagerly sought. It pays to have each edition sell, therefore the temptation to insert every item of gossip round any street corner the telegraph makes available. The next edition is needed often to correct the items of the previous one, and thus the present thirst for news is increased by that which it craves, and the public excitement kept at the highest tension. The dweller in the back regions with the weekly mail and paper, the careful digest of news in which is carefully read, has frequently a firmer, truer hold of the events of the day and the spirit of the age, than the man who takes the morning news with his breakfast, and finishes it off with the items from the evening papers read on the street cars as he hurries home. Enterprise has its limits, and the spirit of haste its drawbacks. The cycle of Cathay has some enjoyments the fifty years of Europe have long bidden farewell to.

WE have great respect for *The Week*. Independent, above the clap-trap level of general journalism, we hail its appearance and rejoice in its success. Homer, however, nods occasionally, and *The Week* can write nonsense with its prejudices. It has done so in some remarks upon Sabbath legislation, and no one ought to know it better than the editor himself. The recent enactment regarding Sunday excursions is aimed at the stamp of legality a recent decision put upon them. *The Week* weakly favours them with the stale argument about people pent up in the stores and factories of a city. Fortunately, our Ontario cities afford other facilities for fresh air and recreation than Sabbath excursions, and the experience of those who have looked into the excursion business is, that the great majority of Sunday excursionists are those who can and do enjoy freedom and fresh air on other occasions. The poor pent-up artisans are too weary for Sunday dissipation; they enjoy its rest. But our contemporary "out Herods Herod," and puts the climax of irreverence and absurdity on its utterances by the following paragraph which appears in its issue of the

26th ult. :—"Our friends, the Prohibitionists, should take a leaf from history and reflect upon it. The first sumptuary law, issued on the highest authority, coupled with supreme penalties, was a failure. Has Eden no lesson for Maine?" By no fair use of language can the Eden command be called "a sumptuary law," and if it could, then such laws have the highest possible sanction. In what sense was the Eden law a "failure"? It represented simply the conditions of life, and answered its purpose as a test of human obedience to those conditions which, being broken, were enforced with all their "supreme penalties." Is *The Week* prepared to take the ground that Adam should have been let loose in Paradise, a perfectly lawless being, at liberty to do as he pleased? Is every law a "failure" which is disobeyed? Then all law is a "failure." We fear our friend has been reading some of Col. Ingersoll's strange specimens of logic, and gone to sleep over them.

A CONGREGATIONAL pastor in Illinois makes a practice of sending the *Advance* to each couple he marries. He says a religious paper is as essential in a Christian home as a cooking-stove. Will some of our readers take note and act accordingly?

THE Committee of Public Safety in Chicago have just given the public the results of their investigations in regard to the election of judges and clerks appointed by the council for the city election which comes off during the present month. Nine of the eighteen judges, it is affirmed, are not mentioned in the directory. Two of them have no business whatever, two are county officials, one is a saloon-keeper, and one a bar-tender, while only three of the whole number are engaged in reputable business. Of the ten clerks appointed, the names of five are not found in the directory; of the other five, one is a saloon-keeper, one a bar-tender, one has no business whatever, and only two are reputedly engaged. A large number of the voting places are located in saloons. What a picture of municipal misgovernment.

A LONG experience of literary work, mainly performed during morning hours, impels the writer of sundry of these Editorial Jottings most earnestly to commend the followingsound

advice from that high medical authority, the *Lancet*, to his fellow-toilers, and especially to those of them who are forming habits as students :

The habit of writing and reading late in the day and far into the night, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. The feeling of tranquillity which comes over the busy and active man about half-past ten or eleven o'clock ought not to be regarded as an incentive to work. It is, in fact, a lowering of vitality, consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigour of a refreshed brain, working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve-centres under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies, springing from this unexpected cause, the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work during student life and in after years is the fruitful cause of much unexplained, though by no means inexplicable suffering, for which it is difficult, if not impossible, to find a remedy. Surely, morning is the time for work, when the body is rested, the brain relieved from its tension, and mind power at its best.

THE *Advance*, referring to Easter, says:—"We are glad to believe that the observance of this most sacred festival of the Christian year is growing more and more general in all our churches." Without calling in question the correctness of the statement as to the more general observance of Easter, two or three questions crop-up in connection with this paragraph. The first is the ground for the gladness expressed. The second is the authority for pronouncing this the "most sacred festival of the Christian year." Is it more sacred than the Lord's Supper? Or is that not a festival at all? Leaving that observance out of the list, wherein is Easter more sacred than Christmas, on the supposition that both are sacred? Finally, when fifty-two Sundays of the Christian year are divinely set apart as commemorative of the resurrection of our Lord, why is one Sabbath singled out from all the rest for the special celebration of that event? It is difficult, if not impossible, to

find a stopping-place, if once we begin to amend or add to divine institutions.

An obituary notice in a contemporary closes with the words: "Died in the faith of the Congregational Church." This use of the term "church," though common enough in Presbyterian and Methodist journals, as well as in the newspaper press generally, is ruled out of a journal such as the *Advance* by the ecclesiastical principles it professes to expound and advocate. A denomination is not a "church" in the New Testament sense of that term. There, it either means a local body of believers, or the entire fellowship of the faithful. The church local, or the church universal, are the only warrantable Scripture uses of the word. One may speak with propriety of the Congregational Church of a given place; but to use the phrase as analogous in meaning to the Presbyterian Church or the Methodist Church is to disregard one of the fundamental principles of Congregationalism. Even in this wrong use of the phrase, to speak of a person as having "died in the faith of the Congregational Church," does not quite express the same idea as "died in the faith of the Gospel," or "died in the faith of Christ." F.

### THE CITIES OF REFUGE.

BY REV. WILLIAM WYE SMITH.

Paxton Hood says Thomas Binney was the first man who ever taught him that all Old Testament facts were doctrines; but there was a great truth in the assertion. And thus with the Cities of Refuge. They were but six of the eight-and-forty cities of the Levites; and were found in different portions of the Land: as much as to say that Christ and Religion are not to be limited to some corner of our life—perhaps a corner seldom visited—but found in every portion of it. And there were six of them; and none so far distant but that the manslayer might make the welcome shelter of their gates before the sun should set. So Christ can be found the very day you know your need of him!

Josephus tells us, and—though I have very little respect for Josephus—was, probably, entirely correct in this matter, there were finger-boards at every fork of the roads, in-

scribed "Refuge"; and that the roads themselves, leading to those cities were kept in good repair. So, from every portion of our life, and life's experiences, there is a road leading direct to Christ, and salvation, and safety. And the Holy Spirit, in His outward dealings (which we call "Providence"), as well as by His inward monitions, is ever pointing us to the Saviour.

It was a man's needs, and not his virtues, which became his passport to safety and refuge. When the elders examined the man, before they "took him unto them," it was not to find out how good he was, but to know if he was in danger. So the poor sinner who comes to Jesus, comes on the simple ground of his own need (exposed as he is to pursuing wrath), and of the Refuge provided for such as he.

And there he was free to remain till the death of the High Priest that should be in those days. Now, this provision, like the prophecy that Christ should "make His grave with the wicked, and with the rich in His death," had no particular reference to the safety found in the Refuge; but only in its spiritual suggestions. Christ might have had His grave with the righteous, or among the poor, and our Redemption been wrought out none the less: but it strengthened, and still strengthens, His people's faith, that the small circumstances of His death, as well as the great facts, were all foreknown and foretold. And the Lord might have provided a refuge for seven years—till heat had cooled down, and a blood-compensation to the family of the slain man had been arranged—and then let the slayer return; but we should have lost the best lesson of the whole, for the manslayer, like the escaped sinner, was safe *as long as his High Priest lived!* No autumn tempest nor decay can ever strike *this* unwithering leaf! "Unto the Son He saith, Thy throne, O God, is for ever and ever!" O glorious Refuge! O unfailing Rest!

And the man was not taken into idleness in the City of Refuge; any more than the saved sinner is to sit down and do nothing, because he is saved. The suburbs and fields of the cities of the Levites were all measured a thousand cubits outward from the walls each way; and the refugee would be expected to work, even as others in the city. It seems to me if I had been there, I would have

begged the privilege of working—not far from the walls—as far away as possible from the little dried-up brook, or ridge, or row of landmark-stones, that made the limit of the city and the outer verge of safety; and to be on the other side from the long-visible point where the enemy was persistently watching, hoping for an opportunity of reaching me. But how foolish and how wicked it would be for a man to try how near the limit he could come, without losing the protection of the City of Refuge! And even, perhaps, to make feints of stepping over the border! So, it is not right for the Child of God ever to be asking, "How near can I live as the world lives, without losing grace? Is there any sin in a quiet, social dance? In tobacco? In a single glass?" It is coming too near the border! It is tempting the enemy! It is wrong!

And it might often happen, that a man had a choice of cities. Shechem might be as near as Kedesh, or he might know the road better. So, instead of fleeing to Kedesh ("Holiness"), which he might fear he never could attain, he might fly to Shechem ("Shoulder"), and lay his burden—too heavy for him to bear any longer—upon the Great Sin-Bearer, Jesus: or the sweet fellowship for which our soul has yearned, may impel us to Hebron—which is "Fellowship"—where God took Abraham for a friend; and takes His children on the same terms! Or, on the high table-land of the east, he may "go up to Ramoth-Gilead," ("exalted"), and live in the very atmosphere of Heaven! Many Christians do live in Ramoth! Its air is sweet and pleasant, and the prospect is extensive—on peculiar favoured days reaching even to the Gates of the Golden City, otherwise, and to others, unseen! Or, with the one feeling of need, and the one desire to be safe, he may follow the North Star till he reaches Golan ("Stronghold"). "O to be safe! To know that Jesus loves me!" this is his whole cry. Or, flat upon the plain, conspicuous because nothing else is conspicuous, stands Bezer ("Joy"); and the sinner flies there, and finds God is the God of the plain, as well as the God of the mountains; and rejoices in a salvation that was so easy of access, that when he could neither climb the mountains nor ford the rivers, God led him over an easy path to Bezer!

For three months in the year, when "Jordan overfloweth all his banks, all the time of



harvest," the river was unfordable and impassable; and therefore it was that there were Cities for Refuge on both sides. But some strong soul, in the valley of that river, to whom God's power appeared—as to Elijah these before him, and to John Baptist after him—might, in the day of his distress, want to get as high and as near to God's bosom as he could, and fly upward to Ramoth; even swimming the Jordan in the time of flood, as did the eleven mighty men of God to join David in the hold. Oh for the conquering faith, that makes nothing of obstacles, when God's deliverance is in view!

### Mission Notes.

#### THE SCANDINAVIAN WORK IN MICHIGAN.

According to the last census, there were in the State of Michigan 16,445 Scandinavians. There are, now, probably about 25,000. The Free Church element found its way into the State quite recently. There are now six Free Mission churches, all built within three years, and four within one year, at an aggregate cost, lots included, of about \$8,500. Nothing extravagant in that. Three years ago only \$200 could be raised to support the preaching of the Gospel. Last year, the same field raised \$2,030, an average of \$338 to a church. Not a great sum, but a good deal for these little baby churches when one considers that at the same time they have borne the cost of building. All of these churches are self-supporting in this sense that they build and pay the preacher so far as they can, and when they cannot support a preacher, they preach themselves. They have to support themselves, and their Christian zeal and earnestness is such that they can sing, "All for Jesus, All for Jesus, All for Him the crucified."

Do you wish to know how these churches were formed? The general tone is this: A certain brother experiences the power of God unto salvation, and prostrate at the throne of grace, he wrestles with God in prayer, until others are born into the kingdom. A prayer-meeting is started, which gradually develops into a church.

A few years ago, a poor farmer in C—, Mich., sinking under the burden of sin, fell upon his knees before God, praying. To-day that farmer can kneel in a church with a company of sixty-four redeemed ones.

Five years ago, there was but one of these brethren in M—, and he became the nucleus of a church now numbering thirty-two members.

In L— there was about a dozen converted young men working in the saw-mills. When winter came

on and work became scarce, what do you suppose they contrived for winter amusement? They met, put all the money they could spare into a common purse, and then went to work to build themselves a church. Now they are doing their own preaching by turns, but are very glad to have missionaries call on them.

Six years ago, a demon-like man in M— was powerfully converted. He began at once to work for God with all his might, and through the efforts of that man there is a church of about eighty members.

In G— a young man kept up a prayer-meeting for five years. For the next three years a common labourer preached for them, the first year without any compensation whatever. For the next two years another labourer supplied them at a compensation of ten dollars a month. A year ago last summer they built a church costing \$3,000. There are sixty members, but an attendance of from two hundred to four hundred. I wish I could tell you of the spirituality of that church. Sunday evening there was a dozen young men kneeling in the front seats, remaining in this posture half an hour, and, while the people entered, their fervent prayers of praise and petition ascended in an unbroken volume to heaven. When we arose, the house was almost packed. This made a very powerful impression, and put all in a desirable frame of mind for worship.

I have alluded to myself to show their accessibility; and let me add that I have found my way to all these without recommendations from head quarters, and wherever I can go, you can go; for, although I am a Scandinavian by birth, in regard to church matters they all treat me as an American Congregationalist. Thus, the question in Michigan is practically answered. The timidity on both sides seems to wear away in proportion as they become more and more acquainted, and thus we are drifting nearer and nearer the practical issue. What does that mean? It means, another field open to the American Home Missionary Society to help these Swedish people have the Gospel preached unto them.

But what about their character? "Are they sound?" "Are they a temperance people?" "There are a great many drunkards among the Scandinavians." True; but let me tell you, that every one that belongs to these Free Churches must *live* temperance. Regarding their piety I can say that they simply cling to God, and stick so closely to the Bible, with which they are very familiar, that it is hardly safe for the minister to pick up an illustration as he passes along through his discourse. They want a simple, straightforward Gospel sermon from the word go. A man would not be appreciated who should talk about the limitations of the Infinite; or the transcendental, indescribable something, indelibly written in the bosom of the Absolute.

They are not ambitious to organize churches, but they are ambitious to save souls. They believe in personal work, and hold meetings even where their own personal safety is endangered; for they are willing to do anything to save souls, and yearn to do more; therefore, they receive the kind sympathy of our American friends as a thirsty plant receives a shower of rain. For any one interested in missions, here is an open field. I would not forget other fields. I know there are many open fields, and perishing souls are precious everywhere. Feeble churches call for help. I seem to hear the heathen groan for want of Gospel light; and then that ulcer out in Utah! Who would turn your minds away from these sad needs? That would be wrong. Let all of these receive their share of Christian sympathy. I speak of this new work because the facts lie open to my eyes. There is that curse of Mormonism! What does it mean to the poor sons and daughters of Scandinavia? It means fifty thousand victims in thirty years! Sad it is to hear it. How would you feel to have it suck your kindred's blood? How would you feel to have this cancer gnawing on your own vitals? The Viking's blood grows warm. The new-born church looks on with tears in her eyes; but she is young; her strength, as yet, is weak. If you wish to put a strong lever under that abominable, seething caldron of iniquity in Utah, this Free church movement offers a good opportunity. Just see the open field! And then the urgent calls within the State. In a comparatively small territory in this State there are, to my knowledge, fourteen places where they are glad to hear the Gospel, but there is none to devote his time to the work. There are other places where they need it all the more *because they don't want it*. In the Upper Peninsula there is not one missionary from the "Free Churches" to respond to the calls, "come and visit these dark regions."

These young Congregationalists have a great work to do, and the labourers are too few in so large a field; but they take hold and use the means at their command, and I must respect them for their earnestness and love of God. I respect that young man who labours all the day, and spends his leisure moments with the Bible. I respect that hired girl who works till late at night, and then refreshes herself by going to prayer-meeting. I respect all those young people who by hard labour and thoughtful frugality can lay by a few dollars, and then, by putting their own hands to the work, build themselves a church; not driven to it by the order of a priest, but drawn to it by the power of that High Priest, whose love is in their hearts.—*Rev. D. Magnus, in The Home Missionary.*

A SMALL brass calendar that President Garfield used to turn every morning, and that now bears the date "Saturday, July 2, 1881," never having been changed since that fatal morning, is a prized memento in the house of R. B. Hayes.

### WHEN THE BOYS COME HOME.

(A SONG FOR OUR VOLUNTEERS.)

There's a happy time coming,  
When the boys come home,  
There's a glorious day coming,  
When the boys come home.  
We will end the dreadful story  
Of this treason dark and gory  
In a sun-burst of glory,  
When the boys come home.

The day will seem brighter,  
When the boys come home,  
For our hearts will be lighter  
When the boys come home.  
Wives and sweethearts will press them  
In their arms will caress them,  
And pray for God to bless them,  
When the boys come home.

The thinned ranks will be proudest,  
When the boys come home;  
And their cheer will ring the loudest,  
When the boys come home.  
The full ranks will be shattered,  
And the bright arms will be battered,  
And the battle-standard tattered,  
When the boys come home.

Their bayonets may be rusty,  
When the boys come home,  
And their uniforms dusty,  
When the boys come home.  
But all shall see the traces  
Of battle's royal graces  
In the brown and bearded faces,  
When the boys come home.

Our love shall go to meet them,  
When the boys come home,  
To bless them and to greet them,  
When the boys come home.  
And the fame of their endeavour  
Time and change shall not dis sever,  
From the nation's heart forever,  
When the boys come home.

—COL. J. HAY.

### Correspondence.

#### MR. HALL'S LETTER.

MR. EDITOR,—It was about twelve months since I had an opportunity of spending an hour with my much esteemed friends of

CALVARY CHURCH (MONTREAL),

and I was right glad to have the pleasure of meeting with them once more. The attendance at the week evening service was good, and I found that the interest in Christian work was unabated. Various benevolent objects receive support systematically, in this way: during one quarter of the year, a committee appointed by the church, attends to Missions; another quarter another committee works for the Widows and Orphans' Fund; a third quarter another committee canvasses

for the college, and the fourth quarter still another committee look after the union collection. This plan might be adopted by some other churches which have no system in financial matters. It is much more easy to work and give systematically, than to leave things to take care of themselves, as is too often the case. The Sunday School in Calvary supports missionaries in several places. The pastor has long since ceased to be looked upon by any of his brethren as a foreigner, having thoroughly proved himself to be of us and with us in all denominational work.

#### ZION (MONTREAL).

I was able to be present with this congregation in company with Dr. Wilkes at some of its important business meetings, and to form an opinion of the work done, and the prospects for the future. By some, the past year's work was looked upon as an experiment, and they would not have been surprised if it had been necessary to disband the church. But if there ever was any experiment about the undertaking, I believe that stage is now passed, and the church has now entered upon a course of progress that will secure ultimate success. Last year, a committee outside the congregation rendered most valuable assistance, without which, in the condition of things at that time, the work could not have been carried on. Now the organization of the church is complete in itself, and with help and sympathy from friends outside, and united efforts among themselves, they are confident of success. The congregation is growing steadily. There are constant additions to the membership. The Sunday school has grown from about twenty pupils to over one hundred. There is no doubt on the minds of any acquainted with the neighbourhood in which the building is situated about the wisdom of sustaining a Congregational church there. The friends of Zion have a long, hard pull before them. They have to secure a church edifice. In the meantime the owner of the building known as Zion Church, uses them not only generously but liberally, and no doubt he will do so in the future. An effort should be made as soon as possible to purchase the church building, and in this effort every Congregationalist in the Dominion should bear a part. With courage, confidence, perseverance, and faith in the great Head of the Church, the end will be reached.

#### FRANKLIN CENTRE.

I found the friends here very much discouraged. They have been for upwards of three years depending on supplies. Last year they failed to secure the services of a student. The village is about ten miles from the railway station, hence it is difficult to have supplies from Montreal when the college is in session. I have been much concerned for them, and advised them to make another effort to secure a settled pastor. There is a very neat church building, a comfortable

parsonage with garden and orchard, no debt; about twenty-five families connected with the congregation, most of whom are in independent circumstances, and who will welcome a good man among them. It is a most beautiful part of the country. There is a daily mail, and it is within three or four miles of a railway station in the State of New York, and above all there is a grand field to work for the Lord Jesus. Who will go? Pray ye the Lord of the harvest to send forth a labourer.

#### ST. ANDREW'S.

This beautiful village is about fifty miles from Montreal, and can be reached during the season of navigation by the Ottawa River steamers, and at all seasons by rail. There is a very substantial brick church, built about thirty years ago. There has been no settled pastor for about twenty years, nor even a supply for nearly half that time. I spent a few days there, and had service in the Baptist church, our own requiring some repairs before it can be used. After carefully considering the whole situation I have come to the conclusion that one of the most needy places I have visited for some time is St. Andrew's. The Methodists have no services; the Baptists have closed their church; the Episcopalians have only occasional services by a minister from a distance. The only regular services are those of the Presbyterians. It is true that the French are coming in, and the Protestant population is not increasing; yet there are abundance of people in the village and surrounding country to afford a good field for missionary effort. The testimony of all with whom I conversed on the subject was that there was great spiritual destitution and great need of a revival. I trust it may be possible for our society to spare means to send a student during the summer, and supply from the college the rest of the season. I had very interesting services both in St. Andrew's and Point Fortune, four miles distant. There are several families both in the village and surrounding country, who still cling to their Congregational principles, and who will give what assistance they are able, provided we arrange to give them services all the year round.

#### OPEN AIR SERVICES.

We are approaching the season of the year when it will be possible to adopt another method to reach the masses in our towns and villages. If they will not come into our churches we must go to them. The practice of holding short services in the open air is very common in England, and has been attended with the best results. A marvellous power attends the faithful proclamation of the gospel under the canopy of the heavens; many a thoughtless one has been arrested, and tens of thousands have been converted from the error of their ways. There is some little difficulty in making a beginning, but once that is

made, the preacher will find the service pleasant and profitable far beyond his most sanguine expectations. I speak from years of personal experience, under peculiarly trying circumstances. The advantages arising from such efforts are so many and important that I merely introduce the subject here, purposing to give it special attention, probably in my next.

Truly yours,

Kingston, April 3.

T. HALL.

MR. EDITOR,—In THE CANADIAN INDEPENDENT of April 1, 1885, in the news of the churches, under the heading, "Pine Grove and Humber Summit," appears the following: "It was also resolved to place on record an appreciation of the success which had attended Mr. Way's pastorate of nearly two years, fifteen having been received into the fellowship of the church at Pine Grove, and thirty-eight at Humber Summit." No mention is made of Rev. R. McKay, evangelist, although seven of the fifteen who united with Pine Grove church are believed to have decided for Christ through his instrumentality, and others who were much blessed by his labours came into fellowship soon after. At Humber Summit thirty-six is the correct number, not thirty-eight. Seventeen persons were received into fellowship on 15th March, 1884. Most of these were brought to Christ by the blessing of God on the truth proclaimed by Rev. R. McKay during the week he laboured there. In August two were added to the church, one from the Primitive Methodist Church after the Union, the other professed to have received the truth during Mr. McKay's visit. Also in October, one joined the church who was before a member of the Primitive Methodist church. Mention should also be made of Rev. A. Gay, evangelist, and Mr. C. Barton who assisted in singing, whose labours during the beginning of this year were much blessed. Sixteen united with the church shortly after, several of whom were brought to Christ through the plain preaching of God's truth by Mr. Gay.

W.

MR. EDITOR,—To those in Canada who are more or less acquainted with Rev. David Beaton, of St. John's, N.F., the item which I herewith send you, will, I feel sure, be of some interest. I may say here, the Rev. David Beaton, who is the successor of the Rev. Thomas Hall as pastor of the Queen's Road Congregational Church, of this town, came to our shores early in the year 1880, exchanging the land of the thistle and heather for that of the codfish and the seal. During the past five years of his labour amongst us here he has not only endeared himself to the hearts of his own congregation; but, being an indefatigable temperance worker, as well as a very popular lecturer, has won the respect and good-will of the community at large. Shortly after his arrival in *Terra Nova* he

formed a class, known as the minister's Bible class: this being presided over by himself; it is one of the principal organizations in connection with the church, having a roll of 112, and an average attendance of seventy-two members, and is, I am happy to say, increasing in number from time to time. The fifth annual session of this class having well nigh drawn to a close, and the members thereof feeling that words were altogether inadequate to give expression to their gratitude for their esteemed teacher—who spared not himself but had laboured hard that he might do others good—resolved that their best thanks to him at the closing of the session should be accompanied with something of a more substantial nature than words: and accordingly a testimonial was procured and presented to the reverend gentleman. Of the occasion on which the presentation took place the following is an account:

The members of the pastor's Bible class had for some time entertained the idea of presenting him with a substantial "expression of their love and esteem"; and on the last meeting of the session, they decided to make it memorable to teacher and pupils alike in the way and manner herein set forth. A valuable silver service was purchased, and the necessary arrangements for presentation were made. Everything being in readiness, the class and their "guest"—the pastor—met and sat down to an excellent tea. After all had freely partaken, a table containing the plate, which consisted of seven pieces—a coffee-pot, tea-pot, fruit-stand, cake-basket, butter-cooler, sugar-basin and milk-jug—was placed in front of the reverend gentleman. Then the covering was removed and Mr. Robert Barnes, who was appointed to do the speaking, stepped forward and read the address—elegantly engrossed by J. B. Ayre, Esq., and neatly bound in crimson plush. Of course, Mr. Beaton was, for the moment, "rendered speechless by surprise"; but surprises of this kind are generally too agreeable to leave any "injurious effects of an abiding nature," and speedily recovering he was soon able to express his thanks for so enduring a memorial of gratitude and affection. A hearty vote of thanks was subsequently passed to Mr. Ayre for his kindness in engrossing the address free of charge, and the remainder of the evening was occupied in various appropriate amusements.

W. CHANCEY,

Sec'y, Ministers' Bible Class.

St. John's, N.F., March 30, 1885.

THE CANADIAN INDEPENDENT, some time ago, referring to our Missionary Superintendent, facetiously asked "Why not call him *Bishop*?" A correspondent of THE CANADIAN INDEPENDENT in its last issue refers, in no facetious vein, to "our Bishop's letters." This officer is fast assuming diocesan functions. At a place recently visited by "our Bishop," which is not

missionary ground, the church being a self-supporting one, he publicly stated, although there was neither present nor prospective vacancy in the pastorate, that in case of a minister being needed, he was the party to be communicated with, and from his knowledge of available candidates, could at once indicate "the right man." One jealous for the freedom of the churches and the independence of the ministry, cannot but ask with some anxiety, "Whereunto will these things grow?" Mr. Hall, no doubt, has as little total depravity in his composition as most good men, but the office he fills is too much of a temptation to poor human nature, and being unknown to "Simon Pure" Congregationalism, should be abolished before its growing absolutism becomes intolerable.

SCRUTATOR.

[We have allowed this communication to appear, knowing it to have been written in good nature, and because, in matters affecting our general work and polity there should be no choking off legitimate discussion. We may say, however, that in the interpretation of our Superintendent's words everything depends upon the spirit in which they were uttered. No one man *can* know better the men and the fields than he who constantly visits and corresponds, and the watchfulness of "Scrutator" will, without doubt, keep our good brother from having too much patronage on his hands. True, the office does tempt, so does any position of trust, say an editor's; but the throne of grace and brotherly admonition will reduce temptation to a minimum. Thus far results have justified the office and the man.—Ed.]

MR. EDITOR,—Brother Hall is mistaken in his remarks respecting the missionary in the United States who was to have been removed to Manitoba. The views of J. B. S. are known to him for the first time through the March issue of THE CANADIAN INDEPENDENT. He never had any intention of putting "the new wine of Congregationalism into the old bottles of Presbyterianism." The "executive" did not "decline his services"; at least, if they did, this is the first intimation of it that he has received.

MISSIONARY, U.S.

Broadhead, Wis., March 26, 1885.

## News of the Churches.

BURFORD.—The ladies of this church have completed the uniform upholstering of the pews. The place is much more attractive and comfortable than before. Sabbath, April 5, the pulpit and communion table were decorated with flowers, and the choir rendered some Easter music. A hand-painted banner was also presented to the Sabbath school. The attendance at church and Sabbath school was very satisfactory.

MILTON, N. S.—THE INDEPENDENT makes its regular visits among us and is always a welcome visitor. The plan to issue the paper semi-monthly, is, it seems, a good one. The churches need more information of one another, also from the college which is the fountain of future supplies. The great principles of our church government need constant setting forth. The letters are interesting, and such as was published in the March number, by "Student," are especially calculated to help all. May the people see the need of supporting THE INDEPENDENT. We, as individuals, institutions and churches are co-labourers with God. The church here is being somewhat revived of late. Several of our young people have decided to choose the better life. Others we hope will ere long follow. There is a good field for labour in the spiritual vineyard in Milton. J.

[We thank our friend for kind greeting, and heartily reciprocate. Can our subscription list be extended?]

MONTREAL, ENMANUEL.—The last Year Book of this prominent Church is before us. The pastor's report to the Church opens thus: "I am thankful that the mercy of God has given us again a year of peace and of considerable prosperity. The congregations have been good, often large, and the power of God has, I trust, been present with us to heal and to bless. May it be so unceasingly. May the manifest favour of the God of our fathers be with us also." The secretary says "in the autumn the pastor delivered a series of four evening discourses on the creed of the Agnostic, the creed of the Formalist, the creed of the Worlding, and the creed of the Christian, which attracted good congregations and appeared to be much appreciated. There has been much thought and discussion among us on our Sunday evening services, with the view of making them of a less formal and more evangelistic character by having several short, pointed addresses and prayers. The church, without taking any formal action in the matter, left it in the hands of the pastor to act according to his own discretion, and he has held such a service on the evening of the first Sunday of the past four months, at which very stirring and practical appeals have been made by himself and others whom he has invited to take part with him. Mr. Geo. Soltau, who in other places has done good service as an evangelist, in conjunction with the pastor, held a series of meetings among us, extending over a week, from which it is hoped good results may follow." Three have been admitted to the church on profession of faith, nine by letter, fifteen have been removed by death, letter, or excision; the present membership is 238. The following sums have been raised for denominational or special objects: Ladies' Aid Society, \$284.54; Congregational College of British North America, \$688; Canada Congregational

Missionary Society, \$459; Congregational Union, \$54.70; For Sunday school Library, \$79; Foreign Missions, \$226.50, Provident Fund, \$562; By Sunday school, \$200; House of Industry and Refuge, \$50.30; Fellowship Fund, \$228.03; Building Fund Union, \$1225.51; Total, \$4,052.58. A pleasing feature of the church's work is reported in its having ascertained that a number of the Chinese resident in the city were without religious instruction. It occurred to Miss Grace Lyman that a class might be formed for the purpose of supplying this instruction. Miss Lyman, with the co-operation of eleven young ladies connected with the church and school, has organized and conducted such a class for some time past every Sunday afternoon at half-past four o'clock. A teacher is allotted to each scholar. This mode of teaching is found necessary. A room for this special purpose has been kindly placed at the disposal of the young ladies by the Young Men's Christian Association. It is very gratifying to these young ladies to know that their efforts are appreciated by the Chinese, as shown by their regularity of attendance, their interest in the lessons and their desire to be taught. There appears a deficiency in the receipts of some \$900, owing to some extra demands for repair on the building, but the liberality of the friends is fully equal to the emergency.

Dr. Stevenson has elicited some newspaper controversy on the North-West trouble by a sermon preached on the evening of the 5th inst., his position being that a nation's injustice is surely visited upon its own head, and that we need to cleanse our politics from bitterness and corruption, if as a people we would walk securely.

NEWFOUNDLAND.—The annual meeting of the church and congregation was held last month, when reports were read by the secretaries of the church and six other societies, showing a progressive and healthy condition of life in Queen's Road. Nine new members were received during the past year, five were taken from the roll, leaving 128 in fellowship; while there are about 550 under pastoral care. The last payment of about \$150 has been made for church repairs, which were effected in 1883 at a cost of \$3,780; and with this important work completed we look forward in 1886 to getting a new organ. The Sunday school numbers about 165, with sixteen teachers, and has a prosperous Band of Hope, a Penny Bank and a Juvenile Missionary Society, which collected last year about \$240, part of which is sent to the London Missionary Society and the rest to our Newfoundland Missions. The Temperance Society is doing good work; and the choir has commenced a series of Saturday evening entertainments for the purpose of furnishing a counter attraction to the public house, a work greatly needed here. Our tea-meeting was this year

the most successful ever held, some 500 persons being present; with addresses from the neighbouring ministers and the music furnished by the choir was specially instructive and pleasing. Our annual missionary meeting was held last Wednesday, when the report and treasurer's statements were read. We have three stations in Newfoundland and one in Labrador; with the necessary adjuncts of a school at each and a training school in St. Johns. The congregation in the city raises for this work some \$300, which added to the \$240 from the Sabbath school, make \$540. This sum is supplemented by grants from the Congregational Missionary Society, and subscriptions from the outside, making a total missionary expenditure of nearly \$1,000 for Newfoundland; Labrador mission being entirely sustained by the friends in England and Canada. The educational work of our three elementary schools is carried on at an outlay of about \$600, of which \$160 is given by the church and the rest by Government grants and fees; while the training school is conducted at the sole charge of Miss M. Good, of London, Eng., who is the zealous and successful principal of the institution. You see from this summary that our energies and resources are taxed pretty well to sustain the great and pressing claim of our own home mission and educational work which, being out of all proportions to our numbers or wealth, prevents us from giving *annual* subscriptions to those denominational institutions we would otherwise gladly help. However, the agents of those societies have got a fairly generous response now and again, and we believe it will be in our power, on fit occasions, to give a collection just to prove that the eastern extremity of the denominational body has a warm regard for Congregational principles.

PARIS.—We are glad to hear that three promising young men have just been received into fellowship. The church is encouraged. Means of grace are well attended, and the prayers of those who take part therein have spiritual power. The Young People's Christian Association is thriving, and the pastor's Bible class is doing well.

“Lo the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the spirit of His love!”

SCOTLAND.—The service in the church here, April 5, was interesting and encouraging. Ten came forward for baptism and thirteen were received as new members. There was one case of household baptism. Some of the candidates Mr. Hay had baptized in their infancy. The church was improved in appearance by new chandeliers presented by the Young Peoples' Association. On the whole the churches under our pastor's care are prosperous and progressive.

ST. JOHN, N. B.—This church, which was declining in financial strength and attendance since the great

fire of 1877, has been gradually showing renewed life under the ministry of Rev. J. B. Saer, B. D., recently of Wingham, Ont. Considerable additions have been made to the congregation, especially from those who have not been regular attendants on any place of worship. Mission work is also carried on by two or three of the members in an outlying district of Portland, on the Milledgeville road, with excellent results. This church followed up the week of prayer by a series of meetings, which were well sustained. On Sunday, March 1, twenty-two new members were added to the church by profession, making the addition since the pastor's installation in August of twenty-three by profession and three by letter. On Sunday evening, March 8, Mr. Saer made reference to the death during the preceding week of two former trustees of the church, viz., Hon. John Flewwelling, member of the Legislative Council of New Brunswick, and Hon. Isaac Burpee, member of the Dominion Parliament. The following is an extract from the *St. John Telegraph*: The late Hon. John Flewwelling, he said, was an attendant upon the services of the church in its early years; for aught he knew, may have been one of its promoters. At all events he was one of its trustees, in 1847, and had rendered it a service in a time of difficulty by aiding in tiding over a financial embarrassment, for which he received a vote of thanks, as appeared by the records. Mr. Flewwelling was identified with the congregation until his removal to Hampton, and was always interested in its welfare, and one of his children united with the church on last Sunday evening. The late Isaac Burpee was the son of a godly man, Isaac Burpee, Esq., a deacon of the Congregational Church in Sheffield. Mr. Isaac Burpee came to St. John through a visit of Mr. Joseph Robinson to Sheffield to attend a meeting of the Congregational Union, and through this incident arose the great enterprises in which Mr. Burpee and the members of his family were engaged. On his removal to St. John he became an attendant on the worship of Union Street Church, and in 1854 united with its membership. In 1858 he was elected clerk; in 1861 a trustee; was at one time its treasurer; in 1867 was elected deacon and a member of the Church Committee, in 1869 superintendent of the Sunday school, and was also identified with the Congregational denomination as a member of the Committee of the Congregational Union. In his connection with the church he was earnest and active, and there are some connected at present with the church who were influenced by his kind words and Christian invitations. He (Mr. Saer) had been informed that Mr. Burpee was rarely if ever absent from his place in church when at home, while he remained in connection with it, and was kind, generous and charitable. The greater part of Mr. Burpee's religious activity and work was performed in

connection with, or while he was a member of it; and the religious training of himself and brothers was received in connection with the Congregational denomination. And probably the happiest part of his Christian life was when he, with an unbroken family, worshipped in this place. Not in his legislative capacity or public life did he take so much pleasure as in his Sunday school work, according to the statement he made to the school when he returned on one occasion from attendance on a session of Parliament. It was not in his large and useful commercial enterprise, his ability as a legislator, his great activities, that the preacher had so much to do, as it was with his life when engaged as an humble, earnest Christian in carrying forward the work of the Gospel. Mr. Burpee severed his connection with the Congregational Church in 1879, after which time he (Mr. Saer) had little opportunity of knowing much about his religious work. Through the death of prominent members of our community and Province, God was speaking to merchants, lawyers, politicians, and to the men and women of our city and country, and well would it be for their best interests if God's call was heeded. Mr. Saer proceeded to preach to his congregation on the thoughts contained in the text; and the intimate connection between death and life, in view of eternity. He would ask his hearers to follow Christian men so far as their example was in accord with the teachings of the Holy Bible, and no further. The only one to whom he would point as a perfect example was Jesus, the Son of God, whom he invited his hearers to accept and follow.

TORONTO, WESTERN.—The following item in a letter from the pastor of this church will tell its own tale of progress: "I am glad to be able to state to you that our church has decided to do without missionary aid after July 1, the end of the present financial year." They have also agreed to add \$100 to the pastor's salary. As was fitting, a resolution of cordial thanks was requested to be sent through the Secretary to the Board of the Canada Congregational Missionary Society for their long-continued and generous support.

WINNIPEG.—From a copy of the *Winnipeg Times* we learn that our friend Mr. J. B. Silcox preached on the 29th ult., to a crowded congregation, among whom were several members of the local House then sitting, on the rising in the North-West. The discourse, which is printed in full, is too long for our columns; it is full of enthusiastic loyalty, and says regarding this outbreak that "there would be some justification in this resistance of established power by the half-breeds of the North-West if they lived under a despotic monarchy. Our system of Government makes resort to riot and rebellion wholly unjustifiable. There is a peaceable and lawful method of redressing real grievances. If the half-breeds of the North-West

Territory had confined themselves to constitutional and lawful measures of relief they would have secured the sympathy and co-operation of every citizen between the Red River and the Rocky mountains, and further they would have found the Government at Ottawa did not desire, and would not knowingly oppress or wrong the humblest citizen of the land." The address, founded on 1 Chron. xii. 32, was an earnest appeal on the duties of the hour.

### Official Notices.

#### CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

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

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

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

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

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

HUGH PEDLEY,

Sec. Cong. Union of O. and Q.

Cobourg, April 1, 1882.

#### CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

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

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

HUGH PEDLEY, Secretary.

#### CENTRAL ASSOCIATION.

The above Association meets in the Western Church, Spadina Avenue, Toronto, on Tuesday, April 21, at half-past two p.m.

Arrangements have been made with several brethren for papers on various subjects of importance. In the present position of our denomination it is of great moment that conference should be had on various interests, and it is confidently hoped that a good representation of churches and pastors will be present.

J. J. HINDLEY, M.A., Secretary.

Barrie, April, 1885.

THE CONGREGATIONAL MISSIONARY SOCIETY received since last acknowledgement: Frome, \$7.10; Sheddon, \$13.34; Hamilton, \$102.15; Emmanuel Church, Montreal, \$160.82; Calvary Church, Montreal, \$70; Guelph, \$59.30; Burford, \$50; Listowel Ladies' Missionary Society, \$10; Edgar, \$33.75; Rugby, \$23.75; Tilbury East, \$9; Kingston First, \$115.55; Embro, per Rev. T. Hall, \$28.10; Franklin Centre, per Rev. T. Hall, \$12.50; St. Andrew's, per Rev. T. Hall, \$13.17; Yarmouth, N.S., \$80; Paris, \$90.15; Churchill, \$10; Howick, First and Second, \$14.12; A Friend, Montreal, \$400; A Friend, Montreal, towards Mr. Hall's salary, \$100.

B. W. ROBERTSON,

Treasurer.

Kingston, April 6, 1885.

#### WESTERN ASSOCIATION.

The Western Association of Ministers and Churches met in Guelph, March 24-25, 1885, Rev. D. McGregor, pastor of the church, presiding. Very interesting papers were presented by the following brethren: "Our Spiritual Forces," by C. S. Pedley; "Utilization of our Spiritual Power," by C. E. Gordon-Smith of Stratford; "Relations of Home and Church Life," by W. Wetherald; "Relations of Children to the Church," by H. D. Hunter. These papers gave rise to a good deal of discussion, and enabled the brethren to get the time in very pleasantly. The reports from the churches were very encouraging, revival having been general, and a healthy spiritual tone prevalent all along the line. The Association was pleased to have a call from Rev. John Burton, of Toronto, who remained most of Wednesday and took part in the discussions, besides addressing the Association with regard to the college and THE INDEPENDENT. A resolution was carried unanimously, as a result of this visit, thanking Mr. Burton, and affirming our active interest in these institutions. We are pleased to see THE INDEPENDENT as a fortnightly and hope the day is not far off when we can expect it every week. Evening service on Tuesday was well attended by the members of Brother McGregor's congregation, and



the fine choir with their new organ led in very hearty congregational singing. The preacher should have been Dr. Gunner, of Listowel; but in his absence, due to the snow-blockade, Rev. W. Wetherald occupied the pulpit, and preached impressively from Matthew xi. 28—"Come unto Me." At the close, the Association united with the church in observing the Lord's Supper, Rev. Messrs. Hunter and Hughes assisting the pastor. On Wednesday evening the members of the Association were invited to a tea-meeting under the management of the ladies of the church, and addresses were given by several of the brethren, interspersed with musical selections by the choir. In spite of the snow-storm and the consequent detention of the northern brethren, we had a very successful meeting of the Association. Adjourned to meet in Paris on the Tuesday after the Communion Sabbath in October. It may be mentioned that \$10 were voted from the funds to the Widows and Orphans' branch of the Provident Fund, and duly forwarded; also that the Rev. D. McGregor, having resigned the secretaryship, whose duties he has so ably discharged for the past five years, and a successor appointed, any communications intended for the Secretary-Treasurer of the Western Association may be addressed to the undersigned, who has fallen heir to the honours and emoluments of that office.

C. S. PEDLEY.

*New Durham, Ont.*

#### OBITUARY.

There passed through the shadow into light on the 26th ult., Harriet Pontifex, relict of Mr. John Elliot (who had preceded her a little over a year), at the advanced age of ninety years. Mr. Elliot was eighty-eight when he died, having been born in 1796. As no notice appeared of Mr. Elliot's death at the time of its occurrence, a few words may be penned of the two so long connected, so briefly separated, and now so happily reunited where shadows fall not. Mr. and Mrs. Elliot were both born in England, and were married in 1822. Sixty-two years of happy wedded life were therefore enjoyed. They came to Canada in the fall of 1831, and on settling in Toronto (Little York) Mr. Elliot, who had been a clerk in Doctors' Commons, London, England, completed his law studies in the office of the late Chief Justice W. H. Draper. After practising law for several years, he

accepted the Clerkship of the County of York, which office he retained with honour until 1876. In London, England, both our departed friends were members of Craven Court Chapel, the Independent Church under the late Dr. Liefchields, and on arriving in Toronto they connected themselves with the church which had been formed under the pastoral care of Rev. William Merrifield in 1834. This church subsequently came under the pastoral care of Rev. Mr. Roaf, and our friends became members of Zion Church, continuing in that fellowship until Dr. Jackson's removal to Kingston, when they united with the Northern on account of advancing years and the distance of residence from the old historic church. For some time Mrs. Elliot had been smitten with paralysis, and therefore unable to attend church, but Mr. Elliot's form was a familiar one, and awakens to the writer a tender recollection, in the fact that in the last service (a united thanksgiving one in the New Zion Church) at which his boy was present here, the two, the fresh old man of over fourscore, and the fading lad of twelve, sat side by side in friendly worship. They soon joined, in the Great Presence, in their worship again.

Mr. and Mrs. Elliot were of singularly equable disposition. Without any ostentation they preserved a blameless, earnest life, serving their Master, with open-handed charity to all, and as a shock of corn fully ripe have been at length gathered home. They leave two daughters, one the wife of Mr. Jas. Smith, of Toronto, long and favourably known not only in his profession as an architect, but as an active friend of our churches and their work. B.

THE library of the late Dr. Lindsay Alexander, consisting of over 1,400 volumes of church history, theology, and general literature, including a collection of old Bibles, has been sold by public auction in Edinburgh.

A QUEER old man, who formerly lived near Dwight, Dakota, and who was looked upon as a crank, has received a large sum of money from Krupp, the German gun manufacturer, for a valuable discovery in projectiles.

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

THE inhabitants of St. Petersburg consider themselves fortunate in having had an average winter death-rate of only thirty-five per 1,000 of population. In London, where the rate has been recently 19.5, this would be thought epidemic. The usual rate for the Russian capital is forty to forty-five.

#### NOTICE.

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

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

All business correspondence to be directed to the "Business Manager," Box 2618, Toronto, except those regarding advertisements, which are to be addressed to C. Blackett Robinson, 5 Jordan Street, Toronto.

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