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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. IV.]

TORONTO, JUNE 1, 1885.

[No. 9.

## EDITORIAL JOTTINGS.

THE Congregational Union of Ontario and Quebec will meet before another issue of our magazine appears. As chairman for the present year, the editor will have opportunity in his address to present his views of the situation to his brethren; he, therefore, will not in these jottings anticipate. He may ask that all will come that can come, and that all who do come, come with one heart and purpose to consult for those things that make for righteousness and peace. Nor need they who will not be called upon to be present be uninterested, the rather would we say to all: "Brethren, pray for us, and may such a note of unanimity and of earnestness be struck that 'the world may know' that Christ hath sent us."

OUR English brethren have met with a severe loss in the death of their chairman, Rev. Dr. Thomas Rees, who was born December, 1815, at Llandeilo in Carmarthenshire, and whose death unexpectedly took place April 29th. Dr. Rees was chosen with virtual unanimity, not only for his own intrinsic worth, but as the representative of sturdy Welsh Independency. His address was finished and will be read, and at a special meeting of the committee of the Union, it was unanimously resolved to invite his friend and co-worker, Dr. John Thomas, of the Welsh Church, Liverpool, to accept the chair in succession to Dr. Rees. Dr. Thomas, by his sympathetic labours as historian of the denomination, and by his services in the establishment of English Congregational churches in North Wales, is so eminently qualified as Dr. Rees's successor that there can be no doubt as to entire approval of the choice of the committee. And thus the roll of the church militant is constantly having its erasures, while that of the church triumphant is being rendered complete.

WE draw special and earnest attention to the continued communications from British Columbia. If the facts therein stated do not speak, we have no words of our own with which to emphasize. Read, brethren, read!

THE war cloud still hovers over Britain and Russia. What the end may be, no mortal can divine; but we trust that the voice of humanity and right will prevail over the passions and prejudices of men. What are we doing in Afghanistan? High military authorities say Herat is not essential to the integrity of the Indian frontier, whose important passes in the north-west are already secure in Britain's hands. Certainly, *prestige* is a sorry thing for which to plunge nations into war, and of territory Britain has meanwhile enough.

AND our own North-West troubles continue, though the Half-breed rising is over; but the Indians are elements of anxiety still. Will it be possible in the midst of present political bitterness to calmly enquire into causes, and determine to do the right?

THE entire Revised Version is before us now. Apparently the Old Testament version has undergone less change in its rhythmic beauty than that of the New Testament. This, however, is due we believe to the difference of conditions. We have only one Hebrew text, that of the Massorah. But the present state of the Greek text of the New Testament required a revision before the version could be revised. Yet the changes in the Old Testament are in some cases radical; *e.g.*, "the desire of all nations" (Hag. ii. 7), which frequently is read as a Messianic prophecy, is now "the desirable things of all nations," *i.e.*, the silver and the gold, the wealth and desire. Whether this generation accepts the version or not we cannot say; but its completion marks an era in our Christian life, and, in-

directly, the influence thereof will be to bring us nearer to the mind of the Spirit in our popular theologies than for the past few years, at least, we have been.

WE clip the following from a contemporary (*Presbyterian Review*), and as it accords with our sentiments we accord it a place in our Jottings, premising that as *socials*, we commend social gatherings; and on that ground urge them; as round-about ways of raising the wind they are—well—abominations: The *Christian at Work* gives an account of a festival, as furnished by the pastor. The net gain of the affair in cash was about \$25, which was handed over to the pastor to apply on his salary. But he kept a little private account which fully convinced him that the whole festival business is vanity—even worse than vanity and vexation of spirit. No doubt more than three-fourths of the receipts of the festival came out of the pockets of the church members; and other items not usually taken into account are the following:

CASH ACCOUNT NOT REPORTED BY THE "FINANCE COMMITTEE."

20 cakes (donated) at 75c.....	\$15.00
30 quarts of strawberries (donated) at 15c....	4.50
Sugar (begged).....	1.50
Labour of fifteen women two days.....	22.50
Other labour (donated).....	5.00
Total.....	\$48.50

MORAL ACCOUNT.

- Two ladies' prayer-meetings lost.
- Two church prayer-meetings greatly disturbed.
- One teachers' meeting lost.
- One Sabbath service injured.
- Every merchant in town bored by "church beggars."
- Nearly all the members of the church and congregation more or less excited and angered by a useless discussion.
- Eight women so excited and angered as to make them unhappy for a long time.
- Two women, "sisters" in the church, so "put out" with each other that they were not on speaking terms for several weeks.
- The pastor greatly grieved and mortified by various occurrences in connection with the festival.

HEALTH ACCOUNT.

- Twenty women and girls more wearied by the festival work than by a whole week of ordinary duty at home.
- Five women take severe colds.
- Two children made very sick by over-eating and late hours.
- One infant takes a severe cold, and nearly dies with

the croup, making much trouble and expense to the parents.

It is perhaps unnecessary to add that this pastor's church has gone out of the festival business.

*THE REBELS.*

The Indian and Half-breed are now prominently before us, both as rebels; the former also prospectively our fellow-citizen. The statement of a few facts may guide us into ways of thought and feeling much needed in present circumstances. The origin of our American Indians is wrapt in complete obscurity. All attempts to connect them by language, form, habits, tradition, with old world inhabitants have completely failed; learned nonsense to the contrary notwithstanding. There is no time to which either our knowledge or legitimate inference extends when they were not in possession of these lands, chasing the buffalo and deer, and at war among themselves. The earliest European discoveries and settlements in what is now the Dominion of Canada were made by the British and the French with doubtful priority. I suspect, however, French claims are somewhat the stronger. There was a French fort at the mouth of the Nelson river in 1676, the Hudson's Bay Company's Charter dates 1670. At any rate the claims of Britain to these lands rest on doubtful discovery, positive conquest, and rapidly extending occupation. The pressure of population in the old lands brought about the state of things long ago recorded in the history of Abram and Lot, "the land was not able to bear them." Adventurous spirits opened up this vast continent and brought the European into immediate contact with the Indian. The justification is to be found in inevitability.

The Half-breed population is the outcome of the earlier contact of the French and British with the Indian aborigines. The British Half-breed (chiefly Orkney) has readily settled down to British rule; his fathers were British subjects, and all his traditions are connected with the now dominant flag. The French, or Metis, carry still the tradition of the early hostility when English and French struggled for supremacy, and which was continued in the unhappy contentions, even wars, between the representatives of the "Company of Adventurers" ultimately known as the Hudson's

Bay Company (rejoicing in a doubtful character from Charles II.) and the North-West Company, which was a development of the Quebec Fur Company, formed under the French auspices of Cardinal Richelieu. The Metis therefore represent, no fault of theirs, an interest which has been rival to that of the British Hudson's Bay Company for some two centuries. It was not till 1821, when the rival companies amalgamated, that even armed contention ceased. From this it appears that the Metis held by force of circumstances until 1821 a virtually hostile position towards all he knew as British institutions. Since then, until 1870, when Canada became possessed of all the rights the Hudson's Bay Company were supposed to be seized of, he has with his Indian kinsman enjoyed the wild liberty of the West; he now finds himself confronted by the advancing civilization of a flag which to him has ever been the flag of the foe. To judge him rightly, therefore, we must put ourselves in his place.

True political expediency is righteousness, and when that is practically acknowledged problems, difficult now, will be readily solved.

Indians and Metis have equal rights with ourselves to an existence on this continent, and as to us belong the superior resources, in other words as we are in the long run, masters of the situation, upon us rests the responsibility of doing justly and loving mercy in our relations with them.

That the Red man and the Half-breed have grievances, which in their semi-barbarous sight are fearfully magnified, is confessedly true. Governments sit in cushioned chambers, the pressure of civilization upon the uncivilized is far away; and while commissioners are considering surveys, and unravelling claims, the game is disappearing, crops fail, and the long winter impoverishes. Tecumseh spoke of his nation as "once a happy race made miserable by the white people always gaining upon them." Black Hawk tells how "he went to the Great Father (the king) and he gave us fair words and great promises, but no satisfaction; there were no deer in the forest; the opossum and beaver had fled, squaws and papooses starve." And this is the pathetic burden of the Indian complaint.

Is there any hope that the Indian can be dealt with as a man, or must he, like the wild beast, of necessity be exterminated? The

*Missionary Herald* of the A. B. C. F. M. has in some measure answered this. It has shown in its reports that the Christianized Indians of the United States are increasing in population; that forty-one thousand can read and write, or one in eight of the entire number, 300,000. In 1868 they occupied but 7,500 dwelling houses; in ten years, 22,300. In 1868 they had under cultivation 55,000 acres of land; in ten years after, 293,000. An increase more than fivefold. This has been largely under mission influence, including Roman Catholic. We have one-fourth of the Indian population of North America in our Dominion. We should justly regard them.

There are many sections of Ontario settled by Europeans less thrifty than Indian settlements in the same province; and, save when the white man breaks his own statute by selling liquor to the Indians, they are peaceable and inoffensive. The 2,500 in Brant appear to have settled down fairly to civilized Canadian life. Their shiftless ones are after all but too like unto our own. When the late Chunder Sen visited England, in his parting address he, in substance, said to the representative audience assembled: "God has given to you English people India with its wealth, and the Bible. India needs the Bible, therefore, in God's name as you hold India give to her the Bible." The same remark applies to our relation to the great North-West. If we require those lands over which Indians and Half-breeds have roamed and hunted for generations unmolested, if before our advancing civilization their traditional modes of life must pass away, it is ours to show them the better way, and not to demoralize, as, alas, we have done, with our whiskey and our vices! That they are stealthy, cruel, goes without saying; their mode of life has cultivated these traits. What have we that we have not received? They too have human capacities. Christ says: Give the bread of life.

At present the stern necessity is upon us of using force. The only compensating thought—and it is a great one—is that our Canadian volunteers have shown themselves men, not only in the readiness with which the call to arms was obeyed, but in their endurance of great provocation and steady courage in tracking an unseen and wily foe. Their blood will not be shed in vain if it ministers to a spirit of Christian patriotism, which acknow-

ledging its faults, resolves to follow justice at all hazards and administer equal rights to all.

In an old catechism, man's chief end is given as the glorifying of God and the enjoyment of Him for ever. The "for ever" manifestly includes the now with the hereafter. The next question gives the Scriptures as the rule by which man may both glorify God and enjoy Him. Asking some children what they understood by a rule, a bright eyed little one replied "to draw a straight line by." A mathematical definition of a straight line comes to my mind, "that which lies evenly between two points," and a theorem that the line thus drawn was the shortest possible; then irresistibly the conviction pressed, the most direct path to peace and heaven is God's rule of righteousness. Individually, socially, we save ourselves from ten thousand perplexities by walking in the way of God's commandments. Our past dealings with the aborigines have been characterized in many instances by selfishness and deceit, by lust for gain and forgetfulness of God. We are atoning for it by the blood of some of our best citizens.

Though the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting, with exactness grinds He all.

#### CONGREGATIONAL UNION OF SCOTLAND.

The seventy-third anniversary meetings of the Congregational Union of Scotland were held in Aberdeen, April 26, and following days. Special services were held on Sunday in all the churches of the denomination in the city, and on Monday evening a united communion service was held in Belmont Church. The regular business meetings began in the same church on Tuesday forenoon. Satisfactory reports on the Widows' and Provident Funds were presented and adopted. Reference was made in the annual report on the Theological Hall to the losses sustained by the Church through the deaths of Dr. Lindsay Alexander and Dr. A. T. Gowan; of Miss Baxter, of Ellangowan, who had increased the funds of the Hall by £18,000; and of Mr. William Farquhar Keith, also a liberal contributor to this scheme. It was intimated that the mansion in George Square, Edinburgh, presented by Miss Baxter, had undergone the alterations necessary to adapt it to the uses of the Hall, and it was expected that the Principal's class this year would number thirty. In the evening a public meeting of the Union was held. It was found necessary to reduce the scale on which grants had been paid to ministers from the Supplementary Stipend Fund from £14, £21,

and £28, to £10, £15, and £20, the new scale to be adopted next year with regard to new applicants. The annual business meeting of the Union was held on Wednesday at one o'clock. The treasurer's report showed that the total sum contributed to the Union during the year amounted to over £1,207, rather less than the previous year. Rev. George McHardy, of Kirkcaldy, was appointed chairman for the ensuing year, and Rev. E. Heath, Broughty Ferry, delegate to the Congregational Union of England. Another public meeting was held in the evening under the presidency of Lord Provost Matthews.

At the deacons and delegates' breakfast on Thursday morning a resolution was adopted to the effect that a committee be appointed to confer with the laymen of the Evangelical Union to ascertain their feeling in regard to the union with the Congregational body. The annual meeting of the Total Abstinence Society was held at eleven and the conference of the Scottish Congregationalists at one. Rev. A. Goodrich, who presided at the latter, said that they were not met there as a union but as pastors, and as such he thought they ought to do something to form public opinion which was really a formative power in national life. Rev. A. B. Morris moved: "That this Conference desires to express its appreciation of the earnest efforts which the Government are making in the interests of peace in the existing relations between this country and Russia, earnestly prays that their efforts may be successful, and expresses its unabated confidence in the wisdom, patriotism, and fair dealing of Her Majesty's Government." The motion was unanimously carried, amid applause, and it was agreed to telegraph its terms to Mr. Gladstone. Rev. Dr. Pillans moved that the Conference petition the House of Commons in favour of Mr. Dick Peddie's Disestablishment Bill, and this was also unanimously agreed to.

The gatherings of the Union were brought to a close with the usual *conversazione*, held in the Music Hall.

#### TOO MUCH RELIGION.

We live in an age of pretension. The clerk in the grocery store must have his letters addressed Plantagenet Vandyke Higgins, Esq., though he cannot tell whether Esq. is name or surname, or only Darwinian survival from a pagan ancestor. Distinctive national dresses are fast disappearing as savouring of a peasant extraction; and our domestics are enquired for as Miss Mary Jane. No one wants to appear before the world as just exactly what he is, or be valued according to education, character or work. Spartan simplicity is extinct: when a contractor makes money and sets up in a big house, he spells his name (formerly John Smith) John de Smythe, though all familiar with the vagaries of modern fashion can detect the original form. It is the same in

church life, and society generally reputed Christian. We profess too much; nay, we pretend. We carry more sail than ballast, and with very disastrous consequences to the ship. We have too much religion. "But, how is that," exclaims the reader in astonishment; "can we have too much of the Spirit of Christ; too much virtue, too much nobleness of character, too much sympathy for man?" If to the great majority of people religion were synonymous with these things, we could not have too much of it; but is this so? With ninety people out of every hundred religion means the creed of their church, and its ritual and sacraments, and the sum total of their own attendance thereon; frequently so by way of penance as a good, and that they ought to get special credit for, while their own spiritual experience and character are but hazy notions, floating in an unsettled condition on the confines of religious ground, and they have a strong impression that it would be sacrilege to class such things with religion on any showing. The voyage of life is thought of as an opportunity of crowding on so much sail, never mind the cargo. We want a religion that will show, and if possible strike. We are great on letting our light shine. This is the reason why the theological disease known as "hankering after a creed" breaks out now and again among weak-kneed Christians. Creeds are so handy as polemical weapons; they cost so little and they go so far in proving to others our theological respectability. It is so assuring to get a smile of recognition from our creed-loving brethren of other denominations, who are conscious of the theological hump on their own back, and look coldly upon us when we enter their presence in the form that God made us in. As we do not like to be singular, we get a few articles together, just enough to make a modest theological protuberance, and there you are as orthodox as the rest. It is not intended that the creed is understood or necessarily believed in—but it looks well. Like Quaker guns in the field battery, it will at least deceive the enemy at a distance. This sort of thing is mostly theological pretence. And the serious thing about it for the people belonging to the church that formally imposes the creed, is that it deceives them and makes them intellectual hypocrites. They flatter themselves that because they belong to such a church the creed of that church is theirs. They do not intend to make the most distant effort to understand the English grammar of its sentences, they are content to hear of its philosophy as mysterious, and its spiritual meaning is considered to be the peculiar property of priests and pastors; but it is their creed. When will we turn honest and bold enough to tell the people they cannot have a ready-made creed any more than a ready-made character? Is a church made more religious by adopting a creed? No! not one whit; but she can make a better show of it before the world. Do not

let us deceive ourselves; our creed is just what we have agonized over in our own mind, patiently and trustfully received into our own heart, and are seriously trying to reduce to practice in our daily life. Anything else is too much religion. But how will these ideas apply to religion as understood by ritual and sacraments and special meetings? Can we have too much religion in that sense? Yes, and among our Protestant evangelical churches this is the sphere in which we have far too much religion. Whenever our attendance at divine service, and sacraments, and gospel meetings outruns our soul's growth and real character, we have too much religion. These formal services at church or meeting, however sincere in our intention, are not religion; they are mere devout acts in which religion expresses itself. Now, says the mistaken religionist, I am done with that for one week, at least no one can say I have not performed *my religious duties*. And he drops a dollar into the box for converting the Buddhist who turns a prayer-wheel to perform *his religious duties*. Then we have our mistaken Christian who measures the reality and power of the church's life by the number and vehemence of exceptional services. But who are the men whose life sustains the church and tells upon the community? The man who for every profession he makes has a deed behind it. Character, that is what our churches want in the present day; deeds, not pretence—for much of our complacent church life is swollen with wind and the rank mist it draws from this desire to appear other than it is. Character—the virtues that spring out of sincerity—that is the gold coin of the mint of heaven; the professions are but promissory notes with a very questionable signature. Among business men a loud profession of religion means "look well after that man!" "Did you hear of—again?" says one to the other. "No, what is it now?" "Oh, not much, only he was seen going up to the penitent form again at the special meetings." "Well, look out, somebody will pay for that," says the other. These men do not despise religion; their respect for it is really to be seen from the measure of disgust at this pretence. I remember a good old professor of divinity in the north of Scotland who was very religious, but a little near in money matters. "He is a pious man, the doctor," said a neighbour to one of his domestics one day. "Oh, aye, it is a very religious house—long prayers and short suppers." Too much religion! D. BEATON.

Newfoundland.

#### DISTINGUISHED STRANGERS FROM A DISTANCE.

Not very long ago a venerable father of the church when leading in prayer in the General Assembly asked that the members might be enabled to conduct them-

selves while in the city in a creditable manner. Exactly what the old gentleman meant was not very apparent. The petition was very general in its terms. He may have been anxious that the members should keep out of the hands of the police. He may have been thinking about the theatre, or probably he referred to their social habits, and was anxious that they should acquit themselves with propriety in their temporary homes. Whatever he meant, the petition was comprehensive and covered the whole ground. Perhaps, indeed, the petition was needed.

The rural brethren, however, are not the only ones who need to be prayed for and admonished in regard to their department. Some young ministers, and perhaps an occasional one not very young, who labour in cities and towns, make themselves very offensive when they go into the country. If the rural brother needs to be prayed for in the city, the city or town brother may need some healthy admonition about his behaviour in the country. As he is probably not in a receptive mood the admonition must be very faithful and plain :

Dearly beloved brother, when you are invited by one of your rural brethren to speak at his tea-meeting or assist him at his Communion, if you can't go say so and be done with it. Don't cover two sheets of paper telling him of the number of pressing invitations you have for that day. It won't help him any to tell him that *even if it is true*, and if he is a gentleman, as most likely he is, a letter of that kind will lower you very much in his estimation. Gentlemen never boast of the number of their engagements, or tell of the immense demand made on their time and services. Never.

If you agree to go, don't go with the air of a man who owns all Canada and intends buying up the United States. The Prince of Wales visited Ireland the other day, and *you* certainly may visit your rural neighbour without putting on any top-lofty, patronizing airs. When he meets you at the station don't begin to tell him how very difficult it was for you to get away, how much you had to do at home, and how overwhelmingly important your engagements are. *You don't carry the whole church on your shoulders.* Your work is not any more important than any other man's work, and there is a remote possibility that the world might continue to revolve on its axis, and even revolve around the sun if you went across to the States.

Now that you are seated in the rural manse parlour and have been introduced to the rural brother's wife, don't turn round and say patronizingly to her : "*I suppose you have been in Toronto,*" or Montreal, or Hamilton, or some other place, as the case may be. A large city or town is a fairly high pedestal. You are a small statue on that pedestal, but you need not on that account act rudely towards a lady in her own house. It is not at all necessary for you to say to her half-a-dozen times during the first half-hour that you

really do wonder how she can live out here. You need not remind her with a half-pitying, half-patronizing air that she cannot by any possibility have any society in the country. You probably don't know that there are a few women in this world who can read and think and work for Christ and take care of their families, and live happily without the inestimable privilege of looking at piles of brick and mortar every day. That woman in the rural manse may be a more refined lady than your wife ; she may have had a better education, she may be a better Christian, she may be acting her part in life every day very much better than you and your wife act yours. Ten years from the present that ruddy faced boy by her side may go down to Toronto and beat your boy badly at the University. Twenty years farther on, your boy may work for that boy at a few dollars per week. Now don't patronize that lady in the rural manse any more. Some of these rural manse ladies are the noblest women on this footstool.

Now we will assume that you have finished your meal—a very much better one than you usually get at home—you and the rural brother start for the church. If you drive don't pretend every minute that you are afraid the horse may run away. That may to you seem evidence of refinement and city manners, but it is not. Most gentlemen can manage a horse, and if you are too useless or too effeminate to drive a good roadster at a lively clip you need not try to palm off your effeminacy or awkwardness as evidence of high breeding. If you see any cows along the road, don't sniff and say you never could stand the smell of cattle. The rural brother may know that your father was a farmer and that in your young days you milked cows yourself, "watched gaps" in harvest, and performed various other duties among cattle that need not be mentioned. If you didn't many a better man did.

As you ride along to the church you need not tell the rural brother how many distinguished people are in your congregation. Probably the rural brother and everybody else know that some of these so-called distinguished people are no great credit to it. John Hall never talks about the number of big people in his church. His congregation raised last year \$135,000 for all purposes, which is about \$130,000 more than yours raised, but a man might spend a year with John Hall and never hear him allude to his big people or the amounts they raise. John Hall could shake a better sermon out of his sleeve at five minutes' notice than you could make in a year if your life depended on it : he can say more good things in ten minutes than you ever said in your life ; he has more influence for good in the world to-day than you could hope to acquire if you lived on this planet for a thousand years ; but John Hall never put on airs in a rural manse, nor wounded a rural brother's feelings by making ungentlemanly comparisons before him.

Now you are in the rural brother's church. Don't assume that no person of any consequence ever preached there before. Dr. Bayne, Dr. Burns, Dr. Willis, Dr. Irvine, Dr. Inglis, Dr. Ormiston, or Dr. Donald Fraser may have been there—may have preached some of their best sermons there. You are not so much greater than these men that you can assume that *anything from YOU is good enough for these plain country people*. The average of intelligence among these people may be higher than the average in your own congregation. They may know less about the last novel or the last play; they may never have seen a roller skating rink; but they positively do know their Bibles better, and are better judges of a good sermon than most of the people you preach to at home. They have seen your name in the daily papers, because you know one element of your greatness—perhaps the principal one—is that you live in a place where daily papers are published, and they expect something good—something very extra in the way of preaching. *They don't always get it*. Sometimes they leave church saying to themselves: "*Is that all?*"

Some years ago one of the most scholarly, accomplished and deservedly influential ministers in our Church happened to be in a city that need not be named. He fell in with a very young clerical gentleman who was noted for his insolent, patronizing airs. They dropped into a book store. Addressing the bookseller, the youth said in a marvellously patronizing manner: "Aw, here is our friend Mr. So-and-so from the country. I brought him in to see the books."

#### CONCERNING INNOVATIONS.

"That is an innovation," says our conservative friend, when any change is proposed, and he generally says it with the air of a man who feels certain he has settled the matter. Well, supposing it is. Your first baby was an innovation. Webster defines an innovation to be: "Change made by the introduction of something new." Every law, custom, rite and practice in existence was an innovation when first introduced. The very customs that extremely conservative people cling to so tenaciously were at one time innovations. That which they fight *for* now because it is old, was fought *against* years ago by the same kind of people because it was new. The innovations of one century become the good old things of the next. It is a little perplexing that the same class of people should denounce a change when made and not very long afterwards fight for the thing changed. Such a procedure would almost lead one to believe that the merits of the question are not taken into account and that mere age is the only thing considered. Now a custom is not necessarily good, simply because it is old. Drinking customs are old. Profane swearing is an old custom. It is a long time since men began to cheat. Lying began soon after the creation. Sin in

a hundred forms is old. Satan is old. An old custom is not necessarily good any more than an old man is necessarily good. Some old men are terribly wicked.

Every man that ever did anything conspicuously good for God or humanity might be charged with introducing innovations. The Priests of Baal might have accused Elijah for introducing innovations on Mount Carmel. The fire test was certainly a new thing. Daniel figured as an innovator in Babylon. Every prophet or priest or king that broke up a system of idolatry might have been charged with innovation. Peter's sermon on the day of Pentecost was a Decided innovation. No preacher in Jerusalem ever delivered a sermon like that before. The Twelve introduced an innovation when they asked the Church to elect deacons. The cry against the founders of Christianity everywhere and always was that they were overturning established rites and customs. That cry was put in a condensed form when they were charged with turning the world upside down. Turning the world upside down is an extensive and rather startling innovation.

Martin Luther was an innovator. So was John Knox. So was John Wesley. Dr. George Leslie Mackay introduced some innovations in Formosa.

Now we think we hear some good man say: "Oh there is no analogy between these cases and the case of a man who wishes to make changes in these modern times." Well, we admit the comparison does not go on all fours, but we do most emphatically assert that it is good in one particular: it shows that to shout "innovation" proves nothing in regard to any given question. Any proposed change should be considered on its merits and merely to say "innovation" is to say nothing.

The utter emptiness of the cry about innovations may be seen in another way. Railways 're innovations, steamboats are innovations, telegraph lines are innovations, printing presses and reaping machines are innovations, coal oil lamps are innovations, the electric light is an innovation, daily newspapers are an innovation, improvements of all kinds are innovations when introduced. We live among innovations, work with innovations, make money out of innovations, enjoy innovations, and would feel that many of the comforts of life were withdrawn if the innovations were removed and we were forced back to the old state of things. Of course people who are pinched a little by any improvement are apt to cry out against the innovation. The proprietor of a line of stage coaches never likes to hear the whistle of the locomotive. A manufacturer of tallow candles is of course opposed to gas, and the gas companies are not in love with the electric light. A man who sells whiskey thinks the Scott Act a most outrageous innovation. Riel may come to the conclusion one of these days that the Gatling gun is a very dangerous Yankee innova-



tion. He may even conclude that firing fifteen hundred shots a minute at him is *ultra vires, unconstitutional*, incompetent, an interference with his rights, and a lot of other things. But Riel is not the right man to judge of such matters. When the material improvements mentioned were introduced somebody always shouted "innovation," which proves, not that needless and useless changes are good, but the mere cry of "innovation," in and of itself, is no reason why a proposed change should not be made.

Over against the very conservative people who contend against any change, no matter what its merits, there is another class, equally unreasonable and far more dangerous—the class who want to change everything. They fight against everything old just as the others fight against everything new, and with just as little reason. They never look at an old institution without feeling a burning desire to pull it down. They clamour everlastingly for change, just for the sake of change. They are uneasy, restless and dangerous. It gives them great delight to prove that their fathers were fools and their grandfathers asses,—propositions the truth of which we might almost infer from the character of the progeny. It grieves these people very much that we can't have a new sun every day and a new moon every night. They want a new Bible, and new standards, and a new church, a new way of salvation, and a new minister, and new elders and new managers, and new Sabbath school officers, and if they would tell the truth most of them want a new God. This last mentioned want is probably the parent of all the other wants. If they ever get to heaven, which is rather doubtful, unless greatly changed, they won't be there any time until they begin to clamour for changes. As between these people and the people who oppose every change there is not much to choose. Probably the people who cry "innovation" are the safer of the two. The right course lies between these extremes. A proposed change should be examined on its merits. The main question is not: "Is it old or is it new?" but "Is it on the whole the best thing to do now and here?" What a world of trouble would be saved if everybody kept this very elementary question before his mind!—*Knoxonian, in The Canada Presbyterian.*

#### THE UPPER CANADA BIBLE SOCIETY.

Increase in the number and variety of Christian and philanthropic agencies is one of the hopeful features of the present time. We hear much about the prevalence of anti-Christian influences and moral decadence, but many people do not give the same prominence to the many evidences of vitality inherent in Christian institutions. There would be no wisdom in ignoring existing tendencies of an opposite kind, or in underrating the currents of scepticism sufficiently

apparent in these days. It would be equally unwise to overlook the fact that there is much indifference and apathy to everything that does not offer a present materialistic advantage. A pessimistic and doleful estimate of the present condition of things, however, can bring no benefit to humanity, and indicates an absence of faith in the abiding power, and destined triumph of Christ's Gospel.

The Church's devotion to her special work shows an increase that cannot be gainsaid. The great missionary enterprise of modern times is every year growing in magnitude and efficiency, while the older organizations designed for the advancement of Christianity give no indications that they are among the things waxing old and ready to vanish. The work of the Bible Societies is on a larger scale than ever before, and affords clear evidence that increasing years only bring with them increased strength and a large augmentation of blessed results following the extended sphere of this most important branch of Christian effort.

The annual meeting of the Upper Canada Bible Society held in Toronto last week showed that public interest in its prosperity has in no way diminished. This year the directors were successful in securing the services of the Rev. Dr. Ridgeway, of Evanston, Illinois, to preach the annual sermon, and to be the chief speaker at the public meeting, with Prof. Clark, of Trinity College.

The following is the financial statement presented:

#### FINANCES.

The receipts of the year have been as follow:

Proceeds of sales .....	\$9,549 13
Free contributions, donations, etc. ....	20,201 39
Interest, ground rent, etc. ....	258 93
	<hr/>
	\$30,009 45

The free contributions were for the following objects:

To the Upper Canada Bible Society .....	\$13,830 23
“ British and Foreign “ .....	6,147 37
“ Montreal Auxiliary “ .....	102 56
“ Quebec “ “ .....	111 23
“ National Bible Society of Scotland .....	10 00
	<hr/>
	\$20,201 39

In addition to the free contributions from branches and individuals, the Board voted £200 from its funds as a grant to the British and Foreign Bible Society for its foreign work; and also the usual annual grant of \$500 to the Quebec Bible Society for its work among the French Canadians.

Distribution of the Scriptures complete or in portions during the year was as follows:

The number of Bibles, Testaments and portions issued from the Depository in Toronto during the year is 35,722, being 4,454 more than during the previous year. This increase is partly in colportage and partly otherwise. It is worthy of notice that it includes 1,000 Bibles supplied at the expense of the late M. Jas. Lesslie, to a mission among the free black population of Jamaica.

Of these issues, 7,474 were sold, and 777 issued gratuitously, from the Toronto Depository; 20,749 supplied to

Branch Depositories and to the trade; and 6,725 were issued by colporteurs. Included in the above are 2,300 copies in foreign languages, and eight in raised characters for the blind. The total issues of the Society since its commencement are 1,276,866.

### THE SENATE AND THE SCOTT ACT.

The disregard of public sentiment on the Temperance Question displayed by a majority of the Dominion Senate has called forth numerous indignant protests throughout the country. From the opening of the present session, a stream of petitions praying that the Scott Act should be made more, not less effective, and the number of counties adopting the Act by sweeping majorities, might have been sufficient to convince the most obdurate that the Canadian people were in earnest in their desire to secure effective Temperance legislation. In the face of this unmistakable desire, despite the earnest protests of the Temperance members of their own body, the Dominion Senate passed the now notorious amendment that would permit the sale of wine and beer in counties where the Scott Act is in operation.

Earnest friends of Temperance are showing that this new effort to undo their work is not to be accepted with complacency. They are not looking on as idle spectators with folded hands. Amid the distractions occasioned by other burning political questions, Temperance reformers are making their voices heard in indignant protest against the unwarrantable action the irresponsible senators have seen fit to pursue.

### Correspondence.

#### MR. HALL'S LETTER.

MR. EDITOR,—I suppose this letter will about finish my communications to you for the present missionary year. You will give me a vacation for a few months, after which I hope to continue my pleasant correspondence. Since writing you last I have visited our church in the city of

STRATFORD,

where we had a very successful missionary meeting on a week day evening. The attendance was much larger than I was accustomed to see in the church on Sunday, the lecture room being quite filled. I learned from the officers of the church that the congregation is steadily increasing, and few church meetings pass without additions being made to the membership. From Stratford I went to

GUELPH

in order to organize a Ladies' Missionary Auxiliary. We had a large attendance and after the public meeting forty ladies remained to identify themselves with the society. The pastor's wife was elected president with good efficient officers; we may expect to hear

from them by-and-bye. Following Sunday I preached missionary sermons in

GEORGETOWN.

Their usual plan heretofore was to appoint collectors who did their work well and earlier in the season. This year the church decided to give collections on Sunday, and dispense with collectors. I fear the society will not be so well supported by this course. But the church has been vacant for about a year, the congregation has greatly diminished, though I imagine the finances have been pretty well sustained, and the debt almost extinguished. Mr. J. W. Pedley was to commence his labours on the following Sunday, and we may confidently expect to hear of the revival of the work in his hands. In

BARRIE

we had a meeting and important conference with the church. You have already informed your readers that the cause in this place had been passing through deep waters. The worst is past. The friends are hopeful, yea, confident. The church has been in existence about three years. During that period nearly one hundred persons have been admitted to fellowship, more than half of them on profession of faith. The two last church meetings seven persons have been added. I think under all the circumstances the success of the work in Barrie has been most satisfactory. The ladies have worked nobly. In addition to what they have done for local work and foreign missions, they have raised \$50 for our society, being \$20 over last year.

EDGAR.

Seeding time is not the best for missionary meetings in the country. Yet we had a large congregation here. The subscriptions had been made for the society, but they were anxious to get information, and the same will bear fruit during the year. There is a tendency among the friends here to put their strength into foreign missions. I am as enthusiastic about foreign missions as any man; but this is a mistake, and it is ungrateful. If the home work is not maintained the foreign work will soon languish, and the churches should remember how long some of them were dependent upon the society, and consider that there are scores of churches throughout the country that could not exist without assistance, besides new fields cannot be opened without more generous giving. Under these circumstances it is neither consistent with our duty to the Master nor our obligations to the society, to consider the home work *second* to the foreign. Suppose for a moment that we should be obliged to close our mission churches, would not this be a loss to foreign missions? Most of the mission churches support the foreign work, and all are on the way to be self-sustaining, when they will be able to do more. Then if we open new churches, they in turn

become helpers in foreign work. There is nothing more short-sighted or unreasonable than the policy pursued by many of our churches and members in this matter. The Ladies' Auxiliary in Edgar is doing grand service to the cause of missions, both home and foreign; the children of the Saboath school are also trained to the work. The past year has been one of great blessing in all the work of the churches under Mr. Wright. In

## DALSTON

a very nice brick building has been erected. It is certainly one of the neatest country churches I have seen, seating capacity 200, beautifully finished both within and without, at a cost of about \$2,000, of which only \$300 is unprovided for. There is a congregation of from sixty to one hundred, and also a church organized since I was last here. They expect to open a Sunday school at once. Special services extending over several weeks resulted in the awakening to an interest in spiritual things of quite a number of young people and others.

## RUGBY

is the third church under the care of Mr. Wright, involving three sermons on Sunday, and a drive of twenty-four miles. Here, too, we had a good missionary meeting. The buildings both in Edgar and Rugby have been repaired and improved during the year, and before long the former place will have a new church edifice. Within a few miles of Rugby is the thriving town of Orillia, where we should have a church, and the wonder is that we have not had one long ago.

While in Barrie I learned from Mr. Hindley that we have a small property in the township of

## NOTTAWASAGA

in the 9th concession, north corner of lot No. 23. Nearly forty years ago the Rev. John Climie had a small church erected, and services were conducted by himself and others for some time. The building has long since disappeared, but the lot, which is about an acre of good land, has been used and is still as a burying-ground. Mr. S. Burchill, on whose property the lot is situated, is the only remaining member, and for thirty years he has been the guardian of the property. He has had it fenced and otherwise improved from the proceeds of the sale of lots. Efforts have been made again and again, and legal proceedings commenced to dispossess him, but of course in vain. He has just given a deed of the property to the Congregational body, and placed the same in the hands of Mr. Hindley and myself as trustees. Nottawasaga is not far from the flourishing town of Collingwood, where before long we hope to begin a Congregational cause, and the property may be of some use in that connection. I give these particulars not only because they may interest some of your readers, but that they may be recorded for guidance in the future. If any one should

like to enquire further regarding the history of this place, address Mr. Samuel Burchill, Sunnidale Corners P.O., Ontario. You would oblige me by sending him the issue of your paper containing these facts. For all these years he has stood firm by his Congregational principles, and true to his trust. I deeply regretted that my time was so arranged that I could not pay him a visit. Should he be in the land of the living when I return to those parts, I shall certainly arrange to see him, for in these days of *non-denominationalism* it is refreshing to meet a man who has convictions on that subject, and who is not ashamed to avow them.

Yours truly,

T. HALL.

## BRITISH COLUMBIA.

MR. EDITOR,—After receiving from the Rev. C. C. Otis the communication which appeared in your issue of the 1st inst., I wrote to him for further particulars and have just received the following reply, which will be of interest to your readers.

Yours truly,

S. N. J.

DEAR BROTHER,—I am just back from a short visit to Victoria where I found seven or eight Congregational families, and from twelve to fifteen young men. No doubt there are others I did not find. They are all anxious for a Congregational church. Most of them, to be sure, are working with other churches for the present, but they feel that they have no church home. Many of the young men, finding no church of their own, drift about from place to place until they become indifferent and at last drop out of church work altogether. Moreover, Victoria is growing rapidly. At least one hundred dwelling houses and fifteen or twenty business houses are now building. The population at present is estimated at 12,000 and is rapidly increasing. Standing as it does so near to the open sea it furnishes the first port for ocean vessels entering the Sound. A railroad one hundred miles long is now building on the Island with the rich coal fields as its northern, and Victoria as its southern terminus. Its position also makes it practically the terminus of travel over both the Canadian and the Northern Pacific railroads. It is the most beautiful city in the North-West. Its natural parks and splendid roads make it the great pleasure route of this region. Its climate is much like that of Southern England. With such a position, with such natural resources, with such scenery, and with such a climate, it is destined to be the largest city in the North-West, as it is now the most beautiful.

But in all this city with such a present and such a future, the Congregational denomination is doing absolutely nothing. For the sake of our own families and our own young men who are already there, for the sake of those who are to come, for the sake of

dying souls who are perishing without the bread of life, for the sake of Christ, shall not the Congregational Churches of Canada at once send a missionary to Victoria. Is there not a work here for them to do? Will not God hold them responsible for not doing their duty? Heretofore ignorance of the condition of affairs in this region has no doubt contributed to neglect. But I write this that such an excuse may no longer exist. Is it not high time that something was being done? The right kind of a man—and by that I mean the very best man that can be secured—would soon have a strong, self-supporting church, that would not only be a power in that city, but the centre of missionary influence throughout all the Province. Not a Congregational church in British Columbia! Just think of it! And there is New Westminster, and Port Moody, and Nanaimo, and a score of other places, besides the capital, Victoria. I trust that at your annual meeting in June this matter may be so presented to the churches that no longer shall it be said of Congregationalists that they are doing absolutely nothing for the salvation of a region so beautiful by nature, and yet so destitute of the knowledge of God.

Fraternally yours,

C. C. OTIS,

*General Missionary for Washington Territory.  
Seattle, May 9, 1885.*

MR. EDITOR,—As you have done me the honour to publish a part of my view of the ordinance of Baptism, I beg you to allow me to add the expression of some other convictions which are essential to a consistent answer to the questions which naturally arise on this subject.

1. As I cordially agree with Dale that "Baptism is a visible Gospel to the world," I differ with him entirely when he says that "Baptism is the sign or seal of our personal relationship" to Christ.

This is the error that has given rise to the Baptist denomination.

Baptism is *not* the seal of regeneration. The Holy Spirit in the heart of the believer is the seal of regeneration. (Ephesians i. 13; and 2 Corinthians i. 21, 22.)

The distinction between a sign and a seal is vital. A sign points to a thing beforehand, and does not necessarily imply the possession of the thing. The seal is affixed afterwards to the thing itself.

Our personal relationship to Christ is "by faith." (Gal. iii. 26.) We can only receive the promise of the Spirit (the seal) *through faith*. (Gal. iii. 14.)

This blunder, confusing the sign and the seal in the case of Baptism, has caused "Baptismal Regeneration" on the one side, and the Baptist requirement of a profession of faith before baptism on the other. Against both of these errors a pure and true Congregationalism protests.

The Ordinance of Baptism in the Church of Christ is a seal of God's grace, a token of discipleship, and a *sign* pointing to regeneration, which is the baptism of the Holy Ghost, "for by one Spirit are we all baptized into one body."

The one baptism in Ephesians is this "one baptizedness" of the Spirit. But the commission for discipling by "baptizing"—"teaching"—(in Matthew xxviii. 19, 20) demands nothing but acceptance of the symbol (or sign) and the teaching.

The ordinance is symbolical that the disciple, as a sinner, needs cleansing.

The ordinance likewise testifies that God is ready to teach, to cleanse, to save sinners.

According to Dale, "It is a revelation of the authority and grace of Christ," who only can really baptize with the Holy Ghost. (Matthew iii. 11; Mark i. 8; Luke iii. 16; John i. 33.)

Congregationalism has always insisted on separating the sign from the thing signified, the external symbol from the living reality to which it points.

But, besides, the ordinance of Baptism, as accepted by the individual soul, is a token of discipleship to Christ, "for as many of you as have been baptized into Christ have put on Christ." (Galatians iii. 27. See also 1 Corinthians i. 13, 14, 15.) The acknowledgment of Christ as our Teacher and Exemplar is implied in Baptism.

And Baptism is God's appointed mark or token of discipleship.

On this point I differ with Dale. As a Christian minister I would not baptize any person that would refuse to be taught. My instructions are to "disciple" all nations—"baptizing, teaching." The token of discipleship is linked with the intention of discipleship. In so far there must be *some* faith in the adult to submit to Christ's teaching.

But (2) the statement that Baptism is to be administered to "believers and their children" is most misleading. It destroys the plain comprehensiveness of the injunction in Matthew xxviii. 19 and 20.

This injunction is clear, and not a disputable text like Mark xvi. 16.

The limitation of Baptism to "believers" and their children seems to make faith the qualification for the ordinance, and therefore leads naturally to the Baptist view.

But this limitation not only, according to Johnson, "obscures the primary and essential significance of the rite by misplacing it," and "requires a discrimination of character" for *this* ordinance which confuses its meaning with that of the Lord's Supper, but also impairs the glory and grace of the Gospel, which seeks us as sinners. Christ's *grace* must precede faith.

The ordinance of Baptism is a symbolical illustra-

tion of the truth contained in 1 John i. 8 and 9. It is thus "a visible Gospel" for sinners.

3. Symbolical cleansing under the Levitical Dispensation was by sprinkling in public, and by bathing in private. (See Numbers xix. 19, 20; and Leviticus xiv. 7, 8.)

"Salvation is of the Jews." (John iv. 22.) Our Lord's disciples (John iv. 2) would follow the mode prevailing among the Jews.

Our Lord has not enjoined any mode on His disciples; but the symbolical ordinance perpetuated in Christ's Church is as Dale declares, "a strong support to faith." As to mode, public immersion in a dress is to my mind unscriptural, unreasonable, and unseemly.

4. The Greek verb *baptizo* means "to flood in order to fill," "to saturate," "to drench."

Thus when they were "baptized with the Holy Ghost" (Acts i. 5) on the day of Pentecost, "they were all filled with the Holy Ghost." (Acts ii. 4.)

The injunction to Christians "be not drunk with wine wherein is excess, but be filled with the Spirit," explains the baptism of the Spirit, and illustrates the distinctive meaning of the Greek verb *baptizo*. For, in classical Greek, drunken men were said to be "baptized with wine," and the coast was said to be "baptized by the tide."

The rapid submersion of a body covered by a dress, and the instant withdrawal of that body from the liquid, is a process much farther removed from the meaning of the Greek verb *baptizo* than is the common form of sprinkling. The Baptist form might agree with the meaning of the Greek verb *bapto* "to dip"; but this verb is never applied to Christians in the New Testament, where Christians are repeatedly said to be "washed," and are in one place said to have their "hearts sprinkled." The sprinkling of the heart conveys the idea of penetration and of permanence, which belongs to the verb *baptizo*.

Holmworth, April 20, 1885.

B. MUSGRAVE.

## Literary Notices.

THE CENTURY (New York) comes as ever freighted with literary wealth. Its circulation has reached the unprecedented number of a quarter of a million. Instead of anticipating by some ten days the date of issue, it now makes its appearance at the beginning of the month. Thoroughly cosmopolitan, ever elevating, its success is a public good, cultivating as it does the general taste for literature of high order.

ST. NICHOLAS also in its own department is all that the *Century* is. Its historical romances and pleasant folk-lore allure the young on the literary way in which they should go, and old heads with youthful hearts find much in its pages to delight and profit.

OUR LITTLE ONES (Russell Printing Co., Boston) occupies uniquely its place for the children. Its tales of dogs and dolls, of pets and plays, meet the little ones in their own joys and cares, and their eyes glisten as they read.

THE HOMILETIC REVIEW (Funk & Wagnalls) continues to fulfil its mission of supplying sermonic literature, and of placing within its patrons' hands standard works of theological learning. The review department of the magazine is well sustained. We have received no v "Pusey on the Minor Prophets," in two volumes. These commentaries have been long before the scholar; they are now placed within the reach of the man of moderate means. They are doctrinal, learned, and at the very antipodes of rationalism. The price to subscribers to the *Review* is fabulously low. We should have noticed ere this, from the same publishing house, "The Sabbath for Man," by Wilbur F. Crofts. It must be painfully evident that our Sabbath rest is only to be preserved to us by continued watchfulness. This work is invaluable in affording reliable information regarding the result of a continental Sabbath, and the reasons why we should prize the day of rest. It is a most timely volume on a most pressing subject.

## News of the Churches.

ALTON.—The trustees of the church here intend to dispose of the brick parsonage with the view of reducing the old debt which is still upon the church that was burned. The house will be sold by auction on the 13th June. Mr. J. K. Unsworth is working on the field. We trust to hear of good results.

BRANTFORD.—During the past month (April) we have lost by death two members. The one, Mrs. Cooper, came to us from Wales some five years ago. She had been a Christian from youth up and her life showed forth the praise of her Redeemer. A year ago she married and lived happily with her husband until last month when it pleased God to take her to Himself. She died at the early age of twenty-one, leaving an affectionate husband to mourn her loss, charged with the care of a helpless babe. The other, Wesley Abel, a retired farmer, who united with us upon profession a year ago. He was a sincere friend of the church. He suffered greatly for a long time, but bore his pain with Christian patience. He died happy in the love of Christ, and with almost his dying breath, prayed the blessing of God to rest upon his family and friends. Our loss is their gain.

PARKDALE.—This church duly celebrated the Queen's birthday on Monday, 25th ult., by laying the corner stone of the new building. Dr. Wild laid the stone, the pastor, Mr. C. Duff, opening the services with appropriate exercises. The structure is to be

of white brick, capable of seating about three hundred people, and is expected to be ready during the summer months. Our friend, Mr. Duff, is to be congratulated on this beginning of results from his earnest and persevering labours. Situate in a growing part of the city we look forward with confident expectations to the future prosperity of this new cause.

WINNIPEG.—The history of the British Empire enrolls upon its pages the names of many patriots, and so long as English glory is preserved untarnished the titles of those who have acquired and defended it will ever be embalmed in the memory of her sons. The past few days suffice to impress upon us that even in peaceful Canada there are brave and noble men willing to obey the voice of duty, to redeem the country from rebellion and violence. Among those who have been sacrificed for justice and right in the unhappy crisis are the names of Lieut. Swinford and Private Ferguson. To-day the nation mourns the loss of these Christian soldiers. We learn that their deeds, though deeds of blood, were leavened with a sweet humanity, which causes wise men to think and good men to admire. Lieut. Swinford was the *first* to fall. At noon, May 8, the casket containing his remains and those of the late Private Ferguson was taken to the Congregational church and placed inside a miniature chapel artistically arranged with flags and crape. Upon the breast of Ferguson lay a beautiful wreath of white roses and geraniums, with a card attached: "From mother," and a similar one from the family of Swinford. On the coffin of each lay wreaths of prairie crocuses arranged by the ladies of Qu'Appelle, also a wreath of prairie grasses from the 35th Battalion, besides many bouquets of affection from friends in the city. There were also loose wild flowers that came down with the bodies from Fish Creek, gathered by their comrades on the battle-field. The church was appropriately draped by the ladies of the Relief Committee assisted by the Masonic fraternity. The folding doors separating the school from the church were thrown open to make room for the vast audience assembled to pay tribute to the memory of those who laid down their lives in their country's cause. There was almost breathless silence as the "Dead March in Saul" was played by the organist. A suitable hymn was then sung, and the Rev. O. Fortin read a form of service and a Scripture lesson. An address was then delivered by the Rev. J. B. Silcox which I enclose.  
S. H.

[WE regret want of space to give the address, also a memorial sermon delivered on the evening of the Sunday following, by Mr. Silcox in his church. They were full of patriotic recollections and appeals, and tender allusions to those who had fallen or were enduring.—ED.]

If you would not fall into sin, do not stand by the door of temptation.

### THE CENTRAL ASSOCIATION.

This Association met in the Western Church, Toronto, on April 21 and 22. The attendance was not large, though the subjects discussed and the brotherly tone of the meeting were very helpful to all attending. Our duties in the North-West, College, Mission work, INDEPENDENT, revivals and Sunday schools all came in for a share of attention, and, guided by past experience, arrangements were made for the next meeting in Bowmanville in September next. Mr. Burton was again nominated for the Missionary Society's Executive.

### Official Notices.

#### CONGREGATIONAL UNIONS.

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

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

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

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

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

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

The Union Committee will meet at the Congrega-

tional Church, Hamilton, on Wednesday, June 10, at two o'clock p.m.

HUGH PEDLEY.

*Sec. Cong. Union of O. and Q.*

*Coburg, April 1, 1885.*

N.B. Accommodation is now fully taken up. It will be exceedingly inconvenient to arrange for visitors advising after 1st June or coming without advice. A post card from churches not intending to be represented would greatly assist the Committee. Double post cards have been issued, advising visitors of their billets and hosts, and when to expect them. Visitors will please not fail to mail the return card; proceed to their host's address on arriving in the city, and on reaching the church register their names and residence on the visitor's list. HENRY H. LAING, *Church Secy.*

*Hamilton, 21st May, 1885.*

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

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

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

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

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

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

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

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

SAMUEL N. JACKSON, *Secretary.*

*Kingston, April 20.*

The following sums are acknowledged: Toronto, Yorkville, \$24; Hawkesbury, \$22.20; Milton, N.S., \$18.25; Brantford, \$86.20; Emmanuel, Montreal, (additional), \$247.25; Calvary, Montreal (additional), \$5; Barrie, \$50; Forest and Ebenezer, \$24; Toronto Western, \$14; Cowansville (additional), \$1; Bethel, Kingston, \$133.45; Zion, Toronto, \$50; Western, Toronto (additional), \$3; Belleville, \$22.70; Warton, \$20; Garafraxa, 1st Church, \$13.60; Kincardine, \$50; Middleville, \$36.50; C. Tupper, Kingsport, N.S., \$5; Pleasant River and Ohio, N.S., \$10; St. John's, N.B., \$31.25; St. John's, Ladies' Home Mission Society, \$49.01; Chebogue, N.B., Ladies' Home Mission Society, \$15. Total \$931.41. There is a balance of over \$1,500 due the Treasurer up to date.

B. W. ROBERTSON,

*Kingston, May 15, 1885.*

*Treasurer.*

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

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

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

HUGH PEDLEY, *Secretary.*

CONGREGATIONAL PUBLISHING COMPANY.

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

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

*Bowmanville.*

CONGREGATIONAL COLLEGE OF B. N. A.

THE forty-sixth annual meeting of the Congregational College of British North America will be held in the Congregational Church, Hamilton, Ont., on Friday, June 12th, 1885, at 2.30 p.m. The attention of churches contributing to the current expense fund of the College is invited to section 4, cap. 1., of the by-laws and regulations.

GEORGE CORNISH,  
*Montreal, May 13, 1885. Secretary.*

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of the Society will be held in the Congregational Church, Hamilton, on Friday, June 12th, at 3.30 p.m., or immediately after the close of the College meeting.

CHARLES R. BLACK,  
*Montreal, May 11, 1885. Secretary.*

Received since last acknowledgment: From Emmanuel Church, Montreal, \$270.45; Calvary Church, Montreal, \$25; Eaton Church, \$5; Warton Church, \$5; Waterville Church, \$4; donation from Western Association, \$10; Mrs. Peacock, \$5; Mrs. Ebbs, \$4.

CHARLES R. BLACK,  
*Sec.-Treas.*

*Montreal, May 11, 1885.*

## Children's Corner.

### The Beautiful Gate.

"I'd like to be Peter!" a little boy said  
As he sat one day and his Bible read;  
He had just been reading the blessed fate  
Of the beggar that lay at the "Beautiful Gate."

"If I was St. Peter, lame Jack should have legs—  
Who always must ride when he brings us our eggs.  
And wouldn't I give his eyes to blind Tim.  
Who always is led by his little dog Shin?"

"And crooked Dame Crunhard should have a new back;  
If I was St. Peter, there'd never be lack  
Of a tongue, or an eye, or a leg, or a thumb.  
For the blind or the maimed, the deaf or the dumb."

The little child's mother sat listening by,  
And a smile and a tear might be seen in her eye,  
As she gazed with delight at the beautiful boy,  
The pride of her heart—her hope and her joy.

She silently sat as she heard him relate  
The Apostle's great deed at the Beautiful Gate.  
But he sighed as he said, "No such power is given  
To the men of our day by our Father in heaven."

The happy, good mother her silence broke,  
And the boy grew earnest the while she spoke,  
And his eye seem'd to grow, his brow to expand  
When she said, "God has given such power to man."

More earnest he grew when he heard her say  
That thousands of impotent folk that lay  
By the Beautiful Gate and the highway side  
Were now made whole through Him who died.

That the blessed words of Christ were true,  
"Far greater things than these shall ye do,"  
That whoever from sin should turn his brother,  
Or kindle the flame of love in another—

Whoever gives sight to the inly blind,  
Or in any way lifts his feeble kind,  
Would be working a miracle just as great  
As Peter once wrought at the Beautiful Gate.

### Little Parables for Little Learners.

#### WORK.

AM afraid comparatively few children know how much they may do for the Saviour. We have got into the habit of speaking of Christian work as preaching, teaching, sick-visiting, tract-distributing, etc. All these forms of service, whilst they are not the exclusive possession of grown-up persons, are for the most part services

for which they are better adapted by experience and age than children.

In the child mind Christian work is too frequently regarded as the exclusive prerogative of those who are grown-up. Round the invisible throne of Christ, the children's King, the little ones gather Sabbath by Sabbath to sing:

Stand up! stand up for Jesus,  
Ye soldiers of the Cross.

The only soldiers they know are bearded men, so that whilst they sing it never occurs to them that they are to be the little soldiers of the Lord of Life.

Many a child, who yearns to do something for Christ, is helped by this notion of Christian work to develop a fatal habit of putting off work for Christ till he is grown-up, until putting off has been so constantly indulged in it has become a habit, and when the long-wished-for season does come, it finds the young man a prisoner of habit, who keeps saying to himself, as golden opportunities present themselves, "This year, next year, some time," little thinking that he is making for himself a possible "never" with regard to Christian work. We cannot too early learn that no hands are too tiny to work for Christ; no lips are too feeble to sing for Christ; no feet are too weak to follow Christ. Children's service is not only song service, though that is a sweet sacrifice to God; it is being good as well as doing good.

What is Christian work?

It is something besides religious exercises; it is something which has to be done on the week-day as well as on the Sabbath. All lawful work, all work upon which we can ask God's blessing, is Christian work. That which is wrong and sinful is, of course, not Christian work; for we cannot ask God's blessing upon it.

Each period of life brings with it its own duties and work. Childhood lays before the child a plan of work; obeying parents, diligence at school, overcoming selfishness and bad temper, growing like Christ in lip and life. This is the child's Christian work, and if it approaches it in that spirit which hallows worship and which also sanctifies toil it will not miss the Master's benediction.

"Whatsoever ye do, work heartily as unto the Lord, and not unto men."



## THE RAINBOW.

The beautiful rainbow, whose radiance fills the sky, is formed out of the union of the three primary colours. All these lovely tints in that celestial arch are formed by these three in combination

I think the rainbow is a rebuke to those who are slow to serve the Lord Jesus, because they say they have so few talents. Every child in our Sabbath schools has at least three talents: a talent of loving, a talent of thinking, and a talent of praying. Use your three talents, and you will make of your life a beautiful service.

## THE HONEY BEE.

What a little thing is a honey bee? Yet how wise and clever it is. Think! It is an architect, a chemist, a merchant, a traveller, and a soldier.

If you watch the flight of a honey bee in your garden you will notice that it does not get the sweet nectar from every flower. Some of the most beautiful of our flowers—the tulips, for example—have a nectar which is hurtful and deadly. The bee obtains the sweetest and most delicate nectar from the humblest of our garden plants—the sweet marjoram, the sage, and the rosemary.

Surely the honey bee in the sunshine is one of God's object lessons, teaching us to work well and wisely, and not to despise any work however simple or lowly.

Let us work the works of righteousness well, as the goldfinches sing, though the eye of man be not present to regard, nor his hands to applaud.

## The Best.

"I'm tired of making the best of things,"

She said with a little sigh;  
Of smoothing the hard, rough places,  
And straightening things awry.

"Of taking the snarled and broken ends  
Of many a worry and pain,  
And trying to make from the tangled threads,  
A beautiful, even skein.


"I wish just once, for a little while  
I could stop the struggle and strife,  
And have for my own, a great broad piece  
From the very best of life.

"A piece all fresh and beautiful,  
Not saddened like the rest;  
That I need not make, because it was,  
Already, the very best.

"Just once I would feel it through and through,  
With all the joy it brings;  
And then more willingly I'd go back,  
To make the best of things."

We thought of her words as we folded  
Her patient hands in their rest,  
And said in low, broken voices—  
"Dear heart, she has found the best!"

## "Don't Say That, Jack."

 GOD-FEARING lad was reasoning with a companion about his continuance in a wicked course. The rejoinder was: "It is the right thing for you, Harry, to be good, for you have lots of people who care for you; but as for me, nobody prays for me. I'm so bad that nobody thinks it worth while to pray for me; if they ever did pray for me they have given it up now."

"Don't say that, Jack; God is my witness that I never lie down without praying, 'O God, bring dear Jack into the fold of Christ!'"

Jack wept and repented. Let no perishing schoolfellow be able to say: "You would not *take the trouble* to pray for me, or you might have saved my soul."

HE who can take advice is sometimes superior to him who can give it.

THE self-seeker, echoing popular opinion, is speedily left behind in the world's progress, and soon despised and forgotten. The man of truth and integrity, though for a moment he forfeit popular applause, is sure to command universal respect and to win at last.

## NOTICE.

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

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

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

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