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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

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[No. 6

EDITORIAL JOTTINGS.

WE hear, even in unbelieving circles, of the brotherhood of man. Brotherhood implies a common paternity; in other words there is no brotherhood where there is not a common fatherhood, hence our elder brother taught us to pray "Our Father." Nor to us is there any revelation of that fatherhood, save in the only begotten Son who hath declared the same. Reader, are you an alien in the world, or a brother beloved through Jesus Christ our Lord? An heir of God through the beloved, or an outcast from the commonwealth of Israel. Down on your knees, alone with God, and answer.

WE had neglected to notice, until reminded of the same by our friend Dr. Jackson, the resolution of the English Union on the suggestion made by our Union at its last meeting concerning the practicability of a general Congregational Council. The suggestion was favorably received, earnestly commented on, and correspondence resolved upon with representatives from all parts of the Congregational world as to the practicability of the same. One of the objects mentioned in the constitution of the English Union is the maintenance of correspondence with the Congregational churches * * * throughout the world."

WE ask attention to a missionary pastor's letter. It has some weighty suggestions. We may be comparatively doing fairly well in the matter of contributions, but we suspect very few of our members have denied themselves any luxury for the cause of missions, home or foreign, or on behalf of our college. We hold our principles very cheap, we do,—God make us feel they are worth more than gold, and that to us a trust has been committed.

SOME of us never tire of discussing the divine right of New Testament Congregationalism, and yet, with that strange inconsistency inseparable from our present imperfect state, take too frequently the shell, leaving the kernel to be trodden under foot. There can be little doubt but that in the early churches a plurality of elders existed, of teaching elders too. We select one man and expect him to be pastor, teacher, evangelist, business manager and general hack; the ruling however must remain with those who have the purse, in accordance with an old distich of early memories:—

"Be it for better, be it for worse,

"Be governed by him who carries the purse."

WE confess to serious doubts as to the *judicium* of the form of Congregational Independency. At a recent meeting of Congregational ministers in London, Eng., the "one-man ministry" was discussed. The system was denounced as being almost impossible to the lengthened maintenance of an edifying ministry. In ten years at most, a man would have said all he had to say for the edification of the same people. Moreover, to deliver only once a discourse which had cost much thought and feeling was an extravagant expenditure of effort, whereas if it were brought forth and re-delivered some five times, not only would it be distributed over a wider area but its effectiveness would increase as it went. A system of interchange was suggested, even of co-pastor-et-as, by means of which a man's usefulness in his own special direction might be spread over a much larger sphere. This subject might profitably employ some of our pens either in these columns, or in papers for discussion at Association meetings.

WE have had in Toronto another of those

too frequently recurring contests between capital and labor, which are becoming more and more the perplexity of the patriot and the anxiety of the christian citizen. The street car company make it a condition of employment that their men should not belong to any labor organization. The men were evidently taking steps to render this engagement vain, and the company resolved to enforce their rule. Some thirty men were "spotted," and on proceeding one morning to the stables, found their names omitted from the chalked up schedule for the day; this simply meant discharge. Seeing the position of things, the remaining men refused to work, and then Toronto was left three days without street car service. Eventually some arrangement was made, and the men returned to work. In the meantime there had been attempts to run the cars on the part of the company, and opposition on the part of the men and their friends; carters in general would always be in the way of a running car, and unemployed boys and men ever ready to unhitch the horses, sending them and the car back to the stables.

WITHOUT entering into the merits of this particular case, which combined the characteristics of both the lock-out and the strike; there are a few general words we must utter. If servants are to be exhorted to something more than eye service, masters must give to their servants that which is just and equal; all recognizing a master in heaven. And herein lies a sad reflection, that the spirit of agnosticism obtains largely in the councils of organized labour. Let those who are Christ's witnesses take note of this fact, and order themselves accordingly. The *New York Independent* suggests in regard to these conflicts, which are yearly becoming more serious, and especially in regard to services like railroads that affect public interests, the establishment of a legal system of arbitration which the parties must accept. In view of the serious disarrangement of business caused by strikes, which as society becomes more a solid unit is more widely spread and universally disastrous, some move in this direction appears to be imperative. Very much of the general business of the city suffered seriously by the trouble that has called forth these remarks, not only by the stoppage of a wonted system of travel, but by the general excitement generated, and by the in-

ipient riots which cause uncertainty and fear. Meanwhile it rests with our pastors and workers to persevere in pressing both upon master and servant, the mutual responsibilities of their respective positions.

OUR esteemed foreign missionary, Mr. W. T. Currie, has taken to himself a wife to share the duties, dangers and pleasures of African missionary life. The young bride was Miss Clara M. Wilkes, the youngest daughter of Mr. James Wilkes, of Brantford, and niece of our venerable father Dr. H. Wilkes. The marriage was celebrated on Thursday, March 11, in the church at Brantford, by our brother, Mr. Fuller, assisted by Mr. Wm. Hay and Mr. C. S. Pedley. Our benedictions follow our friends.

THE present system of providing our students with the necessary funds for making their way through college has to most of us very many objections, yet how to mend matters is a perplexity. Most of our students do effective work during the summer in our mission fields, yet at a remuneration which is not sufficient to sustain them during the winter months, together with the necessary books and clothing. To go into details. From eighty to a hundred dollars are spent for board and lodging. Twenty more is a very limited allowance for books, stationery, etc. One hundred is about all the mission field supplies nett; leaving no margin except on the debit side for personal expenses. On the other hand, it seems scarcely right that the regular College fund should be burdened with the extra expense of keeping the students, who themselves desire to earn, in a straightforward manner, their keep. The establishment of a system of bursaries would do much to remove the difficulty, and we press it upon the consideration of our well-to-do friends, of our churches, Ladies' Associations or Sunday schools, the placing annually at the disposal of the College Board a sum ranging from, say, twenty-five to fifty dollars, to be competed for by the students in various ways. We have three such through the liberality of a single individual; we could in view of a prospective increase in the number of our students dispose of some twenty more. In view of increasing our College efficiency, such a step as this is becoming an absolute necessity. Who will respond?

WE have received from a respected brother, whose face in the flesh we have never seen, but with whom we have often had sweet converse, some private letters. The substance thereof we feel to be so suggestive, that we take the liberty of printing a large part of the letters, assured that others will enjoy the same even should they not entirely accept the utterances:

"I went to Halifax at the end of the year for medical advice. There I heard that the old Congregational church, "Salem," in Argyle street, had been lately sold and was to be turned into shops. Oh! other people may take these things easily, but they do distress me. Does humanity love pomp and parade and bustle and noise? so that anything that is merely pure and spiritual has no attraction for human nature. At this moment, the "Salvation Army" is working, and with success, in Halifax.

And the Congregational church has died out there!

There is organization (and there is mutual forbearance, and there is a sweet *follow-feeling* which is even better than *esprit de corps*) in the Salvation Army: but there is (to my mind) a very sensuous shell which covers the spiritual kernel of the Christian life and work. Drums and tambourines, at first sight, seem to be rowdy accompaniments of the gospel, but they do attract attention. Does God sanction them? On the other hand, how is it that Congregational principle does not last? Is it a kernel *without any shell* to protect it? And does it lapse into spiritualism? which is unsuitable for humanity, and so does it evanesce?

My three R's (without invasion of orthography) are Reason, Revelation and Regeneration. Now revelation is addressed to *reason*, and regeneration by the Holy Ghost comes *through* "Revelation."

"The seed is the Word of God,

The sword of *The Spirit* is the Word of God."

Therefore in the spread of the kingdom, reason cannot be discarded. Our reasoning may be faulty, may be erroneous, but the national faculty itself is that to which the utterance of God is addressed. And the Spirit of God to regenerate is conveyed *in and through* that revelation, or utterance of His to the rational creature. Otherwise, obedience, to such a precept: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's," would be simply impossible. And God would have spoken to no purpose. In His very insistence on the necessity of the new birth of this very "regeneration," our Lord refers to reason when he says: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." He refers to a great natural and spiritual law, that "like begets like." Nothing but reason can take cognizance of that law. And nothing but reason can respond to the requirement—"Ye *why even of yourselves* judge ye not what is right?"

In the little magazine of the 15th Feb., I have been much struck by Mr. Hague's letter, (or paper,) on "organization or non-organization." It is a two edged sword. It declares the utter insufficiency of Congregational principles by themselves. But does it not also show the necessity for orthodox "organization?"

What is "organization" but practical concord in a

single purpose? This is the very ground on which I find, when I search my conscience, that I am not an "Independent." The essential FREEDOM (Galatians, v, 1,) of Congregationalism for the sake of holiness, and in order to holiness *in single devotion to Christ*, is the very thing that demands submission to fixed settled truth. "No uncertain sound of Biblical doctrine" can consist with "orthodoxy"; no uncertain sound of the trumpet can awaken dead souls; no uncertain sound of the bugle can call the soldiers of Christ together to fight under his banner. "I have no greater joy than to hear that my children are walking IN TRUTH." "Independence like Pilate is always asking, "What is truth?" whereas the Saviour said that He, "came to be a witness to the truth," and that "every one that is of the truth heareth thy voice." It is death to "Congregational" principle if it ignores "authority." Our life requires that we should decline *human* authority in order that we should give ourselves up to Divine authority. Authoritative Biblical Congregationalism is *authoritative Biblical Christianity*. And of this, in its differentia, it is plain from Mr. Hague's letter that the churches are not always the *best* judges.

Do you suppose, if three TRUE ministers of Christ had listened continuously to the teaching of the faulty pastors, that they, in whom God had "put the word of reconciliation" (2 Corinth. v, end of verse 19,) would not have detected the unsoundness and the absence of "grace?" (See Acts xi, 23, and Galatians ii, 9.) It is quite true that the final acceptance of pastors ought to rest with the "churches of the saints," that is with the real believers in the several congregations, but then it is equally true that qualified and faithful ministers of Christ, who are given up to the same function, would *much* sooner detect "the spirit of error" and the departure from "the narrow gate in the trodden way" than do the congregations detect it.

Are such men as Mr. Hague alludes to to be allowed to waste the flock because independency refuses guidance *ab extra*? The truth is, that the time has come when we must choose between "Independency" and holy Congregationalism. "True holiness," in Ephesians is "holiness of the truth."

If we but lived as we ought to live and as we might live, a power would go out from us that would make every day a lyric sermon that should be seen and felt by an ever-enlarging audience.

Mr. Ruskin gives this timely truth; "The true strength of every human soul is to be depended on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach."

The man who is over-slow to praise any one will live a long time before his silence in this respect can have done as much harm as a person who is too lavish and careless with his eulogies may do in a day.

We know well what is implied by a reserve fund of money or of time over the actual needs of our daily life, how it can be applied to a hundred objects of comfort and pleasure to families, or of welfare to the community. But it rarely occurs to us that the same thing applies in even a more effective and permanent manner to our vital powers. To have a surplus of strength is at once to have many opportunities put into our hands; and he, who by a systematic self care, maintains this surplus is in just that proportion prepared to be helpful and valuable to society.

PREACHING.

"It was God's good pleasure, through the foolishness of the preaching, (thing preached) to save them that believe;" writes Paul to the Corinthian church (1 Cor. i, 21), having already written that "The world through *its* wisdom knew not God." Note the insertion of *its* in the R. V., for many foolish tirades against wisdom have been founded on its absence. Nevertheless mere head knowledge, curious arts, magnificent architecture, all the refinements of an highly civilized life, wealth, wisdom of schools,—none of these could save; but the simple story of the cross, the apparent folly of faith in a crucified redeemer—these were the power of God unto salvation.

It is needless to explain that by foolishness Paul does not mean folly, but as in the case of Agrippa before whom Paul preached of a suffering and risen Christ, what the world deems foolishness is God's loving wisdom. "With but little persuasion thou wouldst fain make me a Christian," Acts xxvi, 28, R. V., exclaimed half scornfully the proud king to the earnest prisoner; that is a simple story you are telling, Paul; with such child's play you surely do not expect to make me a Christian! The preaching of the cross *is*, to them that are perishing, foolishness: and yet by this foolishness it is God's good pleasure that they who believe are to be saved.

The design of preaching therefore is to present salvation to faith. Will the accredited preaching of the O. T. and the N. T. afford us any insight into the purport and nature of this great Salvation?

The only O. T. examples to which in the N. T. the word "preach" is applied are the cases of Noah and of Jonah. 2 Pet. ii, 5: Mat. xii, 41. Of the substance of Noah's preaching we have that simple word "righteousness." Jonah's was in design the same, for the king hearing of the weird judgment cry: "Yet forty days and Nineveh shall be destroyed," exhorted: "Cry mightily unto God, yea, turn every one from his evil ways and from the violence that is in their hands;" and we read "God saw their works, that they turned from their evil way: and God repented of the evil which he said he would do unto them; and he did it not." Righteousness and judgment were the themes of the O. T. preachers thus designated in the N. T. Enoch, the tenth from Adam, pro-

phesied or preached, and in Jude, xiv, 15, we have his themes. They are the same as those of Noah and Jonah. John—the voice in the wilderness—came preaching, and his themes were, "Repent. The kingdom of heaven is at hand." He further pointed to the Lamb of God—the greater than himself, who taketh away the sin of the world and baptizes with the Holy Ghost and with fire. The first recorded preaching of Jesus was (Math. iv, 17) "Repent ye, for the kingdom of heaven is at hand," and that which is generally called the sermon on the mount is one continued teaching of righteousness, so heart searching that all who have endeavored to take in its meaning must have repeated the experience Paul records, Rom. vii, 9, and asked "Who is sufficient for all these things?" The Apostles take up the strain (Acts iii, 19-26) "in turning every one of you from your iniquities," and the great preacher Paul declares his commission in these words (Acts xxvi, 18,) "To open their eyes, that they may turn from darkness to light." The effect of a great preacher's work in modern days has been thus described by a true hearted poet:—

"The flow of emotion deep and strong
 Troubled the land as it swept along,
 And left a result of holier lives,
 Tenderer mothers and worthier wives.
 The husband and father whose children fled,
 And sad wife wept when his drunken tread
 Frightened peace from his roof tree's shade,
 And a rock of offence his hearthstone made;
 In a strength that was not his own, began
 To rise from the brutes to the plane of man.
 Old friends embraced, long held apart
 By evil counsel and pride of heart:
 And penitence saw through misty tears,
 In the bow of hope on its cloud of fears,
 The promise of heaven's eternal years—
 The peace of God, for the world's annoy,
 Beauty for ashes, and oil of joy."

What works this mighty change? The gospel, *evangel*, the good tidings which angels sang on Bethlehem's plain and which Paul declared to be "the power of God unto Salvation to every one that believeth." For therein is revealed a righteousness of God by faith unto faith," as it is written: "But the righteous shall live by faith." (Rom. i, 17.)

On strictly scriptural grounds we have reached the conclusion that the end of gospel preaching is salvation from the curse of sin, both in its condemning and in its corrupting power, and this by faith, for the word of hearing does not profit, when not united by faith

in them that hear. The power of the pulpit then, from a scriptural point of view, is to be estimated by its power to save men from sin, its ruinous consequences, and to build up in holiness, righteousness and peace. The power of the pulpit therefore is not to be judged of by its ability to draw, though that power, sanctified, is a gift by no means to be despised; nor by its ability to gather money for the paying off of debts which should never have been contracted; though here again is a talent one may well desire; but the true gauge of successful preaching is to be found in the turning of men from darkness unto light, in building up on "your most holy faith," in altered lives, in tears sanctified with joyous submission, in burdens lifted from weary hearts, and strength imparted to those who often are bewildered, dazed with the worries and the toil of life.

I had thought of enquiring whether the pulpit of to-day is equal to the pulpit of generations gone, but as the question was thought upon, the feeling grew, that no reliable means of answering are at hand; at any rate the question must first be answered whether the Christian world is more righteous to-day than at former periods in the church's history. Personally I believe that the power of Christianity is steadily advancing, though as the ocean tide, in waves. The tide does not rise as water in our reservoir, steadily, almost imperceptibly, as the engines constantly and evenly pump, but by waves, which follow each other dashing each a little higher than the former and then rushing back into the great ocean again. Caught in the back swell we despondingly cry all is sinking, but faith beholds righteousness rising "as the waves of the sea"; (Is. xlviii, 18.) and to this end the foolishness of preaching is ever working. "It were to be wished the flaws were fewer in the earthen vessel holding treasure," but in those earthen vessels the treasure has been placed, "that the exceeding greatness of the power may be of God, and not from ourselves."

One truth of practical importance in the relation of pulpit and pew I would here press. The church of history since the fourth century has been supported chiefly by the state. Taking the place in political economy of the old Pagan faiths, governments were nominally Christian and supported the church. This in a money point of view gave independence to the preacher, who did not depend upon the

whims of the people for his daily bread, however much he depended upon his political masters. A sturdy nonconformist, who has long advocated disestablishment in England, but who has resided for some time on this continent, said to the writer conversing on this subject, that he should return with different feelings to the old land, on this question; he had seen so much of the tyranny of the pew as to lead him to the conclusion that there were worse evils than an established church. The facts which our friend noticed are painfully real; the people pay their money and claim from the preacher as from their tailor the fashion their fancy dictates. Men prefer largely to hear their own prejudices echoed, their fancies pleased, rather than to receive instruction, they desire to be at ease in Zion, to be rested by being amused or put spiritually to sleep. "Prophecy smoothe things," but do not touch us, our pockets, our pleasures or our practices. In meeting these real difficulties I am not disposed to advocate "establishment," rather the independence of Paul, willing to suffer the loss of all things that he might possess the righteousness of Christ; knowing how to be abased and how to abound, having the secret both to be filled and to be hungry, able to do all things in him that strengtheneth." *Only a christian people have no right to place that burden upon a solitary shoulder, they themselves scarce aiding with their little finger. It is criminal cowardice thus to do.*

The interdependence of pulpit and pew is not to be regretted, rather deepened, only the pew should learn it has other responsibilities than fault finding, than a mere attendance and support; and the power of the pulpit will be largely proportioned by the material sympathy and aid received from the pew. Gentle reader, how is your part being performed? I know it is easy to lay down rules, to say what ought to be, to detect flaws in what is. The sun has many spots. What are we doing to render the preaching of the cross effective? In no country has the pulpit as a whole been more effective in past days than in Scotland. Wordsworth speaks of "the virtuous household though exceeding poor, pure livers, fearing God: the very children taught stern self respect, a reverence for God's word, and an habitual piety, maintained with strictness scarcely known on English ground;" and in no country has an educated ministry been insisted on

with more determination, or a deeper reverence thereunto joined with a straightforward freedom, than in that land of persecution and the covenant. And if the pulpit is to maintain its place among the spiritual powers of the day, not only must the hireling be banished from its desk, the charlatan from its enclosure, but the conceit of ignorance must depart from the house of God, and the pew fulfil its responsibilities.

We do need however, simple straightforward dealing with sin in all its forms, and a plain presentation of Jesus as the only hope of the individual soul, and through the individual of society. All other hopes are vain, any other means of drawing men worse than vain, for alluring by false hopes they land in the outer darkness, cry peace, when peace is not.

We do not need speculations regarding heaven, the millenium, the heathen, etc. There is often profoundest wisdom in saying, I do not know. There are secret things which belong to God, faith willingly leaves them there. It is unbelief that vainly tries to tear down the veil. During the oft times angry discussions regarding the proper method of defining the divinity of Christ at the licene council, Spiridion, a shepherd with one eye and a deformed leg, the results of persecutions, a Cyprian bishop, wearied with scholastic disputings abruptly rose and said: "In the name of Jesus Christ, hear me philosophers: there is one God, maker of heaven and earth, and of all things visible and invisible, who made all things by the word of his power, and by the holiness of His Holy Spirit; this word, by which name we call the Son of God, took compassion on men, for their wanderings astray, and for their savage condition, and chose to be born of a woman, and to converse with men, and to die for them, and he shall come to judge every one for the things done in life. These things we believe without curious enquiry—if thou believest, rise and follow me to the Lord's house and receive the sign of this faith."

This is the simple all embracing gospel. Expounding it the pulpit has gospel power, believing it brings salvation to heart and house.

Believest thou this? then salvation is yours: rejectest thou? then the condemnation of death remains upon you.

.. If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

Correspondence.

THE CROSS CORNERS,
SMITH'S VILLAGE, Feb., 1886.

MR. EDITOR,—Having heard how as the columns of your valuable journal is open to the public, I thought I would send you a few lines. I'm a plain spoken woman, I am, I allers says what I means and means what I says, and I want to give you a few thoughts that have been a kind of floating loose like in my mind lately with regard to some things I have been noticing in "Modern Christianity" as they call it, and want to say something in this about giving. I am an old-fashioned woman, I am, and I like old fashioned ways. When I was a girl I was taught that to give meant putting one's hand in one's pocket and handing out the cash cheerfully, without expecting anything in return—but now-a-days it appears to me that people (at least most of them) thinks when a man comes to ask for help for the master's work—well, what am I going to get in return. Mrs. A. comes to Mr. B. and says, says she, "Mr. B. I'm a collecting for a very deserving cause—to help a poor church out of debt." "Very sorry mum says Mr. B., but times is hard, and family expenses is heavy, and business very bad, and charity you know begins at home, and so you must pass me by." But by and by in comes Mrs. C. and says, says she, "Oh. Mr. B. our church is getting up a little entertainment, nice singing, some pretty young ladies in tableaux, and Mr. Glibtongue to give some comic readings, and lots of ice-cream to cool off with—tickets only 25c.—you must take half-a-dozen, and bring Mrs. B. and the children—its for a good cause you know." Mr. B., with a smile, puts his hand in his pocket and pulls out one dollar and fifty cents. No talk of hard times and family expenses now, and he puts the amount down in his petty cash to benevolent account, and thinks he is a giving to the Lord. Now sir, I may be an old fool, but I don't call that giving—no sir, I don't. Times was mighty bad last year, they was sir; I never knew wheat so low, and we had hard work to get along. Silas (that's my old man) was wanting a new hat and a new suit badly, and he intended going into the city to buy them; the time came round for the missionary collections, and Silas says, says he, "Betsey, I'm afeard I can't give nothin this year, and yet it goes agin the grain not to," and I seen him for a day or two looking very thoughtful like. Well, Friday came and he goes off to the city—when he came home he looked a kind of relieved, and I heard him a humming "From Greenlands Icy Mountains," as he went about his work. Sunday, when he went up to dress for meeting, I expected to see him come down with his new suit and hat, but law if I warn't surprised to see the old things on him. Law, Silas, I says, ain't you agoing to git ready? I'm already says he with a snile, the old duds has to do another turn. Why, says I, have you lost any money? No, says he, I've lent it to the Lord; and then I understood it, and I tell you sir, I was prouder of my old man in his shabby suit, than if he had the finest broadcloth on, and I guessthe Lord was proud of him too—I guessthat's the kind of giving He takes stock in. There's a pile of money spent on dress and finery for these poor bodies of ours, and in decorating our houses with all kinds of "brick bats" I thinks they calls these odd things that are always in

the way and makes one feel like a bull in a china shop, afraid to stir for fear of breaking something, and in giving parties where all the people do is to gossip and play cards, or put themselves into a heat hopping about the room first on one foot and then on the other, the men pulling the women round after them, and all this costs heaps of money, and yet people are so poor when the collection plate comes round. And even our churches are too fine, and the money that might send the blessed gospel to the poor perishing heathen is put into bricks and mortar, and stained glass and soft cushions, and beautiful music; and most churches puts more than they have into them things till they have that ornament they call a mortgage on top of them—and then they are always in difficulty—but I must stop sir, or you will say I am an old bore. You will hear from me again sir. Next time, perhaps, I shall say what I think about church amusements.

I remain,

Your humble servant,

AUNT BETSY.

THAT 10 PER CENT.

MR. EDITOR.—Will you allow a home missionary who was long a pastor of a self-sustaining church and who has acted on local, general and executive missionary committees, to enter a respectful protest against the plan now in operation of helping to economise missionary resources by withholding 10 per cent. from the amount of the grants made to the missionaries. We freely acknowledge that the emergency is great, possibly imperative; but sir, is it just that the hard working and comparatively ill-paid missionary should have to meet so large a proportion of a debt for the contracting of which he is personally in no way responsible. Supposing the reduction to cover the whole of the current missionary year and what does it amount to in the aggregate? Simply that each pastor is made to contribute from £15 up to £40 towards the Missionary debt, according to the amount of the grant received and that too over and above his own freewill offering to the mission fund. Now it is not hard to conceive what sacrifices this will render necessary on the part of the missionary. In some cases it will require his allowing his Life Assurance Policy to lapse from inability to pay the half-yearly premium. In other cases he will be compelled to withdraw from the widows and orphans and pastors Retiring fund, and in still other cases the much needed horse will have to be relinquished. Should he have to leave his post the likelihood is that it would only be taken by an inferior man; should he remain in his charge he might be compelled to eke out his livelihood by resorting to very questionable expedients, and thus demonstrate the truth of the pregnant saying of Dr. Chalmers: "A scandalous support make a scandalous ministry." As to the expedients suggested by our indefatigable Missionary Superintendent in his letter in the C. I. of the 1st of March, they should all of them be candidly and openly discussed. The sliding scale was tried many years ago, but if we are not mistaken it resulted in no church sliding into self-support as a noble vessel on the stocks slides into the ocean when launched, but in several worthy pastors sliding away into other countries or into other denominations. That no new work can be undertaken

seems to be a foregone conclusion. But would not a re-distribution of the field and a re-adjustment of stations in some instances give strength and save money. Should not the bold policy of abandoning some fields which have long been helped but give no promise of success be adopted? Above all does not the present monetary crisis in our Missionary work appeal urgently to those generous friends of the cause who devise liberal things, the benefits of which are to be reaped when they have passed away. Would not a few liberal donations given in these times of financial straightness do more good, be more pleasing to God, and bring greater blessing to the soul of the benefactors, than the larger bequests which might come into the missionary treasury in more prosperous times.

A MISSIONARY PASTOR.

News of the Churches.

COWANSVILLE.—A quiet work of grace is at present in progress here. Special services are being conducted by the pastor. 12 persons were received into fellowship on Sunday, 7th inst., and it is expected that others will soon follow. Mr. Malcolm J. Cameron has been elected and publicly set apart to fill the vacancy in the diaconate, caused by the death of the late Robt. Jubb.

ECONOMY.—This church has been successful in obtaining for pastor Rev. Fred. MacLeod, a graduate of Bangor Seminary and Middlebury College. He is a Nova Scotian by birth, the son of Deacon MacLeod, of Liverpool church. Pursuant to letters, a missive sent to the churches of St. John, Yarmouth and Noel, a council was convened in the church on Wednesday, the 17th of February, at 2 p.m. St. John church was not well represented, the brethren being detained at home by extra engagements. Rev. William McIntosh, of Yarmouth, was chosen moderator, and Rev. Jacob W. Cox, of Noel, scribe. After devotional exercises, led by Mr. S. G. Moore, Mr. MacLeod came before the council and presented his credentials, gave a brief account of his early religious experience, call to the ministry, and also stated in a lucid manner his doctrinal and ecclesiastical views. The council expressed itself satisfied, and voted to proceed with the ordination and installation in the evening. Accordingly a fair audience assembled at 7 p.m. After singing and prayer, a brief scripture reading, Mr. MacLeod was set apart to the work of the ministry by the laying on of hands, the prayer being offered by Mr. McIntosh, who also addressed the people, or rather preached a sermon from the words, "For where two or three are gathered together in my name, there am I in the midst of them."—Mat. 18, 20. The right hand of welcome was given by Mr. Cox, who also addressed the pastor, basing his remarks upon the words of Paul: "Say to Archippus that thou take heed to the ministry which thou hast received in the Lord, that thou fulfil it."—Col. 4. 17. An appropriate solo was sung by one of the brethren, "Gather thou in for there yet is room," and the hymn "Shepherd of Israel thou dost keep," was sung by the choir, joined in heartily by the congregation. The benediction was pronounced by the pastor, and the congregation dispersed, with high hopes that the future would bring with it God's richest blessing upon the united labors of pastor and people. On Thursday evening a very successful sociable was

held in the basement of the church, followed by a very interesting lecture by Mr. McIntosh, upon Oliver Cromwell. As a preacher and lecturer, brother McIntosh is winning golden opinions in these Maritime Provinces, and it is to be earnestly hoped that his stay in this region may be a very protracted one. There is room for good men and women here.

MAITLAND.—Maitland church is looking up, thanks to the Yarmouth church, who have come again to their relief, this time sending five boxes of glass. This will put lights in all the windows. The outside is expected to be finished and painted by June. Perhaps before the summer is over services will be held in it.

NEWFOUNDLAND.—**QUEEN'S ROAD** Congregational church, **ST. JOHN'S**, held its various annual meetings last month, and the reports from the several societies show a steady and healthy increase of numbers and well sustained interest in their separate departments of church work. From the Secretary's report it appears that eight new members joined the church, the greater number of whom were from the Bible classes. Four left the country, other losses four, leaving our membership still 128; and the total under pastoral care is about 560, including sailors in port. The Treasurer showed a balance on the right side; and a resolution was passed to make up to the pastor the sum of £25 stg. which the Colonial M. Soc. had withdrawn from its grant for 1885. The Sunday school showed in a vigorous condition, and its contributions for missions amounted to the sum of \$218.60, with 17 officers and teachers and 150 scholars. During the year a sale of ladies' work, under the auspices of the Ladies' Sewing Circle, was held and the sum of \$840 added to the new organ fund, which now amounts to \$1,086; and which reflects much credit upon the choir and L. S. Circle in their persevering efforts to attain this result during the past two years. The Secretary of the pastor's Bible class read an admirable report showing an attendance averaging 74, with \$10.20 collected for missions. Reports were also read from the Board of Management, The Temperance Society, The Ladies' Sewing Circle, The Sunday School, The Mutual Impt. Ass'n, and the Savings Bank, and a general view of the year's work of the whole church thus clearly presented to the people. As pastor I cannot too warmly record my gratitude to the Great Head of the church for the co-operation of these several society officers. We feel not only that many hands make light work, but that the mutual help and prosperity of all these affiliated societies is the only real indication of the permanent good work of the church. By means of these societies, covering as they do the spiritual and intellectual, and missionary and social aspects of life, the church can more especially interest the young people and call forth their energies on behalf of the Redeemer's kingdom. Our annual tea meeting was held on 14th Feb., and a most successful programme of music, readings, etc., was rendered by the choir; and addresses given by ministers of the sister churches. The first real storm of the present winter opened upon us that night, but the room was well filled, and inside amid the evergreens and bright bunting with which the committee had decorated the room, the wrath of the storm king was entirely forgotten. The only drawback to our position this year is the intimation of Miss Good, the zealous principal of the St. John's Teacher's

Training School, of her inability longer to continue in this work. Under the system of Denominational education here, the training school under the Misses Good has done a work of the first importance not only to us but to education in the colony; and has besides become a most valuable auxiliary to our Missionary work in the outposts. Miss Good's decision lays the responsibility of assuming the duties of the school upon the church funds, as Government grants for this purpose are given *per capita* and our numbers are too small to secure us a grant for this purpose. A resolution of appreciation of the generous, self-sacrificing character of the Misses Good's work was passed at our meeting, and we are now earnestly seeking a way to continue the work. If we could get some educated woman, with the educational and missionary zeal of our English sisters, the Misses Good, to come over and help us, it would be a great and noble work for the Master.

[We heartily congratulate our Newfoundland friends on their most excellent report. They cheer our hearts.—Ed.]

SARNIA.—Our Missionary Superintendent has been supplying this place since New Years, evidently with great acceptance, as on his retiring from the field, an address was presented to him, expressive of esteem and appreciation of loving services earnestly rendered. This church, however, is suffering severely by removals, though with a good settlement and mission support there is room for growth, and prospect too. Seven have been added to the fellowship during our friend's work here.

QUEBEC ASSOCIATION.

The Quebec Association met in Emmanuel church, Montreal, on Tuesday, March 2nd, at 2:30, p.m. Owing to the snow blockade and other causes, the attendance from the country was not as large as had been expected.

The members present were Revs. Drs. Wilkes, Stevenson and Cornish, Geo. Purkis, E. M. Hill, H. A. McIntyre, A. F. Rivard, J. G. Sanderson, John McKillican and Geo. Willett. Mr. Geo. Hague was present as a delegate from Emanuel church, and Messrs. R. McLaughlan and John Ritchie from Calvary church. Rev. James A. Pettee, missionary from Japan, and the students of the Congregational College were invited to sit as honorary members. Devotional exercises were conducted by the moderator, Rev. Geo. Purkis. Geo. Hague, Esq., introduced the topic—"Our College, its present condition and needs." The points specially emphasised were its needs, viz.: a resident professor, a larger number of students, and increased contributions from our churches.

Rev. Geo. Willett opened a discussion on the relation of the missionary society to the church at Belle Riviere, and its pastor Rev. A. F. Rivard. After a lengthy discussion it was decided to refer the question back to the general missionary committee.

Rev. Geo. Willett was appointed to represent the association on the executive committee.

In the evening the annual public missionary meeting of the Montreal churches were held in Emmanuel church. The attendance was larger than on former occasions, and the musical service rendered by the choir, under the direction of Mr. Clarence Lyman and

Mr. Bennett was much appreciated. Rev. Dr. Stevenson presided. Rev. James A. Pettee, deputation from the A. B. C. F. M., gave an interesting address on Japan, and exhibited a number of interesting curiosities from that country, and Rev. Geo. Willett spoke on our home mission work.

The association resumed its session on Wednesday morning. After the usual devotional service, Rev. Dr. Stevenson read a most interesting paper on "Revolutions: their advantages and dangers." Most of the brethren present took part in the discussion that followed. As some of the churches in this district are at present enjoying seasons of spiritual awakening, the subject was timely and practical, and the views expressed by the essayist met with general concurrence. We hope that this paper will come before our churches through the pages of THE CANADIAN INDEPENDENT.

Rev. E. M. Hill read a criticism on "current errors of speech," which was an able plea for the preservation of the purity of the English language. Simplicity of speech was advocated, also the avoidance of slang and the loose utterances of the street. Regret was expressed that some of the old expressive religious works, such as Piet7, Conversion, Sanctification, and the like, were falling into disuse in the pulpit. This paper was discussed at some length, after which Mr. Hill was appointed critic, to note all errors of speech, which should form the subject of a paper at our next meeting. As a result of this appointment it is expected that the members of Quebec Association will endeavor to set a watch upon their lips, at least when in the company of our esteemed brother, the pastor of Calvary church.

The question of union with the Free will Baptists was introduced. The recent steps taken towards such union in England and the United States were referred to, the principle meeting with cordial approval.

Rev. Dr. Stevenson referred to the desirability of a mutual understanding between the various christian bodies in their home mission work, so as to prevent the multiplicity of churches in small villages and sparsely settled districts, and the hope was expressed that the proposed movement in that direction between the Presbyterian and Methodist churches might become more general, and extend to all evangelical churches.

Reports were received on the state of the work in the churches at Cowansville, Danville, Waterville, and Emmanuel, Zion and Calvary churches, Montreal, all of which were hopeful and encouraging.

Plans of sermons on the text. Eph. 3, 19, were read and discussed.

It was decided to hold the September meeting either in Cowansville or Granty, and Rev. Messrs. McIntyre, Sanderson and Purkis were appointed essayists.

This interesting session was brought to a close by a very enjoyable social meeting, given by Emmanuel church to the members of the association and the sister churches in Montreal. The lecture room, which had been tastefully decorated with Canadian, British and American flags, by the young men of the church, was well filled by 8 o'clock. Geo. Hague, Esq., was called to the chair, and short addresses were given by Rev. Messrs. Sanderson, Stevenson, Purkis, Pettee, McIntyre and Willett. Ice cream and other refreshments provided by the ladies were served, and the rest of the evening was pleasantly spent in social intercourse.

G. W.

WESTERN ASSOCIATION.

The next meeting of the above association will be held in the city of Brantford, April 6th and 7th. Meet for organization on Tuesday, 6th, at 3 p.m. Divine service in the evening. Preacher, H. D. Hunter; alternate John Morton. The following are among the papers expected:—"Historical sketch of the Western Association," by the Secretary; "Experiences of a Missionary Pastor," by W. H. A. Claris; "Review of Progressive Orthodoxy," by John Morton. Churches please appoint delegates, and send names to Rev. Geo. Fuller, Brantford.

C. S. PEDLEY, Sec'y.

Mission Notes.

Get more of the missionary spirit into our churches, and the tone of piety among their members will greatly improve.

A number of young men and ladies connected with our churches, are thinking of devoting themselves to mission work in the foreign field.

Mr. Currie has finished his trip among our churches. He met with a welcome and uniform kindness from our people.

Missionary boxes ought to be in all our families. They are good educators, and a splendid means of collecting missionary funds.

North Toronto Sunday school has a thriving "F.M. Band." There ought to be one in connection with each of our schools; especially in Toronto.

A class of deaf-mutes in Toronto, is to contribute toward the support of our work in Africa.

Bond-st. Sunday school is to provide a mule for use in our mission field.

Rev. Willet has supplied a large package of seed, for sowing in our mission garden, in Bailundu.

Mr. B. W. Robertson has sent in fifty dollars, toward our missionary's outfit.

"Mechanic" wanted to go as a missionary to Africa, but could not. He is still interested in the work there, and in proof sent Mr. Currie ten dollars, to use for the work as he thinks best.

Our Sunday school in St. Johns, N.B., is not large, but its last quarterly collection for our foreign missionary society amounted to ten dollars.

A farewell social, under the auspices of the young people's circle of Zion church, was given to Rev. W. T. Currie and Mrs. Currie, on the eve of their departure from Toronto.

Our missionaries are to be in Boston by the 16th of March, in order to purchase their outfit, and pack up in time to sail for Africa by the close of the month.

One who ought to know, says that our missionary could not have found a better helper, had he searched the whole Dominion.

The people in Brantford declare, that Mr. Currie is carrying off the best lady worker in the church.

Over four hundred paid the admission fee to the missionary entertainment held in Brantford, February 25th.

Monthly foreign missionary prayer meetings are to be started in a number of churches. Let every church have one.

By organized effort, we can do much more for missions, with less pressure, and greater benefit to ourselves.

Official Notices.

SUBSCRIPTIONS TO THE C. C. M. S.

Fitch Bay \$4.05, Ayer's Flat \$8.68, Boynton \$11.07, Danville \$30.00, John Porteous \$40.00, Caledon \$12.15, Listowel \$20.00, Waterville \$19.26, Melbourne P. Q. \$12.00, Wingham \$40.00, Hamilton \$145.45, Warton \$11.00, Guelph, additional \$64.60, Burford \$52.00, Georgetown \$17.00, Scotland \$28.00, Sheffield N. B. \$21.70, Pine Grove \$18.10.

B. W. ROBERTSON, Treasurer.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The treasurer acknowledges with thanks the following sums:—

Maxville and St. Elmo mission bands, \$48.53; Maxville Women's Missionary Society, \$51.52—\$105. Bowmanville, \$18.58. Georgetown, \$13.08. Barrie, collection, \$6.21; T. W. Gray, \$5; Rev. J. I. Hindley, \$1—\$12.21. Toronto, Western, \$6.65; Sunday school, \$5—\$17.55. Hamilton, \$20; Sunday school, \$10—\$30. Waterville, collection at Eustis, \$2.18. Stratford, \$13.52; Sunday school, \$1.94—\$15.46. St. John, N.B., \$10.00. Chebogue, N.S., \$9. Kingston, First, \$32. Yarmouth, N.S., \$40. Belwood Sunday school, \$4. South Caledon, Bible class, \$13. Newmarket, Rev. W. W. Smith's missionary strawberry patch, two years, \$12. Alton, \$4.07. Listowel, \$3.70. Melbourne, \$10.25; Ulverton, \$3.50—\$13.75. Frome, \$6.65. Kingston, Bethel, B. W. Robertson, to assist in missionary's outfit, \$50. Liverpool, N.S., Young People's Mission Band, \$20. Edgar, collection, \$4; Mission Band, \$5; Rugby, \$9; Dalston, \$4.25—\$22.25. Scotland, W. Forteo, \$1; E. G. Malcomb, \$1; Rev. W. Hay, \$1; Mr. Glennie, \$1; Maple Grove Mission Band, \$4; small sums, \$2—\$10. Martintown, Women's Foreign Missionary Society, \$15. Total received since annual meeting in June, 1885, \$1365.71.

T. B. MACAULAY, Treas.

Montreal, March 8th, 1886.

The two principal rules and lessons of life that George Eliot gave to a young friend were, first, "Be accurate;" and, second, "My dear child, the great lesson of life is tolerance."

Each person is like a musician who has the notes of an exquisite harmony before him, but it depends upon his own efforts to give it expression. It is only when practising the virtues that we touch the notes of a never-dying melody, and give nourishment to the divine seed which is planted in every soul. Its upward growth will overcome the lower nature; and, finally, when the earthly link is broken, the freed soul will stand forth "without spot or wrinkle," the image and likeness of its God.

The Family Circle.

THE PODUNK SOCIETY MEETING.

BY "A COUNTRY PARSON."

The regular society meeting of Podunk church was called for Monday evening. This was an annual meeting, at which time the business of the church for the year was transacted. It was quite often the case that the attendance was miserably small; hardly a quorum present for the administration of the usual business. Podunk Society, like many others, in ordinary times allowed its matters to go on without much interference. But an extraordinary occasion had arrived and the Society was well represented. Deacon Joel was there from the "hill" and Uncle Daniel from the "street." The people from the "butternuts" were all on hand, led by the Colonel, who kept rubbing his gray head, as if uneasy. Deacon Noah Higgins must not be forgotten. He was the pillar of the church. To-night he appeared to hold a secret, which he regarded as personal property.

The Rev. John Morehouse was "stated supply," an ecclesiastical position never contemplated by the polity of any church. Because of the hardness of people's hearts it has been allowed, resulting in brief past rates and church quarrels. It has a pleasant suggestion of the farm, in a rural community, when the word goes about that "we have hired our minister again." The old fashioned relation of pastor and people is obliterated; a feeling of uneasiness possessed both parties. Parson Morehouse understood all this, but he could not change it. One or two narrow-minded men really decided the polity of the church, although it belonged to an order that rejoiced in a republican system. Rev. Mr. Morehouse had ministered at Podunk for ten years—a long pastorate in these degenerate days—years of good, honest, prayerful work; years when beaten oil had been brought to the sanctuary and offered as unto the Lord. This good man had not remained a country parson because he was not intellectually equipped for a larger field, prepared by grace to minister to many souls. He was an original preacher in the best sense. He had a large spiritual insight, and every sermon he wrote he tried to do his best. He believed that not only are sinners to be invited to Christ, in the work of preaching, but Christians are to be instructed in divine things. With these ideas of his work his study was a place of toil. Deacon Joel said "ministers had an easy time. It was no work to write a sermon when you were trained to it." Uncle Daniel had added, "he thought ministers ought to labor like the Disciples, without a salary. If they were engaged in spiritual work they should be spiri-

toal themselves." Uncle Daniel always put a quarter in the contribution box, and prayed "Thy kingdom come." Aunt Betsy, who heard this remark, told Uncle Daniel "if the congregation were more spiritual their minister would have a pleasanter time."

Our good brother was trying to educate his children on a salary of eight hundred a year. He found it called for the grace of contrivance to approach it. To supplement his salary he wrote for the press in his leisure moments, and his wife had taken two boarders in the summer months. The people of Podunk were sure their minister was making too much money. He might reduce his salary a hundred dollars a year very well. It had been talked up about the parish for six months. Uncle Daniel said "some action must be taken at the annual meeting." Some of the sisters remarked, "if Mrs. Morehouse had any time she ought to get up a festival to help raise the salary." "Yes," said Aunt Betsy, with a peculiar gleam in her eye, "it is her duty to keep her husband's house and beg, too."

But Monday evening came as all Mondays do. They had heard a suggestive sermon the day before on the text, "Ye know not what a day shall bring forth." They were going to do their part in illustrating the thought of the sermon. A church society in its collective capacity is a very uncertain body. It can stultify itself without any effort. Podunk people liked their minister. They were proud of his abilities. They did not desire to be mean. They wished to get the gospel cheap. They would have been better suited if they could have had it "without money and without price." The brethren assembled and those Deacon Noah Higgins as Moderator. He was the most influential member. Somewhat narrow minded and set in his way, he was sound at the core and had great weight among the people. Deacon Joel made quite a lengthy speech. Times were hard; it was a purty close year; he didn't have eight hundred to live on. Ministers' folks should be more economical. With writin' and boarders the parson must be laying up money. Deacon Joel was worth fifty thousand dollars, and not a chick or child in the world. He paid twenty dollars towards the salary. Uncle Daniel said if their minister wished to write for the papers, and his wife take boarders, he had no objections, but they ought to be relieved of paying so large a salary. He proposed it be reduced one hundred dollars. No one had the courage to propose this before, but now the bull was taken by the horns, and the meeting was well under way. One brother said the minister never visited him; he wanted a man should stay all day and spend the night. Another remarked that he saw the minister playing lawn tennis with some of the young people. He was greatly grieved. Somebody else thought a clergyman

should not wear blue flannel. So the word went about. The Society meeting is the safety-valve for chronic croakers and penurious members. Many would be ashamed of their remarks if they ever recalled them.

After they had expressed their minds quite freely, John Hicks got up and spoke as follows: "My friends, you seem to be quite ready to part with our minister. Indeed, I should advise him to go where he will be better appreciated. He can command a large salary. He is an unusual preacher. He has a family of children to educate. You have not one honest thing against him. You wish to drive a sharp bargain and make a hundred dollars. Our young people all like him because he is one with them. I wonder he can afford even blue flannel with your penurious policy. If you reduce the salary you will lose your minister and deserve to." John Hicks was a young man, the superintendent of the mill. He paid seventy-five dollars on the subscription. The clear common sense of his remarks struck home. The meeting began to look at the other side of the question. They had never seriously thought of losing him. They thought he would bear a little more from them. They had tried him a good deal. They would not see his like again if he left them. Deacon Higgins had said nothing through all this discussion. That he had kept up a powerful thinking was evident by the expression on his homely face. He never talked unless he had something to say. "Brethren," said the Deacon, "I hold in my hand the resignation of the Rev. John Morehouse. The gossip of the last few months has not failed to reach his ears. He is a sensitive but conscientious man. He desires to relieve the church of the burden of raising eight hundred dollars a year. If I had not believed in the good sense of this Society, I should have read this resignation at the beginning of the meetin'. We have obliged our pas'or to steal hours from his sleep to earn money to support his family. His good wife has become a kitchen servant to educate her children. This church represents half a million dollars. We cannot afford to be so mean. Brethren, I move this resignation be not accepted, and that we raise one thousand dollars for our minister's salary, and that he be asked to be regularly installed."

There was silence for a moment, silence that could be felt. Some looked ashamed, a few angry, others pleased. But they were taking it in. Deacon Noah Higgins spoke with authority. He was a force, a godly man. He had said as he sat down, "I will double my subscription, but it may be too late. There was a committee to hear him preach last Sabbath, and they were greatly pleased." Then the people took it in: It is strange how precious a thing grows if some one else wants it. Podunk people knew what they had got,

and they knew their duty. The resolution was passed, a committee appointed to wait on the minister and the meeting adjourned.

Podunk church did not receive its just desserts, for the parson stayed; but the people had learned a needed lesson. When the Society met the next year they had barely a quorum, and voted the salary without dissent.—*N. Y. Observer.*

CONDITIONS OF HEALTH.

Plants and vines growing in a dark cellar will crawl to the crack or keyhole through which a few straggling rays of light come. Is this not proof that there is force in sunlight?

The man who works at night is simply flying in the face of fate. He is shortening his days and injuring his health, and the most of them know it.

The book-keeper, who pours over his books at night, after having done a fair day's work, is inviting nervous and physical debility and mental weakness. While doing this he is also fitting himself for an attack of typhoid, typhus or brain fever, besides rendering himself liable to fatal attack from any epidemic that may happen along.

Counting rooms, as a rule are dark, dingy places, which a direct ray of sunlight can never penetrate. This is a fatal error. Much of the vital energy consumed by accountants and brain-workers may be replaced by vital energy shed on the earth by the sun, and they should be in a position to get as much of it as possible. The dyspepsia, crankiness and ill-nature of those who work by gaslight both day and night is mainly due to lack of sunlight. The human body, like a plant, derives the greater portion of its vitality from the sun. This is absorbed and gives strength to the organs employed in restoring the waste tissues of the body.

Weakly persons, those in declining health, dyspeptics and nervous invalids will find a better tonic in sunshine and curative power in rest than in any medicinal compound ever invented. Sunshine, a generous beefsteak and game diet and restful exercise have cured more cases of consumption than ever did patent medicines or any other kind, for that matter.

Simply walking or driving out in the sunshine will not answer. The waste goes on constantly, so must the processes of restoration. Not only must they equal the destructive processes, but they must exceed them in activity until the body has regained its wonted form and weight, the vital organs resumed a healthy condition and a perfect equilibrium has been established.

When the system is in good condition it will store up sufficient vital energy above what is necessary to maintain proper equilibrium, to meet all reasonable demands for mental or physical activity. In emergencies the reserve stock, or even a portion of the capital, may be required, but these must be promptly restored or the bank will break.

Those who keep their mouths shut when they sleep never snore.

Good air and plenty of it is one of the conditions necessary to secure refreshing sleep. The ears may

get used to the din of hammers, the rumbling of the cars, the shrieks of steam whistles or the rasping roar of escaping steam, but the system can never be inured to vitiated air.

Knowledge must be made vital in the heart before it can blossom into conduct, and the continual passing of right feeling into right action alone can form a worthy character.

Devotion is only another way of writing devotedness; and the best exhibition of devotedness, and therefore, of devotion, is a devoted life. Can there be "devotion" without devotedness? Oh yes! just as there can be "illustrations" which do not illustrate, and "teachers" who do not teach.

The bad men in society are always ready for rebellion. The bad element in politics is always treasonable in its nature. When treason raises its bloody hand, every good man and true is in honor bound to enlist for the war in defence of virtue, integrity and allegiance to the best interests of mankind.

Only he who puts on the garment of humility finds how worthily it clothes his life. Only he who dedicates himself to the spiritual service of his brethren, simply because his Master tells him they are worthy of it, comes to know how rich those natures of his brethren are, how richly they are worth the total giving of himself to them.

That man has learned a great lesson who has learned to accept himself as he is given to himself. We may build a thousand airy castles as to what we would do if we had the genius of a Milton or of a Newton; but nothing will ever come of such airy castle-building. The real question that should interest us is, What work can we best do, without the genius of Milton or Newton, but with ourselves as we are. When we answer that question, we stand at the threshold of the door that leads to the highest success of which we are capable.

The truest measure of a man's real self is the ideal which that man has before him, to reach out after and to strive for. A man is to be estimated by the standard which he recognizes as really worthy of his aspirations and endeavors. What he would like to be, proves, in a sense, what at heart he is. To say that a man does not come up to his ideal, is to say that his ideal is always higher than the plane of his present living; but so long as a man has a lofty ideal to look up to, he has in himself the elements of nobleness which are represented in that ideal. What a man is striving to be, is more truly himself than what he seems to be.

We know well what is implied by a reserve fund of money or of time over the actual needs of our daily life, how it can be applied to a hundred objects of comfort and pleasure to families, or of welfare to the community. But it rarely occurs to us that the same thing applies in even a more effective and permanent manner to our vital powers. To have a surplus of strength is at once to have many opportunities put into our hands; and he who, by a systematic self-care, maintains this surplus is in just that proportion prepared to be helpful and valuable to society.

Poetry.

THE SELFISH OYSTER.

There was once a selfish old Oyster,
Who lived like a monk in a cloister,
Safely housed in his shell,
Like the monk in his cell,
Though the bivalve's apartment was moister.

Anchored tight in the mud of the bay
This lazy old party did stay,
Nor cared he to roam
Very far from his home;
For exertion, he thought, did not pay.

And you will be wondering, I think,
What he did for his victuals and drink.
Well, the Oyster was sly,
And when young crabs came by,
He would catch them as quick as a wink.

Then in him the poor crabs had to stay,
Till in time they had melted away.
So the oyster got fatter,
And the crabs—but no matter—
For crabs have no souls, people say.

"And oho!" said the Oyster, said he.
"What a lucky old party I be!
Like a king in his pride
I wait here, and the tide,
Every day brings my living to me."

But there came a grim Star-fish, who spied
Our friend lying flat on his side;
For the greedy old sinner
Had just had his dinner,
And now could not run had he tried.

With a spring to the oyster he came,
And he threw his five arms round the same.
He shut off his breath,
And he squeezed him to death,
Then he ate him, nor felt any shame.

The point of this story, my dears,
Jast "as plain as a pikestaff" appears.
But please give attention,
While briefly I mention
The moral again, for your ears.

Don't be greedy and live but to eat,
Caring only for bread and for meat;
Nor selfishly dwell
All alone in your shell,—
Don't be oysters, in short, I repeat.

But you'll find it much better for you
To be kind, and unselfish, and true;
Then you'll not lack a friend
Your cause to defend,
When a Star-fish rolls into your view.

—George J. Webster; *St. Nicholas*.

THE LAST DAYS OF AUTUMN.

Now the growing year is over,
And the shepherd's tinkling bell
Faintly from its winter cover
Rings a low farewell
Now the birds of autumn shiver,
Where the wither'd beech-leaves quiver.
O'er the dark and lazy river.
In the rocky dell.

Now the mist is on the mountains,
Reddening in the rising sun;
Now the flowers around the fountains
Perish one by one:
Not a spire of grass is growing,
But leaves that late were glowing,
Now its blighted green are strowing
With a mantle dune.

J. G. Percival.

CHILD MINISTRY.

"And a little child shall lead them."
Oh, the sweetness of the word!
In the grand millennial glory,
Ere the coming of our Lord.

Little children shall be helpers.
Sharers, too, in all the joy;
Gracious words their lips shall utter,
Gracious deeds their hands employ.

In those latter days of splendor,
As of old in Galilee,
Christ, the lord, will welcome children.
Love's sweet ministers to be.

Work there is for old disciples,
"Feed my lambs," Christ says to them;
But the little ones He'll cherish,
Childish love He'll ne'er condemn.

Welcome, then, dear little workers,
Bringing Christ your youth's rich dew.
If, till death, you're true and faithful,
Crowns unfading wait for you.

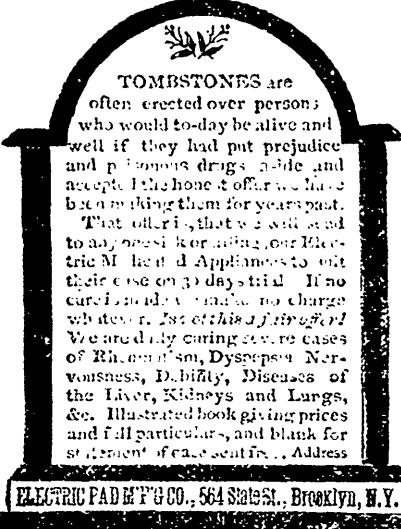
—Exchange.

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All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2648, Toronto, Ont.

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