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.. One is Your Master, even Christ, and all He are Brethren.

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THE
CANADIAN 
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

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CONTENTS.

	Page		Page
Editorial Jottings.....	157	Woman's Board	182
Editorial Articles.....	159	Obituary	182
Our Contributors.....	161	Temperance.....	183
Correspondence.....	169	Missions.....	184
News of the Churches.....	173	Our College Column	185
Our Story.....	177	Literary Notices	185
Official Notices.....	181	For the Young	186

NEWMARKET AND TORONTO, ONT. :

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New Series.

TORONTO, JUNE, 1891.

| Vol. X, No. 6.

Editorial Jottings.

EVERY pastor of a Congregational church in Canada is an authorized agent of the CANADIAN INDEPENDENT.

THE faculty of doing good, by an eternal law, is multiplied and magnified according to the use made of it.

THE golden-mouthed preacher of Boston, the Rev. Phillips Brooks, has been made the Episcopal Bishop of Massachusetts.

THERE are Christians who are always more ready to tell God what He can do to make them happy than to ask God what they can do to serve Him.

A STORY is told of a little girl who, wishing to contribute to missions, paid one cent for *the loan of a hen for a week*, and gave the value of seven eggs thus obtained to the cause.

There are now 306 Congregational churches in the State of Connecticut, indicating a gain of four during the past year. The total membership is 57,037, of whom 39,091 are females.

A GOOD SUGGESTION.—The First Congregational Church in Baltimore prints on the back of leaflets containing the subjects of the Sunday evening sermons an excellent map of the city, the location of the church being clearly marked.

THE Presbyterian Synod of Montreal and Ottawa met in Montreal on 12th May. Rev. Joseph White, of Ottawa, was elected Moder-

ator for the year. The Synod of Toronto and Kingston met at Lindsay the same week. Rev. R. N. Grant, of Orillia, was elected Moderator.

ISRAEL GOING HOME—

“For blood is thicker than water, and God is wiser than men:
He calleth His people homeward, and the nations say ‘amen!’
They shall send His sons and daughters, with their gold and silver, free,
And the sons of strangers shall build thy walls, and kings shall wait on thee.”

A POSER.—“I don’t belong to your school, Mr. Spurgeon,” said the young man, with a touch of pride; “I should inform you, sir, that I am an Agnostic.” “An Agnostic?” replied the preacher; “that is Greek, is it not?” “I believe so,” said the youth. “Of which,” continued the preacher, “the Latin equivalent is Ignoramus, is it not?” The answer is not recorded.

THE TRACT SOCIETY, under the presidency of Rev. John Burton, has held its annual meeting in Toronto. Sir William Dawson was present, and gave a powerful address. Total income for the year, \$38,918. Books sold, 47,000; periodicals, 160,000; Tracts, etc., 175,000. Seven Colporters employed. 6,000 books and 220,000 tracts, etc., were distributed free.

“B.A.”—On 13th May, at Victoria University, Cobourg, a number of graduates obtained the degree of B.A.; among others, five lady-students. Why should not a lady be a Bachelor of Arts? A “Bachelor” in Arts only means that the person is a *candidate* for the higher degree in Arts. A “bachelor,” in the usual acceptation of that term, is simply a

candidate for matrimony; and this use of the word is comparatively recent.

WHEN Mr. Emerson spoke disparagingly of the use of churches, Sunday schools, and the like, in contrast to works of direct beneficence to the needy, James Freeman Clarke retorted that one might as well disparage the steam-engine of a factory in comparison with its loom. The former wove no sheetings, but it supplied the motive-power to the latter. So no money goes farther for the promotion of the best social ends than that given to the cause of Christ.—*S. S. Times*.

OUR thanks are due to the Methodist Herald for kindly calling attention to the relation which Congregational churches sustain to other evangelical bodies, as the union organization among them all. It says:

A Union church is a Congregational church under another name; it is never quite what it seems, until it gets strong enough to drop the fiction, Union, and takes the name Congregational, which it should have borne from the beginning.—*Ex.*

JAPAN.—The influence of the Japanese women is already being felt in Parliament. In the House of Commons one in twenty of the members are Christians. The wife of Mr. Nakashima, the President of the House of Commons, is a devoted Christian, and one of the foremost temperance workers. She is also one of the principal contributors to a magazine which has for its object the elevation of Japanese women.—(*From an Address by Tozo Ohno.*)

AUSTRALIA has now practically decided on union. The decisions of the Convention will no doubt be ratified by the several provinces, and by the Home Government. It is to be called "The Commonwealth of Australia," consisting at present of seven States; including New Zealand. The House has one member for every 30,000 inhabitants; elected for three years. The Senate consists of eight members from each State, sent for six years by the State Legislatures. "Responsible Government," with a cabinet of seven members. The Governor-General appointed by Great Britain.

THE JUNE MEETINGS.—A correspondent writes:—"Your article on 'The Union Meetings' let every delegate attend to. I empha-

size 'Weak Churches,' and the 'Publishing Company.' The Guelph Union Meetings should be made an inspiration. If so, let all come with a definite purpose, authorized by the churches how best to help weak churches to put on strength—how to get every family to receive the INDEPENDENT. Your suggestion in 'Support your own Paper,' is the right one. If we want a Weekly, get the monthly strong! The mission of Congregationalism is not yet fulfilled. Let us look for it!"

SYSTEMATIC MISSION WORK.—Near the close of last year I went into my pulpit one Sunday morning, and, after speaking of the relations which properly subsist between the saved and the unsaved, stated that I had with me a detailed account in black and white as to the condition, moral, intellectual, and pecuniary, of twelve families, living in the poorer part of the town, that I was anxious to assign to the Christian interest and oversight of as many members of my congregation, and that by the time those twelve were disposed of I engaged to have another invoice ready for assignment. About four times that number have now been allotted, and there seems to be no necessary limit to the practical possibilities of the work.—Rev. Dr. Charles H. Parkhurst, in *The Congregationalist*.

REV. HERBERT MACY, at the Congregational Club: "A Congregational church is a popular institution; and if it cannot be made to give promise of success, the people will leave it. They are not fond of holding on to it just because it is Congregational. A Baptist will hold on, sink or swim! A Methodist will hold on, through heat and cold. A Presbyterian will hold on, verily believing that from all eternity it was foreordained that he should. An Episcopalian will hold on, just as long as there is a vestige of 'the true church' in sight. But a Congregationalist will exercise the liberty that has been bred within him, and he will leave the church for one that is a success. We build people that way and then wonder why they leave our enterprises."

OBJECTING, BUT NOT PROPOSING.—Saying a thing is not as it should be, seems to imply that the critic knows how that thing ought to be; yet many a man is ready to find fault with what is, without being able to say how it can be bettered. Here is a good test for

any man to apply to himself, when he undertakes to complain of an existing state of things. If he can only see a fault, or what he supposes to be a fault, without seeing how the thing can be improved, he knows less than half of what he needs to know in the field of his fault-finding, in order to make his criticism tolerable. If, indeed, a man does not know how a thing ought to be, he is liable to be grossly in error in supposing that the thing is not already as it should be.

THE elasticity of Methodism and the wisdom of Methodists were finely illustrated the other day by the Board of Regents of Victoria University when they transferred Dr. Workman from the Theological to the Arts Department of that institution. The Doctor is not regarded by many of his brethren as sound on the question of Messianic prophecy. He has so much difficulty in finding Christ in the Old Testament that he might possibly experience some difficulty in finding Him in the New. The Methodist people have no liking for a theological professor of that kind, and they saved the Church from the excitement of a heresy trial by giving Dr. Workman other duties to discharge. It is a thousand pities that the authorities of Union Seminary, New York, have not an Arts department to which they could transfer Dr. Briggs.—*Canada Presbyterian*.

SNOBBERY.—A custom exists in Japan, of bowing before the Emperor's picture, on certain occasions; and some of the Christians have refused to do it. So would we, while quite willing to bow to the Emperor himself. The picture-bowing is either idolatry or snobbery, and it is well to avoid them both. A few years ago, we happened to be in the old Ontario Parliament House by the Lake, and saw three new members introduced. After Mr. Speaker had come down two steps from his chair and shaken hands with them, they were expected, as they passed the lower end of the table, to bow to the gilded *stick* which goes by the name of "The Mace," and is supposed to represent the Queen. Two of them did; and the third *didn't!* We honored him for his independence. There are some things a free man will do; and some things he will *not* do. Such a man says, "My *hand* for my friends, my *back* for the burden of life, but my *knee* for God alone!"

DR. PENTECOST has been writing to the *Congregationalist*, about his experiences in India. The European residents were utterly worldly; and with one voice proclaimed the inefficiency and want of success of the missionaries. The missionaries told him he could do nothing with the Europeans; and they themselves did not expect to do anything with the high-class Hindoos. But Pentecost went to work. He found *four* "out and out" Christians in Calcutta, and they found a dozen more, and he began "union" Revival Meetings. They kept on for some weeks. A number were converted. Then he began meetings in English for the educated classes among the natives. A number of these became convinced of the truth of Christianity. Next he began similar work among the Eurasians, [a compound of the names Europe, Asia; meaning those of mixed blood, a class destined before long to exert a powerful influence in India]. The Viceroy Lord Landsdowne, lately our Governor General, went to his meetings, and invited him to call on him; and promised to give him all his social influence at Simla [the summer Capital], during the hot season. The fact was, religious work in India was getting into "ruts," and needed a new impulse; and Dr. Pentecost is likely to give it.

Editorial Articles.

A PLEA FOR LIBERTY.

A daughter once enquired of her father, if school-teaching and dress-making were the only occupations open before her? "My dear," said this father of a former generation, "a woman *may* do anything she *can* do well!"

And this will be accepted as true, by most people in our day. And the women-pastors in the United States have done well, when we are told, on what seems excellent authority, that they "first gathered their flocks, tended, fed, shepherded them to their own blessing and content, and then asked men to sanction that upon which God had already set His seal." They first proved that they could be pastors, and then asked to be recognized *as* such.

The *dictum* of the wise father mentioned, may be accepted as a suggestive, as well as a valuable one. But is it correct? "Oh yes," replies every

fair-minded man. "Oh, yes; let women do as much good as ever they can; and in every department where they have proved their ability to work!"

Do you lay that down on general principles? or only because of a feeling of courtesy toward women?

"Oh, on general principles, of course. The rule is applicable everywhere."

So we think. Well, let us apply it. A man in the county of Perth has cured several people of cancer. There is no doubt about the cures. And the doctors would like to have power to put him in jail. Another man may have done good Christian work, and the people among whom he has done the work may want him to settle down among them as their minister; but (except he and they declare themselves Independents), there may be insuperable difficulties thrown in the way. And even among the Independents themselves, if the matter is put in the hands of a council, the brother may be advised to remain at his original occupation. Colleges appeal to the work they do; but if a man by private study does quite as much work, though in some informal way, his "qualifications" for, say, a city church, are very much doubted. We know a man of powerful mind, one of the best public school inspectors in the Dominion, who was refused a "license to preach," because—no matter how he had been making it up in private—he was unable, for reasons of health, to take his last year in College.

The old father was right; only let the rule in this free country, apply to men as well as to women. Let every one have all the liberty consistent with order, to do whatever he or she can do well!

PRISON REFORM.

Reforms generally spring out of necessities and grievances. The herding of criminals together, the difficulty of knowing what to do with juvenile offenders, and other unsolved problems, led to action on the part of the Prison Association, and in turn to the appointment of an official Commission by the Ontario Government. The report of the Commission recommends classification of criminals, and that juveniles, lunatics, confirmed drunkards, tramps, etc., be no longer sent to jail.

Industrial schools for neglected children—reformatories for drunkards, supported from license fees—"indeterminate" sentences, especially for young offenders—are recommended. It is well when governments can turn attention to such matters, rather than to war, and "glory."

THE UNION MEETINGS AS A MEANS OF GRACE.

Next month, of Guelph it may be said, "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel." Guelph is the royal city, and the Union is sure of a royal welcome, and a right royal entertainment. The members of the Union are already looking forward to the meetings with fluttering anticipations. Much pleasure is expected, and much will be realized. How good and how pleasant it is for such as are brethren to dwell together in unity, but how sweeter and pleasanter it must be for such as are brethren, living in unity, but dwelling apart, to meet once in a while, look each other in the face, exchange greetings, and talk to one another of the trials and triumphs of the way! In a country like this, where brethren are so few and far between, we are apt to forget we have any brothers, and were it not for *the Brother*, we would often feel alone, cut off alike from fraternal sympathy and help. Precious then must be the opportunity of reviving old associations, cementing old friendships, and forming new. Unspeakably precious the inspiration gathered from personal contact with living souls and kindred minds.

This, after all, is not the object of our gatherings. We mean business, and we meet to work. The denominational machinery has to be overhauled, the loose screw has to be tightened, and the missing link supplied. New methods have to be devised, and fresh plans suggested. Ways and means must be considered, and our exact position determined. This will absorb much thought, and time, and energy. To do it wisely and well needs much of that wisdom that cometh from above with its seven-fold characteristics. In such circumstances it is possible to give too much thought and time to dull routine, and that the working out of details may receive an attention out of all proportion to their importance. It is possible that too

little time may be left for the discussion of the higher and broader questions of spiritual power and Christian life.

If the occasion is rightly improved every delegate ought to return from these meetings more full of zeal, and love, and loyalty than ever before. Not only should every one who attends carry a blessing to his home and church, but he should leave a blessing behind.

That these gatherings may prove means of grace, special meetings ought to be arranged, meetings for children, meetings for working men, meetings for conversion, meetings for consecration; any meeting that might tend to broaden and deepen the current of spiritual life. Let the city feel, and the churches know, that men of God have sojourned in their midst; and let those who may extend their hospitality have no room to doubt but that they have entertained angels, though unawares, and in human form.

Kingston.

D. McCORMICK.

Our Contributors.

"WHOM HAVING NOT SEEN WE LOVE."

We see Thee not! Yet love unseen:
Fain would our eyes behold Thy face,
Thro' time's thick veil, which hangs between,
Yet we rejoice and trust Thy grace.

We know the glory round Thy brow,
Is too intense for mortal sight:
Sun of the universe art Thou!
The one true source of living light.

Princes and powers before Thee fall,
Archangels high, and pure, and wise,
All things created, great and small,
Before Thee veil their wondering eyes.

Lord! what are we so small, so weak,
So stained with sin, so apt to fall;
That Thou shouldst care with us to speak,
Or value our poor love at all!

Yet Thou art ours: our Saviour, King;
Thy Godhead vast, Thy manhood, ours;
Well may our lips Thy praises sing,
And serve Thee, all our ransomed powers.

For us, that royal head was bowed,
In shame and anguish on the tree,
The cruel nail, the spear, the shroud,
All, all were borne for us, for me.

For us the resurrection hour,
God's sunshine lighting up the gloom,
Our risen Christ has sovereign power
To break the bondage of the tomb.

For us the touch which brings release:
From Satan's fetters, sins dark stain,
The tender whisper, "Go in peace
Eased of the sorrow and the pain."

Yes! we will love Thee! live to love,
With all the life Thy love has given,
And when we see Thy face above,
Oh! that will be our brightest Heaven!

MARIE.

Toronto, April 12th, 1891.

WHY I AM A CONGREGATIONALIST.

The question may be asked, "What is Congregationalism or Independency?" Although we are not believers in isms we take it as applying to the polity of the Church of Christ, as held by us. If we were given to boast, we think we could fairly claim apostolic succession, as we can establish our position from the New Testament, from historians, and from learned men of other communions, who acknowledge that the primitive churches were independent of each other. They were constituted by believers in the Lord Jesus Christ, who trusted in His vicarious sacrifice, and united for the purpose of sustaining the principles laid down in His Word, and in obedience to His instructions, and mutually helping and encouraging each other in the divine life. Even the 19th Article of the Episcopal church agrees with our definition of a church; namely, a "Congregation of faithful men, in which the true Word of God is preached."

Dr. Vaughan says, "He regards every church as a self-governed body; and a body, accordingly, which should be pervaded by the amount of intellectual and moral culture necessary to that end." In other words, the members of those churches should be known by their piety and intelligence. Again, Dr. V— says, "The aim of a Congregational church should be to make all men Christians and to render all Christians competent to a wise observance of the duties arising out of Christian fellowship."

Having defined what a Congregational church is or should be, let us turn to the Word of God, so that we may judge whether our system of independent churches is sustained by it. *If sustained*, then other systems of church government, with centralized power, such as the Pope, bishops, synods, conferences and general assemblies, which have power to interfere with a local church are

not in accordance with the "Church" of the New Testament. We find that all the epistles are addressed to some particular church, such as the church at Corinth. There were other churches in the Province of Achaia. Had the apostle considered the church as provincial, he would have addressed "The church of Achaia." We find that the church at Cenchrea, only four miles distant from Corinth (being its port), is recognized by the apostle as independent: Romans xvi: 1. "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea." He speaks of the "churches" of Judea: 1 Thes. ii: 14. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."

Again the apostle addresses the churches of Galatia: Gal. i: 2. "And all the brethren which are with me, unto the churches of Galatia." And John addresses the seven churches of Asia: Rev. i: 4. "John to the seven churches which are in Asia, Grace be unto you, and peace from Him which is and which was and which is to come, and from the seven spirits which are before His throne."

We think we have fully established the fact that the primitive churches were independent of outside control, so far as recorded in the New Testament. Let us now hear what learned men who are *not* Congregationalists, say with reference to the primitive churches. We will quote from Dr Mosheim, the historian, who, I believe, is accepted as authority by all Protestant churches. He says:

"If the Apostles of Jesus Christ acted by divine command and guidance (which no Christian can doubt), then that form of the primitive churches, which was derived from the Church of Jerusalem, erected and organized by the apostles themselves, must be accounted divine.

"In those primitive times," he continues, "each Christian church was composed of the people, the presiding officers, and the assistants or deacons. These must be the component parts of every society. The highest authority was in the people, or the whole body of Christians; for even the apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on but with the knowledge and consent of the brotherhood, and this mode of proceeding both prudence and necessity required in those early times. The assembled people, therefore, elected their own rulers and teachers, or received without constraint those recommended to them. They also by their suffrages rejected or confirmed the laws which were proposed by their rulers in their assemblies; they excluded profligate and lapsed brethren, and restored them; they decided the controversies and disputes that arose; in a word, the people did everything which belongs to those in whom the supreme power is vested."

In another part of his history he says:

"Although all the churches were, in the first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the welfare of each other, yet, with regard to government and internal economy, every individual church considered itself an independent community, none of them ever looking, in these respects, beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority. Neither in the New Testament, nor in any ancient document whatever, do we find anything recorded from whence it might be inferred that any of the minor churches were at all dependent on or looked up for direction to those of greater magnitude or consequence. On the contrary, several things occurred therein which put it out of all doubt that every one of them enjoyed the same rights. A greater reverence was undoubtedly entertained, during the first ages, for such of the churches as had been long under immediate instruction of any of the apostles; but if any one thing be certain, I am persuaded 'tis is—that these churches never possessed the power of governing or controlling the rest."

Archbishop Whately says:

"The plan pursued by the Apostles seems to have been to establish a great number of small distinct and independent communities, occasionally conferring with the brethren of other churches, but owning no submission to the rulers of any other church or to any central common authority, except the Apostles themselves."

Again he says:

"It appears plainly from the sacred narrative, that though many churches which the Apostles founded were branches of one spiritual brotherhood, of which the Lord Jesus is the heavenly head, though there was one Lord, one faith, one baptism for all of them, yet they were each a distinct independent community on earth."

The Rev. Dr. Barrows, a prominent Episcopal divine, said, when speaking of the primitive churches:

"Every church was settled apart under its own bishop and presbyters so as independently and separately to manage its own concerns: each was governed by its own head and had its own laws."

Bishop Kay said that:

"In Tertullian's estimation, all the Apostolic churches were independent of each other, and equal in rank and authority."

Gibbon, the historian, has said in his history of the Roman Empire:

"The (Christian) societies which were instituted in the cities of the Roman Empire, were united only by the ties of faith and charity; independence and equality formed the basis of their internal constitution. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not connected by any supreme authority, or legislative assembly."

It will be observed that the evidence I have produced is from those holding different views to us on the subject of church government. Yet they are compelled to admit that the government

of the early church was Congregational or Independent. I could refer to the writings of many others, of our own and other denominations, to sustain my position, proving the venerableness of our system. I think you will agree with me that the evidence is sufficient. Papacy as well as Prelacy must give way to Congregationalism. Some love to date back Congregationalism to those who were called Separatists and Nonconformists. That Independency or Congregationalism was born in England in 1585, and educated in Holland, revived in 1662, when over 2,000 godly men left the established Church of England for conscience sake, many of whom became Independents. Whilst I respect and revere the memory of such men as Brown, Barrow, Ainsworth and Robinson, and of the Pilgrim fathers who found on this continent what their own country denied them—"freedom to worship God"—I am not prepared to acknowledge them as the founders of Congregationalism. We go back to the apostles as the founders of our system. We do not content ourselves with our church polity simply on the ground of its antiquity. Some things that are antiquated have had no utility, and have passed away, the object for which they were designed no longer existing, but such is not the case with primitive Congregationalism. To me it appears as a divine Christian society, through which the Christian manhood of Christ's followers is developed. Then why should it be superseded by any human system of church order for the sake of power to an individual or individuals, or for what might be considered a convenience?

Having sustained our position by the word of God, and by historians, let us see if there are any passages in the word of God to support the government of the churches by Popes, bishops, synods or conferences? We cannot find the *first passage* that gives one individual or body of persons outside the local church the right to "Lord it over God's heritage." We are told, Matt. xx: 25, 26, "The princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them, but it shall not be so among you." Again, "One is your Master, even Christ, and all ye are brethren," Matt. xxiii: 8. "The elders [or presbyters or bishops] who are among you I exhort who am also an elder." "Feed

the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. v: 2, 3, we find the term elder, bishop, overseer, presbyter, synonymous. In the Epistle to Titus, Paul directs him to do what he himself had left undone - to ordain elders in every city, and states that "a bishop must be blameless" thus showing the offices are the same. The brethren were called to liberty, see Gal. v: 13, "For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." Again, our Lord says, "If the Son shall make you free, ye shall be free indeed." Paul says, "Where the Spirit of the Lord is, there is liberty. We are the Lord's freemen" [or freedmen].

Such being the case, what right has a Pope or any centralized authority to bring us, who are freedmen, into bondage? Or bind us, or compel us to subscribe to 39 "Articles," or any "Confession of Faith," except the word of God, which we should take as our only guide. We are not to suppose that because we are called unto this liberty, we can disobey Christ or His word. I wish it to be distinctly understood that this liberty which we have in Christ Jesus does not mean a license to "do anything we like."

Notwithstanding the Christian liberty exercised by Congregational churches without creeds, there is more true unity with them than in the churches with formal creeds. Great as Paul was, he did not attempt to exercise authority over others. We find "he greatly desired Apollos to come unto Corinth with the brethren," 1 Cor. xvi: 12, but his will was not at all to come at that time, but when he had "convenient time." Again, Paul and Barnabas differed about the expediency of taking Mark with them. You will remember Barnabas took Mark with him, and Paul took Silas, and they went in different directions. Then the right of private judgment was conceded in the interpretation of Holy Scripture, and there was the case of eating meat offered to idols.

Notwithstanding the fact that the Congregational form of church government is the same as that of the primitive church, and we should love

and sustain it, with the hope that yet the other churches of Christ may see it to be their duty to return to and adopt the primitive and simple organization of the Church of Christ, as the basis of Christian union—but until they do so, we are too liberal to claim that we only are the true exponents and followers of the Lord Jesus Christ, and that all others are without the approval of the Master.

Other denominations endeavor to make the most of anything that would give the least indication as to what they think is the divine model of church order, as followed by them. Anything they think favors their system, they will quote from the apostles or early fathers. We are prepared to accept the authority of the apostles, and take it as the model of a church, as we find it in their writings, beginning with the church at Jerusalem. But we must refuse to acknowledge the writings of the fathers in support of any form of church government not sustained by God's Word.

We are told that changes in church government have been made for convenience or expediency. These changes, in my opinion, have led to many of the divisions in the Church of Christ, and the sooner they come back to the primitive form of church government, the sooner will we have Christian union.

We have reason to thank God that we are influencing other churches and denominations; and they have in part accepted our principles, but that is no reason why we should in our excessive liberality be prepared to join other churches. It is rather our duty to support our own church.

(1) Because it is modeled on the church of the New Testament.

(2) Because it gives us liberty.

(3) Because we believe in the members of the church being lovers of the Lord Jesus Christ, a converted membership, holding fast to our historic principle of purity of communion, the members of the Church being saints in Christ Jesus. I could enlarge on this important principle, but time forbids.

(4) Because the spirit of the age favors the *people* ruling. The days of despotism, either in Church or State are passing away. When we find that a despotic country, such as Japan was, has introduced responsible government, we may

look for their example being followed by other countries. Even in our time great changes have taken place in the Episcopal, Methodist and Presbyterian churches. We thank God and trust that they will yet meet us in Christian union, on the model of the primitive churches. Let them adopt our principles, and we care not as to the *name* of the united churches.

(5) Because this system of church government develops Christian manhood, and when properly administered becomes an educational institution for the development of brotherly love, and forbearance; *each* member having the right of the free expression of his views on the various matters brought before the church. Of course it is to be expected that there will be diversity of views brought forward; but this will be a means of enlarging and developing the minds of the membership, all being equally privileged, and having a right to speak. It is true, difficulties and divisions at times will take place in churches; this is to be deplored, but it will not do on this account to either abrogate or abridge Christian liberty. Is it not better to have a running stream than a stagnant pool? I ask, do we find perfect peace and harmony in other communions? Such is not the case. Notwithstanding church courts and centralized power, were it necessary or advisable, I could point to many such cases.

(6) Because the church has had a glorious history, of which we may well feel proud. Commencing with the apostles; revived again by Non-conformists, who suffered persecution because they would not agree to the Act of Uniformity. Who is not proud of the stand our fathers took under the uncrowned king, Cromwell, as their leader, on behalf of civil and religious liberty? Do we not feel proud of our pilgrim fathers, who left their native land, to seek a home on this continent, where they could worship God according to the dictates of their consciences? In later days their descendants were known as the champions of liberty in Church and State. The liberation of the slaves of the South was, to a great extent, brought about through their influence. Amongst the honored names we may mention that of Harriet Beecher Stowe, Henry Ward Beecher and Dr. Cheever. Then as to missionary enterprises, think of the great work of the London Missionary

Society, which sent out such men as Moffat, Livingstone and Williams, the martyr of Erromanga, and other men, of whom the whole Church of Christ may be proud. Then we have the great Missionary Society on this continent, the American Board of Foreign Missions, doing a grand work for the Master.

Before concluding, I desire to say that whilst thoroughly believing in the independency of the local church, I have no objections to unions, associations and councils, providing they do not become church-courts, and interfere with the independency of the local church.

Having such a goodly heritage transmitted to us, we should uphold it to the utmost of our power. At the same time we should not be narrow and contracted, but should recognize every lover of the Lord Jesus Christ, as our brother. May the blessing of the Lord rest upon us, and on the whole Israel of God.

HENRY O'HARA.

Toronto.

CONGREGATIONALISM.

In view of a good deal of what has been said of late in the columns of the CANADIAN INDEPENDENT on the above subject, a few further observations may perhaps not be deemed amiss. With reference to councils, all and sundry, it should ever be borne in mind that, properly speaking, they can never be other than advisory. As to the settlement or the dismissal of a minister, dealing with a difficulty in relation to, or between a member, party, or whole church. A council, whether mutual or *ex parte*, cannot infringe upon this principle: the final action must always be the church's own. A council may hear the statement of the case, listen to the evidence of all the parties concerned, and then make its own final deliverance as in the sight of God; but this is all to take place on the understanding that the liberty which the church has in Christ Jesus of adopting or rejecting such deliverance, is not to be interfered with. That such deliverance increases the responsibility of the church's action if rejected, surely goes without saying; and such a course ought not to be taken without evident error or oversight, either in the evidence examined, or in the judgment of the council based upon it. But the history of councils shows

that they have not always been the most useful or successful, when they have acted in the capacity of an ecclesiastical judiciary. It has rather been when they have sought to be bearers of brotherly love, to act as balm for the healing of wounds, or stimulants to quicken spiritual life, that they have obtained their best results in relation to both individuals and churches. But in either case, to be effectual, the friendly offices of the council must be received and adopted as they are given—in the spirit of brotherly love.

In view of this well-understood principle of Congregational polity, I cannot see the cause of alarm from this quarter which some affect to see, regarding the individual church. In putting the matter thus to a brother pastor recently from England, who thought the Canadian churches were drifting somewhat Presbyterianward, he frankly admitted that the council-system does conserve the liberty of the local church, while the Presbyterian system does not.

It is not the purpose of this article to discuss the differences between these two systems of church polity; still, I may be permitted to say, that the main and essential difference lies not so much in the form or forms of their respective church governments, as in the powers allotted to the different officers and bodies in their various acts of civil incorporation and deeds of trust. In the one case, the liberty of the local church is fully provided for. In the other, the power of the church courts over the local church or membership is established. This, it will be readily seen, constitutes a wide and an essential difference, namely: the liberty of the local church provided for and secured by the State, and power over, to control the local church by the same authority. It is this authority by virtue of statute law which, in the ultimate analysis constitutes the essence of operative Presbyterianism. There was absolutely no such thing in the early apostolic church or churches. This combination of the State with all centralized Christian bodies of the present day, in the holding and administration of their corporate powers is a relic of Church and State apostacy, as far removed from the Christianity of Christ and His apostles, as purely moral and spiritual influences are from the baton and the sword. It follows, therefore, that forms of spiritual fellowship and moral relations

for purposes of Christian counsel and work such as those existing in the various associations and unions of Congregationalists, do not by any means constitute a drift towards Presbyterianism, as is sometimes claimed; for they possess no legislative authority whatever, and fully provide for the complete independence of the local church, which independence the Presbyterian system, in its constitution and laws, does not recognize. Let us frankly admit that Presbyterians in many ways practice an independency which does not seem to be in harmony with her constitution and laws; and that Congregationalists also practice a unity of consolidation sometimes which is seemingly contrary to her independency. I say "seemingly contrary," because, while Congregationalists are careful to secure independence for the local church from any extraneous legal control, they do this in order that their spiritual union and moral centralization may be the clearer and more complete. That their liberty in Christ does not always operate in these directions is too plainly evident; but what is the remedy? Nothing short of more spiritual life and greater confidence in its efficiency and power; evidently not a retrograde movement to the legal bonds and forceful methods of a more highly centralized system. At a time when the most intelligent of men are calling for the moral bonds of friendship and amity between the nations, as preferable to those of constitution and law, the churches of Christ can well afford to rest upon them as the outcome of the true spirit of life in Him which they have in common.

One thing there is, indeed, which we think Congregationalists have failed to appreciate. Exercising the liberty they have to do wrong (as well as right) they have regarded it in the sense of license, and the harvest of evils that have been brought upon themselves by this course have been abundant. The liberty to do wrong does not lessen the wrong when it is done, nor avert the doom which is the inevitable consequence of exercising the liberty. Judas had liberty to betray his Master, but the betrayal was none the less atrocious and wicked. Annanias and Sapphira had the liberty to lie to the Holy Ghost, but that did not change the nature of their crime, nor avert its fatal punishment. The great purpose or use of liberty is, that we may put ourselves under law to

Christ—be His bond servants in all the gladness and joy of a willing and holy consecration to His service.

C. D.

Toronto, April 18th, 1891.

OUR MISSION AND OPPORTUNITY.

The apostles went out from Jerusalem with the consciousness that they had a great mission to man. It was a mission whose success did not depend upon the favoring support of ruler, philosopher or priest. The apostles knew that their teachings would draw upon them the opposition and the persecution of the world, because they were intolerant. Rome tolerated all religions. She had a place in her Pantheon for every god. Christianity tolerated no other religions, nor had it a place for any God, save one. This exclusiveness, offended tolerant Rome. She resented such "narrow views," and persecuted the Christians who dared to hold and preach them.

Many of us are accustomed to think that Christianity has changed. "Truth is more tolerant now than it was then. There is a wider way of looking at things in the nineteenth century." Consequently we can have for a common saying that "one church is as good as another, all churches preach the same thing." The word of God declares that truth is ever the same. It is ever the penetrating and discerning sword; it ever condemns and excludes, with the same determined hostility to error. We change, we become diluted, and lose our identity with truth; but truth rooted in eternal unchangeableness, changes not. The early church coquetted with ancient philosophies and religions, until it became so discolored that its purity and simplicity were almost undiscernable.

Presbyterians, Congregationalists, and Methodists once meant people banded together on the side of God and humanity—opposing evil. Is that the case now, with the average minister and church member? In our mutual admiration and competition, we have become so tolerant and so selfish that we of the Congregational churches have permitted the vital principles of individual conscience, home religion, and the spiritual brotherhood of the church, to be lost sight of. It is "our mission," more than any other body, to pro-

claim the New Testament privileges of believers upon the house-tops, and the opportunity is present with us. We will not enter into competition with any other body. Denominational aggrandizement shall not be our aim. We will not make such things our care. Our aim and our care shall be to represent the soul-moving and soul-moulding principles that gave us birth, and which alone justifies our existence. We say distinctly that we have no right to be as churches, unless we exist for that purpose. Why should we bow our heads to the sea of sectarianism and ecclesiasticism that is multiplying its power and sweeping over the land? It is our distinguished privilege to breast the waves of this sea, by advancing, supporting and pressing into prominence, the claims of conscience, of the home and of the individual congregation. Let us not be misunderstood. It is not the cause of Congregationalism we advocate. It is the cause of Christ, the church, and humanity.

Just so far as Congregationalism means Christian manhood, Christian home-life and liberty, and spirituality in the church, we are Congregationalists; and not an inch farther.

In such a work we must be filled with holy zeal, a zeal for good that is intolerant of all evil. Yet we will not be turned aside, because we believe that there is nothing so narrow as error, or so intolerant as sectarianism. Without fear we will prosecute our mission, and buy up the opportunity.

Paris, Ont.

CHAS. E. BOLTON.

THE CLAIMS OF THE SUNDAY SCHOOL UPON THE CHURCH.

I.—THE BASIS OF ITS CLAIMS.

(a) *That they are one in aim and purpose and should not be separated.*

The great commission of Christ to the disciples and the Church (Matt. xxviii: 19, 20) was, "Go ye, therefore, and make disciples (or scholars) of all the nations, baptizing them into the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." In this utterance we find

teaching is emphasized, and although we thoroughly believe in the necessity for preaching or proclaiming the Gospel, may we not safely conclude that teaching is equally important, and that the Church of Christ cannot successfully do its work if it fails to give teaching the place it should occupy?

(b) *The Sunday school is the best department of Church organization available through which this work of teaching or imparting instruction can be carried on.*

This is true because, among other reasons, the teacher comes into personal relation with the scholar, and can make a closer study of the needs, and simplify the instruction to suit the capacity of the one taught, in a manner not often possible to the preacher. Moreover this work of the teacher is, in most cases, done before the young mind has been contaminated with or confirmed in sin, and that is accomplished which seems almost impossible at a later period. Again, is it not true that the preaching is frequently made more effective by the instruction imparted in the school which has prepared the child for, it may be, stronger food from the pulpit and quickened interest in the truths proclaimed from it. To my mind the ideal church organization is, or will be, that in which members of both church and congregation, who can will meet every Sunday, apart from the preaching service, as a school for Bible study.

II.—SOME OF THE CLAIMS OF THE SUNDAY SCHOOL UPON THE CHURCH.

1. *For Financial support.*

Much good has been and is being done by the S. S. at a slight cost, but the church should not presume upon this to either stint the school or continue to let the financial burden be borne by the faithful workers in it. They are not only doing a great deal more than many others, but nothing should be allowed to interfere with their all important labor of leading souls to accept Christ as their Saviour and teacher. When the church comes to a right understanding of this department it will not only cheerfully provide all necessary funds but will give the school as comfortable quarters as those used for the public service. Too often the school is hampered and its

efficiency impaired by the indifference and neglect of the church. If the school was relieved of all anxiety as to finances its offerings could be devoted to missionary and benevolent objects, the children taught something of their obligations to others, and thus possibly gain a larger view than some of their seniors seem to possess, if we may judge by the support extended our missionary societies. Then when this desired condition is attained, the school could at its Christmas gathering try to help others, instead of seeking to keep its own head above water. This kind of co-operation will encourage the laborers in the school and lead to better work being done. If the church will not or cannot make this provision, individual members can do much to show their sympathy by offerings proportioned to their ability. The Congregational school at Brantford has been liberally assisted and greatly encouraged by such gifts.

2. *For attendance upon the school sessions.*

The school has a right to expect the presence of all the members of both church and congregation who can attend, at its regular sessions, for these among other reasons:—1. Because it needs their assistance as scholars and teachers, (a) As scholars, because of the quickened interest and intellectual and spiritual gain in numbers, and the encouragement to the younger scholars. The old question "How shall we keep the boys in the S. S.," will be effectually solved when their parents and elders are found in the place of duty themselves. (b) As teachers, because what is worth doing is worth doing well, and the school should have at its disposal the best talent in the church. The fitness for this work is frequently shown by the aptness or ability of the scholar. It has been said that the best commanders of men are those who have learned obedience; so in teaching, those most teachable are likely to succeed as teachers. If the people generally become Bible students I think the difficulty of finding competent teachers will largely be removed, and the standard of teaching greatly elevated. It is to be hoped that the day will soon come when the matter of training workers for this particular field will be taken charge of in earnest by the church.

(2) The members of the church and congregation need the help that the school can give them.

(a) *For instruction.* Because, if my observation is correct, very few can claim to be even moderately well informed in Scripture truth, and, if this be true, is it any wonder that the Church of Christ is failing to accomplish the chief object of its existence, for it is not possible for us to speak intelligently of that which we do not know. Can the blind lead the blind, or the ignorant teach those without knowledge? (b) *For spiritual quickening and help.*—This also may result from united prayerful study of the Word of Life. Many a genuine revival, or spiritual quickening, has started in the Sunday-school, and multitudes more might be refreshed if the church was alive to this among its other privileges. (c) *For opportunity for work.*—The S. S. field is like the great Western wheat fields in extent and the laborers are few. "Who will help us to garner in the sheaves of good" from this field? What is the Church of Christ losing by its neglect?

(3) *For co-operation in the Home.*—We are not here called upon to discuss the duty of the parent to carefully instruct the child independent of the S. S., which is a distinct matter, but to consider whether the school is entitled to hearty, prayerful co-operation in the home. If it may justly claim this, does it receive it? May I suggest some things the parents or guardians can do in the home to assist the teachers? (a) By, at least, reading over the Scripture Lesson with the children and explaining its meaning, by questioning them before and after the school session, and further by using at family worship the selections for daily reading. I never fear a child, or adult, knowing the lesson so well as to be indifferent in the class; on the contrary, the interest of the scholar who has had some preparation is greatest. (b) By exalting the work of the school and impressing upon the child its object and aims, and so assisting the teachers in making the most of their brief opportunity. The officers or teachers may be very imperfect, very deficient, but it is not co-operation to criticise their faults or failures before the scholars, as has often been done. Parents should take such measures as seem best to remedy the defect, but should not counteract what influence the teacher may exercise, by putting a barrier in the child's mind. More than this, they can recognize all the good that is being

done by the individual worker, and let the children know their mind on the subject. (c) Again they can and should let the S. S. workers know that they appreciate their effort. We are all very susceptible to kindly appreciation, and no one will profit more than the almost discouraged teacher by a loving acknowledgment from the parent. The church can revolutionize the standards of the school by ordinary every-day Christian co-operative effort in the home. Are our churches giving this assistance? Very rarely it seems to me, unless other Christian bodies are more advanced than many I have known. Many a loving worker in the Sunday school has had to fight against discouraging influences in the home, besides those of lack of co-operation and appreciation, which seems to nullify every effort. The parents though nominal Christians, either spend their Sunday afternoons in indolence or in seeking their own pleasure, taking little interest in the children's progress, being sometimes glad to have them away, so that their usual nap may not be disturbed. Too frequently the children return from school to the home, and find their seniors reading trashy or secular literature, or indulging in gossip and worldly conversation. This condition of affairs is too prevalent, and it is no wonder that the Church of Christ is often more dead than alive, and the few who are faithful mourn because of the souls that are starving for the bread of life on every hand. (d) Once again the home brigade can co-operate, and that by studying the lesson at home when unable to attend the school sessions. The home department is steadily increasing and may become a mighty auxiliary to the school in the near future. It not only leads those thus engaged to greater appreciation of the difficulties the teacher must surmount, but frequently creates a desire to share in the benefit of united study which causes seeming obstacles to attendance to vanish, and the school gains a new scholar.

Is the church, with all its activity and progress, alive to its responsibility, duty, and great privilege of obeying the instructions of its divine Master in making scholars of men, through the medium of the Sunday school as well as by the preaching? Is it exercising a loving oversight of the school, furnishing it with money, the best officers and teachers available, and attending its

sessions as scholars? Does the church consider the equipment of the school room as important as that used for the church service? It certainly does not, with a few exceptions, and yet should it not?

Brantford, Ont.

HENRY YEIGH.

Correspondence.

THE GOSPEL WITH POWER.

DEAR SIR AND BRO.,—It occurs to me that the ministers of the Gospel of to-day are not following their divine Lord and teacher in some particulars; nor yet even the apostles, to whom the commission to preach was first given.

The great Teacher was publicly set apart for His work, by being baptized by John the Baptist.—Matt. iii. 15-17. He then fasted for forty days and forty nights.—Matt. iv. 2.

Thus qualified, Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."—Matt. iv. 17. With but little delay He invites Peter and Andrew to join Him in His work. He never waited for some congregation to give Him a call; He was soon at work; as we read, He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

The Lord had a large parish, and He moved on from place to place. In more respects than one did He differ from some of His followers, who must have a city church and a city salary, or else go to the States. He did more teaching and less expounding of doctrines. He did not mind if some one should ask a question while He was teaching. He was so interesting as a teacher, that He filled the people with wonder and delight.—Matt. vii. 28, 29; but took up no collections.

It is quite clear that Jesus sought to heal, and thus save men's bodies, as well as their souls; however bad the case, and no matter of how long standing, He healed them. Here now is a case: "Behold there came a leper and worshipped him, saying, Lord if thou wilt, thou canst make me clean, and Jesus put forth his hand and touched him, saying, I will, be thou clean; and immedi-

ately his leprosy was cleansed." He also gave sight to the blind, life to the dead, limbs to the lame and tongues to the dumb.

When we think of the travels He made and the work He accomplished, we can better understand Him, when we hear Him say, "I must work the works of him that sent me, while it is day; the night cometh when no man can work."—John ix. 4.

Many may think it very unreasonable to expect such wonderful works from the disciples, as were wrought by their Master. And I would be amongst that class, had not the dear Lord said, John xiv. 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

We must remember that while it was to the disciples He spake these words, it was to apply to all believers; that the word "whosoever" is too big a word to be eaten by the limited number, who first heard it. That there may be no misunderstanding on a matter of so great importance, He, when giving the command to preach the Gospel, added with emphasis, "he that believeth shall be saved, but he that believeth not shall be damned." All believe this part of the commission. But read on, Mark xvi. 15-18: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

To me there is much reason to suppose that the right and the power to preach the Gospel is withdrawn from the ministry and from the church, as to suppose that other powers are withdrawn.

The same Jesus, who says, "go preach" also says the believer shall be saved, and he that believeth not shall be damned; He also says, "in my name shall they cast out devils, shall lay hands on the sick, and they shall recover."

How then are we to account for the lack of evidence of these gifts, in the church of Christ to-day? These gifts and powers are in the church, and are there to stay; see 1 Cor. xii.

I presume there are many causes for our inability to do, or of our utter unfitness to be used by the Lord "Why could we not cast him out?" asks one, and the reply was, "because of your unbelief." Unbelief may be our sin; or, as others, we may have lost our first love, if we ever had any to lose. Again, as a vessel, I may be unclean, and therefore the Lord cannot use me. Read Isaiah lii. 11: "Be ye clean, that bear the vessels of the Lord." Read also John xiii. 11: As Jesus addressed Himself to the twelve preachers; "He knew who should betray him, therefore said he, ye are not all clean." And to-day, as ever, the Lord Jesus must have preachers who have clean hands and pure hearts; or it is not likely that He will use them, for the good of others, in any respect.

Then the apostles had another drawback and interference to their usefulness. It was selfishness and ambition. Listen to them; Luke ix. 46: "Then there arose a reasoning among them, which of them should be greatest." Jesus read their hearts and taught them a lesson. Now these good men all died, but it is more than doubtful as to whether that coveting to be the greatest died with them. No! all will admit it is yet alive and active. Much is often said about that naughty man, the Pope, how unjust his demands and how false his claims. But do you suppose that popery is confined to Rome? Not at all! Its head is raised in the meetings of our Protestant churches. The man who would be greatest, may often be seen, in the meetings called by those whose servant he is, and to whom he looks for his *pay*. The meeting may be for business or for worship; but he assumes it as his right to preside as chairman or as president, and then rules with a high hand. Now, whence came he by such authority? Neither Christ nor His apostles confided any such authority or right; nor have the churches; but, like the Pope, the right is assumed. Is not such a feeling in the way of a man being used in the saving of souls? Once more, is it not a fact that preachers and churches reverse the order or method which Christ has given us? Matt. vi. 31-33: "Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need

of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In these perversions of the word of God, are we not to-day as bad as even the Gentiles. If to-day a church is in need of a pastor, is this not the first question, "What salary can we offer?" and the minister wishes to know "how many dollars are you willing to give him?" It is a matter of very little account to either of the contracting parties, as to what Christ says on the subject. If such should be found to be the true condition of churches and preachers, it is not much to wonder at if neither of the parties are used by Christ in carrying on His work.

Had we that love, that suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked—thinketh no evil; such love would fit us, so the Lord could use us. May we all possess it, is the prayer of

Toronto.

S. KING.

THE CONGREGATIONAL WAVE.

Will it continue to rise in our Canada? Is it rising in the East? Is it rolling over the West? Shall we feel its power at Guelph in June?

To each and all of these pregnant queries I am conscious of a conviction overwhelmingly affirmative.

And my reasons: There are times when powerful impressions are received, and yet the causes are veiled.

Now I am told that the remarkable onward movement in Toronto has gone beyond its staying power, yet I am conscious high water mark is still far in the future, that Toronto is yet in its infancy as a centre of Congregational influence, that it has before it more churches, larger and more enterprising, a network of mighty influences, comprising a local business habitation, a denominational, educational institution and press, the headquarters, in fact, of a grand and spreading work.

Dame Rumor has assigned a time of senility to Montreal Congregationalism, and yet I am conscious that there are in our churches godly capitalists, merchant princes, and men in the highest

walks of educational and professional life, and devout women not a few, who are capable of greater deeds of benevolence than have characterized the home and foreign mission work of all Canada, and whose maintenance and support of Congregational principles at home and abroad will give great encouragement and joy to the brethren, so that even those who, entrapped in the slough of despond, and from the nature of its mud would seem to court destruction, if so be that certain "I told you so's" might be realized, will rise to rejoice in the Lord's favor to His people.

I cannot say how or why the conviction of the great future of our church polity and principles has taken latterly so entire control of me, but of their righteousness and power to prevail I entertain no doubt, and equally certain am I that the revered names of the Pilgrim Fathers, who have moulded this continent, and of such men of God as Oliver Cromwell, John Milton, Howard the philanthropist, Isaac Watts, Dr. Livingstone, Henry Ward Beecher, E. Payson Hammond, and Dwight L. Moody, will continue to illumine Congregationalism, and the principles upheld by Congregationalists, and that we will continue to be able to give and will give of our best elements for the leavening of kindred denominations till time shall be no more.

C. CUSHING.

Montreal, May 11, 1891.

THE COMING Y. P. S. C. E. CONVENTION.

DEAR EDITOR,—I have observed nothing in your journal concerning the 10th International Y. P. S. C. E. Convention to be held this summer at Minneapolis, and would like to call the attention of such of your readers as are interested in the Endeavor movement to the importance of this convention.

To anyone who has attended any of these assemblies, not one word need be said. To any who have not had that privilege, it may be truly said that to be at such a convention is the experience of a lifetime. The enthusiasm and inspiration characterizing the gathering of such a host of young people cannot at all be described.

Last summer, in St. Louis, Music Hall was continually packed with six or seven thousand people, and overflow meetings were necessary. The

enthusiastic "Minneapolis," who attended in such large numbers at that time, and secured this year's convention in their city, have provided a hall to accommodate ten thousand.

Every Endeavorer ought to regard this coming convention as of vital importance. Not one Society in Canada or the United States ought to be unrepresented. Last year, delegates came to St. Louis from the remotest parts—even from Nova Scotia and Cape Breton—and felt well repaid for coming. There is an additional reason why there should be a large representation from Canada this year, as an effort is to be made to have the convention held in a Canadian city in the near future, and the presence of Canadians will help towards this.

Let every Society plan to send at least one delegate, and pay (if not all) as much of his expenses as possible; for, while the benefit to every Society represented ought to be considerable, yet the delegates themselves will naturally be profited most, and therefore ought to be willing to be at some expense in consideration of that profit.

Full particulars of the convention, which is to be held July 9-12, can be had by addressing Grove A. Gruman, Secretary "Committee of '91," Minneapolis, Minn.

Yours in Christian Endeavor,

E. E. BRAITHWAITE.

4934 Fountain Ave., St. Louis.

HOME MISSIONARY GRANTS.

DEAR SIR,—An article under the above heading appeared in your last number. I know not who the writer may be, but feel that had he continued his research in the Year Books of former days, instead of making but one year (1890), he would have avoided a few mistakes. It is not our purpose to interfere on behalf of other churches, they are perfectly able to take care of themselves. If I might suggest, it would be to propose *two gold medals*, one each for Dr. Jackson and Mr. Wood, with the motto inscribed: "*Aucun chemin de fleurs ne conduit a la gloire*," for assuredly their memory will be enshrined within our soul's temple after we have lost them; and if they had not passed thus through the fires of constant criticism,

their repose would have been certain in shades of forgetfulness.

Let me answer your critic with regard to Wingham. It is true that 1890 Year Book recorded \$1,483. The year '89 gave \$1,155. 1888 gave \$821. Now in all these and the three preceding years, there was a goodly portion of these sums paid for church property; this church having paid for a property valued at \$5,000, and now only owing a small balance of about \$200. Last year the church took upon itself the task of getting *out of debt*, and by a plan suggested by one of our young men, a son of one of our leading members, they (the members and adherents) lifted the sum of \$951 from the church's shoulders, assuming the responsibility themselves. Deducting this, then, you will find for all purposes \$532. They were without a pastor for four months last year, and thus did not receive so much grant. By being kept busy removing the burdens from their property, the little band here have not been enabled to accomplish all that is in their heart for the cause. The church is deeded to the C.C.M.S., in case of ceasing to be. Now it seems to me that this answer from one cause would serve for many causes. There are things unknown to other fields that each field possesses. We are hopeful for the future, but feel that we need some assistance until we can walk alone; and then will in time repay former kindnesses by helping others.

Faithfully yours,

ONE OF THEM.

Wingham, April 11, 1891.

A JAPANESE LECTURER.

Dear Mr. Editor—The name of Mr. Tozo Ohno, a native of Japan, has already appeared a number of times in your columns. He is now a student in our University in this city. Having already passed through a full course of training in his own country, he is anxious to obtain such an English education as would still better qualify him for missionary work in his own country. He is a member of the late Dr. Neesima's church in Tokio, and has the best recommendations. He does not ask charity, but is desirous of doing what he can towards his own support while obtaining his education. He has delivered a

number of lectures in various churches of our body in Ontario, and also of other bodies, especially the Presbyterian. In this way he diffuses a large amount of information calculated to foster and strengthen the missionary spirit of the churches. All he asks is simply a free collection at the close of each lecture.

I would cordially commend him to our churches. Any anxious to secure his services should write him as soon as possible, at 30 Balmuto St. in this city.

Yours most truly,

E. BARKER.

Toronto, May 12, 1891.

TRUST DEEDS.

DEAR SIR.—There is an impression on the minds of some of your readers, probably not widespread, that the denominational Trust Deed contains a creed. In the interest of the C. C. Missionary Society, as well as that of the churches, it would be well that it should be made known through the INDEPENDENT that such impression is altogether erroneous. There is a short recital, sufficient to identify the particular church and property with the denomination, but it cannot be said to be a religious creed.

Yours truly, ALFRED HOWELL.

Toronto, May 11th, 1891.

News of the Churches.

TORONTO ASSOCIATION. — This body had a monthly meeting on Monday evening, 11th May, in Olivet church. The members and friends were provided with tea by the ladies of the church, before the meeting. Mr. Edwin Potts, of Bond St. church, occupied the chair. Some routine business was transacted, and then Rev. A. L. McFadyen (who has begun regular preaching in a tent, in West Toronto Junction), read a paper setting forth the individual responsibility of the Christian. A discussion, and a vote of thanks, followed. The representatives of Dovercourt church reported that they were building an addition to the church for an infant-class room, 16x24 feet; the members doing the work themselves at "over-hours." \$25 had been voted by the Association, to help them. Several new members, at the regular fee of a dollar a year, were admitted. The next meeting will be on second Monday of October. A united observance of the

Lord's Supper, under the auspices of the Association, will take place in Zion Church in November.

BROOKLYN, N. S.—The Ladies' Home Missionary Association of Liverpool, Milton, Brooklyn, and Beach Meadows held their annual meeting at Brooklyn on 7th May. After electing officers for the ensuing year, reports from each section of the Association were listened to both with regret and thankfulness. Regret that our year's work should financially fall short; thankful that the figures stood as high as they did, realizing the fact that three of our four churches have been without pastors, over three-fourths of the year. Pity that such has been the case; for churches left without an under-shepherd are too apt to allow their zeal to flag in church work, especially missions.

Interesting papers were read by Mrs. McLeod and Mrs. Williams. Subjects, "The most desirable time to live, whether in Christ's day, or in this the last decade of the nineteenth century?"

Also a paper by Mrs. Sellon on "Tithe-giving;" favoring the Apostle Paul's advice, to give "as God hath prospered." Responded to by a reading from Miss Dunlap, advocating the old rabbinical law of a tenth; not leaving the measure of giving to each one's conscience. After a short discussion of the papers, Rev. Mr. Cox favored us with short appropriate extracts of much interest, and closed the meeting with prayer.

After partaking of the good things so bountifully provided—team and driver at the door—Liverpool was soon snugly sandwiched in, sorry having to turn their back upon the ever beautiful sheet of water flowing almost to the road-side.

MRS. E. SELLON,
Cor. Sec.

ZION CHURCH, MONTREAL.—This church has been steadily growing for the last twelve months, and now has resolved to do without further aid from the Missionary Society. Several persons have been received into the church as the result of the recent special meetings, one of whom was baptized by the pastor (Rev. W. H. Warriner), in the baptistery of the Olivet Baptist church, kindly loaned for the occasion.

The following resolutions were passed by the church, as expressive of its appreciation of the services of Rev. A. W. Main, in connection with the special meetings:—

1. Resolved, That the members of Zion church, conscious of the blessings which have attended the labors in their midst of the Rev. A. W. Main, during the late special services, held from the 5th to the 17th April, are desirous of placing on record their hearty appreciation of his loving endeavors to lead souls to the Lord Jesus Christ; and while fully recognizing the work of the Holy Spirit in the conversion of the sinner, believe that our brother

has been signally blessed, and his labors owned, by being made the instrument through whom the blessings of redeeming love have been made known to the large congregations which assembled night after night to listen to the words of love and life which fell from his lips.

2. Be it also *Resolved*, That the thanks of this Church be given to our sister church at Cowansville, in that they so kindly acceded to our request, and permitted their pastor to come up to our help in our time of need.

We pray that he may long be spared to continue his labors of love in their midst, and be used of the Master to lead many wandering souls back to the Father's fold.

BURFORD.—A council of ministers and delegates from Brantford, Paris, Woodstock, Embro and New Durham convened in the Congregational church, May 13th, to assist in the ordination of the Rev. Jas. T. Daley, to the pastorate of the Burford and New Durham churches. Mr. E. Yeigh of Bond Street church, Toronto, was appointed president of the council, and the proceedings were of the most impressive and interesting character. The evening meeting was one that filled the pretty church to its utmost capacity, and the music by the choir and the addresses of the pastor-elect and members of the council were of the highest order. Rev. Messrs. Hay, Bolton, Silcox, Richardson, Austin and Swanson took part in the proceedings. Mr. Daley succeeds the Rev. Wm. Hay, who has been pastor for over 40 years, and he begins his work under the most hopeful auspices.

To the above newspaper account of Mr. Daley's ordination, we add a few appreciative remarks from Deacon Cox of Burford, respecting Mr. Austin:

Mr. Austin supplied the Burford and New Durham churches for nearly two months. He is an earnest worker and an excellent preacher. The churches were in correspondence with Mr. Daley, who has now become their pastor, previous to their requesting Mr. Austin to supply for them, and, it is but right to say, that Mr. Austin gained many friends, and his work and labor of love was greatly appreciated, and we hope that a field of labor will be soon opened for this devoted brother.

HENRY COX.

DOVERCOURT.—The first break in our membership by death occurred on the 15th May. Sister C. Lawrence, having left the church militant, and joined the church triumphant. While connected with us by church fellowship, she did good service for Christ, at least three of our number were led to Him mainly by her efforts during our late revival in February and March; and they are standing firm to-day, and helping in the glorious work of extending God's kingdom.

Our much needed infant class-room will soon be an accomplished fact, as the frame is already erected, the members doing the labor themselves freely, as they did in our erection of our main building. The value of the addition when completed, will be about \$300; the needed materials costing about \$115; which does not include materials furnished by members and friends themselves.

The Toronto Congregational Association have kindly donated towards the latter the sum of \$25.

Any friend wishing to help us in the part where we cannot ourselves, *i. e.*, by donations to our building fund, it will gladly be received for our building committee, and acknowledged by the church secretary.

W. B. PEPPER.

Toronto, 839 Dovercourt Rd.

PERSONAL.—**REV. MESSRS. WOOD AND SANDERSON.**—*My dear Mr. Editor,*—It may be of interest to some of your readers to hear that through the good providence of God, brother Sanderson and I have reached Alexandria in safety, exactly three weeks after our departure from home. We have had a beautiful trip thus far, both the Atlantic and the Mediterranean having been very kind to us, and very considerate of brother Sanderson's weakness. We are just going on shore, and on Thursday intend to start for Joppa and Jerusalem, which we expect to reach on Saturday. I wish I had time to describe our journey, especially through southern France and Italy, which, with our voyage on the Mediterranean, we have enjoyed immensely. But that is impossible just now. All I can do at present, ere the mail closes is to thank God for His mercies, say we are both quite well, and send greetings to all the brethren.

Yours truly, JOHN WOOD.

On Board *S. S. Amphitrite*,

at Alexandria, Egypt, April 28th, 1891.

WOODSTOCK.—On Friday, April 3rd, 1891, a number of the young ladies of the Congregational church met in the lecture room, to discuss the advisability of forming a Circle of the order of the King's Daughters. The meeting was opened with prayer, by our pastor, Rev. I. J. Swanson, who afterwards explained the work and object of the Order. It was then decided by those present to form a Circle to be called the "Whatsoever," with the motto "Whatsoever thy hand findeth to do, do it with thy might," Eccles. ix: 10. At subsequent meetings our work has been more clearly defined, and the following officers chosen:—President, Mrs. Swanson; Vice-President, Emily Ball; Secretary, Jessie White; Cor.-Secretary, Josephine Friesinger; Treasurer, Kate McDonald. A membership committee was appointed to obtain and propose the names of those desirous of joining our Circle; also a committee whose work is to arrange the service for the devotional meetings held once a month. Our object is to promote among our young people an increased interest in the work of the King, and also to beautify our church and church property, for which latter purpose members of the Circle collect one cent a week from contributors to the church. Our Circle was organized with a membership of eleven, which has

since been increased to twenty-four, including our pastor, who is an honorary member. May we who wear the badge of membership which is "the silver Maltese cross, engraved with the initials I. H. N., or royal purple ribbon," be true daughters of the King, and following out their motto, do all "In His Name."

EMILY BALL.

KINGSTON, FIRST.—The Congregational Hall, which, with the church, was burnt on Feb. 15th, has been rebuilt, and was opened for worship Sunday, May 17th. Dr. Jackson conducted the services, and it was filled morning and evening, while the Sunday school had an increased attendance of thirty. The young people had the place beautifully decorated with flowers. The new hall is a great improvement on the former, both in its internal appearance and for speaking and hearing in. For the past three months the congregation has been worshipping in St. George's Hall, kindly offered by the rector and church wardens of St. George's Cathedral. Contracts have been let for the rebuilding of the church on an improved plan, and an organ, costing \$3,000, has been ordered. The church building will not be completed before the autumn.

REV. J. C. WRIGHT.—We are getting along here; as Dr. Wild would say, "very nicely." We have our own share of trouble this winter—"la grippe," colds, and other indispositions; however, we hold on our way, and hold forth the best we can.

Our town grows fast, and we hope to have a large city at an early date, on this beautiful Bellingham bay. We are not more than 26 miles from British Columbia; and from Fairhaven we have connection by rail to New Westminster, and by boat to Victoria and Vancouver.

I can leave Fairhaven at 8 a.m., by train, and be in New Westminster to dinner; or take an early dinner here, and by boat have supper in Vancouver. Thus you see I am still in close proximity, and I believe in close sympathy with my Canadian friends. I enclose one dollar bill for renewal of my subscription to the "C. I." Please send on the back numbers from January, if you have them. May God bless you and all the Canadian brethren.

Yours in Christian service,

J. C. WRIGHT,
Fairhaven, Wash.

LONDON, SECOND CHURCH.—The Union Congregational church, whose pastorate Rev. G. Trotter Carr recently resigned, passed the following resolution: "Whereas, the Rev. G. Trotter Carr having resigned the pastorate of this church, and declared that his decision is final, and his resigna-

tion having been accepted, and, moreover, this church having decided that Mr. Carr's request to be publicly dismissed by a Congregational council would lead to unnecessary expense, we would resolve that we hereby express our high appreciation of the character and ability of Mr. Carr as a Christian minister, and heartily wish him and his good wife God-speed in their religious, temperance and other work, wherever their lot may be cast."

REV. WILLIAM CUTHBERTSON has settled in West Bromwich, Staffordshire, England. He began his regular work on Sabbath, 4th April. A tea was held on the Wednesday evening following, at which a number of ministers were present, including Rev. H. Hughes, formerly of Paris, Ontario. Many complimentary references were made to Mr. Cuthbertson, and he evidently commences work in a live church, with every encouraging circumstance surrounding the event.

ST. THOMAS.—Mr. C. H. Whisker, evangelist, who has been two or three years in charge of the Congregational church at St. Thomas, is about resigning, and intends to devote his time to evangelistic work, and occasional supply of vacant pulpits. Mr. Whisker, before he went to St. Thomas, had been doing City Missionary work in Toronto, for the Association of which Hon. S. H. Blake and Mr. W. H. Howland are the leading spirits. Mr. Whisker's address is, for the present, "St. Thomas, Ont."

TRURO, N.S.—CHURCH ORGANIZED.—On Tuesday evening, May 5, Rev. Robert K. Black, who has been preaching in Truro some months, organized a Congregational church there. There are but a few members to begin with, but others are expected to join. An interesting feature of this meeting for organization was, that after thus combining in a church every member of the new church led in prayer, in turn. We have confidence in praying men and women.

STRATFORD.—Sunday, May 3rd, was the anniversary of the settlement of the Rev. J. P. Gerrie, the pastor of this church. Good audiences were present at both services. Fourteen were received into church fellowship on profession of faith, seven of whom were heads of families. The fourth year of the present pastorate opens with promise, and the united prayerful effort on the part of pastor and people, will bring to the church a rich blessing from its Great Head.

PERSONAL.—Dr. Jackson, of Kingston, is to speak at the International Congregational Council in London, England, on Tuesday, July 21st, on "The Claims of Congregational communities

throughout the world on the sympathy and aid of the Congregational churches in England and America."

Rev. Hugh Pedley, of Winnipeg, is to speak on Thursday 16th July on "Home Missions."

SPEEDSIDE.—We learn that the church here has given a call to Mr. A. Margrett, of Toronto, to become pastor, and that Mr. Margrett has accepted. He has been in connection with the Willard Tract Depository for some years, and has been active in evangelistic and other work, and will make a good pastor.

MONTREAL.—The College Librarian puts tears in his words when he appeals to us for two old numbers of the CANADIAN INDEPENDENT: 1880, Jan. 1st and 8th. They were in newspaper form, and hard to find, but will be to him like apples of gold in the silver binding of 1880. Send them to Rev. E. M. Hill, 998 Dorchester St., Montreal.

CENTENARY OF THE LONDON MISSIONARY SOCIETY: A SUGGESTION.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Let me remind the friends of the important year that is approaching us so rapidly in regard to missionary operations. I refer to 1892, when the 100th anniversary of one of the greatest enterprises that ever engaged the hand and brain of man, is to be. How are we to hold it? How concentrate our efforts for the glory of God and the furtherance of His cause? As you are aware, sir, there was in existence many years prior to 1792, an organization in London, known as the S. P. G., founded in 1701, but remaining practically inoperative until the dawn of this century, when it again began to move. But in 1792 a Nonconformist S. P. G. was founded, October 2nd, in Kettering, England. Among the worthies present were, Andrew Fuller and William Carey. Carey preached from Isaiah liv : 2, on May 31st, and the Society was formed as above. As Rev. A. G. Fuller says in the memoir of his father, "It is not too much to say that to this . . . may be traced . . . the institution of every other British and American mission of modern times." From such humble beginnings, a widow's home in England, and a hay rick in America, God has caused to spring up the giant forces of to-day; let us have faith and believe great things, expecting great things, and we shall have them. May I urge this upon the attention of the Union, that with the gathered wisdom of the churches, we may plan for a series of missionary meetings to be held in October of 1892; a committee appointed this year to arrange for the next Union gatherings,

and have these approve a programme as to centres of mission operations, and names of speakers, that ample time may be given them for preparation. The centres that suggest themselves being Yarmouth, St. John, Montreal, Sherbrooke, Kingston, Toronto, Guelph and London. Others if advisable; the North-West in its own fields. If we could have a grand rally, and instead of a deficit hold a surplus in our treasury for one year at least, would it not strengthen us?

Faithfully yours,

W. H. WATSON.

Wingham, May 16th, 1891.

MONTREAL CONGREGATIONAL CLUB.

President—Rev. W. M. Barbour, D.D.

Vice-Presidents—Robert Seath, H. W. Walker.

Secretary—Charles T. Williams.

Treasurer—Thomas Moodie.

Executive Committee—Rev. E. M. Hill, G. McGarry, H. A. Madley.

Look-out Committee—S. P. Leet, Charles Cushing, John Leslie, T. B. Macaulay, J. H. Burland.

Reception Committee—Henry Birks, J. O. Richardson, Charles Gurd, J. M. M. Duff, J. E. Cribb.

Annual Report of the Executive of the Montreal Congregational Club, presented May 14, 1891.

In presenting this report of the first season's work of the Club, the Executive would ask you to remember that a year ago the very idea of a Congregational Club was new to the most of our members and friends. Its formation was the transplanting of a flower that had never before braved the cold of this Canada of ours, and that might be winter-killed during its first season. It has, however, proved itself adapted to the soil, and has come to stay. We believe we may fairly say that it has grown steadily through the year that has passed, and is stronger to-night than ever.

There have been three social meetings of the Club during the winter, with an attendance of 76, 58, and 70, respectively. The leading papers were presented by the Rev. J. G. Roberts, D.D., of Brooklyn, N. Y., on "Congregationalism," Rev. W. M. Barbour, D.D., of Montreal, on "The fellowship of the churches," and the Rev. W. H. Pulsford, M.A., was to have led the discussion on "City Evangelization" at the third meeting, but was prevented by sickness from being present. The feature of this meeting was the seven minute talks by the several visitors who were here for the closing exercises of the "College," and who were the guests of the Club. The *Boston Congregationalist* noticed this feature of the meeting in the following words:—"Not a bad idea that of the new Montreal Congregational Club, to which our Canadian correspondent refers, inviting a

number of speakers and limiting them to seven minutes apiece. Wonder how it would work this side of the line?"

As was to be expected, practical work has shown the need of several changes in the Constitution, and these have been brought before you as the need arose. A pleasant feature has been, that the demand for membership so rapidly outgrew the faith of the founders of the Club that an extension in this direction was called for at the first social meeting.

Your Committee find a lingering dread in some people's minds that by becoming members they may assume some responsibility in regard to new enterprises. We would make the fact clear to all that the Club does not exist as a collecting agency. While it gives or withholds its endorsement of any scheme as it thinks best, it does not undertake the management of such schemes, and no one need fear that his membership pledges him in any way for either money or influence in this direction. When he subscribes it must be of his own free will.

Article II of the Constitution reads as follows: "Its object shall be to encourage among the members and adherents of our Congregational churches a more intimate and friendly acquaintance; to secure concert of action and to promote the general interests of Congregationalism."

We believe we may fairly claim progress in each of these three directions. Are not our three churches better acquainted than before the Club's existence? Was not the inception of the Point St. Charles movement due to the inspiration of the Club? and who shall say that the general interests of the denomination are not the better for the friendly discussions around the supper table? Of the future prospects of the Club, it is perhaps beyond our province to speak, but we would ask you to allow us a word. We believe it fills a place in our denominational life for which it appears to be peculiarly fitted; it trenches upon the ground of no other organization; it has all the elasticity of our polity in adapting itself to the needs of the hour, and is not hampered by the bonds of tradition. Facing unbounded opportunities of usefulness, its success will be determined by the energy and enthusiasm of its membership.

In conclusion, your Committee desire to express their thanks to all who have contributed to the success of the meetings, and especially to the Board of the Congregational College, who have so generously placed the conveniences of the College building at its disposal for our social meetings.

ENGLISH CONGREGATIONAL UNION.—Met a fortnight ago in London. Dr. John Brown, chairman, presiding. Chairman-elect for 1892, Dr. Heber Evans. Autumnal meeting at Southport, second week of October.

Our Story.

VETULIA :

OR, GOING TO THE BOTTOM OF THINGS.

BY REV WILLIAM WYE SMITH.

CHAPTER VIII.

INVENTORS REWARDED—FORCES OF NATURE UTILIZED—SUNBEAMS AS A MOTIVE POWER—COUNTRY BENEFITED—STREET RAILWAYS A BLESSING.



INDLING with the thought

that I would "invent something," I often, when I was young, made the trial. But like the school-boy over his "composition," who scratches his unkempt head, and asks everybody in despair, "What shall I write

about?" so my great trouble was, "What to invent?" The fit went

off as such fits generally do with most people, and left nothing behind. I invented nothing! And I learned then, that mechanical invention was not my "forte." But with certain other men, it is entirely different. They will put into some kind of mechanical shape whatever is circulating in their brain, and copy and steal all they can of the product of other men's brains; and thus a double-headed problem arises: "How shall we reward the inventors for all their good inventions?" and "How shall we protect the public in the matter of being at liberty to use freely human inventions; which are, *per se*, the property of the human race?" We have answered the first query pretty thoroughly, and given the inventors all they ask, and oft-times far more than they deserve; and yet they are not satisfied; and no wonder. For what benefit is a "patent-right," for so many years, to a man out-at-elbows with poverty? And yet, no sooner is some little article of household use improved, than an "inventor" gets hold of it, whether he really invented it or not, and we are prevented (except on *his* terms!) for making or using it!

These things seemed to have troubled the practical statesmen of Vetulia; and the nearest approach to perfection in the laws they could make, was to reward good inventions, and turn them over to the people (as the French did with Dr. Daguerre and his sun-pictures), to use as they would. To be sure, useless inventions were sometimes rewarded; for some showy inventions and

discoveries, as we ourselves have often seen, come to nothing at last. But where the system of rewards was somewhat impartially carried out—as it was in Vetulia—the inventor had an income; enough to keep him from starvation (for most of them were poor), while he invented something better. At the end of seven years, if the invention had proved to be a valuable one, an additional “reward” was given. The Parliamentary “principle” was, “Forces of Nature should be employed for man’s benefit.” Thus, an inventor who utilized those forces or qualities, in any useful direction, was held to have carried out the law, and could demand a reward for it; for I found to my surprise, that although no Jeremy Bentham had ever lived in Vetulia, they quite believed it was better, cheaper, juster and more politic, to give rewards than to mete out punishments. They did both, as occasion seemed to demand. But, precisely as a military commander is held to be a good and successful officer, largely in proportion as he holds sway over his men, without having to resort to military punishment, so a Government was estimated here; that was “best” which needed to punish least.

Not only was the principle that the forces of nature should be employed for man’s “benefit,” true in itself, but it was suggestive, and an incentive to the ingenious. A boy could scarcely have that in his school book, from earliest childhood without often thinking about it, or often wishing, like Burns—

“That I, for pair auld Scotland’s sake,
Some usefu’ plan or book could make,
Or sing a sang, at least!”

The suggestion that the forces of nature should be used by man, had turned attention to electricity, gravitation, the tides, the winds and solar heat. In each of these directions, more or less of progress had been made. By an ingenious arrangement of wire ropes, and pulleys, and springs, the gravitation of descending railway trains on long grades was made to keep mills going. A heavy train gave very much more power than was needed; but the extra power was stored up in a series of immense coil-springs, which slowly unwound themselves till the next descending train was due. The gravitation of descending water in cascades (which were mostly found in the wild parts of the country), was made use of at great distances through copper wires, transmitting electricity, the power being generated at the various waterfalls in the mountains. In every harbor the tides were made use of in driving mills, by means of great flat boats, sometimes half an acre in superficial area, and which were lifted ten to twenty feet with every flow, and fell as much with every ebb, the “boat” thus lifting or depressing the

short end of an immense lever, the other end of which communicated with the machinery.

As with us, they found the wind a very cheap power—but with the disadvantage of being very unsteady and unreliable. It was not, therefore, used in direct connection with machinery, but employed in tracking up loaded cars to the top of an inclined plane, from which their descending force would drive machinery; or in coiling up springs, to be unwound as needed, for the same purpose.

But the great triumph of Vetulian genius was in utilizing sunbeams. I made them laugh by telling them of Dean Swift’s conceit of solemn professors spending their time in “extracting sunbeams from cucumbers.” They said they did better in Vetulia; they produced cucumbers, and many other things, by means of sunbeams. Enormous “reflectors” took the place of furnaces for steam and hot air engines. And while a part of the power might be used at the time, the rest of it was stored up at the top of inclined planes, or in coils, or as “stored electricity,” to be used when the sun did not shine. It was also transmitted in tubes or wires to a distance.

I asked a learned professor if the country was better and the people happier for all this machinery and manufacture. He said he would answer me; and turning to a typewriting machine, he slowly spun off what seemed like a half-column of “proof” in a newspaper office, and handed it to me. I transcribe it as I received it:

“Communities are like individual men, and are swayed by the same impulses and passions. We ask a man whether he is better and happier in the somewhat artificial life he leads in society than when he was a boy, and lived a free life in the fields of the country? His answer is that he is no happier now than when a boy; nay, he is inclined to think as he looks back through the halo time has cast around his vanished youth, he was happier *then*. But he would not exchange situations, and be a boy again! The world wants men as well as boys.—even in the interests of the boys themselves. If there were no intelligent and famous manhood to look up to, boyhood would lose most of its charm and happiness. If all were boys, and always remained boys, the intellect would dwindle. And our friend is right. I myself can remember, at the age of four, when I first learned of my father that *boys* grew to be *men* (he would have told me before if he had known my ignorance on that important point). I only then began to wake up. I had now something in the future to live for. And thus it is with a nation. A people merely agricultural or pastoral, however happy they may seem to be, have nothing to spur them on. And there are always people who are not suited for rural life. These would be merely dispirited

drones. And in a commercial, manufacturing, artistic and learned nation, the position of those who choose to be agriculturists is far better than elsewhere. They have far more to cheer them and encourage them. They don't know how much those well-filled *book-shelves*, and those numerous household inventions they use, contribute to the rural happiness they boast of! No, we could not go back; and take it all in all the nation is happier that the minds of the people, as well as their bodies, are kept well employed."

This learned professor was himself in the possession of a very handsome pension from the government for having introduced "street railways" in the cities. He said he did not deserve it. He had not *invented* street railways. They were but the old "tramways"—the original of modern railways; and the only novelty was in re-introducing them. And he said at first there was a good deal of opposition. The streets had not been laid out wide enough to make them comfortable. New streets were now, of course, laid out wider. But the benefits had been gradually seen. A working man could now buy a site and build a cottage, three or four miles from his work, and could very well afford to pay a quarter or two per week to be carried back and forward with the street cars. Cities could now extend in every direction, instead of becoming more and more crowded in the centre. The population was more healthy, both physically and morally, to be distributed in the ever-extending suburbs. These things had gradually become apparent as years went on, and his advocacy of street railways, much to his own surprise, had been officially reported on, and he was now in possession of the pension he had named. "And this," he added, "is a sample of what is continually taking place. The most unexpected rewards sometimes reach men, even in the most obscure situations. It has become a custom with us, for a man to register any invention he does not succeed in getting a reward for; and often, in after years, his registration (which gives him no patent right, however—merely perpetuates his *claim*) is the source from whence arise these postponed and unexpected, but sometimes most welcome, *rewards*."

A principle was in operation here, I have since recommended to our own people though with indifferent success, that is for young men to fit themselves for any special position they desire, in faith that the position will come to them! The world is always searching for capable men. The trouble is young men strive for a "position," instead of making themselves capable of it! I found in Veturia professors, engineers, and experts in all sciences, who had been taken out of the densest social obscurity, because they were discovered to have qualified themselves in some branch of human knowledge.

CHAPTER IX.

MAGISTRATES "APPOINTED"—HIGH-COURT JUDGES "ELECTED"—HOARDING OF MONEY—HOARDING OF LAND—WIVES EQUAL PARTNERS—INHERITANCES TAXED—THE QUINQUENNIAL ASSESSMENT LAW.



ONE of the *principles* long ago passed, was, "That no one can be a judge in his own case." In the gradual working out of this *principle*, great changes were made in the way of selecting and appointing judges. Anciently, all judges and justices of the peace were appointed by the Crown, but a democratic streak generally extended over the political sky of the country; and after a time, as Veturian history shows, all these officers were elected by the people. But some time after, and as more perfectly

carrying out the spirit of the *principle*, it was settled that the magistrates and inferior judges, who have to deal with cases immediately around them,—man with man, and neighbor with neighbor—should *not* be elected by those neighbors, but be appointed by the Crown. And the judges of the various higher courts, who have often to decide on the constitutionality of Acts of Parliament, and cases between the Crown and the citizen, should not owe their position to the crown, (or, in other words, to the ministry of the day), but be elected by the people:—and for their legal "lives;" for it was considered intolerable that a judge should have any temptation before him of shaping his conduct on the bench to secure a reelection. And I was told that the justiciary enjoyed and deserved the highest reputation for probity and incorruptness.

A jury consisted of fifteen, and (as in Scotland) a majority could convict. And a neutral verdict might be given, which acquitted the person at the time, but did not prevent his being tried again if further evidence made this desirable. In criminal cases, the accused was invited to make his own statement before the Court, and could be questioned (by the Court only), on any part of his statement. An innocent man, as I thought I noticed, in a few times attending their criminal Courts, could make a good impression on the judge and jury, by a plain honest statement of the facts. And, to the jury especially, this provision seemed to be a very welcome one; for they began

at once to see into the "outs and ins" of the question; instead of being, as I have elsewhere seen, troubled for half a day to find out what were the circumstances surrounding the alleged crime. If a man refused to make any statement before the Court, it was looked upon as the action of a criminal who feared to speak lest he should point to his own guilt. Of course, I was prejudiced in favor of the British *dictum*, that every man is to be considered innocent, till he "is proved guilty." But the Vetulian jurists contended that their axiom was better, that "The law is neither to presume a man innocent nor guilty; but accepts the facts as they come out in evidence." The jury had almost complete control of the sentence. Murder was either in first or second degree. The first involved capital punishment; the second did not. If the verdict was unanimous, the full penalty, whatever it was, was inflicted. If two-thirds of a jury were for conviction; a two-third penalty succeeded. If a jury stood eight to seven, the case was left in the hands of the judge and the two magistrates who acted as associate judges.

The almost world-wide principle, that "a man has a right to be tried by his equals," was very strictly carried out here. A dweller in the country could not be tried by a city judge; nor a business man be compelled to plead before a jury of farmers. There were in all, six classes of juries recognized by the law. I exclaimed against the intolerable expense attending so many jurymen, but I was told that they received no allowances whatever; and that there was so little crime and quarrelling in the country, there was not much to do. Seldom more than two kinds of jurymen were summoned; thirty of each: and they considered it a kind of "holiday" to attend Court for two or three days.

At one time hoarding of money had become a great public grievance, and so it was abated. For once I had the satisfaction of telling the public men of Vetulia, that they had followed British practice, to remedy an evil when it became a grievance—overlooking it as long as it was merely an anomaly. They admitted the fact, but would not admit the principle.

So many stocking-legs full of gold and silver had been hidden away, that business became seriously affected. Midnight robberies were frequent; and no money was in circulation but paper. "Shinplasters" and "Greenbacks" were as plentiful as in the United States during the Civil War, and about as many counterfeits on the former euphony-named tokens for money, as in the great Republic. The crisis was precipitated when one old government official, whose duty it was to sign these issues of paper, "went on strike." He said he had signed his name eight thousand times

a day, for six days in the week, and fifty-two weeks in the year; and thus put through his hands, two millions and a half (only allowing himself half a day for "holiday") in the year. That he was worn out and could do it no longer. That if he invented a *die*, ever so cunningly fashioned, to *stamp* his name, the rogues would be sure to imitate it. And that if the Premier would have paper-money any more, "he must just dress the rag-baby himself!"

As it was known the Mint was active, and there must be an immense amount of coin in the country somewhere, a "principle" was passed against hoarding; containing the reasons on which it was condemned: and a specific Act was levelled against the *stocking-legs*. A few confiscations were made, and sundry old misers banished "to the Island." A few others were "defeoffed" some years sooner than they expected, and the evil was in time abated. A radical-minded Judge, bent on carrying out the *principle* against hoarding to its legitimate conclusions, ordered the confiscation of the lands of a nobleman. The country was dreadfully excited. No such thing had been heard of for many generations; indeed, since the country had enjoyed a settled government. The case was appealed to Parliament, and debated for a whole session. But the "principle" that "hoarding was against public policy," could not be set aside by any argument. The *dictum* was a sound one, and this man was guilty of "hoarding." It was proved that this person bought up all the land that was offered for sale in his part of the country, irrespective of price. That he never sold any of his property. That he already possessed the lands of thirty-five former proprietors. That in every essential respect he was guilty of hoarding up land, just as others had been guilty of hoarding up specie. And that it was against public policy that anyone should absolutely withdraw from circulation and from open market, either great amounts of money or of land, and make no use of them, but to keep them. To the answer that "the lands were rented out, and so were made use of," it was rejoined, "that they were acquired in *fee simple*," only by "forestalling the market," which was illegal. That if these men were to send his agents into all the towns around, to buy up at any price necessary to secure it, all the bread offered for sale in these towns, in the same way as he sends them out to secure land, all men would see at once where the offence lay; and that a man who had money to buy land, ought to find a possibility of doing so. But now they were prevented from obtaining land, just as they would be prevented from obtaining bread."

In the end, the sentence was confirmed in respect of all the lands he had acquired in his own lifetime. And a sweeping "land law" was passed. A former "principle" that "no *dead man* has power!" had already made an end of entail, which

rested entirely on some dead man's *dictum*: (for a "defeoffed" man was legally dead).

And now primogeniture was abolished: except only that personal honors held by a father, might descend to his eldest son. A wife was, by virtue of her relation to her husband, an equal partner in all his real and personal estate. As in French law, a man and his wife were a "community," a *firm*. In such case, no "marriage settlement" was needed; as her half of all his property was her "settlement" by law, of which she could not be deprived, except by her own seal and signature in the presence of the Judge. It was further enacted that no person could inherit, during his legal lifetime, more than five thousand acres of land. All real personal estate went to the children in equal proportions. And if a man wished his son to have more than five thousand acres, he must give him the land by *deed*, during his own legal lifetime. These provisions gradually put an end to the aggregation of land in the hands of one family, to the exclusion of others who were willing to purchase at a fair price. Land became, after a time, like any other commodity in a free market.

(To be continued.)

Official Notices.

PROHIBITION PETITIONS.

Properly signed forms were received from the following churches, and were sent forward by me to Ottawa:

Bowmanville.....	39	Noel, Selma & Maitland	114
Brandon.....	77	Ottawa.....	60
Brigham.....	64	Paris.....	50
Chebogue.....	40	Portage la Prairie....	37
Coldsprings.....	59	Rosetta.....	42
Eaton.....	46	Rugby.....	71
Edgar.....	61	Sarnia.....	86
Embro.....	250	Stanstead South.....	31
Frome.....	244	Stouffville.....	78
Georgetown.....	64	Stratford.....	83
Hopetown.....	150	Tilbury, E.....	47
Kingsport.....	42	Toronto, Zion.....	45
Maxville.....	105	" Mt. Zion.....	52
Margaree.....	196	Vancouver.....	46
Martintown.....	39	Warwick.....	45
Milton.....	61	Watford.....	32
Montreal, Calvary.....	54	Wingham.....	53
" Zion.....	49	Yarmouth.....	56
Churches.....			36
No. of names.....			2,792

Single sheets only, were received from Manilla, Pine Grove, and Franklin Centre.

Danville, 95, and Guelph, 130, reported to me, but forwarded their petitions to their representatives direct.

In the case of Concord Ave. church, Toronto, omitted at first sending, forms were sent later, but no returns have reached me.

Forms were sent to Hamilton First, and Second, both addressed to Rev. John Morton. These, I learned afterwards, were not received, and others were sent. No returns have reached me, but may have been sent to some other member of the united committee.

I fear that many of the petition forms failed to reach their destination, or we should have made a better exhibit of the state of prohibition sentiment among us than is shown, by about 40 petitions from 105 churches.

Friends of the cause of "God and Home and Native Land," let us labor on in faith and courage! When the victory is won, there will be no want of voices to shout "Hurrah!"; but the honor will be theirs who bore the brunt of the battle, and "turned to flight the armies of the aliens."

E. C. W. MACCOLL,

Convener of Temperance Committee.

Brigham, Que., May 15, 1891.

THE JUNE MEETINGS, AT GUELPH.

CONGREGATIONAL UNION of Ontario and Quebec. Wednesday, June 10, at 9 a.m.

CONGREGATIONAL MISSIONARY SOCIETY. Wednesday, June 10, at 10 a.m.

CONGREGATIONAL COLLEGE OF CANADA. Friday, June 12, 2.30 p.m.

FOREIGN MISSIONARY SOCIETY. Thursday, June 11, at 2.30 p.m.

WOMAN'S BOARD OF MISSIONS. Wednesday, June 3, (at Northern church, Toronto.)

PROVIDENT FUND. Friday, June 12, afternoon.

PUBLISHING COMPANY. Friday, June 12, 4 p.m.

For more particular information see May number.

RETURNS FROM CHURCHES.

The statistical blank forms for the Congregational churches of the Union of Ontario and Quebec, have been sent to each church. It is most desirable that the pastors and officials addressed, will do their utmost to send in, on or before the 5th of May, complete returns. Late replies render it almost impossible to present a satisfactory statement in June.

Thanking all for kind and generous replies in the past,

We remain, yours very truly,

GEO. ROBERTSON,

Secretary.

10 Avenue Place, Toronto.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The annual meeting of the Congregational Union of Nova Scotia and New Brunswick will be held with the church in Kingsport, King's Co., N.S., commencing on Friday (at 2.30 p.m.), July 10th, 1891. Ministers members of and delegates to the Union, will please notify the pastor, the Rev. Churchill Moore, not later than the 25th of June.

FRANK DAVEY,
Sec. pro tem.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the Society for the month of April:

Warwick, Zion, Ont., \$33.86; Ottawa S. S. \$40; Montreal, Emmanuel, \$257.50; C. C. Woman's Board, \$85.80; Garafraxa, Ont., \$25.21; Vancouver, B. C., \$75; B. W. Robertson, Kingston, \$50; Balance from Colonial Missionary Society \$845.14; Miss R. Jackson, South Maitland, N. S., \$1; Kingston, First, \$78.35; Kingston, Bethel, \$55.

SAMUEL N. JACKSON,
Treasurer.

Kingston, April 30th, 1891.

CONGREGATIONAL COLLEGE OF CANADA.

The fifty-second annual meeting of the Congregational College of Canada will be held in the Congregational church, Guelph, Ont., on Friday, 12th June, at 2.30 p.m.

GEORGE CORNISH,
Sec.
Montreal, May 11th, 1891.

DELEGATES TO ENGLAND.

As convenor of the Committee of Delegates to the International Council, I have to report that the lay delegate and his alternate having failed, the delegation stands as follows: Delegates representing the Union: Revs. Dr. Jackson, John Wood, John Morton, Hugh Pedley, J. G. Sanderson, and Geo. Robertson, B.A. Delegate representing the College, Dr. Cornish.

GEORGE CORNISH,
Convenor.

THE INDEPENDENT.—The Editor hopes every subscriber who has not paid in advance, will send his money to the Union by his church delegates. If the Magazine is worth reading, it is worth paying for. We are gradually stopping all copies that are not paid in advance.

Woman's Board.

LISTOWEL BRANCH.

Report of the annual meeting of the Listowel Branch of the Woman's Board, held at Wingham, May 12, 1891; Listowel and Wingham being the only Auxiliaries represented. We were highly favored with having Miss Rawlings, of Forest, Ont., with us. Mrs. Ritchie led the devotional exercises. Her earnest words of welcome were heartily responded to by Miss Rawlings. After the minutes of the previous meeting, election of officers and other business, Miss Climie, of Listowel, gave an interesting sketch on the workings of the American Board of Missions. Miss Rawlings gave a short address on "How we can work for Missions," showing how important our work is, even here. When our afternoon session closed, a social hour with tea in the vestry followed.

We assembled again at 8 o'clock in the church, which was beautifully decorated with flowers. Miss Rawlings took the chair. The choir, which was under the leadership of Mr. W. Robertson, furnished us with suitable music. Addresses were given by Rev. W. S. Pritchard, Listowel, on "Missions and their Fields;" a paper from Miss Rawlings, on "Mission Bands;" also a paper from Rev. W. H. Watson, on "Why should Women be interested in Missions?" After a short address from Mr. John Ritchie, on "How to become Interested in Missions," the meeting was brought to a close. We hope at some future time to meet our friends in Wingham again. The collection was \$7.90.

MRS. J. WILSON,
Cor. Sec.

Obituary.

JOHN McCLELLAN, ALTON.

On the 30th of December, 1890, passed away to his home above, John McClellan, of Alton Village, at the ripe age of 74.

He was early brought to Christ, and was one of the first members of the Georgetown Congregational church. In a short time he was chosen by the brethren as one of their deacons. After serving faithfully a number of years in the diaconate among them, he removed to Alton some 37 years ago, and was soon chosen by the church there to serve in the same office, in which he continued to his death. He was a man of strong faith and decided convictions, unassuming in manner and gentle in spirit. He was beloved by all who knew

him. His love for the house of God and its services were part of his spiritual life. Nothing was ever allowed to prevent him, over which he had control, from attending them. His honesty and truthfulness were proverbial. He belonged somewhat to the past in his ideas and methods in all church and religious matters. But once convinced a change was right you had his fullest sympathy and help. Amid many trials and changes in the history of the Alton church, Deacon John McClellan remained faithful to death. For some months he was not well. Towards his latter end he was asked by a young minister "How it was with his soul?" He answered in his characteristic way, "That was settled fifty years ago, and he was just waiting to cross the river." He leaves a widow and nine children to mourn his loss. The occasion of his death was improved by Rev. Mr. Madill of Toronto, from 2 Tim. iv: 6, 7, and 8 vs. J. U.

MRS. DAVID WHITE.

A long, interesting and useful life came to a close on April 20th, when Mrs. David White went home. Hers was a long life and a godly one; through 86 years of cloud and sunshine she trusted in the Heavenly Father, and cheerfully did her duty. Now she rests from her labors, and verily "her works do follow her."

She was born in Litchfield, England, in 1805, and was the eldest daughter of the late Arthur Veitch, a lieutenant in the 9th R. U. V. She spent her earlier years travelling with the battalion to which her father was attached. She was in Spain during the Peninsular War, and was with the army at the memorable siege of Badajoz. She was also at Brussels immediately before the battle of Waterloo, and in the confusion that followed the announcement that the French were at hand, she would have lost her life had not a young officer snatched her from the midst of the excited crowd, and, placing her on his horse, carried her off to a place of safety. Her mind was stored with dramatic incidents of those stirring times, and well could she relate them.

She was married in 1832, to the late Mr. David White, and in 1834 they came to Canada. Woodstock was then the merest hamlet, surrounded by the virgin forest; she lived to see it become a large and prosperous town. Her husband, for many years County Clerk of Oxford, died in 1880, so that she survived him eleven years.

Her life was spent in doing good. No case of sickness or distress, or sorrow, ever failed to draw from her strong and helpful sympathy. To many she was a ministering angel. Healing was her skilful touch, and comforting her quiet assurances of the Heavenly Father's love and care.

Her piety was most deep and sincere, finding expression in a saintly life of good deeds and kindly words. Many were her afflictions, but patient and uncomplaining was her spirit. To us all she has left an example of unselfishness, of patient and cheerful continuance in well-doing, which is a source of constant inspiration, and an incentive to like holy faith and works.—*Com.*

Temperance.

PROHIBITION FOR CANADA.

There never were so many petitions to Parliament for Prohibition as this year. The organized action of last year, in the various religious bodies, has borne fruit. Keep the ball rolling this year! Mr. Jamieson has introduced his Prohibition Resolution (it is not a Bill), in the Commons at Ottawa.

THE NORTH-WEST.—By the annual report of the Mounted Police, it is shown that liquor is almost "free" in the Territories, under the miserable "permit" system of Governor Royal. It is pity but that he were recalled, and a better man put in his place.

The demoralization and violations of law wrought by the liquor-saloon are well illustrated by a story told of a justice of the peace who for many years held a court of first resort in Chicago. He was himself a drinking man, and was well acquainted with the rum-selling fraternity. But he was not a devil. He would not tolerate selling liquor to a child. A saloon-keeper was before him charged with having sold some intoxicant to a minor. The proof of the offence was clear, but the defendant offered himself as a witness in his own behalf, and having taken the oath said, "I deny the facts. I never sold him anything." The justice surveyed the culprit with eyes sharpened by much experience, and said, "*You deny the facts!* That is pretty good. Of course you do. I have sat here a good many years, and *I never knew a case in which a saloon-keeper was not ready to any the facts!* But I want you and all the rest of the saloon-keepers to understand that you can't sell grog to boys as long as I sit here. You are fined twenty-five dollars and costs, and will fare a great deal worse if your offence is repeated."

Character grows; it is not something to be put on, ready made, with manhood or womanhood; but day by day, here a little and there a little; it grows with the growth and strengthens with the strength, until, good or bad, it becomes a coat of mail.

Missions.

WEST CENTRAL AFRICA.

Miss Clarke, writing from Bailundu, January 27, says:—"Last Sunday we had about 100 at native service. Many women who had often promised to come were there, to our great delight. Every Tuesday, Thursday and Saturday evenings Mrs. Webster and I go over to call on the village people. On Saturday we invite them to the Sunday services. Mrs. Stover, too, goes over whenever she feels able.

"I am still enjoying good health and the best of spirits—only one great wish, regarding myself, being ungratified, namely: that I were two women instead of one; this is likely to remain classed among those things unattainable.

"Can you imagine with what feelings of gladness I joined, for the first time, in the native communion service a few Sundays ago? The baptismal service preceding it was also intensely interesting. Then three, who long ago professed faith in Christ, took upon themselves covenant vows and received their new names. One of them was our house boy, Sakanjimba. His new name Arona (Aaron) is much more handy for daily use than the old one."

CISAMBA.

Mr. and Mrs. Sanders, for the sake of rest and change, have been spending a short time with Mr. Currie at Cisamba, where the work is progressing most hopefully. Mr. Currie writes:—

"At the service Christmas morning there was scarcely standing room in our little meeting-house; while our average Sunday morning congregation is just now about sixty. There are now twenty-six boys in my school, and nearly all seem eager to learn and are making good progress.

"The first Sunday of the New Year was made glad by two young men openly taking their stand upon the side of Christ."

FACTS FOR THE CHURCHES.

Until the present year the Foreign Missionary liabilities of our churches consisted of the expenses of Rev. Messrs. Currie and Lee.

This year we have added Miss Minnie A. Clarke, from Guelph, with all the special requirements for her outfit and travelling expenses.

On the field, Mr. Currie has had trying times, on account of wars and rumors of war all around our stations, which closed his school for a while. But happily all has blown over now, he recognizes a wonderful Providence in the uniform kindness which he has received from the natives and the

great weight his words have come to have with them. He now has a school of twenty-two boys, an increase of ten in three months, and he gets quite large audiences to hear Sunday preaching.

Mr. Lee has been obliged to take his turn in attending to the business station at Benguella on the coast, the mission agent there having been obliged to withdraw for a time. This is not a giving up of his work, for it is essential to our own station and we have always helped maintain it; and it is only for a little time till another man can be found for that place, by the American Board.

Miss Clarke arrived safely at Benguella, August 19th, and in Bailundu, October 11th, where she will remain for the present, studying the language and helping Mrs. Stover.

The expenses for the year will amount to about \$2,640. Towards this we began the year with a balance of \$679, which about meet the special expenses involved in Miss Clarke's outfit. Beyond that we can only say as to our expectations, that we received from the churches last year \$1,551. We have already received \$1,405.

Now there is only one month remaining, and there is \$556 still to be raised to close the year free from debt. We have had trouble enough with College and Home Missionary debts, and rather than begin the trouble with our Foreign work, it is far better to make a little extra effort now. Until this year our income has exceeded our output, and the churches have said they had more to give towards our Foreign work when it was needed. The time has come! The expenditures have caught up and run ahead of the income.

In order to meet the liabilities for this year we must have \$300 more than last year.

If your contribution was not a little larger this year there is still a chance to make it so. And let the Treasurer hear from every Sunday school and church, that has not yet contributed.

EDWARD M. HILL, *Secretary*
T. B. MACAULAY, *Treasurer*.

RABINOWICH AND HIS MISSION.

After a long and painful suspense, the Government permission to open the new hall was received on December 53, and on the following Saturday the first service was held in the new building. An inscription in golden letters, both in the Hebrew and Russian languages, adorns the portal, and is well calculated to arrest attention. It is in the words of Acts ii: 36: "Therefore let all Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Surely a most striking and significant fact that this word of Scripture should be

thus proclaimed in Hebrew to the Jews, and be inscribed on the door of a synagogue in which the Gospel is preached! Mr. Rabinowich writes that the inscription made a profound impression, and he adds: Thus has been fulfilled to the inhabitants of Kischeneff what is written in the prophet Isaiah (xxxii: 15), "That which has not been told them shall they see."

More than 27,000 copies of Mr. Rabinowich's faithful and most suitable tracts in Hebrew and Yargon have been printed, and the stock is nearly exhausted. Mr. Rabinowich has the assistance of a Jewish convert. The expenses of the mission, including printing of pamphlets, as well as assistant's salary, amounts to about £500 per annum.

Our College Column.

The prospect of working up a cause in Woodstock, N. B., not being sufficiently bright, Mr. Donaldson has not gone to that place, and is, at present, in Montreal.

During the vacation, the usefulness of our column will depend largely on the way in which students forward news and other items of interest bearing on their work. Please send all communications to Danville, Que.

At the Convocation, which took place on Thursday, April 30th, Mr. Gunn had the honor of delivering the valedictory on behalf of his fellow-graduates. The public press of Montreal, friends and fellow-students united in congratulating him on his able address given on that occasion.

The Burford and New Durham churches, having extended a call to Mr. James Daley, B. A., which he has accepted, Mr. Grisbrook, who was appointed to the latter place, will supply Cobourg instead. Mr. F. J. Day supplies Granby for three Sundays in May.

The results of the McGill examinations were declared on the 25th of April. The following of our students took prizes: Mr. R. O. Ross, third year Arts, took the Neil Stewart prize of forty dollars, in Hebrew. This prize was given on a special examination. Mr. F. J. Day took the prize for the best examination in the Hebrew of the first year. Mr. W. T. Gunn was among the list of graduates, standing second in his year, and receiving a special certificate, as a result of his being in the first class.

The friends and fellow students of Mr. Edward Baker will be sorry to hear of his severe illness in Montreal, from acute inflammation of the brain. After his appointment to Canaan, Vermont, and

having learned that the place was already filled by a student of another denomination, he was just starting work in an office in the city, when he was suddenly stricken down. All the students unite in the hope that his sickness may not prove serious, and that before this appears in print, he may have entirely recovered.

The following resolution, passed by Zion church at a meeting on the 29th of April, speaks for itself:

"Resolved,—That we, the members of Zion church, place on record our heartfelt thanks for, and appreciation of, the services rendered to the church by the students of the College during the recent session, especially for their able and vigorous conduct of the Sunday evening prayer-meetings; and that a copy of this resolution be forwarded to the students."

In the April number of the INDEPENDENT, it was stated that Mr. F. W. Read attended the convention of the Student Volunteers for Foreign Missions at Cleveland, Ohio, as the representative of our College. This was incorrect, as he went as the representative of the Mission Band of Volunteers of the McGill College Y.M.C.A.

COIN OF THE REALM.

"I am a missionary, heart and soul. God had only one Son and He was a missionary."—*David Livingstone.*

"Nothing is able so peremptorily to forbid a man to do the good he would, as the evil of his past life."—*Stalker.*

"A true minister is a man that concerns himself in respect to all the courses of human life, because he is to shed light upon them; because he is to apply the Divine rule to human conduct."—*Beecher.*

"There are two things by which a man soars above the world—sincerity and purity. The former regard the intentions, the latter the affections. That aspires and aims at a likeness to God; this makes us really like Him."—*Thomas à Kempis.*

Literary Notices.

THE INDEPENDENT, New York, 251 Broadway. Weekly, \$3 a year. Take it all in all, the *Independent* is the grandest newspaper we know, and is just now, in a special manner, being quoted all over the world. It resolves to take up a certain question, as "Shall the Columbian Exposition open on Sunday?" or, "The enlargement of woman's sphere," and getting a dozen or more first-class authorities to write on the theme, prints their letters all in one number. Its ordinary issue is of 32 pages of three columns each; but in the above cases, also

on the week John Wesley was discussed—and on other occasions—it is never less than 40 pages. The issue of May 7th, which was the woman's number, had 17 articles on the subject, from as many writers. This enterprise is not only unique, but most valuable, and deserves to be widely known.

OUR LITTLE ONES AND THE NURSERY.—The number for May is very charming for the very little people. Thirty pages of the most enticing little stories and rhymes, with an equal number of appropriate engravings. "The Doll overboard," "Ted's memorial day," and "The dress that Margaret made," are capital. Russell Pub. Co., 36 Bronnfield Street, Boston. \$1.50 a year.

HISTORY OF SEPARATE SCHOOL LEGISLATION.—This work, by Dr. Hodgins of Toronto, and announced for publication by the Copp, Clark Co., is abandoned for the present, on account of the few responses to the circular sent out by the publishers. It is a pity, for no man in the Dominion is perhaps as well qualified for this particular work as Dr. Hodgins.

THE CENTURY, New York, Union Square: \$4 a year. The *Century* is taking up to a considerable degree the department in which *Harper* has long excelled—that of descriptive travel and adventure. Only the *Century* has much finer engravings than *Harper*. The May number is exceedingly good.

And the same may be said of *St. Nicholas*, from the same house: \$3 a year. Bright boys who carve their own fortunes, always live and thrive under the covers of the *St. Nicholas*!

For the Young.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray,
Let me be kind in word and deed
Just for to-day.

Let me be slow to urge my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Lord, for to-morrow and its needs
I do not pray;
But keep me, guide, love me, Lord,
Just for to-day.

—Canon Wilberforce.

"HOW TO GET THERE."

A sermon or a Sunday school lesson that does not point to salvation as a desirable and indispensable object to be attained can scarcely be called complete. Indeed, there is a world of wisdom in the words that a pious old Scotchman once addressed to his pastor after the latter had delivered a discourse in the village kirk. The pastor was no other than the well-known Rev. John Macnab. The occasion was a communion season, and the subject of the address was "Heaven." It was a long sermon, but the people thought it as beautiful as a series of dissolving views. It had, however, one defect—the length of the descriptive part left no time for the "application."

Old George Brown met the preacher at a friend's house, and astonished him by the *résumé* he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told us a'thing aboot heaven except *hoo to get there*; and, Maister Macnab, you'll excuse me, my young friend, for sayin' that that shouldna hae been left out, for ye'll admit yersel' if that's awantin' a's awantin'. Ye'll mind the king's son's feast? The servants didna only tell that a'thing was ready, but they compelled them to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired he said to his friend:

"I've been criticised by learned professors and doctors of divinity, by fellow-students and relatives, but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when delivering God's message to my fellow-men, forget to tell them '*how to get there.*'"—*Selected.*

A STORY OF DR. TYNG.

Dr. Lyman Abbott has given, in the *Christian Union*, a delightful paper of reminiscences concerning Dr. Stephen H. Tyng. There are many who can say with Dr. Abbott that Dr. Tyng has been a great influence and inspiration in their lives. Dr. Tyng's constituency was wider, we imagine, than he ever dreamed. Among the incidents related by Dr. Abbott, the following deserves a

place here. Dr. Tyng was speaking to his Sunday-school upon the idea that in the nature of every one there is some kind of animal that needs repression. Thus he likened the liar to a serpent with its venomous fangs, a frivolous boy to a monkey with its antics and grimaces, the vain child to a peacock spreading itself to be admired by others, and the angry child to a tiger, passionate and untamed. After the talk was over he gave out a hymn, and then occurred the incident which Dr. Abbott thus relates:

The children did not make ready promptly, and began to sing in confusion and disorder. Instantly his face flushed. He rapped sharply on the desk with his book, and gave vent to some exclamation of impatience. A little girl in the rear of the room, standing on the seat, who had been swept away into forgetfulness of self by the vehemence of the preacher's eloquence, pointed her finger at him and called out in a childish voice, but loud enough to be heard all over the room, "Tiger!" Instantly a hush fell upon the room. Dr. Tyng laid down his book, walked down the aisle, took the little girl, shrinking and frightened, in his arms, quieted her fears with a benign smile, walked back to the platform, and, caressing her, said to the children, "Yes, she has told the truth. My enemy all my life has been the tiger in me. I have a hard battle to keep him caged. Every now and then he breaks loose in spite of me; and it is because I have such a hard battle that I want you children to tame the tiger that is in you while you are young."

"No child that was present," says Dr. Abbott, "will ever forget the lesson of that incident, and no man of less consecrated spirit could possibly have made this childish rebuke such a means of ministry."—*Pilgrim Teacher.*

There is a widespread opinion among parents that the "whys" of children are not to be respected or answered. Failing to draw distinctions, they confound whys with whines. Or, if the "why," is not one concerning the child's conduct or obedience, it is treated as an evidence of vain inquisitiveness which demands early suppression. But the parent who will conscientiously respect his child's demand for reasons, will learn a great deal, both in the art of reasoning and in the grace of being reasonable.—*S. S. Times.*

What various instruments the Master useth
To carry on His work of grace below;
Some realize the honor laid upon them,
Some, utter weakness, and that only know;
Until their Lord, in His Divine compassion,
(When they can bear it) gently lets them see,
That feeble though they are, He deigns to use them,
And, by their means, can do most perfectly.

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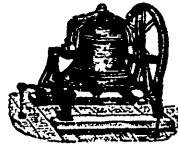
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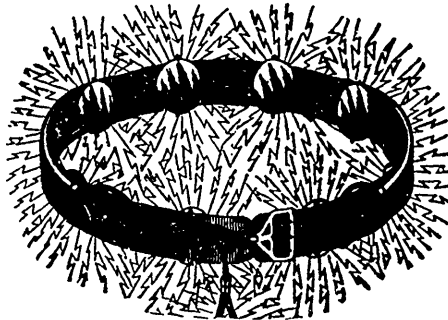
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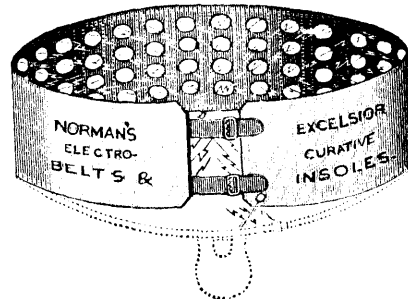
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