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

INDEPENDENT PUBLISHERS

THE
CANADIAN 
INDEPENDENT.

THE FORTIETH YEAR OF PUBLICATION.

VOL. XII. (NEW SERIES) No. 8.

AUGUST, 1893.

CONTENTS.

	Page		Page
Editorial Jottings	191	Official Notices	217
Editorial Articles	195	Woman's Board	217
Our Contributors	196	Literary Notices	218
Children's Department	211	Our College Column	219
News of the Churches	213		

ST. CATHARINES AND TORONTO, ONT. :

ST. CATHARINES : REV. W. W. SMITH, EDITOR AND MANAGER ;

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ALL ORDERS AND COMMUNICATIONS TO BE ADDRESSED TO THE EDITOR, ST. CATHARINES, ONT.

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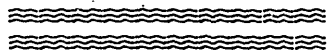
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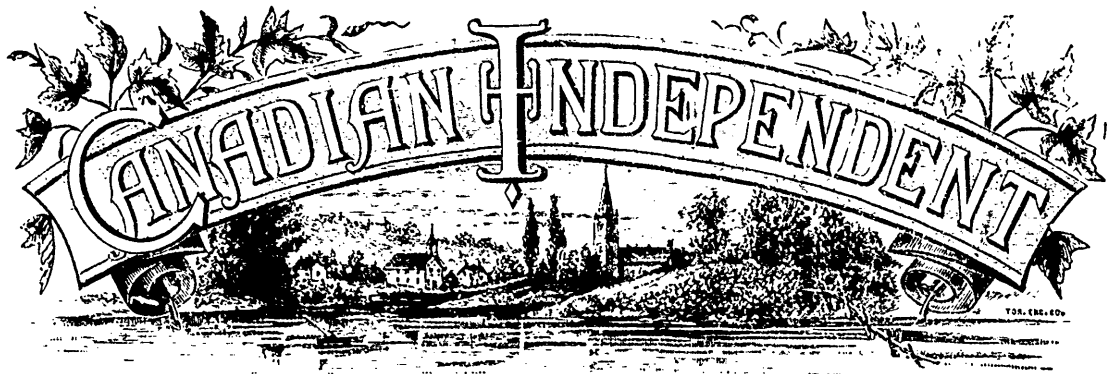
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MISS MINNEHAHA CLARKE,

MISSIONARY TO AFRICA,

Died March 18, 1893.



New Series.

TORONTO, AUGUST, 1893.

V. XII
No. 8

Editorial Gleanings.

THE BRITISH AND FOREIGN BIBLE SOCIETY report 4,049,000 copies of the Scriptures, in whole or in part, sold during 1892.

WHEN SATAN first comes to tempt he is modest and asks but little. He digs about and loosens the roots of faith, and then the tree falls the easier on the next gust of temptation.—*Gurnall*.

THE McALL MISSION has four "Sunday schools" (though some of them are held on the half-holiday of Thursday afternoon,) in Algiers, and in these schools some 200 Arab children are under instruction. Not one Arab woman in Algeria can read. Yet they are very accessible to female missionaries.

THY KINGDOM COME!—The English historian, Sharon Turner, says that at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number was increased in the next 100 years to 5,000,000. Then the figures advanced until now, in 1893, it reaches 250,000,000.

A NICE LETTER.—DEAR SIR,—Please find enclosed one dollar, to renew my subscription to the INDEPENDENT for another year. I have crossed the octogenarian line seven years ago; and with one eye I can read the INDEPENDENT: and should it fail me, and my hearing remain for a while, some near friend will read it for me. Yours truly, H— C—.

June 23, 1893.

THE "LAST WORD."—A young girl once

heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last word."

USE A "BINDER."—Binders for the CANADIAN INDEPENDENT, good cloth, with the name in gilt letters on the side, will be mailed at the low price of 50 cents. Excellent for a temporary binding; and can be used for each successive year. Remit to the Editor.

ROME'S USE OF THE BIBLE.—"Of course, Catholics do not read the Bible with the idea of finding out the truth. They have the truth already, taught them by the church, and if they are in doubt on any subject they go to their pastor or spiritual director to be instructed. This is on the Scriptural principle that 'the priest's lips should keep knowledge and the people should seek the law at his mouth.' Still the people, especially intelligent Catholics, should read the Bible."—*Catholic Review*.

KANSAS.—That peripatetic farce, the Royal Commission on Temperance, was lately in Kansas. The author of the Commission, Hon. G. E. Foster, was once there too. The *Montreal Witness* says:—

"What would have been very interesting for the Commission to have taken notes of in Kansas, if they had managed to obtain it, would have been the record of the ardent and convincing speeches on behalf of immediate prohibition delivered all over that State by one George E. Foster, who was a leading power in securing the passage of the benign law under which Kansas has been so greatly blessed."

S. S. VACATIONS.—Some Sunday Schools close some months in winter, and some close in the hot months of summer. It is never that the children don't come: but the teachers get "snow-bound," or get "exhausted" with the heat, or some other good reason of that kind. Now that the search-light of religious opinion is getting turned that way, these difficulties are losing all their force, and teachers find their schools can be kept open all the year!

LOCK, BOYS!—J. J. Kelso, of Toronto, has been appointed Government "Superintendent of Neglected and Dependent Children." A good man. Now, when a child is cruelly treated by its drunken and profligate parents, there is somebody with authority to interfere. We hope too, he may introduce what the Municipalities have power to enact—the "Nine o'clock Bell," to warn all children under fifteen, unattended, to scurry home, if they would avoid arrest.

"A STEEPLE-HOUSE," so the old Quaker, George Fox, called churches: and Richard Carlile, would have us believe that a spire was but a "survival" of the fire-worship of our old ancestors—a flame rising upward! We shall never defend the "steeple," nor the debt that generally decorates it! It is the faithful warning of the pulpit we are watching and praying for. What kind of a gravelly bottom the Ohio church was built on we don't know: but the *Congregationalist* tells us:—

An Ohio church is reported in this year's narrative of the state of religion as having sold its parsonage and put the proceeds into a steeple. Whether the minister is expected to live in the steeple is not stated, and the state of religion indicated by this move is left to be inferred.

HIT IT HARD!—We work to awaken that holy hatred of the rum curse such as the tall, gaunt Abraham Lincoln had when he landed on a wharf at New Orleans. He saw a mulatto girl hoisted up on an auction block for sale. He turned to his few companions on the dock and said: "Boys, so help me God, if I can ever hit that thing I'll hit it hard." He did hit it a blow that sent it into eternity—its own place. Train up your boys with that feeling: I'll hit the decanter hard, I'll hit the whiskey hard, I'll hit the enemy of Christ and my country with all the strength God imparts to me."—*Dr. Cuyler.*

THE "YEAR-BOOK."—The Year-Book will be out at the end of the month. It will scarcely be believed that some churches delayed three, four and five months last year, after the book was out, before ordering their parcels! Let the orders (with the money—one-half the actual cost of production) come in this month, and get your parcels in September! Will some interested former reader of the Year-Book in each church, see that the deacons—or whoever should act, attends to this matter? Our churches are not half democratic enough; too much in the habit of appointing officials, and leaving them to act or not, as if they were "the church."

THE NEW "JOHN WILLIAMS."—The London Missionary Society, in view of the expansion of its work in the islands of Pacific Ocean, has at length decided to build a steamer to take the place of the *John Williams*. The new mission in New Guinea promises, it is said, to be more extensive and important than all the other South Sea missions combined. It extends over 1,000 miles of coast, with seventy native evangelists from the different groups. Navigation in this region is difficult, and a vessel with full steam-power is deemed essential. It is proposed to build a vessel which will cost about \$80,000.—*Faithful Witness.*

THE CHRISTIAN ENDEAVOR.—We have tried to reserve some space for the Great Endeavor Convention at Montreal. Not that all our readers have not already seen much more than we can give them; but we could not omit so great an occasion, and in our pages it has a more historical setting than in the necessarily ephemeral columns of a newspaper. It may well and often happen that in years to come, gray and staid fathers and mothers may peruse, in some bound volume of the INDEPENDENT, the very report of this month, and say, "When we were young, I was at that Convention!"

THE PROVIDENT FUND.—There is "a touch of kindness" that would make the whole church "kin," if it were only practised more. Instead of giving your minister a fur coat, or some grand candelabra for his parlor, (and then asking him afterward, "if he has sent an account of it yet, to the INDEPENDENT?") just write to Mr. Thos. Moodie, 30 St. John

St. Montreal, and ask him the terms, whereby by paying a lump sum, your minister may be made a member (without annual fees) of both branches of the Provident Fund. If your minister is young, you will be surprised at the small sum that is necessary—perhaps there would be enough left to get the fur-coat and gauntlets, after all—and if he is old, you'll be surprised at the quiet word and the glistening tear, that reveal what a burden is taken off his mind! You'll get "interest" on the investment every week, in better sermons—heard with more appreciation!

MARKED BIBLES.—Never give away a tract till you have read it: and to give out many copies of one tract, is often better than copies of many tracts. The opportunity—sometimes the necessity—of saying something about the contents of the tract arises: and who could wish for a better opportunity than where an unconverted person is willing to speak of spiritual things? And never make a present of a bible without marking it. To an experienced saint or very young disciple, you may thus convey some blessed messages: and to one ignorant of divine things, mark the promises and invitations he needs—he can't be expected to know where they are. A book therefore, which he would probably put on a shelf and never look at again, will be invested with a new interest. It is one way of "sowing beside all waters."

WORDS OF WISDOM FROM WISE MEN.—There is only one schism—that of separation in soul from the great Head of the Church.—*Principal Fairbairn.*

Congregationalism is a theology, and its fundamental principle is the immediate access every man has to the source of all good.—*Dr. Anderson, Scotland.*

The necessity for the ministry of God in our life lies in the greatness of it, the dullness of it, the weariness of it, the sorrows of it.—*President Wheeler.*

That person betrays the trust who ceases zealously to defend it.—*Rev. John Clayton.*

When we learned that it was Christ, and not merely truth about Christ, that was to save us, it seemed a new Gospel! We had been so occupied with great truths about Christ, that we never came near to Christ himself.—*Dr. Dale.*

GROPING AFTER GOD.—Some years ago an Indian stood at my door, and as I opened the door he knelt at my feet. Of course, I bade him not kneel. He said, "My father, I only knelt because my heart is warm to a man that pities the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my dear children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him." Then he said so sadly, as he looked in my face: "You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one say that you had brought to the red man a wonderful story of the Son of the Great Spirit." That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he looked in my face and said, as he laid his hand on his heart, "It is not dark: it laughs all the while."—*Treasury, New York.*

"CHAIRMAN" OR "CHAIRWOMAN"?—The English language is as progressive as it is inclusive. New circumstances and necessities produce new words and names—in showers! We used to say "editress," "authoress," now we leave off the feminine affix, and boldly say, editor, author, poet: and add "doctor," "president," "convenor," "professor," and (in some Universities,) even "bachelor." Our Canadian societies of different kinds have evaded the difficulty about "chairman," by using the word "president": and we scarcely think "chairman" will ever come in: it is too distinctively masculine. Not so "bachelor," the radical meaning of which is simply that of a *candidate*; (it may be for a doctorate or mastership in Arts—or in a more modern and restricted sense, for *matrimony*.) The *Christian World*, however, in a recent report of the London Missionary Society, says of the Ladies' Meeting, "Miss Fletcher, of Hornsey, made a capital chairman." As the word "president" perfectly indicates the office, whether permanent or for one meeting only, and contains no ambiguity, we think it is well it should be used for lady occupants.

CURIOUS TESTIMONY.—Appropos of the discussion in the Presbyterian Assembly at

Brantford, over the "Christian Endeavor," and its being "on Congregational lines"—as if that necessarily were a fault—we recall a curious episode connected with the biography of Dr. Chalmers. The great Scottish preacher died in 1847; and subsequently his son-in-law, Rev. Dr. Hanna, edited his papers, and wrote his biography. Among Dr. Chalmers' papers, he found these words: "Whatever the government of the Apostolic Church was, it was not Presbyterian." Dr. Hanna consulted "an eminent brother in the ministry," and on his advice, *omitted the sentence*, in preparing it for the press: and eighteen years after, stated in a public meeting what he had done, "and was not quite sure whether he had done rightly." The *Edinburgh Daily Review*, which was very favorable to the Free Church, and in the columns of which we read this incident, was very hard on Dr. Hanna, concerning what it considered his literary unfaithfulness. But the statement of Dr. Chalmers is both curious and suggestive.


WHO IS GUILTY?—It is to be hoped that every woman who visits the World's Fair will see the clay model of the "average woman," which forms a part of the exhibit sent by Harvard University. The figure represents the actual average measurement of 5,000 girls and women, and the result is a hideous revelation of the deformity of the sex. The model will probably be denounced as a caricature, but the measurements were made with the utmost accuracy under the direction of Professor Sargent, physical instructor at Harvard, and the persons selected for the purpose were chosen with strict impartiality. The figure may provoke anger, mirth or incredulity, but it stands, nevertheless, as a silent witness to the false modes of dress which are chiefly responsible for the ill-proportioned physique of women. The principal weakness appears in the waist, which is ridiculously small; and in the back, which is pitiably devoid of strength. This clay creature ought to be an eloquent advocate in favor of better physical training for the sex, and for a more rational style of dress, particularly for young girls. The corresponding male figure, representing the measurements of 10,000 young men, shows a fairly good development, with a deficiency of muscle but plenty of lung power.—*Congregationalist*.

BENGOUGH'S "ESOP."—Nothing of these late days has been more telling nor better-conceived than Bengough's 'Prohibition Esop.' We always think that the last one is the *best* one! The argument, in just a few words, and with a humorous touch or two, is complete. But will Mr. Bengough—whose talent as a cartoonist is only equalled by his literary skill—and both are ever used in the cause of morality and truth—suffer a word of advice? He makes a great mistake—and the publisher of the *Royal Templar*, of Hamilton, makes a great mistake—in insisting on the privileges of copyright so as to prevent the free quotation of these inimitable Fables in the Canadian newspaper press. If they were quoted week by week as they appear—as they would be if it were not for copyright restriction—it would be the grandest "advertisement" ever Bengough had, and the grandest free "ad" ever the *Templar* had! beside doing a splendid Prohibition-work in the country. It would only be necessary to put below each Fable, "Newspapers may quote the above, on giving proper credit to this paper: but as the Fables are copyrighted, all reproduction in book or pamphlet form is reserved." They are quoted in dozens of the United States papers weekly: why should our own people not have the same educating privilege?

And then again, as to the book form. The "Prohibition Esop" in pamphlet form was not a success. Why? Well, it was all on one general subject: and the human mind needs variety. People did not like it as well as when reading the Fables one by one they thought they would. The cure? Easy: and within the reach of the versatile author. Give us for every Prohibition Fable *three others* on other crying evils and corruptions; and make (by and bye) a substantial volume of them. A volume on which Bengough's claim to the admiring remembrance of his race might safely rest! Our advice is not copyrighted; but may be made free use of; and (like every other good thing of the kind,) its free use is the best justification of its claim to "copyright."

A CUSTOM IN THE "OFFICE."—We always send to each contributor a few copies of that month's issue. Those who sign fancy names—or no names—are generally missed; and sometimes, when too late, ask extra copies. *Moral*: Sign your name to your article!

Editorial Articles.

THE OPPORTUNITIES OF THE
SUMMER.


IT seems like the opportunity of one's lifetime—the “making” of oneself, to many young people of the city, to get away “summering” for a month or two. But it is equally a great opportunity for the country people to have “city visitors.” Explain it as we may, the city people have the most of the *talking*. A man who has spent ten or twelve hours alone in the fields or woods every day, with nobody to talk to, debating some thought in his mind—“chewing” it, as he would a bit of liquorice root—may have got some kind of a settlement of the point made in his own mind, but he has not learned how to use his tongue; and the use of the tongue has to be learned, just like the use of the hands. So the city visitor will be installed in the position of a teacher. Happy if he remembers that the listening of his country friends is not necessarily a proof of their ignorance. A man, in Persian story, bought, in the tumult of the market place, a silent bird for a wren, but in the quiet of his cottage it turned out a nightingale.

In the most natural way, a conversation about city ministers and churches will give a field for the Gospel there delivered; the evidences of the New Birth; the reality of prayer and its fulfilment; growth in knowledge and holiness; how to know the love of God, and to teach others the same knowledge—and the hundred ways in which the teaching Spirit fills and leads the obedient mind. And *there* the city visitor will find the joy that every teacher finds in an appreciative pupil. These people have learned to *think*; and in the fields of Christian doctrine and experience they are on familiar ground. How much good can be done in such directions is only known by those who have tried it. But here is the opportunity for every summer visitor of brightening his own faith while he puts a keener edge on the faith of another. We were never intended to be alone;

and we miss the best half of the blessings of our faith when we try to keep it all to ourselves.

THE “BIBLE SCHOOL.”

When Robert Raikes, in seventeen hundred and eighty something, got the waifs gathered in off the streets of Gloucester, and some teachers at a shilling a day, to teach them the “Three R’s,” it *was* a “school,” and being held on the Lord’s Day, it was called “Sunday School.” But we in America never imported it in that shape, if indeed we ever imported it all. The Sunday school in America grew up from the first as a distinct Bible-teaching institution. It was not as in England (where something of the notion lingers yet), for the children of the church-neglecting class, but for *all* the children. And now the thought is getting general, that it is for all, whether old or young; and that none are too old—they may be too sleepy or too lazy—to come to Sunday school!

But in proportion to the broadening of the Sunday school constituency, appears the narrowness of the name we imported from Robert Rakes a hundred years ago. A “Sunday school”—a school held on Sunday—does not express the idea we wish. No more would “Monday meeting” nor “Saturday club” express the purpose of those gatherings. It is *not* a school, different from the five-days-in-the-week schools, only that it assembles on Sunday. In that sense it is not a school at all.

But if we take “school” in a higher and very proper sense, the “Sunday” fails entirely to differentiate this from other schools. It is not the day on which it is held, but the nature of the studies, that makes the difference. We have heard of “sidewalks in the middle of the street,” and while we laughed at the confusion of the language, we knew what was meant. And we have heard of “Sunday schools on the week evenings,” and still we knew what was meant! But there is no need of our continuing a term that does not properly distinguish what we mean. Macaulay says John Bull never reforms an anomaly till it becomes a grievance, and then he sweeps it away! This term “Sunday school” has become a misnomer, in that it does not describe the thing

spoken of; it has now become a grievance, in that it tends to keep away big boys and girls, who associate the word with their six-hours-a-day experience all the week.

Let us call it therefore "Bible school," for it is distinctively for the study of the Bible, and all that comes out of it. The term "school" would then be lifted up among higher associations—where we find Classical School, School of Oratory, Art School, Law School, etc. And we should also get rid of the objection many have to the term "Sunday." True, it is a heathen name, but so is "Bible." We can hardly invent a new language for ourselves, and discard all the words our ancestors have left us. And the man who won't use "Sunday," says "Tuesday" and "Wednesday," and could not well overset the contention that probably more of our old Gothic ancestors worshipped Tuesco and Woden on those days than worshipped the sun on the other day. Still the prejudice, if it be a prejudice, is an amiable one, and most of our S. S. Association now use "Sabbath school" rather than "Sunday school," thus using a descriptive term for a distinctive name.

"Bible school" would cut the Gordian knot; and when a knot is cut, Alexander himself would not recommend any more trouble to be taken about the knot. Changes are brought about by discussing them. Show a better way, respecting something, and people will adopt it. We have seen many more important changes than this, thus brought about. But this will come. It is good. It is expedient. It has a value. Vote for it!

IN THE BOX.

If it is a witness-box, speak the truth. No hedging: no concealing—God hears. No wondering what effect it will have—the jury have to do with that!

It may be an alabastron, a precious "box of ointment"; never mind what Judas says—we've found him out by this time! If you have determined, in the clear light of Heaven, that there is no better use you can make of those few dollars, or those few years, or that slowly-increasing influence, than just to use it for the Lord—do so; and get a blessing in the using of it!

It may be a "Christmas box." This suits all

the year; for kindness of heart is not like the hips and haws, that need *frost* to make them palatable! By giving away Christmas boxes in the summer, you give the Lord room to fill your own wardrobe and larder for you, before the time when you lie awake at night, thinking "Where is that new coat, and that ton of coal, and that barrel of flour coming from?"

It may be the ballot box." It may be only once a year—to put in God-fearing men for mayor and councillors; or it may be on Lammas-day, to vote whether we shall run our trolley cars on the day the Lord has reserved for Himself and our souls; but the vote therein deposited is seen from on High, and One on the Judgment-day will demand, "What did you give *that vote* for?"

Or it may be the "collection-box." If the Lord Jesus, laying aside His garments, took the contribution-box from pew to pew, or stood beside it in the lobby, with those deep eyes of His, and that appreciative smile as He read your heart's response—how easy would it seem to give! The same privilege is with us every day; and the same smile awaits us by and bye!

Prof. Swing says:—

Into the ballot box goes the intelligence of the community; but into that worthy rival, the contribution box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot; for the ship of the missionary and the teacher sails first, to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture when a humble man goes with a mind full of intelligence and deposits his vote; but a picture so striking finds its equal in that scene where the poor widow advances and, all aglow with the light of benevolence, puts into the contribution box her two mites.

Our Contributors.

MISSION TO LEPERS IN INDIA AND THE EAST.

The extent to which leprosy prevails in the East may not be generally known on this side of the Atlantic. Many people here are accustomed to think of leprosy as a disease principally confined to Bible times, which is, however, not completely stamped out, since a few isolated cases are every now and again noticed by the newspapers.

At one time it was common throughout Europe and the British Isles. The crusaders return-

ing from the Holy Land, brought it with them, and as a result numbers of cases were found scattered all over the continent. The disease was very rigorously dealt with. In England, where a man was found suffering from it, he was brought before the authorities, regularly tried with much solemnity, and found guilty of leprosy as if it were a crime. His punishment was that he was driven from the neighborhood of all healthy people, compelled to wear a peculiar dress, and carry a bell, which he had to ring when any one approached, calling out, "Unclean, unclean!" The sufferer was thus forced to live utterly alone, far from all human habitation, a veritable outcast, and to provide for himself as best he might, until the disease ended its slow course in death. These measures, though harsh, were effective, and we now see their result in the fact that Europe is almost free from the disease, and many people scarcely know that such a thing is now in existence.

But in the East such strenuous measures for the eradication of the disease were not insisted on, and the result is that experts believe that never in the world's history has there been so much leprosy as to-day. It is estimated that there are now half a million of lepers in India alone; and in China the number, in proportion to the population, is supposed to be even greater. Efforts have at times been made to induce the Government of British India to do something to check the spread of the disease. Nothing has so far, however, been done by the Government which is at all equal to the necessities of the case; and the only agency that has made any attempt to deal with the question on a large scale is, "The Mission to Lepers in India and the East." The mission has been in existence in Great Britain for nineteen years, but apparently little was known about it in America until the last autumn, when information in regard to it was spread through the visit of its founder and present superintendent, Mr. Wellesley C. Bailey, as a delegate to the Pan-Presbyterian Council.

The mission to lepers was founded by Mr. Bailey, in the following way. To quote his words:

"It was at Ambala, in the Punjab, Dec., 1869, that I had my first introduction to the lepers. I had just joined the American Presbyterian Mission, and the senior missionary at that station was the well known Dr. J. H. Morrison. One morning he asked me to accompany him to

the leper asylum. To my surprise, I found it was a little way off, just on the other side of the road from my house, yet perhaps numbers had, like myself, passed by in the utter ignorance of the fact that within a stone's throw of the public highway, men and women suffering from that dread disease of leprosy, were being sheltered and kindly cared for. The asylum consisted of three rows of huts under some trees. In front of one row the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces; a look of utter hopelessness. I almost shuddered, yet I was at the same time fascinated, and I felt that if ever there was a Christ-like work in this world it was to go among these poor sufferers, and bring them the consolations of the Gospel. I was struck by the way in which their poor, dull faces would now and then light up as Dr. Morrison explained some precious, comforting truth from the word of God. Such were my first impressions, confirmed by subsequent experience, for I have ever found that the gospel has a special power among these poor outcasts. After a while Dr. Morrison, seeing I was attracted by the work, offered to make it over to me altogether, and from that time it became essentially my own. Ere long I began to realize the blessings which such institutions confer, not only on the lepers themselves, in bringing relief to mind and body, but also to the public generally, by removing from their sight such pitiable objects, as well as probably checking the spread of the disease through contagion."

Two years later Mr. Bailey paid a short visit to Ireland. His description of the miserable, wretched conditions of the lepers whom he had met with in Ambala and other parts of India touched deeply the hearts of a few personal friends, and it was proposed, with God's help, to try to do something to relieve their sufferings. For this purpose a sum of \$150 annually was promised, and thus was founded, "The Mission to Lepers in India." The interest spread. Mr. Bailey's little tract, "Lepers in India," awakened public sympathy, and at the end of that year, instead of the modest sum first guaranteed, the contributions amounted to nearly \$3,000. Such an indication of the divine favor was not to be mistaken; and humbly trusting that a yet larger blessing would be vouchsafed, it was resolved to "go forward."

In 1878 these who had been directing the work at home thought it better to add to their numbers by forming a committee. The work had been proceeding in this way. The society was providing homes for men and women, and also for the untainted children of leprous parents. In these asylums the lepers receive medical treatment, which does much to lessen the repulsiveness and alleviate the painfulness of the disease; but far more than that, they receive Christian teaching, which is very precious to them in their condition as outcasts and sufferers. One especially interest-

ing department of the work is the effort being made to prevent the children of lepers from becoming victims to this terrible disease. It is often a great struggle for the parents to give up their children, "the one only joy which brightens their lives." But they do give them up in the hope that through the separation the children may escape the disease. When removed from their parents the children are placed in homes, where they are cared for very tenderly. In some cases the home for the children is within sight of that for the parents, so that they can watch their children as they play. Of all those who have been thus separated, only one child has shown any signs of the disease; and it seems to be abundantly proved that when separated early enough the children can be saved.

The general work of the mission went on increasing, until it spread over a large portion of India, and lately such urgent appeals have come from missionaries in China, that last year the committee decided to build two hospitals there of their own, and to give aid to two others. The need in China seems specially pressing; the number of lepers in some districts is so great that the building of asylums for them is impracticable, and the proposal is to treat them for a time in hospitals, and then, in order to make way for new patients, to allow them to return to their homes and tell others of the benefits they have received. Mr. Bailey often says that no one need be considered a hero because he works among lepers. The disease is not infectious; with ordinary care none need contract it, though it is contagious in such close intercourse as that of family life. The lepers receive the Gospel very readily. As an example, at the time of Mr. Bailey's last visit to the station at Purulia, in 1889, out of the whole number of 116 inmates, all but five were undoubted Christians.

Altogether the society is now carrying on work at thirty-four different centres in India, Burmah, Ceylon and China, and it has lately been asked to begin work in Japan. The mission is entirely undenominational, and is working with twelve different missionary societies.

An association in connection with the mission was formed in the beginning of last October at Guelph, Ontario. This association will gladly

send information about the work to anyone who may desire it.

It is expected that Mr. Bailey will again visit America next September, as a delegate to the Missionary Conference of the World's Fair. He will speak in as many places as possible during his visit, and will gladly address meetings in churches, halls, or drawing rooms. Meetings may be arranged for by addressing Miss Lila Watt, Secretary Guelph Association.

L. W.

SERMON

Preached by Rev. John Burton, B.D., in Northern Congregational Church, Toronto, Sunday morning, June 18th, 1893.

As this is the last day on which I shall occupy the pulpit as your pastor, it seems to me fitting that I should re-affirm to some extent the position taken by me when first coming amongst you, and speak of two of the fundamental teachings concerning the truth of God. I shall ask attention to one this morning, and to its practical application this evening.

In I John i. 3, we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Christ Jesus." THAT, is the Word of Life. That Word of Life was the Word that was made flesh, that dwelt among us. So that what the Apostle says is, the Christ which we have seen and heard, that Christ we declare unto you.

There are certain peculiarities of the Latin and Greek tongue for which we have no equivalent in English, and which serve to bring out very prominently the thoroughly egoistical character of Christ's teachings. *Amo* means I love. It is one word, not two. If I wish to say emphatically "I love," I say *ego amo*.

In 14th John, when He says, "I am the Way, the Truth, and the Life," the pronoun *I* is thus emphasized.

We talk of Christianity; Christianity is Christ, and Christ is Christianity. Christianity is a *person*, and that person is Jesus Christ. Hence Christianity is not Calvinism, it is not Arminianism, Episcopacy, Presbyterianism, Congregational-

ism, anti-Unitarianism, or anything, but Christ. It is a personality; a personality that is *real*; a personality which is an all-pervading life.

I do not say that a negation of dogma, a neglect of all statutes is desirable, or even possible; the rather I affirm the opposite. But if any man *willeth* to do Christ's will, he will learn more and more of its breadth and its doctrine. The great central power of the Gospel is a *fact*; "Lo I am with you alway, even unto the end of the world." N. T. Christianity is Christ from beginning to end. Taking the acknowledged Christian writings as a fair statement of what Christianity is, our position is readily established, that Christ is the very soul of Christianity; His personality; not dogma, not divinity, but Christ; and more, we are in a better position to-day to reproduce the Christ than were even those who saw Christ, but saw Him through the eyes of prejudice. We talk of truth, and try and fashion it out of our own brains. Christ says, "I am truth." The more we know of Christ and realize His presence, the more shall we enter into that peace that passeth understanding.

Taking the writings of the New Testament as a statement of what Christianity is, let us guide ourselves into that state of heart and mind that we may realize what is that Christianity that is manifested to us in Christ Jesus. This personality of Christ makes Christianity stand alone among the religions of the world, and has, or should have, far-reaching effects on our relations to each other and to our God. As with other religions, Christianity is a code of philosophy and morals; but it is something more, higher and better, and may be summed up in the one word, Love. It is the individual, personal, present Christ, through the power of His Spirit, the Comforter sent in the Father's name. Not many years ago a professional man said:

"I have been a thorough agnostic, or, if at all positive, an atheist, but I have sat for some time under your ministry, and I realize now a God, and accept Jesus of Nazareth as the Supreme Teacher concerning God; and I am learning of Him. I should like to sit down at that communion table, and partake of the elements in remembrance of Him; but I know the views of the church to which you belong, and I cannot conform to their understanding of the Trinity, their doctrine of the atonement. I accept Jesus as the Guide and Inspirer of my life; will you receive me into your church-fellowship?"

That was said to the representatives of a Christian church, and the answer was, "No, we cannot."

And I think I am safe in saying that the same answer would to-day be given by a majority of our churches called evangelical. More is thought of what men think about Christ than what they think *of* Him. Opinions weigh more than acceptance. The Word says, "Believe on, place your confidence in, rely on, the Lord Jesus Christ, and thou shalt be saved." Nothing is said as to what may be thought concerning the Trinity; but *place your confidence in Christ*. Paul says, "Him that is weak in the faith receive ye, but not to the judging of his doubtful thoughts." We too often exclude men from our Christian fellowship simply because their opinions are not shaped as ours. I know it is said that a church has the right to make its own rules. Yes, as an ecclesiastical club, but not as a church founded upon the N. T. Jesus by His Word is a much better Teacher for the individual heart and soul than any or all of our isms and conceits, and the soul that humbly sits at the Saviour's feet to learn of Him is more sure of instruction in the way of righteousness, though only stumbling over the A B C of Christian faith, than he who has explored all the regions of speculative truth and still is not learning of that meek and lowly spirit which is the crown of a Christian's life. We need not fear for any humble soul who sits meekly there, for most assuredly Jesus will, as they are able to bear, unfold to them the mysteries of His new creation. Our most certain means of learning what true Christianity is, is to place ourselves in direct contact with the Saviour, and let all vain traditions go. Peter says, "We are redeemed through the precious blood of Christ from our vain conversation received by tradition from the fathers." Happy would it be if the Christian world to-day could only realize that great redemption; redeemed from the vain conversation which we have received by tradition from the fathers.

If Christ is indeed the Alpha and the Omega, the beginning and the end, then to Him we must go if we would learn the way of life. In this world of wrangling, isms, parties, sects and schools, do we ask, What is truth? Jesus answers, "The Kingdom of Truth is My realm; I am the Truth." In Him there is no darkness, no, not at all; and he that possesses the Christ is led by the Spirit of all truth. Only let us not be deceived by the

spirit of error, for he that loveth not, knoweth not God, for God is Love.

There is an old hymn of St. Patrick, the apostle of Ireland, which has come down to us, one verse of which presents this truth :

Christ as a light illumine and guide me ;
 Christ as a shield o'ershadow and hide me ;
 Christ be under, behind me, about me ;
 Christ this day be within and without me !

What is Christ to us? Is He a mere intellectual belief, or a positive, living, loving power? We speak sometimes of a Christian man. What differentiates him from his fellows? Self-sacrifice is the great rule of his life. The Christ-like man is alone the true manifestation of Christianity. "Because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. But if any man hath not the Spirit of Christ, he is none of His." I rather think we have, to a very limited degree, made the Christ the motive power and guide of our lives. In our dealings with our fellows, in our every-day conversation, in our confidence reposed in the Father, in all our relations, how plain would be every path and peaceful our way, did we strongly trust in Him as our guide—the sin-bearer, the prayer offerer, the ever-present sympathizer and friend; and, at the end, the resurrection and the life!

True Christianity will shine through the life, and make men feel there is something there that is like to the Master which is in Heaven.

I long to be like Jesus,
 Meek, loving, lowly, mild ;
 I long to be like Jesus,
 The Father's holy child.

If we could but take these words and place them before us undimmed by our preconceptions! The Jesus that did not think it beneath Him to eat with publicans and sinners, the Jesus who said, "Suffer little children to come unto me." Meek, loving, lowly, mild, the Father's holy child. This longing, which, if a true longing not (confessing our sins and saying we are very great sinners, and then justifying ourselves at every corner), He will satisfy in our individual contribution to the manifestation of true Christianity.

These truths are very simple, and you may say, "Is that all?" Yes, that is all. But let me tell you that *all* is a wondrous thing; and it takes a lifetime to be a Christian, and only when the dis-

cipline is complete and the work is done does the Father say, "Come up higher!"

May God give us to realize more and more what that life is that is in Christ Jesus! Let us seek for that life, instead of those things which divide and make not for peace but division.

ADDRESS BY REV. J. G. SANDERSON,

*Of Danville, at the Congregational Union,
 London, Ont., June, 1893.*

The present division of Christendom is a thing to be deplored; it is the cause of endless jealousies and controversies. It is a great waste of men and means. In some villages, of less than 1,000 inhabitants, we have as many as five Protestant ministers preaching to as many small congregations at the same hour, doing the work that might be done by one or at the most by two, whilst many parts of the surrounding country are left without any service.

I need not dwell on the unseemly rivalries induced by this state of division, the jealousies, the endeavors to proselytize, the suspicions, the envy, or the way in which many churches become dwarfed, stunted, narrow, saying in heart, "God, I thank Thee we are not as other churches are."

Now, union is a good thing, who will deny it? Christ prayed for it ("That they all may be one"). A blessed work it is to help to bring together these scattered ones, and cause them to dwell in harmony. "Behold how good and pleasant a thing it is for brethren to dwell together in unity;" that they may no longer say, I am of Paul, I of Apollos, I of Cephas, or I of Christ. We ought to be one in Christ Jesus, and our duty is to do something to bring it about. We must make a beginning, must take the first step before the second. We have a committee on Christian Union appointed in the year 1889, and what have they done?

Tired of waiting, and being impressed with the kind, brotherly words spoken at the last Union in Montreal by delegates from the Presbyterian body, and by delegates from other bodies at other times, and believing that these words meant something, some of our brethren took it upon themselves to approach the Presbytery of Toronto to enquire into the feasibility of union. They were

scrupulously careful to commit no one but themselves, and as Mr. Clarke has said, "they did not at the outset even commit themselves further than to enquire into the feasibility of union."

This action, which ought to have met with the approval and sympathy of all good men, has been sharply criticised in some quarters, as though they had done an evil thing. One brother before the Congregational Club in Montreal, taught those Montreal friends that a Congregational minister must resign his position as pastor of his church before he can do what these renowned ten men did, viz., on their own responsibility as individual members, make enquiry regarding the prospect of union. Sir, if that is Congregationalism, I am no Congregationalist. I refuse to submit to any such narrow ecclesiastical system, and I can say that I did not barter away my liberty in any such manner when I became a pastor. Sir, the action taken was proper and right, and in perfect harmony with our principles, and should meet the approval of all good men; and even if, as it has been said by some, the action was not quite regular, we can afford to let it go, and not spend time quibbling about mere procedure, when a matter of such vital interest to the Church of Christ is before us.

The question is this, Is not the healing of these breaches in Zion desirable; have we not prayed for it, and now that it has come up before us what are we going to do with it? A grand opportunity is before us, and we shall be guilty if we allow it to pass by without doing all we can to promote unity. Satan will place obstacles enough without our assistance. To be on the side of union when it can be conscientiously carried out, is to be on the side of Christ; of the Holy Spirit, whose influence always makes for peace and things which edify one another. But, it may be said, we cannot conscientiously enter into this union. Have we tried? Are we sure? Will we not meet the other brethren half way? Shall we not show the Christian spirit now?

If we cannot now enter, we want to know the reason—the nature of the hindrance, and the character of the obstacles in the way. It will do us good to have a clear, well defined view of the matter. As it is, we are constantly being told both by our own members and others, that there is no

good reason for standing apart, that we ought to be one—that the difference between us is not discernible by ordinary people. If there is good cause for the present separation—if as Christians in the presence of Jesus Christ we find it to be our duty to maintain our present attitude—if we find that it would be grieving the Master, and sinning against the truth to unite with our Presbyterian friends, then I say again we ought to make it so clear that at least all may see and understand it.

A great deal has been said about this contemplated union as though it implied a sacrifice of our principles. If it were simply a question of uniting with and becoming Presbyterians, we each as individual ministers or churches might apply for reception into that body. But we are working for union, not to become Presbyterians, but to heal this breach between these two branches of the Church of Christ. It is understood that a union implies the modifying of existing conditions—a giving up, it may be, on both sides in matters where no essential principle is sacrificed, and when by so doing we are not disloyal to the Master. Dr. Maclaren, of Manchester, speaks for most of us when he says: "I don't believe, and you don't, that our ecclesiastical organisations are the final form of the Church of the living God," and then he asks, "Will it always pass the wit of man for Congregationalists and Baptists to become one body without the sacrifice of conviction on either side? It will come, and it will come—not that we shall eliminate our differences by denial of truth, but to reach the higher unities by fuller apprehension and clearer statement of truth." Union by the suppression of truth is fatal to character, union by the comprehension of truth is the ennobling of the individual, the enrichment of the churches, and the extension of the kingdom of God. There must therefore be no denial of what we feel to be the truth, no walking contrary to the teaching of the Spirit in our hearts. And yet there may be required of us the sacrifice of certain sentiments, the modifying of certain customs for the greater good of Christian unity. Dr. Mackennell well said: "Not by a compromise of differences, but by appreciation of the spiritual purpose underlying differences, is that catholicity of temper to be gained which can either accomplish reunion, or recognise unity to be independent, of

reunion. But he would state kindly in what direction he was looking for the accomplishment of church union.

"He looked for it in the direction which has been talked about a good deal, viz., in the enlargement of the power of appreciating what was good in one another. The bigger men they were, the nearer were they to union. No union would ever be got by paring down one another or one's self. Let them be great big men, with hearts large enough to take in in sympathy the great variety of intellectual statements, and as they did so they would find themselves coming closer together; and that which interfered with real fellowship would rapidly dissolve away."

About 50 years ago nine students were expelled from our theological hall in Glasgow, because of their revolt against Calvinism. These with some ministers deposed from a branch of the Presbyterian church for the same thing, were called "Morisonians." But at the International Council in London, in 1891, no man was more honored than Dr. Morison. No church of the Evangelical Union would now be refused fellowship in the Congregational Union on account of its creed.

Truth is the same to-day as then, but we look at it differently—we have modified our views—we admit that we cannot know all—we are therefore more ready to bear and forbear with our brethren, as we felt that it is impossible for us all to see alike; and that to be Christ-like in character, is worth infinitely more as a bond of union than to understand the five points of Calvinism.

"What I expect," said one of the speakers at a recent conference, "is this, not a precise agreement as to doctrine, methods of worship or work, but an agreement to live and work under one form of government without attempting to agree as to the theory upon which that government was formed—to conserve all that is best in each, with freest scope allowed for diversity of operations and combinations for common objects."

We talk about our polity, we magnify it, but we forget how near the other denominations have come to us. The Americans exalt their liberal form of government—many of them imagine we are not as free as they are, and pity us for the despotism under which we groan, whilst every British subject knows that we are more truly republican than they are. More truly is our government "for the people and by the people." The monarchal form

of government has become so modified that it is republican in all things but the name. We are like the Americans, we forget that the other churches have not been standing still, but have grown in liberty so that they do not need to come to us for what they find at home. If we open our eyes we find they have been approaching us, perhaps they have passed us, as they certainly have, if the remarks at Montreal regarding the bondage of our ministers, correctly represent Congregationalism as it is received by us.

We may oppose the proposal just now, but we may settle it in our minds that this union will yet be consummated. It may be delayed for a time, but it will be helped by the light let in upon it by this discussion. The world moves, however some may try to hinder.

We occupy to-day a position of peculiarly solemn importance. We have as a denomination never been backward in working for union. Our great missionary societies, the London Missionary Society and the American Board, are still on a union basis. Now will be seen whether we are ready to act consistently with the principles of our history. If we fail at this moment and show ourselves narrow, prejudiced, unwilling to work for the things that make for peace, then our influence is gone. Of what further use are we in the world as a separate denomination? The churches of this land and other lands are looking at us to-day. They see these two denominations, separated for hundreds of years, now approaching each other with a view to union, no longer to be antagonistic but to walk in fellowship; such an opportunity for honoring the Master, and manifesting to the world the power of Christian love and unity rarely presents itself in the life of a denomination. May we act wisely—in harmony with the principles of our Christianity, doing the will of the Master, who prayed that "they might be all one."

We act not merely for the present, but for the future. In the coming years our action will be looked at in the searching light which the future will give. And if we act wisely, the influence of it will be felt for good down through coming ages. Shall Christian love and unity triumph, or shall narrowness and prejudice prevail? Dr. Lunn says all movements have to pass through three stages, 1st, that of contempt, 2nd, active opposition, and 3rd, that of applause; whatever stage we may now have reached the third will come. The Lord's prayer shall be answered: "They all shall be one, there shall be one fold and one Shepherd."

THE ENDEAVOR CONVENTION.

The great International Convention of the Christian Endeavor Societies took place in Montreal, meeting on Wednesday, 5th July. Writing of the fact of so many denominations of Christians being represented, Rev. Dr. Rose, President of the Montreal Local Union, says :

The painful fact is that there should be so many different denominations to be represented.

But the comforting thought is that a common ground has been found upon which Christians, of various theological views and widely differing forms of church government may stand. I think that the Christian Endeavor Society offers the one true and satisfactory foundation for unity. The true basis of union is a common experience, finding expression in common toil for Christ. Experiencing the same liberty through faith, and uniting in the same work for the Master's sake, the now scattered flock of Jesus Christ will be drawn together, if not at once into the same fold, yet certainly into glad recognition of each other's loyalty to the one Shepherd. Not only so, but the future outlook for the closer fellowship, if not organic union of the various religious bodies, is brightened by the interdenominational character of Young People's Society of Christian Endeavor. It is impossible to believe that these young people, of various denominations, now meeting together in their unions, their Provincial, State and International Conventions, will carry into their maturer years the mutual jealousies and strifes which have proved the shame and weakness of the past history of Protestantism.

The local committee had provided a distinguishing badge for the members: a metallic "Maple Leaf" "C. E." on it, and "12th International Convention, Montreal." And this not only distinguished the delegates to one another and the public—it was intended to do that—but also greatly pleased and surprised the French Canadians, who had been somewhat inclined to mix up "Endeavorers" with Orangemen and Free Masons; and who thought the maple leaf was peculiarly *their own* emblem, just as they imagine no one has a right to call himself Canadian, whose grandfather did not wear a *tuque*.

Rev. Dr. Theodore Cuyler was one of the earliest arrivals. To a *Witness* representative he said :

I am not a tremendous optimist. I have been in the activities of Christian work for nearly fifty years, and I am not disposed to dream dreams. I do not hope for a sudden universal betterment. Phillips Brooks saw things through a rose-colored medium. I see and recognize the force of evil. Mr. John Dougall and I have joined hands in jubilee over more than one movement which has met with back set. But, then, I am an unconquerably cheerful pessimist. The waves ebb and flow, but the tide steadily mounts higher on the beach. There was an old Christian woman at the time of the revolutionary war, who was awfully scared of the Indians. "Oh, never mind the Indians," said a friend, "the Lord reigns." "That's all right," was the reply. "I know as well as you that the Lord reigns. What I'm afraid of is those plucky Indians." Some of us are like that. We know the Lord reigns, but it is the forces of evil that bother us.

THE PLACE OF MEETING.

The Convention was held in the Drill Hall and a great tent on Champ-de-Mars. The *Witness* said :

The Drill Hall is transformed. It was always dark and rather forbidding. A military precision marked the formal aspect. It took on the sternness of discipline. It wore a frown, and seemed always ready to cry, "Halt, and give the countersign."

The Drill Hall is soft and bright. Mr. Beaulac has surpassed himself. There is an abundance of color, but there is a lovely softness over the whole. Festoons depend from the roof. Flags of all nations lend grace to the bare walls. The arms of all the Provinces clasp the flags in pride and dignity. The platform rises tier above tier, almost to the roof. Here the choir will sing the songs of Zion. In front is the rostrum, from which the speakers will address the meetings. Floor and gallery are covered with seats. Fifty tables beneath the platform will give accommodation to the press. The newspapers from the States have taken an extraordinary interest in the Convention, and most of the prominent amongst them are sending on their own reporters. There is a press room to the west, a staff of telegraph operators, stenographers, and type-writers, and better arrangements for the worthy chronicling of a great gathering were probably never made.

The great tent on Champ-de Mars will be another great rallying point. It is gigantically proportioned. Most of the work upon it has been done by volunteers. The platform has been effectively arranged. The choir will form an imposing background. The speakers will command a hearing at all points. The rain has made the ground a little damp. There being no drainage, pools have formed. These will be filled up, and the whole strewn with sawdust, and, given good weather, the tent should witness successful meetings.

Thirty-six distinct delegations had their "headquarters" each assigned them. Our own Provinces appear in the list thus :

13. Manitoba, Mr. Jas. R. Greig, West End Methodist church (corner Canning and Coursol).
14. Maritime Provinces, Mr. Jas. Smith, East End Methodist (corner Lagachetiere and Plessis).
25. Ontario, Mr. T. G. Ferguson, Central Methodist church (Point St. Charles).
27. Quebec, Mr. H. A. Moulton, St. Gabriel Presbyterian church (2147 St. Catherine).

And an attempt was made, and somewhat successfully carried through, to have each State and Province delegation billeted in the neighborhood contiguous to their "headquarters." On the whole it wrought well.

The first night, there were five great meetings, at as many churches. Rev. Dr. Cuyler gave a sermon at Erskine Presbyterian church, on "The Prayer of Power." Many preachers would have it "The Power of Prayer." But it was the *kind* of prayer he wished to define, and he did it in his own graphic way. Prayer brings us into closer communion with God. It aims at a definite result. It is offered in the name of Christ. It *must* be a "pre-paid"; all God's promises have their condi-

tions, and we cannot expect the blessing unless we comply with the conditions. There is a "dead-prayer" office, just as there is a "dead-letter" office.

Secretary Baer said that 16,500 delegates had registered their names.

At the Windsor Hotel Dr. Cuyler met Dr. Clark, "Father Endeavor Clark," as he is affectionately called. After a few words—

"Say, Father Clark (rising and placing his hands affectionately on the latter's shoulders) two things you have learned by your trip round the world—the first, how many people love Jesus Christ—the venerable old man paused, his lip trembled, tears rose to his eyes—"and how many love you."

"The first I have certainly learned," said Mr. Clark, with much feeling, "and that has been a great stimulus. The name of the Saviour is uttered in many tongues, and love for Him is cherished in many hearts in all the lands of the earth. This is an inspiration."

"Yes, and I doubt not you have learned the last as well as the first," was Dr. Cuyler's parting remark. "Well, God bless you. Good-bye."

THURSDAY, JULY 6TH.

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No wonder the baggage man paused in the act of dashing the trunk to the earth with characteristic recklessness. Seldom did he hear words like these in a station yard. What chiefly made him pause was the frankness, the self-possession, the heartiness with which these people, with the red and blue ribbons in their breasts, sang this and other spiritual songs as they entered the station yesterday.

It was the day of the great influx. They came from all points of the compass. They came in groups and in great companies. They came with voices raised in praise, with cheerful deportment, with hands outstretched in greetings to those whose faces they had never before seen. The glimpse of the badge was enough. There was a freemasonry in it. Every man and woman who wore the badge was a friend to the strangers, for all who wear the badges are the servants of Christ, and it is He who says, "Little children, love one another."

Special trains—half a dozen of them. From the east and west. Over the C. P. R. and Grand Trunk. Great crowds of people, young and old. It was pleasant to note the animated faces. All is well, that is what the faces, and the handshakings, and the pleasant words all mean.

The reception committees were at the stations. They shake hands with the delegates, take their valises, put them into cabs, and drive them to their lodgings. Very energetic, these men and women of the reception committees are. There is not an idler amongst them.

The Drill Hall was the scene of the first great gathering. Just before 10 o'clock the Rev. Dr. Clark stepped to the front of the platform and said: "Let the first words spoken here be words of Scripture." Then there arose, as if from one deep, full voice speaking in varying tones, the sonorous measures of the twenty-third Psalm. The ardent confidence for the future, and the devout thankfulness for the past which breathed in the hearts of all found here an appropriate expression.

Rev. E. K. Beers, of Minneapolis, was appointed Scribe. Rev. J. McGillivray, of Montreal, welcomed the Convention in the name of the city churches. Mayor Desjardins said:

I am a Roman Catholic and most of the citizens are Roman Catholics, but none will give a more hearty reception to you than these. (Loud applause.) You come to teach us Christian charity. We believe in that. The great battle is not between creed and creed, but between believer and unbeliever; between the Christian and those who make the present the ultimate goal of life. It is grand to find in a busy life thousands who come here to show they look above. Thus you see the reason why we are glad to greet you.

Mr. D. A. Budge, Secretary of the Y. M. C. A., Montreal, also fittingly welcomed the Convention:

They tell men that your organization is but little more than twelve years old, and yet it reached a membership on the continent of a million and a half. What an army of hearts God has touched. Think of a million and a half of young people with the power of the Holy Spirit resting upon them. I imagine the result of a million and a half of young people committed to personal effort on behalf of their companions. And what glorious promise have we for the future of God's kingdom, with a million and a half of young people, true to the Church, true to the Word of God, true to the Son of God! May we not expect to see the overthrow, or, at least, the power of those giants broken, which at present threaten the welfare of this fair land? I refer to the giant of drink, the giant of Sabbath desecration, the giant of immorality, the giant of covetousness, the giant of political corruption.

Dr. Clark called up Mr. A. A. Ayer, President of the hard-working '93 committee, and the man of "3 A's" was greeted by the whole Convention rising and giving the "Chautauqua salute"—a waving of thousands of white handkerchiefs. And then he made a capital speech, brimful of enthusiasm.

The Rev. P. S. Henson, of Chicago, who replied on behalf of the United Society and the visiting Endeavorers, then rose and was greeted with the most enthusiastic applause. He said:

Brethren and citizens of Montreal, it is with great embarrassment that I undertake the office assigned me. Looking at the high dignity of church and state, at your magnificent Mayor—prudent man he hid himself—I wish you could lend him to Chicago for four months (loud applause) I have been impressed. There are so many here of cosmopolitan reputation. I feel like a forlorn brother who preached in my church. We gave him a collection. He surveyed it with tears. I asked him to give the closing prayer. He asked for help to behave himself as he had never been in such good company before. I sympathize with him. I have heard with satisfaction the right royal welcome—we are in the Queen's domains—I would we could make fitting response. There is an anachronism of the selection of a grey-beard as the spokesman of this response. The selection was not made on the ground of ability but for two reasons. One of the characteristics of Christian Endeavor members is their determination to do deference to their seniors, and this is significant in the present proud iconoclastic age. For in our country old age takes the back seats while young America cracks the whip and holds the reins. In Canada you have found that Christian Endeavorers have

discovered the secret of perpetual youth, who retain their vigor in old age, so they have chosen a good old boy, not to say the handsomest, to be their spokesman. I would be proud and happy if I were not so scared. I believe the time has come when the proudest exclamation of man is, "Thank God, I am a Christian." The highest type of Christianity is Christian Endeavor. One touch of grace makes the whole world kin. Father Clark has been round the world, and wherever he went there was a thrill. Christian Endeavorers all round the world join hands and touch Calvary, and there is a thrill of a common life. Chicago has a fine exhibition, but there is a finer here on the St. Lawrence—a spectacle to angels and to men—so are they at Chicago, to the tallen angels. We have formed societies. We were meant to live in society. That means the contact of the highest intelligence and soul.

THE ROYAL WEDDING.

Then Dr. Clark again spoke. The guns outside salute the wedding of sailor Prince George of Wales, the Duke of York, to our popular Princess May. It is suggested that we remember them.

Bishop Arnett then led in prayer, voicing the audience's prayer for our future king and queen.

THURSDAY AFTERNOON.

The President, Dr. Clark, introduced Mrs. Scudder, of Jersey City, N. J., a successful worker on C. E. work; and after her the Rev. J. W. Cowan, of Tabor, Iowa. Mr. Cowan spoke of the origin and growth of the "Junior Endeavor" work. He said it came about this way: the "Endeavor" idea was good, and was doing good; why could they not have "Endeavor" among the children? And so he started a society of ten members; and every one of them are useful Christians to-day! As to child-religion, if you would have it natural, then give it air and room for expansion, and encouragement to put itself forth freely in all proper expressions and activities. That is what "Junior Endeavor" seeks to do. It is an incarnation of the Saviour's bidding, "Suffer the little children, and forbid them not, to come unto Me."

Dr. Clark presented greetings on behalf of Endeavors in Japan, China, Australia, from India, from the far East, from Spain, Italy, France.

English, Scotch and Irish Endeavorers greet you. Within a year our societies have increased from less than three hundred to nearly seven hundred, in the United Kingdom. Seventy societies are found within the limits of London. Strong Endeavor Local Unions exist in Glasgow, Manchester, Birmingham, Chester, Liverpool, Swansea in Wales, and every where I went I saw the C. E. badge joining together in loving embraces the Union Jack and the Stars and Stripes, just as it always does in Canada and the United States; and thousands of earnest young people in all parts of the United Kingdom, by rising and clapping and cheering, as British audiences know how to cheer, have sent by me to you their message of good fellowship and love.

One of the divisions of the Methodist denomination in Great Britain has just led the way by adopting and approving Christian Endeavor, pure and simple, as its young people's organization.

Treasurer William Shaw, of Boston, and Secretary John Willis Baer, severally spoke; Mr. Baer reading the Annual Report. It spoke of "principles"; then practical results, the work of the press, publishing department, etc. Emphasis was laid on the fact that the United Society asks no fees nor assessments from the associated societies; no taxes nor contributions.

I know there are many hundreds of societies in existence that have never enrolled. Enrol, enrol, and be counted, and let me announce the fact at Cleveland next year. I content myself with mentioning the five leaders among the States and Provinces. The official enrolment as follows: New York State, 2,985 societies. Pennsylvania is a good second, 2,628; Illinois, third, 1,822; Ohio, fourth, 1,766; and Iowa, fifth, 1,186. Massachusetts and Indiana, are not far behind, however.

Here in Canada we find 1,882 societies. Ontario leads, with 1,072 societies; Nova Scotia, 393; Quebec, 135; Manitoba, 94; and New Brunswick, 89; and so on, through the Dominion.

Maryland, Tennessee, and Texas each have over 200 societies; and Georgia, Florida, West Virginia and South and North Carolina not very far behind.

But we must now turn our attention to our brothers and sisters in foreign lands and across the seas. If we think our growth has been remarkable, what can we say of the history of the movement in England with over 600 societies; Australia, over 525; India, 71; Turkey, poor, persecuted Turkey, still has 41 societies; New Zealand, 39; Japan, 34; Madagascar, 32; Scotland, 30; Mexico, our neighbors, 22; West Indies, 19; Africa, 15; China, 14; Ireland, 10; France, 9; Samoa, 9; Sandwich Islands 6; Bermuda, 3; Brazil, 2; Persia, 2; and Chili, Columbia, Norway and Spain, each 2. In all, nearly a thousand societies in foreign lands, making a grand total enrolment for the wide, wide world of 26,284 local societies, with a membership of 1,577,010.

The net gain in number of local societies is the largest ever made in the history of the movement. Net gain, I say, for every Christian Endeavor Society that has become an Epworth League—and hundreds have changed each year for the last three years—has been stricken from the lists.

The net gain in number of local societies in 1882 was 6; 1883, 49; 1884, 109; 1885, 97; 1886, 597; 1887, 1,446; 1888, 2,565; 1889, 2,793; 1890, 3,341; 1891, 5,261; 1892, 4,866; and 5,276 is the forward step this last year. In other words, more societies have been organized since our New York Convention than were organized during seven years of the society's early history.

You will be interested to know that the Model Constitution has been translated, and is printed in the following languages: English, German, Swedish, Norwegian, French, Danish, Dutch, Spanish, Chinese, Japanese, Tamil, Telugu, Hindu, Hindoostanee, Bengalee, Marathi, Arabic, Turkish, Bulgarian, Armenian, and modern Greek.

WINNERS OF BANNERS.

At St. Louis three years ago, it was decided that a badge-banner should be made and given at Minneapolis to the State, Territory or Province that should show the greatest absolute gain in one year. Pennsylvania captured that banner. She, too, last year, relinquished her possession, and turned the banner over to Ontario. Ontario, after holding the banner this year, will please return it to the Keystone State, as Pennsylvania has even a better record than ever, having gained 799 societies this past year.

But there are other banners to be assigned this evening.

THE JUNIORS.

In March, 1884, the first Junior Society of Christian Endeavor was organized in Tabor, Iowa, by the Rev. J. W. Cowan. And to-day there are hundreds of city unions of junior societies, some of which are large in numbers.

Two years ago 855 societies had reported. This year great progress has been made. Notwithstanding it is particularly difficult to gather statistics from Junior societies, we have actually enrolled to-day 4,136 Junior societies. Illinois has, from the start, stood first, last year carrying away the banner for the largest number of Juniors. Illinois has brought her banner to Montreal, and can return with it, for she now has 47 regularly reported societies on my lists. New York is not very far behind, and is second, with 403; Pennsylvania next, with 395; Massachusetts has 234, and Ohio, 219.

LOCAL UNIONS.

The Christian Endeavor "local union" idea is assuming larger and better proportions every month. It contains so much of the blessed idea of inter-denominational fellowship, and its possibilities in the way of inspiration and fraternity are so large, that it is evidently an institution that has come to stay. Many of these unions are doing practical work through their missionary, executive, correspondence, look-out, press and visiting committees. More and more are these Christian Endeavor unions becoming evangelistic forces.

DENOMINATIONAL REPRESENTATION.

If any one thing has been made clear by the history of these twelve years, it is God's design to bring the young people of all evangelical denominations together, not for the sake of denouncing denominations or decriing creeds, but in a common fellowship that respects differences and believes in diversity. The fears of those who thought the Society would destroy all distinctive beliefs and demolish the principles for which the fathers suffered persecution, have been largely allayed, for it has come to be acknowledged that the Society makes every young person more loyal to his own denomination, at the same time that it makes him more generous towards others.

Thirty evangelical denominations are represented in our fellowship.

Not counting the denominations outside of America, the denominational representation is as follows: The Presbyterians still lead, with 5,411 societies; the Congregationalists have 4,882; the Baptists, 2,910; the Disciple of Christ and Christians, 2,142. The Methodist Episcopal denomination has stood forth, but, for reasons too well known to be referred to again, has now taken fifth place, with 1,585. I have doubts if all Christian Endeavor Societies that have been changed to Epworth Leagues have advised me, though I have taken especial pains to inquire. There may be but 1,200 Christian Endeavor Societies left in the Methodist Episcopal Church. I have recently heard from nearly that number. Many of these, as all Methodist Christian Endeavor Societies would have enrolled as affiliated chapters of the Epworth League, thereby showing their sympathy with the action of their General Conference. This has been done without giving up their Christian Endeavor name and its inter-denominational fellowship. The Methodists of Canada are sixth, with 823, including 557 Epworth Leagues of Christian Endeavor. The 266 Christian Endeavor Societies in the Methodist Church of Canada would do well to become Epworth Leagues of Christian Endeavor, making that their denominational name for their regiment in the Christian Endeavor army. The Presbyterians of Canada have 760 societies; the Methodist Protestant have 708 societies, and so on, through the very long list.

ADDITIONS TO THE CHURCHES.

At St. Louis it was reported that 70,000 had joined the churches from our societies; at Minneapolis it was 82,500, and last year at New York "Praise God from whom all blessings flow" was sung when it was known that 120,000 of our members had become church members. Another year, what would it bring forth?

Hand-to-hand, effective personal work has been done, "trusting in the Lord Jesus Christ for strength." We find that during the last year more than 158,000 of our members have become church members. To know that 158,000 have joined our churches is to proclaim in the best possible way our motto, "For Christ and the Church." We now number 1,577,040. Think of it! 1,577,040 individuals banded together for service. Our responsibilities are equal in number to our opportunities. What shall another year bring forth? God will answer in His good time.

PENNSYLVANIA WINS THE BANNER.

The banner which Ontario held last year has been now gained by Pennsylvania, and the Rev. E. A. Hardy, the Secretary of the Provincial Union, was called on. He said:

It was the pleasure of Ontario to carry off the banner last year and to send it all over the province. But there are other duties than pleasure, and among them the duties of saying good-bye. The reasons for this incident are twofold. First, Canadians are not great at show, anyhow; and second, Pennsylvania has beaten us out and out. May God's blessing go with you."

Philadelphia delegation was massed in the centre of the hall, and now arose and holding aloft many miniature Stars and Stripes began to sing:

Home again, home again!
From Ontario,
And oh! it fills our hearts with joy
To have it home once more.

BEST JUNIORS.

Another banner had to be presented for the best Juniors. The banner for largest proportionate increase goes to Washington, and a little girl, Miss Rachel Mothershead, received it amidst general clapping. Washington delegates rose, singing "Neath the banner of the Cross."

The other banner for greatest absolute increase in Junior C. E. Societies was received by the Empire State, and accepted by the Rev. Mr. Sherwood, of New York. The meeting closed with prayer after another hymn was sung.

THE TENT—THURSDAY NIGHT.

The song service which preceded the evening session in the tent yesterday was touching. The tent was crowded to the curtains. The drill hall, across the street, was crowded to the doors, and when one body of delegates sang, the strains reached the ears of the other, and all evening the invisible shuttle which carried the sweet music back and forth wove a bond of love and fellowship which will last as long as this convention remains in the memory of its delegates.

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MISSING

Mr. W. J. Van Patten was the chairman of the meeting, and the regular proceedings were opened by the singing of "Sun of my soul."

The chairman introduced Mr. Baer, the General Secretary of the United Society of Christian Endeavor, and in so doing he said a word of personal testimony of the great worth of Mr. Baer.

Mr. Baer read part of the Annual Report, and, not being able to finish it, handed it to Mr. Shaw, the Treasurer, to finish.

When Mr. Shaw got to that part of the report which had reference to the vast numbers of members which had joined the churches during the past year, he emphasized it by shouting out, "Did you all hear that, 158,000 people joined the Church the past year!" There was a short pause, and the whole congregation broke out singing, "Praise God from whom all blessings flow," and afterwards, "All hail the power of Jesus' name."

SUNRISE PRAYER MEETING.

"Should Christian Endeavor members belong to Freemason and Oddfellow lodges?" If you can't be a Christian in such a lodge get out.

Questions relating to Bible study and Bible classes, to mission work, missionary contributions, to relations of pastors and societies, and to the old topic of amusements, to all of which Mr. Shaw replied briefly, tersely, and wisely.

"Interview the pastors and Sunday school superintendents that will not attend the Christian Endeavor consecration meeting, and request them to do so." "Corresponding secretaries should be members of Local Unions." Mr. Shaw commented. "Can a Society exist and flourish without a pledge? "I have never heard of one." "If the committees do not furnish monthly reports, require them, and, if they have nothing to report, make them ashamed of themselves."

"What do you think of members who attend card parties?" some one asked. "Oh! that church needs a revival."

"What shall we do with a minister and church officers who want to manage the Society themselves?" "Ask them what the Society will do when they are gone to their reward," was the quick reply.

Before all the questions had been answered, the bell rang. Mr. and Mrs. Kamathar sung a Gospel song in their native tongue, and the benediction was pronounced.

DRILL HALL—FRIDAY MORNING.

The first subject was "The Pledge." Mr. Herbert L. Gale, of Massachusetts, spoke:

No more important subject than this will come before this Convention. It is the backbone, the corner stone, of this great organization. Without it there is no such thing as a C. E. Society. Upon our conception of fidelity to the pledge will depend the strength or weakness of every local society, and as the strength of a majority of the

local societies is, so will be the strength of the great body of the whole.

Now to the practical work of the hour. Probably nine-tenths of this audience are professing Christians, and therefore must believe in the pledge, for no more solemn or binding covenant is ever made than when we vow our allegiance to Christ and the Church at the Church altar.

We are now called upon, not again to give ourselves to God, for this we have already done once for all, now and forever, but to pledge ourselves to

A DEFINITE AND POSITIVE WORK,

not as we have already done in a general way, but in some particular form. If the Y. M. C. A. has learned anything in 25 years it is the importance of pledge work. Now, if I have been honest in my first vows to the church I will willingly and gladly take this the second one. (Cheers). The cry of every true child of God is, "Lord, what wilt thou have me to do?"

Rev. Dr. E. K. Young, of New Britain, Ct., spoke on "The Consecration meeting." The consecration hour is to the Christian the season of realized nearness to God. Surrender is the condition of conquest. Consecration was the life-policy of Paul.

MR. R. W. DILLON,

of Toronto, spoke on "Fellowship."

The union meetings for the fellowship and inspiration—we all know what a benediction they have been; these should be held every month for spiritual intercourse and profit—conducted in various ways as local circumstances seem to demand. We have learned that the work for the coming twentieth century will be to establish, not a church, but the kingdom of heaven on earth, and that the true wealth of this kingdom is its citizens.

I believe that the "Good Citizen" Committee must create a healthy moral opinion that shall declare that no moral leper shall legislate for Christian people, declare that that which is morally wrong cannot be politically right, declare an equal punishment for impurity for men and women alike, declare a ceaseless crusade against profligacy and gambling and every kind of vice, and thus build up the "new world of the nobler life."

The Rev. Dr. K. B. Tupper, Denver, spoke of "The Relation between the Christian Endeavor and the Church."

If I were called upon to characterize Christianity in our nineteenth century of enlightenment and progress I should designate its prominent, preponderating aspect as clearly three-fold: First, the Church at work; second, the Church unitedly at work; third the Church unitedly at work, in a unique way, for the elevation and salvation of that class among us, who, in the coming generation are to be the strongest pillars in our national structure, namely, the youth of our day.

AN OPEN MEETING.

The "Sunday evening service" was held. Many short speeches were made. In many places the C. E. does much to get up an interest in these evening services.

REV. VISHNU KARMARKAR,

a converted Brahmin, gave a vigorous speech on the difficulties and hopes of Christianity in India. He said:

There is a remarkable correspondence between Romish worship and Hindu worship. Romanism is but a new label on the old bottles of paganism containing the deadly poison of idolatry. Often the Hindus ask us when seeing the Romish worship, "What is the difference between Christianity and Hinduism?" In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism.

Another great evil which we need to extirpate is the baneful caste system. For lack of time I shall proceed to consider the colossal obstacle of the Hindu women, which interferes with the progress of the King's Highway.

Woman is the trustee of the Hindu religion. She makes the man to worship idols. If he should not worship and offer food to the idols no high caste woman would give him his meals; nor could other members of the family partake of it. This compulsory worship of images is the great reason why idolatry reigns supreme in India. Our women need education; but they cannot be well educated as long as the custom of child marriage is in vogue among us. Every girl under twelve must be married. After marriage she is under the control of the mother-in-law, who being ignorant does not permit her daughter-in-law to continue her studies. This obnoxious custom was universally adopted by the Hindus on account of the loose morality of the Mohammedans. When the Moslems were in power they instituted a law by which any Mohammedan could claim an unmarried Hindu woman as his wife, and thus save her and her offspring from the evil consequences of a false religion. When the Hindus found out that they were losing many of their grown up unmarried daughters they resorted to the early marriage system and thus protected their daughters from the despotic Moslem.

Although there is no need of such a practice under the benign English rule, yet the custom has become so strong that the people are reluctant to abandon it. Connected with the early marriage system there is another evil. No widow among high castes is allowed to marry. She must eat but one meal a day; no one should see her face the first thing in the morning; she must do the menial work in the house; she must also perform extra penance for her husband, whose death, as is supposed, was caused on account of her sins. There are 79,000 of these widows under nine years; 669,000 under eighteen years of age, and 24,000,000 of widows in all. What misery is this? When I look into the beaming faces of the young ladies in this audience my heart aches for my poor suffering widowed sisters in India.

Dear Endeavorers, it is the young people that are going to win the world for Christ. Do come over to India and help us "to cast up the highway, gather out the stones, and lift up an ensign before the people."

FRIDAY EVENING

the great tent was unable to hold all the people. The colored orator from the South, Bishop Arnett, spoke on "Stewardship." Christian stewardship finds its place in the inter-dependence of man upon man, and forms the basis of our civil and political government, our social and civil rights, political and ecclesiastical privileges. All are based upon the inter-dependence of man upon man, of family upon family, of nation upon nation. The true answer to the question, "Who is my neighbor?" is found in the Gospels, and in Paul's words on Mars' Hill. The great principles of the Christian Endeavor are the unity and spirituality of God; the Fatherhood of God, and the

brotherhood of man. And God does not place all stewards in charge of the same work.

Rev. D. J. Burrell, of New York, spoke on "Citizenship"; and Rev. J. Q. A. Henry, of San Francisco, spoke on "The Bible" and the Endeavorers' use of it.

CONFERENCES.

Committees and conferences were many, with "Denominational Rallies" at various places. These smaller meetings brought out many good points: points that delegates will carry home with them to put in practice.

DR. CLARK'S REPORT

for the past year was well worth listening to. He emphasized the "pledge," and the "lookout," and the "consecration meeting," as great foundation principles characterizing the C. E., and without which a Society might be something else, but would not be a "Christian Endeavor." There was, perhaps, just a little flavor in the Report of the "You-can't-make-it-any-better" feeling; for nothing merely human is perfect, or incapable of constant improvement. Further on, Dr. Clarke pleads for "advance steps" this year, in a larger patriotism and a greater missionary spirit in the Societies.

ON SATURDAY, JUNE 8TH,

"Mission Literature" came up. Mr. S. L. Merston, of Illinois, told how to use it, and pleaded for larger encouragements for denominational missionary periodicals. Rev. J. T. McCrory, spoke of "Missionary Effort," and its reflex influences. Rev. W. H. Temple, of Boston, spoke of "Missionary Money." Among other things, he advocated individual giving—for children and all—and favored as far as possible individual objects of benevolence: select a mission, or a missionary, for support. Rev. J. G. Reed, a missionary from China, conducted a conference on "What is your Society doing?" He called for responses, and 25 delegates reported the direct mission-work their Societies were doing. A most practical way of getting at the truth.

AT THE DENOMINATIONAL RALLIES

some good things were said. Rev. H. L. Elderice said, at the Methodist Protestant Rally, that we had been driving together as denominations, in the dark, but when the Millenium comes we shall know each other. The Christian Endeavor is throwing the light upon us. At the Congregational Rally, Rev. Nehemiah Boynton spoke of a woman who said "she had done the right thing at the beginning, for she was born in Boston! So the Christian Endeavor had done the right thing first, when it was born in a Congregational church." At the Canada Presbyterian Rally, Dr.

McTavish, of Toronto, said, "While social instincts should be developed, certain social manifestations should be avoided. Fancy dress entertainments, and things of that sort, *where no benevolent thoughts could be communicated*, were to be given up and not countenanced. The teachings of *Christian*, as opposed to *worldly*, socialism, should be inculcated by their members." At the American Presbyterian Rally, one speaker said, "He who has made the cause of missions last, and the Sunday school work last, will make the Christian Endeavor last!" At the Reformed Episcopal Rally, Mr. John Ridgeway said, "Did Montreal need this Convention? Has the Convention supplied a need? It has." He spoke of hearing many who were not Christians confessing the help of the Convention. At the Anglican Rally, Canon Richardson, of London, Ont., said there were five Societies there, but none in Montreal in the Anglican churches. The number in Ontario, however, had trebled since the convention in London last year.

THE JUNIOR RALLY

was largely attended. After several pleasant speeches, the "event" of the afternoon took place. Here Mrs. Alice May Scudder took the chair, and addressing Mrs. Clark in verses of her own composition, she bid her welcome home after her year of travel. Then, one by one, thirteen little girls from the Junior Societies of the city came forward, each dressed in the costume of one of the countries which Mrs. Clark had visited, and in which she had seen Junior Christian Endeavor Societies at work, and greeted her with a text of Scripture, of song in the language of the country she represented. Last of all came "Canada" and "America" with greetings and beautiful bouquets for Dr. and Mrs. Clark.

The great Convention will be next year in Cleveland; and at Montreal it was decided, greatly to the delight of the Pacific Coast delegates, that the Convention of 1895 should be at San Francisco.

Children's Department.

THE MOTHER.

My child is lying on my knee :
The signs of heaven she reads ;
My face is all the heaven she sees,
Is all the heaven she needs.

And she is well, yea, bathed in bliss,
If heaven is in my face—
Behind it all is tenderness
And truthfulness and grace.

I also am a child, and I
Am ignorant and weak ;
I gaze upon the starry sky,
And then I must not speak,

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The infinite of God.

Lo ! Lord, I sit in Thy wide space,
My child upon my knee ;
She looketh up into my face
As I look up to Thee.

—George Macdonald.

HOW NEW GODS ARE MADE.

Take the list of such deities for the Khandesh and Poona districts, and you find the deities Kajabai, Ramabai, Khandoba, Shankar, and a host besides. Ask a Brahman why he worships Khandoba. He will tell you that Khandoba was an incarnation of Siva, and he thus attaches him to the official Hindu pantheon, *finds a pedigree for him*, as the Herald's College finds one for a newly knighted banker or physician in England. But if you pursue your inquiries a little farther, and get the priests at the shrine to read the sacred book relating their god's career, you will find that Khandoba was a popular hero, of the aboriginal race, who lived a fighting and thoroughly disreputable life—first a man, then a hero, then worshipped, and lastly supplied with a Brahmanic pedigree.

Vitoba and Dattatraya were Brahman sages, and their Brahmanic pedigrees are through Krishna to Vishnu. The great seat of Vitoba's worship is Pandharpur, about one hundred miles south-east of Jejuri, where Khandoba's huge shrine stands. There at pilgrimage time caste seems forgotten, which is explained when antiquarian research has shown that the place was an old Buddhist shrine. Balaji was a hermit who lived near the hill Sheshadri; he is now called an incarnation of Vishnu.

I found that Mirabai was a very popular divinity; she was a poetess or hymn-writer, who sung in the reign of Akbar; her pedigree is through Krishna to Vishnu.

These pedigrees are afterthoughts; what we have is the worship of a popular man or woman, common in paganism all the world over. The Brahmans invent the story of an incarnation *after* the worship has become an established fact; but the worship would remain if the pedigree were not invented. *The living, sprouting polytheism of India* which is quite independent of Brahmanism, is continually creating new gods, and the process can be seen going on at this present moment. Some Hindus in the Punjab constituted themselves into a sect which worshipped, they said, Nikkel Sen. This Nikkel Sen was General Nicholson,

whose unexampled bravery was thought to be an attribute of divinity. The good general used to argue with his worshippers, beat them with his bamboo, lock them up in jail—but the sect thrived under persecution. Tukaram, the Marathi poet, a Sudra by caste, who lived two hundred and fifty years ago, is worshipped by thousands at Delhi.

The traveller can see Hindus in the early morning worshipping at Colonel Wallace's grave at Sirur. I have been told that on high occasions they offer brandy and cigars, which they fancy were their deity's choicest viands, but I did not see these offerings. Rice, and a little incense burnt in cocoanut shells are the common oblations. Brahmanical pedigrees have not yet been manufactured for those deities, but they will come in due course. —PROF. LINDSAY, Glasgow, in *Missionary Review*.

BRUCE'S BOARDERS.

Mrs. Foster was busy dusting her dining room. She had a white cap over her hair, and wore a long blue apron. Knock, knock, knock, went somebody's fingers on the door, and before she could whisk off her cap or say, "Come in!" the door opened slowly and cautiously.

"Who can be coming to see me so early?" thought Mrs. Foster, "Oh!" as a fair, curly head presented itself, "it's Bruce Pettigrew! Well, Bruce, what can I do for you to day?"

"Mrs. Foster," said the child, bringing in a small tin plate, "won't you please, ma'am, save me your crumbs and apple cores for my boarders?"

"Your boarders?" cried Mrs. Foster.

"Yes, ma'am—the birds, you know. So many of them come now, since the snow, that I don't have enough to give them, so I thought I'd bring over my plate and get you to help me. I'll come back for it after dinner," and the little boy was gone without waiting for any promise.

So day after day the little boy and the little tin plate traveled backward and forward, and the birds flocked more and more to the snow-covered ledge of that three-story window. But Bruce's plan did more than feed the birds—more than he knew of, as is the case with most plans for good.

"That baby has the right idea of helping," thought busy Mrs. Foster; "he gives all he can himself, and then he takes the trouble to get other people to help. Now, there's Mrs. Irwin, she has enough cast-offs to set the poor O'Connors up in comfort. I'll just step over and ask for them."

"An old dress?" said Mrs. Irwin in a friendly tone; "why, to be sure, if you think that red dress that Mary has just laid aside would do any good;" and before the visit was over Mrs. Foster had more than she could carry home—enough to make the whole O'Connor family happy.

It gave the Irwins a new interest in the O'Connors, too, and in all those poor people in that alley.—*Sunbeam*.

MISSIONARY SCHEMES.

The plan of giving each child who will use it a nickel or a dime to be invested for missions, the proceeds to be brought in the fall as a harvest offering, is excellent. A prize of a Bible offered for the largest sum realized, has a stimulating effect. One boy who started thus with five cents bought half a dozen eggs and borrowed a hen; two of the chickens resulting were sold for twenty cents, and two dozen eggs were bought and two more hens were borrowed. One chicken for each hen was the rent paid, six chickens were sold for necessary feed for the balance, and a net profit of four dollars realized. But the object lesson of those "missionary chickens" to the parents was of incalculable value. One pastor is this year putting eighty chrysanthemum slips among his Sunday school scholars, each plant to be cared for by the pupil, and in the fall they propose having a flower show, with prizes for the best plants, and a sale of plants for home missions; meantime, each plant is an object-lesson to the whole family where it goes, and the plant is a simple lesson in missionary effort to the whole community.

The writer has tried to avoid the beaten paths, and if these suggestions are of value to anyone, he will be glad; but, my brother in the pew, don't let your pastor do it all. The problem is yours as well as his.—*N. W. Congregationalist*.

MORE TO BE SAID.—A little fellow was doing something which his father disapproved.

"You must not do that."

The child hesitated. Finally his better self triumphed, and he replied, "All right, papa; I won't."

Perhaps most of us would think that was all there was to be said about it; but the little fellow evidently didn't, for not long after he spoke out, "Papa, why don't you tell me, 'That's a good boy.' An 'twould a' been easier to be good next time."—*Etc.*

A touching story comes from Scotland. Last November, a boy, five years old, heard an agent of the London Missionary Society, Mr. Wareham, preach in Anstruther. He continually spoke about the sermon afterwards, saying: "I must be a missionary when I grow up." But his wish was not to be realized. In December he died of influenza, but just before the end he said, "I can't be a missionary now, but Mr. Wareham said a

teacher could be kept for £10. Mother, I want a teacher to preach to the heathen about Jesus, for me. I have £11 8s. 6d. in the bank. You must send Mr. Wareham £10 of it, and the rest spend for Bibles." The £10 has reached the society, and being applied to the support of a teacher in Cuddapah.—*Evangelical Magazine.*

News of the Churches.

SPEEDSIDE.—Although we cannot boast of large things lately, we have had several matters to rejoice over. On Queen's Birthday, Rev. E. D. Silcox came over to help us from Embro, with his lecture on "Old Lands," and everyone was delighted with him, and we only wish we could remember all he told us. During June we had our first visit from Rev. B. B. Williams, of Guelph, who gave a capital address on the 23rd Psalm, and we are sorry he has not been oftener with us. Our Guelph friends should endeavor sometimes to remember the weaker sister living so near.

On July 8th we held our annual picnic at the residence of Jas. L. Benham, Esq., where the many friends greatly enjoyed themselves. In the evening, the new large barn was cleared and a splendid supper served, after which the time was spent in singing, addresses, etc. Rev. J. I. Hindley, from Granby, was with us, and gave a graphic talk on his trip to the World's Fair; and we are pleased to think he is coming West, so that we shall have him oftener with us. But now our grief commences. We held our yearly church meeting in June, and everything was in a very prosperous state. During the year we had raised more money than the preceding one; had been able to help our College, Missionary Society, build a new shed, fix new furnace, and make other improvements; Sunday school in good working order, and our Sunday attendances better than known for many years, and our two weekly prayer services well attended. These things greatly encouraged us. Then our pastor told us he must leave Aug. 1st for other work. We cannot but think it a pity, and it gave us a great surprise, as we were looking forward to such happy times, and it does seem hard to think just as people get used to a pastor, and he to them, then to have separation. We have tried every inducement to have him alter his decision; but it seems futile. We trust, however, some one will soon be found to help us along. We need one who will work hard and enter into the work for the Master's sake. Any friends wishing to supply for either August or September, will get all necessary information from our Secretary, Miss R. Armstrong, Armstrong's Mills P. O., Ont.—*Com.*

FOREST.—The Y. P. S. C. E. at their half-yearly business meeting, elected the following officers: Hon. Pres., Rev. J. I. Hindley, Ph.D.; Pres., Miss Florence Rawlings; Vice-Pres., Mr. Evans Martin; Rec. Sec., Mr. W. Pepper; Cor. Sec., Miss M. Scott; Treas., Miss Gammon; Supt. Junior C. E., Miss A. E. Livingston; Asst. Supt., Miss R. Clifford.

Conveners of Committees: Prayer-Meeting, Mr. W. Scott; Look-out, Miss A. E. Livingston; Missionary, Miss Howden; Temperance, Mr. J. Barnes; Sunday School, Miss M. Scott; Social, Miss Alice Gammon; Good Literature, Mr. L. Kenzie; Lawn, Mr. E. Mortue. Organist, Miss Livingston.

During the past year we can report great interest in our meetings. There has been a manifest power in witnessing for Christ. Some who could hardly speak a whole sentence, have grown in their power of expression, until they have become intelligent leaders in prayer and exhortation. There has been an increase in the interest in denominational objects. The College, Home and Foreign Missions, have each received special attention; and we hope to do still better in the future. Three members have come in to our Junior C. E. We belong to "The Forest District Local Union." This Union has charge of a C. E. column, and we in our turn prepare the items for it. We are to be interested in our CANADIAN INDEPENDENT; and in the future you will hear from us more frequently. Why can you not have a column with "News from the Y. P. S. C. E.?" We would like to know more about what the young people in our churches are doing. We intend holding our anniversary services on July 30th and 31st. We have only been organized for three years. Our active membership is thirty-seven. Many have gone out from us, and are doing good work in other places. Mr. A. F. Pollock, a member of our church, and the first president of our Y. P. S. C. E. has been honored by the members of the Zion Congregational church, who presented him with a purse and an address on June 29th. Mr. Pollock had been teaching school in Warwick. The address said ". . . While we rejoice that you feel called to prepare yourself for the ministry, we cannot help regretting that we are about to lose in you so good a teacher, so true a friend, so worthy a companion, and so valuable a worker. . . ."

WOODSTOCK, CHRISTIAN ENDEAVOR.—The semi-annual business meeting and election of officers was held on June 2nd. After the usual opening exercises, the reports of retiring officers and committees were read and adopted. These reports showed that good work had been done, and nearly every committee had met once a month, some

oftener. The Look out Committee reported that we had thirty-seven active and five associate members on the roll. We have started a systematic way of giving: each member pledging himself or herself to give so much a week or month. This is to meet current expenses and to educate "our boy" in Africa. We have also started visiting the hotels on Saturday night, leaving a written invitation to attend our church and C. E. for any strangers who will be in town over Sunday. The report of our Junior Superintendent was very encouraging, showing a greater interest taken in the work by the boys and girls; also a larger attendance of the boys at the meetings. On May 6th we completed our missionary year, and have collected \$25 to educate a boy in Africa. The following is a list of officers for the ensuing term: President, Mr. G. Morrison; Vice-Pres., Mr. B. Anderson; Treas., Miss Kate McDonald; Assistant Treas., Mr. J. Morrison; Rec. Sec., Miss Jessie Ball; Cor. Sec., Miss F. Ball; Junior Superintendent, Miss Perry.

FLORENCE I. BALL, *Cor. Sec.*

FOREST.—In April last, a social gathering of the four C. E. Societies, viz., Forest, Ebenezer, Lake Shore and Plympton, was held in Forest Congregational church, for the purpose of trying to form a union of the four societies. It was agreed that a union should be formed called "The Forest Local District Union." The necessary officers were appointed. Mr. D. S. Hamilton, pastor of Ebenezer and Lake Shore churches, being appointed president. I may say here, that it was chiefly through the influence of Rev. A. F. McGregor that this union was brought about. We had endeavored to form a local union of all the churches in Forest; but some were opposed to that, and he then proposed that Forest and the neighboring Congregational churches should form a union; and we are pleased to say, that he was successful in bringing about this union.

Our first union meeting was held at Ebenezer on May 22nd, and was indeed a great success, being largely attended by all the societies. The subject for the evening was "Our Young Lives for Christ," and many of the young people testified that they had consecrated their lives to His service. At the close of the meeting each society gave a brief account of its method of working. We feel that already our union has done good, by bringing together in this way the young people of the different societies, and we sincerely hope and trust that in the future much more will be accomplished by our united effort in the service of our Lord and Master.

MARY BRODIE, *Sec.*

TORONTO, HOPE CHURCH, CHRISTIAN ENDEAVOR.—The half-yearly business meeting was held

Tuesday, June 27th. The officers elected were: Pres., Mr. Willie Roper; Vice-Pres., Mr. Alfred Davidge; Sec., Mr. Williams; Treas., Miss Steer; Organist, Miss F. Bentley; Assist. Organist, Miss Jennie Northcott. Mr Bowman was delegate to Local Union and to Montreal. The weekly meetings are not quite so well attended as formerly; we are earnestly praying for a fresh baptism of the Holy Spirit, that the members may feel more interest in the Society. We regret losing one of our most active members, Mr. Sissons, who has been called to another sphere of labor out of this city. On Monday, July 10th, the Junior Society met to elect their officers: Pres., Miss Maggie Burgess; Vice-Pres., Miss Edith Mole; Sec., Master Norman Grandin; Treas., Master Fred Tepper. Miss Florence Cook represented the Society at Montreal. Like the Senior Society, it suffers a little owing to the warm weather; the attendance has been rather small lately. July 7th, the Sabbath school had their annual picnic at Long Branch, per steamer *Lakeside*. Weather lovely; everyone enjoyed it and said it was the best picnic they ever had. Familiar hymns were sung on the homeward journey. All arrived safe and happy.

L. BENTLEY.

FOREST—The Rev. J. I. Hindley, Ph.D., has accepted the call to become the pastor of the Forest and Plympton Congregational churches. We are thankful to have a settled pastor once more, though we have only been without one for three months. During that time the regular services of the church have been held and faithfully attended. The Y. P. S. C. E. conducted the Sunday evening services and two prayer meetings. Miss C. Gaumon's resignation (on account of health) as organist of the church has been accepted with regret, and Mr. T. Maylor has been asked to accept the position. A platform has been built for the choir, and the outside of the church has been improved by a new fence around the grounds, as well as beautified by the Lawn Committee of the C. E. The Sunday school picnic was held on June 22nd, and we were glad not only were the young people present, but also a large attendance of the older folk. A pleasant time was spent on the shore of Lake Huron. It was ten years on the first of July since we went into our new church. We hope and pray that we may have as great blessings in the future as we have had in the past.

F. RAWLINGS, *Sec.*

WARWICK, EBENEZER.—Ebenezer is one of the small country churches, formerly connected with Forest Central church, but is at present connected with the Lake Shore church, under the pastorate of Mr. D. S. Hamilton. Our society was formed May 18th, 1892, by Rev. A. F. McGregor, and

Mr. D. S. Hamilton (who had just been stationed here). We organized with sixteen active members and four associate members. From the first the young people showed their interest in the movement by endeavoring in every way to make each meeting as interesting and beneficial as possible. Our meetings are held on Wednesday evenings, and have always been largely attended; the attendance being generally between fifty and sixty. We have now twenty-seven active members and thirteen associate members; while some of our original active members have moved away. Although yet we have taken up no special work outside our own society, still we feel that the influence of our society is felt at home, and that God has abundantly blessed our work here. In the future we hope to take up some special outside work.—*Com.*

TORONTO, DOVERCOURT.—Our third anniversary was held Sunday, June 25th, when appropriate sermons were preached by Rev. John Salmon at 11 a. m., Rt. Rev. Bishop Campbell at 3 p. m., and Joseph Tait, Esq., M.P.P. at 7 p. m. The Rev. Mr. Salmon preached from the words "Marvel not that I said unto thee, ye must be born again." John iii: 7. The discourse proved to be a spiritual treat, helpful, hopeful and encouraging to those present. Bishop Campbell's theme was, "For me to live is Christ, and to die is gain," Phil. i: 21; and Mr. Tait's "The Gospel of Christ." Rom. i: 14-16. The attendance was fair; but the evening attendance was marred by a heavy rain-storm.

On Thursday, June 29th, a platform meeting was held at 8 p. m., when interesting and encouraging addresses were given by Rev. Dr. Ball, Rev. S. Nicholls, Rev. J. P. Gerrie, J. Pim and W. J. Stibbs, Esqs., which were much enjoyed and appreciated by our people, who sometimes feel somewhat isolated, living on the north-west city limits. Special collections were taken up at all these services in aid of the church funds. The choir rendered suitable music, which did much to make the gatherings a success. Our workers who are not otherwise engaged are conducting open-air meetings in Dufferin Grove, every Sunday afternoon, which have not been unfruitful nor unblest. The opportunity is used to invite the audience to the Sunday and week-night meetings; one way of following the Divine injunction, "Go out into the highways and hedges and compel them to come in, that My house may be filled."—W. B. P.

COWANSVILLE, QUE., ORDINATION.—The ordination of the Rev. William T. Gunn as pastor of the Congregational church at Cowansville, took place there on Tuesday, June 20. A Congregational Council was held in the afternoon, at which

the Congregational churches of Montreal and the neighborhood were represented, and presided over by the Rev. Dr. Barbour, when the candidate was put through a very severe examination on all matters regarded as in any way affecting his fitness for the pastoral office, resulting in a hearty recommendation that he be ordained. The ordination service took place in the evening, the sermon being preached by the Rev. W. H. Warriner, of Zion church, Montreal. After the "laying on of hands," and the ordination prayer by the Moderator of the Council, Dr. Barbour, the same gentleman pronounced the charge to the new pastor. The right hand of fellowship was given by the Rev. E. M. Hill, of Calvary church, Montreal, Mr. Gunn's former pastor, as was also the charge to the church. A beautiful anthem was rendered by the choir, "How beautiful upon the mountains."—*Witness.*

EXPENSES OF DELEGATES TO THE UNION.—I want to ask through your columns a question which I shall be glad for any of the brethren to answer. I am pastor of three churches—Rugby, Edgar and Dalston. The collections for the Union expenses between the three churches amounted to a few cents over \$7.00. The churches Edgar and Dalston were represented each by a delegate. Neither of these delegates were allowed expenses. Of course, I know, according to standing rule, *Year Book*, the delegate is allowed expenses only in the event of the church of which he is a member sending at least \$5. But is it fair, in the case of two or more churches being under one pastoral care, and being separate churches solely because of distance, to allow to neither of the delegates representing those churches a share in the funds provided for the purpose of defraying expenses. I think some provision should be made in such a case as this. Surely two or more churches having only the one pastoral oversight should be allowed to claim expenses for at least one delegate.—JOHN W. GOFFIN.

TORONTO, ZION CHURCH.—We are pleased to note that the son of our friend, Mr. Sandwell, late pastor of Zion church, Toronto, Mr. Bernard K. Sandwell, stands at the head of the Upper Canada College boys this year. He has had an unequalled record, having led for four successive years in three classes—Classics, Mathematics and Modern Languages. We congratulate our friends in their bright New England home upon this proud distinction; and trust that Bernard's course may be ever upward and onward, with God's approving smile.

ST. CATHARINES.—The church is weak numerically, but a beautiful spirit of harmony exists; and the Sunday school and Christian Endeavor flourish.

This is one of the loveliest places in the world for a residence, and (till times take a change for the better) property is exceedingly cheap. We don't know what some of our Congregational old farmers and merchants are thinking of, who are about retiring from active life, to spend a few remaining years of comfortable ease, that they don't come here to live. Mild climate, fruit, navigation, scenery, good neighbors, fine schools, Christian fellowship, everything a good man could wish for in this world! And the doors of the Congregational tabernacle are open! Rev. W. W. Smith is our pastor.

STOCCFVILLE.—The annual strawberry festival of the church was held on first of July, Dr. and Mrs. Freel making the company welcome on their beautiful lawn. The day was fine and the attendance large; and everything passed off very agreeably. The gross proceeds were over \$70.

FITCH BAY.—On 25th June, a "Flower Service" was held. The church was decorated with flowers, and Pastor Read preached on "All things beautiful"; and the next day the flowers reached the Montreal General Hospital.

REV. D. McCORMACK.—Mr. McCormack, late of Georgetown, Ont., has accepted a call to Watford, Maine, and has entered upon his work. The prospects, we are told, are promising.

BRANTFORD.—The pastor, Rev. A. W. Richardson, exchanges pulpits for some Sabbaths in August with Rev. J. W. Pedley, of Vancouver, who is coming East on a visit.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The above Union met at Truro, N. S., on Friday, 7th July. We quote the following synopsis of proceedings from the *St. John Telegraph*:

The Congregational Union of Nova Scotia and New Brunswick met for preliminary devotional services in the new church edifice, Walker Street. In the evening the Union organized, a sessional roll was formed, and Rev. David Howie, of St. John, retiring chairman, gave his address.

It was not his intention, he said, to explain the principles of Congregationalism, important as this was, or its achievements through the many noble men and women, of the church of Christ and the salvation of men. This had been done in former years by able men. It was not his intention to speak of past achievements or failures; it was well to find out where improvements can be made. In this age of advancement in science, heresy trials, and renovation, the need of the Christian church was a more intense spiritual life. If there was a desire to feel comfortable under the preaching of the Gospel instead of a desire to repent of sin, we must not encourage it. He

had no desire to disparage the erection of grand cathedrals, artistic edifices, or the making provisions for those things that draw people to the house of God, but the apostolic Christians did without these. They were moved by the power of the Holy Ghost, and their work prospered in so far as the turning of men to God was concerned. That same power was available now. It made no difference to him by what name it was called, or by what terms recognized, but it was the same power we needed now. It was the power to touch sinners' hearts, in order that the Gospel may have free course and be glorified. The church of the future that would move mightily on the souls of men would be an evangelistic church; not the evangelistic work merely of those who were set apart as evangelists or pastors, but the co-operation with them of all true believers. None of the improvements of the present day have made any advance on the old-fashioned Gospel. He was so earnest in this matter that he presented it as his thoughts concerning the needs of the churches. He would advise a forward evangelistic movement as of the utmost importance at the present time on the lines above indicated, in order that God's kingdom might be advanced, the churches strengthened and sinners saved.

After the address there was a short evangelistic service in which several took part.

July 8.—The Congregational Union transacted a considerable amount of routine business. The Statistical Secretary reported an increase in membership and in value of church property. The following officers were elected: Chairman, A. K. Moore; Treasurer, James Woodrow; Secretary, Rev. I. N. Cox; Statistical Secretary, Rev. James Shipperley. Committee, Rev. Messrs. McIntosh, Sykes, Howie, McEwen and Austin, and Messrs. I. N. Cox, A. Barker, R. L. Phillips, J. W. Jewett, W. J. Hatfield, F. Fisher, D. Barpee, Colin McLeod, A. N. Tupper and Andrew Crowe.

The chairman's address was considered, occupying nearly all the afternoon. The speeches were nearly all in the line of the address. The report of the committee for a missionary evangelist was considered in connection.

Rev. James Blesedell, of Pleasant River, was received into membership, and gave an account of his reasons for leaving the church to which he formerly belonged.

The evening meeting was mainly evangelistic in character. Part of the time being devoted to foreign missions.

July 10.—This afternoon was taken up with routine business and the consideration of the incorporation act of last winter.

The Women's Missionary Society in connection with the Union also met and elected the following officers: President, Mrs. S. Sykes; Vice-Presidents, Mrs. David Howie, Mrs. A. N. Tupper and Mrs. C. Beattie; Treasurer, Mrs. C. H. Dearborn; General Secretary, Miss Ida Barker; Assistant, Miss Leota Tupper; Corresponding, Miss M. Moore.

MISS CLARKE'S PORTRAIT.

Mrs. R. H. Climie, of London, Miss Clarke's sister, writes us, when sending the *photo* we have had engraved, "It seems the most natural one we have of her, and the only one in the family taken while she was attending the Normal School at Ottawa, where she made the noble resolve of giving herself to the foreign work." This circumstance will, we are sure, add a new interest to the faithful reproduction of the photograph given this month.

Official Notices.

CONGREGATIONAL COLLEGE.

NOTICE TO CANDIDATES.

Gentlemen intending to apply for admission into the College should do so at once, in order that time may be allowed for the submission and examination of credentials, etc. Examinations in McGill begin on the 14th of September, and lectures about a week later. Any information needed may be obtained on application to the Principal, the Rev. Dr. Barbour, 60 McTavish St., Montreal; or to the undersigned.

W. HENRY WARRINER,
Secretary.

7 Shuter St., Montreal.

SUBSCRIPTIONS TO THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of June. All, with the exception of the annual missionary collection, were on account of the year 1892-3: Lanark, Ont., \$90; Toronto, Zion, \$60; Kingston, Bethel, \$6.45; New Durham, Ont., \$5.85; Cobourg, Ont., \$62.40; Belwood, Ont., \$6.70; Tilbury Centre, Ont., \$1.40; Tilbury East, Ont., \$8.25; Howick, Ont., \$6.50; Ulverton, Que., \$5.00; Annual Missionary Collection, London, \$24.20.

SAMUEL N. JACKSON,
Treasurer, C.C.M.S.

Kingston, July 17th, 1893.

Woman's Board.

CANADIAN CONGREGATIONAL HOME MISSIONS.*

"The Field is the world," and nothing less than "The world for Christ," should be our motto. Our Woman's Board realizes this fact, and we are doing what we can toward the evangelization of India's teeming millions, and of the dusky sons of the Dark Continent. But we must not forget that Christ's parting command was that His gospel should be preached among all nations *beginning at Jerusalem*. If we are to send the light to heathen lands, the fires of love and zeal must be kept brightly burning in our home land. From our home churches must come the missionaries for

*A paper read by Mrs. Robert Freeland, Toronto, May 31st, 1893.

the foreign field, and the means for their support. From Christian hearts here must go up the effectual fervent prayer, which brings down God's blessing upon the foreign work. If our heart is in the work of the world's evangelization, we must not neglect that which is at our own door. I have been asked to bring the subject of our Congregational Home Missions before you to-day, that we may refresh our memories as to what has been already accomplished, and consider the duty which lies before us in the future.

THE STORY

of our denominational work in Canada carries us back over a period of nearly sixty years. When this was a new country, and the early pioneers were laying deep and broad the foundation of our Dominion, as we see it to-day, devoted servants of Christ were devising ways and means by which the principles of His kingdom should be the corner stone of the nation's life. They planned and worked with untiring energy. Amid difficulties, and hardships, and sometimes dangers as well, they went about preaching the gospel to the poor and scattered population. We realize this most vividly when reading the memoir of that now sainted servant of God, Dr. Wilkes. It was mainly through his efforts that an interest in Canada's spiritual welfare was awakened in the Congregational churches of the Mother Country. The result was the formation, in 1836, of the Colonial Missionary Society, which has been a fostering mother to our Canadian churches from that time till the present. Its help has been given in different ways. At first its funds were administered by two agents, Rev. John Roaf, in Western, and Rev. Dr. Wilkes, in Eastern Canada. A few years later, Home Missionary Societies were formed in Toronto and Montreal, and when the number of self-supporting churches had increased, these two societies were merged in one, the Canada Congregational Missionary Society in connection with the Colonial Missionary Society. This took place in 1853. For a few years after this the Canadian Society raised annually what it could for its work, the Colonial Society supplying the deficit.

In 1865 another change was made, and the Colonial Society decided to contribute a sum proportioned to our own liberality. Since 1876 the grant has been a sum amounting to twenty per cent. of our own contributions. Some eight years ago the Home Missionary Societies of Nova Scotia and New Brunswick were consolidated with ours, so that the field now covered by the C. C. M. S. extends from the Atlantic to the Pacific. And now we are told the assistance of the Colonial Missionary Society is henceforth to be

withdrawn, and we are brought face to face with the fact that we are expected to stand alone.

During all these years

MUCH GOOD WORK

has been done, seed has been sown which has brought forth fruit to the glory of God, and our country is the richer and better to day for the efforts of those faithful toilers, so many of whom have gone to their reward. Several of the churches organized at the beginning of the work have been strongholds of Gospel truth for half a century, and have done much to forward the cause of civil and religious liberty in our own land. In some localities good has been done, for which we, as Congregationalists, do not have the credit, from the fact that others have come in and built upon the foundation which we had laid; but we believe that some day those who began and those who finish, shall rejoice together over work done in a common cause, for a common Master.

While we thank the Lord for what has been done, we cannot forget

THE DIFFICULTIES

under which the work has been accomplished, nor the burden of care which has so often rested upon those who sought to prosecute it. Bright hopes of success were too often followed by disappointment. It was hard to see promising fields open before them, upon which they were not able to enter for want of means, or some long-established mission given up for the same reason. Whether our people have always done all they might for home missions, I cannot judge, but one thing which I think has retarded our growth, as compared with other denominations, is the fact that we have received so few accessions from immigration. Congregationalists of England belong, as a rule, to the comfortable middle class, who do not emigrate. In other denominations the wealthy bring with them the means to support the church to which the poorer flock as the church of their fathers, so that in both numbers and money they have outstripped us. We are still, in Canada to-day, a little flock, yet I firmly believe, not without influence and a power for good, for the use of which God will hold us responsible. I do not believe that our usefulness as a denomination is done. The principles which we uphold are not dead. Let us be loyal to them, faithful to the trust Christ has given us, and, building upon the foundation already laid, carry on to perfection the work so nobly begun.

The practical question which faces us to-day is "What can we do to help?" First of all, as Congregational churches in Canada, whether self-supporting or mission churches, we need to take more interest in each other. The bonds of outward

organization which unite us are so very slight, that unless we are held together by the cords of Christian love and sympathy, we drift apart. This makes it all the more necessary that we do all we can to strengthen those cords.

THE FIRST STEP

is to know more about each other. Indifference results from ignorance; knowledge begets interest. We realize this in our foreign work, and we distribute missionary literature and maps, obtain visits from missionaries, and in various ways try to keep our people informed with regard to the work. Why not use the same means with regard to our home missions? I believe this is work which our Ladies' Auxiliaries might take up, and if it originated with them the whole church would feel the effect. As a Woman's Board we are organized to support the home-work as well as the foreign. Then would it not be well, if at our Auxiliary meetings we should spend a part of the time in a study of the home field? For want of proper maps let us make them ourselves, by procuring good railroad maps, learning in some way the locality of our different churches, and marking them in. Then let us study the history of these churches; writing to them if necessary for material. Some of them may be struggling against great difficulties. Many of the weak country churches have given of their best life to nourish and build up the city churches. It will do us good to know their circumstances and sympathize with them. If some of our churches are being blessed with prosperity, and are enjoying God's presence and His blessing upon their labors, it is well for us to know it, that we may rejoice with those that rejoice.

IF A REAL INTEREST

in our denominational work is thus aroused among us, it will surely follow that increased gifts will flow into the treasury, and our work be no longer hampered for want of means to carry it on. And as we give to the cause let us be more earnest in prayer to God for an out-pouring of His Spirit upon our churches. What we need most of all to strengthen our hands and encourage our hearts is a deep and thorough revival of religion, more confidence in our Almighty Heavenly Father, and in our personal loving Saviour, who has said, "Lo, I am with you alway, even unto the end of the world." We must have less of self, less of worldliness, more of Christ in our hearts, more readiness to undertake whatever task He has assigned us. Difficulties may be in the way, and dark clouds seem to hang over our path, but when through the workings of God's Spirit in our midst, we see precious souls being led to Christ (as we saw last week in our little church in Bowmanville),

we do not feel like giving up, but rather like pressing on with fresh courage and zeal. Let us pray in faith that God's Spirit may work mightily through us and the churches we represent. Then shall we hear no more of Congregational churches losing courage and being ready to die. We shall hear, instead, of healthy growth, and vigorous work undertaken for the Master, which He will own and bless. The little one shall yet become a thousand, and the small one a strong nation. The Lord Himself will hasten it in His time.

Literary Notices.

"SAMANTHA AT THE WORLD'S FAIR," is announced for early publication by Funk & Wagnalls Co., New York. It will be entertaining reading.

METHODIST MAGAZINE.—The July issue keeps up the good character of this magazine, as a readable, sound, and well illustrated monthly. The editor, Dr. Withrow, has an illustrated article on "Ticonderoga and Its Memories." Other contributors are Rev. Dr. Carman, J. W. Bengough and Rev. Dr. Ormiston. William Briggs, Toronto.

"THE CANADIAN ENGINEER" is a new and bright monthly, published in Montreal and Toronto, at \$1.00 a year. The new paper is very practical, and besides many technical and illustrated articles, contains an immense budget of news relating to the mechanical, mining and general manufacturing trades of Canada. 62 Church Street, Toronto, or Fraser Building, St. Sacrament Street, Montreal.

THE HOMILETIC REVIEW for July, comes to hand with a varied and interesting table of contents. "The Higher Criticism" finds sympathetic treatment at the hands of Rev. J. Westby Earnshaw, whose article is nevertheless discriminating and conservative. The Rev. James M. Campbell writes with conspicuous ability on "The Truths of Scripture Verified in Christian Experience." Prof. Hunt gives a helpful paper on "Religious Books and Reading," and Dr. Ward continues his series of contributions on "Light on Scriptural Texts from Recent Discoveries," with a brief account of "The Babylonian Creation Story." The Sermonic Section contains much material of interest to preachers. The article of Prof. Davies in the Exegetical Section, on "House, Tabernacle and Temple," shows one of the weak points in the claims of the Higher Critics. The question, "How to Reach the Non-Church-Goer," is answered by Rev. James G. Ditmars, in the Miscellaneous Section. Funk & Wagnalls Company, 18 and 20 Astor Place, New York, \$3.00 a year.

Our College Column.

NOTES.

The *eighty* Christian Endeavorers who were to find a home within our College walls during the Convention dwindled down to *two*.

Will any of the students who have come across men who intend to enter College this year, kindly send their names to the editor of this Column.

Time flies on apace. In two months' time we shall be back at our College work again. We hope it will be with fresh strength and energy, and numbers largely augmented.

On Tuesday evening, June 27th, Rev. George Read, pastor of the Congregational church at Fitch Bay, Que., was married to Miss Florence Douglas, second daughter of Mr. Alex Douglas, of Montreal. The bride was assisted by Miss Alexander, Miss May Morey and Miss Beatrice Weir. Mr. Horace W. Reyner, organist of Emmanuel Church, was best man. The Rev. W. H. Warriner performed the ceremony, and at supper spoke of the bride in a graceful manner, referring specially to her good work in Emmanuel and Zion churches. Among the guests were Mr. Chas. Alexander, grand-uncle of the bride, Mrs. Alexander, Mr. and Mrs. Chas. Gurd, Mr. and Mrs. Dangerfield, Mr. and Mrs. R. Stanley Weir, Mrs. L. Cushing, Mr. and Mrs. Harris and family. The presents were numerous and elegant. We learn that Mr. and Mrs. Read, after spending their honeymoon in Ottawa and the west, are comfortably settled at Fitch Bay. We are sure all "the boys" of the C. C. C. join us in wishing Mr. Read and his charming wife every happiness in their married life.

Circular Letter "B" in due course reached the Editor's sanctum. It contained reports of even a more cheerful and encouraging nature than those found in "A." Judging by the number of jokes indulged in, the fellows are all in good spirits. Mr. Mason, writing from Stratford, reports that though the work was begun in the face of many discouragements, yet the outlook is growing more hopeful. The congregations are increasing, and the Christian Endeavor Society, which was disbanded about a year ago, has been re-organized. We heartily agree with Mr. Mason when he says, "We have plenty of work in Stratford for a Congregational church." Mr. Hamilton, at Lake Shore (Forest), reports good spiritual results from his work, having at the last communion service received seven new members into Ebenezer church. Mr. J. C. Watt is enjoying his work at the mission at Hamilton, although, as he says, it is as yet in

a very "embryonic condition." A great part of his time is devoted to the work of the Sunday school. The attendance numbers about 100. He says, "Many of these are children of laboring men who are non-church goers. One of the first things to be done is to visit their homes and get at the hearts of the parents." Mr. Watt is agitating for an addition to the building, which, he says, is too small for the requirements of the work. From Lanark, Mr. R. S. Watt, who is filling a business situation and at the same time engaging actively in church-work, reports a growing interest in the Sunday morning prayer-meeting for young men. The writer has many happy recollections of that meeting when it was first started, some six years ago. Mr. Watt reports four new additions to the church. Mr. John L. Brown, Franklin Centre, Que., welcomes the C. L. as "a ray of sunshine bringing gladness and cheer." His report is of a very cheerful nature. He was looking forward with pleasure to attending the C. E. Convention at Montreal. Mr. George Extence, writing from Kingsport, N. S., reports plenty of work to keep him busy. He says, "No preacher will become lazy for want of work, if he is faithful." Two have recently professed faith in Christ at one of his prayer-meetings. From Liverpool, N. S., Mr. Ball reports good results. He says the prayer-meetings are some of the best he has ever attended. The young people are taking a great interest in the C. E. work. At Moose Harbor—an out-station—a hall, capable of accommodating 150 people, is to be opened in August. Mr. Ball has all the boating, bathing and fishing he wants. Lucky man, George! Mr. Jackson, in his large parish at Maitland, N. S., preaches three times every Sunday, and conducts four prayer-meetings a week. Not long ago he filled the pulpit at Economy. When he wrote, he was looking forward to attending the Union meetings at Truro. At Granby, Mr. Day now has the work in full charge, Dr. Hindley having preached his farewell sermon on July 9th, and left for his future field of labor in Forest. Twelve members of the C. E. Society attended the Convention, and have returned with new enthusiasm for their work. There is a splendid opening here for some good man. We hope such may be forthcoming shortly.

The great Northfield Conference is over, and four hundred students have returned to their homes, carrying with them a new zeal for their active work for Christ, both at home and in their college life. We wish we could describe this wonderful gathering, and convey to our readers some idea of the great influence that this and similar gatherings for years past have had upon the religious life of the colleges of the United States and Canada. But words fail us. One must be there to understand. Northfield itself is

a perfect paradise. No other word can describe it. The buildings of the Girl's Seminary, in which the meetings were held, and where we found a comfortable home, are situated on a gently-rising slope overlooking the valley of the Connecticut River, and surrounded on all sides by the Green Mountains. Here, in this beautiful spot, so lavishly endowed by nature, for twelve days we sat at the feet of such men as D. L. Moody, Prof. Henry Drummond, Dr. Monod, of Paris, and many other leading Christian workers of America. There was a wonderful inspiration in itself, in coming in personal contact with so many young men whose aims in life were not selfish, but who had come there to gain strength and knowledge for the work of trying to uplift their fellow-men. Our mornings and evenings were entirely devoted to the meetings proper of the Conference, Bible study, missionary meetings, college conferences, platform meetings, etc.; the afternoons being given up to athletics and recreation. Mr. Moody was the chief centre of interest during the time he was present. He gave a series of "talks" on the work of the Holy Spirit, which stirred the members of the Conference in a most wonderful manner, and led many to seek for themselves the baptism of the Spirit for service. We had often wondered where lay the secret of Moody's power over men, but we wonder no longer. It is not in the man himself that the power lies, but only as he is filled with the Holy Spirit, and allows Him to speak through him, is he able to stir the hearts of his listeners, and send the word home with convicting and converting power. After having been with us six days, Mr. Moody left to continue his wonderful work in Chicago. Much as we missed his presence we could not but wish him God-speed, for all felt fully convinced that God was calling him to do a mighty work in that great city, where he is now reaching every day from thirty to forty thousand people. The parting scene on the lawn, in front of the residence, we shall never forget. And so we lost our leader; but the interest did not in the least flag. The next day Prof. Henry Drummond came amongst us, and as we felt the influence of his strong true life, we gained further inspiration. His words formed a fitting complement to all that Mr. Moody had said. Dr. Drummond has a charming personality, and is a delightful restful speaker to listen to. He must be an ideal college lecturer. In all his addresses he laid special emphasis upon the everyday life of the Christian, and the influence that can be exerted by personal contact with men. Bible study received a great deal of attention during the Conference, not only being dealt with theoretically, but likewise practically; two central classes being conducted, one by Mr. Robert E. Speer, and another by Mr. Jas. McConaughy.

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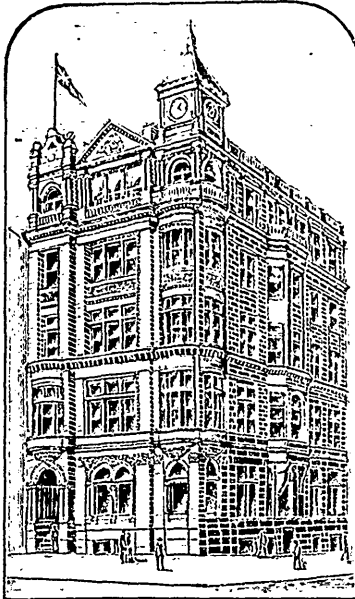
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Increase over previous year	4,464,084 80
New Life Applications received during 1892	8,566,457 10
Increase over 1891	2,664,935 50
Cash Income for year ending 31st December, 1892	1,134,867 61
Increase over 1891	214,693 04
Assets at 31st December, 1892	3,403,700 88
Increase over 1891	518,129 44
Reserve for Security of policy-holders	2,988,320 28
Increase over 1891	507,477 30
Surplus over all Liabilities, except Capital	307,428 77
Surplus over all Liabilities, and Capital Stock	244,928 77
Death Claims fallen in during 1892	151,526 36
Decrease from 1891	16,537 72

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