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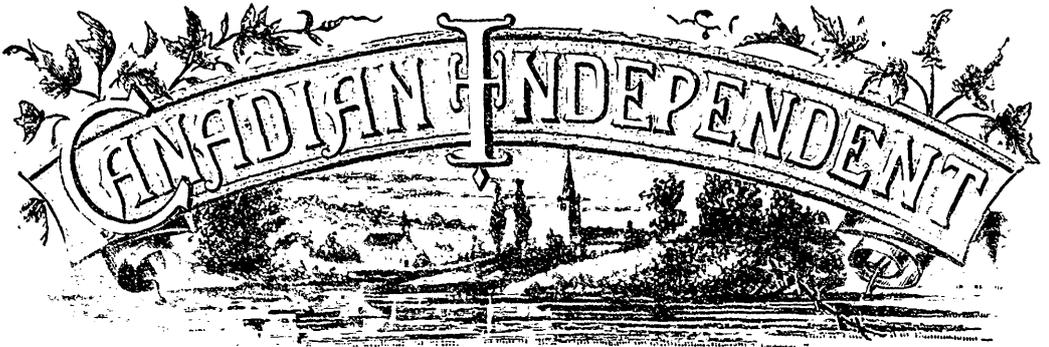
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### Editorial Jottings.

Every Minister of a Congregational Church, in Canada and Newfoundland, is an authorized agent for the CANADIAN INDEPENDENT.

A GOOD ADVICE to hot-headed Emperors. "If God gang-na to the stoure, kings wad be wysser at hame!"—*Hately Waddell.*

THE importance of a man is just the importance of the things about which he busies himself. Weighed by this test, how few are great!

Alexander the Great, referring to his indebtedness to the teaching of the great philosopher, said: "Philip of Macedon, my father, gave me life: but Aristotle taught me how to make the most of life."

THE International Sunday School Convention will be held at Pittsburgh, June 24-27. A good delegation is expected from Canada. Special arrangements will be made for a party from Toronto, on June 23rd.

THE UNION MEETINGS in June are approaching. Let us have every church represented, and gain inspiration from contact with one another in spiritual and church work. We refer to the Official Notices, on another page, as to programme and travel.

UNDERSTANDING SCRIPTURE. — There is a simple law of popular criticism which no Christian seeker after the mind of the Spirit will ever wish to ignore. It is, "that of all the various interpretations which any passage of Scripture will bear, that one must be pre-

ferred which best harmonizes with all the rest of Scripture."

"THE LAST DECADE."—In many publications, and from the lips of people who should know better, we have, this year, a good deal about "the last decade of the century" having commenced. Patience, gentlemen, till next year! 1890 is not the beginning of a new "decade," nor is 1900 the beginning of a new century.

NEWMAN HALL, it is said, was lately visiting in a place where there was but one church and a very small curate, who remarked that should Mr. Hall present himself for holy communion he should feel it to be his painful duty to refuse him. The bishop heard of it, and the young man will not soon forget what he said.—*Christian World.*

WE have heard of organized movements, in one or two directions, about increasing and maintaining the list of INDEPENDENTS in those places. And one Church is making up a list, to get a Communion Service by way of premium. We trust that many of the brethren will come to the Union with good lists of new subscribers, and a dollar with each.

MINISTERS and other Christians must carry Christ's religion into every home, as far and as fast as they can. One way is by "good reading." The late Rev. Thos. Pullar of Hamilton once told us that he often made a "reason" for calling, by taking a book to a young man. And then, of course, there was another mission to get it again! And some pictorial tracts or children's papers, are better than any possible personal introduction!

POSSESSED with the idea of the duty and possibility of evangelizing the world in this generation, Dr. Pentecost, now laboring in Great Britain, offers to head a company of twenty-five or fifty men and women who shall go out to India at their own cost, and concentrate their efforts upon some single district, the intention being to work in harmony with existing agencies. The world would certainly be thrilled at such a spectacle, and the cause of missions wonderfully advanced. —*Congregationalist*.

ADHERENTS OF ROME. — While we know that half the second generation of Roman Catholic immigrants drift away from Rome, we are still often startled at the vast numbers claimed as belonging to that church. The *Missionary Review of the World* explains it—

“It is to be borne in mind, of course, that the Roman Catholic body now claiming at least 9,000,000, is reckoned by a different principle from that which obtains among Protestants. All baptized persons are considered full members of the Church, and it is customary to count families and circles of kindred.”

OUR good friend, Rev. George Purkis—thirtieth or so in descent from the honest charcoal-burner of that name who took out the body of William Rufus in his cart, and whose historic two-acres are yet in the family—is now resident in Bowmanville, and is found almost every Sabbath expounding the Scriptures in some vacant pulpit. A man with eight centuries of honest ancestors behind him, has given bonds to the world for honor and truth; and our dear brother is, we think, more spiritual in his preaching, every year that goes over his head.

AN UNRECOGNIZED THEOLOGIAN. — There never was a better answer than that given by an old negro of New York to Governor Colquitt of Georgia. The Governor had known “Uncle Abraham,” or whatever his name was, in the South, as a slave; and they had had great discussions on points of doctrine—especially about Election.

“Well, Uncle Abraham,” said the Governor, “do you think now that I am elected?” His answer was only this, slowly and solemnly: “Well, Governor; I never knew anybody elected, *who was not a Candidate!*”

THE BIBLE INSTITUTÉ in Chicago, of which D. L. Moody is the head, has secured the services of Prof. W. G. Moorhouse, of Xenia, Ohio, for the three months of April, May and June. Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers, who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months or a portion thereof and take advantage of this opportunity. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher. Address R. A. Torrey, 80 West Pearson Street, Chicago.

CHRIST, AND HIM CRUCIFIED.—The *Christian Union* thus speaks of meetings by Phillips Brooks and Moody:

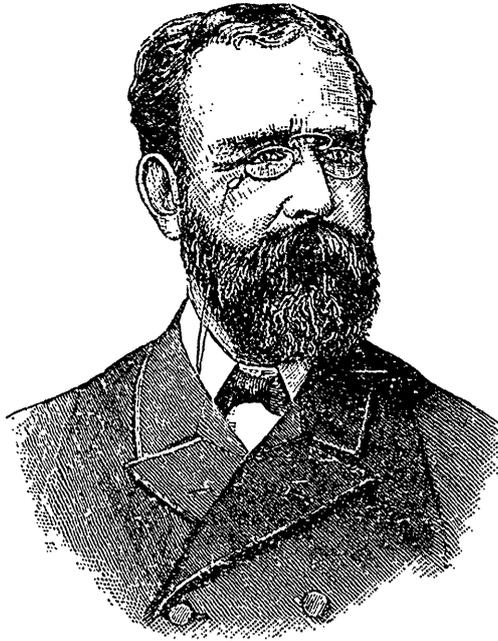
“Men not interested in religion: There is nothing—neither fashion, politics nor business—in which they are so profoundly interested. What they are not so interested in is unreligion in religious garb and with a religious phraseology. Neither Phillips Brooks nor Dwight L. Moody spend their time in discussing politics or sociology or ethics. They deal with the fundamental truths, with the spiritual life, with the relation of men to God; they speak to men as sons of God. No lesser theme could command such continuous attention. Not even in a political campaign could the most famous political orators give a succession of six lectures on the tariff, or the Southern question, and command such a hearing as Phillips Brooks has commanded for his discourses on redemption. Max O'Rell is a popular lecturer; Kennan interests great audiences; but neither of them could speak six days in succession to crowded audiences in the middle of the day. A lecturer in Fifth Avenue on Success in Society, or in Wall Street on Success in Business, could not easily get an audience for one day during business hours. Mr. Moody gets a double audience in Fifth Avenue, and Phillips Brooks could easily have had a double audience, if he could have addressed it, at the head of Wall street! And their theme is religion.”

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## Editorial Articles.

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THE LETTER of Mr. H. J. Clark, on another page, was in our hands for April; but by an unfortunate oversight, failed to appear in that number. The discussion is not a pleasant one, but Mr. Clark has a right to be heard; and his expressions of warm esteem for the pastor and members of the Western Church, should disarm all resentment on the part of those brethren whose actions he criticises.



REV. WILLIAM SCOTT.

The Congregationalists of Toronto, especially they of Zion Church, will have a pleasant remembrance of Mr. Scott, who preached in the Church just named, a number of Sabbaths two years ago. It was thought at that time, that he would be secured for Toronto; but his family disliked removing to Canada, and he remained in Hull, England. Since then he has received a call from Brisbane, Queensland; and is now settled in Australia. When asked by someone connected with the *Australian Independent*, what he considered the most successful side of his ministerial work, he replied, "My power to deal with young men. They have everywhere rallied round me, and many who were led to Christ by my early ministry are now themselves ministers of the Gospel. I begin with the young in the Sunday-school. I regard myself as a Sunday-school pastor, for every Sunday I have a sermonette and hymn for the children."

Readers of this magazine, will remember a series of sketches from his pen some three years ago, "The Gospel Afloat," in our columns; showing

how a servant of Christ can find work and success everywhere—on sea as well as on land. Mr. Scott is a native of Glasgow, born in 1840, and educated in Edinburgh University. His friends in Australia, wish no more than that the success which has attended his ministry in England, may be with him in his work in Brisbane; to which we add a hearty "Amen."

## THE ANNUAL MEETINGS.



As we go up to "keep the Feast of Tabernacles" every year, in our Annual Meetings, we enjoy a great opportunity of cultivating brotherly acquaintance; gaining administrative experience; cheering up desponding brethren and churches and leaving an impress on the community where we meet, of the value and glory of "freedom to worship God" in the unfettered manner we claim and teach. There ought to be

a great revival of religion in the place where the Union meets—begun during the sessions, and running on till the whole community is leavened!

Does anyone say this is Utopian? Well, it won't happen, if you don't aim and pray for it. But for all to come agreed on those points, is the first great requisite for a blessing; and the blessing *will* come!

There are several things to be thought of beforehand: A good man for chairman next year. A wise deliverance on the Missionary Superintendency. How to coax a few more churches to pay all their own expenses. How to get churches who send young men to the College, to do something handsome to support their own candidates. Whether it is not best to drop all grants to churches that have no mission stations to extend their influence. How to group neighboring weak churches under one pastor, and compel them to develop lay-preaching to make up deficiencies of service. How to get hold of our richer men and make their lives valuable; for a man's value is just the value of the things he busies himself about. But the list is long enough; and still there remain things to think of!

#### SOME WAYS OF WORKING.

We are firmly of opinion that we do not possess a single faculty, but may be used to do the will of God. Now, young people are often attractive, persuasive, fascinating, even, in their speech and address. They wish they had power to lead sinners to Christ; they wish they "were influential for good," having their eye upon some great pulpit orator, or world-renowned evangelist. But the faculty of persuasive speech, exercised in private, they often overlook. After Moody and Sankey were first in Scotland, young women would go out to cottage-meetings, to "sing the Gospel," to the accompaniment of a little organ, who never imagined their faculty of music, already trained, could ever be of any spiritual value to others. And the same could be done here.

Our late Brother Watson used to tell us how he trained several young men to help in out-stations. He would get a young man to ride out with him, and give him no more to do the first

time than give out a hymn. Then to add a remark or two at the end of the sermon. Then to read and remark upon the pulpit lesson; then to conduct the service throughout.

But one of the very best ways of training converts in usefulness is, where, by their numbers and each other's presence, they help one another. We refer to "visiting" a church or meeting. It is a very common thing among the Temperance order of "Templars." They visit a neighboring lodge or "temple," with great benefit to both parties. There is not the twentieth part of it done among the churches, that might be done. "What is your week prayer night?" "Wednesday." "Well, we'll come out, about twenty of us, three weeks from Wednesday—moonlight then—and give you a visit; and enjoy a good spiritual time with you!" Don't you think the other church would be all out that night? and don't you think they would all have a spiritual blessing?

Quite lately, in Southern Illinois, Rev. E. P. Hammond, the famous evangelist, has been trying this plan. He held meetings in Carbondale for a week, drawing in many converts; and then went to the neighboring town of Cobden, to hold meetings for two days, taking with him the large contingent of 45 workers, most of them young converts. They went right to work in the pews. *There is a holy boldness which believers get from the exercise of their persuasive faculties, which they will get in no other way!*

A few years ago, a whole big waggon-load of native Christians, with a team of four or five yoke of oxen, started from the Moffatt and Livingstone Missionary country, to visit a struggling church on Lake Ngami, 200 miles north, and through a great desert. It was like bread from heaven to those poor isolated Christians! Things that "were ready to perish," took root and flourished again!

And one reason why we urge such visits, is that converts can thus work before they have gathered courage to do the same kind of work at home. Prof. Warriner, of Montreal, preached one of his first, if not his very first sermon, in Pine Grove Church, when we were pastor there—we supplying for his pastor in Toronto. Each of us could have remained at home; but it was easier for a new beginner to preach in some other church than his own. And though the then

stripling was advised by a mother in Israel there, "not to go to college at all—he could preach good enough already—just to go right into the work!" he did not take the advice, though he profited by the outing.

It was when six members of the Church at Joppa went with Peter to Caesaria, that a great blessing came down. And when Paul was given Timothy for a convert, he would have him with him, and put him right into the work. And another time he took Titus to Jerusalem with him. And our old friend, the Rev. William Clarke, told us once of Rowland Hill's habit of going off (in his own carriage) to Scotland every summer, evangelizing; and how he always took a young disciple with him; and Mr. Clarke himself was thus favored one summer; and how much the training and experience did for him. And students just beginning their training, who would neither do their best nor be appreciated in Montreal, find a blessing to their own souls and to the souls of others, in some country church.

The social faculty needs more exercise in spiritual channels. Let weak churches be thus cheered, and young converts taught to *give*, where they have themselves received so much.

## Our Contributors.

### THE ENDURING WORD.

BY REV. W. K. SHORTT.



HERE are certain questions that occur to every thoughtful person, such as, "Is there a God?" "What is the destiny of man?" "If there be a God, is there any means whereby anything can be known about Him?" "Is there any sure guide as to the eternal future?"

The answer that is given by the Christian is, Yes, we have the Bible. It is the Word of God; a divine revelation. That it is so there is abundant evidence for those

who will take the time and the trouble to investigate. The investigation we find confirmed by our

personal experience, and by the effects that Christianity has produced; overthrowing paganism with its concomitant evils, and elevating mankind by the worship of the one pure and Holy God.

In the Bible it is said, "The Word of the Lord endureth forever"; a statement which holds good of the *book itself*. A wonderful book it is! Its newest points are more than eighteen centuries old, while its oldest anticipate all profane history.

It tells how time began; how sin entered into the world; how death appeared; and stretching away through fifteen centuries at length, the revelation of mighty events yet to come crowns the whole.

It is wonderful how the book has been preserved amid the changing scenes of time. Its custodians were not always faithful to God, and suffered severely in consequence; but they exercised great care in the olden time in transcribing the scriptures. They looked most carefully to the quality of the ink and parchment; to the number, length and breadth of the columns; to the number of lines in each column; and to the number of words in each line. Every word was to be examined carefully in the manuscript before the writer, and also pronounced aloud before it was written by the copyist; and his copy when completed was to be examined for thirty days for approval or rejection.

After the captivity, the Jews and Samaritans watched each other, lest any change should be made. After the rise of Christianity, the Jews and Christians watched each other; and the different parties and sects among the Christians watched each other.

So the old book has come down, till by the invention of printing, it has been placed on the most secure basis for all time.

But again, "The Word of the Lord endureth for ever," in its *declarations*; we can only cite a few out of many.

Its declaration stands good in regard to the *divine origin of Christianity*. Christianity challenges the world, Its author is Christ, a character unique and peerless. He claimed perfect sinlessness, absolute perfection. He made the highest claims possible. He claimed to be a King, a heavenly King, to be God, co-equal with the Father. Yet He was the meekest and lowliest of men.

Such a character it is beyond the power of mere human thought to conceive.

Over eighteen centuries ago, the Word of God declared Christ divine. To-day that Word stands firm; even infidels and sceptics being judges

Strauss says of Jesus, "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart." Rousseau testifies, "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Renan exclaims, "Repose now in Thy glory, noble founder! Thy work is finished; Thy divinity is established." No wonder the great Napoleon observed, "I know men, and Jesus Christ is no mere man. He is God." Every Christian heart echoes the sentiment, and in humble worship says with Thomas, "My Lord and my God."

"The Word of the Lord endureth forever" also, in regard to the *future destiny of man*. We must be guided by the Word. It is not for us to say "We think the Word ought to say so-and-so," nor, "If we had the reins of power, we would do so-and-so." But, "What does the Word say?" Its statements are clear and forcible. It tells of joy for the righteous, and sorrow for the wicked. It speaks of a blessedness, an eternal weight of glory for the saved.

But on the other hand it tells with equal clearness of "a worm that dieth not, and a fire that is not quenched." "Oh, that I could paint a groan!" exclaimed Parrhasius, as he gazed on his dying "Prometheus" almost finished: but he could not. But so vivid are the descriptions of scripture that we can almost fancy we hear the songs of the blessed, and the wail of the lost. The thought of an eternal destiny has something indefinitely grand about it; but it is glorious as we rise to heaven, or awful as we sink to hell.

But further, "The Word of the Lord endureth for ever" in its *representation of the means of attaining eternal life*. It is the old yet ever new story. Salvation through Christ Jesus. The atonement is the central doctrine of Christianity. Take away this, and virtually nothing remains. "There is none other name under heaven given among men whereby we must be saved," but the name of Jesus. There is no other way but to be born again; no other way but to have the love of

the world eliminated by the love of Christ. Old St. Martin sat in his cell, poring over his studies; a knock came. "Enter! who art thou?" A stranger, in princely attire, replied, "I am Christ." His mien was lordly, and his tone confident. But St. Martin looked with penetrating glance at him, and quietly asked, "Where is the print of the nails?" It was wanting. The tempter saw that he was discerned, and he departed. Such is the question we must ever ask. "Where is the print of the nails?" Though an angel from heaven should preach a gospel to us without this, it were no gospel. "Without shedding of blood, there is no remission." But penitence and faith on our part are necessary. In penitence we surrender ourselves to God, we acknowledge our sinfulness, we disclaim all merit, and by faith we appropriate the merits of Jesus. This is the way of salvation taught by the apostles, by the great reformers, Luther, Knox, Calvin; by Baxter, and Bunyan, by Jonathan Edwards, by Whitfield and Wesley. To-day it holds good. There is no other way. "Strait is the gate and narrow is the way that leadeth unto life." Let us enter it, let us walk in it. So shall we have peace now, and at the last great day the Judge's smile shall rest upon us.

Wingham, Ont.

## A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

### XXIII. GRACE AND LOVE.

1. Grace is a word which means loving favor. The word "love" would sometimes better express the same meaning than "grace."

2. The love of God is seen in the gift of His Son. Out of love He promised Him; and then kept His word by sending Him.

3. It is of God's free grace or love, that our sins are forgiven for Christ's sake, and we received into the household or family of God.

4. God's free grace takes away all human pride. We are saved as a matter of favor. Salvation is the gift of God.

5. The Holy Spirit puts a feeling of love and obedience in our hearts, drawing us towards God.

6. When men "resist the Holy Ghost," and will not be led toward God, they commit a great sin.

7. Christ's love to sinners in dying for them, is the most powerful plea in drawing men to salvation.

8. We should glorify God's free grace, by making it known to others, by showing our gratitude for it, and in living lives consistent with it.

#### XXIV. CONSECRATION.

1. Consecration is giving ourselves wholly up to God. It is a great privilege, and a great duty.

2. God invites us to give ourselves thus to Him. He shows us that we are not our own; and should therefore obey Him.

3. One wholly consecrated to God has wonderful happiness. And he will always desire others to share his happiness.

4. The chief part of the unhappiness of Christians, comes from *lack* of consecration; they desire to have God and the world both.

5. One of the first questions to ask a Christian, either ourselves or others, is, "Have you consecrated yourself?"

#### XXV. PRAYER.

1. Prayer is to thank and adore God, and to ask blessings of Him.

2. Our prayers are heard for the sake of Christ; and answered in God's good time and way.

3. The Christian will be much in prayer. He loves to talk with God. Christ sometimes spent whole nights in prayer communing with His Father.

4. Christ, in the parable of the Unjust Judge, commends urgent or importunate prayer. The widow could plead God's promise, that He was "a father of the fatherless, and a judge of the widows."

5. We must be sure we have a promise of God, then we can plead with great earnestness.

6. There are great and abounding promises for all spiritual blessings. Sometimes we make mistakes, in asking for earthly blessings which are not distinctly promised.

7. Praying aloud is a great means of grace. It educates the Christian in spiritual things. We never understand anything so thoroughly, as when we *speak* about it.

8. Christians have always met together to pray.

This has often brought persecution on them, but their spiritual life and growth depended on prayer.

9. Christians should have set times for private and family prayer. The habit strengthens, and becomes a pleasure.

#### XXVI. THE GOSPEL.

1. The word Gospel means good news or glad tidings.

2. Some of the Reformers (as John Knox), habitually used the word "Evangel," instead of "Gospel." The meaning is the same.

3. The Gospel is the revelation of God's mercy in saving sinners, though the atonement and mediation of Christ.

4. The Gospel is not an *invitation*: though there are pressing invitations connected with it. The Gospel is not urging the sinner to repent: the Gospel is telling the sinner *how he can be saved*.

5. The name Gospel is also used for the first four books of the New Testament, which give the life and words of the Lord Jesus Christ.

6. Our Lord preached the Gospel. Paul often calls it "the Gospel of Christ." It is also called the "Gospel of the grace of God"; the "Gospel of the Kingdom"; the "Glorious Gospel"; and the "Everlasting Gospel."

7. Our Lord promised that this Gospel should "be published among all nations." This promise is being wondrously fulfilled in our own day.

#### XXVII. THE BIBLE.

1. The Bible is the inspired Word of God. It is the supreme and infallible standard for every man's faith and morals. The Holy Spirit is the Divine Author. It is to be received and read with befitting reverence.

2. The two great divisions of the Bible are the Old and New Testaments. The Old Testament contains the Prophets, and all the sacred writings before Christ. The New Testament contains the writings of the Evangelists and Apostles.

3. No Book of the Bible is fragmentary, or partly lost. This wonderful preservation through so many centuries, is a great cause of gratitude to God.

4. The Bible is not formally divided into History, Poetry, Doctrine, Philosophy; else each reader would be very apt to neglect some parts. But all parts of it are full of instruction and information.

5. The Old Testament, first written in Hebrew; and the New Testament, first written in Greek; have been, at various times, translated into many languages.

6. Wycliffe translated the Bible into English. But Tyndale's translation was the first English Bible printed. After several translations and versions, the "Authorized Version" (so called), was printed in 1611, in the time of James I.

7. The New Revision in English, was published, the New Testament in 1881, and the whole Bible in 1885.

8. The British and Foreign Bible Society, in 1889, reached the number of about three hundred languages and dialects, in which they issued the Bible, wholly or in part.

#### WHY THE PASTOR RESIGNED.

No good way has been invented by which an inefficient pastor can be removed. There is not the same difficulty in the removal of an efficient pastor. When the resignation has been handed in, the members begin to ask: "Why is he leaving? We all like him. We pay his salary. The church is doing well. We are all so happy. What can be the matter? Is he getting a higher salary? We did not think he would leave for that!"

The reasons given were, "A larger and more needy field;" "The mutual benefit of a change." These were the apparent reasons and the immediate cause; but other reasons not so apparent and more remote were the real cause. When the pastor accepted the charge, he gave *himself* to the work. His only object was the salvation and up-building of the families of his pastorate.

The people were willing to second his efforts—in their own way. Their own way had two characteristics. One was a willingness to give assent to his ministrations; the other was a willingness to let him work alone. "He will take care of us, and make us enjoy religious blessings; and make first-class Christians of us too. He will convert our children, and our neighbors. He will be our representative and vote in all good causes. We will attend church, at least once on the Sabbath. When it is very convenient, we will go to

the prayer-meeting. We will be very careful to maintain a religious attitude toward those who attend our services. We will not place any obstacles in the way of the young people going to Bible-class. That is, they can go if they like. We won't care that they shall go."

The pastor *did* work. In every possible way he tried to rouse the members to some kind of activity. His suggestions and plans were the subject of criticism, rather than of sympathetic consideration. The terrible formality of their religious selfishness struck him in the heart. They seemed to feel and hear the truth. They had a measure of enjoyment in the Gospel, and yet there was this deadening punctilio. With shuddering the pastor felt the approaching cold and clammy arms of "perfunctory performance of holy things." He fled to other activities, but was not satisfied. "I am sent to this people; it is here that my work is, if here at all." The possibility of God's call to another field dawns upon his mind. The need is urgent. "What use of my staying here? I am in danger of becoming a ministerial fossil."

Are you surprised that he resigns? He was driven away, and yet the church did not want him to go.

Do not let your pastor go! Keep him here. His work may be discouraging, but a warm-hearted and co-operating people will hold him!

#### SHALL WE ABOLISH THE OFFICE OF SUPERINTENDENT?

It may be impertinent for one with so little experience to propose to discuss this question. My apology is that the matter is so important that it ought to be discussed thoroughly before our meeting in June. Even a feeble effort is better than none, since it will set the wheels in motion. The vote last June indicated a strong and growing movement in favor of abolishing this office. We may change the manner of the office, but if we are going to succeed we must have superintendence. A deacon at Brantford said that, "where business men found that it paid to employ one man, they often employed more." It seems to me that instead of abolishing the office of Superintendent, we might retain the office, with a num-

ber of officers instead of one. Our experience has taught us that one man cannot do all the work. We might realize the experience that a number of men *could*.

For information, I corresponded with the Rev. Leroy Warren, State Superintendent of Michigan. Mr. Warren responded in a most kindly and fraternal spirit. The general State Association annually appoints a Board of Trustees, composed of one representative from each local Association. This board appoints a "Home Missionary Committee," a State superintendent, and an evangelist. It also appoints a Mission committee of three members in each Association.

The Superintendent has the oversight of the mission field. His chief duties are "the caring for newly-planted churches, and prospecting for new organizations."

The local Association committee assists the Superintendent. The value of the aid they afford, will be seen by the request of the general Association :

"1. That the Home Missionary committees of the several local Associations be requested to keep an accurate and permanent record of their action in regard to applications for aid, including the principal facts in regard to the field and the men in whose behalf aid is sought.

"2. That it is the sense of the board of trustees that it would be desirable, and they hereby recommend, that the committee on Home Missions for each Association, after a careful personal canvass of the field so far as practicable, hold a meeting, and after thorough discussion of the needs of Home Missionary churches in their Association, on or before the first of May, furnish a written report of the same to the executive committee of Home Missions for the State, giving so far as may be the condition of each church, and any other information or suggestions which shall aid the executive committee in making the wisest and best disposition of the funds at its disposal.

"3. That the members of the local Home Missionary committees be requested to meet annually with the board of trustees on the opening day of the General Association, to consider the interests of the several Home Missionary fields."

A practical objection with us, is that we cannot afford to pay a salary, that amounts to thirty-five per cent. of our actual contributions. It remains then for us to devise a way in which we can superintend our work at less expense.

We now have a committee appointed at the annual meeting. Each Association appoints one representative on the Mission Board. If in addition we had a committee of three members in each local Association, this committee could perform all the duties of superintendent, and the cost would only be travelling expenses. The chairman would

be the superintendent. Let this committee do its work according to the request of the General Association of Michigan, and we will have better work than we have seen so far.

It may be said that we cannot get men to do this work. Give them something to do, and you will see that we have men who will work, and make sacrifices if necessary. It can be done, and done well.

CHAS. E. BOLTON.

"MY PRESENCE SHALL GO WITH THEE."

"My presence shall go with thee, and I will give thee rest,  
O, word of grace divinely sweet! A word supremely blest!  
Thy presence! O, we know not what that may mean in full,  
We only know a little of its bliss ineffable.

Thy presence with us when the day is bright and joy is near:  
Thy presence with us when we think that we have nought to fear.  
And when come heavy trials, making dark the day once bright,  
With Thy sweet presence with us, the darkness shall be light.

When weary with our daily toil, or bowed with care and pain,  
Then this sweet precious word of Thine, shall make us strong again.  
That word of promise sweetly given; that word so true, so blest,  
"My presence shall go with thee, and I will give thee rest."

Rest even in the midst of toil; rest to the weary mind:  
Rest which the world can never know, nor can by seeking find.

'Tis only given unto those who walk the narrow road,  
Which leads through many trials up to the throne of God!

'Tis like the peace that Jesus gives, enduring, great, and free,  
To all who will but trust in Him, and His disciples be;  
This rest the world can never give, nor ever take away;  
O, come to Christ, ye weary ones, and find this rest to-day!

Then shall you find this promise true, extended unto you:  
And you may prove its sweetness all your homeward journey through:

This promise all enduring, this word supremely blest.  
"My presence shall go with thee, and I will give thee rest."  
B. L. B.

HE cam till his ain, and his ain were fremit till him. But as mony as took him till them, to them gied he rich to be God's bairns; e'en to wha lippen till him.—*John i: 11-12.*

## Correspondence.

## THE EX-PARTE COUNCIL.

To the Editor of the CANADIAN INDEPENDENT.

I am not at all anxious to enter into any controversy as to the Western Church, Toronto, and its expelled members, who have proved that they are quite able to take care of themselves; the whole business is of such a character that the sooner it is buried out of sight the better for the credit of our churches. That portion, however, of the letter from the deacons of the "Western," attacking the *ex-parte* Council, published in the February No. of the INDEPENDENT, appearing as it does in the organ of our churches, demands some notice; and as the chairman of that Council, it is perhaps fitting that I should reply; that I did not do so when it appeared in one of our city papers, was due to two reasons. I did not want to expose the spirit of a body of church officials to a multitude of people to whom it would have been a sweet morsel; men who are always delighted to get bits of church scandal, and make them an excuse for their own irreligious lives; and because I found that amongst the foremost people of other denominations in the city, the whole thing was understood and estimated at its proper value.

As to the *ex-parte* Council, which is charged with meddling "unauthorized and unasked, in other peoples' business," will it surprise your readers to know that the Council was composed of men duly appointed by the various churches in Toronto (all except Zion), at the request of the expelled members of the "Western," to hear their case and advise them in the circumstances; the "Western" having refused to meet in a mutual council. Further, when the Council met, the first thing that it did was to send an invitation to the "Western" to be represented by its pastor and a delegation of its members, so that the Council might "hear both sides." This letter was not (as I believe from the reply), submitted to the church; but answered by the deacons, or a portion of them, on their own responsibility. And these are the friends who undertake to lecture the Council on "good Congregationalism." A letter was also addressed to Zion Church, asking it to be repre-

mented in the Council; the answer to which the "Western" officers have appended to their letter; thinking I suppose that it is unanswerable. After an adjournment of a week, the Council met again, and as the "Western" and "Zion" alike declined to come in, all that could be done was to hear the statement of the expelled. And let me here say, that with scarcely an exception, that statement was made in the kindest spirit; there was a feeling, of course; some of them were the people who had begun the work of the "Western," who nursed it in its infancy, and had made many sacrifices in its behalf. Could they help feeling their summary expulsion? But the absence of bitterness was remarkable under the circumstances. The Council having heard their statement, adjourned until the next week, and then met to consider its report printed in the February INDEPENDENT (into which had crept one or two errors, of no material importance). Let me here be allowed to say, that others have said of the report, that it was characterized by extreme moderation and kindness, and while the deliverance was unmistakable, the reference to the "Western" was couched in the most brotherly manner. I wish the members of our churches to read it once, and contrast it with the letter of the deacons of the "Western."

A few words on the marvellous doctrine that no decision should be given in any case, without hearing both sides, when as here, one side refused to take part and state its case. That Zion Church should decline to join the Council I can easily understand. There were special reasons why it should not, and had it simply stated that it did not see well to join, I should have respected its action, and honored its loyalty. But to base its refusal upon the principle laid down is surprising; logically carried out, "Zion" or any other church would be unable to cut off an immoral member if he declined to defend himself; all that one called upon to answer a grave accusation need say "I won't say anything about it, or answer any questions," and he must not be disturbed, nor a word said against him? Just imagine this principle in our courts of law, where would be justice and right? Would not social chaos be supreme? I know well the motto, *Audi alteram partem*, and it is my rule of life; but where one side will not speak, judgment must go by default. I close this

with an extract from "Dexter on Congregationalism," one of the best authorities on our polity this side of the Atlantic; and it will be seen that the Council did not "presume" as charged, as it certainly did not meddle "unauthorized and unasked, in other peoples' business," however much it may be a matter of "astonishment" to the deacons of the Western Church.

I must add that I write with deep regret. I have great admiration for the "Western," its pastor and people; energetic, plucky, and doing a good work. I could give them a hearty "God speed;" with some of its remaining members I have had long and pleasant association, and I would not willingly say one word to give them pain; but with my co-members of the Council unjustly attacked, I must let the truth be known.

The extract from "Dexter" is on "*Ex-parte* Councils." The italics are mine.

Very respectfully,

HENRY J. CLARK.

Toronto, March 14th, 1890.

DEXTER ON CONGREGATIONALISM. (Page 64.)

Councils are of two kinds—mutual and *ex-parte*.

A mutual Council is one in the calling of which, all parties to the difficulty or perplexity, concerning which relief is sought, unite.

An *ex-parte* Council is one which is called by one of those parties, after every proper effort to induce all interested to call a mutual Council, has failed; and no *ex-parte* Council has a right to proceed to the consideration of the case before it, until it has satisfied itself that every reasonable endeavor to secure a mutual Council has been tried, and failed, and until it *has offered itself as a mutual Council to all parties, and been rejected as such.*

Where Christian principle fully governs all those minds which are interested in the matter in debate, an *ex-parte* Council can never be necessary; for a *mutual Council can always be agreed upon by those who are sincerely desirous of finding the path of duty, and honestly willing to follow wherever it may lead.* But, as Christian principle sometimes loses its hold upon Christian professors, "it must needs be that offences come," which will sometimes require an *ex-parte* Council for their adjustment.

Page 214.—Who may call a Council? A church must always be the moving party to call a Council; with the two exceptions of the formation of a Church, when the individuals desiring to become the Church call it, and of an *ex-parte* Council, where an aggrieved member expressly bases his call upon the fact that he has asked his Church to convoke a mutual Council, and has met with what he conceives to be an unjust refusal to do so. \* \* \* If, then, at any time, any member or members, feel that the advice of a Council is needed they should ask their Church to call one together. In most cases where there is sufficient warrant for such a procedure, the Church will accede to their request. *Should it, however, arbitrarily and unjustly refuse to do so, those aggrieved brethren have then the right to invite an ex-parte Council.*

Page 215.—In a case of difficulty where members feel aggrieved by Church action, and have tried in vain to persuade the Church to take action for a mutual Council, those members may then proceed themselves to send out letters missive for an *ex-parte* Council; stating the case briefly and fairly, and especially recounting their unavailing endeavor for a mutual Council.

REV. THOMAS HALL.

*To whom it may concern:*

It is now an open secret, that the Rev. Thomas Hall, relinquishes the office of Missionary Superintendent in June. It is generally conceded that Mr. Hall has gifts and graces that qualify him for the work of an evangelist. It is equally generally conceded, that many of our churches need arousing and quickening. There are those who believe that our spiritual condition is at the root of our troubles, financial and otherwise. If this be so, we have the work, and at hand the man. Is it practicable to bring the two together? We think so, and the suggestion I venture to voice is, that Mr. Hall, if willing, should be solemnly set apart to this work of denominational evangelization, his services to be available wherever such services are asked for, in our churches and in connection with our pastors.

Above all, let it be clearly understood, that such visits and such services have only one object, the quickening of believers, and the conversion of souls. Let the Union Executive provide a salary adequate to the Evangelist's needs. The churches will provide a home during his stay, and whatever money is realized during the mission services, let that be paid over, less expenses, to the General Treasurer of the Union. In this way the Evangelist's salary will be more than met, and the idea will never get abroad that such services are encouraged for personal ends, or from pecuniary motives. Mr. Hall has been so long used to travelling, so familiar with the churches, so accustomed to leave his family for a time, that he seems to be peculiarly fitted, socially as well as morally, to do a work the first in importance and urgency in connection with the churches of our faith and order in the Dominion. I may add that on this subject, I have never communicated with Mr. Hall in any way, and that I submit the suggestion now, and in this form, at the request of a few representative men, to whom it was first casually mentioned.

Speedside.

D. McCORMICK.

## Our Story.

ALL HE KNEW.\*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

CHAPTER IX.

Reynolds Bartram was greatly annoyed by the results of the several interviews he had imposed upon the new assistant cobbler at Bruceton. He had silenced, if not conquered, all the other religious controversialists of the town, and found the weak spots in the armor of many good people not given to controversy, whom he had beguiled into talking on religious themes. Why he should want to converse at all on such subjects puzzled the people of the town, all of whom had known him from boyhood as a member of a family so entirely satisfied with itself that it never desired any aid from other people, to say nothing of higher powers. Sometimes the Bartrams went to church for social purposes, but always with an air of conferring a favor upon the Power in whose honor the edifice was erected.

But Bartram had good enough reasons for his sudden interest in religion. He was in love with Eleanor Prency, and, after the manner of his family, regarding everything that interested them, he was tremendously in earnest with his wooing. Like a judicious lawyer, he had endeavored to make his way easier by prepossessing the girl's parents in his favor; but when he began to pass the lines of pleasing civility, within which he had long known the judge and his wife, he was surprised to find an undercurrent of seriousness, the existence of which in the Prency family he never had suspected. The judge appeared to estimate everything from the stand-point of religion and righteousness; so did his wife; so, though in less measure, did the daughter.

Such nonsense, as the self-sufficient youth regarded it, was annoying. To visit a pleasant family with the intention of making a general conquest and find himself confronted by a line of obstacles which he always had regarded as trifling, yet which he was unable to overcome, and to be told that religion was a reality because it had changed Sam Kimper, one of the most insignificant wretches in town, from a lazy, thievish drunkard to an honest, sober, industrious citizen,—all this was to make war upon Reynold Bartram's constitutional opinions as to the fitness of things.

\*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

A change of opinion somewhere was necessary: so it must occur in the Prency family, and as soon as it could be brought about. This was Bartram's first conclusion, after an hour of deep thought. He had started on a love-making enterprise, and he objected to a complication of interests. If the Prency's chose to talk theology in the privacy of their family life they were welcome to do so, but he wished none of it, and, unless his head had lost its cunning, he believed he could devise a method of preventing further inflictions of it.

He convinced himself that his best method would be to discover and expose the weakness, perhaps hypocrisy, of the wretched cobbler's professions. Maybe Kimper meant all he said, and thought he believed something which was essential to religion; but had not scores of other common fellows in the town done likewise, during "revivals" and other seasons of special religious effort, only to fall back in their old ways soon afterwards? It was all a matter of birth and training, argued Bartram to himself: the feeblest and most excitable intellects, the world over, were the first to be impressed by whatever seemed supernatural, whether it were called religion, spiritualism, mesmerism, or anything else. It was merely a matter of mental excitement: the stronger the attack the sooner the relapse. Sam Kimper would lose faith in his fancies sooner or later; it might be somewhat cruel to hasten this result, but what was a little more or less of the life of such a fellow, compared with the lifelong happiness of one of the Bartrams,—the last of the family, and, as the young man fully believed, the best? Should the cobbler's fall be hastened, Bartram would make it right; indeed, he would volunteer in his defence the first time he should again be arrested for fighting or stealing.

But his plan didn't work. Day after day he had made excuses to drop into the cobbler's shop and worry the ex-convict into a discussion, but not once did he depart without a sense of defeat. As he said to himself,—

"What can be done with a man who only believes, and won't argue or go to the bottom of things? Its confoundedly ridiculous."

During his last visit he said—

Sam, if the power you profess to believe in can really work such a change as you think He has done in you, He ought to be able to do almost anything else. Don't you think so?"

"That I do," said the cobbler, working away.

"You believe He has power to any extent, I suppose?"

"You're right again, Mr. Bartram.

"Of course you think He loves you dearly?"

"I'm ashamed to think it,—that any such bein' should love a good-for-nothin' feller like me. But what else can I think, Mr. Bartram, after all that's gone on in me, an' what He's said Himself?"

"Very well, then, if He is so powerful and cares so much for you, I suppose He brings you more work and better prices than any one else in your business?"

Sam did not reply to this at once, but after a while he said,—

"It amounts to the same thing: He makes me work harder than I ever knowed how to do before. That brings me more money and gives me a hope of gettin' along better after a while."

"Oh, well, you have a family,—quite a large family, I believe. Does He do as much for your wife and children as for you?"

"Whatever He's doin' for me is done for all of us, Mr. Bartram."

"Just so. But do you mean to say that what you're making enables you to do for your family all that you should?"

The cobbler's face contracted, under the shade he wore over his eyes. An evil smile overpread the lawyer's countenance. A little time passed; the discussion was becoming sport.—such sport as the angler feels when a wounded fish a hundred times smaller than he, is struggling and writhing in agony on his hook.

"You don't seem certain about it, Sam," the tormentor finally said.

"Mr. Bartram," the cobbler answered in a little while, "what He done for me came about so quiet an' unknown like that I don't know what He may be doin' for the wife an' children. God knows they need it, an', as He came to look after them that was needy, I don't believe He can make a mistake an' pass my house."

"But I should think you would be sure about it. You're so sure about your affairs, you know,—what are called your spiritual affairs."

"I don't know, though," said Sam, simply.

"Have all the children got good shoes and stockings and warm clothes? Winter is almost here, you know?"

"No, sir, they haven't," Sam sharply replied.

The lawyer quickly caught the change of tone, and made haste to explain:

"I didn't mean to disturb your peace of mind, Sam; I asked only in order to learn how much foundation there was to your faith. They haven't them, you say. How will they get them?"

"I'll earn 'em," said the cobbler, with a savage dash of his awl, which one of his fingers barely escaped.

"But suppose you can't; suppose trade slackens, or Larry takes a notion to a new helper."

"Then I'll beg, rather than have 'em suffer."

"And if folks won't give?"

"Then my folks 'll have to go without."

"In spite of your new, loving, strong friend,—your Saviour? If He's all you take Him to be, aren't you sure He'll look out for your family?"

"Mr. Bartram," said the cobbler, resting for a moment, and straightening his weary back, "if I was in trouble,—been doin' somethin' wrong, for instance, an' was hauled into court, an' had you for my lawyer,—though of course I couldn't expect to have so smart a man,—I'd ort to believe that you'd do everythin' that could be done an' ort to be done, ortn't I?"

"Certainly, Sam; certainly," said the lawyer, with his customary professional look of assurance.

"But I wouldn't know all about it in advance, would I? Even if you was to tell me all you meant to do, an' how you'd do it, I couldn't take it in. If I could, why, I'd be just as smart as you,—the idee!—an' wouldn't need you at all."

Both suppositions were so wildly improbable that the lawyer indulged in a sarcastic smile.

"Well, then," continued Sam, "here's somebody helpin' me more than any man ever could,—somebody that's smarter than any lawyer livin'. I s'pose you'll own up to that?"

The idea that any being, natural or supernatural, could be wiser than one of the Bartrams was not pleasing to the lawyer, when suggested so abruptly, but it was conceded, after a moment of thought, by a condescending nod of the head.

"Then," Sam continued, "how am I goin' to be supposed to know all that He's doin' an' not doin' for me, an' when He's goin' to do somethin' else, or whether He's goin' to do it at all? If I was as smart as a lawyer, I wouldn't need one; if I was as smart and good as Him that's lookin' after me, there wouldn't need to be any God or Saviour, would there?"

"Then you are satisfied He is God and Saviour, eh? Some wiser men have believed differently."

"I only know what I was told, an' what I've read for myself, sir. The man that put me up to it told me not to try to believe everythin' that everybody else did, but to believe as much as I could an' live up to it, bein' extra particular about the livin' up."

"But you ought to know something—have some distinct idea—as to whom you're believing in. What do you know about Him, after all?"

"I know," said the cobbler, "just what I've told you before, when you've asked me the same question. I know He was once in the world, an' didn't do anybody any harm, an' done a good deal of good, an' taught folks to do right an' how to do it. Everybody believes that, don't they?"

"I suppose it's safe to admit that much."

"Well, sir, I'm tryin' to foller Him, an' learn Him. I'm believin' in Him just like I believe in old Andrew Jackson."

"Is that all?"

"That's enough,—as far as I've got. You're a good deal smarter than I be, sir; won't you tell me how to go further?"

The lawyer shook his head and departed. The cobbler fell on his knees and buried his face in his hands. The lawyer chancing to look in the window, saw the movement; then he drew his hat down over his eyes and sauntered off.

CHAPTER X.

The genuineness of the change which had come over Sam Kimper slowly became the subject of general conversation in Brueton. Judge Prency frequently spoke of it; so did his wife; and, as the Prency's were leaders of village society, whatever interested them became the fashion. People with shoes which needed repairing visited the new cobbler in great numbers, each prompted as much by curiosity as by business, for they seldom hag-gled about prices.

Sam's family, too, began to receive some attention. Mrs. Prency, having first secured a promise from Sam that the children should go to Sunday school if they could be decently clad, interested several ladies to the extent of bestowing some old clothing, which she hired a sewing woman to make over into becoming garments for Billy and Mary. Mrs. Kimper, too, was enabled to dress well enough to appear in church, though she stipulated that she should go only to evening services.

"I don't mount to much, Mrs. Prency," said she to the family's benefactor, "there ain't much left of me as I once was, but I ain't going to have people look at me the way they do, any more than I can help."

"The feeling does you credit, Mrs. Kimper," said the lady; "but you won't long be troubled that way. The oftener you let people see you, the less curious they'll be."

Sam's new way of life, too, began to be discussed where men most congregated. Loungers at stores, the railway-station and the post-office, talked of the town's only ex-convict who had not yet gone back to his old ways. Most of the men who talked about him did it in about the manner of spectators of the gladiatorial combats in ancient Rome: they admired the endurance and courage of the man, but seldom did it occur to them to stretch out a hand to help him. There were exceptions to this rule, however. An old farmer who had brought a load of wheat to the station listened to the tale, asked a great many questions about the case, and said, finally,—

"I s'pose you're all doin' all you can to help him along?"

The by-standers looked at one another, but no one answered in the affirmative. One man at last found words to say, "Why, he's tryin' to help himself along, and we're watchin' to see how he'll suc-

ceed. Now, I was along by his place this mornin', an' seen him carryin' in the last wood from his wood-pile. 'Sam,' I hollered, 'don't you want to buy a load of wood? I've got some I want to sell.' 'I need it,' said Sam, 'but I ain't got a cent.' Well, mebbe I'd have trusted him for a load if he'd asked me, but it occurred to me to stand off an' see how he'd manage it. It's cold weather now, an' if he don't get it some way his family'll go cold. I went by there again at noon-time but he hadn't got none yet."

"He's as independent like," said another, "as if he hadn't never been in jail."

"You're a pack of heartless hogs!" roared the farmer, getting into his wagon and driving off.

"Can't see that he's any different from the rest of us," muttered one of the by-standers.

Could the group have known the trouble of the new cobbler's heart, as he bent all day over his work and thought of the needed wood, their interest in the subject would have been enhanced. Sam's wife was a cold-blooded creature; the baby was somewhat ailing; it would not do for the fire to go out, yet the fuel he had carried in at morn could not more than last until evening. The little money that had come into the shop during the day would barely purchase some plain food, of which there was never in the house a day's supply. He had not the courage to ask credit for wood; his occasional attempts to "get trusted" had all failed, no matter how small the article wanted. He looked for Larry Highgetty, his employer, to beg a small loan, but Larry, though he came into the shop every morning for his share of the previous day's earnings, could not be found that afternoon.

Suddenly, when the sun was almost down, Sam remembered that a house was being built several squares away. Carpenters always left many scraps behind them, which village custom allowed any one to pick up. The cobbler devoutly thanked heaven for the thought, closed the shop and hurried away to the new building. The men were still at work, and there was a great deal of waste lying about.

"May I have some of these leavin'?" asked Sam of the master-builder.

The man looked down from the scaffolding on which he stood, recognized the questioner, turned again to his work, and at last answered, with a scowl,—

"Ye, I suppose so. It would be all the same, I guess, if I didn't say so. You'd come after dark and help yourself."

Sam pocketed the insult, though the weight of it was heavy. So was that of the bits of board he gathered; but he knew that such thin wood burned rapidly, so he took a load that made him stagger. As he entered the yard behind his house he saw,

through the dusk that was beginning to gather, a man rapidly tossing cord-wood from a wagon to a large pile which already lay on the ground.

"My friend," gasped Sam, dropping his own load and panting from his exertion, "I guess—you've made a—mistake. I ain't ordered a load of wood from nobody. Guess you've come to the wrong house."

"Guess not," replied the man, who was the farmer that had freed his mind at the railway-station during the afternoon.

"This is Sam Kimper's," explained the cobbler.

"Just where I was told to come," said the farmer tossing out the last sticks and stretching his arms to rest upon them.

"Who was it told you to bring it?" asked the resident.

The farmer stooped, and took a large package from the front of the wagon and threw it on the ground; then he threw another.

"Won't you tell me who sent it?" Sam asked, again.

The farmer turned his head and shouted,—

"God Almighty, if you must know; and He told me to bring that bag of flour and shoulder of bacon, too,"

Then the farmer drove off, at a gait quite unusual in farm-teams.

The cobbler burst into tears and fell upon his knees. When he arose he looked in the direction from which came the rattle of the retreating wheels, and said to himself,—

"I wonder if that man was converted in the penitentiary?"

The story, when Sam told it in the house, amazed the family, though little Mary giggled long on hearing the name of the supposed giver. No sooner was supper ended than the child slipped out of the house and hurried to the hotel to tell her sister Jane all about it. Within half an hour the story had passed, through the usual channels, to all lounging-places that were open, and at one of them—the postoffice—it was heard by Deacon Quickset. It troubled the good man a great deal, and he said,—

"There's no knowing how much harm'll be done the fellow by that speech. If he thinks the Lord is going to take care of him in such unexpected ways, he'll go to loafing and then get back into his old ways."

"Didn't the Lord ever help you in any unexpected way, deacon?" asked Judge Prency, who nearly every evening spent a few minutes in the post-office lobby.

"Why, yes,—of course; but, judge, Sam and I aren't exactly the same kind of men, I think you'll allow."

"Quite right," said the judge "You're a man of sense and character. But when Jesus was on

earth did he give much attention to men of your general character and standing? According to my memory of the record,—and I've re-read it several times since Sam Kimper's return,—he confined His attentions quite closely to the poor and wretched, apparently to the helpless, worthless class to whom the Kimper family would have belonged had it lived at that time. 'They that are whole need no physician,'—you remember? 'but they that are sick.'

"According to the way you seem to be thinking, Judge Prency," said the deacon, coldly, "them that's most deserving are to be passed by for them that's most shiftless."

"Those who deserve most are those who need most, aren't they, deacon?—that is, if any one is really 'deserving,' as we use the word."

"Your notions would break up business entirely, if they were carried out," asserted the deacon.

"Not at all; though I've never discovered that business is the first interest of the Almighty."

"You mean to say that because I work hard and get a little forehanded I ought to take a lot of shiftless folks and teach them to be lazy and dependent upon me?"

"Certainly not, deacon. How you do jump at conclusions! There aren't a lot of shiftless people in this town; there are very few; and even they might be helped, and shamed into taking care of themselves, if you and I and some more forehanded people were to follow our Master's example."

"I've spoken to every unbeliever in this town about his soul's salvation," said the deacon; "I've always made it a matter of duty. Christ came to preach salvation, and I'm following His example, in my humble way."

"Didn't He do anything else?" asked the judge. "You remember what answer He sent to John in prison, when the Baptist seemed to have lost heart and wondered whether Jesus were really He who should come? He said that to the poor the gospel was preached, but He gave half a dozen other proofs, each of them showing special care for men's bodies."

"Judge, you're talking materialism," said the deacon. "It's a spirit that's getting too common everywhere."

"Oh, no, I'm not; I'm talking the words of Jesus Himself. Aren't they good enough for you? or are you like children at the table who will take only what suits them, and ignore everything else?"

"Such talks never do any good, judge," said the deacon, buttoning his overcoat and turning up the collar. "I've spent a good deal of my life thinking about sacred subjects and trying to lead my fellow-men in the right way. You're not going to make me believe at my time of life that I've

been all wrong, and that Jesus Christ came on earth only to start a charity society."

"Nor to teach people to live right?"

"He wants them first to know how to die right. I should think, judge, that Sam Kimper had been converting you over again and doing it backwards. That fellow has only got hold of one end of the Scripture,—one little jag end of it."

"Too small an end to be worthy of your attention, I suppose, deacon?"

"This is all wasted time and idle talk, Judge Prency," said the deacon, leaving the place so quickly that he forgot to ask for his letters.

*(To be continued.)*

## News of the Churches.

KINGSTON, CALVARY.—The Council of Congregational Churches met in this city, April 8th, composed as follows:—Hamilton, Rev. John Morton; Toronto, Northern, Rev. John Burton; Ottawa, Rev. John Wood; Kingston First, Rev. Dr. Jackson, Thomas Savage, J. A. Hendry; †Kingston Bethel, Rev. A. L. Macfadyen, George Mills. Rev. Dr. Jackson was elected Moderator, and Rev. A. L. Macfadyen, Scribe. After devotional service a missive was read from the Third Congregational church, now Calvary, requesting the Council's recognition and the installation of pastor-elect Rev. S. L. Mitchell. The secretary of the church read the minutes relating the successive steps taken in the formation of the church, and the call of Mr. Mitchell to the pastorate. The pastor-elect gave a statement of his religious experience and his doctrinal belief. It was thereupon resolved, "That the Council approves of the procedure in the organization of the church, to be known as Calvary Congregational Church, and heartily commends it to the fellowship of the sisterhood of churches. It was also agreed that Rev. S. L. Mitchell be installed as pastor of this church, and arrangements were made accordingly. In the evening the installation service was held. The sermon was preached by Rev. John Burton, showing that love of God was the true basis of Christian union, and the sure ground of that faith which overcometh the world. Then the pastor elect, Rev. S. L. Mitchell, at his own request, was re-ordained by the laying on of the hands of the Presdytery, Rev. John Wood leading in prayer. Rev. Dr. Jackson extended the right hand of fellowship to Rev. Mr. Mitchell, in the name of the Congregational Churches. The Rev. John Morton delivered the charge to the pastor, Rev. A. F. MacGregor, of the Western Congregational Church, Toronto, delivered the charge to the people. Rev. A. L. Macfadyen conducted the

closing exercises, the pastor pronouncing the benediction.

Mr. Mitchell was for a short time pastor over a Baptist church at Ottawa; is earnest, evangelical, active; and the church over which he is now pastor has before it a career of usefulness in a newly-growing and unchurched part of the city.

BRANTFORD.—We are sharing in the blessings resulting from the special services conducted by Messrs. Hunter and Crossley, which have just closed. On Sabbath, April 6th, twenty-three members were received into fellowship, twenty-one on profession, and two by letter, and we hope for several more at the May communion. The greatest spiritual results during this period of awakening, have been manifest in the Sabbath school and Bible class, and we hope that the end is not yet. The Society of Christian Endeavor has proved a great help in the development of workers, and in aiding the growth of its members. Several of its associate members are among the new converts. We have felt very much the need of a pastor, especially during these meetings, but we are more than holding our own. The Rev. W. H. Poole, Detroit, occupies the pulpit for us this month, and we have secured the services of Mr. J. Daley, of the College, for the summer, after which, if all is well, we hope for the presence of Rev. A. W. Richardson, who has accepted the call to become our pastor, and whose coming we are trying to patiently await. Easter Sunday was a day of mingled joy and sorrow. The joy was felt in seeing so many confess Christ. The sorrow was because of the death of Matie, the eldest daughter of Mr. and Mrs. W. S. Wisner, who but recently reached her seventeenth year. Her death was caused by heart disease, and was a great shock to all in its suddenness. The funeral service on Monday, was conducted by Rev. J. K. Unsworth, of Paris, and was deeply impressive. Despite our sadness, the Easter message brought us much comfort, for she died trusting in the living Christ.—*Com.*

REV. GEORGE WILLET.—A letter in a California paper, gives us some news of this Canadian brother. His field of labor is Redlands, Cal.

"A little more than a year ago the Congregational Church of this place, finding that it had outgrown its building—though Baptists, Methodists and Presbyterians had gone out from it, and formed churches of their own polity—decided to build a chapel of a seating capacity of three hundred, nearer the centre of population, and of easy access for all, contemplating a church in the future. Yesterday, March 9th, saw the consummation of this purpose in the dedication of the beautiful chapel, with no debt built into it, to God and His redemptive work.

"During the two years previous two thousand dollars were raised to cover outstanding bills against the building committee, and on the morning of dedication about

four hundred dollars more were given, or pledged, to meet other obligations of the church.

"With hearts of joy and full of praise we bowed in prayer, while, led by our pastor, Rev. George Willott, we gave back to the Lord that which He had enabled us to give.

"Rev. D. D. Hill, of Pasadena, preached the sermon on 'The Temple of Truth,' taking for his text Zech. viii: 16, 'Speak ye every man the truth to his neighbor.'

"The cost of the lot and building was \$6,664.54; the furnishing, done entirely by the ladies, cost \$1,024.36, making a total raised by a church of a little over a hundred members, in one year, of \$7,688.90; neither have the gifts for charity diminished.

"The whole work of planning, building and furnishing, was no small burden upon our pastor, whose counsel and taste proved in every particular to be perfect for the end had in view; and all the time he provided the feast of good things from week to week for his people, and found his flock increasing in numbers and spirituality."

QUEBEC ASSOCIATION.—The annual meeting of the Quebec Association was opened on the 10th April, in Zion Church, those present being the Rev. W. H. Warriner, Zion Church; Rev. E. M. Hill, Calvary Church; Rev. A. P. Solandt, Brigham; Rev. H. Barnes, D.D., Sherbrooke; Rev. George Brown, Melbourne; Rev. Mr. MacDonald, Melbourne; Rev. J. McAdie, St. Andrews; Rev. J. McKillican, Montreal; Rev. Dr. Jackson, Kingston; Rev. T. Hall, Kingston; Rev. J. W. Goffin, Waterville. After devotional exercises the Rev. A. P. Solandt was elected chairman, and Rev. Dr. Barnes secretary. Reports on the state of religion were presented and showed a satisfactory increase in the membership and financial standing of the Congregational churches in the province. A discussion was then held on the workings of the Home Missionary Society, the work in the North-West being particularly reviewed.

The meeting on the 11th, opened with devotional exercises, led by the pastor, Mr. Warriner. Mr. Solandt read a paper describing Oberlin College, its origin, development and method of teaching. Mr. Solandt stated that when he applied to the president, the Professor of Systematic Theology at Oberlin, and told him that he had gone through Dr. Barbour's course of lectures, the president had said he was afraid he couldn't teach him anything more. Mr. Warriner opened a discussion on the work of the Congregational College. It was felt that more importance might be given in the college to the study of the English Bible, the History of Congregationalism in Canada, and the great social problems of the day. The Rev. Mr. Goffin then read a paper on the mental attitude of the Christian minister toward spiritual truths. In the paper and in the discussion that followed the necessity of the minister having definite convictions of Christian truth and the courage to preach his convictions was emphasized. Several spoke of the necessity of definite utterance in regard to the

eternal punishment of sin. Arrangements were made for a meeting at Eaton in September.—*Witness.*

GARAFRAXA FIRST, AND BELWOOD.—The Rev. James Webb, formerly of New Durham, has entered upon his work as pastor of these churches. A recognition service was held in the Belwood Church, on Thursday evening, 20th of March, at which addresses were given by the Revs. T. Hall, Missionary Superintendent, and W. Willmott, (Methodist), and J. Webb. Mr. Peter Bayne, of the Garafraxa Church, presided. A collection was taken for the Home Missionary Society.

On Friday, 28th March, a Welcome Social was held in the Garafraxa Church, when the good things were discussed, which in abundance the ladies had provided, and words of welcome spoken by the chairman; by deacons Chas. Masson, and Jas. McKee; and by brethren G. Martin, F. Masson, sen., and Scott, of Mimosa; to which Mr. Webb suitably replied. The choir was assisted by the choir of the Presbyterian Church, Mimosa.

PINE GROVE; CENTRAL ASSOCIATION.—The Association met at Pine Grove, in the Church, on Tuesday, 26th March. Rev. F. Davey of Alton was President. Rev. Chas. Duff presented a Review of Fiske's "Idea of God"; which formed the basis of an extended discussion. Rev. Geo. Robertson spoke of "Our Financial Deficiency." A "Committee of the Whole" considered the subject of the "Mission Churches of the District." Rev. W. W. Smith read a paper on "Some Ways of Working." A Deputation from the dismissed members of Western Church, Toronto, appeared, and desired to be heard by the Association. They were heard only so far as to state the nature of their request. As this was seen to be virtually an appeal from the action of the church, the main subject was not dealt with; but a resolution was passed, asking the Western Church to submit the whole matter to the advice of a Mutual Council; and a delegation was appointed, to convey this request to the church. Rev. George Robertson was elected Representative of the Central Association on the Executive Missionary Board, in succession to Rev. A. F. McGregor, who did not wish to serve again. The members were most kindly entertained; dinner and tea being provided by the ladies, that the brethren might be at hand to attend all the meetings. A good work seems to be going on, in connection with the church, under the oversight of the pastor, Rev. W. F. Wilmot.

TORONTO, WESTERN.—On Sunday evening, April 12th, the Communion Sunday of this month in the Spadina Avenue Congregational church, the pastor, Rev. A. F. McGregor, had the pleasure of welcom-

ing eight new members into the fellowship of the church. Six of these were heads of families, husbands and their wives, and two were young women. Five persons were admitted the month previous, and several stand proposed for next month. Mr. John Orchard has taken hold of the Sunday school work as Superintendent, and is a worthy successor of the best of those who preceded him in that office. The Society of Christian Endeavor will entertain the Local Union on Monday evening, 21st inst. This Society is doing admirable work in the church of late, and the members of it have all pleasure in viewing the healthy growth of a movement that found its inception in Canada in connection with the Western Church. The choir of the church is one of the best in the city, and is in perfect accord with the pastor and the church. Thus *the Western* is out-riding the heavy seas and those aboard her, cannot but say, "The Lord hath done great things for us, whereof we are glad."—*Com.*

ST. JOHN, N.B.—Some weeks since the Rev. J. B. Saer, B.D., pastor of the Union-street Church, submitted his resignation, and it was, with deep regret and after serious deliberation that it has been accepted. Mr. Saer's pastorate of nearly six years has been characterized by efficiency and the utmost harmony, and the attachment between pastor and people has been of the tenderest and strongest kind. Mrs. Saer has also endeared herself to the congregation by her interest in all that appertained to the spiritual and temporal welfare of the people. It is the intention of Mr. and Mrs. Saer to spend a year or so in rest and study, and they expect to visit Europe and the Holy Land. Their departure will not only be regretted by the members of the Congregational church, but also by a large circle of friends in this city. The pastoral relations of Mr. Saer with the church will continue for a limited period.—*St. John Telegraph.*

FRANKLIN CENTRE, P.Q.—Much sympathy is felt for Mr. and Mrs. John Craik, together with their family, in the bereavement they have sustained through the death of their daughter, Mrs. Mason, wife of Rev. H. C. Mason of Brandon, Man. Mrs. Mason was well known among the residents of Franklin, and those who were privileged to come into closer contact with her, learnt to love her beautiful Christian character. On Sunday morning, March 31st, a memorial service was held in the Congregational Church. There was a large attendance, the Methodist friends having given up their usual morning service. The Rev. Mr. Watt preached an impressive and eloquent sermon from the words, "All these things are against me" (Gen. 12: 36) and "It is well," (2 Kings 4: 26).

STRATFORD.—The Stratford *Beacon* publishes a Sunday Evening lecture of Rev. J. P. Gerrie on "Congregationalism," given on 2nd March. We give one paragraph:—

"Why should there be exclusion from Christian fellowship because the name cannot be affixed to some creed formulated by human hands? Why should any church put a hedge about the Lord's table because its doctrines cannot be accepted, and withhold fellowship from a follower of the Lord Jesus? Would the Saviour have done so? Never! Then I want the church that binds me to no creed, tenet or dogma. I want the church that will leave me unfettered to take Christ's words in all their grandeur of liberality and tolerance, so that I can forbid no one Christian fellowship who is a follower of Jesus. As a Congregational minister I can do so."

ST. CATHARINES.—Rev. G. Trotter Carr has resigned the charge of the Tabernacle Church, to take effect at the end of June. Mr. Carr is a very able minister, anxious to identify himself with Canada; and some well-equipped church would do well to take hold of him at once.

The Editor of the INDEPENDENT occupied the pulpit on Sunday, 6th April. The "Christian Endeavors" were organized in January; and a fine band of young people are thus engaged. The Sunday School on that day (Easter Sunday, with many visitors out of the city,) numbered 80.

TRURO, N. S.—The friends who are organizing themselves in Truro as a prospective Congregational Church, intend to have Rev. J. W. Cox with them this summer. They are sending too for Sunday School samples; and seem to be full of work.

NEWMARKET.—Being for the present without a settled pastor, the pulpit has been supplied by various preachers, clerical and lay. On April 20th the Rev. Stephen King, of Toronto, conducted service morning and evening.

STUDENT SUPPLIES.—We direct attention to an announcement under this head among the Official Notices. We trust the three bright fellows, who manfully say they are ready and waiting for a good summer's work, may be "spoken for" at once.

FRENCH BAY.—Moses Noon, a young man from French Bay Indian Mission, was lately in Newmarket, and called upon the Editor. A day or two after, an Indian, believed to be the same person, appeared in Hamilton, and represented himself to be a brother of the late Rev. William Walker, and succeeded in obtaining some money among the Congregational friends there. We warn our readers against this man. "Doctor" Moses Noon is able to work; and when he goes on pleasure excursions is not an object of charity.

**BOWMANVILLE.**—Trinity Church here having called Rev. Magee Pratt, of Cookshire, P.Q., to the pastorate of the church, as successor to W. H. Warriner, B. D., is much cheered by the signs of prosperity already evinced. Mr. Pratt comes to us from the Methodist body with the most satisfactory references, and has already taken front rank here as a preacher. Formal installation services were to be held on April 29th, when Rev. W. Cuthbertson, B.A., Woodstock, Chairman of the Union; Rev. Mr. Sandwell, of Zion Church, Toronto, and Rev. Mr. Aylward, of Cobourg, were to be present to take part in the services.

**TORONTO, EASTER SUNDAY IN BOND ST.**—Last Sabbath was a red-letter day in the history of Bond St. church, over thirty joining the church on profession of faith, including twenty Sabbath school scholars. The pulpit and communion table were beautifully decorated with Easter flowers, the work of the Ladies' Aid Society. Dr. Fulton preached two excellent sermons, morning and evening on the great theme of Easter Sunday, the choir assisting by special and appropriate music. Dr. Fulton announced that there was a likelihood of another series of special meetings being held.—*Canadian Advance.*

**MAITLAND, N.S.**—This small church has been making a strenuous effort to advance their edifice towards completion. They have nearly finished the exterior, which, with its new dress of two coats of paint has a handsome appearance. Over \$300 has been expended on the building, including the cost of the bell, within the last two years and a half. Still, further work is contemplated on the inside, after the congregation has gained pecuniary strength. All the meetings, including the Sabbath school, though not very largely attended are encouraging. J. S.

**TORONTO, PARKDALE.**—On 25th March, Mr. J. A. C. McCuaig was formally set apart and ordained as assistant pastor of Parkdale Congregational Church, Rev. C. Duff, M.A., pastor. "Plurality of Eldership" was very common in England in former days; though it has not been much seen among us in Canada. We hope for the best results from this new departure. A full account of the ordination is in our hands, and will appear in our next.

**TRURO, N.S.**—We have not heard directly, from any of the Nova Scotia ministers, about the new beginning made in Truro, which is now a place of 5,000 inhabitants, with eight other Protestant places of worship, but a local paper speaks of it thus: "The new Congregational takes in many whose faces have seldom been seen in churches of

late, and with the not very limited field yet to work, it may become a thriving church."

**DR. WILD'S MOVEMENTS.**—Dr. Wild has reached Oakland, Cal., where he preached a week ago last Sabbath. On his way to New Orleans the floods not only detained him, but necessitated several hundred miles of additional travel. He writes that he is gradually gaining in health and strength.—*Canadian Advance.*

**LISTOWEL.**—At a members' meeting of the Congregational church on Wednesday night, the resignation of the Rev. G. M. Franklin was accepted. The relations between the pastor and the people have been very pleasant, the difficulty being that of raising sufficient funds. We heartily wish Mr. Franklin success in a wider field. The resignation takes effect in April.—*Listowel Banner, March 12.*

**HAMILTON.**—Our people have purchased a lot on the corner of John and Gore Streets, 104 ft. x 107. It is the intention to erect at no far distant date, a new Sunday School building, and we look forward a little farther into the future, and hope then to be able to build a substantial and commodious new church.

**TORONTO; HAZELTON AVENUE.**—We were fortunate enough to be present at the meeting of the "Christian Endeavors"—held on this occasion at the house of the Pastor. About 45 young people were present; and an interesting and profitable programme was gone through. The Society alternates literary and devotional meetings.

**GUELPH.**—On Sunday, 30th March, the Quarterly Missionary S. S. meeting was held. Instead of the S. S. lesson, letters were read from our missionaries in Africa, etc. The little ones sang and recited very well. The new pastor, Rev. B. B. Williams, will sail from Liverpool 17th March. Meanwhile the pulpit is "supplied."

**BARRIE.**—On Good Friday the young people held their annual "Social." The school-room was filled with people. On Sunday evening there was a large attendance to hear the choral Easter service by the teachers and scholars of the Sunday School, under the leadership of Mr. Geo. Henderson. Several have joined the church at each communion lately.

**PORTAGE LA PRAIRIE, MAN.**—Our good brother Gerrie has sent us fifteen new names for the INDEPENDENT, with the cash; and that means fifteen people more interested than before in the work of the church. The church will add \$5, or \$10, and secure a beautiful plated communion

set, worth at ordinary prices the whole of the money remitted.

REV. W. H. PULSFORD, M.A., Dumfries, is about to make a trip to America, and during his holiday he will supply for a month the pulpit of Dr. Stevenson's Church in Montreal.—*Scottish Congregationalist*.

EDGAR.—Am pleased to tell you that the outlook at Edgar is somewhat better. We are getting matters straightened out. The way will soon be clear for prosperity. Our cases of difficulty are all settled; and it will only require a short time for the sky to become comparatively clear.

Yours, etc., R. J. STILLWELL.

EDGAR.—A very short, but very satisfactory note from the pastor, Rev. R. J. Stilwell, says, "At our April communion, there were ten received, on confession of faith. Prospects are brightening."

TORONTO, BOND ST.—Rev. Dr. Wild has returned from the Pacific Coast, and gone to his farm at Bronte for another month's needed rest. Meanwhile Dr. Fulton is preaching to large congregations.

SPEEDSIDE.—The Speedside Congregational Church have a number of books in the Sunday School library, which they will give to any Sunday School, upon applying to the secretary, J. B. Armstrong, Speedside P. O. Ont.

BRANTFORD.—We learn that Rev. A. W. Richardson has accepted the invitation to the pastorate of this church.

#### CLOSING EXERCISES OF THE CONGREGATIONAL COLLEGE OF CANADA, MONTREAL.

The 51st annual closing of the Congregational College was held on Thursday evening, April 10th, in the Convocation Hall. The chairman of the College Board, George Hague, Esq., presided.

Among those present were the Rev. Principal Barbour, Professors Cornish and Warriner, Rev. Dr. Jackson, of Kingston, and Rev. E. M. Hill, M.A., of Calvary Church, Montreal. The Revs. John Wood, of Ottawa; J. G. Sanderson, of Danville; Thos. Hall, Missionary Superintendent; A. P. Solandt, B.D., of Brigham; D. Macallum,

of Maxville; J. W. Goffin, of Waterfield; Geo. Brown, of Melbourne; James McAdie, of St. Andrew's, and John Mackillican, of Montreal.

In his opening remarks the chairman paid a high tribute to the graduates of the College now engaged in the Dominion, and declared that he thought the present teaching staff was unsurpassed in Montreal, and that the same might be said of the students. This he considered very encouraging, and as meriting the hearty support of the College by the denomination. In conclusion he urged the necessity of earnest prayer for the present and future welfare of the College.

Principal Barbour then presented diplomas to the graduating class, Messrs. Daley, Swanson and Moore, and awarded the prizes to the successful competitors. Mr. Jas. Daley received the Robert Anderson prize of \$50, and the highest prize of the year—the Barbour gold medal; also the Calvary Church medal for a special examination in Church History, and an additional silver medal which had been won but not awarded the previous year. Mr. T. J. Swanson received a special Robert Anderson prize of \$30 for his excellent general standing; Mr. Gunn, of the junior class, received the Robert Anderson prize of \$20 and silver medal, for highest standing of his class.

The Principal referred in flattering terms to the work of Messrs. Daley, Swanson and Gunn. "Mr. Daley," he said, "has made a good ending, and Mr. Gunn a good beginning."

The valedictorian, Mr. T. J. Swanson then read an able paper on the "Highest Ideal," dividing the ideal into four classes, the Speculative, the Aesthetic, the Ethical and the Religious—the last-named being the greatest, because it includes the others, and makes their attainment possible.

Principal Barbour then delivered the farewell address, taking for his theme "The Temptations of Culture." He congratulated the graduates at the outset on their laudable efforts during the year, and warned them against the temptations which their learning might subject them to. They would not be exempt from that temptation to which men of culture were exposed. One of the most common temptations was a narrowness of mind, which might be brought about by devotion to a particular branch of study. He gave instances to show how men of learning may be led unduly to hesitate over the adoption of truths. Enthusiasm was defined by earlier theologians to be synonymous with fanaticism, but in this age was described as glowing earnestness. Too much culture of a kind was injurious; but there was such a thing as elevation by culture where the cultivation of mind did not take the place of the culture of the heart. The best office that one could find was that in which he could do most good. There was a temptation to consider culture as a law of itself in regard to

conduct, and in this connection the man of culture might be grieved to know that a poor peasant was capable of doing as high acts as himself. In conclusion, he warned them against substituting culture for religion.

A collection for the library fund having been taken up, after the singing of a hymn and the pronouncing of the benediction, the meeting closed.

## Missions.

The "Indian Witness" informs us that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith, there are hundreds who withhold such declarations for fear of their households and caste circles.

Sir Charles Bernard says, The Christian Karens, of Burmah, number 200,000 or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They tithe the produce of their lands for the support of their pastors. They also send missionaries to Siam and furnish all their support.

Among the members of a single Congregational church in Tokio are a judge of the Supreme Court of Japan, a professor in the Imperial University, three Government secretaries, and members of at least two noble families. Two influential members of the legislature of Tokio, one of them the editor of the *Keizai Zasshi*, the ablest financial journal in Japan, are also members of another Congregational church.

INDIA.—Government maintaining idolatry.—A writer in the *Bombay Guardian* speaks of the visit of Prince Albert Victor in state to the idol temples of Parvati, near Poona. He was accompanied by the Governor of Bombay, the Duke of Connaught, Commander-in-Chief of the Bombay army, and other high officials. Before entering the temples, the Prince was presented with an address, giving an account of the idols contained therein, and stating that "the temples are at present maintained by Government, with an endowment of Rs. 18,000 per annum."

THE JEWS.—Forty years ago there were not fifty Jewish Christian converts in Great Britain; now the missions count their thousands, and it is estimated that fifteen hundred Jews leave the synagogue every year; whether they become Christians or infidels we are not told. Europe has nineteen, possibly more, Jewish societies. In this country it was thought twenty-five years ago that there was no room nor need for

a mission to the Jews, but we now have several, and through them many have been brought to Christ.

An able Jewish authority says: "The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch." Rev Rudolph Koeing of Pesth says of Professor Delitzch's translation of the new Testament into Hebrew, which has gone through several editions, that the Jews are its readers, and a considerable movement among them has been the result.—*Missionary Review of the World*.

AFRICAN MISSIONS.—Our friends will be glad to learn that the reinforcements recently sent to West Africa has gone inland, Mr. and Mrs. Cotton having arrived at Bailundu, November 30, and that probably by this time Mr. and Mrs. Sanders, who for two years have resided at Benguella, have been able to reach Bihe. While at Benguella the work of printing has gone forward rapidly. After Mr. and Mrs. Cotton had left, and while Mr. Sanders was in the interior, seeking for carriers, Mrs. Sanders set up and printed with her own hands, twenty-four pages of Mark's Gospel and the first seven chapters of Matthew. It was new work for one who had never corrected type or locked up forms, but there are said to be only two slight mistakes in fifty-six pages. For some time past our missionaries in the interior have had a limited diet, in some instances little besides native corn, inasmuch as provisions could not be carried inland. The food which natives raise is neither palatable nor nutritious for foreigners. These recent letters state that the mission gardens are proving a success, thus giving assurance that in the future supplies can be secured on the spot. With particular pleasure we learn that the mission families at Bailundu, having been somewhat straitened recently, were able on last Thanksgiving day to have on their table the following articles from their own garden: new potatoes, string beans, turnips, greencorn, bananas, and guavas. They had also strawberries for short cake, and lemon-pie made from lemons from their own trees. Further experience of horticulture in that region will doubtless show that foreigners in Central Africa can make fair provision for their subsistence. This is no slight matter, from a missionary point of view.—*Missionary Herald*.

SCOTLAND.—Scotland is a land of martyrs and missionaries, and the two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground. Hallowed associations

make every spot sacred. At Bothwell we had to walk but a few steps along the Clyde to find ourselves confronting the mills where David Livingstone worked, and the humble home of Blantyre, where that "adventurous laddie" first saw the light. At Strathaven we were but seven miles from the battle-field of Drumclog, where Douglas led a little band of Covenanters against Graham, of Claverhouse, with the royalist troopers; and from that little town where the hand looms still produce their beautiful products, went *from one house*, William and Gavin Martin to India, and James Martin to Jamaica, and James Martin's son to India, and now Miss Martin, the sister, to Jamaica. What an outcome of one consecrated home! Five missionaries almost from the one cradle! No marvel Scotland is interested in missions! With a view to touching as many centers as was practicable, I have generally had three services on each Lord's Day, but so aided by resident ministers as that no part of the service but the address and a short prayer just before it fell to me. The large attendance at all these services, especially those held in the evenings, has been a matter of congratulation and surprise. At Paisley, the large town hall, erected as a memorial to George Clarke, Esq., of spool-cotton-thread fame, and holding 2,500, was literally packed; and at Glasgow, St. Andrew's, holding from five thousand to six thousand, was similarly crowded. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all the intelligent and aroused enthusiasm be effectually *applied to action*, the whole machinery of missions would move with greatly increased rapidity and efficiency.—*Dr. Pierson.*

## Temperance.

THE new licence law of Ontario gives the municipal councils power to prohibit the sale of intoxicating liquor.

LORD RANDOLPH CHURCHILL'S liquor bill proposes to give the English municipalities, or, as they are called, county councils, the sole control over licence.

WHISKY has been banished from the Local Parliament buildings. Last week a private meeting of the members was held to discuss the matter, and at the request of nearly the whole House, the Speaker made an order that no liquor be admitted into the building. Thirty of the members are either total abstainers, or in favor of temperance.—*Winnipeg Star.*

SAN FRANCISCO spends \$40,000 a day in her dramshops. Probably \$10,000 of this is thus wasted by her working men, who talk about being "enslaved by capital, monopoly and Chinamen."

IT costs the city of Halifax, Nova Scotia, \$50,000 a year for the administration of justice—that is, about \$1,000 per week. A very large proportion of this is paid by the temperance taxpayers. In the week ending November 23rd, 1889, there were twenty-five criminal cases before the magistrate, twenty-one of them directly caused by liquor. Every other city in the Dominion has a similar history. Temperance taxpayers, how long shall this go on?

A PROMINENT daily paper of Cincinnati said last fall that 70 per cent. of the crimes of the city could be traced to the agency of saloons. The statement was vehemently denied. A reporter was sent to the criminal records and found by actual count, that eighty-one per cent. of the crimes of the city were the direct outcome of the saloon business. And yet taxpayers are blind enough to believe that it pays to license the breeding places of crime and fountains of misery for the paltry sum they put into the treasury of the city.

A WARM SUPPORTER of our movement, a member of a County Council, asked the medical officer why he approved of beer forming part of the dietary of the patients under his charge in the County Lunatic Asylum, and was told that the beer tended to make them heavy and sleepy, and therefore more easy to manage. Our friend, continuing his investigations, found that the beer (brewed on the premises) given to the officers was fully twice as strong as that given to the patients, and therefore on the doctor's reasoning, likely to make them twice as heavy and sleepy as those they had to look after. Strange logic this, it seems to us. Supported by other doctors, however, the reformer partly had his way, the brewery was abolished, and a comparatively small account opened with a neighbouring brewer. The London County Council has done better still than this; they have decided that no beer shall be included in the dietary of the asylum patients, and that even the officers shall receive money equivalent of the useless drink.—*Band of Hope Chronicle.*

ALL men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults and we ought to love our friends in like manner.—*Cyrus.*

## Selections.

### MOODY ON FAITH.

This is an awful dry thought, he said, I imagine someone has already thought. Many people get bewildered when you talk to them about faith; but there is no use getting bewildered. Never mind if the subject be a little dry. A lawyer comes to you and tells you that there is something in a certain will bequeathed to you. The document may be dry, but you don't mind that; it is the legacy you are after; and so in regard to faith. All the promises in the Bible depend upon that. There are three steps in faith—knowledge, assent and consent. If I wanted to go to Europe I might know that there is a line of steamers that will take me to Liverpool or London, but that does not take me there. I may give my assent, I may be willing to go; but that does not take me there. I must give my consent. So I may believe that Jesus Christ can save me; but that does not save me. I may believe that He will save me; but that does not save me. I must give my consent. I must lay hold of Jesus Christ. I must take Him at His word.

Mr. Spurgeon says he does not want anyone to tell him how honey tastes; he knows how it tastes. So Jesus says: "He that believeth on the Son of God hath the witness in himself; he that believeth not, God hath made him a liar; because he believeth not the record God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Creeds are all right, but they don't save us. Many Christians are looking to a dead creed and a dead Christ, not a living Christ. I know men who complain that they have not faith enough. Well you can have some without having all that you would like. I may not have the whole Atlantic Ocean, but if I have a tumbler of water I have water, haven't I? So I may have faith, even if not in so great an abundance as I wish. A woman was introduced to Dr. Bonar, as a woman of great faith. She replied, "I am not a woman of great faith, but a woman of little faith with a great God!" That is the right kind of faith; faith in a great God. What the eyes are to the body, faith is to the soul. Give up trying to make faith. Faith is not feeling. I was praying a long time for faith, and expected something wonderful to happen; but I read one day that "Faith cometh by hearing, and hearing by the Word of God!" It came to me like a flash out of heaven. And I looked round and found that there were many men about me who were closing up their Bibles and praying for faith. That is a

false idea of faith. The more I know of God the more I trust Him. The men and women who are faithful in their study of the Bible are those who have great faith.—*N. Y. Independent.*

### AMUSEMENT.

The mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts. Were it a success, it would be none the less wrong. Success belongs to God; faithfulness to His instructions to me. But it is not. Test it even by this and it is a contemptible failure. Let that be the method which is answered by fire, and the verdict will be "The preaching of the Word, that is the power."

Let us see the converts who have been first won by amusement. Let the harlot and the drunkard, to whom a dramatic entertainment has been God's first link in the chain of their conversion, stand forth. Let the careless and the scoffers who have ceased to thank God that the church has relaxed her spirit of separation and met them half-way in their worldiness, speak and testify. Let the husbands, wives and children, who rejoice in a new holy home through "Sunday Evening Lectures on social questions," tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silent. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you save Jesus Christ, and Him crucified." Their is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on the Book and the Holy Ghost. Let them be challenged to produce results. Their is no need. Blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the word was, first and last, the cause of their salvation.

But how about the other side of this matter—what are the baneful effects? Are they also nil? I will here solemnly as before the Lord, give my personal testimony. Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this departure. Over and over again, young Christians, and sometimes Christians who are not young, have come to me in tears, and asked what they were to do, as they had lost all their peace, falling into evil.

Over and over again has the confession been made: "I began to go wrong, by attending worldly amusements that Christians patronized."—From "*The Devil's mission of amusement*," F.H. Revel, Publisher, Chicago.

### "SECULAR" AND "RELIGIOUS."

The other day, a young preacher was in my house looking over my papers. I asked him what papers he took? He named several, all church papers. I said, "Why don't you take outside papers—the labour papers, the sanitary papers, the agricultural papers? Take some of these and read them, and let the church papers go. And get posted on what men are talking of and are interested in; so that when you come to talk to them, you will not be taken by surprise, but will be able to talk intelligently with them, and sympathize with them." "But," he said, "I don't preach on such subjects. They will say they are secular." "Of course," I told him, "there will be some crank in the church who will object, but go right on. Tell them there is no secular subject with God. It is a secular subject that a master and servant should be agreeable; that a man should pay his debts; and it is a divine subject that a man should deal honestly with another." It is false to call them secular. There are no secular things. All is divine in this great world we live in.

I was talking to a man once, who said to me, "For my own part, I never allow my religion to interfere with my business." "Well," I said, "I guess that is what is the trouble with a good many business men, why they are weighing and measuring their goods." My opinion is, that if a man has a business, he should have his religion in it, and do justly. It is just the same with politics. Take some of them and read them, and let the church papers go. Men say, "Don't mix politics with religion." Why, politics without religion would lead a nation to damnation and ruin in a very short time. Politics are dangerous when they are not religious, not guided and seasoned with grace.

The masses are reached by what we may call popular preaching. If preaching will adapt itself to the great questions of the day, giving them a moral tone, and giving them God's word on them, there is not a church in the country but will be filled every Sabbath. The people are easily got if the church is a live church, and if the minister can keep the spiritual fire going and increase their love to Christ he will have no difficulty with money.—*Dr. Wild.*

DR. THEODORE CUYLER, in his farewell sermon, 6th of April, thus speaks of his study:—Oh, what blessed interviews with inquirers have been held there! What sweet and happy fellowship with my successive band of helpers, some of whom have joined the general assembly of the redeemed in glory. That hallowed study has been to me sometimes a Bochim of tears and sometimes a Hermon, when the vision was of no man save Jesus only. And the work right there has been a far wider one for a far wider multitude than these walls contain this morning. I have written there nearly all the hundreds of articles which have gone out through the religious press, over this country, over Great Britain, over Europe, over Australia, Canada, India and New Zealand. During my ministry I have published about 3,200 of these articles. Many of them have been gathered into books, many of them translated into Swedish, Spanish, Dutch and other foreign tongues. They have made the scratch of a very humble pen audible to Christendom. The consecrated pen may be more powerful than the consecrated tongue. I devoutly thank God for having condescended to use my humble pen to the spread of His gospel, and I purpose with His help to spend much of the brief remainder of my life in preaching His glorious gospel through the press.

### Official Notices.

#### CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

##### ANNUAL MEETING.

The thirty-seventh annual meeting of the Congregational Union of Ontario and Quebec will be held in the First Congregational church, Kingston, situated on the corner of Wellington and Johnson Streets (Rev. S. N. Jackson, M.D., pastor), on Wednesday, June 4th, at nine a.m., under the presidency of Rev. W. Cuthbertson, B.A.

##### COMMITTEE MEETING.

The Union Committee will meet in the vestry of the church on *Monday* evening, at 7.30. A full attendance is requested.

##### CHURCH COLLECTION.

Attention is drawn to Standing Rule 13, requiring churches to make a collection for the funds of the Union, on or near to the Lord's day prior to the annual meeting.

Delegates are also reminded that no payments can be made on account of expenses until after the final adjournment, except by special permission of the Union.

## TRAVEL AND ENTERTAINMENT.

Churches are requested to appoint delegates as soon as possible, and to send their names at once to Mr. James A. Hendry, Kingston. Special arrangements have been made for reduced fares for delegates and their wives along the following lines: Canadian Pacific, Grand Trunk, Canada Atlantic, and the Richelieu and Ontario Navigation Company.

Those travelling by rail, will purchase a first-class one-way ticket at the point of starting, and by a new arrangement, a *standard certificate receipt will be supplied free by the agent*, so that applications for a standard form of receipt will not have to be made to me as in former years. This arrangement, however, only applies to the railways. Those who desire to travel by water will have to apply to me for special certificates, as before.

Special attention is also drawn to the fact that reduced rates granted on the *Canadian Pacific* apply to "local stations in Ontario, and Atlantic and Eastern divisions, Port Arthur, Sault Ste Marie, and east, points on Michigan Central railway in Canada, and Northern and North-Western division (only) of G. T. Ry's; Erie and Huron Ry., Central Ontario Ry., and Kingston and Pembroke Railway.

Reduced rates on the *Canada Atlantic*, "apply to all stations on this road, and to Detroit, Port Huron, and all local stations east thereof, on the Grand Trunk Ry."

Reduced rates over the *Grand Trunk*, "will apply to Detroit, Port Huron, and all local stations east thereof."

Where delegates will travel over more than one railway, a certificate will be required for each railway, and a separate ticket purchased at each junction, except as arranged for according to the above specified regulations.

The *Richelieu Boats* "will commence simultaneously from Montreal and Toronto on the 2nd June, leaving Montreal at 10 o'clock a.m., and Toronto at two p.m. The former reaching Kingston at two p.m. on the 3rd, and the latter at four a.m. on the 3rd, and the rate will be "a single fare and a third, for the return trip; meals and berths extra going east, but included going west." Those intending to travel by boat, must not forget to apply to me for a certificate as before.

W. H. WARRINER,

Montreal, 52 St. Famille St., Sec.-Treasurer.  
April 14th, 1890.

## STUDENT SUPPLIES.

We students, R. O. Ross, A. J. Robertson, Robert Adams, of the Congregational College, not

having yet obtained fields during the summer vacation through the Home Mission Society, inform the churches of our denomination that we are at liberty to supply for them during the whole or partial vacation time, on terms that may be agreed on between us in correspondence. Churches wishing pastoral supplies will please not delay in writing us at our present address, Congregational College, Montreal, Quebec.

STUDENT R. ADAMS.

Congregational College,  
Montreal, April 17, 1890.

## WOMAN'S BOARD.

## ANNUAL MEETING.

As announced last month, the fourth Annual Meeting of the C. C. W. B. M. will be held (D.V.) in Calvary Church, Montreal, on Wednesday and Thursday, June 4th and 5th. A special meeting of the Executive Committee will be held on Tuesday at 8 p.m.

The friends in Montreal are preparing to entertain a large number of delegates. The names of all wishing for entertainment during the meeting should be sent to Mrs. George McGarry, 208 St. Antoine St. Montreal, Convener of Billeting Committee, as early as possible. A Business Committee (Mrs. R. W. McLachlan, 55 St. Monique Street, Montreal, convener), will attend to other business matters. The officers are trying to secure the usual reduced fares, and if obtained, the Corresponding Secretary, Miss H. Wood, Maxville, Ont., will supply travelling certificates.

An inspiring programme, including papers on Home and Foreign Missions and methods of work, is in preparation. A new feature will be the "Young Ladies' Hour," in part occupied by representatives of Young Ladies' Societies and Mission Bands, and in part by the missionary whom we hope to have with us.

The secretaries of Auxiliaries and Young Ladies' Societies, and the leaders of Mission Bands, are earnestly requested to send in annual reports of their societies, to the Branch Secretary when connected with a Branch, or to the Corresponding Secretary of the Board, when not so connected, *not later than May 15th*. Please let these reports include the names and addresses of officers, the number of members and the average attendance. These facts are necessary, not only that the Secretary may present a correct report at the annual meeting, but that the annual report for the coming year may be complete. The omission from the list of Auxiliaries and Mission Bands in last annual report, of some societies that contributed to the funds of the Board, is due to the fact that

the Corresponding Secretary received no report from such. Societies formed during the past year are asked to state the date of organization, and name of organizer, if any in addition to the other facts mentioned above

#### OUR AFRICAN BOX.

A letter received from Miss James, Montreal, says that the Packing Committee has just filled six 56 lb. boxes with garments, musical instruments, toys, etc., contributed by Emmanuel Church, and the Auxiliaries in Ottawa Branch and Quebec. "Our African Box" seems to have multiplied!

#### STATISTICAL RETURNS.

The Statistical Blank Forms have been sent to the pastors or secretaries of all the churches of the Provinces of Ontario, Quebec, Manitoba and British Columbia. It is hoped that each church will send in full returns to the Statistical Secretary on or before the eighth of May, so that he may be in a position to present to the Union at Kingston the complete census of the churches. The work involves a great deal of extra labor if reports come in late. Hoping that all will promptly aid the Secretary, I remain, yours very truly,

GEO. ROBERTSON,

*Statist. Sec.*

10 Avenue Place, Toronto,  
April 18th, 1890.

#### CONGREGATIONAL PUBLISHING COMPANY.

The Annual Meeting of the Shareholders will be held in the First Congregational Church, Kingston, on Friday, June 6th, 1890, at 4 p.m.

A meeting of the Directors, preparatory to the Annual Meeting, will be held in the office of Mr. S. Davison, 14 Colborne Street, Toronto, on Monday June 2nd, at 2.30 p.m.

W. W. SMITH,

*Sec. Treas.*

Newmarket,  
April, 19th, 1890.

#### CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick, will be held with the Church in Sheffield. N. B., commencing on Saturday, July 5th, 1890.

Members of and delegates to the Union, will please notify the Rev. Frederick Flawith, pastor of the Sheffield Church, not later than June 20th.

JOHN B. SAER,

St. John, N. B., April 15th, 1890. *Sec.*

#### CONGREGATIONAL UNION.

Members of the Union, and accredited delegates from the churches, and from corresponding bodies, will be furnished with entertainment during the meetings to be held in Kingston, June 4th to 9th. These are requested to notify the undersigned at their earliest convenience of their purpose to attend, as the committee cannot be responsible for the accommodation of those not sending such notice in due time. If any make private arrangements for accommodation will they please send full particulars of the same.

JAMES A. HENDRY,

*Sec. to Com.*

Kingston, Ont., April 14th, 1890.

#### THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Annual Meeting of the Society will be held on Wednesday, the 4th of June, at 11 a.m., in the first Congregational Church, Kingston, when the report of the General Committee for the past year will be submitted, a new Board elected, and general business transacted. For information as to membership, representation of churches, etc., see Article III. of its constitution, page 97 of the "Canadian Congregational Year Book" for 1889-90.

The Executive Committee of the Society will meet in the Vestry of the same church on Tuesday morning, June 3rd, at 9 o'clock, and the General Committee at 2 p.m. of the same day. A full attendance is requested.

JOHN WOOD,

*Sec'y.*

Ottawa, April 21st, 1890.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

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

Yarmouth, N. S., \$87.26; do. Ladies' H. M. S., \$14; Montreal, Emmanuel, S. S. \$25; Melbourne, Quebec, Mission Band, \$12.56; on account Colonial Missionary Society, \$529.07; Granby, Que., \$52.35; Stratford, Ont., \$36; Brigham, Que., Ladies' H. M. S., \$10; Warton, Ont., \$9; Kingston First, S. S. collection, \$24.79; do. Mission boxes, \$25.21; Wingham, Ont., \$26.35; Kingston, Charles St., \$50.

SAMUEL N. JACKSON,

*Treasurer.*

Kingston, March 31st, 1890.

Our College Column.

Appointments for the summer vacation have been made by the Missionary Committee as follows:—

- James Daley, B.A. . . . . Brantford, Ont.
- I. J. Swanson, B. A. . . . . Truro, N. S.
- C. Moore . . . . . Kingsport, N. S.
- F. W. Read, B. A. . . . . Listowel, Ont.
- W. T. Gunn . . . . . Baddeck, C. B.
- Galen Craik . . . . . Calvary Church, Montreal.
- W. F. Colclough, B. A. . . . . Alton and North Erin, Ont.
- E. O. Grisbrook . . . . . Tilbury Centre, Ont.
- W. S. Pritchard . . . . . Manila, Ont.
- G. E. Read . . . . . Ayer's Flats, P. Q.

The appointment of Messrs. Robertson, Ross, Gerrie, R. Adams, and J. R. Adams, are pending applications from churches requiring student supply. It is anticipated that they also will be shortly settled in fields of labor.

Of our three *alumni*, Mr. Daley goes by invitation to Brantford, until the settlement in that church of the Rev. Mr. Richardson, in the fall.

Mr. Swanson is elected to Truro, in response to an application by a body of Christians in that city for student supply, with a view to found a Congregational Church. We trust he will be the means of bringing about the consummation of this desirable object in that busy centre, and that before long there will be a strong Congregational Church there.

Mr. Moore is the first of our three graduates to receive and accept a call to the pastorate. He goes to the church at Kingsport, and he carries with him our heartiest wishes and prayers for success in all his work.

THE CLOSING.

According to custom, on the day of closing, the students were joined at tea-table by the Principal, Professors, and members of the Missionary Committee. Our table was graced also by the presence of Mrs. Solandt, who, with her husband, our late fellow-student, the Rev. A. P. Solandt, were welcome guests. A pleasant social time was spent, and directly after tea the students assembled in the Lecture Room, at the summons of the Missionary Committee.

The financial difficulties of the Committee were stated by the Rev. J. Wood. They had decided, owing to the very large deficit, to take no responsibility this year in regard to remuneration. Certain churches had made definite offers to meet the students' stipend, and to these churches appointments had been made as above.

The Committee could not make any more appointments until further correspondence with churches requiring students' supply. They hoped to locate the unappointed students. We may say here, that churches requiring student supply should apply at once to the Rev. J. Wood, Ottawa.

CLOSING EXERCISES.

The time had come now for the public business of the evening. The Assembly Hall was well filled, the platform being occupied by the Chairman, George Hague, Esq., supported by the Faculty (*i. e.*), the Principal, Dr. Barbour, Dr. Cornish, Dr. Jackson, Rev. Professor Warriner, Rev. E. M. Hill, together with a number of visiting ministers.

After opening exercises and reading of the scripture by the Rev. Prof. Warriner, the Chairman, in a pointed speech, referred to the success of the recent graduates of our College in their preaching and pastoral work. He spoke of several whom he had heard preach, as being unsurpassed by any young preachers he had ever heard. Like success, and ability was shown by students of the College, in scholarship and ability, the standing of Mr. Daley, the winner of the graduating medals and prize, being confessed by Dr. Barbour, as equal to any class-work that he had had come under his training at Yale or elsewhere.

The results of the examinations were as a whole most satisfactory. There is efficient and successful training in the College; there are students of ability and scholarship within its walls, as shown by the past session's work; there are good training-fitting men; but the great and pressing want is funds to support the College. He, however, held it to be better so, than that there should be plenty of money, and lack of suitable men as students for the ministry. He concluded his remarks with an appeal to the audience for loyal support of the College.

Then Dr. Barbour delivered the closing address, which embodied wise counsels to the graduating class. It goes without saying that the essay was scholarly—its style altogether forceful and uncommon, full of wisdom, heightened and rendered striking by apt illustrations and quotations; and its breadth and depths may be judged from the title—

"THE TEMPTATIONS OF CULTURE."

We do not attempt to reproduce any part of it here; we hope and expect to see it printed in the INDEPENDENT in full, so that the *alumni* of the College, and our readers, may be benefitted by its perusal.

The diplomas, medals and prizes were then distributed by the Principal, as follows:—

- Diplomas to Messrs. James Daley, I. J. Swanson, and C. Moore.
- Robert Anderson prize, \$50. . . . . James Daley.
- Barbour Gold Medal . . . . . "
- Students' Silver Medal . . . . . "
- Calvary Church Silver Medal . . . . . "
- Robert Anderson prize, \$30 . . . . . I. J. Swanson.
- " " \$20 . . . . . W. T. Gunn.
- Students' Silver Medal, 1st year. . . . . W. T. Gunn.

Average per centage of marks obtained by the above students:—Daley, 98, Swanson 93, and Gunn 93.

Messrs. Gunn, Craik and Read (F. W.) successfully passed the first year in Theology.

Mr. Swanson ably delivered an excellent valedictory address, entitled, "The Highest Ideal." We would like it also to have a place in these columns; not a few of those who listened to it would like to read it through. We forego, therefore, any attempt at reproducing it now, and look to see it in print.

A closing hymn and the benediction ended the last services of another successful College session.

To Mr. Sinclair, of St. Elmo, Mr. Hugh Christie, of Martintown, and the Rev. A. P. Solandt, warm friends of the College, we return our hearty thanks for the gift of maple sugar that they kindly sent us; some of it was converted into taffy, and a "sugaring-off" last Saturday evening proved a pleasant break in these days of hard examination work.

As undergraduates and graduates of McGill, we share in the congratulations upon the recent munificent donations to our *alma mater*.

### Obituary.

#### WM. McMURTRY, OF BOWMANVILLE.

By the death of Wm. McMurtry, Esq., J. P., Bowmanville has lost one of its oldest and most respected citizens, and one who was engaged in the mercantile business here longer than any other person connected with the history of the town. Born at Milford Mills, Co. Carlow, Ireland, in 1811, he came to Canada in 1822, Port Hope being his first stopping-place. There he resided for two years, and in 1824 came to Bowmanville, then a very small settlement. As a resident here for 66 years Mr. McMurtry can be regarded as one of the oldest "landmarks" of the district, and has been closely identified with the progress of the place. Commencing business in 1840, he continued therein until about five years ago, the McMurtry store being therefore the longest established in town, being still continued by the eldest son, Mr. John McMurtry. As a citizen, school trustee, councillor, a Director of the Ontario Bank for many years after its organization, Justice of the Peace, a leading member of the Reform party, a supporter of all movements tending to advance the welfare of the masses, William McMurtry filled well his place. The very large funeral cor-

tege on Monday afternoon—all places of business being closed at the time—testified in unmistakable language to the high esteem in which deceased had been held for many long years. For half a century he was one of the chief supporters of the Congregational Church here, and at the time of his death was senior Deacon of the church.—*Bowmanville Sun*.

At the first church meeting subsequent to the death of Deacon McMurtry, the following resolution was adopted, and a copy ordered to be forwarded to the widow of the deceased:—

"That it is with feelings of profound regret this church realizes that to-night we have here a vacant chair, in that the Master in His wisdom has seen fit to call from earth to heaven our venerable and esteemed brother in Christ, Deacon William McMurtry, who for half a century was a faithful attendant on the means of grace in this place of worship, a liberal supporter of the cause, a valued counsellor, and of recent years a worthy office-bearer of this church. While we bow to the Master's call, we cannot but deplore the loss the church has sustained by his demise; and would express to our bereaved sister and family our heartfelt sympathy with them in this their hour of sad affliction. May the God of the widow and fatherless sustain, comfort and cheer them, until reunited in heaven they shall be forever with the Lord."

#### MRS. C. E. MASON, BRANDON.

The following has been sent to us, from the *Winnipeg Free Press*, March 20th. Our brother Mason has the deepest sympathy of all his brethren in his great affliction:

The readers of the *Free Press* have already been apprised of the death of Mrs. Mason, wife of the esteemed pastor of the Congregational Church in Brandon. The deceased lady was the eldest daughter of John Craik, Esq., of Franklin Centre, Huntingdon County, Que. She received her early education near her own home, but in her sixteenth year went to an academy in Winona, Minn., where a brother resided. From there she came back to Canada, and after spending a term or two in the Ontario Ladies' College, Whitby, returned to Franklin Centre where she met with Mr. Mason, at that time a student of the Congregational College, Montreal. This acquaintance ended in their marriage last spring, immediately after which they came out to Brandon, where Mr. Mason was to organize and take charge of a Congregational church. Although only in her nineteenth year, Mrs. Mason won the esteem and affection, not only of the members of the church, but also of a wide circle of friends in the community at large. By all who came in contact with her she was regarded as the true type of a refined Christian lady. It was therefore a great shock to all when the news went abroad of her serious illness, and then of her death. On the 11th of this month she gave birth to a daughter who survives her. For a day or two she was doing well, but soon alarming symptoms appeared, and on Sunday about noon she quietly passed away. The event cast a heavy gloom over the whole city. The funeral took place yesterday. At 2.30 the remains were carried from the parsonage into the church, where a large number of people representing all sections of the community had gathered. The service was presided over by the Rev. A. W. Gerrie, B.A., of Portage la Prairie. After the singing of a hymn and reading passages of scripture,

the Rev. Hugh Pedley, of Winnipeg, gave a short address. He referred to the strength of the bond that existed between the Congregational ministers of the Province, making the sorrow of one the sorrow of all. After indicating his inability to give expression to the feelings of himself and his companion, Mr. Gerrie, he proceeded to dwell upon some of the comforting and inspiring aspects of the sad event. He pointed to the graces of mind and body which had characterized Mrs. Mason, and then showed how these had been exalted and comple'ed by the presence of Christ in her life. She belonged to that highest and noblest order of womanhood, the Christian lady. The speaker then went on to indicate the comfort there was in the thought that she belonged to Christ. Amidst all that was fugitive and transient, this bond remained unbroken and unbreakable. And, further, Christ being Lord of the dead and the living, stood at the point of meeting between His followers here and those who had crossed the stream. He was the sun that shone upon all climes here and yonder, and to Him all eyes mortal and immortal turned. Thinking of this the veil grows thin between us and the life to come. At the close of the address prayer was offered and a hymn sung, after which, as the dead march was played, the coffin was borne to the hearse by the bearers, Messrs. Moor, Halpin, Howard, Walker, Bedford and McNichol. A large number followed the hearse to the grave, where, with a brief but appropriate committal service, the body was laid in its last earthly resting-place.

#### THE LATE MRS. JOHN WICKSON.

It is our painful duty to record the death of Mrs. John Wickson, of Toronto, who, with her husband, were among the oldest and most earnest supporters of Congregationalism in the Dominion, they having early joined the little band who united in forming Zion Church in 1834. Mrs. Wickson (Eliza Chilver) was born at Waybread, Suffolk, England, and passed away from her home on Church Street, peacefully and in the full assurance of faith, on the 11th day of April, 1890. She had reached the age of 72, and died within a few weeks of the 53rd anniversary of her marriage, surrounded by her husband and seven of her nine living children.

Mrs. Wickson endured long years of suffering, but she was sustained by the cheerfulness of spirit and the wonderful activity of mind that characterized her whole life. She never murmured nor repined, even in her severest sufferings; cherishing at all times a simple faith in the atoning merit of a loving Saviour.

Our dear friend was a very firm believer in the principles of Congregationalism, and had the strongest dislike to any ceremonialism in matters of religion. She was the third oldest living member of Zion Church, having been admitted to the

fellowship on March 1st, 1838. She will be much missed by the ladies of the church, with whom, when health permitted, she was always a willing and generous worker. Mrs. Wickson was a strong advocate of the principle of total abstinence.

Her remains were carried lovingly to their resting-place in Mount Pleasant Cemetery, on Monday, April 14th, followed by her sorrowing relations and many friends who had known and loved her well. She "being dead, yet speaketh."

#### MR. JAMES KAY.

The late Mr. James Kay, was born in Yetholm, Roxburghshire, Scotland, July 10th, 1816, and emigrated to Canada in 1837. He first settled in Montreal, where he remained until 1839, when he removed to Granby, where he united with the Congregational Church, in which he was elected deacon.

He was a most exemplary Christian, and was much above the average in intelligence, being very fond of reading, and keeping abreast of current thought. Scarcely anything but sickness ever kept him absent from public worship, and was always ready to take his part in the prayer meeting. To all denominational as well as other worthy objects, he was "a cheerful giver." A man of sterling temperance principles, he became one of the charter members of the Division of the Sons of Temperance, organized other thirty years ago. He leaves a wife, one son and a daughter, besides a large circle of relations and friends to mourn his loss. Early in January, he and Mrs. Kay went on a visit to his sister's, Mrs. George Boyd, where he was seized by *la grippe*, followed by pleurisy, to which he succumbed on March 29th. His long and painful illness was born with patient resignation; and his last words to his pastor were: "Jesus is everything to me now" "I am resting on the finished work of Christ." He longed to depart and to be with Christ. He was buried March 31st, his pastor taking his text from I. Sam. xx: 18. "Thou shall be missed, for thy seat shall be empty," as the most expressive words suggested by such a bereavement. Upon whom shall his mantle fall?

Granby, April, 1890.

J. I. HINDLEY.

## Literary Notices.

**VICTORIAN YEAR BOOK.**—This Annual, published by the Congregational Union of the Province of Victoria, contains all needful information regarding the cause there. There are 37 pastors, and 15 other Congregational ministers in the province; 66 churches; the income and expenditure of "The Union and Mission," was about £1600. The Home Missionary grants, were £175 to Melbourne and vicinity, and about £180 to 10 churches. The "Jubilee Fund," to strengthen their denominational institutions, has reached over £48,000. There are over 40 pages of acknowledgements; 51 of these being £100 and over; one of £3,108. There are some wealthy colonists there. One object is to *discharge all Church debts* incurred before 7th August, 1883! The third article of the Constitution of the Congregational Union and Mission of Victoria, reads:

This Union fully recognises the right of every separate church to maintain perfect independence in the government and administration of its own affairs; and therefore it shall not, in any case, assume legislative authority or right of interference, save in the case of churches wholly or partially supported from its funds.

The last article excepts this third rule from the liberty of amendment granted in other cases.

**THE CONVERTED CATHOLIC.**—This little magazine, edited by Father O'Connor, a converted priest, seems to be doing a good work. It does not denounce, but works by love. The April number contains a portrait and sketch of Father McGlynn of New York, and other good articles; including an installment of "The History of the Jesuits," began in March. \$1.00 a year. Rev. Jas. A. O'Connor, 72 Bible House, New York.

**THE CENTURY.**—Union Square, New York; \$4 a year. The April issue has a valuable article by one of Stanley's officers, on "Slavery in the Congo Basin." "The Serpent Mound of Ohio," and Kennan on "The Latest Siberian Tragedy," will also be read with absorbing interest. Many other pieces make up a good number of this large and valuable magazine.

ST. NICHOLAS, from the above house is full of good things for the children. "The Chinese Giant," and the "Bunny Stories," and "Crowded out of Crowfield" (continued) in the April number, will amuse all good boys and girls. \$3 a year.

MUSIC touches every key of memory, and stirs all the hidden springs of sorrow and of joy. We love it for what it makes us forget, and for what it makes us remember.—*Brittain.*

## For the Young.

### THE NEW SONG.

A SERMON FOR THE CHILDREN: BY REV. J. BURTON, B.D.

Rev. xiv : 3. "And they sing a new song."

There is a charm about things new; a freshness and a beauty not elsewhere to be found. The new flowers of spring seem brighter, if less fragrant, than the older glories of autumn. A new house charms by its clear cut lines and fresh front. The old has its charms, too, but of a different kind. An old building may have many tales to tell of memories gone, charming stories of long ago, but for the most part of interest to the aged. We all like the new, and love its coming. Thus when the new year is pictured, it is pictured as a little child with new life. No wrinkles on its fair skin, nor tangles in its hair, a cherub face and rounded form, unmarked by scar or wear. A new copy-book without mistake or blot; a clean sheet on which no scrawl appears. And though the old year may be pictured as a kindly old man, with eye beaming as in the ideal Santa Claus, or with a tear in his eye calling for our sympathy, we gladly turn from him and hasten to greet the new, the happy new year.

And the Bible talks of things new as well as of things old. There are God's mercies, which are "new every morning." There is a new creation in which the old has passed away and all things become new. We read, too, of a new heavens and a new earth, where the old sins and old sorrows have all gone, and in which righteousness ever fresh dwells. A new heart also the Bible tells about, which loves with a new love all things holy; where the old man and his deeds no longer have power. Let me ask you to take it as a pleasant lesson to find out how many *new* things the Bible promises or gives from God to bless us here, and if you will write them down and give them to your minister or teacher, he might read them out some Sunday morning, that all may know something more—for something new the Bible has to every search we make—of the rich things our good Lord has provided for those who hope in His word.

I am going this morning to speak of "a new song," such as that of which David wrote. "He put a new song in my mouth"—"praise unto our God." (Ps. 40.) Our text speaks of this new song as being sung before the throne, and this throne was set in heaven.

1. This new song then, is a song of heaven. Where is heaven? I have little doubt but that you have very often asked that question. I am going to answer it in part by asking another. Where is home? You say such a number on such

a street. Yes, but how long has that place been your home? You say, we moved there last spring. Was the house you now call home built before you lived in it? Oh, yes, you reply, Mr. so and so lived there before, and our home was in another city. Well, how long will the present place be home to you? And your answer is, *till we move*. Now just think a little. You have made it quite plain that it is not the *house* which makes home, for you seem to carry something about with you, or at least to take with you that which makes any house, whether built of logs or of marble, your home. Ah! says some bright-eyed girl, or quiet smiling boy, I have it now! Home is where father and mother, brothers and sisters are. Home is where I stay with them. Right, and heaven is where our heavenly Father stays, and where Jesus our elder brother lives. Heaven is where God and Jesus are, and where His children love to be. Why, I believe Paul and Silas knew something of heaven, when they sang praises to God in that dark damp dungeon at Philippi, with their feet fast in the stocks. Not that a dungeon and stocks are pleasant things or to be desired; they are very unpleasant and very uncomfortable, if not painful; but better be there with God, than on a throne without Him. The one would be home, the other like a lone rock in the sea. And it was a new song which they sang in that lonely hour, for though the words may have been old, and to long-lived music set, yet the feeling of their hearts as they found God in that prison, was a new experience of joy and of praise.

This then is our first lesson, if we would sing this new song. We must get where God is and where Jesus is found. We must have our home not with the children of wickedness, but with God.

2. But what is there new about their song, which it seems the Psalmist sang, and which so many sing now? We will try to see what there is that is new about the song of praise that rises in heaven.

You sit at your desk in school; the lesson seems dull; you weary of it, and your thoughts are all on the game of lacrosse you expect to play in on Saturday, or at the pleasant visit you expect to make at the coming holiday season. You are in dreamland with your eyes wide open. Suddenly the teacher calls you by name. You start—*where were you? You? Your thinking real self? Your body was at the desk; but your heart, your thoughts, were far away. Where are your thoughts, your wishes, your likings generally? With God and Christ? You leave your Bible and prayer for the base-ball game, the skating rink. Did you ever leave the play-ground for your Bible? You have to try and be good. Is it necessary to try that you may be bad? Does not badness come naturally, easily; and goodness, like lessons, with*

trouble and trying? What does all this mean? It means that what the Scriptures call a *new heart* must be given to us all, that our thoughts and our love may go out naturally to heaven; that is, that we may not only be in God's presence, as the body was at the school desk, while we were dreaming, but also that we may think of God, learn of Him, and feel that He is near. Thus our song becomes new, because it rises from a new life, a new love; because we cease to love the words of sin and of folly, and delight in the law of the Lord. Thus we find our true heaven our home, for read Isaiah lxvii: 15: "Only the new heart can dwell with God, and sing in heaven the new song."

3. It is a pleasant thing to sing. How the birds sing in the sweet sunny summer air. Not when they are afraid or when the storm broods. I have been in the woods when the thunder-cloud darkened, and all at once the warbling stopped. A deep silence ere the storm burst. But when the storm had passed, there again burst forth from hundreds of little throats the chorus of song. Yes, glad hearts sing? From my window once I looked out upon a workshop where a boy toiled. When alone he would sing. How the hands moved and the work seemed like play, as the merry song came from his lips! No happier life can there be than that into which God puts His new song of praise, no brighter eyes than those which sparkle to its tune, no holier lips than those which truly utter their song of praise to our God, no sweeter home than to be at home with Christ and with God. You ask for the words of the new song. They are many. The voice "is as the voice of many waters," but here is the theme:—  
"Unto Him that hath loved us, and washed us from sin,  
Unto Him be the glory, for ever, Amen."

Do we sing their song? It is—not the song the angels sang, for they were not redeemed, but—the song of our new life, and will be of heaven's new home. Sing it and we are happy indeed. Refuse to sing—ah! God save us from wailing the wail of the lost: No hope! Too late! too late!

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#### THE LOVE OF GOD.

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There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's kindness in His justice  
Which is more than liberty.  
There is welcome for the sinner,  
And more graces for the good;  
There is mercy with the Saviour;  
There is healing in His blood.

There is no place where earth's sorrows  
Are more felt than up in Heaven;  
There is no place where earth's failings  
Have such kindly judgment given.

There is plentiful redemption  
In the blood that has been shed :  
There is joy for all the members  
In the sorrows of the Head.

For the love of God is broader  
Than the measure of man's mind ;  
And the heart of the Eternal  
Is most wonderfully kind.  
If our love were but more simple,  
We should take Him at his word ;  
And our lives would be all sunshine  
In the sweetness of our Lord.

F. W. FABER,

## BIBLE QUESTIONS.

13. Where was it, in the New Testament, a man waited for a *bride*, and did not get it ?
14. A good man said, in one of our prayer-meetings, "For thou hast promised, where two or three are gathered together in my name, there am I in the midst of them, to bless them, and to do them good." Where is this found ?
15. How to be rich ? Answered in the New Testament. Where ?
16. An easy way for a fool to be counted wise ?

## ANSWERS TO FORMER QUESTIONS.

5. The Rechabites : Jeremiah, 35.
6. Psalm 45.
7. II. Corinthians, 5.
8. James, 3.
9. Stephen, Acts 7 : 57-60. Paul, Acts 14 : 19, 20.
10. No ; but God says he is a father of the fatherless, and a judge [that is, defender and protector] of the widows. Ps. 68 : 5.
11. Feast of Trumpets—one day—on the first day of the seventh month. Day of Atonement, tenth day of seventh month. Feast of Tabernacles, [or booths,] fifteenth day of seventh month—lasting seven days. See Leviticus, 23rd chapter.
12. Tiglath Pileser, in II. Kings 15 : 29 ; 16 : 7, 10 ; and Tilgath Pilneser in I. Chron. 5 : 26 ; II. Chron. 28 : 20. We generally spell it according to the first. Nebuchadnezzar according to II. Kings 24 : 10, and a great many other places ; but Nebuchadrezzar in Jeremiah 21, 22 and 24. We generally spell it according to the first.

## BIRCH-BARK PROVERBS.

Don't trust a brook that grows grass.  
The apple tree worships the sun.  
A bush fire doesn't wait on the pic-nic.  
The hollow basswood bears big leaves.  
Like the ash : latest dressed and soonest stripped.

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