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

THE  
CANADIAN   
INDEPENDENT.

THE THIRTY-EIGHTH YEAR OF PUBLICATION.

VOL. XI. (NEW SERIES) No. 3.

MARCH, 1892.

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NEWMARKET AND TORONTO, ONT. :

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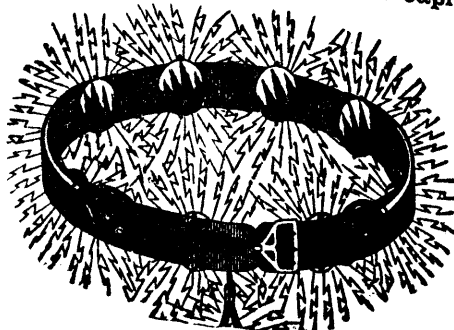
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New Series.

TORONTO, MARCH, 1892.

| Vol. XI, No. 3.

### Editorial Gleanings.

NO INDEPENDENTS are sent to the United States after subscription has expired.

Be not simply good, but good for something.—*Thoreau.*

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

“NO CHRISTIAN MAN should be satisfied unless he can see that the calling in which he is engaged is contributing to the cause of Christ.” So said Dr. Stalker at the recent convention at Dublin.

FIND YOUR PLACE, AND WORK IN IT!—The Almighty sends none of you into this world without a work, and none of you without a capacity to perform that work with earnestness and diligence.—*Gladstone.*

THE ELECTRIC LIGHT should be popular with the Jews. Jewish authorities have decided that as—on expert testimony—the electric light does not result from combustion in the lamp, and that “fire and flame” are not a part of it, it is not “kindling a fire” on the Jewish Sabbath, to use it.

WANTED.—A pastor of a Congregational Church in Michigan, desiring a change, would like to supply a church in Ontario for a month or two; or during pastor's vacation during the summer. References, etc.; address Pastor Congregational Church, Mattawan, Michigan.—[ADV.]

PITY THE CHURCH that has dwindled into a sort of spiritual restaurant, expecting the pastor to furnish two square meals on Sunday and a lunch in the middle of the week. “Feed the sheep,” said a good old deacon to me and I declare I felt a little like using the butt end of the shepherd's crook as I said to him: “I have fed the sheep until they are so fat now they can hardly walk. What they need is to exercise a little and work off their superfluous flesh.”—*Rev. A. C. Dixon.*

RUSSIA.—Fraud is seeking to profit by famine in Russia. The Urban Committee of St. Petersburg has discovered that 300,000 pounds of corn purchased from merchants at Libau “consisted in great part of dust.” The *Novo Vremya* is displaying samples of it. If the merchants had only distributed a tract in favour of a Parliament they would soon be on the way to Siberia.—*Christian World.*

SHELTERS IN WINTER—The Salvation Army has set the fashion. Spottford Brooke has asked his Unitarian church to assist him in opening a number of “shelters” for London's submerged tenth. One shelter is already in operation, and the appointments are similar to those of Army shelters. The London County Council is also meditating a measure for the opening of municipal shelters. And why should not the large cities make some other provision for the stranded and penniless poor than the police station.—*Advance.*

THE GRIPPE.—Some of our readers were just getting a little impatient over the slow appearance of the January number, and we had not the chance to tell them it was the *Grippe* among the printers. And if the March number is delayed, it will be the

*Grippe* in the "Sanctum." The Editor hopes to get through with only his ordinary share of the malady. But our "staff" is too small to bear any subtraction from its working force.

IF a minister lacks eloquence, there is all the greater need for his putting the earnest soul into his preaching. One may not be able to turn finely rounded sentences, nor to indulge in splendid climaxes, but he can put soul into simple, instructive discourse, and thus render it impressive and forceful. Earnestness counts in the pulpit.—Philadelphia *Presbyterian*.

THE Rev. W. S. Swanson, formerly missionary at Amoy, said, at the anniversary of the London Missionary Society: "In 180° of east longitude it does not seem to matter whether you are an Episcopalian, Presbyterian, or Congregationalist. You are face to face with the great work of Christ, and your confession of faith may be summed up in this: that all men are sinners, and Jesus Christ, God's only Son, is able to save to the uttermost. That is a working creed."

"THE SABBATH A DELIGHT, HONORABLE."—A neighbor of Mr. Gladstone writes to an English periodical concerning the latter's home life. Among other interesting things we learn from this authority that Mr. Gladstone has often been heard to remark that had it not been for his Sunday rest he would not now be the man he is. Physically, intellectually and spiritually, his Sunday has been to him a priceless blessing. From Saturday night to Monday morning Mr. Gladstone puts away all business of a secular nature, keeps to his special Sunday books and occupations, and never dines out that day, unless to cheer a sick or sorrowful friend.

ENEMIES OF THE HOME AND THE CHURCH.—The tavern, the saloon, and the billiard-room, for mechanics and farmers' boys; the aristocratic club for the well-to-do. Each on the easy slope of pandered appetite, with perdition in the distance! Says the *Interior*, of Chicago:—

The worst enemy of the family in the higher circles is the club. If a man leave his wife and children every evening to spend it in the club he does a present wrong to them—he trains his children to hold the home in contempt. Health, physical, moral and spiritual, is secured

by the family remaining in the atmosphere of the home after nightfall. Every step a boy takes in running the streets at night is a step toward destruction. As for the girls, it is destruction already.

REV. THEODORE CUYLER.—The "frosts" that are said to gather around three score and ten have not yet cooled the temperature of my faith, or hope, or abounding joy in the Lord. This is a glorious world to live in, and to serve God in, after all, and I am in no haste to exchange it even for the "Better Country." As long as the greatest British statesman is in full force at eighty-two, and America's greatest living poet is full of strength at eighty-four, let no man think of "retiring from business" at three score and ten. Religion is not the art of dying well, but of living well.

A JAPANESE newspaper, issued at Tokyo the capital, says:—

"Look at the white race, how rich, how strong, how intelligent, how benevolent it is. Twenty centuries ago it was a naked, ignorant and barbarous horde. What has effected the change? The leaven of the Gospel brought to them by missionaries, received into their hearts and minds and working its nature into and throughout all their being and activities. We Japanese need the same leaven for our uplifting and purifying. We do not want Congregational bread, nor Presbyterian, nor Methodist, nor Episcopal, nor any other bread all raised, moulded, shaped, baked and branded—we want the leaven with which to leaven and make bread for ourselves, that we also may become rich and strong, intelligent and benevolent."

WHAT UNDENOMINATIONALISM IS.—The Bishop of Chester is a regular old dyed-in-the-wool, copper-bottomed, yard-wide Anglican from away back if he will pardon us for describing him in pure American. Being asked recently to preside at an undenominational meeting on mission work, he declined, with the remark that he regarded undenominationalism "as the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced minion of a designing secularism."—*New York Tribune*.

UNIVERSITY EXTENSION is all the talk just now and a grand theme it is. Success everywhere crowns the work. A double gain is seen. The new constituency gained receives a priceless boon, but the professors, it is said, have gained a new impulse in work and fresh experience in new lines. Would that the

church of Christ were willing to try these methods more generally and so gain this double good. Our richest and largest churches have long been family churches, existing for a definite and chosen constituency, rather than churches for the people. But times are changed. As this is an age of applied science and of applied Christianity, antique methods must give way to wiser ones.—*Christian Mirror, Boston.*

CLERICALISM.—We are afraid the INDEPENDENT is not very "clerical," in the way of claiming any particular power or privileges for the "clergy." And now our neighbor, the *Christian Guardian*, seems to be running in exactly the same direction. We agree with every word of the following, from a recent editorial:—

If Mr. Wesley meant by presbyters having the right to ordain, that it is a proper thing for an ordained minister to take part in setting apart to the work of the ministry those whom the Church has accepted for that work, we fully agree with him. But if he meant that every ordained minister has, by virtue of his office, a right to appoint others to the work of the ministry, we cannot accept this view of ministerial authority.

A BUSY HOME MISSIONARY.—A Congregational Home Missionary in Washington State, writes to headquarters thus:—

It was never so hard to find time to write letters as now. Between calling and being called upon, principally by book agents, women with patent darners, patent boilers, teachers of fancy stitches, etc., etc. (not being married I can make quick work with the latter), fixing up hurt feelings, reading to the sick, doing part of the church janitor work, being on hand to ring the bell, to say nothing of preparing two sermons a week, working up the prayer meeting, planning for the Sunday school, the superintendency of which I hope to put on other shoulders at a meeting called for to-night, being on hand to see that the church choir does not split into a dozen pieces over some trivial question, drilling the Sunday school choir and looking after the church finances; between doing these things and wondering where I can cut down so as to accomplish other things that are left undone, letter-writing time has fallen among thieves.

AUSTRALASIAN INDEPENDENT.—The "Australian Independent," originally the "New South Wales Independent," is again changing its title and widening its field. It is a good and enterprising magazine, published at 6s. 3d. a year (they have not got as far as decimal money in Australia yet), at Sydney. Our friends there, no more than ourselves, have arrived at a weekly organ. The *Independent* says:—

Again the name has become too narrow. The large circulation in Tasmania and New Zealand demanded

recognition, and now, at the request of the New Zealand Union, the style and designation of *Australasian Independent* will be adopted. The jubilee of Congregationalism in South Australia in 1887 suggested the *Australian Independent*. The jubilee of Congregationalism in New Zealand in 1892 will be marked by the enlargement of our designation to the *Australasian Independent*.

THE CONGREGATIONAL UNION.—Our readers will remember that the last Union closed without a formal invitation from any church. Montreal was in the minds of the members; but it was then supposed that the many hundred delegates of the Christian Endeavor Convention would assemble there in 1892. As however that has been otherwise arranged, the three older churches of Montreal unite in the invitation to the Union, for June 1892. The brethren assure us that every necessary and possible preparation will be made, and that the Union will be heartily welcomed. The meetings will probably be in Emmanuel church, as the largest, and on the whole most convenient edifice for the purpose.

SECRET OF A HAPPY LIFE.—I have peeped into quiet "parlors" where the carpet is clean and not old and the furniture polished and bright, into "rooms" where the chairs are neat and the floor carpetless, into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing nor servants nor toil nor idleness nor town nor country nor station, as tone and temper that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, no means or society can make it—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old or vanish away.—*Dr. John Hall.*

DR. MCFADYEN OF MANCHESTER.—The present writer well remembers how in the last conversation he ever held with him, McFadyen, speaking of ministers being regarded as dishonored if they were not able to carry their own proposals at church meetings, remarked: "Some of our people seem to forget that the very principle of a Congre-

gational church means the acceptance by all alike—ministers and deacons, as well as members—of the will of the brethren, guided by the Spirit of God." There spake, in my judgment, the true Congregationalist—the man who discards even the last shred of clericalism, and delights in being subject to the brethren, waiting and working if needs be until a sounder judgment adopts his recommendations; but waiting with all cheerfulness, and working with willing self-effacement.—*Rev. W. F. Clarkson.*

**THE LATE MAYOR GOLDIE OF GUELPH.**—All the members of the Congregational Union, who have grown familiar with the face of Deacon James Goldie of Guelph, will sympathize with him, as do the whole community, in the untimely death of his oldest son, Mr. Thomas Goldie, the popular Mayor of the City of Guelph. Mr. T. Goldie was forty two years of age, just beginning as it were his public life, with the promise of much distinction before him. He leaves a wife and three young children to mourn his loss. He was a respected and consistent member of the Presbyterian church. The funeral was a public one, and perhaps the most imposing that had ever taken place in Guelph. The pastor of the Congregational church, Rev. Mr. Williams, and his own pastor Rev. Mr. Beattie, conducted the services; the funeral being attended by deputations from many municipalities and public boards.

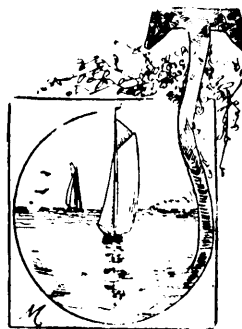
**THE STRONG HELPING THE WEAK.**—The scheme proposed by Dr. Leach, and adopted by the Assembly at Southport, has met with a hearty response. Twenty-two town pastors have expressed their willingness to serve country churches in this way, and several others decline simply because they had already made similar engagements for the year. Any churches desiring to secure the kind help of those who have promised certain Sundays are requested to communicate with the Secretary of the Church-Aid Society, who will endeavour to arrange the interchanges to the satisfaction of all concerned. During the month of February, the Rev. H. Storer Toms, of Enfield, will preach at Billericay, and the Rev. H. Barron, of East Finchley, at Wethersfield, and their pulpits will be supplied by the Revs. A. Kluht and B. W. Saunders respectively. The Rev. J. K. Nuttall, of Liverpool, is also

giving a Sunday in North Wales this month.—*Cong. Magazine.*

**GOSPEL PREACHING IN IRELAND.**—I was once sitting at dinner beside a distinguished pulpit orator, and he said: "Is it really so difficult to preach the Gospel to Irish Roman Catholics?" "Well, it's pretty difficult," I replied. "Now, look here," he said, "I may tell you that I am a Home Ruler, and that I sympathize deeply with Irishmen in struggling for their just rights. Suppose that I went down to the city of Cork to-morrow, mounted a barrel, and said: 'My friends, I'm a Home Ruler, and support Mr. Gladstone in his efforts to give justice to Ireland.' Then I took out my Bible, read a text, and preached upon it. Do you think they would listen to me?" "Certainly," I said, "they would listen to you with genuine pleasure." "Well, and where then is the difficulty about preaching the Gospel to Irish Roman Catholics?" "Well," I said, "you would scarcely expect such an outpouring of the Spirit as to be able to convert your hearers by one sermon as St. Peter did. You would require to come again, and would, I presume, fix an hour and a place!" "Certainly," he replied. "Well, when you came again you would soon learn that the priests had not been idle in your absence. An organized mob would be there to receive you with tin-cans, musical instruments, and perhaps an occasional dead cat, to lend liveliness to the scene." "Oh, is that the way?" he said, and the news seemed a revelation to him.—*Rev. Thos. Connellan.*

## Editorial Articles.

### SPURGEON.



HE news comes flashing over the sea, "Spurgeon is dead!" We may not expect people to live forever here; still we are scarcely ever ready to part with one whom we love, or one who has blessed the world. Spurgeon was born in the East of England, in 1834.

Died at Mentone, Jan. 31st, 1892. Began to

preach when, as the world would say, "half-educated," and has preached for forty years; dying at the age of 58.

His record is in the noble church he has left behind him—one of the largest, if not the very largest, in membership, in the world—in the magnificent orphanage, rescue, and educational institutions he organized—in his published sermons, and his "Treasury of David." Like as when Jacob digged a well in Shechem—and (in Emerson's words) "buildd better than he knew," for he was digging a well for his Lord to drink out of—so Bunyan, in dreaming out his "Pilgrim," and the "Town of Mansoul," was doing more for the world than he imagined—he was bringing down inspiration and storing up food, for the man that should come after him—a son of the people like himself: Charles Haddon Spurgeon by name. Spurgeon would never use, or allow himself to be called, "Reverend"; just as Beecher never would accept the "Doctor," two or three times flung at him.

The Editor of this periodical heard Spurgeon one Sunday forenoon in 1862. The Tabernacle, away down south in London—past "The Elephant and Castle," and several other historical spots and landmarks—was very crowded, and we were obliged to put up with standing-room in the second gallery. His text was, "So foolish was I, and ignorant; I was as a beast before thee," Ps. 73: 22. His deep, strong, well-tuned voice made up all lack of elocutionary tricks; and his muscular good sense, and thorough soaking himself—as it were—in the Puritan theology and modes of thought, made up for the well-turned periods and calculated effect of exordium and peroration of the mere orator. It took five minutes to understand what kind of a speaker he was, for we were expecting these "lofty flights of eloquence," we often see credited to this and that "pulpit orator." But as with Demosthenes, who did not covet that men should rub their hands and say "That is the finest speech that was ever made in Athens!" but counted he had made a good speech when the citizens ran home to get their shields and swords to fight Philip—so Spurgeon, if he could get people to feel sin, and seek pardon, and serve God, was satisfied. Calling on a distant relative afterward, a young lady, a member of the Tabernacle, we were advised to come there first, next time, and she

would get us a ticket which would admit to the body of the church, and secure a seat in a pew.

A few days after, we heard him at a Wednesday-night lecture. He was giving a history of the church that worshipped in the Tabernacle. Its history began in the Puritan times. Its first pastor was Rev. Benjamin Keach. And he had a half-length oil portrait of Benjamin Keach beside him. "Look," said he, "at his long nose, and long face—and he had a long body. Now, such a man is a born controversialist; and such Keach was, and many a literary tussle he had with Richard Baxter on points of doctrine. Now when you see a plump little fellow, he is not apt to be a controversialist!" At which the audience all laughed. "Oh," said Spurgeon, "perhaps you think that is a personal remark!" For he was a short man, plump and broad, sallow complexion, with scarcely (in those days) a trace of beard; with round full cheeks, and a most unintellectual cast of countenance. With a blue derry smock-frock and a straw hat, he would have passed for a typical butcher's boy. As he brought down the history of the church, he spoke of Dr. Gill, who in the early part of this century was the pastor. "The doctor was pretty well-off," he said, "and in his old age rode in his carriage, and a good deal of criticism was expended over it. But I always defended Gill's memory. I don't know whether other ministers have a right to ride in a carriage, or not, but Baptist preachers have; for Philip rode in a chariot—and he was a Baptist preacher!"

We have been sorry ever since that we missed a chance for an hour's chat with him, shortly after this. He had been visiting his father at Colchester—the old man kept a merchant shop there, and took care of a Congregational church as well. He came along the railway platform, with a soft felt hat and pepper-and-salt tweed suit, with his wife hanging on his arm, and a yellow pamphlet under the other arm—looking for a seat to correspond with his second-class ticket. We were seated with only one other man, and there were seats in our compartment for six more. Checking the words almost uttered, "Come in here, Mr. Spurgeon; plenty of room!" we allowed him to drift past, and he went in the very next door beyond. We told a minister about it a few days after. The dress was what he specially took notice of. "Ah



well," said he, "Spurgeon has made his mark, and he can wear what he pleases. But the rest of us would not like to be seen out with anything else than a black coat on!" Oh Mrs. Grundy! you'll surely be the death of some of us yet!

Dr. Caldicott, one of the earlier pastors of what is now the Jarvis Street Baptist church, Toronto, used to tell a pleasant story of Spurgeon. A New York firm, Ivison & Blakeman, undertook the re-publication of Spurgeon's sermons in annual volumes. We remember buying the first volumes of the series. It was all right, except an unfortunate preface by Prof. Magoun, of Iowa. Spurgeon could have managed the *humorous* far better himself—though he entirely repudiated (not quite successfully), being a humorist. It was really a "piratical" edition, and Spurgeon's only connection with it was a note that he had sent them, and which they took good care to make very public, that he "hoped that no other American publisher would interfere with their enterprise."

But Dr. Caldicott, in one of his several visits to England, called on these Baptist publishers; and, as they had made money out of Spurgeon's sermons for several years, they asked him if he would carry a thousand dollars from them to the South London divine? which he did. Calling at Spurgeon's house on a Saturday, a servant met him at the door, and said "Mr Spurgeon was at home (no "white lies" there!) but he never saw visitors on *Saturday*." The doctor said "he was sorry, for he had a message from America for Mr. Spurgeon, which he (M. S.) would be very glad to hear!" Spurgeon from the top of the stairs had overheard this short conversation, and called out, "Show the gentleman up!" The doctor soon introduced himself, and unfolded his business. Spurgeon went to the stair-head, and called out to his wife, "Susan, come up here!" She came. "What is it, dear?" Said he, "Didn't I tell you the Lord would provide? And here these American publishers have sent me a thousand dollars! And then he explained the matter to Dr. Caldicott: "My deacons have been insisting that I must keep a horse, and ride; and not walk so much. I have no objections, but I tell them I can't afford it. 'Oh,' they say, 'the Lord will provide; you look out for a horse.' Now this money will enable me to buy a cob and a dog-cart,

and allow me to ride, instead of walking so much." It was said when Spurgeon's health first gave way, that if he had done as most of his brother ministers did—take a two-months' complete rest, by seaside or mountain every year—he need not have broken down as he did. For twenty years he had no proper summer-vacation. He always said, "He couldn't afford to take the time; he had too much to do." At an age which scarcely yet placed him among the old men, he had performed a glorious work as both preacher and author—with a splendid record as a planner and administrator of education and philanthropy—for more than an average generation of men. His example will be an inspiration, and his labors a blessing for ages to come.

### "THE SCHOOLMASTER ABROAD."

So said the sturdy, dogmatical, and altogether energetic Lord Brougham. And in a very emphatic manner he is abroad now. The young Canadian who is growing up ignorant, is doing so out of an ingrained appetency for idleness and ignorance, for which there is no excuse. And "University extension," and all it involves, is but reducing to practical shape the feeling that something needed to be done. Beside the directions we touched on last month, it has also taken possession of the Sabbath school organizations. In accordance with a resolution passed at the last meeting of the Ontario S. S. Association, the Executive Committee has issued proposals for Normal Classes or Institutes to be held in every county during the winter. They propose three afternoons and evenings for each, drilling on such subjects as "N. T. Books and Writers," "The Holy Land and the Holy City," "Life of Christ," "Doctrines of Christ," "Early Christian Church," "The S. S. its organization and officers," "The Lesson Study," "The Teachers' Meeting," etc., etc. A man who successfully conducts such a class, deserves the title of "Professor." A large use of the blackboard is made; and (generally) it ends with a written examination. But whether examination or not, it is really quite collegiate in its methods. And the "students" are the very parties to be counted on in any arrangements made by the theological colleges. The County of York, Ontario, has been

active this year in promoting such institutes. The North Riding had two during the past month. We found them very profitable and suggestive, and women as well as men heartily entered into the work of study. Indeed, last winter, at the initial "Institute," in North York, a lady took, by a good lead, the highest marks in the class.

We don't know what all this may grow to; and we are not anxious on that point. And, whether in knowledge or in feeling, a Christian never can tell where the Holy Spirit may lead him. He only knows the Spirit will not lead him faster than he gives him the ability to follow. As dear old Whittier says—

I know not where His Islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care!

## Our Contributors.

### THE MISSION OF THE CHURCH.

BY REV. HUGH BENTLEY, OF TORONTO.

[A paper read at the monthly meeting of the Toronto Congregational Association, at Dovercourt Congregational church, Feb. 8th, 1892.]



PERMIT me to say that as I take it, the church, to which my paper refers, is the whole visible church of Christ on earth; of which He is the acknowledged Head and Lord, composed of all true believers. One spiritual building of which every member is a living stone. "One army of the living God," made up now of several divisions. The Presbyterian, Baptist, Methodist, etc., adopting different methods for carrying out the orders of their Commander in chief, but all united in aim. We to-night represent the various Congregational churches of this city, each of which has its mission. What is that mission? The answer to this question is important, for if the church has a true conception of its mission, and endeavors honestly and earnestly to fulfil it, success will be the result.

Before stating what I conceive to be the true mission of the church, permit me to give expression to my honest conviction as to what is *not* its mission:—

(1.) It is not its mission to provide amusements for the people. I do not think it is sinful to be amused. I believe in a cheerful, joyful, Christian life. If any one has reason to laugh, it is the man who is safe for both worlds. God has created us with a capability and desire for enjoyment, and He wishes us to be full of joy and gladness. The true Christian should carry sunshine everywhere. Our Saviour and pattern, says to us, "These things have I spoken unto you, that My joy may remain in you, and that your joy might be full." But the methods which the churches employ in entertaining the people are not in my opinion calculated to fill the soul with Christ's own joy, and so are outside its mission, and in many instances opposed to the spirit of our Lord and His word.

Shall I suppose a case by way of illustration: Let one of the apostles pay a visit to Toronto, say the apostle Paul. Some of us are to have a "church social" and entertainment next week, and a deputation is appointed to wait on the apostle. After the usual compliments, the invitation is given, "Will you, St. Paul, come to our church social and entertainment next week?" "What is the programme," asks Paul. "Oh, we are having some brilliant speakers, some of the best singing talent in the city, but our people like to have a little variety, and so we shall have a few good sentimental love songs, and we expect Mr. Mimicry to sing us some comic songs in character, and give some comic recitations. These are the things that bring the house down." I think I can hear the reply of this servant of Christ's, "I am determined not to know anything among you save Jesus Christ and Him crucified—God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Is this picture an exaggeration? Would to God it were. Are there not scores of churches in this city, where such things are done? I do not impugn motives. These may be sincere. I do not say these things in a fault-finding spirit. My heart is sore because of them, as I sincerely believe them to be a hindrance and not a help to the true mission of the church.

(2.) It is not the church's mission to provide physical recreation for the people. Far be it from

me to say a word against physical recreation; any exercise that contributes to a healthy, vigorous manhood, physically, mentally, morally, is above censure. But this is not the mission of the church. The New Testament makes no provision for trainers in football, baseball, cricket. It has higher aims.

In 1890, the Rev. Thos. Green, Chairman for that year of the Congregational Union of England and Wales, in his address at Swansea on "The Secular in Church Life," said—

"Unless some of us are greatly mistaken, and are quite unable to discern the signs of the times, there is looming upon us a grave danger, that nothing but a quickening of our spiritual faith can avert. The danger of *hiding Jesus Christ*, a danger arising from the excessive degree in which the secular element is insisted on as a part of our church life. We hear much of the changing conditions of society, of the special needs of the present day; of the imperative duty laid upon the Christian church to adapt herself to the altering tastes of mankind." Again, "The insistence upon the introduction of the secular element into our church life, with the contention that the church organization is incomplete without it, has this effect: That actually, though perhaps not logically, it renounces theology, including doctrinal teaching, to a subordinate place, and often to entire extinction. We are asked to admit that the Christian church has been too dogmatic, too doctrinal, too theologic. It is an admission readily made, but the further assertion that it is in consequence of theological dogma that the church does not retain her hold upon the people, is one that cannot so easily be sustained. All history is against it. The undogmatic churches have gained the scantiest harvest; while the dogmatic churches have hitherto taken the multitudes. If it be true that men cannot now endure the religion of Christ in association with dogma, we have a new phenomenon; and one that the church of Christ should carefully study, but in the meantime, the church will be altogether lowered, as it is much to be feared it is already, to the minds of the young. The church is coming to be regarded as a friendly club, fulfilling its functions with considerable success, if it occupies plenty of evenings with entertainments; and makes everybody comfortable. The conception that its members form a spiritual body, of which the life is Christ vanishes away. A moderate amount of culture is the point to be attained. The life that is hid with Christ in God becomes a shadow phantom. Repentance and faith and spiritual hope and joy, are foreign sentiments, and the ideas they represent belong to a condition bordering on enthusiasm. They are out of date. They may be alluded to in the pulpit, but they strike tones that are unharmonious with all the other operations of the church. If literature, music, athletics, entertainments are to form part of our recognized church life, so that the apparatus of no Christian society is to be considered adequate without them, other changes must follow. For example, the examination of candidates for the ministry will need considerable modification. The usual questions will perhaps for a few years survive, but we shall soon have the Chairman of our College Committee saying, "Now, my dear young brother, you will tell the Committee whether you have passed the examinations of the St. John's Ambulance Association, and will you let us know what has been your average score at lawn tennis?" And our college professors will be appointed on the

strength of qualifications not hitherto deemed necessary. In addition to requiring clearness on the points of faith, and discovering their ability to teach, we shall have to examine their muscular development, and to see how they handle the cricket bat. Is there then not some danger of the Lord Jesus Christ being dethroned, even amid the abundance of well intentioned benevolence, and the show of a 'Christian Nomenclature'?"

I have read these lengthy extracts because they express, better than I can, my own convictions. These are outside the church's mission.

It is not the church's mission to solve the social problems of the day. These social questions are very important; politics, taxation, capital and labor, poverty and crime, the liquor traffic, all are important, and we should seriously consider them, and do what we can (as citizens), to bring about a better state of things. But my growing conviction is that the Gospel of the grace of God is the only true remedy for social ills. *Sin is at the bottom of all.* Get the rich and poor, the capitalist and employee; get the masses saved from this, and you will rectify much that is so sad in this sin-cursed world. At the International Council, held last summer, valuable papers on these questions were read. The statements made, would in the main be endorsed by all here. But that it is the church's work as an organization to remedy these evils, I very much doubt, and I am not alone in this.

And now having looked at the subject negatively, let us try to answer the question, "What is the church's mission?" For a correct reply we must go to the church's head. What does Christ say? Listen. In His intercessory prayer, as recorded in John xvii: 18, He says, "As Thou hast sent Me into the world, so have I also sent them into the world." After His resurrection these words given to the assembled disciples, John xx: 21, "As My Father hath sent Me, even so send I you." For the same reason, to engage in the same work, in the same manner, as the Father had sent Him. And what was Christ's mission? John iii: 17, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." In Matt. xviii: 11, "For the Son of Man is come to save that which was lost." In Luke xix: 10, "For the Son of Man is come to seek and to save that which was lost." "As the Father hath sent Me, even so send I you." Save the children, for Matt. xviii. refers to

them. Before they go astray save them. Then, as in Luke, the worst of sinners, of whom Zacheus was a type. Seek these; go after the lost ones until you find them. In agreement with this are the commands of Christ, after His resurrection, Matt. xxviii: 18-20, "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always unto the consummation of the age," Mark xvi: 15. "Go ye into all the world, and preach the Gospel to every creature." How were they, how are we to fulfil this mission? By receiving the power of the Holy Spirit; Luke xxiv: 49. "And behold I send the promise of My Father upon you; but tarry in the city of Jerusalem until ye be endued with power from on high, Acts i: 8. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea; and in Samaria, and unto the uttermost part of the earth." Clothed with this power, on and after Pentecost, the disciples went forth *witnessing* for Christ. Testifying of His death, resurrection, ascension, glorification. This is the Gospel of the New Testament church, not human philosophy, not science, not the wisdom of men, but in substance what the apostle Paul wrote to Timothy. "This is a faithful saying," etc. And this testimony was given, not by the Apostles only, but by the whole Church. In Acts viii: 1. "At that time there was a great persecution against the Church which was at Jerusalem; and they were ALL (men and women) scattered abroad throughout the regions of Judea and Samaria, except the Apostles." In Acts xi: 19, we are told they preached the Word. The Lord, by this *scattering* fulfilling His own word. "Ye shall be witnesses unto Me in Judea, and in Samaria." This, then, is our mission as churches. Baptized with the Holy Ghost and with power, to witness for Christ, by our lips, by our lives. Always ready to give a reason of the hope that is in us with meekness and fear. Always ready in the power of His grace, to help the needy, feed the hungry, clothe the naked, cheer the sick and the sad, and bring the lost ones home. "In Jeru-

salem"—our own home and neighborhood. "In Judea"—our own country. "In Samaria"—neighboring States. And "unto the uttermost parts of the earth," the mission to the heathen.

Has the Church fulfilled its mission? Is she doing it to-day? For reply, I point you to the sad fact that two-thirds, 1,000 millions of the earth's population know nothing of Christ even nominally. And to come nearer home, how is the church fulfilling its mission? I saw this last week a statement that in the United States, with all their magnificent church machinery, with 60,000 ministers, with costly music and great Sunday schools—the churches during the last twenty-five years have averaged less than two conversions a year each. There was an average of four or five deaths each. A gain of two, a loss of four or five. Is Canada in this sad plight? even approximately? Then the church has not been true to her Lord. But let us not lose sight of our personal responsibilities. The church is composed of individuals. You and I have a mission. Have we sought and saved the lost. How many? To you and to me is the command given, "Ye shall be witnesses unto Me." To you, to me, brothers, sisters, the Master is calling. "Go work to-day in My vineyard."

Go labor on: Spend and be spent,  
Thy joy to do the Father's will,  
It is the way the Master went,  
Should not the servant tread it still.

## REMINISCENCES.

Charles Haddon Spurgeon is no more. Yet he lives; and dead, speaks still. Here are my reminiscences of the last time I heard him. They were jotted down on my return to my lodging, and have, therefore, the merit of freshness, at least to me.

Seeing the notice, "Mr. Spurgeon will preach Thursday evening, 7 o'clock," I found my way to Newington Butts. The gin palaces were in full glare, the theatre also; the crowd surged hither and thither, omnibuses, cabs, the heavy dray, the bicycle, all there in the throng, a London throng. We entered the Tabernacle, time 6.35. The people were beginning to gather; about a hundred had preceded us. The upper gallery was not opened; we took a seat about one-third of the way down, in the very middle and observed.

Assuming that the entire building seats five thousand, there was, ere the sermon began, about two thousand people there. Not many men amidst the din of traffic, theatres, and sin, could summon mid-week two thousand people together, to hear a simple Gospel preached on old-fashioned lines. Let us observe a little. As the two thousand were at least forty minutes gathering, and the door fully opened, so that the stream was steady, we could notice. There were certainly a few, like myself, strangers; but as this service had not been widely advertised, two hundred would be a liberal estimate for such. A large number were plainly members of the regular congregation, if not of the church; as large a number appeared to be—not strangers—but people of the neighborhood, who irregularly came, or as opportunity offered. They were scarcely of the middle class, nor of the thriftless; they appeared to be of the working and shop-keeping order. Remember this is not meant as an invidious distinction. Had Christ depended on the better class of the society of His day, it is to be feared that Paul would not have written Col. i: 23, "preached to every creature under heaven." Every one of that eighteen hundred has a soul; and here is a man that is drawing them at the close of a busy day—where many voices are heard alluring to mere pleasure—to listen to Christ, the despised and rejected of men. More than three-fourths were women. I sat in a row the one male among fourteen; two men in the row of twelve behind; all women in the row before me. I have certainly not underestimated the proportion of men. The proportion of young people was very small. Young men scarcely any. The great preacher has not solved the problem of keeping the young. The great majority were of middle life and past; many had seen their threescore years. There are some not over-bright suggestions here—the facts were plainly to be seen. Where is the next generation to be found? Certainly Mr. Spurgeon is the great representative of a preaching, to all seeming, out of date. When his great personality is gone, who will, can, without accessories of music, or "keeping up with the times," keep the Metropolitan Tabernacle a power? Let the morrow alone—here are two thousand souls waiting upon a simple service; waiting to hear.

The clock struck seven; the small door in the rear of the first gallery opened; and Mr. Spurgeon, accompanied by a deacon, halted down to the platform pulpit. A brief, silent prayer, and the preacher rose, imploring the divine blessing. A hymn announced: "My heart is resting, O my God," and a part of the thirty-seventh psalm was read, interspersed with brief comments, urging trust, and inspiring confidence. Oh, the melody of that wonderful voice, clear, full, conversational, filling that large building, but *talking to you*. You feel at once in it an element of power, sympathetic too; devotional, but far removed as east from west, from the professional pulpit whine. A great talent used in the service of the Giver. The comments on the psalm were just natural, such as seemingly would occur to any thoughtful reader: twenty-five verses were read. "This psalm is full of comfort and truth, we have not time now to read more. Let us sing part of that beautiful hymn, 'When languor and disease invade.'"

A full ten minutes prayer followed. Earnest, unpretentious, occasionally pointed; specially this, the only personal reference: "O Lord, aid thy servant to preach to-night; he does not feel like it, but thou can'st use the weakest thing. Use us this night!" Another hymn, and then the sermon. The text was Luke iv: 38, 39. The sermon had its introduction and four heads. The introduction stated that while spiritual lessons had been drawn from other miracles, the healing of the leper, giving sight to the blind, etc., the whole range of homiletics had ignored this of the fever. Then a few general remarks. Peter had evidently made Capernaum one of his homes, to be near to his great teacher. Homes were now chosen without any reference to church privileges, a practice much to be deprecated. The relationship indicated goodness in the home. Peter took care of his mother-in-law; and she, unlike most invalids, whose first act on recovery would be to ask for some service, came and ministered unto them. "Happy mother-in-law to have such a son-in-law as Peter! Happy Peter with such a mother-in-law!" The division was:

1. There are spiritual fevers.
2. Many things cause these fevers.
3. Their evil results.

## 4. Christ can cure them all.

Under the first head, attention was called to the general restlessness of life, indicating fever, the lust for gold, yellow fever; congested action, brain fever, when intellect thought the old ways and old theologies not sufficient; young men very apt to have it. "I have not met much with it in young women." Some men want to be "big, bigger, biggest, and then more." (Was Dr. J. Parker in Mr. Spurgeon's mind?) There was the drunkard's fever. All clearly applied, *e. g.* You, Martha, sitting there, wondering even now whether your husband will be home when you get back? whether the baby will get burnt? and what is to be done on the morrow? The feverish restlessness of life.

*Causes.*—Malaria, Capernaum near marshes. Such are evil communications, bad company, unwholesome associations, stagnation. Cut a drain through, and let those energies flow out into useful work for Christ. No grumbling then. Insufficient food. Respectable Christianity satisfies itself with one sermon and service on Sunday morning. "Think of sustaining life on one meal a week, even though the best and most varied, who could endure?" Reference was then made to the pabulum respectable Christianity in general received. Alas, was it to be wondered at that fever abounded?

*Their results.*—Loss of tone, energy, appetite, delirium, all of which find counterparts in the life manifested in the world to-day. But Christ can cure, come to Him, lift up your eyes and see Him near. "Last night I had a great trouble, I will not tell you what it was. This morning I had a great blessing, that you shall hear, Christ never sends a sore, but he provides a plaster." A letter was then read, from some poor outcast who had entered the church on the previous Sunday morning to steal, felt the power of the truth presented, and had gone home to her father and mother. "If she was staying here, I should not have believed her; but as the prodigal, she has gone home. God bless her!" Then came a simple appeal, and "I'll dismiss you with the blessing." The benediction was pronounced, the preacher hobbled off the platform and the throng slowly dispersed.

There was an after meeting to which a few remained.

We departed from the simple service of an hour and thirty minutes, to stand in the gas glare of the "Elephant and Castle" corner, with its dozen dens of drink, the palaces of shame, and the blaze of the theatre lamps. We thanked God for the man who *there*, is not only holding the fort, but sending hot shell and shot into the enemy's camp, as he encourages and strengthens his people; and we meditated on the enormity of established respectable Christianity, which has its temples shut, while the crowd surges by, and opens chiefly for genuflexions and robings and choral services, which engage eye and ear, and leave the soul in the embrace of spiritual death.

JOHN BURTON.

## THE OFFENCE OF THE CROSS.

There was something in apostlotic times that subjected those who preached the Gospel to persecution; something in their preaching not acceptable to either the Jews or the Greeks. The Jews, as the professed people of God, accepted the moral law and the teachings of Moses. The Greeks were for the most part heathen. Neither party objected to the moral precepts of the Gospel, as far as the outward character of their observance was concerned. But the requirements went further, and laid claim to an inward purity, and an unremitting constancy in doing all things written in the book of the law. The demand for a righteousness so absolutely perfect brought men under a sense of sin, and prepared them for the offer of the Gospel, in full and free forgiveness by Jesus Christ.

The apostles preached righteousness, and set forth the perfect example of Christ, but the burden of their message was *redemption*, pardon, love, in order to newness of life, starting, however, with the forgiveness of sins. All this as procured by the blood-shedding of Jesus. Hence, while the beautiful life of Christ was continually held up as an example, *Christ crucified*, the *Lamb slain*, the blood shed as a propitiation, that made pardon possible, was the "*good news*." The *death* of Jesus, and His resurrection, are spread over all the teachings of the Apostles. They seem to have had little faith

in His holy life and precepts to meet the condition of the world, apart from His death, till men had accepted that as their atoning sacrifice for sin. The Apostles taught that reconciliation preceded forgiveness, and that love and obedience followed it. To ignore the relation of His death to our new life, is to lose the key to our redemption story. It was the doctrine of the cross—Christ crucified to make atonement for sin, made always so prominent by the Apostles, that was an offence to the unbelieving world; hence, Paul termed them "*enemies of the cross of Christ.*" That is, opposed to the doctrines of the cross.

These doctrines were to the Jews a stumbling block, to the Greeks foolishness. The Jews expected Messiah to save in another way, to deliver them from their enemies by conquest, not to save them by His death from sin and its penalty. The Greeks, so philosophic in their own estimation, accounted the scheme of redemption foolishness. This was the *offence of the cross.*

The doctrine of redemption is on the surface of the Bible. "God commendeth His love toward us in that while we were yet sinners, Christ died for us." "Christ died for the ungodly." By believing this good news, we become "partakers of Christ, and accepted in the beloved." "We have redemption through His blood, the forgiveness of sins." Forgiveness of sin, we are taught, lies on the threshold of the Christian life. "Without shedding of blood there is no remission of sin." The Jews and Greeks may explain away the atonement as they will, we find the cleansing blood, the cross, in all apostolic teaching. John Baptist proclaimed Him as the "Lamb of God that taketh away sin." John the evangelist had a vision of Him in heaven, not as a "great reformer," but as a *sacrifice*, as "a Lamb slain," in the midst of the throne.

Redemption song in heaven will be "worthy the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Paul's theme was "Jesus Christ and Him crucified." Whatever the Jews or Greeks may feel in regard to it, Paul gloried in the cross, made the sacrifice there emphatic. Christ's death would not have offended, apart from the fact that it was proclaimed to be substitutionary and sacrificial, and the ground of pardon

to all who believed. Have we outgrown the atonement?

Some say we have. It is, say they, a notion for a period of ignorance, when the world knew nothing of government by love. The Bible, however, recognizes no antagonism between love and penalty. "It presents both paternal kindness and judicial vigor in the representations of the character of God; but it presents these in combination, not in contrast." Rule without authority, law without penalty for its violation, may be a figment of modern times, but it has no analogy in nature, or countenance in the word of God. It is not conceded that dropping out the atonement is progressive evolution, or the product of advanced thought. It is the old hatred to the doctrine. If a penalty has been incurred it is not for man, but for God, to say on what conditions it may be remitted. Men stumble at the conditions, and tell us that "advanced thought" rejects the theory of a bloody sacrifice for sin, as "out of accord with the light of the times." Doubtless the "advanced thinkers" among the Israelites stumbled at the token, at the blood-sprinkled doorpost, at the passover. Later on, the "advanced thinkers" could see no connection between looking at a brazen serpent and healing power. The philosophers of Jericho could not see anything saving for Rahab, in the scarlet line tied in her window. So the power of Christ crucified, the cross, has in every age been an offence to men, who imagine that what they cannot understand must be rejected or explained away. So the wise men of the nineteenth century omit the doctrines of the cross in their new way of saving mankind. Their opposition is really as old as the gospel.

W. H. ALLWORTH.

Lansing, Mich., Jan. 26th, 1892.

### SPURGEON.

Truly C. H. Spurgeon was a remarkable man; the most remarkable man of this generation, perhaps of this century. We cannot form a just estimate of his work and worth, unless we bear in mind two things: first, how much he has accomplished, and next, under what disadvantages he began life. He had not the advantages of an illustrious parentage, only in as far as moral worth

is illustrious. He had not the advantages of the higher education and culture of the national university. In his day these institutions were closed to Nonconformists. He had not the advantage of a powerful patronage or a generous fortune. He started life with nothing, having no one to look to but God, no one to depend on but himself. In that sense he was a self-made man. In spite of these and other disadvantages, he rose to be the most popular preacher in the world, and lived to write his name deeper than any other in the annals of contemporary history. There is no part of the civilized world where his name is not known, no section of the English-speaking race but is more or less familiar with his writings. Those who will not read his profounder works read his lighter productions, and many who would not look at his sermons laugh and cry over "John Ploughman's Talks." He was a marvellous man. No doubt his genius was heaven-bestowed, but he had an indomitable will, a resolute purpose, an untiring energy; a zeal, a devotion, an enthusiasm, which made his genius a force almost irresistible. He worked with such a will as was almost super-human. He planned as under the very eye of God. He executed as if the salvation of the race depended on his fidelity. He lived, and worked, and preached, as for eternity. He was determined to know nothing among men but Christ and Him crucified; and he aimed at nothing but the salvation of souls. He had great gifts bestowed on him, and great grace given to him, but both gifts and graces were lovingly laid on God's altar, and he was willing to be all things to all men, if by any means he might save some. He was a man full of faith and of the Holy Ghost, but all the time intensely human, and thoroughly English. He feared no man, and envied no man. He was content to dwell among his own people, having no ambition and no desire but to see God glorified and man blessed. He will be best known and longest remembered as a preacher of unequalled eloquence and unprecedented power, but he was also a great writer. Witness his many works, from the "Treasury of David" to "The Sword and Trowel." He was also a great organizer; the Stockwell Orphanage, and the Pastor's College testify to this fact. His popularity was something wonderful. There was some magnetic charm about him which

drew men to him, and kept them as if spell-bound under his bewitching oratory. The extent of that popularity can only be realized by those who attended a service in the Tabernacle when he was in the pulpit; and to think, this popularity never once waned in forty years! What was the secret of his resistless power over men? No doubt his natural gifts had much to do with it; but his loyalty to Christ more. He walked with God on filial terms. He had a living faith in the living Christ. He believed in the Holy Ghost. He abounded in prayer. He knew that the Gospel is the power of God unto salvation to every one who believeth, because the Bible says so, and because it saved him. He was greatly beloved, greatly honored, greatly afflicted; and he will be greatly missed.

Oh may thy prophet mantle  
On other prophets fall  
May some unheard-of *Spurgeon*  
Receive a heavenly call—  
To gird on him thy armor,  
To buckle on thy sword,  
To step into the conflict,  
And witness for thy Lord.

Kingston.

D. McCORMICK.

### PULPIT MISFITS.

BY REV. H. E. BARNES, D.D.

These are not uncommon, even among us Congregationalists of simple garb. Good fits are numerous, perfect fits very few, but misfits how many! Hence, short and troubled pastorates. Hence, harrassed, disheartened, and finally dying churches. At some points I suppose we are all misfits. This is not always the pastor's fault. A congregation gives a call essentially unanimous to a man well recommended. He has become known as a preacher and a man, to some extent by those calling him. Within six months or a year a few begin to discover evidences of misfit. They lustily call attention to wrinkles and pinches that make them uncomfortable; and soon others say. "If Mr. and Mrs. X.Y.Z. are dissatisfied, we must have made a mistake in our choice." After a time the minister that does not fit, and the people that are not fitted, both become uncomfortable; and when the situation can be endured no longer the pulpit is made vacant and the congregation left to dwindle until another man can be "tried on."



But why cannot misfits, if not too glaring and extensive, be remedied more often than they are? Now and then we pastors show ourselves to be misfits, by rather brave and conspicuous display of our doctrinal wrinkles. These are sightly, interesting, exhilarating, and clear evidence of a good fit to some. They are unsightly, disturbing, annoying and bring fear of misfit to others. Sometimes the pastor is not aware that his "peculiar views," and "advanced thought," are wrinkles in the mental and spiritual view of some of his best friends, and staunchest supporters of the church. Sometimes he is aware of it, and rather chuckles inwardly to see the almost rosy faces, certainly the perplexed ones, his pet wrinkles cause in his congregation. He soon finds by indirect reports and indications that while he has many points of excellent fit, the few wrinkles in the region of misfit which he is displaying quite disproportionately, are making the most impression, and a discouraging uncomfortable and offensive impression, upon many hearers. But he likes his wrinkles, his doctrinal and practical hobbies. Why should he not be open in displaying the wrinkle and in riding the hobbies. If we do this very persistently, we only prove ourselves misfits, and bring discomfort, restlessness and unnecessary dissatisfaction to devout souls; besides sooner or later precipitating disastrous division resulting in permanent and injurious loss. But why need this be? May not a pastor be courteously informed of the ill effect, (he is sure to hear any good effect upon admiring friends,) of his unnecessarily frequent display of his wrinkles. He need not be dishonest to peculiar convictions by now and then withholding for a time repeated and bold expression of the same. Fond of his wrinkles he may be, but it is only common sense for him to keep them out of sight when too frequent display of them hinders the progress of good pulpit and pastoral influence.

This brings me to mention the lack-of-common-sense-wrinkle, that so often proves us to be misfits. This is most troublesome. It is like some wrinkles in poorly fitting garments—never discovered by ourselves. Possibly we may be furnished with an array of mirrors in front, at side and in the rear, in the shape of faithful friends, loved ones in the home, a loving, gentle, faithful deacon, who will discover to us this wrinkle by kindly suggestion

now and then, that we may see ourselves somewhat as others see us. If so let us be thankful. But, alas! this wrinkle is longest, ugliest, most conspicuous often when we think and declare it is no wrinkle at all. How the people suffer then! What scourges of misfits are we when we display lack-of-common-sense! The remedy, the smoothing out or concealing of this wrinkle is not so easy. Some glaring instances of this, resulting in the wrecking of churches in a short time, can only be treated by the heroic method. Men whose lack of common sense, with other unsightly wrinkles, ruins our causes, should be understood to be misfits for any and all Congregational pulpits, and will be sooner or later.

But we hear now and then of pastors, "financially without much of a conscience." Such men too should be misfits anywhere. This is more serious than a wrinkle. It is a painful pinch. If a pastor cannot meet financial obligations because he cannot depend upon prompt payment by his people, it is the people who are responsible for the pinch—and the pastor may suffer intensely, *because* financially, he is keenly conscientious. This is very important. But any man who occupies a pulpit on Sunday, and is careless about paying his dues on Monday, or keeping any business promises, must look for disaster, not only to his financial affairs, but to his whole ministerial and personal influence. But this pinch should not and need not be long endured, as a rule. Good friends should frankly and kindly help the pastor by suggestion, and even warning—and if the pastor is not a misfit by lack of common sense, there can be a remedy—and the pain can be reduced, at least.

Another distressing pinch from, misfit in the average pastorate, comes from the "arbitrary-and-imperious-in-his-way" pastor. As soon as this pinch begins to be felt, it should have serious and determined attention from the proper authorities. Our people are naturally so willing we should go ahead, make all plans, carry them out, and not only lead but project our way always as the best one—that we are in danger of lording it over God's heritage. If there is anything incongruous and offensive, it is a Congregational Pope, in the person of a pastor. Bad enough when the man that pays the most money always insists upon having his own way—worse when a pastor becomes im-

perious and dictatorial. We have heard of pastors not long in their places moving with prominent lead to have members excommunicated! That extreme step should be taken only by the carefully ascertained consent of the deacons first, and their action should be only representative of the feeling of the church as a whole. Bad misfit is that pastor who rushes in where angels fear to tread, in such matters.

But it may be only in smaller, common matters of administration, that before we know it, we appear summary, arbitrary, and a little too commanding. Nobody is so sensitive anywhere as nearly everybody is in church relations. It amounts sometimes almost to childishness. The misfit pastor will seem to ignore this state of things and often ride rough-shod over exposed and quivering nerves. If he is strong enough in his position to do this with impunity, he takes a mean and unchristian advantage. If his position is the least uncertain, he suffers sooner or later for making other people suffer. Christlikeness in a pastor forbids his being this kind of a misfit. Christlikeness in pastor, deacon, trustee or private church member ensures great care not to injure personal feelings in the least, or if feelings are inadvertently injured secures instant remedy and healing.

Other wrinkles and pinches come readily to mind. But enough. God help pastors to study not to be misfits, and the people to render assistance to prevent disaster from whatever in pastors or their treatment of them tends to make them misfits.

Sherbrooke, Que., Jan. 15th, 1892.

## Our Story.

### MY ADVENTURES IN PORTUGAL.

By the Author of "A Visit to my Birthplace," "Abbey of Inismoyle," etc.

#### CHAPTER V.



THE following day I had been kept confined to the lines of our encampment by military duties, but in the evening, when released, I walked over to the town, intending to spend it more pleasantly with Courtenay and Louisa. On entering her apart-

ment, I found her sitting on a sofa, playing the guitar, which she was accompanying with her soft, sweet voice. Courtenay was thrown carelessly on the other end of it, with his figure inclined towards his wife, supporting himself on his elbow, while his fine countenance expressed the manly affection and the softened feelings that filled his breast. Colonel Fitzmorris sat by, looking at them both with affection, and, perhaps, pitying regard. After-circumstances made me remember the picture of that evening well, and still more forcibly impressed on my mind the truth of that motto that every man might adopt as his own, "Nothing in this life abiding."

Fitzmorris and I were soon deeply engaged in discussing the state of public affairs, in conjecturing the movements of the French army, the designs of Soult, and of Regnier, and Junot, and Ney—names that once were wafted on the trumpet of fame, and died away with its passing breath—and the probable issue of the war we were now engaged in.

Fitzmorris was an experienced officer, a man of deep reflection and sound understanding. His opinion was slowly formed and carefully considered, but when once made up, was expressed with a degree of firmness and decision that sometimes made it appear almost dogmatical. The politician had been set at defiance by the revolutions that had convulsed and changed the face of Europe; but where the speculation of the politician, the sagacity of the statesman, the conjectures of the soldier, were set at nought, Fitzmorris looked on with the steady eye of the Christian.

It was in this way we were conversing, when, Louisa's music having ceased, Courtenay called us to account for our inattention to it, laughingly saying:

"I see, Traverston, you do not dread the influence of campaigning as I do; and my uncle, I suppose, thinks it can no longer have any upon him, but as for me, I am taking every precaution against it."

"You are willing to allow to music all the softening powers that Shakespeare does, I suppose?"

"Louisa does all she can to undo what war has done," he said, smiling, "and to obviate, if possible, its hardening influence for the future, and if the rock can be softened and the knotted oak bent, perhaps the ruggedness of feeling which she dreads may be subdued."

"And is it to the tinkling of a guitar, and our native song of *Gramachree* you would look for such a great result?" Louisa inquired laughingly. "But why," she added, "always remind us of war and its horrors? Surely, we are here so shut in from such sights and sounds, (thanks to Spanish precaution that turned our windows from the street, and fenced us in with walls and enclosures),

that we might make believe we were safely seated in some barrack at home."

"Till the French come in and tell you otherwise," said Fitzmorris with a smile.

"Now if Alexander had said that, I could not have forgiven him! But come dear uncle, let us talk no more of the French, and of enemies and war; let us speak of home, and friends and peace."

As the words passed her lips, Charles flung open the door; his appearance, and the heightened color that showed his walk from the camp had been a hasty one, made us each start from our seats. "We march to-morrow!" were his first words. We looked our eager expectation of further tidings. "A courier has just come in with news of the enemy's advance." "Alick!" Fitzmorris exclaimed, and started forward. Louisa had dropped upon the floor. Courtenay, almost as pale, hung over her. A sad announcement this, of her fitness to be a soldier's wife! thus to sink at the very beginning of sorrows. He raised her on the sofa, and supported her with his arm. "Louisa, my love, what is all this for?" He looked away, for his voice was husky; and though unused to contend with feminine weakness and feelings, he could not brook that silent, sorrow-stricken look from one he loved, one who loved him so well.

Fitzmorris looked through the high barred window; Charles stood self-condemned for having so unguardedly made his communication; and I—shall my own feelings be told again?—I felt almost *glad*, that if I fell, the eyes that would have wept me most could weep no more, the heart that would have broken when my own heart-strings failed, could feel no longer.

When I called back my thoughts from the direction they were taking, I saw Charles bending over poor Louisa, whose hand he held in his, his pleading eyes fastened in intense anxiety and fondness on her pale face, while her husband at her other side alternately soothed and affectionately chided, and struggled with his own feelings while he fondly reproved hers, and cleared his voice to exhort her to greater firmness and more indifference. She still looked like a figure suddenly converted into stone, all her features were so motionless, and her face so colorless.

Courtenay looked toward his uncle, as if to demand assistance from one who had been longer accustomed to such things, and exclaimed, "What is to be done with her? Would she had never left England!"

The words appeared to have an electric effect on Louisa, that frightful immobility of feature disappeared—her animation was restored—she turned toward her husband, and, struggling at a smile, laid her hand on his arm and said in a broken voice, "Alexander, will not *you* excuse my weakness? My first it is—it will be my last." She evidently

did not know what she was saying; she stopped and trembled as the last word was uttered.

Fitzmorris turned about; I thought a tear stood in his firm eye. He went over to the sofa; and, asking Charles to give him his place, took her hand between his, and spoke to her for some minutes in a low tone. "Is that the man," thought I, "who is generally supposed to be cold, impenetrable?" He softened and soothed Louisa's feelings, though what he said I know not. The tears fell fast from her eyes, but the appearance of color returned, though slightly, to her cheek and lips. So well can one who himself has felt, know how to feel for others.

Louisa gave him her hand when he arose, and only said. "I thank you;" and then we went away, and left Courtenay and her together.

"Oh," exclaimed Charles, as we left the house, "how happy it would be for Louisa if she could quietly leave poor Alick in the hand of his heavenly Father, who holds our souls in life, and can cover our heads in the day of battle. How miserable must she be without such a trust; how miserable must the knowledge of her wretchedness make poor Alick!"

His father turned pale; he probably thought of one who spared him, as far as a heroic concealment of her own feelings could, such misery; who had for his sake appeared to rise above her sex's weakness, and saved him on many an awful day the wound that her tears would have given.

At day-break next morning the bugles and trumpets awoke me from the sleep into which I had not long fallen. I sprang from my mattress, and hastily dressing, was soon after in the line of march, and on my way to intercept, as we thought, the progress of the French army.

As the town from before which we had broken up was garrisoned, and out of the line the enemy was pursuing, Courtenay had allowed his wife to remain there until he could send her further intelligence. For, though extremely desirous that she should return to England, she had so earnestly petitioned for this indulgence that he could not deny it; yet it left on his own mind a continued weight of anxiety. When we reached the top of the hill from which we had our last view of the town, I turned to look and think for a moment of the poor, disconsolate creature we had left there, and imagine to myself her feelings, when those martial sounds struck upon her ear, seeming to proclaim, perhaps, to her the danger or the death of her husband.

Our route lay through beautiful and romantic scenery; alternately peaceful and soft, and sublime and magnificent. The destructive ravages of the French army were not visible here. The cottages were inhabited; and did not look as we afterwards saw them, when the scourge of war had

swept by. The remembrance of the sweet orange gardens, the blushing vineyards, whose grapes we tasted on our sultry way, through the kindness of the peasants, the lovely valleys, the majestic rivers and romantic streams, and the scenes of peace and sometimes of careless merriment, we witnessed, as the cottagers sat in the evening before their doors with neighbors, or met in merry groups to dance to the sounds of the sprightly castagnets, made us, when we passed this way again and saw the wide-wasting desolation, the ruthless spoliation that had been flung around, feel still more indignant at their daring invaders and oppressive tyrants.

The third day of our march we halted in a small plain. The surrounding ground was broken by deep, short ravines between small ridges of hills and rocks, and this was bounded again by a loftier chain of hills, extending almost in semi-circular form. Here our tents were soon pitched, and we sat down tired and very hungry to our dinners. The meal was hardly despatched, when a staff-officer, attended by a courier, galloped over the ground, and rode up to our general's quarter. Such a sight is always of great interest and much speculation in a camp; a thousand conjectures and disjointed rumors are instantly afloat; and many a tale, though generally never a true one, is rapidly circulated and eagerly listened to.

It was soon known that he brought an order to our general to remain stationary until further orders, as a large corps of the enemy's forces were known to be hovering in this direction. It was conjectured that he would soon come to an engagement, and another division of our army was on its march to co-operate with ours if such was the case.

In consequence of these tidings, dispositions were made for a more permanent cantonment. Pickets were stationed on the heights, and reconnoitering parties ordered out; and then began that state of eager and impatient expectation in which a soldier lives, while the enemy is daily expected to appear in sight.

While we lay here, frequent information was brought to us of his advance; but this information was suddenly changed, it was affirmed in an he had altered his route and was marching in an opposite direction. Both officers and men seemed to share in a feeling of disappointment at these tidings, for a state of inaction in the very seat of war is not that most suited to a soldier's mind. All the anxiety and excitement that had existed in the camp seemed suddenly to die away, and we all looked less important and less busy than we had done before.

It was a night or two after this information, that I was ordered to take my turn on picket. No subsequent events of a varied life have ever made

me forget those of that night. It was soft but not brilliant moonlight; a haziness almost inclining to a fog affected the atmosphere, and made everything appear still more calm and quiet than it would otherwise. To him who loved the season for anxious thought, and a scene for calm reflection, a night like this, on outline picket, removed from the sounds and the crowds and the sight of a camp, might be almost invaluable. To a feeling, a romantic or a melancholy mind, such a night has its charms. I do not say which of these frames was mine, but everything was so soft, so still, so silent about me, that I felt a calm and tranquil pleasure, and could have thought myself leagues away from human society, although not far from a crowded and noisy camp. It was thus I mused or thought away the night. Backward I often looked, forward almost never. My hopes of this world's happiness had ceased to be very sanguine, and I did not possess that glorious hope full of immortality, that gilds the futurity to which I looked.

At day-break I was to have been relieved, but when the relief came, it was indeed needed. Our comrades came up, not to discharge us from a peaceful watch, but to stand at our side in the shock of an engagement. Some light companies of the enemy, who had gained upon us during the night, taking advantage of the ground where the ravines and hills covered their approach, silently attacked the advanced pickets. Our men, though surprised, nobly stood to the charge; but overwhelmed by superior numbers, after a few minutes' stout resistance, they were on the point of being driven in, when the relief coming up, they rallied again. The alarm was soon given, and corps after corps despatched to our aid. Oh! the hurry of that hour, when the love of life lost its influence, and the maddening irritation of the moment made a scanty band superior to that dread of death, which we find natural in the time of calm reflection!

It was a murderous conflict. Our fellows at length wavered; it was vain longer to cheer, longer to animate them. They fell back before the shout of "Vive l'Empereur!" with which the enemy rushed in upon them. At that instant the inspiring cry of "forward!" struck on their ear. A fresh band, panting and breathless, ascended the hills; and Courtenay at its head, impetuously urging its speed, dashed on like a lion to the prey, his gallant spirit burning to save or avenge his slaughtered countrymen. I saw his sword gleam above his head; I saw, though my sight was fast growing dim, young Fitzmorris charge at his side, and gallantly plunge into the thick of the fight. The enemy did not long stand the impetuous charge; they gave way, and more forces coming up to help, they retired down the hill. I heard a poor wounded

soldier from the ground beside me exclaim, "They run! they run!" and I heard no more, my sword dropped from my hand, and I remember nothing further until I awoke to recollection in my own tent, and saw Charles Fitzmorris sitting beside me.

"Thank God!" he exclaimed, when I looked at him, "I thought you would never open your eyes again, Traverston; but the surgeon says your wounds are slight, and that your insensibility was caused by exhaustion and the quantity of blood you must have lost. Some of the men said they saw you receive a wound almost at the first onset. Why did you not retire sooner?"

"Retire! Charles, would you have me retire when some brave fellows were fighting on the ground beside me? Who at such a time could feel their wounds as long as they had strength to stand? But Courtenay?"

"Oh, he is safe. unhurt, a little scratched, I believe, but quite well; he is with the general now."

"Is the general satisfied?"

"Satisfied! Can you ask such a question? The surprise was well conducted on the enemy's part, but it was well met on yours."

"The men did their duty well," I replied; and, overcome with fatigue and weakness, I fainted again.

When I recovered, my tent was filled with officers, all testifying a friendly anxiety for me; but the surgeon who had been called by Charles to attend me, declared that I only wanted rest, and to regain my strength a little, and ordered me left to repose: they accordingly all withdrew, leaving only Charles, who seated himself by me, to be my attendant. Dear, affectionate youth! how invaluable to me has been your tenderness, your friendship, your sympathy?

(To be continued.)

## News of the Churches.

**FOREST.**—The annual church meeting was held on January 13th. It was one of the best business meetings we ever had, both as regards attendance and encouraging reports.

The opening exercises were led by the pastor, Rev. A. F. McGregor, B.A., after which the treasurer, Mr. D. MacPherson, presented his report, which showed a great increase in the offerings and collections. We have met all our obligations and have a balance in the bank.

A report from the Sunday School was then given, which told how greatly the school had been blessed during the past year. Many have been brought to a saving knowledge of Christ Jesus. The officers are:—*Superintendent*, Mr. D. MacPherson; *Assistant Superintendent*, Mayor McCall; *Secretary-Treasurer*, Mr. R. Scott.

Miss A. Livingston, Secretary for Ladies' Aid, read their report. Amount raised, \$106.00. A vote of thanks was tendered the ladies, thanking them for their efficient help.

The report of the Woman's Missionary Society, and Mission Band, was given by Miss F. Rawlings, which showed good work done for the home church, and an increasing interest in our work abroad.

A very encouraging report from the Y.P.S.C.E., prepared by their retiring secretary, Mrs. J. Powrie, was given. The pastor then gave his report, which was accepted by a rising vote. It is a matter for thankful acknowledgement, that our pastor has been able to keep every appointment during the year, preaching three times every Sunday; and that there has not been a case of serious illness, or death in our congregation, since he came here. Then an increase of membership was reported. Another cause for pleasure is the taking up of the work in the two country churches, Ebenezer, Warwick, and Lake Shore, which makes three appointments around Forest, the other outside church being in Plympton. Services are held in Forest morning and evening.

The retiring deacon was Mr. D. MacPherson, who was unanimously re-elected. Mayor McCahill was elected *Treasurer* for ensuing year, and Miss F. B. Rawlings, *Secretary*; *News Agent*, Mr. Leslie Kenzie; *Ushers*, Messrs. R. Scott and Evans Martin.

The retiring officers, Mr. W. Scott, *Secretary*, D. MacPherson, *Treasurer*, and the choir, were tendered a hearty vote of thanks for their untiring efforts during the past. The meeting was closed with the doxology and benediction.

Our pastor is giving us a course of Sunday evening lectures on the primitive Christian church, which, we believe, will be of much benefit to us.

### OUTLINE.

- Jan. 31st.—"The Historical Records," their Object and Nature. (a) The Acts of the Apostles. (b) The Epistles. (c) Progressive Scheme of Doctrine.
- Feb. 7th.—"Christ's Spiritual Presence with His Church." (a) The beginning of the Career of the Church Militant. (b) Its Form at First. (c) Its Witnessing Power.
- Feb. 14th.—"Property, Relations and Beneficence in the Jerusalem Church." (a) Selling all and dividing to the Poor. (b) Christian Communism. (c) Elements of Power.
- Feb. 21st.—"The Origin of the Christian Ministry." (a) Functions of Officers. (b) Their Status. (c) Development of Christian Teaching and Preaching.
- Feb. 28th.—"A Model Joint Christian Conference." (a) Its Affirmations. (b) Evangelical Liberty. (c) Universality of the Gospel.

Facts worth mentioning are that during the past year no funds have been raised by objectionable means, but by voluntary collections. Then, outside appointments have been supplied by mem-

bers of Forest church, which, we believe has been good for the church. We ought to thank God and take courage, and go forward in His strength, to do better and more for Him in the future.

F. B. R., *Secretary.*

MONTREAL, CALVARY CHURCH.—The Canadian Pacific has not killed the church, though it has tried to worry it to death with noise. The arbitrators awarded us over \$16,000 for damages, but the railway appealed, and the award was reduced to \$1,300, on a strange interpretation of the new railway act. The case is appealed again.

We entered the year with this dark cloud hanging over us, but it has proved to be a fine year in spite of the trouble. The annual meeting was held Jan. 27th, in our usual form of a parish supper.

Tables were laid as only the Calvary ladies knew how to do it. And the Calvary white-caps waited on the tables as only they can do it. After the substantial repast, the reports were read, like after-dinner speeches. Every form of organization had a report, and the effort is made to bring out as many voices as possible; secretary and treasurer reading separate reports, etc.

Thus twenty-one reports were read. They were of special interest, as the church is celebrating its fifteenth anniversary and "crystal wedding." The pastor had preached an anniversary sermon on the Sunday previous, and the Rev. Thomas Hall preached on the succeeding Sunday.

The occasion was graced by the presence of Dr. Barbour, Prof. Warriner, and Rev. T. Hall, of the new church. Rev. Mr. Pulsford sent regrets on account of sickness. One hundred and twenty-five sat down to the tables, reminding of the time when the believers "had all things in common"—only this table was very uncommon.

Some of the reports were spic and witty, and all were interesting, and as one followed another, and the work of the year passed in review, with the marshalling of figures and facts, it did fill the heart of pastor and people with courage and self-respect.

Here are some of the results:—The Ladies' Missionary Society has raised \$192; the Missionary Needles \$81; the Sunday school \$230, beside \$112 from two other classes that distribute their own offerings. The Dorcas Society had raised \$59. The church gifts of two Foreign Missions had been \$192, to the College \$121, to Home Missions \$56; with more promised. The ordinary receipts from Sunday offerings had been \$1,663. This did not meet the current expenses, so that Mr. Macaulay's bible-class of young men undertook to make a special effort to balance accounts, and succeeded finely, raising \$660; thus the year's accounts were balanced, with 29 cts. to the good. The total receipts were about \$3,528, of which

\$1,205 was for benevolent and missionary purposes outside of the church—a fair proportion.

But the story is not told yet; for a NEW CHURCH has been started in the city through the labors of this church. Through the untiring and exhausting labors of Mr. Charles Cushing, one of the deacons, a fourth church in Montreal, long hoped for, is a fact. Toward that, members of Calvary gave \$5,000, Mr. Cushing being by far the largest giver. Emmanuel and Zion had aided somewhat in addition. By this means a church is now established, with a membership of 40, and a Sunday school of over 125, and the whole thing is free of debt.

But the story is not yet told. Some of the young people of the Christian Endeavor Society have opened a reading-room and boy's club, down among the rowdy elements of "Griffin town," open several nights in the week, and with a service of song on Sunday nights. Some of our laborers have been giving their strength in these enterprises, which makes some of our own meetings go a little more slowly. But that is a kind of giving that pays, and we can afford to appear weaker if by that means others are being built up. Our people are growing to love our denominational work more. This reacts upon our own church, and develops the missionary spirit.

We have received nineteen into membership, of whom fourteen came on confession of faith. Two of the church members died during the year, and six others. The Sunday school has been larger than during the previous year. One young man has been recommended to the gospel ministry, making the fifth. Since 1880 we have not been without a representative in the school of the prophets, and we are soon to give a son and a daughter for missionary work in Africa.

If this will be an encouragement to churches that are small and have no wealth you may print it; and to Christ be the praise. He will use those who put themselves in His hands.

E. M. HILL.

TORONTO, BOND STREET.—The annual meeting of the Bond Street Congregational Church was held on Wednesday evening, Jan. 20th. There was a large attendance of the members and friends, much interest being exhibited in the Annual Reports which were presented, all of which were very encouraging.

The pastor's report on membership, showed a gain of 61 members; 54 on profession of faith and 7 by letter from other churches. The losses during the year being 30; of this number seven were by death, and twenty-three by dismissal to other fellowships, leaving a net gain of 31 members.

The Bond street S. school report was the best

that had ever been submitted to the church. The attendance had been well sustained, and the spiritual growth of the school was evidenced by the fact that thirteen of the scholars had made an open confession of faith in the Saviour, and had been added to the membership roll of the church. The treasurer's statement showed contributions towards mission work amounting to \$163, and a balance of nearly \$100 carried forward to 1892.

The report from the Chestnut Street Mission school was equally encouraging. A steady progress in the work was shown, and the officers and teachers of this active and earnest mission enter upon the new year with hearts full of thankfulness for the past and hope and courage for the future.

The Ladies' Aid Society, Society of Christian Endeavor, Mission Band, Bible Class, Young People's Literary Society, and the various Prayer Circles, in their several reports show an increase in activity; and the result of the year's work bore the impress of the Divine guiding hand.

The treasurer's report and financial statement showed, that notwithstanding the depression in business circles during the year, the contributions had been well sustained. The open collections amounted to \$5118.28; pew rents, \$2817.90; special October collection and envelope system, \$1249.25; and the amounts raised by the several church organizations during the year, brought the income of the church from all sources up to \$13,500; the balance carried forward to 1892 being \$604.34.

It was decided to increase the number of the diaconate from seven to nine, in consequence of the growth of the church, and the difficulty experienced in the past year in faithfully fulfilling the duties of the office of deacon with the smaller number. The ballot was passed for the election of three deacons, and it resulted in the election of Mr. W. McCartney, Mr. A. R. Lorimer and Mr. H. Nelson. At a subsequent church meeting held on Feb. 3rd, Mr. McCartney was unanimously elected church secretary.

The church and its pastor enter upon the work of 1892 full of vigor, and with earnest consecration, knowing that the blessing from above which has crowned the labors of the years that are gone, is still resting upon Bond Street, and that faithful activity in Christian service and earnest, believing prayer, will open up greater possibilities for the year just commenced, and that pastor and people may be made the means of doing a still greater work for the Master in the days that are to come.

Bond Street Sunday school annual festival was held on Friday evening Feb. 5th. The large school room was filled to its utmost capacity, by the scholars, with their parents and friends. An over-abundant supply of provisions was generously

contributed by the members and friends of the church, to which ample justice was done by the children. A full programme of songs, recitation and dialogues by the scholars, was well rendered after which a large number of prizes were presented. Mrs. Currie, the mother of our missionary to Africa, kindly officiated in distributing the prizes.

Mr. McCartney, superintendent, was made the recipient of a very handsome easy chair, accompanied by an address signed by the officers and teachers, as a token of their esteem and loving regard. The utmost harmony and Christian feeling characterizes the school work at Bond street all the way round.

TURNBERRY AND HOWICK—INSTALLATION OF REV. E. T. CARTER.—On Tuesday afternoon, January 26, 1892, pursuant to letters missive, representatives from sister churches met at Turnberry to consider the advisability of settling the Rev. E. Talbot Carter, over the Howick and Turnberry Congregational churches as pastor. On motion, Rev. John Burton, M.A., B.D., was voted to the chair as Moderator, and Rev. W. H. Watson requested to act as Scribe; when, after reading the Psalm and engaging in prayer, the Moderator called for the names of Council present. On behalf of the Northern church, Toronto, Rev. John Burton responded. *Wingham*, Rev. W. H. Watson and Mr. Robt. Currie. *Turnberry*, Mr. John Gemmell, Mr. Langley and R. B. Harris, church secretary. *Howick*, Messrs. Mason and Campbell. Mr. John Ritchie, of Wingham, was invited to sit as corresponding member of Council. The call of the churches to Rev. E. T. Carter was then read, and adhered to by the church secretary, being a unanimous and hearty invitation from the above two churches, to become their pastor, and guaranteeing on their part to at least raise for stipend \$200 in Turnberry and \$220 in Howick; the latter place will if possible make it \$250 per annum, salary to be paid quarterly, and to begin, dating from Nov 15th, 1891.

It was then jointly resolved, by these churches, to ask the Missionary Society, through its secretary, for the sum of seventy-five dollars for the current half year (January to June).

After remarks by the Moderator on the subject of Councils, their limitations and duties, the Rev. E. T. Carter was then called upon to give a statement of his religious experience, call to the ministry, and doctrinal views. He began by stating that he was led to see himself a sinner by the preaching of a young man, who afterwards spoke kind words to him and invited him to read Isaiah 53rd chapter, then John 3:16; when it was clearly enforced upon him that there was offered, at once, eternal salvation through Jesus. Soon

afterwards he was urged to engage in itinerant work with the Congregationalists, Methodists and Baptists; preaching three times every Sabbath and walking thirty miles during the day. On being asked to enter the full ministry, he feared to comply, lest he should be found in the wrong place, owing to his not having seen souls won through his labors; but God gave him light on this, by giving him open avowals of conversion; and he then entered the work, taking his course in theology in Mr. Spurgeon's college. After various settlements in Canada and the United States (three in all) last August he resigned the Baptist ministry, and offered himself to the Congregational body in Canada, with whose polity he coincided. Then followed a clear and lucid statement of his doctrinal views, which were thoroughly evangelistic and orthodox. After a few questions the Council expressed themselves as unanimously and thoroughly agreed to unite with the churches of Turnberry and Howick, in proceeding to install the Rev. E. T. Carter as pastor over them. The Moderator read testimonials of a public and private character, which were eminently satisfactory, bearing testimony to the fitness and fidelity of the pastor-elect. Arrangements for evening session were then made and Council adjourned till 7.30 p.m.

## EVENING SESSION.

Moderator in the chair. The hymn "I love Thy kingdom, Lord," was sang; 1 Timothy 3rd chapter read, and Mr. Mason, of Howick, led in prayer for the Divine blessing. The chairman then gave a few introductory remarks, expressive of pleasure at being present, and for the clear pathway granted by the previous session to proceed further with his duties. A statement on behalf of the church was made by Deacon Longley, and the pastor elect read portions of his doctrinal statements as given in the afternoon. The hymn "Let Zion's Watchmen all Awake," was then sung. The Moderator in a few earnest practical and heartfelt sentences addressed Mr. Carter, welcoming him into the ranks of the Congregational ministry and extending to him the right hand of fellowship on behalf of the churches. Then followed an earnest prayer for Divine guidance on the settlement thus made. Rev. W. H. Watson addressed the people on their duties relative to their newly found pastor. Mr. Robt. Currie, of Wingham, gave a few remarks of greeting and encouragement. The Moderator then closed the meeting with a few ringing sentences calculated to inspire and stimulate to further effort for the Gospel of Jesus. The doxology was sung and benediction pronounced by the pastor.—*Com.*

BRANTFORD.—La Grippe thins our congrega-

tions and Sunday School, but there is a good interest manifested, and advancement in some lines. The annual meeting, held in January, was well attended, and the reports were satisfactory. The financial situation was encouraging, there being a small surplus on general expense account. Mr. James Wilkes reported nearly \$600 paid on account of new building for the east end mission. This mission was begun last summer by Mr. William Mellish, in the poorest part of the city, and has developed a very hopeful cause. The Sunday School in connection with it has an average attendance of nearly 50. A prayer meeting is held every Friday night, with an average attendance of 35. Mr. H. Symons is Superintendent of the school and Mr. H. Revell, secretary. The new building will be completed early this spring, and will accommodate nearly 200. As soon as it can be occupied, a Sunday evening service will be begun. The cost of the mission has to be borne altogether by the parent church.

Officers were elected as follows:—*Secretary*, Mr. Mack Malcolm; *Treasurer*, Mr. Henry Yeigh; *Assistant Treasurer*, Messrs. F. Baker and Wm. Lewis; *Superintendent of Sunday School*, H. Yeigh; *Assistant Superintendent*, John Ott; *Secretary-Treasurer*, Fred. Mellish; *Librarian*, Percy Gregory; *Superintendent of East End Mission School*, Mr. H. Symons; *Secretary-Treasurer*, Mr. H. Revell. Committees were also chosen to visit the sick, look after strangers, and also to hunt up absentees.

A new organ has been ordered from a celebrated Detroit firm, costing \$3,000, and is to be placed before Easter. Any church requiring a good, second-hand organ, will do well to read the advertisement in this issue.

Our pastor, Mr. Richardson, is doing a good work, both in and out of the church; and we fully expect to be able to report further progress ere long.

TORONTO CONGREGATIONAL ASSOCIATION.—The Toronto Congregational Association held its monthly meeting on Monday evening, February 8th, at Dovercourt church. The attendance was large and the interest enthusiastic. After an excellent tea provided by the ladies of the Dovercourt church, the public meeting was held at 8 o'clock, Mr. J. C. Copp, president, in the chair.

The Rev. J. P. Gerrie, B.A., pastor of Mount Zion church, read a portion of the scriptures and led in prayer. The Rev. Hugh Bentley, Hope church, presented an excellent paper on "The Church's Mission." This gave rise to a general and helpful discussion. By unanimous vote Mr. Bentley was asked to place his paper in the hands of the editor of the CANADIAN INDEPENDENT for publication. The monthly conferences of the



Association are growing in interest. At the previous meetings papers were read by the Rev. Geo. Robertson, B.A., on "The International Congregational Council," in Bond street church; and by the Rev. Dr. Wild on "Whom we Should Try to Please?" in the Western church. At the next meeting in March, in Mount Zion church, the Rev. John Burton, B.D., will read a paper on "Denominational Drift." The Association is doing well in assisting all the churches in the vicinity in the good work of evangelism. The true unification of the churches is the fruit of the Spirit of God.—*Com.*

**ECONOMY, N. S.**—Following the week of prayer, the Economy Congregational church had a revival season, lasting three weeks, in which its members were greatly revived; and 14 have been received into the fellowship of the church on profession of their faith in Christ, and two others have joined the Baptist church, as the result of those meetings; and still there are others who are enquiring their way to Zion.

The Congregational church here held its anniversary on January 28th, being the fourteenth since the organization of the church. After a very excellent tea, provided by the sisters, the meeting was called to order by the appointment of a chairman, who called for reports from the parties who had them to present. The treasurer reported the church debt reduced to a minimum, the pastor's salary paid up, and the church finances in a fairly pleasing condition. The Auditing Committee reported the books correct, and very satisfactory. The superintendent of the Sabbath School reported very good work done, considering everything, but urged the necessity of more interest in that work, as that would insure a larger attendance and better results. After the arrangement of some matters of minor importance, there were some addresses, interspersed with music, and the meeting closed by singing "God be with you till we meet again," and the benediction.

ROBT. MORRISON, *Secretary.*

**FROME.**—On Dec. 31st, our S. S. scholars gave their annual entertainment in the form of a Cantata. The programme was very creditably rendered, and was superior to anything of the kind previously given in Frome. The proceeds amounted to \$25.

The Young People's Mutual Improvement Society, have engaged the services of five noted lecturers, for a course of lectures to be given during the winter. A large number of the friends have purchased season tickets for the course. The first lecture took place on Jan. 12th, and was a great success. One object of these lectures is to raise money for the purchase of an Encyclopedia,

which will cost about \$60. Our society has made rapid progress during the last two years, and the members are very enthusiastic in all their undertakings, which fact augurs well for its future success.

The Shedden Sunday School has met in the afternoon since fall, and the attendance is much better than when it used to meet in the morning, but there is still great room for improvement. The Sunday School anniversary was held on Jan. 21st. The proceeds were about \$10. A. B. C.

**GEORGETOWN.**—We have lately held our Sunday school and church anniversaries. The Sunday school entertainment took the form of a Christmas tree, which was an entire success. The presents were very handsome; and the children, who always enjoy such an occasion, were abundantly delighted. The Secretary was able to report advance in all departments of the school, the present standard being higher than for some years. The pastor on a following Sunday preached a special sermon to the children.

The church anniversary sermons were preached on Jan. 17, by Rev. B. B. Williams, of Guelph. These were magnificent sermons, by one whose power as a preacher is unique; and they were appreciated accordingly by the congregations. On Monday evening following, a tea-meeting was held; when after refreshments Rev. Geo. Robertson, of Olive church, and Rev. J. C. Madill, of Concord Avenue church, both of Toronto, delivered interesting addresses, the former on "Some Duties of a church," and the latter giving a typical Irishman's tea-meeting speech.

We have just organized a "Social Club," in connection with the church, for the social entertainment and instruction of all who care to attend. The subject of the first meeting is "Charles Dickens"; from whose writings all selections for the evening are to be chosen. G. A. LOVE.

**LISTOWEL.**—The installation services in connection with the settlement of Rev. Sampson Nicholls as pastor of this church, were held on Thursday the 28th January. Council being called to order at 3 p.m., Deacon J. M. Climie in the chair. Toronto Northern, London First, Wingham, Turnbury and Howick churches being represented. Rev. John Burton, B.D., acted as Moderator. Mr. Nicholls credentials were considered as eminently satisfactory. At 7.30 p.m., a public Recognition Service was held in the church. Rev. W. H. Watson, Wingham, opened the meeting with reading Scriptures and prayer; the right hand of fellowship and charge to pastor elect being given by Rev. J. Burton; the charge to the people by Rev. Robert Aylward, B.A., London; and short speeches of welcome given by Rev. J. Campbell,

Presbyterian, and Rev. James Livingstone, Methodist on behalf of the other local churches and ministers. A series of very interesting meetings was thus brought to a close. Mr. Nicholls comes to us highly recommended from the Wesleyan Methodist body in England. He has been, by a short time in this country. THEO. PERRY, Sec.

COLD SPRINGS.—On February 3rd, the pastor Rev. Alex. McCormack, was presented with an address, and a handsome *Secretaire*: the ladies of the church being the active promoters of the movement. The address is as follows:—

Dear Mr. McCormack,—At the close of your first year's pastorate of the church at Cold Springs, it is desired to acknowledge the general appreciation of your able and faithful ministrations, and it is thought this may suitably be done by adding to the furnishings of the new parsonage some article for your personal use.

May we ask you therefore kindly to accept this *Secretaire* as a slight token of our heart felt love and grateful thanks. In this expression it is wished to include Mrs. McCormack, who, during the short time you have been with us, has endeared herself to all; and also Miss McCormack, whose self-sacrificing services in connection with the choir have been invaluable.

Signed on behalf of the congregation.

ANNIE M. DAVIDSON,  
AMELIA A. LINTON,  
AMELIA EAGLESON.

Cold Springs, Feb. 3rd, 1892.

MONTREAL, EMMANUEL.—The choir of the church made the pastor, Rev. W. H. Pulsford, and his wife, a presentation of a beautiful piano lamp, on Christmas Eve. Mr. Silas Huxley also, was on the same evening presented with a handsome marble clock, by the members of his Bible class. On 12th January, "An Evening in Wales," was given in the church lecture hall; consisting of papers read (as for instance, "Early Religion of Wales," by Rhosllanerchrugog); songs, and a grand chorus, "Rhyfelgyrch Geoyr Harlech;" with 50 magic lantern views. The Young People's Association, who managed this original entertainment, made no charge for admission; it was all a matter of goodwill.

YARMOUTH, N. S.—Regular Services have been maintained all the year, during the absence of the pastor, Rev. William McIntosh, in Britain, members of the church conducting the meetings; a very good example. The members of the Y. M. C. A., in town, are just now making a special movement, which, it is hoped, may spiritually benefit the church. At the annual meeting, lately held, a cheerful tone seemed to prevail. The labors of the pastor are well appreciated. We glean the above from a long, and somewhat interesting letter, sent to us, without any name accompanying it; and for that reason not printed. — ED.

KINGSTON, FIRST CHURCH.—Miss. E. L. Baeyertz, a converted Jewess, and an evangelist of exceptional power—for many years doing an excellent work in the Australian Colonies—has been carrying on a mission of six days—eleven meetings in the six days—in Dr. Jackson's church, Kingston.

BRANTFORD.—In making some changes in their musical arrangements, the Congregational church in Brantford are offering for sale the excellent organ that has lately done duty in the church. We direct attention to the advertisement to be found on the cover.

BARRIE.—"You will be pleased to hear that we had twenty-eight additions last Sunday to our church here, and have about twenty applications for next month; and trust there are still 'more to follow?' " (From a Letter, Feb. 9th, 1892.)

TORONTO, ZION CHURCH.—The pastor for the past three years, Rev. Geo. H. Sandwell, has resigned and accepted a call to New Britain, Connecticut. He commences his labors in New England at once.

REV. R. T. THOMAS, formerly of the Northern church, Toronto, but now for many years in England, has accepted a unanimous invitation to Therfield, Herts.

KINGSPORT, N. S.—Rev. Churchill Moore has resigned his charge at Kingsport, N. S., and has accepted a call from the Congregational church at Ayer's Flat, Que.

SOUTH MAITLAND, N. S.—A new pipe organ has been placed in the South Maitland church.

REV. W. T. CURRIE, Missionary, arrived in Toronto, Feb. 24th, in improved health.

## SKETCHES IN PALESTINE AND EGYPT.

### SHECHEM TO MOUNT TABOR.

As our itinerary had been planned with a view to taking the steamer at Haifa, which called there only once a fortnight—and missing which we should have had to return to Jerusalem on horse-back—we unfortunately had not time to visit the Samaritan Temple on Mount Gerizim, where a few score of people, still adhering to the corrupted faith of their fathers, continue annually to observe the passover, and other peculiar rites. Poor benighted souls! they still hold on to the Pentateuch, and believe, with the Lord and His apostles, that Moses wrote it, the "higher criticism" to the con-

trary notwithstanding! A very ancient copy of it, written in gold letters, is preserved in their synagogue in Nablous.

Before setting out on our journey, our dragoman conducted us to an eminence, a little north of the monastery, on which we obtained a very fine view of the city and country around. The landscape was certainly a most charming one—hills and valleys, gardens, orchards, terraces, white-topped houses, luxuriant vegetation, brooks of water, with the mountains on either side of the city, all combined to form a lovely picture—so that one would have liked to have lingered longer amid such beautiful surroundings. But steamships wait for no man, and onward we urge our way.

Our first halt is at Samaria, the ancient capital of the Ten Tribes, or Kingdom of Israel. It is finely situated on the Hill of Sebastyich (its modern name) on seeing which one can readily understand the aptness of the allusions to it in a recent Sunday school lesson, Isaiah 34, as the "crown of pride" of "the drunkards of Ephraim," and as the "glorious beauty" of it as it sat once "on the head of the fat valleys" all around it. The evidences of its ancient grandeur are to be seen in the marble columns (many of them monoliths), a whole "street" of which yet remain on the hill side, while others lie where they once stood to beautify the palace of Ahab, or the temple of Herod. In some of the most miserable and filthy mud hovels, of which the village (like most of the other villages in Palestine), now consists—without window, floor, or chimney—there may be seen, built up into them, as if in grim mockery, slender shafts or columns of curiously wrought capitals, intended once to please the eyes of kings. But Samaria, like Shiloh, had to be "trodden under feet" on account of her sins, and the prophecy of Micah (1: 6) has been literally fulfilled—"I will make Samaria as a heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." These ruins are "sermons in stone" and they speak eloquently of the awful power for evil of such a man as "Jeroboam, the son of Nebat, who made Israel to sin!" Surely "one sinner destroyeth much good."

Pursuing our journey, we passed through the plain of Dothan, where Joseph's brethren were feeding their flocks, when his father sent him from Hebron (Gen. 37: 14)—a distance of probably seventy or eighty miles—to enquire after their welfare. Turning a little aside from the road we were travelling, we came to the village of Dothan, and were shown the pit, or cistern, into which, according to tradition, Joseph was cast, and out of which he was lifted to be sold to the Ishmaelitic merchants, and carried back, probably almost past his father's door, on the way to Egypt. The

story of 2 Kings, 6; 13-23 became very vivid as we passed through this mountain-girt vale.

Near sundown we reached the miserable Mohammedan village of Jenin, the ancient Engannim, on the border of the inheritance of the tribe of Issachar—and were lodged at a wretched sort of inn, the very sight of which dismayed us. There was no help for it, however, and we surrendered with the best grace possible. While dinner was being prepared, we were invited by the good wook man of the house to go up on the housetop, and look around—an invitation we gladly embraced. We had not long been up there, however, before we heard some very loud and angry talking, (all in Arabic,) and on enquiring of our dragoman the cause of it, we were told that the next-door neighbor was vehemently protesting against our being allowed on the house-top, as he feared that we might see into his harem, and catch sight of some of his wives! Dear man, all we were after was a little fresh air, but rather than raise such a domestic storm, we immediately retired, and the storm abated. We were almost afraid, however, to sit down, or to eat, and were even more afraid to lie and ceiling of our rooms were black with smoke, and the place was evidently alive with fleas! To add to our disquietude, a Turkish officer entered and took down our names and addresses, for what purpose we did not know, unless it might be to trace us in case of our carrying off any of the ladies of the aforesaid harem. But necessity has no law, and to bed we went, but not to sleep, for the live-braying of the donkeys, the howling of the dogs, the though we rather liked that, for an Arab baby cries just like an English one, all combined for a while to put sleep out of the question. Tired nature asserted her rights, however, and a little insect-powder, judiciously applied, by and by overcame all obstacles, and we slept. This was Saturday night. We had expected here to rest over the Sabbath, but the discomfort was so great, and the surroundings so unpleasant, that we concluded that we could enjoy no Sabbath rest in such a place, and so we determined on a very early start for Mount Tabor, about twenty miles distant, and there keep holy-day.

Of the places through which we passed on our way, there is not much to remark. The Valley of Jezreel, or Plain of Esdraelon, the old historic battleground of the Bible, is a beautiful stretch of country, with an immense depth of rich dark red soil, and at the time we saw it it was all waving with golden grain, literally ready for "the sickle," for everything is still reaped in that way! I saw only one scythe in all Palestine, and that was without a "cradle." There are no fences—only "land-marks" (Deut. xix: 14), of stones—and no iso-

lated farm houses, as with us the people being obliged, for mutual protection, to congregate in villages. Jezreel, where Jezebel was killed (2 Kings ix : 36), and Shunem, where the widow's son was raised to life (2 Kings iv : 8), are miserable mud villages, surrounded with cactus hedges, of enormous growth, for fences. Nain, where our blessed Lord restored to life the widow's son who was being carried out for burial (Luke vii : 11), and where we stopped for lunch, is but little better. It has, however, a small Roman Catholic chapel and hostelry, erected to commemorate the miracle. Gideon's Fountain (Judges vii : 5) Mount Gilboa, where King Saul and his son Jonathan were slain (1 Sam. xxx : 6), and the village of Endor, to which on the evening before, he went to consult the witch as to the issue of the battle then imminent, were all pointed out to us as we journeyed on. We reached Mount Tabor shortly after ten o'clock; but the ascent, by a zig-zag pathway was so steep and difficult, that it often required considerable effort to retain our seat in the saddle, and it was after eleven ere we reached the Latin hospice at which we were entertained. Tabor is a beautiful mountain, about 2,000 feet high, covered with foliage, and from certain points presents to view an arch almost as perfect as a rainbow. The panorama as seen from the summit, is as beautiful as it is sublime. Esdraelon lies stretched out before you like a velvet carpet in stripes of brilliant green, golden yellow or dark red, according to the condition of the grain, or of the soil before sowing it. But of course our chief interest in Mount Tabor lay in the tradition as to its being the Mount of the Transfiguration, about which I may have something to say further on.

J. W.

Ottawa.

### THE CONGREGATIONAL WAVE.

DEAR SIR, I hold in my hand a letter which speaks in this way :

"We have three Congregational Churches in Montreal. Emmanuel Church, the most important, has still a debt, and an estimated deficit for the present year of from \$1,000 to \$1,500.

"Zion Church, a handful worshipping in a basement, and Calvary, the chief financial strength of which consists in an award of damages from a railway company."

The above is part of a letter received from a friend in answer to a request for a subscription to enable us to purchase the St. Matthew's Church building at Point St. Charles, and which the writer, as you may gather, thought useless.

My object in sending you these words is to

show him and others more clearly what the present facts are.

1. Emmanuel Church, during the past year, has reduced its debt by \$1,000, and instead of a deficit on current expenditure has a surplus, this in addition to making its usual large gifts towards benevolent objects, and a special contribution by some of its members of \$1,200 or more towards the Point St. Charles' work.

2. The handful of worshippers in Zion Church have so increased as to necessitate the Church extending its building to the utmost limits of its property, which it has done, and in the meanwhile carrying easily its annual charges and increasing its outward gifts.

3. Calvary Church, besides carrying its own annual charges, has contributed to outside objects between six and seven thousand dollars during the past year, and still has its railway award in prospect.

4. The new Congregational Church at Point St. Charles has been organized; has a membership of fifty, the majority of whom are males; a Sunday morning congregation of two hundred, an evening congregation of between three and four hundred, a Sunday School of one hundred and fifty, with more than twenty officers and teachers, and a Church property valued at fifteen thousand dollars, free of debt; and a current income which, from the beginning, with the aid given by the Home Missionary Society, has enabled it to meet all charges, including a salary of one thousand dollars to its pastor. Montreal has also during the past year contributed six or seven thousand dollars to the College Endowment Fund.

I venture to affirm that no denomination can, in this city, show as large an advance in proportion to its members in any one of the past score of years or more.

I will have something more to say about the growth of the denomination elsewhere.

Montreal.

CHAS. CUSHING.

### THE COLLEGE COLUMN.

DEAR SIR,—I notice in the February number of the magazine a letter signed "Subscriber." With the spirit of the letter, as to progress, and the necessity of our keeping abreast of the times, I fully agree; but I most decidedly object to its closing paragraph, in which it criticizes in an unfavorable manner the "College column of the C. I." What could have called out such a criticism? What does your correspondent want? Long and learned dissertations on theological or scientific themes? Very good in their place, no doubt, but

it strikes me that I am not alone in thinking that our "College Column" is better appreciated by the majority of your readers filled as it is, with chatty news of the students and their doings, than it would be if we were treated to essays, lectures, etc. Edifying as the latter might be to those who read them, they would hardly fulfil the purpose for which the column exists, namely, to serve as a medium between the college and the churches, which will keep the members of the latter in touch with the students, and so create a sympathetic interest in them and their work.

I consider that the column has been well edited and has done good work in giving needed and pleasant information to the denomination in general, as to the affairs of our college and the welfare of its inmates. I thought the column in the January number particularly good and interesting, and have heard others express the same opinion

ANOTHER SUBSCRIBER.

## Missions.

### LETTER FROM MR. CURRIE.

REV. E. M. HILL.

*My Dear Sir* :—While at the Coast I was prostrated, first by an attack of fever, and then by several weeks of dysentery. When the boat arrived I was so weak the black men had to carry me from my bed to my cabin on board the ship. Some of the officers on board the steamer thought, when they saw me, they would have to consign my body to the fishes. I, however, slowly and steadily gained strength from day to day ; so that I have arrived at Lisbon much more than a skeleton ; and stronger, though by no means well. At Lisbon we were detained ten days, waiting for a ship. During that time I was seized by a slight attack of influenza ; from which I am now recovering. I arrived at Southampton, Saturday, Jan. 30th, by the S. S. Tamar. Friends were to meet us ; and several letters of invitation to various places were awaiting me. I came here in the afternoon to be the guest of my friend Mr. S. S. Bagster for a few days.

This is a delightful health resort. The great chalk hills shield it all round from fierce winds. The fresh sea air is delightfully invigorating. Already the fields are green or broken up by the plow.

After spending a few days here, I expect to

return to Southampton to see the three Jamaica men, Dr. Johnston left in my charge at Ciscamba, on board a steamer bound for their home. After that I expected to go on to London where I am to spend a few days with friends, and where I have business for different members of our mission, and for myself to transact. I hope while in the great city to visit a couple of the mission hospitals, large orphanages and other places of Christian home missionary effort. So, if the Lord spares me, I will sail in about three weeks from Liverpool, for New York.

With kind regards to yourself, and all friends,  
I remain  
Yours sincerely,

W. T. CURRIE.

ISLE OF WIGHT, Ventnor, Feb., 92.

## Official Notices.

### CONGREGATIONAL COLLEGE OF CANADA.

*Subscriptions paid in for Jubilee Endowment Fund from  
May 31, '91, to Jan. 31, '92.*

On account of promises at Guelph and since.—

James Barber, in full	\$ 150 00
C. R. Black, in full	100 00
Rev. Dr. Barbour	55 00
J. C. Copp	50 00
H. O'Hara	40 00
Rev. T. M. Reekie	40 00
Rev. D. and Mrs. Macallum, in full	30 00
James Goldie	30 00
Mrs. Dr. Wilkes, in full	25 00
Mrs. J. W. Lyon, in full	20 00
A. H. Alexander, in full	20 00
Forest Church, in full	20 00
Rev. Wm. Hay	12 00
" T. Hodgkinson	10 00
" E. M. Hill	10 00
" J. G. Sanderson, in full	10 00
" Jacob Whitman	10 00
" Geo. Purkis	10 00
" W. Ewing	10 00
John Goldie	10 00
Miss R. Gausby, in full	10 00
Miss L. Turnbull, in full	10 00
Robt. Currie, in full	10 00
R. Thackray	10 00
W. Ransom	10 00
W. E. Graham	5 00
Miss J. Gausby, in full	5 00
John Pritchard, in full	5 00
Mrs. Geo. Meadows, in full	3 50
Rev. W. H. Watson	3 50
Misses M. and F. Norrie	3 00
D. Donaldson, in full	3 00
Geo. H. Birrell, in full	2 00
F. J. Holman, in full	2 00

\$ 739 00

On acc't promises received previous to June, 1891. —

Geo. Hague, in full . . . . .	\$4,000 00
Per Rev. F. H. Marling, in full . . .	500 00
Rev. C. E. Bolton . . . . .	25 00
T. Moodie . . . . .	11 00
B. W. Robertson, in full . . . . .	10 00
Rev. E. D. Silcox . . . . .	5 00
	<hr/> \$4,551 00

On account original subscriptions of '88. —

James Goldie, in full . . . . .	\$ 25 00
J. W. Lyon, in full . . . . .	25 00
James Bale . . . . .	20 00
Rev. R. Aylward, in full . . . . .	10 00
F. W. Kerr, in full . . . . .	5 00
F. M. Field, in full . . . . .	5 00
John Goldie, in full . . . . .	5 00
Rev. A. W. Richardson, in full . . . .	5 00
Rev. A. P. Solandt, in full . . . . .	5 00
J. C. Bale . . . . .	4 00
Miss L. F. Silcox, in full . . . . .	2 00
John Norrie, in full . . . . .	1 00
R. Lefebvre . . . . .	5 00
	<hr/> \$ 117 00
	<hr/> \$5,407 00

The foregoing is a statement of the moneys received during the past eight months for the "Jubilee Endowment Fund." During that time, Mr. Hague has completed the payment of his promised \$5,000, and the churches of the Dominion lie under a deep debt of gratitude to him for his stimulating offer, which began the Jubilee Endowment.

It is earnestly hoped that the stimulus will be sufficiently strong and lasting to carry out the original design of bringing up the total endowment to \$50,000. Nothing short of that should satisfy us at present.

On the original subscriptions secured in 1888, there is a balance of almost \$1,000 still unpaid. This amount ought all to be paid in this year; but the Treasurer regrets that in two or three cases, applications made by him, by letter repeatedly, have failed to elicit a reply—not even a request for delay. This is not as it should be. A written promise to pay a given amount to a college, should be as promptly met as if it were given for any other debt.

P. S.—Additional receipts to Feb. 15th, for Jubilee Endowment Fund.—

Rev. G. A. Love . . . . .	\$ 10 00
" S. Sykes . . . . .	10 00
" Hugh Pedley . . . . .	34 00
Mr. Henry Lyman . . . . .	33 33
	<hr/> \$ 87 33

(CHAS. R. BLACK,  
Treasurer.

30 St. John St. Montreal,  
31st January, 1892.

Receipts for Current Expense Fund since last  
acknowledgement.

Lanark . . . . .	\$ 54 67
Pine Grove . . . . .	5 32
Eaton . . . . .	15 50
Montreal, Emmanuel, on account . . . .	50 00
Vankleek Hill, additional . . . . .	6 00
	<hr/> \$ 131 49

Donation.

Rev. J. B. Silcox, Sacramento, Cal. . . . .	\$ 50 00
	<hr/> \$ 181 49

The treasury is short, at this date, \$350 on current expenses.

CHAS. R. BLACK,  
Treasurer.

15th Feb. 1892.

Receipts for W. and O. Branch.

Kingston 1st . . . . .	\$ 34 00
Lanark . . . . .	10 80
Granby . . . . .	7 35
Frome . . . . .	3 40
Shedden . . . . .	2 60
J. Wilkinson, Cambray P. O., donation . . .	10 00
	<hr/> \$ 68 15

Receipts for R. M. Branch.

Maxville, St. Elmo and Martintown . . . .	\$ 11 33
Lanark . . . . .	10 80
	<hr/> \$ 22 13

The Provident Fund is still quietly doing its beneficent work. This year the first annuitant has been placed on the R. M. Branch. Subscriptions for either Branch will be gladly acknowledged by the Treasurer.

CHAS. R. BLACK,  
30 St. John Street, Montreal,  
10th February, 1892.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the month of January :

Shurtliff estate, dividend E. T. Bank . . . . .	\$287 00
" " interest from J. K. mortgage . . . . .	150 00
" " interest from Savings' Bank . . . . .	293 63
" " interest V. C. C. on mortgage . . . . .	150 00
Toronto, Bond St. church, \$81; John Porteous, Life Members, \$60; Toronto, Zion and Northern Union Thanksgiving, \$26.37; Colonial Missionary Society on account, \$243 25; Brockville Church Fund, interest from Savings Bank, \$100.26; George Robertson, Mission Fund, interest, W. B. on mortgage, \$27; C. C. Woman's Board of Missions, \$46.50; Montreal, Calvary, \$56; Martintown, Ont., \$26.53; Maxville and St. Elmo, Ont., \$87.31, less \$2.45 expenses, \$84.86; do for deficit, 50 cts.	

SAMUEL N. JACKSON,  
Treasurer.

Kingston, Jan. 31st, 1892.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Executive Committee of this Society will meet in Montreal, in the college, on Tuesday, the 5th of April next, at 10 a. m. Churches requiring the services of students during the summer vacation, or having any communication to make to the committee on other matters, are requested to

address the secretary at once. All collections and subscriptions to the funds of the Society, should be forwarded to the treasurer, Rev. Dr. Jackson, 193 Johnston St., Kingston, as early as possible.

JOHN WOOD,

Sec'y. C. C. M. S.

Ottawa, Feb., 12th, 1892.

## Literary Notices.

STEELE BROS. SPRING CATALOGUE, 1892.—To anyone who loves flowers, this large illustrated pamphlet of 96 pages, in a gorgeous floral cover, is better than most volumes, for the information it gives. There are over 500 cuts of flowers, fruit, etc. (130 King St. E., Toronto; price 20c.) Among other novelties, they call attention to the "Chinese Sacred Lily," and by way of better describing it, sent us some bulbs. These, when set in a glass dish among pebbles, and supplied only with water, grew in five weeks 18 inches high, with 8 or 9 highly-scented, white waxen flowers, to each bulb. One of them set in a pot with earth, and treated the same, only reached 6 in. in height in the same time.

DOMINION ILLUSTRATED MONTHLY.—The first number of this new magazine is out. Sebaston Litho. and Publishing Co., Montreal. \$1.50 a year. 64 double column, extra large pages, with a number of illustrations. "The Raid from Beausejour," a tale of the old Acadian times, by Charles G. D. Roberts, promises to be very interesting; and on a subject which those who have only read Longfellow's "Evangeline," have a very one-sided conception of. "John Scantleberry," "Football in Canada," and several other pieces, with some good and wise editorials, make a very creditable number. A colored photogravure comes with each issue. We hope the magazine—as it deserves—may succeed and prosper.

THE CENTURY for February has a valuable paper on the Gulf Stream, by Commander Pillsbury; and another describing the Louisiana Lottery, by C. C. Buel. Many other good things, but we instance these two papers as such that make the *Century* so valuable. Union Square, New York.

THE TREASURY FOR PASTOR AND PEOPLE.—A Desert Experience, Fatness of God's House, Heaven, Brotherhood in Highest Service, Opportunities and Obligations of College Education. Such are the five complete sermons in February number. Many other studies and sketches. E. B. Treat, 5 Cooper Union, New York.

PRESBYTERIAN RECORD.—This excellent small magazine has been enlarged, and passed into new editorial hands. 25c. a year, in parcels. Room 8, Y. M. C. A. Building, Montreal.

ST. NICHOLAS.—We take pleasure in saying that we are among the monthly readers of *St. Nicholas*. And more than that, that we enjoy it. The February number has stories of battles on skates, historic dwarfs, South American hunting, the great American desert, and several others. Among the engravings are a dozen very fine ones. Century Co., New York.

CONGREGATIONAL MAGAZINE.—This pleasant little magazine is edited by our genial friend, Rev. W. F. Clarkson, whom many of our readers will remember visiting many of the churches two years ago. The contents are very interesting. One shilling a year. Alexander V. Shepherd, 21 Furnival St., Holborn, London. In the January number was a reproduction from our *Year Book*, of the "Old Church at St. Elmo." The February number has Henry Barrowe the Martyr, Peeps at Places in Palestine, The Persecuted Stundists, and several other good articles.

## Our College Column.

### GENERAL COLLEGE NEWS.

Dr. Jackson's examination in Congregational History and Poity has resulted so satisfactorily that he says the papers on the whole are the best he has ever had from his classes. Mr. Gunn again headed the list with 100 marks; that makes the fifth subject out of six, in which he has taken full marks this session. One student was in the nineties, six were in the eighties, two were in the seventies, one over sixty, and one above fifty.

The churches at Waterville, Ayer's Flat, and Fitch Bay have been supplied by students on Sundays during the past month. A drive of twenty miles in cold snowy weather, with indifferent roads, and three preaching appointments to keep, is a great change from college life, and gives one an idea of the country pastor's experience in the townships. But then the congregations are most attentive, and the brethren kind and appreciative, so that you come away feeling you have derived much benefit from contact with them, as well as believing that the truths you have spoken have been helpful to the hearers. One cannot but be impressed with the useful and promising work there is to be done in our country churches, especially among the younger part of the congregations. The remark of a Christian father emphasis the oppor-

tunity and scope there is for the Master's work in rural churches, as compared with city ones. "We want a minister to reach our young people now; we want to see them converted before they leave home and go to the cities."

We are gratified to learn that Rev. Churchill Moore, now pastor of the church at Kingsport, N. S., has accepted the call to the church at Ayer's Flat, and enters upon his new duties in March. Mr. Moore graduated from our college two years ago. He supplied this church during one college vacation. He was appointed alternate preacher to the Congregational Union of Nova Scotia and New Brunswick for this year. We wish him the best success in his new sphere of labor.

#### OUR GRADUATES.

The first class that graduated under Dr. Barbour were Revs. J. P. Gerrie, B.A.; Andrew P. Solandt, B.A.; and Frank Davey, B.D. Mr. Gerrie, who comes from the church at Garafraxa, and is one of three brothers who have entered the Christian ministry, graduated from the full course in 1888. He was immediately called to and settled in the Stratford church, where, from that time until now, the church has been very much blessed and built up spiritually, and in its temporal affairs. Mr. Gerrie has received and obeyed a second call to Mount Zion church, Toronto, and has entered upon his new work in that city. See last INDEPENDENT, p. 47.

Mr. Solandt, from Zion church, Montreal, also graduated from the full course, and was called to the Brigham church, in the Townships. But he first went to Oberlin, and took the B.D. course there. He had not been very long at Brigham, when our American cousins got their eye upon him, and he was invited to the pastorate of Bakersville Congregational church, Vt., where he is now doing good service.

And Mr. Frank Davey, from the Brantford church, graduated from the short course. He was called to Alton, and after a time of fruitful service there, received a call from the church at Chebogue, N. S. A photograph group of these three graduates and our esteemed principal, hangs in our "Common Room." The next was a graduating class of six, about some of whom we shall have something to say next month.

#### MISSIONARY NEWS.

The latest news of Mr. Currie comes through Mrs. Cotton, who writes on January 7th, from steamship "Portugal," "Mr. Currie, who was to accompany us to America, was taken sick at the coast, and was not able to come with us. At one time we scarcely thought he would live. The

doctor thought he would be able to come on the next steamer. We could not wait, as the children had attacks of dysentery at the coast. . . . We will wait in England for Mr. Currie, so as to be of assistance to him, if necessary. We will probably not need to wait long for him, as the "Ambaca" is only two weeks behind us. We will reach Chicago about the middle or last of February."

Mr. F. W. Read, B.A., a member of the graduating class has received his official appointment as a missionary of the A. B. C. F. M., and is designated to the West Central Africa Mission.

#### VACATION REMINISCENCES.

As young ministers of the Word, sometimes more than at others, feeling the sense of our responsibilities, and at times being exercised as to the success or non-success of our labors, we are often comforted and stimulated by the influence of older Christians. And these helps come mostly when least expected, and from perhaps the most unexpected place—the sick chamber. The two following incidents are not the least interesting of many similar ones we might recount.

An aged saint, who has for some time past been confined to his bed from paralysis, is in the habit of falling into day-dreams, when he believes his old friends and fellow-Christians, long since dead and gone, come and sit by his bedside, and talk with him concerning the kingdom. So strong are the impressions left, that he has oftentimes a difficulty to believe that they are but dreams, and thinks his friends must be in the room, long after he is awake and conscious. After one of these experiences, he said it was noticeable that only his Christian friends came to converse with him in his dreams, and never the godless men he had been obliged to meet in business affairs. This he thought was a good lesson for young people, that if they began early to serve the Lord, and take pleasure in the church of Christ, they would, if ever affected as he is, have like pleasant reflections; but if they had lived lives of sin, and cultivated bad companions, thoughts of these would come to them in dreams, and give them pain and remorse instead of holy joy.

Lessons are taught to us in many ways. The lesson which often comes home to us with the greatest force is the one that is taught out of the fuiness of human experience. The lesson may have been learnt slowly by the one passing through the experience, but others may reap the benefit of this experience in a brief space of time. The following incident will show how the experience of one life has been the means of teaching many the lesson of patience and perfect trust in God:—

A lady who is known to many, has been confined



to her room for twenty-five years, during which time she has not put her foot to the ground. The greater part of this time she has been confined to her bed. Rheumatism, gradually but surely, made her its victim, till to-day she is able to move but one joint in her whole body. Amid all her suffering she has placed implicit trust in her Father, believing that the end of all trial and pain would be the perfect life. Such is her bright, happy disposition, and strong Christian character, that when you pass into her room you feel that the glad smile upon her face has made the sick room bright and cheerful. It has been the privilege of the writer often to visit her, and each visit has been worth more than volumes of sermons on patience and long-suffering. Her quiet, gentle spirit, developed through years of pain, has spoken to him of a life that has already entered into the eternal, and sees through all God's dealings with men a wise, loving purpose. One remark will disclose that spirit:—"I am a prisoner here—but not a prisoner without hope. The future is bright with the promise of hope."

#### M'GILL NEWS.

The annual intercollegiate debate between Toronto University and McGill took place in Toronto in January. Toronto was represented by her best men at their best, but nevertheless the McGill boys carried off the palm of victory. The boys report having been well treated by the Torontonians. Our literary Society justly feels proud of her debaters, Messrs. Kollmyer and Messenger.

McGill Faculty of Arts held its annual dinner at "Walker's," on Friday night, Jan. 29th. It was a grand success in every respect. The dinner was excellent and well served, and the speeches were distinctly above the average. The Congregational students played an important part in the "feast of reason and flow of soul," (it must not be inferred that they did not play an equally important part in doing justice to the long and varied *menu*). Mr. D. S. Hamilton responded to the toast to the University Athletic Association, of which he is President. He was greeted with an ovation that showed his popularity among the students in general. He made some good points for the Association, and his speech was nicely punctuated with laughter and applause. Mr. R. O. Rose replied on behalf of the "Theologues," to their toast. His speech was characterized by becoming dignity. Mr. Geo. Read gave a solo in good voice, and was obliged to respond to a vociferous encore. Mr. F. J. Day rendered a solo with his usual clearness, which was well received. The task of responding to the toast to the Freshmen fell on Mr. J. C. Watt.

The Congregational College has always been

able to furnish good specimens of "muscular Christianity." We are glad to say that Mr. Hamilton has been elected President of the McGill Athletic Association. To those who know anything of college life, made up of all classes of men from different faculties, this speaks more of Christian influence than of mere popularity.

The officers of the McGill Y. M. C. A., have been elected for the ensuing year. Our College is represented by Mr. Hamilton as Vice-president.

The first of a course of lectures on the lines of the University Extension Movement under the auspices of the Graduate Society of McGill, took place in the William Molson Hall, on Feb. 5th. It consisted of an able lecture by J. G. Bourinot, Esq., LL.D., D.C.L., on a "Parliamentary, Compared with Congressional Government."

## Children's Department.

### A MISSION BIBLE-CLASS.

Having heard of a remarkable Bible-class in Paisley, I determined to pay it a visit. Passing along the main thoroughfare of the quaint old town, which has become famous all over the world for its thread and its philanthropists, we reached Storie street. About half-way down we came upon a beautiful hall, into whose open door was pouring a stream of young people from fourteen to twenty years of age. Most of them were girls, plainly but neatly dressed, who seemed to be eager to be in good time for the opening hymn, which was led by the missionary, Mrs. Andrew, who presided at the harmonium. The sight that now met my eyes as that audience sang was most cheering.

There were about two hundred present, a fifth of them young lads who occupied seats in the isles, the girls in a dense mass filling the area. It was this central body that most drew my attention, for the girls "to a man" were singing with evident heartiness, whilst their bright faces, neatly arranged hair, and little shawls round their shoulders told of a short toilet after tea on coming home from mill. Here they were after a hard day's work, looking as happy as if they had just risen for this one enjoyment. Surely the Word of God has not lost its charms when to study it so many young people can be brought together, on a cold winter evening, in a town where there are many counter attractions to those held out by a mission-hall. The explanation of this presence is, however, largely found in the fact that the workers in connection with the mission are zealous, the teaching given by the missionary, Mr. Andrews simple and direct, and the singing all that could

be desired. It is from this class that most of the workers come, so that they have a deep interest in inducing others to attend it, since it was there they themselves found the pearl of great price.

At the close of the lesson, which was on the first Passover feast, I was asked to speak to a young woman who had been impressed that evening. I found that she was anxious to be sheltered 'neath the shed blood of the Lamb of God. The light broke upon her mind as I continued the exposition of the lesson which had been up that evening, and her glad face at the prayer-meeting, held in the same place a night or two after, told of an experience which would soon lead her to take her place among the workers. Such classes should be tried in all our large centres of population, and wrought vigorously, for as prevention is better than cure, so when the young are brought to the Lord, they spend life not against, but for Him.—J. B. S. in *The Christian*.

### A HEAVENLY MESSAGE.

During the early ministry of Charles H. Spurgeon, he was invited to preach in the vast Crystal Palace at Sydenham. He queried whether his voice would fill the immense area, and resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat, as he reached the stage, this came to mind: "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Pronouncing the words, he felt sure that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later, Mr. Spurgeon's brother and co-worker was called to the bedside of a man, an artisan, who was near his end.

"Are you ready?" asked the minister.

"Oh, yes!" answered the man, with assurance.

"Can you tell me how you obtained the salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was without God and without hope.

"All at once I heard a voice coming from heaven which said: 'It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By the meaning of these words I was convinced of sin; Jesus Christ appeared to me as my Saviour. I accepted him in my heart as such at the same moment, and I have served him ever since."

This voice was from heaven, though human lips uttered it; and God's Word shall not return to Him void, but shall prosper in the thing whereto He sends it.

### DUTY BEFORE PLEASURE.

It was Saturday and the weather was cold and delightful. The children wanted to go out and ride on their sleds. There was splendid coasting on the hillside.

"Let's get our lessons first," said Mattie. "Duty before pleasure is mamma's rule. Then we shall have nothing to worry us, and we'll have a better time."

"O, no; do let's go now; we can study this afternoon," coaxed Sadie.

"But we shall feel hot and tired then, and not a bit like studying; let us get our lessons done now, while we feel bright."

"Yes we'd better," chimed in little Lottie. "Mattie knows the good way."

And so she did. Mattie was the eldest, and always tried to do right, and to lead her little sisters in the right way.

"She is a dear child; she helps me so much with the others," her mother often said.

Sadie was easily persuaded. They took their books and slates, and studied away till their lessons for Monday were all learned. They then went out to the hill and had a nice time.

"Mother's rule is a good rule, I am sure," said Sadie, as she was eating her supper; I am glad I haven't got my lesson to learn now, I'm so tired."

"Duty before pleasure; I'll always remember that," said little Lottie.—*Ex.*

### A SONG OF SNOW-TIME

Sing a song of snow-time, now it's passing by,  
Million little fleecy flakes falling from the sky;  
When the ground is covered, and the hedge and trees,  
There will be a gay time for the chickadees.

Boys are in the school room drawing on their slates  
Pictures of the coasting-place, and thinking of their  
skates;

Girls are nodding knowingly, smilingly about,  
Thinking of a gay time when the school is out.

Three o'clock, four o'clock—bang! goes the bell,  
Get your hats and coats and wraps, hurry off pell mell;  
Bring along the coasters all, if you want some fun,  
Up to the hill-top, jump and slide and run.

Steady now! Ready now! Each in his place,  
Here we go, there we go, down on the race!  
Sing a song of snow-time, when the flakes fall,  
Coast-time, skate-time, best time of all!

—Selected.

### WHICH IS WORSE?

A little girl came to her mother with the question, "which is worse, to tell a lie or to steal?"

The mother taken by surprise, replied that they were both so bad that she could not say which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you have eaten it, and if you have eaten it, you can pay for it. But," and there was a look of awe in the child face, "a lie is forever."

#### POSTSCRIPT.

TORONTO, DOVERCOURT CHURCH.—Our Sabbath school anniversary was held on Feb. 1st. Appropriate sermons were preached by the pastor, Rev. Thos. Webb, both morning and evening. At 3 p.m. an open session of the Sunday school was held, when short addresses were given by the pastor and friends, interspersed with singing by the school.

On the following Thursday evening the S. S. festival was held; tea being provided at 6.30, of which about 250 parents and children partook; after which a good programme of singing, readings, recitations, etc., was rendered by the scholars. Mrs. Revell, of the Northern church, kindly distributed to the scholars prizes for attendance and verses. The secretary's report showed the total number on the roll to be 195, an increase of 70 for the year; with an average attendance of 121. The packed condition of the building plainly illustrated to the visiting friends, that if the present rate of progress continues the time is near when we will have to extend our borders. Any friends wishing to help our building fund by donations, they will be gladly acknowledged by W. B. Pepper, 839 Dovercourt Road.

Our Y.P.S.C.E. commemorated the eleventh Endeavor Day on Feb. 2nd, by a responsive and singing service in the evening, entitled, "Living for Christ." The attendance was fair. The Master's presence was felt, resulting in a fuller consecration of our members to Christ and the church. A collection for foreign missions was taken up during the evening. The aggressive Christian Endeavor of our members is felt and seen in their different committees' work, etc., and they have now under their charge a weekly cottage prayer-meeting, formerly under the care of the older church members. They are to conduct a "Praise and Promise" meeting on Sabbath evening, March 13th, in lieu of the ordinary preaching service.

W. B. P.

HAMILTON.—The annual gathering of our Sunday school took place on Friday evening, February 12th. The scholars met at 6.30 in the old school-room, in the basement of the church, where an excellent tea had been prepared for them by the teachers of the school, under the convenorship of Mrs. J. C. Bale. After ample justice had been

done to the good things provided, all repaired to the handsome new school-room, which was crowded to its utmost capacity with the scholars, their parents and friends, who had gathered to listen to an excellent programme of music, recitations and dialogues, given by the members of the school. Our pastor made an excellent chairman, and in the course of his opening remarks he read an original poem, suited to the occasion, which was thoroughly appreciated by all present. This is not the first time that Mr. Morton has indulged in rhyming for the entertainment of his hearers, and his people are beginning to look upon him as somewhat of a rhymster. All of the scholars taking part, did well, and showed careful training on the part of the teachers, each one of whom was held responsible for the performances of his or her respective scholars. The orchestra rendered several choice selections during the evening. At the close of the entertainment Mr. Kelly, the newly elected superintendent of the school, made a short address, complimenting the children on their excellent behaviour, and thanking all who had helped in any way to make the entertainment of 1892, the success that it was. After the singing of the doxology by the school, and prayer by the chairman, the meeting dispersed.

R. HOPKIN.

HOWICK.—The co-helpers of the Listowel district, held their quarterly meeting in the ninth-line church, Howick, February 18th. The Rev. E. T. Carter read a paper on "Training and Conversion of Children." The paper was discussed by the Rev. Mr. Watson, of Wingham, and Rev. Mr. Nichols of Listowel, and others. In the evening the Rev. Mr. Watson gave a lecture on "Madagascar."

A collection was taken up on behalf of the foreign mission fund.

JOHN G. WINTER

Rev. J. M. Totten, late of Wroxeter Ont., pastor of Turnberry and Howick Churches, has removed to North Dakota, and begun work at Harwood in that State.

#### THE CANADIAN INDEPENDENT.

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. Cash in advance is required of all subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.

# THE JUNE MEETINGS: 1892.

**Congregational Union** of Ontario and Quebec, meets in Montreal, Wednesday, 8th June, at 9 a.m.

**C. C. Missionary Society** meets in Montreal, Wednesday, 8th June, at 11 a.m. Public Annual Missionary Meeting, Thursday, 9th June, 8 p.m.

**Congregational College** of Canada. Corporation meets in Montreal, Friday, 12th June, at 2 p.m.

**C. C. Foreign Missionary Society** meets in Montreal, Friday, 12th June, afternoon.

**Cong. Publishing Co.** meets for conference in Montreal, Friday 12th June, afternoon. (Regular Annual Meeting to be held in Ontario, later).

**Cong. Provident Fund Society** meets in Montreal, Friday, 12th June, afternoon.

**C. C. Woman's Board** of Missions, meets in Ottawa, in June.

**Congregational Union** of N.S. and N.B. meets at Economy, N.S., on Friday, 8th July, at 2.30 p.m.

**Woman's Missionary Society** of N.S. and N.B., meets at Economy, N.S., July, 1892.

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