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THE  
CANADIAN   
INDEPENDENT.

THE THIRTY-SIXTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 10.

OCTOBER, 1889.

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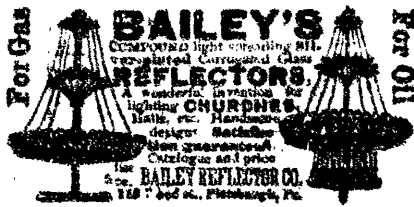
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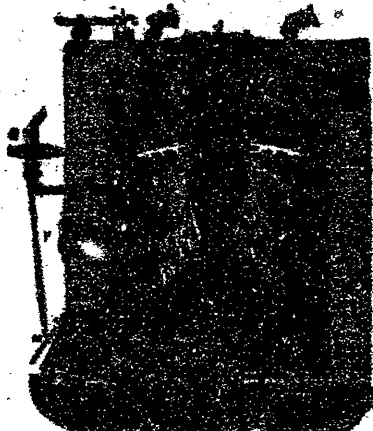
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TORONTO, OCTOBER, 1889.

Vol. VIII., No. 10

## Editorial Jottings.



### COUNCIL.

THE National Council of the Congregational churches of the United States will hold its seventh triennial session with

the Plymouth Church, Worcester, Mass., beginning Wednesday, October 9th, at 10 a.m., and continuing until Tuesday, the 15th. Notice of the appointment of delegates should be sent promptly to the secretary of the Council, Rev. Henry A. Hazen, Auburndale, Mass. The preparation of the roll—for the early use of the Council—is very important, to expedite its business, and special attention is called to this request. The churches in Worcester will entertain delegates, or will assist any delegates or others who may wish to provide for themselves. All such persons are invited to send their names and P. O. to G. Henry Whitecomb, Worcester, Mass., chairman of the committee of arrangement.

AFTER the First of January next, all copies of the INDEPENDENT will be stopped, as soon as they fall six months in arrears. We give plenty of notice.

AT the late Methodist Conference in England, it was proposed to make the term for

ministers longer than three years. This was lost; but the rule prohibiting the return to a former circuit in less than six years, was changed to read "three years."

A NIAGARA FALLS picnic, under Roman Catholic auspices had boxes of cigars, two bottles of wine, and one bottle of brandy for prizes to be competed for. More scandalous still, nine-tenths of all the prizes were contributed by Protestants. Shame.

THE HOME MISSIONARY ADVOCATE, a neat little four-page monthly, by our active Missionary Superintendent, Mr. Hall, comes regularly to our table. The August number states that the issue is four thousand. At the nominal rate of five cents a year, it is a good paper to distribute widely, in the interest of our Home Missions. Rev. Thomas Hall, 46 William St., Kingston.

TURKISH atrocities in Armenia, equalling those in Bulgaria a few years ago, still continue. Mr. Gladstone has taken the matter up in trumpet tones. Great Britain is entitled by treaty to demand from the Sultan the suppression of such outrages. The *Christian World* remarks: "If Lord Salisbury does not demand with energy and promptitude, from the Sultan such redress as is possible for these wrongs, and efficient protection for the poor Armenians in the future, the country will speedily make its voice heard as sternly and as loudly as it did in reference to Bulgaria."

EQUAL RIGHTS.—The advance made in six months is full of hope: it has been more rapid and more deep than we dared expect. And now the question is put on all hands, What

next is to be done? This question has but one possible answer: Persevere until our liberty is secured. It may not be in our power to forecast the campaign, or foresee what the progress of events may develop, but we can calmly, resolutely, weighing fully the possible suffering that is involved in our answer—we can say, "no surrender," we shall be free. Rome shall not rule—and every provision by statute that sets Rome rule over civil rule must be repealed.—*Pres. Review.*

MAGIC LANTERNS ABROAD.—Great and most effective use is being made of the magic lantern in China. So popular, indeed, are the exhibitions that they cannot be announced beforehand, the crowds attending would be so great. It is curious to hear of the pictures that are found most useful. One is that of an English burial-ground, showing the carefully kept graves and the beautiful tombstones. The Chinese have a profound respect for their ancestors, and they are surprised to find that Christians have a reverence for the departed, and are not destitute of a filial piety. Another slide represents a place of worship crowded with people. This always produces a deep impression, as indicating that not one here and there, as in China, but large numbers of people believe in Christ.—*Christian World.*

A LITTLE local church leaflet of four pages monthly, often reaches us from Chishill, Essex, where our former Toronto brother, Rev. R. T. Thomas, has been laboring for some years. The August number contains his "valedictory," and states that he has resigned the pastorate of the church. We have quite a number of *Canadians* now in England:—Thomas, Stevenson, Williams, Mackay, Powis, Hughes, Forster, all representing the principles we endeavor to expound in this newer land; and we delight to hear from them as often as possible. Won't these brethren write oftener to us?

SOME of our pastors object to reporting news items from their churches under the impression that they will be regarded as "booming" themselves or their work. This is wholly wrong. The churches have a right to know what others are doing, and in most cases the pastor is the best person to furnish the information. The editor is solely responsible for the language in which news items are

printed, except in cases where the initials of the correspondent are given. Much of our information comes from other sources than the pastors of the churches; and it may be accepted as an invariable rule that where an item appears commendatory of a pastor or his work, it is sure to have been obtained from some outside source.—*N. W. Congregationalist.*

OUR MISSIONARY MEETINGS.—The time is approaching when the annual Home Missionary meetings and collections will take place. It is not ours to suggest the best way in each locality; each church must decide for itself. But the old-fashioned way of a rousing platform meeting will come in now again in many places with all the freshness of a novelty. Get the people out—and make the programme such that they will come out, and when their hearts are stirred get them to give as God has prospered them. And get *every name* down—all the young people. A dollar from each member of the family is as good for present needs, and immensely better as to its future influence, than if the father gave it all. Work up the missionary meetings!

A BOY in one of our small country churches has a brother in the College. The student has been writing to the little lad that he must give his heart to Christ and look forward to the College and the ministry. So the boy has been overheard practising at amateur preaching; and on the Queen's Birthday, this year, he was wending his way along a country road, praying aloud as he went. First, that he might be helped to do his duty and please the people where he was going to work the next week; and then for the Queen. "Oh, Lord," he was heard to say, "bless the Queen. She is getting old—she is seventy years old to-day; and *very few of the ministers ever pray for her!* Bless the Queen!" We shall keep our eye on that boy; and hope to live long enough to write "D.D." after his name in the *Year Book!*

THE ENGLISH UNION.—The autumnal session of the Congregational Union at Hull promises to become historic through a letter which, on behalf of the bishops, the Archbishop of Canterbury has addressed to the Rev. Principal Falding, chairman of the Union. The archbishop recognizes the "spiritual one-

ness in Christ Jesus" of all the people, "under whatever diversities of opinion," and directs attention to the report of the Committee appointed at the Lambeth Conference of 1888 relative to "the re-union of the various bodies into which the Christianity of the English-speaking races is divided." That committee regarded as "essential to the restoration of unity" four articles of belief, namely:

1. The Holy Scriptures of the Old and New Testament, as the revealed Word of God.
2. The Nicene Creed, as the sufficient statement of the Christian faith.
3. The two sacraments, Baptism and the Lord's Supper, ministered with unflinching use of Christ's words of institution, and the elements ordained by Him.
4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Apart from all other considerations, I think it will be found that Nonconformists decline to accept the (so-called) "historic episcopate" of the Anglican Church as the basis of union. The committee of bishops has declared its "desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference" with such Christian bodies as may seek the restoration of organic unity.—*Cor. Congregationalist.*

APROPOS of the New Methodist *Quarterly Review*, Toronto, the *Guardian* says: "One of our leading ministers writes: 'The *Quarterly*, I believe, will be of real service to the thoughtful people of our Church.' Yes, without doubt, if they read it. But how shall they read it unless they subscribe? And how shall they subscribe except they be asked? Will all our ministers for the sake of the good they may do, bring the *Quarterly* before our people, and explain its purpose and make a personal canvass of possible subscribers? Hundreds are waiting simply to be asked." Now, this is perfectly true of our own Magazine. We are convinced there are families in every church who would willingly subscribe if they were personally asked. There are on our list fourteen organized churches, with not more than two names each, three or four of them only represented by the minister. We have about arrived at the limit of improvement, with our present subscription list. An expensive engraving every month, like that in our last, would bankrupt us within a year;

but with five hundred more paid-up readers, we could do as handsomely with every issue. Now will some of those brethren who have given us encouraging words, also give us a little of their time and attention?—for which we shall be equally thankful.

## Editorial Articles.

### CHURCH UNION.

Horace Greeley, a wise man in his generation, advocated "bit-by-bit Reform"; so do we. It is seldom or never possible to get all we want at once; and to take an instalment, and make that a help to getting more, is sound policy. The "Congregational" and "Evangelical" Unions will probably soon coalesce in Scotland—they should never have been separated. The "Free and "United" Presbyterian bodies will not much longer remain separate. If the former body had had as sound views on the voluntary principle as it has now, it would have joined in with the secession then existing, in 1843. In Japan, the well-meant endeavor, looking to a fusion of the native churches of the Congregational and Presbyterian order, seems to have resulted in nothing—except perhaps this, that those brethren understood each others' principles better, through the discussions that have taken place. Each party have felt that they have given up as much as they could be reasonably expected to do, and yet there remained an apparently irreconcilable difference. The fact is, the one system was democratic, and the other oligarchic, and there was no middle ground.

Our Episcopal brethren are very anxious for union. They addressed the Congregational Union two years ago, suggesting a friendly conference between representatives of the various Christian bodies. Our Union responded, appointing a representative committee.

Something over a year passed, and a conference—as we are given to understand, of a very pleasant nature—was held in Toronto, with the Presbyterians and the Methodists; without a single hint or invitation to any official of the Congregational Union, that such a conference was about to assemble. We have been given to understand that the Baptists were treated in exactly the same

way as ourselves. It could hardly have been merely an unfortunate "oversight." Of course the basis laid down by the Church was very absurd—one plank was "The historic Episcopate." If they go back to that very reliable and lucid history, "The Acts of the Apostles," all right! But, like the upholders of the Papacy, they always stop a bit this side of it! It was something like the Vatican Council that decreed the Pope's infallibility. The Pope invited Christians of every communion, in all lands, to send their representatives. And when John Cumming, of London, wrote in good Latin, to know whether he would be allowed, in an orderly manner, to express his opinions, he was told that first of all, he must acknowledge the Pope's supremacy!

Between ourselves and the Baptists, there might be union at any time, on the same terms unions are locally and often managed in Great Britain. We once preached in an Independent chapel near London, where the members were about equally divided between "Congregationalists" and "Baptists." They agreed not to quarrel over their "difference," and had got on, under the same pastor for ten years, very nicely.

In the *Northern Ensign*, a paper published in Wick, Scotland, is an account by a correspondent, of a Congregational church in Thurso—the original nursing-mother, if our memory is correct, of the ROBERTSONS, of Kingston:—

"The sixth ecclesiastical edifice in Thurso is the Congregational, a small but select body, made up of a union of Baptists and Congregationalists, who, in the most brotherly, aye, and sisterly Christian spirit, agree to differ on some points, and yet worship together as the children of one Heavenly Father. I am not sure but that professing Christians would be all the better if they would help to bear one another's burdens, and lay aside their dogmatism of creeds for the larger creed of charity, which is love. Their pastor is the Rev. Wesley Kelly, a gentleman of culture and ability."

Now, if we cannot do all we would like to see, at once—let us do what we can. Let letters of dismission be freely given from one church to another, irrespective of denominational limits; let pastors freely interchange pulpits; let two weak churches in one place, unite in supporting a minister, on the "union church" principle; let a united Prayer and Fellowship meeting be established regularly—say once a month—in every village; let a minister occasionally serve a church of another denomination for a year, without being

suspected of being a "traitor" to any of his "principles." Of course the general acceptance of such principles would put an end to the "consecration" of grounds, buildings and men; and several other things belonging to the "historic Episcopate." But the Church of Christ existed before there were any territorial Bishops; and it will exist after them.

#### A CHURCH WITH A "MINISTER."

Last month we spoke of a church without a "Minister." That was in Scotland. This month we want to tell of a church *with* a Minister—and this time in Canada.

More than fifty years ago, about forty families of Highland folk from the Island of Arran, came to the County of Magentic, forty miles south of Quebec, and settled in the rough, rocky bush-land of Inverness. They lived in tents of blankets for two months, till they got up log houses for themselves; and slowly and gradually adapted themselves to the new circumstances in their lot.

But they had no feeling about not having a "Minister." Sturdy old Captain McKillop, the leader of the party, led their worship, and under the inspiration of their Gaelic psalms—

The sounding aisles of the dim woods rang  
To the anthem of the free.

Time passed on; Captain McKillop was growing old; and we suspect he made the mistake of trying to do everything himself, instead of training younger members to be leaders in their turn:—and the people began to wish for a "Minister." After considerable negotiations a Gaelic minister was got out from Scotland. They could not promise him much money, but they would get him a hundred acres of bush-land in the settlement, and would help him to clear and cultivate it. And to a man with a family of boys, the prospect was not altogether discouraging. So he came out.

Now, in a virgin soil, jingling with loose stones, potatoes grow famously! and potatoes became one of their principal crops. So, every year, a number of the young men went and "put in the minister's crop." But the evil spirit of selfishness began whispering in some of their ears: "See here; you families where there are *boys*, do it all; other families, where there are only *girls*, don't help

at all. It isn't fair!" And the boys turned "balky!" The girls heard of it—for the whisper soon leaked out—and, after consulting together, they marched one morning, along that rocky concession road, twelve strong, with hoes over their shoulders, to "put in the Minister's crop!"

"And," we said to our informant, "what happened then?"

"Oh, the word soon got round, and by mid-day all the boys of the settlement were pitching in to help, and the minister's potatoes never were put in so quickly; and what is more, there never was any more trouble in that matter. That settled it!"

"Were you one of the twelve?" "No, I was too young, but my sister was one of them."

And the old lady's face glowed over the recollection of the trouble in the church, and how the twelve *hoes* settled it.

### THE CHURCHES TO THE RESCUE.

Among our correspondence will be found more about the threatened reduction in the Home Missionary Grants. The missionary pastors feel it as keenly as men may be expected to do, who merely manage to make the "two ends meet" week by week, and find that a number of dollars kept back at the end of the quarter means debt and distress. Some of the churches have nobly resolved to try to stand alone. Let them not forget *at the end of the quarter*, that that means a little more money for them to raise! There are, doubtless, a few more that could do the same thing.

And then, in subscriptions, let the instalment plan be tried. What church is there where every average head of a family could not promise a quarter-dollar a month to the Home Mission Fund? Perhaps not one.

The practical test is, "Who will collect it?" A man will promise it freely enough; and if somebody comes round to collect it, month by month, he'll pay it. If nobody comes he won't! It is like our subscribers to the INDEPENDENT. As sure as ever we let a man get four dollars in arrears, and then "bill" him, he "stops his paper!" And if a man gets six or nine months in arrears with his "missionary subscription," the debt be-

gins to look so big that he drops the arrangement altogether!

Now, (1) Will every church, where it is possible, pay its own minister? And (2) Will every church, large and small, appoint missionary collectors, whose duty it shall be to call at subscribers' houses on a certain day *every month*?

And lastly, as soon as you have a good sum on paper, let the Missionary Secretary or Treasurer know it is coming! If this is resolutely done the missionaries won't need to be starved, or, as we know in some cases already in contemplation, leave the country.

## Our Contributors.

### AN OPEN LETTER TO THE PEOPLE OF CANADA.

In the multiplicity of our summer resorts, summer schools, and summer series of special services, we find a wonderful tumbling up of ideas and aims that enter into these movements. Many writers of extemporaneous effusions to the daily press have not clearness of vision along this line, and easily fall into confusion of conception as to the real trend of such institutions.

Our object in this letter is definitely to state the origin, history, and aim of

#### THE CHAUTAUQUA IDEA.

Chautauqua is a place in the western part of the State of New York, about fifty miles from Buffalo. By nature it is a place of beauty and charm. From olden time it was selected as a central and suitable place for the annual camp-meeting, for special religious services. Having served this purpose, it was then secured by Lewis Miller and Rev. John H. Vincent, both leaders in Sabbath school work. To this work this place was devoted as a summer school for Sabbath school teachers and Christian workers. It met a felt want, as was manifested by the numbers who repaired thither for three weeks or a month's study of the "Word and works of God," and conference with experienced teachers, returning home stimulated for wiser work and larger study.

After a few years a larger scope of work was desired, and on the first part of the Chautauqua



Idea was engrafted what is known over the world as "The Chautauqua Literary and Scientific Circle," organized in 1878, and has found a home in America, India, Japan, and China. It presents a four years' course of Reading, that calls forth personal effort in a most fruitful direction, making every home a centre of cheerful influence and healthful mental activity in "the study of the Word and works of God."

Two years are given to "Ancient Life and Literature," as presented in Greek and Roman books—looked upon and thought upon, from the clean large bay window of the English language. Two years are given to English History and Literature, as written and read in England proper, embracing one year in American History, the History of Canada being set down as parallel with that of the United States, and as the alternative in choice. Helpful books are selected in Zoology, Chemistry and Politics. One hour per day enables the reader to get over the course, and in the end he finds that he has built up a healthy taste for literature, and a force of habit more precious than gold, and an equipment for usefulness in the best work of life—that cannot be substituted by any position that office or money may give.

Such is the double aspect of the "Chautauqua Idea." And from the place we name the idea, embodied in Chautauqua as an Institution. Transplanted into many lands and languages, with means of life in itself—teaching the Word and works of God.

We have six thousand Readers in Canada, the larger portion of whom have completed the four years' course, and going on with other departments of Reading.

With such a constituency, men and women of every Christian denomination have been found willing to invest means to give the Idea a visible Home in the Dominion. This Home is at "Niagara-on-the-Lake, Ontario." The third Assembly has just closed, with the most hopeful outlook for the future.

At the late Assembly, the members of the "Literary and Scientific Circle," from the Provinces of Ontario and Quebec, have organized the Canadian Department, by electing a President, Secretary, and Committee of Management; and our object in this open letter is to urge that application from

all the Provinces of the Dominion be made to the Secretary, the Pioneer Chautauquan of Canada, Lewis C. Peake, Esq., Victoria Street, Toronto, for papers and circulars giving details as to the Course of Reading and the formation of Circles. The year of work begins with October first.

This idea opens a door of entrance and usefulness to the Minister of the Gospel among his people, that can be exceeded in importance only by his immediate work of preaching the Word. For boys and girls who have finished school life, and, as is painfully the case, have not formed habits of reading or love for pure literature, we know of nothing equal to "The Chautauqua Literary and Scientific Circle." The selection of books is cosmopolitan, and stimulating to mental activity. We appeal for three thousand Readers in Canada. We call upon those who have finished the four years' course, or passing on, to double your influence by getting another.

In the name of The Literary and Scientific Department in Canada, I have the honor of being

Yours truly,

JOHN MCEWEN,

*President.*

Lakefield, Ont., Sept. 5th, 1889.

#### GOLDEN MEMORIES.

"I thank my God upon every remembrance of you." Phil. i. : 3.

Years ago, a worn-out veteran, dwelling in lonely estate in the splendid city of Rome, was thinking of his friends in the colony of Philippi. The old man was dictating a letter to them; and he utters the words, "I thank my God upon every remembrance of you." The scene was worthy of a painter's skill. There was the Apostle Paul, with dim vision, but the light of love shining in his eyes, as he thought of his warm-hearted friends; there was the grim Roman soldier holding the chain which was attached to the prisoner's wrist, and there was the faithful scribe, Epaphroditus, whose face bore the marks of a recent and dangerous illness.

"I thank my God upon every remembrance of you," is an autobiographical fragment, and reveals a rare experience; a happy contented man in a prison. The apostle had founded the Church in Philippi. From the beginning of his ministry

until his imprisonment in Rome, the happiest relationships had existed between the pioneer of Christianity and the Philippian Church. During a space of eleven years this Church had communicated with the apostle, and in a delicate, generous manner had sent him pecuniary aid. Epaphroditus had been dispatched to Rome on this errand, and the thoughtful love of his former flock moved Paul's heart within him.

The Philippian Church was not a wealthy one. Its members had given in their "deep poverty," and "beyond their power." Inexpressibly precious is the love that counts not the cost, that suffers long, that willingly foregoes many joys in order to help a friend in the bleak wintry days of life. Neither time, nor distance, nor travels, nor work, ever obliterated from Paul's mind these Philippian memories. Again and again in his letters, after the lapse of years, he gratefully mentions the loyalty, the affection and the generosity of the brethren in Philippi.

It had not been all sunshine and prosperity with the apostle in his labors at Philippi. On his first visit to this city, Paul and his companion had been rudely handled by the mob, unjustly condemned by the magistrates, scourged by the lictors, and treated with undue severity by the jailer. The apostle never forgot his reception at Philippi. Such experiences convert men into cynics. The keen frost kills the flowers. Injustice and cruelty destroy human feelings, and blind men to the vision of human goodness. If some men had been treated like Paul, they would have put a life-long black mark against Philippi, and said, with more asperity than grace, "No more Philippi for me."

The apostle breathed a nobler spirit, and did not visit the sins of enemies on friends. The apostle teaches us to take a fair, broad view of life. There are men who love to hinder a man's progress, and there are men who love to help on their fellows. There are men in whom the "ape and tiger" live with marvellous vitality, and there are men in whom Christ lives with wonderful "sweetness and light." No wise man expects all men to be winning in manners and genial and gentle in disposition. I remember reading of a simple-minded man who had made a fortune. He resolved to build a large house, and engaged an architect who

prepared plans, etc. One plan was fixed on, and after a long talk, the architect said, "Which side of the house would you like to have a southern aspect?" Dives, who knew little about topographical or astronomical aspects on paper, looked puzzled. The architect simplified the question by pointing to the windows on the plan, and said, "Which of these windows would you like to face the south?" "All of them," was the prompt and eager reply. The man wanted an impossibility; yet his answer is as rational as the hopes of those who expect all men to be the reflection of their most kind and admirable selves. Some windows face the bleak east, and some the blustering north. We can sit, and read, and work in the room that looks out on the sunny landscape, and we can enter as seldom as possible the rooms that face ungenial quarters. Make the best of life and men. As the old grandmother said,—

"Shadow and shine is life, little Annie,  
Flower and thorn."

The apostle could think as little as possible of unscrupulous tyrants in Philippi, but he could dwell with profit and pleasure on the good and honest folks there. Lydia, the Lady Bountiful; the jailer, who, when converted, gave him his best room and fare; and the saints, the bishops, the deacons, who, in their intercourse with Paul, had never given him a moment's pain. The remembrance of the kind-hearted colonists filled Paul's mind with thanksgiving, and his prison with happy spirits.

From the apostle's words of thanksgiving we may glean one or two lessons which may help us in our relationships of life. He teaches us to thank the living for the services which they have rendered. People are so profuse in their eulogiums on the dead, and so chary in their words of praise to the toilers in their midst. Sometimes even the most patient get a little weary of hearing murmurers who affirm, "The times are out of joint"; and are constantly belauding dead authors, dead artists, dead poets, dead divines. Paul, the aged, teaches us to place a crown of gratitude on the brows of the living. To some of them a word of appreciation, a line of thanks, may mean escape from despair. Of what benefit are monuments, tablets, tributes of praise to the *dead*? They can neither see nor hear. Thank your *living* bene-

factors. Nobility of nature sealed his lips as to the drain, the stress, the weary toil, his sacrifice for you meant. That story is only written in the book of the recording angel. A few words will bring the smile to his face, and compensate for all the hardships of the past.

The apostle teaches us *how* to thank persons who have helped us in the battle of life. In a few earnest, heart-felt words, Paul acknowledges his debt of gratitude. Some folks thank their helpers in fulsome speeches that excite disgust. Other folks return thanks in an exasperating manner. They preface their thanks with the words, "I do not want to flatter you, but you have done well." Possibly the speaker does not want to be placed in the category of sycophants, but a wise man easily distinguishes the sound of base adulation from the ring of sterling approval. Probably, however, the words, "I do not want to flatter you," mean, "I do not want to make you proud." But should any man run the risk of transforming his friend into a peacock spreading out his resplendent tail? If, however, the man has common sense to whom you express your thanks and appreciation, don't strike him with one hand by saying, "I do not want to flatter you," and strike him down with the other by saying "You did a fine thing." "Hands off," if you cannot use them aright.

In well-chosen words, and in the right spirit, the apostle records his thankfulness to God for his Philippian friends. The experience of Paul is not unique. Many can say "Amen" to his prayer. Nigh nineteen centuries separate us from the apostle, and yet human love is not dead. A man is not to be pitied who resolves human conduct into unalloyed selfishness. When the rays of the rising sun smote the statue of Memnon, wondrous music was evoked; and human kindness still awakens responsive chords, aye, in hearts we sometimes term "hearts of stone." We may have sad memories, and yet we have many bright memories for which to thank God. The sunshine which rested o'er life's green spots, still lingers in the air. We have heard strains of music, which will sound in our ears until hearing dies. We have golden memories of days glorified by the love, the sympathy, the prayers, the willing help of mothers and fathers, sisters and brothers,

friends and acquaintances, whose names are written in our hearts. We know friends, of whom individually we can say, as Gwendolen said to Daniel Deronda, "It is better—it shall be better with me, because I have known you." And for such friends we thank God from the depths of our hearts.

The apostle links the kindness of his Philippian friends with the favor of God. He weaves a fair garland and places it on the Divine altar. When man's heart is touched by human love, the name of the Great Benefactor rises to his lips. In the life of Charles Darwin, the severe scientist, we frequently in his letters to his attached friends, come across the expression, "May God bless you!" Thus the heart utters its gratitude, and finds its resting-place in God. The joy of this life will be deepened and hallowed by a backward look to its treasures, and an upward look to the Giver of every good and perfect gift.

May we close our week-day homily by asking what kind of memories we are creating? Are they memories which shed sunshine in human hearts, or cast life-long shadows? Are they memories which cause friends in quiet hours to sing a *Te Deum*, or to pray in agony that they may be blotted from the mind? Let us strive by God's grace to create memories that will brighten the lives of our fellow-creatures, increase the spirit of hopefulness, and make them strong to labor. We do not need money, or position, or learning, to fill our lives with kind words and deeds. Our Saviour was born in a manger, and died on a cross. His kingdom is eternal, because it is founded on love. If Christ's life inspires us, we shall create golden memories, and we shall be quick to recognize human kindness, and thank God for the remembrance of friends. Amid life's trials prayer will overflow in praise.

"We thank Thee, too, that Thou hast made  
Joy to abound:  
So many gentle thoughts and deeds  
Circling us round;  
That in the darkest spot of earth  
Some joy is found."

T. HODGKINSON.

St. John's, Newfoundland.

PARIS — We can report nothing but a growing unity and interest in God's work, which we hope is leading on to a time of reviving.—*Com.*

## THE REV. WILLIAM HASLAM, M.A.

From time to time I notice in the *INDEPENDENT*, extracts from the works of this God-honored man. In this I rejoice, and wish all your readers could read all his writings. Some of them may, perhaps, be glad to know what manner of man he is in the body. To look at him, he is a very ordinary, matter-of-fact, every-day sort of a man. There is nothing about him externally, to indicate the possession of extraordinary endowments, whether gifts or graces. He is quite unassuming in manner, and evidently utterly unconscious of the fact, that he has ever said or done, or written anything worth remembering. His motto is, "Yet not I"; and in this spirit he lives and moves, writes and talks. He is now such an one as "Paul the aged"; and like the great apostle, his eyesight is very defective. His life-work, for many years, has been that of a "Missioner." He is a Church of England clergyman, but free to go where he is invited, to hold special services, and to stay as long as circumstances justify. The Church of England service generally precedes his discourses. Before announcing his text, he engages in a brief, pointed extemporaneous prayer; then he talks, never preaches. There is no attempt at oratory, no grand eloquence, and no art, but an easy flow of earnest, sensible, sober speech, which all may understand. He seems determined if people are not saved they shall know it, and feel it, too. He points out the way of salvation as confidently as one would direct a friend to the railway station. He urges with all vehemence, on all, to decide for Christ there and then; and often with tears pleads with the sinner not to rush on to perdition. He closes with a prayer of great pathos and power, inviting anxious ones to remain for further conference, and prayer and instruction. There are few men living, if any, who have been more blessed of God in reviving the churches, and in winning souls to Christ. Whence his power? Why this priceless honor? "Why look ye on us, as if by our own power or holiness we have made this man to walk?" In whatever church they may appear, we ought to pray God that He may send forth men everywhere, on whom rests the spirit of Haslam!

D. McCORMICK.

## THE INDIAN MISSION.

In company with our chairman for 1889, the writer visited our French Bay Mission. Every visit confirms me in my convictions in respect to the value, importance, and necessity of Indian mission work. Generosity and faith cannot find a much more needy field. The white people have the opportunity of salvation through their education and surroundings. The Indians have not had such an opportunity. In their case it is most urgent, that we should "Work, for the Night is Coming." One trembles as he thinks what that may mean to these people. The Indian was degraded as a savage. He can be more easily partially civilized and exposed to whiskey and the white man's vices.

Mr. Bigcanoe is doing good service as a preacher. The Indians need *teaching* as well as preaching. This is especially true of the young. We can reach them, particularly the girls. By doing that, we can hope for the future. Here, in Canada, is a grand opening for a man and woman devoted to the service of God and man. Such persons can have all they desire in the way of self-denying work, and work that will tell. Mr. Bigcanoe would be a splendid native helper in the work. Our missionary has had a good crop this year; more than he will need for his horse. His wife asked us to get her a cow. Seeing that his salary is small and a cow is so useful, could we not manage to get it for her? Will our superintendents, teachers and scholars take this work as a part of their missionary effort! Our Sunday schools could easily raise thirty dollars for that purpose. I trust they will do so.

CHAS. E. BOLTON.

Warton, Ont.

## A SHORT SERMON.

BY REV. W. H. ALLWORTH, MEMPHIS, MICHIGAN.

Matt. xi: 15: He that hath ears to hear let him hear.

This may be addressed to the audience or to the speaker.

Addressed to the audience, it is equivalent to saying: You have the organs of hearing, now listen, be attentive. Do not come to church and go to sleep, or let your thoughts go "wool gather-

ing." Leave the farm, the shop, the office, the bank. Call away your thoughts from the ledger and day-book. Turn your eyes from Mrs. Smith's new bonnet, and the trimming of Miss Johnson's cape. Cease your wondering where your neighbour bought the material for her children's dresses!

Stop speculating as to how you will collect that note. Listen to the minister. Hear God's word. Attend to His promise, His threatening, His command.

Let the young people hear; that is what your ears were given you for. Do not stare about to see who is at church, nor whisper to the person sitting next to you, nor go out because you do not see the friend you expected. Listen to the word of God, sharp!

Children in Sunday School, since you have ears given you to hear, attend to the lesson; hear your teacher, listen to the superintendent, lay up the truth in your hearts.

He that hath ears to hear let him hear the notices and announcements. Do not say next Sunday that you did not hear a special collection announced for missions. Do not say you did not hear a church-meeting given out.

Do not stop your ear, like a deaf adder, to the announcements of the week-night services, and say you did not hear the place of the district prayer meeting.

*He that hath ears to hear let him hear.* This may be understood as addressed to the *speaker*. Some ministers announce their texts in such a suppressed tone that scarcely any of the congregation can hear; and they begin their sermon as though they did not intend to *let* anybody hear. If ministers have secrets to tell to a part of the congregation sitting around near the pulpit, they should get them to wait till the congregation is dismissed, and then whisper their secrets. But, in the congregation, let all who have ears get an equal chance to hear. Speak loud enough for the man in the back pew, and on a key high enough for the gallery. Let the old lady hear; her hearing is not so sharp as it was; but, as she says, she is not deaf, and could hear well enough if the minister would let her, by enunciating his words, and by speaking less rapidly, and cease jumbling his words together. "We have ears to hear,"

she says, "but our minister does not seem to care whether we hear or not. Speak distinctly, man—we have ears, let us hear! When will public speakers learn to enunciate?"

You young persons at "Christian Endeavour," and at other prayer meetings, *let us hear*. Have secret prayer at home. Do not kneel down and mumble to the pew-cushions. Lift up your voice and lead so that others may follow. The early Christians are sculptured on their tombs as standing in prayer, with hands clasped, and eyes uplifted towards heaven, and mouth opened; as it is written, "Open thy mouth wide and I will fill it" Speak loud enough for all to hear. Do not speak or pray in public as though you were afraid of being heard. Secret prayer is for the closet; but at prayer meeting let him hear to whom God has given ears. We do not want mumblings in the pew, nor theatrical whisperings in the pulpit.

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## Correspondence.

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### MR. HALL'S LETTER.

Off to the Maritime Provinces, after a few days' rest at Kingston, *via* Boston. On board the *S. S. Yarmouth*; glad to escape from the scorching heat of the "Hub," and be once more gliding over the glassy waves of the Bay of Fundy. Only a few hours from the shore, when thick fog surrounds our noble steamer, and the doleful fog-horn alone breaks the monotony of the passing hours.

Four o'clock in the afternoon finds many of the passengers quietly stowed away in their berths, and among others your correspondent; when a sudden bump of the ship rudely disturbed our slumbers, and landed some of us on the floor.

Running on deck, we found the ladies wringing their hands, and uttering loud sympathetic cries.

We had just run into a brig, coal-laden, and in three minutes she was out of sight, with all her contents; but her crew, consisting of seven persons, were safely on board our steamer. So, quickly returning to the sorrowing ones, we requested them to keep their tears for some occasion when they might be needed.

Then gathering all that could find room in the saloon, around the piano, we tried to soothe our nerves by singing gospel hymns the rest of the

evening. It is impossible for those who have not been on board a steamer in time of peril, real or imaginary, to realize the consternation that spread among those passengers. It was impossible for many to compose themselves during the rest of the voyage, or to retire to sleep for the night. Those who witnessed the collision, and passed through the surprise of those few minutes, when the full amount of the damage done to our vessel was unknown, said they would never feel safe at sea again. One good old man, whom I had noticed reading his New Testament all morning, fell on his knees, and remained in that position for hours. He told me afterwards that he thought he was a Christian, but "when he came face to face with death" (as he expected), he was not so confident; and he proposed to never rest till his salvation was placed beyond all doubt. Wise man; though by many on board looked upon as a fool.

## YARMOUTH

was the port of debarkation, and here with our good and faithful brother McIntosh, I spent a few days in work and preparation for the mission meetings.

He is still suffering a severe strain in his church work, from removals to the States. But his loyal people continue to uphold the church, and support the various denominational interests as well. At this place I finished my work in the Lower Provinces, and spent a few days in evangelistic work.

## CHEBOGUE.

Had three or four special meetings with the church here; and took part in the ordination service of the Rev. J. W. Goffin, lately from England. Quite a number of families have moved away since my last visit; and yearly it becomes more difficult to carry on the work. In company with several ministers and delegates, started for the Union meetings at

## BROOKLYN, QUEEN'S CO.

You have already had a communication respecting that gathering, and I need not say much on the subject. The meetings were well attended, and deepened in interest up to the last. A few evangelistic services at the close, resulted in several young people confessing Christ. Two very interesting meetings were held at Beach Meadows, one of them on the beautiful beach. Five addresses were

given by as many ministers, and a season of prayer and praise enjoyed, that will never be forgotten by those who were present. I held meetings in Milton and Liverpool, also in Pleasant River and Ohio; where our brother Peacock is still working amid many discouragements.

There were no fewer than five new men from England at the meetings of the Union. These men deserve more than a passing mention. They have come to our country with the best intentions, and hoping to do work for the Lord.

## REV. M. M. GOLDBERG

was the first to arrive, about a year ago. He is a Polish Jew, and was converted to Christ about twenty years ago. Had been pastor of a Congregational Church in Somersetshire, was recommended by Rev. Urijah Thomas, of Bristol, and others. He is a man of considerable physical and mental energy. Reads the Hebrew as others do the English Bible. If he can manage to accommodate himself to the conditions of life and work in a new country, he may prove a useful man. But it is sometimes difficult for some men to adjust themselves to their surroundings. Mr. Goldberg was sent on trial for three months to Brooklyn, Queen's Co., N. S., and was subsequently engaged by the Church for twelve months. That time expires the end of this month: The members of the Executive, present at the Union, do not recommend a renewal of the grant under existing circumstances.

## REV. RICHARD B. MILLS

was recommended by Rev. Mr. Fielden and others. He is a man approaching middle life, scholarly, evangelical, earnest; supplied the Milton Church for nine months, and is at present at Margaree, Cape Breton.

## REV. E. C. WALL

was warmly recommended by several pastors in England, and interviewed by Mr. Fielden, before leaving home, who expressed grave doubts about his fitness for work in this country, owing to the state of his health.

During his stay of about a year in Cornwallis, he greatly endeared himself to his congregations, by his earnest words, his gentle manly bearing, and consistent life. He has just sailed for England, in very poor health.

## REV. J. GOFFIN

was introduced to us by Rev. Principal Chapman, of Western College, where he studied, and by the Rev. Ossian Davis, then of Clapton Park, London; also by Mr. Fielden, who heard him preach in London, before recommending him for Canadian

work. He is a man of more than average ability, and appears to be well adapted to colonial life. He accepted a call to Chebogue for twelve months; where he has been greatly esteemed as a preacher and pastor. But his wish is to come west; and at the expiration of his year he intends to visit some of our vacant churches in Quebec and Ontario.

REV. F. FLAWITH

was recommended by Rev. Dr. Paton, of Nottingham Institute, where he studied, and by Rev. Mr. Fielden and others. He is a young man of great promise, full of enthusiasm; a very popular preacher and good worker.

He is not physically strong; and grave doubts are entertained as to his fitness to work another winter on his hard field on Keswick Ridge.

Mr. Flawith had a novel experience on arrival in this country last October. He and two others reached Halifax before Mr. Fielden's letter advising me of their coming had come to hand. They telegraphed. I replied by wire, directing each to his field, Mr. Flawith was to go to Keswick Ridge, calling on Rev. Mr. Saer, St. John, *en route*, for instructions. Accordingly, arriving in St. John one afternoon, amid a downpour of rain, he asked a cabman if he knew Rev. Mr. Saer, being answered in the affirmative, he said, "Drive me to his house." In a few minutes the stranger was ushered bag and baggage into Mr. Saer's hospitable mansion—as he supposed. Inquiring for Mr. Saer, he was informed that that gentleman would be down stairs in an instant.

Mr. Flawith—"Are you Mr. Saer?"

"Yes, sir."

"I am Mr. Flawith. Mr. Hall directed me to call on you for instructions about Keswick Ridge."

"I do not know you, sir. Never heard of you."

"Do you know Mr. Hall? Have you heard from him?"

"Yes sir, but I do not know you. I have no time to spend in this way, you must get out. I am busy, sir."

"But let me explain, please."

"No, sir! No, no, no!"

Calling the servant, and seizing Mr. Flawith's satchels, he flung them on the door steps, and slammed the door in his face.

Cabby was still waiting for his fare, and the poor stranger requested to be driven to the nearest hotel; where he gave vent to his disappointment and chagrin in tears. Then considered carefully the state of his exchequer, to be sure he had money enough to take him back to England, if this was a sample of Canadian Congregational ministers.

After partaking of a chering cup of tea, he thought he would try and find one of the deacons of the Congregational Church; perhaps he might

be more humane than the pastor. It happened to be prayer-meeting evening at Union St. Church; and Mr. Flawith, with fear and trembling, presented himself at the door of the lecture room.

"Is this the Congregational Church? Is the pastor's name Saer?"

"Yes sir," said the courteous sexton. "Walk in sir, walk in."

"No, no. I want to see one of the deacons; will you be so kind as to ask him to come here for a minute?"

In a second, Deacon James Woodrow, all smiles, was at the door.

"Walk in, walk in, sir."

"No, thank you. I do not wish to cultivate any further acquaintance with Rev. Mr. Saer."

"Why! why?" enquired the surprised deacon, who thinks his pastor is the most perfect man living; not even excepting himself.

Mr. Flawith related his strange encounter with Mr. Saer, a few hours before. This only increased the good deacon's astonishment; who ventured to suggest that there must be some mistake.

He prevailed upon the stranger to come in and wait till the meeting closed.

Cautiously he took his seat at a distance from the platform, and as he first scanned the face of the man on the platform, he said to himself, "Yes, that is the man"; but as he looked at him more closely, and heard him speak, he said, "Why, that is not the man who so unceremoniously turned me out on the street a few hours ago! How is this?"

Mr. Flawith had been driven to the residence of an Episcopal clergyman whose name sounds very like "Saer." The good man must have been in trouble, or nervous, for he is said to be very gentlemanly and kind; also an Englishman, who could certainly not, in ordinary circumstances, act so rudely to one who has all the bearing of a gentleman.

In a short time Mr. Flawith was comfortably seated in the palatial home of the Rev. J. B. Saer, where he has more than once since then found a hearty welcome.

This letter is long enough for your valuable space. Another in the next will cover my visit to the churches in Nova Scotia and New Brunswick.

Very truly, yours,

T. HALL.

Kingston, Ont., Sept. 1889.

#### LETTER FROM HAMILTON.

DEAR SIR,—You said you would be pleased to get Hamilton items from time to time. I take pleasure in sending you the following:—

Our great Summer Carnival last week was in

every respect a decided success. Our beautiful city was crowded all week with visitors from various parts of Canada and the United States. The city was gay with bunting and decorations, from one end to the other, and the illuminations at night were gorgeous. During all the festivities Hamilton kept up her reputation as a highly moral city, there being very little drunkenness and crime visible during the whole week.

Rev. Mr. Morton has returned from his vacation, and occupied his pulpit at both services last Sunday (August 25). In the evening his subject was, "How to make a city glorious"; having special reference to our recent carnival. The discourse was instructive, and was appreciated by all present.

Our Christian Endeavor Society is, I think, the most progressive institution in connection with the Church. I have no hesitation in saying there is not a better in the city. The Society has been in existence about ten months, and but few of us have had to engage as leaders on more than one occasion during all that time, so willing have been all the members to do their duty in this respect. The meetings are always interesting. The "prayer-meeting gap," which we have heard so much of of late, being conspicuous by its absence. As one good old brother who visits us occasionally says, "I do like to come to these meetings, the young people seem to have so much heartiness and life in them!" The meetings which are held every Monday night are ably presided over by President Robertson.

Two of our old Sunday-school boys, Mr. C. D. Black, of Boston, and Mr. H. Black, of Montreal, sons of Deacon John Black, have been visiting their old home and friends. Both brought life-partners with them. I am sure I express the sentiments of the Church, and their large circle of friends, when I wish for them and their wives the choicest blessings that heaven can bestow during the whole of their future lives.

Nothing definite has been decided upon as yet, with regard to our new Sunday-school. In rear of the church there is a vacant lot on which we would like to erect a school building, but cannot, because a gentleman living away off in Philadelphia, owner of the lot, refuses to sell. He does not wish to use this piece of earth himself (which

the good book tells us "belongs to the Lord, and which He has given to the children of men,") nor will he allow an humble body of Christ's followers to erect a building thereon, which shall be devoted to the teaching of children in the way of truth and righteousness. I pray that God will open the eyes of men, so that they will abolish such iniquitous laws that allow individuals to appropriate and hold as their own, what a kind and beneficent Creator has given for the good of all.

Yours, etc., R. H.

### THE MISSIONARY DEFICIT — WHO SHALL PAY IT ?

That is a good article in the INDEPENDENT for September, under the above heading. The question "who shall pay it?" is indeed a "serious" one. If the missionary pastors have to pay it, that is to say, if they have to bear the loss of the withdrawal of the 25 per cent. from the grant, the burden will fall heavy indeed upon many of them. Take the case of one who has received, say, \$600 per year, and who pays his own rent and taxes—\$65—who has a family to keep and who is trying to make provision, by means of life-assurance, against death or old age, and let any one try to imagine what \$50 a year off his \$600 means. And that is how it will be with many a missionary pastor, if means are not adopted by the churches to make up this deficiency in the income of the Missionary Society. It would be interesting to learn how many churches have committed themselves to making up the deficiency which will ensue in their pastors' stipends, if the missionary grant be not paid in full. Personally, I would rather be the 25 per cent. out of pocket, badly as I can afford it, than that the deficiency should be supplied by the abolition of the Missionary Superintendent's office, and the loss of the services of our present Superintendent.

ANOTHER MISSIONARY PASTOR.

LETTER FROM REV. W. SCOTT, OF HULL.

MY DEAR MR. SMITH,—You have kindly sent me a copy of your CANADIAN INDEPENDENT, month by month, for which I thank you most cordially. I have just accepted a call to the premier church



at Brisbane, Australia, and hope to sail from London in the month of October. Will you give publicity to this in the INDEPENDENT, that the friends in your part of the world, who are interested in my movements, may be informed of the change?

This is a most important church, with very large possibilities in the future. On my arrival, it will enter upon a new era of church extension in Queensland. The present minister who has held office for twenty-nine years, is the father of the ex-premier of Queensland—Sir Samuel Griffith, who is also connected with the church.

I have very pleasant memories of Toronto and its people, which I shall carry with me and treasure to my new sphere. If it is consistent with editorial dignity, I would be glad if you could find a place for a word of greeting to my Toronto friends.

The improvement in the INDEPENDENT has much impressed me. May you be encouraged to pilot it further still in the direction of high efficiency!

I shall be glad, when settled in my Australian home, to send you a few notes, if you can find room for them.

With kind regards, yours fraternally,

W. SCOTT.

Hull, Aug. 22, 1889.

## Missions.



EXPECTING to have news of Mr. Lee before we go to press, we clip the following from the *Missionary Herald*, respecting the West Central African Mission. The opening up of a profitable trade cannot but help the Mission enterprise in the end, though it interferes much with transport at present. The *Herald* says:—

Since the letters given on another page from

the West Central African Mission were in type another mail has arrived, but it brings no special news. The health report is fairly good, though some of the members of the mission have been suffering from fever. Mr. Arnot, the Scotch missionary, and his party, on their way to the Garenganze, had arrived at Benguella, but found themselves unable, as are our own missionaries, to secure porters for the interior. Mr. Sanders' efforts with King Kwikwi to induce him to supply carriers were at one time supposed to be successful, the king promising as many carriers as were needed; but shortly after he changed his mind and said he was going to war speedily. The discovery of a new and superior kind of *caoutchouc*, which brings a good price at the coast, is likely to interfere seriously with the transport of missionaries and their supplies into the interior. It is said that a porter can obtain for the delivery at Benguella of a load of this india-rubber as much cloth as he can carry back to his home. As long as this profitable trade continues (and there seems to be no likelihood of its ending) it will be exceedingly difficult to find carriers, and our missionaries are seriously embarrassed. Mr. Arnot has a plan for purchasing mules at Santiago, but it is a question whether this experiment will work well.

## INDIRECT BLESSINGS OF MISSIONS.

Before leaving England in 1838, John Williams, the martyr of Eromanga, received many expressions of kindly interest in his mission work from his Grace the Duke of Devonshire, and among these were some cases of plants, carefully selected and packed at Chatsworth, to be taken in the missionary ship to the islands of the Pacific and elsewhere.

Before leaving the Samoan islands, a week or two before he was killed on Eromanga, in 1839, Mr. Williams put on shore, at the harbour of Apia, one of the cases from Chatsworth, the contents of which were apparently dead from long exposure on board ship. When I reached Samoa in 1841, I saw that case and close by it a fine banana plant growing. This was from a bulb which was found at the bottom of the box, still containing the germ of life.

This plant was watched in the garden of Mr. Mills, the missionary, with no small interest by the natives, and soon their curiosity rose to amazement when they saw that it commenced to bear while only about five feet high, and that the very first bunch weighed close upon 100 lbs. The Samoans had already upwards of thirty species of banana, but this new one far excelled them all. The neighboring chiefs begged Mr. Mills for some of the new shoots, and soon they spread from village to village.

On my second voyage to our out-stations in

Western Polynesia in 1845, and in our missionary barque *John Williams*, I got a number of plants of this rare banana packed in a large iron pot and fastened up on the crossstrees, away from the waves and spray. At each of the larger islands visited on our cruise, I sent on shore one or more of the plants. When I visited these places again in 1848, the new banana was greatly prized and fast spreading; and again, when I was there in 1859, 1863, and 1882, there was hardly any other banana brought on board ship or to be seen on shore. When I was last in Sydney I saw a cart passing along laden with great bunches of this very banana from a Fiji steamer just arrived. They are now spread over Eastern, Central, and Western Polynesia, and all have come from that one bulb which was sent out from Chatsworth in 1838. It is called the Chinese banana, and is known in botany as the "*Musa Cavendishi*," having been introduced to Chatsworth from China by his Grace the Duke of Devonshire in 1829, and can be seen in the conservatory there, as I had the pleasure of doing yesterday by the kind courtesy of Mr. Chester. The great value and rapid spread of this banana in the Pacific has become quite proverbial. I have heard native orators, for instance, in speaking of the rapid spread of Christianity, comparing it to that wonderful plant, and well they may do so. In the early part of the century the Gospel first took root on Tahiti, and now it covers and gladdens Eastern, Central, and to a large extent Western Polynesia as well, with an aggregate of 600,000 converts from heathenism, and of these 60,000 at least in full communion with the Mission Churches. It is destined still to spread through the Papuan and Malayan Archipelago, until, in the not distant future, the missionaries of Polynesia shall unite stations and shake hands with their brethren in India, China and Japan.—REV. GEO. TURNER, L. L. D.

#### A PLEA FOR EGYPT.

England is now responsible for the good government of Egypt. We have by our own acts deliberately accepted that responsibility, and to a very important extent we are faithfully discharging it. We control the administration, and insist upon its being conducted in a just, righteous, and merciful manner. The taxes are no longer collected with the whip; oppressive imposts have been removed, forced and unpaid labour on the public works has been abolished at a very heavy cost to the Government; the irrigation, upon which the whole cultivation of the country depends, has been greatly improved and extended; and, as far as its scanty means will permit, the Government is endeavoring to spread education.

But the Government is not responsible for the evangelization of Egypt; that is the duty of the Church of Christ, and pre-eminently so of the Church of Christ in England. If it is our duty to care for the spiritual needs of the heathen and Mohammedan world, it is doubly so as regards those portions of it which we have subjected to our rule. What have English Christians done to make the Gospel known to the Egyptians?

The population numbers 7,000,000: of whom at least nine-tenths are Moslems, about 100,000 Europeans, and 400,000 Copts. About 1,000,000 are in the two great cities, and in the larger towns, and 6,000,000 in the villages. The great mass of the village population is entirely without the Gospel. A very important work has been done by the American missionaries in the villages along the Nile above Cairo, and there is one missionary to Mohammedans in Alexandria. The Church Missionary Society and Miss Whately's Mission are also working in Cairo, but millions in the other towns and villages have never heard of the love of God and the gift of His Son.

In Alexandria, out of a total population of 250,000, 60,000 are European Christians from all nations round the Mediterranean. They are either Roman Catholic or of the Greek Church, and of course ignorant of the Gospel.

Now the door of access to both Christians and Moslems is open. As regards the former, what is needed is a knowledge of Italian, that being the language most generally spoken, though other European languages are valuable. All nationalities, Greeks, Italians, French, Austrians, Slav, will listen to the Word, and readily receive, nay, often ask for, tracts.

The Mohammedans, too, though they oppose, will listen to the Gospel, will receive the written Word of God, will engage in conversation on the subject, and will attend meetings for the reading and teaching of the Gospel. This has been proved by actual experience this year in Alexandria, the city of the massacres. If Moslems can be reached there, they can be reached anywhere else. Egypt is in fact open to the Gospel, and its people are perishing for lack of knowledge only because English Christians neglect them.—*Christian*.

RECENT letters from the West Central African Mission allude to some utterances of the natives in reference to the death of Dr. Webster, which bear witness not only to the excellence of this missionary who has fallen, but also to the warm-hearted devotion of the people. Mrs. Stover speaks especially of the bearing of the wives of two of their converts, who wept day and night as the sad tidings were brought to them, and of one of the young men who said, "My heart is like a great sore which throbs with pain all the time."

Our missionaries were greatly comforted in their affliction by the evident sincerity of the sympathy manifested by the natives about them.—*Missionary Herald*.

WHAT is music worth to the missionary? The love of music is one of the most sensitive chords in the bosom of humanity. I know it was said that he who properly appreciates music was the person to go from side to side of pagan lands and open hearts to the Gospel, and open them to celestial music. I have heard of an adventurer going from side to side of Africa, with no protection but that. I cannot imagine that there might be on the globe a tribe so degraded that it did not love music, and where a fine musician, vocal and instrumental, might not protect himself by his sweet songs. If beasts of old were tamed by a concord of sweet melody, why cannot melody in our times do something to tame the savages?—JOSEPH COOK.

THEN, in our tract distribution, and pamphlets, we have to learn a great deal as to how to do it. For instance, when I go aboard a vessel, I see three or four men. "Here, I've got a wonderful book!" "What kind is it?" "A book for casting out devils!" "That is a peculiar book." "It is quite true, though. If you have the devil of profanity in you, and have this book, and read it, it will cast it out. If you have the devil of drunkenness, and read it, it will cast it out. (I have more faith in the Bible than in any temperance pledge.) If you have the filthy devil of uncleanness, and read this book, it will cast it out," and I bring out a beautiful Bible. "How much?" "A dollar." "Well" says one, "I will have it," and there they have got the Bible. What use they will make of it I don't know, but I do know that where God's Word is found, it will be read by some one, and whenever read it will bring forth fruit.—T. BONE, *Welland Canal Missionary*.

A WRITER on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and brightest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Noth-

ing less than the conquests of all these great peoples for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Taoism, so that Christ alone shall be exalted in that day."

## News of the Churches.

ST. THOMAS.—By a communication from Rev. C. H. Whisker, Evangelist, at present in charge of the church, we learn that there has been a good deal of trouble about the mortgages on the church property, amounting in all to about \$2,200. To relieve themselves, the brethren have resolved to sell the parsonage, which will bring \$1,000. Mr. Whisker has secured \$250 without interest, as a loan, which, with \$50 gift from a friend to the cause, in Toronto, and some more promised, will probably enable them to get through the present difficulty. Mr. Whisker adds: Could not get a cent in St. Thomas, and two other churches were watching for us to be cleared out. Upon this I took hold in the name of my Master, went to Toronto and secured \$250 on loan, free of interest also. Another friend gave me \$50; others promised help. Later on I returned, glad to think we had gained the day. But when we paid the money over to our lawyer (to pay the second mortgage) he went to the registrar, no register was to be found, so here we are in as bad a fix as ever, so far as being settled. I cannot organize the people, for this gives a bad impression to the outside public. Notwithstanding, God has given His blessing, as spiritually we have much to praise Him for. Some good cases of conversion have taken place; four have joined the church during the past two months, four more proposed to-night, expenses have been met, and for the number of members, they have done well financially. Mrs. Whisker has started a "Ladies' Aid," that bids well, and is going up in numbers and interest. I have a Bible-class Tuesday evenings for young people, about thirteen attendants. The Sabbath-school is doing well, so, if it pleases God to help us through the other part, and secure a clear title, all is well.

LOWER PROVINCES.—Friends of missions will be glad to learn that our churches in the Lower Provinces are making an effort to lessen the debt of the Missionary Society. The appeal made by our pastor in St. John, resulted in the sum of one hundred dollars being collected for that purpose. At our Woman's Missionary meeting, held in August, we had the pleasure of being addressed and advised in the work by the Rev. Thomas Hall.

As his stay in the city was limited we met rather earlier in the week than usual, when a large number assembled. The meeting was opened with devotional exercises, led by the President. The minutes were read and approved, and the Treasurer's report read. Our Superintendent was then called upon, and gave a most interesting account of his visit to the different churches and mission fields in Nova Scotia and New Brunswick. It was quite a revelation to many to hear of the dearth of religious ministrations in some parts of the Lower Provinces. His earnest appeal for the work at home, (of course not to the exclusion of foreign work) cannot possibly fail to result in greater liberality. A vote of thanks was tendered to Mr. Hall for his address, and also for the kindly way in which he answered questions as to "ways and means."—*Com.*

**BRIGHAM, QUE.**—Of the pastor of Brigham Church, the papers contain the following notice: At the residence of Colin Macdougall, Q.C., uncle of the bride, St. Thomas, on Wednesday, August 28th, 1889, by the Rev. Principal Austin, B.D., of Alma College, the Rev. Andrew Parker Solandt, B.A., B.D., of Brigham, Que., to Mary Capsey, daughter of Margaret Capsey, governess of Alma College.

Rev. Mr. Solandt returned from his wedding trip on September 4th. The members and friends met at the parsonage to welcome him and his bride to Brigham. After tea was served, Rev. Mr. Main, Cowansville, called the meeting to order, and in the name of those present read an address, and presented Rev. Mr. Solandt with a purse of \$100. Mr. Solandt having made a suitable reply, the happy gathering separated.

**REV. J. K. UNSWORTH**, of Paris, expects to fulfil his appointment as a delegate to the National Council of Congregational Churches at Worcester, Mass., in October, as well as attending the annual meeting of the American Board. He will be absent all October.

**LISTOWEL.**—The pastor had vacation for three Sundays, and on the morning of the 11th inst. an original missionary paper was read by a member of the church in place of preaching. The work of the church is going steadily on. The prayer-meetings are well attended, and the Sunday-school is thriving.

**NEW DURHAM.**—The Rev. James Webb has tendered his resignation, and will finish his ministry here on the last Lord's Day in November.

## DR. MACKENNAL IN TORONTO.

Rev. Dr. Mackennal, ex-Chairman of the Congregational Union of England and Wales, and delegate of that body to the National Council to assemble in a few days at Worcester, Mass., was met in Toronto, Monday, 23rd Sept., by a number of ministers and other members of the various Congregational churches of Toronto, in the school-room of Bond Street Church.

The Conference was called to order by Rev. Dr. Wild, pastor of the church, at four o'clock; and Rev. A. F. McGregor, of the Western Church, appointed Chairman. Mr. William Freeland was appointed Secretary. After prayer by Rev. G. H. Sandwell, the Chairman made a few remarks, introducing Dr. Mackennal.

Dr. Mackennal, who was warmly received, said it might be worth while to tell the friends how he was here, and perhaps to say something of the relation of the churches at home to the churches here. He was in America as the representative (and, somewhat on account of the opening of Mansfield College, Oxford,) the sole representative of the Congregational Union of England and Wales to the National Council at Worcester. And he was in Canada a for short interval before going there; and he wanted to get in touch with the churches here, both on his own account and on theirs. He was not a representative of the Colonial Society: though the Secretary, Mr. Fielden, who was here last year, was a personal intimate friend of his. He thought it was proper to say this, that they might understand his position. The wisest men among the deacons of their home churches, have been those who have kept the claims of the Colonial Society before their churches. And Mr. Fielden's visit last year to Canada has made his visits to the churches in England very welcome and interesting indeed. Perhaps there may be no large increase in the treasury of the Colonial Society; though, no doubt, the Congregational Churches in England could do more than they do. Many men there might do more than they do, if perhaps things were better presented before them.

But Canada does not speak with a persistent and united voice. We want to know whether what we hear is the voice of the whole Canadian churches; or will be the united voice of the churches next year. The officers of a society are necessarily hampered by the doubt that the policy and measures pressed upon them this year, might not be the sentiment of the majority next year. He would be glad to hear something about the North-West. "This matter has interested a great

many of us," said Dr. Mackennal; "Mr. Fielden has spoken much of the North-West."

Looking upon religious matters as an outsider might, in Canada, he was struck with the large number of churches, in even small towns. His own feeling was in favor of diminishing the number of denominational enterprises in such small places. But when a conference on such matters is held among the various denominations in a small place, the advice is generally to "shut up the Congregational Church!" He always found that the introduction of a Congregational Church in a place *Congregationalizes* the other denominations! He was thankful the brethren had come together to meet him and give him a welcome.

Rev. Dr. Wild was called up by the Chairman. He said we *had* a difficulty here, in the multiplication of churches; and this was fastened upon us by the Old Country churches. Every denomination sent its missionaries, and established them over their own kind of churches. By and bye, all the different sorts of Presbyterians came together, and made one body; and the various kinds of Methodists became a single body. But we had nobody to amalgamate with! And we have been left, in the little places, weak as before; while they, by amalgamating, have become strong. And our best policy is to concentrate our efforts, and help the man and the place that is likely to succeed. There is more depending—with us—on the *man* and the *people*, than the "church." With right royal help for about fifteen years, we could possess the North-West!

We want a little more money, and we want to do a little more, *ourselves*: A laboring man, a few days ago, in conversation, told him "he was an *Independent*"—had been a member of an Independent church in England. "But there are no Independents here, Sir, are there?" he said. "Now," said Dr. Wild, "They couldn't have taken up a collection for the Colonial Missionary Society in that church."

Rev. George Robertson said it would be possible for the churches in the Old Country to keep an eye on the emigrants, and send letters to the pastors here, regarding such people. And he would like to see more *esprit de corps* in our church members. Other denominations had more. Christian parents and Christian children were a grand gift from Britain to us. We welcome these Christian people. They will soon make themselves more comfortable. The Christians over there can thus help the Christianity of these great Colonies, by sending us Christian people; and by following them up with help and fraternal interest.

Mr. H. O'Hara spoke of the assisted churches. Many of the country churches are weakened by their best men gravitating toward the cities; especially toward Toronto. A church of which he

had been a member always felt humiliated when the Missionary Society proposed to reduce the grant: and so tried to do without it altogether. But they had to come back on the list of aided churches.

Rev. Charles Duff said he never had an idea before, that any real or supposed want of unity of sentiment among us, had any influence adverse to our support by the Colonial Missionary Society. He said to Mr. Marling, in June, before Mr. M. started for England, that he had never been satisfied with the presentation of our case before the English brethren and churches. "The laws of our church are such and such, and we must obey them!" is an almost universally-prevailing sentiment—from evangelical Protestantism, up the church of Rome. But that is not the liberty we claim, and enjoy. And it is almost impossible to get the public mind to grasp the idea of the freedom of a Congregational Church. No nobler band have ever wrought for the kingdom of God, than the pastors of the Congregational Churches.

Rev. D. McGregor said, that in the nature of things, it was impossible to have what is called "a fixed policy." This is a new country, and things are continually changing; and what would suit one locality this year, might not quite suit next year—but has to be revised, perhaps changed. As to too many churches in villages—sometimes the small towns have to furnish accommodation for many of their members who live outside, and come five, six or seven miles to attend worship. And our comparative poverty drives away many of our men. They go to the United States, after being trained in our own college. Many of them would remain, if our Missionary Society could aid the weaker churches in supporting them.

Rev. S. King gave an example of a village, where the Congregationalists composed the first and only Christian organization in the place. Others pressed in; and now there are half a dozen churches there. Now, is the Congregational Church to be kicked out, because "there are too many churches?" Why, our Congregationalism has penetrated all the other churches! Every once in a while we hear of a Presbyterian, or some other kind of a church, who say, "If the church-courts do so and so, we'll declare ourselves an *Independent* church!" Why they are just as Independent, in their sentiments and principles, as if they had "declared" themselves!

Mr. Wm. Freeland explained what the Church Extension Committee had done, during the year. Mr. Joseph Pim had made a donation of a lot in Seaton Village, a North-west suburb of Toronto, 100 x 135 feet, which he values at \$2500, on condition that an equal amount be raised for a building. A plan of a church was shown by Mr. Freeland, costing about that sum. It is distant from

any other Congregational Church, and the city is rapidly filling up beyond it. It was proposed to equitably divide the amount among the seven churches, and collect it by a special subscription. The Riverside Church (Rev. E. Barker's), had also determined to start a cause in "Chesto Village," a North-east suburb. Mr. Freeland wished to know if, in such cases, aid could be obtained through the Colonial Society, for church-extension?

Dr. Mackennal did not seem to be able to reply to this question; not being, as he elsewhere expressed it, in any proper sense a representative of the Colonial Society.

Rev. Geo. Robertson, Statistical Secretary of the Union, said our people were doing well, as to contributions. While the Presbyterians in the Dominion contributed, for all purposes, \$12 per member, our churches gave \$15.

Rev. C. Duff asked if Dr. Mackennal could give us any light on the question of "Christian Union"; as proposed for discussion by some of the denominations in this Dominion.

Dr. Mackennal said he now felt as if he were sitting in some "County Association" in England; for the difficulties here, are just the difficulties they had at home. He had much sympathy with what Mr. King had said, when he compared the churches here to a boy going from his father's home, to "set up for himself." "The boy was doing very well, and the father must help him, and *have confidence* in him!" Only remember, the father's means are not large, and he has other children to help.

He wished also to speak on another matter. When you send men to England, let them have credentials to the Congregational Union, as well as to the Colonial Society; for it is so difficult to get a place on the platform of the Union. And it makes no matter our knowing or not knowing their unpreparedness to speak—just let them begin at once, right in the middle of the story they have to tell! and don't send them to preach sermons to our churches—we have plenty of sermons: let them tell their Canadian story, "and that shall woo us!" For there is a deplorable want of *information* on these Colonial subjects in England.

The greatest blow that has been given of late, in England, to the question of "Christian Union," is Mr. Spurgeon's "Down Grade" papers. We were progressing, in the matter of union with the Baptists. But the speaker believed the question was growing. There were unions in prospect—of the Presbyterians among themselves (and just as soon as they get disestablishment in Scotland it will come!) and the Methodists among themselves. And the cause *will* grow! Dr. Mackennal ended by saying, "The efforts to secure unity, are not to be confounded with the spirit that loves *union*!"

Mr. David Higgins pleaded for a large and

generous confidence on the part of the Colonial Missionary Society, in the brethren here. Grant the money, but leave the ultimate disposition of it to the men on the ground! Let Dr. Mackennal tell the people in England that we are preaching the gospel of Christ in concert with the Presbyterians, Methodists, and others; but in addition to this, we are endeavouring to plant and build up churches on the New Testament model. Mr. Higgins moved a very hearty vote of thanks to Dr. Mackennal. It was seconded by Rev. Duncan McGregor, and carried. Dr. Mackennal briefly responded.

The friends present then adjourned to the basement dining-room for tea, which had been provided by the ladies of the church.

#### EVENING MEETING

At 8 o'clock, in the schoolroom, which was well filled by an interested and appreciative audience, the chair was taken by Dr. Wild, who spoke of Dr. Mackennal "just fresh from the old land." He said, "I generally can tell these men when I meet them on the cars. But I couldn't exactly tell Dr. Mackennal. Nor can I tell now what part of England he is from. I have been asked, and I could not say. He speaks the "English" language. Now, when the *Lancashire*, for instance, sticks out in a man's speech, he isn't a thoroughly educated man! And it is so in Christianity. If denominationalism sticks out, the man has not been thoroughly educated in Christianity!"

"The question came up this afternoon, How did Congregationalism get here? Why, they sent it, from England! And they did well; and they did well to nurse it, so far. And we can hardly know, what it may be, in fifty years from now! Britain has got to export about half a million people every year. They have to go *somewhere*! And we are prepared to take our share of them; and if the English Congregationalists would only render help to their own they send out, we should be very glad. And we wish to work together with the English Congregational churches, just as this Dominion Government works with the British Government. We are carrying on the work they began, and the only question is, How soon are you going to withdraw from us? or, how much will you help us in the meantime?"

Rev. Dr. Mackennal spoke. He thoroughly concurred in the assertion of the Chairman, that the churches here and in England were one in sentiment and work; and that a reasonable help from England for our people, is to be expected.

A friend said to me, not long ago, "Now, if you will tell me, from your own knowledge, that this is a good and deserving object, I'll give you,"

mentioning a very substantial sum. That is just how the matter stands with the English. They want to know exactly how the matter is in Canada. The "Grand Tour"—so much spoken of last century, and without which a man's "liberal education" was not finished—was on the continent, and took in Switzerland and Italy. Now it is on the American continent. We can no longer neglect the Canadian Dominion. The Pacific Railway is opened, and the Canadian "Rockies" will become, what Switzerland has long been, the play-ground for European tourists. You will have, every year, an increasing number of Englishmen coming here, for the sake of the travel. Englishmen are a political people; and yet few Englishmen, till they come over here, know anything of Canadian politics. And so in church matters. The particular church of a man determines largely what the man is—it *shapes* him. Whether in England or in Toronto, Congregationalists speak the same thing.

What perhaps distinguishes us, everywhere, is regard for the *individual man*. In the management of a church, we don't think so much about "church order," as to secure the rights and individuality of each particular member. Thus our individual confession—the confession each man makes, in coming into the church—becomes of such supreme importance. We want—more than any political object—the wide and just consent of the various individuals making up the nation. The Presbyterians decide things by majorities. The Congregationalists wait and labor for the free consent of all. If Christ be present in each assembly of His people, His will will be sure to be revealed to them, if they wait long enough for it. And so they concluded that deciding by a majority was too summary and rough a way of deciding matters. Better to adjourn, and meet again; and agree in one. I think all that is very beautiful.

The Separatists believed that any number of Christian people could form themselves into a "Church," and had authority to do all that a church could of right do. The majority of the Puritans were anxious to carry the nation with them: and so they waited. But some would not wait any longer: of whom was Robert Brown; who counselled no longer waiting. This is at the historical foundation of English Congregationalism. The danger for such people, was to despise, as unworthy, all political and national affairs. The persecutions begun under Charles II. did, what nothing else could do, they brought together all sections of Nonconformists. From that time they became more political and patriotic. But in the 18th century again, the Congregationalism of England was in danger of dying of *respectability*! The great Evangelical Revival begun by the Wesleys and Whitefield, saved the churches from that. In

this century, Congregationalism owes a great deal to Puseyism, and Broad-Churchism. It may seem strange, but so it is. It saved us from an excessive and distorted *individualism*; and brought up the great idea of the unity, the value and the glory of the Church; and the sanctity of the Nation. And Congregationalism has been enriched by both these principles.

Congregationalism enabled us to be the better Christians. It *should* do so. If it does not make you larger, broader Christians, it *ought* to do so! Learn to be content with your own successes, and not be envious about the successes of others! Let us be ready to rejoice in the triumph of our principles in people who don't enroll themselves under our name. If other denominations are excelling in those matters for which our fathers suffered, let us rejoice.

But on the other hand, we must not be so catholic-minded, that we are not faithful to the churches which ought to have the benefit of our best efforts and help. I have known Christians who admired every church except their own. Like Elisha, who cast in salt to heal the waters, we can, at least, be a savour for good to the world. We can do Christ's work among men, and rejoice with others who are doing it—caring little by whom it is done.

Rev. John Burton, preparatory to moving a Resolution, quoted an address of Dr. Mackennal, years ago, that "Congregationalism was not undenominational, but rather pan-denominational. Some of our English brethren," continued Mr. Burton, "have gone little among our weaker churches. We are not here to ask for toleration; but we have to fight what is in reality a 'State Church,' in one of our Provinces. And elsewhere also in the Dominion, office and patronage is given, on account of a man's religious associations. So we are still the old Puritan necessity of battling for equal rights." He then moved (seconded by Mr. James Thomson in a few well-chosen remarks,) a complimentary Resolution, couched in beautiful and flowing language. Dr. Mackennal responded, for himself and wife (as called for by the terms of the Resolution;) and an exceedingly pleasant and profitable meeting was brought to a close.

At the end of the month, and with the first sixteen pages of the magazine already printed, we cannot say all we would. With the help of valued contributors, the subjects of this paper will no doubt come up again.

#### NEWS FROM MR. LEE.

MY DEAR EDITOR,—A telegram from West Central Africa states that the Rev. Wilberforce Lee and party have arrived safe, and in good health ..

The following postal card note, written on board steamship *Ambraca*, July 7th, 1889, speaks for itself: "Dear Sir,—To-morrow morning we reach Maderia Island. So far we have enjoyed our journey very much. Mr. and Mrs. Cotton and myself are all good sailors. Our stay in London, and again in Lisbon, made pleasant breaks in our journey. We are all in fine health, good spirits, and thankful to God for travelling mercies.

"The news of L. Webster's death reached us at Lisbon. We were much saddened, but it only increased our desire to push on to the front of the battle and take, if possible, the place of the late standard-bearer of the Cross of Christ. God grant that each gap made in our lines by the fell fever may be at once refilled by some Canadian volunteer.

"We hear great difficulties in transport await us at the coast. I have purchased a mule for Mr. Currie, and wish I had one for myself; but \$200 is a large sum, so I suppose I must wait awhile."

All the churches and friends of the West Central Africa mission rejoice at the thought that God hath sent favorable skies, winds and waves, and that now two Canadians cheer each other on in preaching Christ to Ethiopia, whose hands "stretch out to God."

Very truly yours in Christ,

GEORGE ROBERTSON.

10 Avenue Place,  
Toronto, Sept. 24th, 1888.

## Woman's Board.

### GUELPH BRANCH.

The third annual meeting of the Guelph Branch of the C. C. W. B. M. was held at Alton, Wednesday, Sept. 4. A number of delegates and visitors were present: from Guelph, two; Speedside, three; Garafraxa, three; Belwood, four; South Caledon, four; and Listowel, one. The meeting was opened at half-past two by the President in the usual way; the remainder of that half hour was spent in a devotional meeting, which was helpful to those present, bringing us nearer to the Master and giving us more courage for the work before us.

The minutes of last meeting were read and ap-

proved. The President read her closing address. She spoke of the object of their meeting together, viz., to receive courage and inspiration from their converse one with the other, and from the presence of the Holy Spirit, that they might return to their homes, with a new sense of strength and with a quickening of hope in the work. She spoke of the future work of the Branch, what might be accomplished by it, and in closing said: "This Branch will only do good work, in so far as each member of our auxiliaries keeps her eyes, hands, heart and purse open, and each one does her society-work heartily, as unto the Lord."

The Branch Secretary and Treasurer's report was read and adopted. Reports from the Auxiliaries and Mission Bands were then heard from. Guelph reports \$40.87 raised last year; meetings held throughout the year with increased interest. Speedside society was organized last May; has raised since then \$6.80, and has twenty-three names upon its roll. The members all do their share in making their meetings interesting. The reports from Garafraxa, Belwood and S. Caledon were all encouraging. There are still three churches in the Branch that have no society. We hope soon to hear of one being organized at Alton, and at North Erin and Churchill. We would like the women of these churches to take up this responsibility, and have a share in the joy of this missionary work.

There are four Mission Bands and one Young Ladies' Society in this branch. Their reports were interesting, revealing to us that this work is taking a much deeper hold every year upon the children.

As it was thought best at the meeting of the C. C. W. B. M. in Toronto to unite the Kincardine Branch, which is not yet organized, with the Guelph Branch for the present, all the churches were written to; all replied, except Kincardine. Listowel sent a delegate, Mrs. Franklin. A very excellent report was also sent from this society. Membership twenty-eight, average attendance twelve, collection \$100. An increase of interest felt in their missionary work.

Warton reports having held twelve meetings during the year, contributions \$16. They have eighteen members on the roll. Mrs. Patterson, of the society, prepared a paper on "Giving," to be read at the branch meeting, but it did not reach us in time. Wingham reports no society; but are pleased to say they intend organizing one this week. Turnberry, Howick 9th, and Howick 12th, have no societies, and sent no delegate to our meeting, but they hope to do so another year. We would like to see societies formed in all of these churches.

A letter from Mr. Bolton, referring to the Indian Work, was read. Mrs. Franklin, of Listowel,



then read a paper on "How we can make our Missionary Meetings more helpful." This was a very excellent paper indeed, which I advise all our ladies, who are interested in W. M. work, to read. I believe it is to be printed in the CANADIAN INDEPENDENT shortly.

After the reading of this paper the meeting adjourned to make way for the children. The Mission Band here is called "The King's Messengers," and is composed of some very-bright faced boys and girls, who I hope will always prove true messengers for King Jesus. Then Mr. Macallum addressed the children. He gave them three things to remember and put in practice. (1) To learn about missions. (2) To pray for missions. (3) To give to missions. Mrs. Wright told them a story illustrating the need of the children coming to the rescue to help send the gospel ship to every part of the world. The treasurer of the band took up a collection, and Rev. M. S. Gray closed the meeting with prayer.

The Resolution Committee brought in three resolutions which were read, discussed, and the two following adopted :

*Resolved*,—That we devote the collections taken at the Branch Meeting, after paying expenses, to form the basis of a fund raised by the branch, to go toward paying the expenses of a lady, who will go amongst the churches, and organize societies, and visit the auxiliaries.

*Resolved*,—That we learn with sincere regret that we are about to lose our much beloved President, and we desire to record our appreciation of, and our gratitude for her labor of love among us ; and pray that the great Lord of the harvest may be with her wherever she goes, and give her work in the harvest field, and at last the glorious reward of the faithful.

The following officers were then elected : Mrs. Boulton, Guelph, *President* ; Miss Bertha Skinner, Guelph, *Secretary* ; Miss Bella Armstrong, Speedside, *Treasurer* ; Mrs. D. McGregor, Guelph, *1st Vice-President* ; Mrs. Franklin, Listowel, *2nd Vice-President*.

#### EVENING MEETING.

This meeting was called to order about 8 o'clock by the pastor, Rev. F. Davey, and opened in the usual way. A statement of the work of the afternoon was given by Mrs. Boulton, and then a paper entitled "Laborers for the Lord's Harvest," by Miss Clarke, Guelph (who is our first lady-missionary to Africa, and who expects to go next spring to take up her work there), was read by Miss B. Skinner. As the paper was being read, revealing to us the earnest spirit of the writer, and her enthusiasm in this work, we could not but lift a prayer of thankfulness that this one had listened to and obeyed the Lord's call, to go forth into Africa and work for Him there. I know Miss Clarke will have the deepest interest and prayers of the mission-workers of this branch.

The question-drawer was then opened, and questions read ; answered by different persons present. One question, "Which is the better for a delegate, to go to a branch meeting and pay two or three dollars expenses, or stay at home and let that money remain in the treasury for the cause," was asked. It was the unanimous verdict that these branch meetings are needful ; and so far have been so helpful, that it is a great loss to a society or church if they do not send one to represent them ; as an enthusiasm for and knowledge of our work is so inspired and intensified, that it helps all the year round.

After the question-drawer, Mrs. Boulton gave eight or ten reasons why every Christian woman should be closely identified with a W. M. S. I would suggest to our corresponding secretary that she write Mrs. Boulton to prepare those reasons for our column in the INDEPENDENT.

Rev. Mr. Macallum then addressed the meeting. He spoke of his desire in reference to the foreign work ; and his hope, if spared, to be sent next spring to some part of the foreign field. I know Mr. Macallum will have the sympathy and prayers of many in this branch, because we will feel that one from amongst us has gone. Some of our Mission Bands will study his field, I know, with keen interest. The Rev. Mr. Gray and Mr. Davey spoke briefly, as the time was limited.

After the collection, a vote of thanks was tendered to the Congregational people of Alton for the use of the church and for the very hospitable treatment of the delegates ; and to the pastor for his kindly services rendered to us all, during the meetings.

I have had to omit so much of interest that was said and done, for fear I would take up too much room, that I omitted to say a number of the auxiliaries intend this year raising some extra money for the Brandon and Mount Zion churches. Our Home Missionary deficit was talked over, and it was suggested that when we return to our homes we bring a resolution before the church officials, presenting the claims of our H. M. S. and urging that a fund be raised towards the deficit, *i. e.*, in churches where nothing has been done hitherto. Would the editor of CANADIAN INDEPENDENT kindly answer this question : From which society does the funds come to go to support our Indian Mission, and how much is granted to it every year.—Mrs. J. E. W.

*NOTE*.—The Indian church at French Bay, Lake Huron ("Chippeway Hill" P. O.) received, for the year ending 30th June, 1889, \$150 from the C. C. Missionary Society. Since July, the Mission has been in the hands of the Cong. Foreign Missionary Society. The native pastor receiving nominally a salary of \$300 in all. In reality, the Indians seem able to give nothing, almost. Some of the ladies of the Woman's Board, in Toronto, send every

year, a valuable box or two of clothing, etc., to the Mission; which helps out a meagre salary. Such gifts should be sent after correspondence with Rev. Chas E. Bolton, Warton, Ont., who is the nearest Congregational minister, and well acquainted with the Mission.—Ed.

**Official Notices.**

**LADIES' MISSIONARY SOCIETY.**

At the Annual Meeting of the Ladies' Missionary Society of Nova Scotia and New Brunswick, held at Brooklyn in July last, some changes were made in the Constitution. One of these is to the effect that the Secretary of each Auxiliary shall act as its Corresponding Secretary, and shall send, as often as possible, some account of its work to the CANADIAN INDEPENDENT.

We are sorry there has been some delay in copies of the Constitution reaching the various Auxiliaries, they will, however, be on hand by the middle of the month.

AGNES SAER.

St. John, Sept. 13.

**WESTERN ASSOCIATION.**

The Western Association meets with the Embro Church, October 8th and 9th. A good programme is prepared, and printed copies sent to the Western churches. The Embro friends are hearty entertainers. The winter work is commencing in all the churches. These two facts ought to make a good gathering. Names of delegates should be sent as early as possible to Rev. E. D. Silcox, Embro, Ont.

**THE TORONTO (CENTRAL) DISTRICT ASSOCIATION.**

This Association will (D.V.) meet on Tuesday and Wednesday, November 4th and 5th, in the Northern Congregational Church. The programme will appear in the next INDEPENDENT. Members are earnestly asked to arrange to be present at the beginning and stay till the end.

A. F. MCGREGOR, *Secretary.*

**THE COLLEGE: AN OMISSION.**

In the Year Book just to hand I find in the list of subscriptions from Kingston church an omission of \$20, from Dr. J. A. Jackson, which I wish to correct at once. It is included in the cash statement, but not in the published lists.

R. C. JAMIESON,

Montreal, Sept. 19, 1889. *Late Treas'r, C. C. C.*

**WOMAN'S BOARD.**

We are requested by the Secretary of the Woman's Board of Missions to say, that the Annual Report of the Board is now printed, and can be obtained by auxiliaries and members.—[Ed. C. I.]

**CONGREGATIONAL COLLEGE OF CANADA.**

The following subscriptions have been received since May 31st:—

|  |          |
|--|----------|
| For Current Expenses --                    |          |
| Granby Church.....                         | \$ 65 00 |
| Guelph ".....                              | 36 00    |
| Montreal, Emmanuel, add.....               | 10 00    |
| Frome Church.....                          | 10 30    |
| Hamilton, S. S.....                        | 10 00    |
| Liverpool N. S. Church.....                | 6 77     |
| London Church, add.....                    | 5 26     |
| Congregational Union of N. S. and N. B ... | 14 09    |
|  | <hr/>    |
|  | \$157 47 |

For Endowment Fund--

|  |          |
|--|----------|
| Warton Church.....                       | \$ 20 00 |
| Sarnia ".....                            | 5 00     |
| James Woodrow, Esq., St. John, N. B..... | 10 00    |
|  | <hr/>    |
|  | \$35 00  |

Money is *greatly* needed for the current expenses, as the treasury is empty.

CHAS. R. BLACK,  
*Treasurer.*

**PROVIDENT FUND SOCIETY.**

Receipts from Churches since 31st May :

|                                   |          |
|-----------------------------------|----------|
| For Widows' and Orphans' Branch-- |          |
| Warton Church.....                | \$ 24 00 |
| Guelph ".....                     | 12 00    |
| Frome ".....                      | 4 00     |
|                                   | <hr/>    |
|                                   | \$ 40 00 |

For Retiring Ministers' Branch--

|                    |         |
|--------------------|---------|
| London Church..... | \$ 5 82 |
|--------------------|---------|

CHAS. R. BLACK,  
*Sec. Treas.*

**CANADA CONGREGATIONAL MISSIONARY SOCIETY.**

The following amounts have been received for the month of August:--

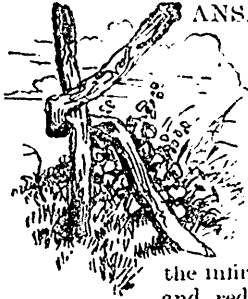
R. Macaulay, Montreal, special for Brandon, \$100; Charles Cushing, Montreal, special for Brandon, \$50; On account of Colonial Missionary Society, \$403.55; Gorham Estate, N. S., \$183.22; Milton, N. S., \$5; Cowansville, Que., Ladies' H. M. S., special for Brandon, \$20; Chebogue, N. S., \$6; Hamilton, Ont., \$100; A. J. R., interest on G. R. M. F., \$27. Miss C., interest on G. R. M. F., \$60.

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, August 31st, 1889.

## Temperance.

### TESTIMONY FOR PROHIBITION.



KANSAS is often quoted as a good test of the question whether Prohibition does prohibit. Senator Ingalls thus writes in a recent number of 'the Forum': The habit of drinking is dying out. Temptation being removed from the young and the mirm. they have been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent.; it cannot be less than seventy-five. The increase in the number of internal revenue stamps sold by the collector from year to year, is explained by the fact that they are required by all druggists, and many of them are repetitions and renewals for short terms. The places where liquors are sold, legally and illegally, have been reduced from one for every 674 of the entire population, in 1880, to one for every 2,220 in 1888. Since the adoption of the amendment, four general elections have been held, and at each of them the people have repeated their adhesion to the principle by the election of legislatures pledged to prohibition. The result is generally accepted as an accomplished fact. Hostility has practically been subdued. Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the State. One of the most significant and extraordinary results is the diminution of crime in the State. At the January term of the District Court of the county in which the capital is situated, there was not a single criminal case on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the State penitentiary have been remarkably diminished. From comparison of the results in Kansas with those existing elsewhere, the conclusion is irresistible in favor of prohibition. It can be efficiently and successfully enforced. It does not retard the growth nor injure the resources of the people. Its operations practically cease with the closing of the saloons, leaving personal liberty unimpaired. It exonerates the State from complicity and participation in the most formidable agencies of its own destruction.

## UNSHOD.

[An incident in a Pennsylvania town, reported in the *Methodist Recorder*.]

A pale, worn mother, in humble garb,  
Timidly enters the door  
Of a shopman. Her look bespeaks  
An errund undone before.

"What can I do for you, madam?" her tones  
Are low, as if with shame.

"A pair of shoes for a little girl" --  
The number she does not name --

"For a little girl of twelve years, sir."  
"The number, please," said he.

"I do not know," she, abashed, replied  
Said the merchant, patiently,

"Tell me the size of the last she wore."  
In the mother-heart was strife,  
As her sad, glad story forced its way,  
"She has had none all her life!"

"Her father drank while we had saloons,  
But his drinking all is o'er.  
He this morning said, 'Get Sissy some shoes;  
She shall go unshod no more.'"

\* \* \* \* \*

All-pitiful One! How long, how long  
Shall little ones, lacking bread,  
Be shoeless, too, in the damp and chill,  
That an Ogre may be fed?

But the God of Abraham calleth still  
To the ear of our faith so dull,  
"The iniquity of the Amorite  
Not yet, not yet is full."

—I. N. C., in the *Journal and Messenger*.

WHAT is regarded as an extraordinary event occurred the other week in the Island of Skye. Fifty people took part in marriage rejoicings, and drank nothing stronger than tea! The invariable beverage hitherto is said to have been whisky.

BENJAMIN FRANKLIN: "Temperance puts coals on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."

THE Naval Temperance Union of U. S. A. has 25,000 members. The *Presbyterian* says: "The influence of such organizations and of the numerous Seamen's Missions and Bethels have changed the character of the sailor very much of late years. Jack, as a rule, is no longer the drunken rascal he used to be."

ONE of the trade journals devoted to the interest of the liquor traffic says that the object and expectation of the liquor-dealers is to render the position of a liquor-dealer as reputable here "as it

is in Europe." If that be their purpose they have undertaken a bigger contract than they will be able to carry through, even with the help of the church-members who have devoted themselves to making the traffic respectable by means of high license fees. No, indeed, Americans may be fooled politically because they rather like it, but when it comes to business or private affairs they know what they are about.—*N. Y. Witness.*

MINNESOTA'S attempt to solve the liquor problem by making drunkenness a crime is thus far proving fairly successful. The "Scheffer" law, which makes it compulsory upon police magistrates to commit to jail for thirty days any one found guilty of drunkenness for the third time, went into effect June first. During the two ensuing months the number of prisoners arraigned for drunkenness was 446, or thirty-eight less than for the same months last year. Of these but two were cases of a third offence. The deterrent influence of the law arises from the unwillingness of many men, to whom the paying of a fine would be but a trivial punishment, to atone for a few hours' carousal by a month's hard labor in prison.

THE temperance cause is not unfrequently hurt in the house of those who should be its friends. Quite lately a proposal was made to establish a Band of Hope in connection with a certain church in Glasgow, but the majority of the office-bearers applied the veto. The explanation is simple. Four of the elders and five of the managers are publicans, and these men are evidently so sure of the righteousness of their trade that they are fearful lest the rising generation should be safeguarded against that which paralyzes energy and destroys true manhood! A variety of opinion exists on the question as to whether total abstinence should be made a term of communion; but there can be little doubt that the church which refuses to protect youth in every possible way from the vice of intemperance, is lacking in power if not failing in duty. That was the feeling which pressed upon John Bright when he wrote: "If the churches would take up the matter, something might be done. I should like to see every church a temperance society."

COUNCILS.—We give, on another page, an article from the *Congregationalist* of Boston, on Councils, from the pen of Dr. Quint. It is not a matter of great importance in itself: yet those who believe in the authority of councils will be thankful to be kept straight in all matters pertaining to them. Our strong city churches, we notice, generally manage their pastoral settlements without a council.

## Selections.

### DENOMINATIONAL DAY AT CHATAUQUA.



CHATAUQUA gives a day to twelve Christian denominations, to hold each a special meeting. The Congregational gathering was in the Hall of Philosophy.

The speakers emphasized the importance of Congregationalists being loyal to their denomination, and of making it most useful in giving the gospel to the people. Dr. Gladden gave a sketch of the work which is being done in his own church in Columbus. Its location being now in the business part of that growing city, the proposition to move to a more eligible location has been discussed, but not agreed on. About the middle of last March Dr. Gladden proposed the opening of the church for an afternoon Sunday school, the regular Sunday school being held before the public service in the morning. He called for visitors to canvass the district about the church, proposing that every family should be visited during the following week. He suggested that the visitors should go on foot, and should take up the work with a genuine love of it and a kindly sympathy with their neighbors. Sixty persons offered their services. The following Sunday afternoon 208 children were gathered into the new Sunday school, and teachers were found in sufficient numbers to organize all into classes. The next week the district was canvassed again, and the number of the Sunday school increased the second Sunday to 226. By the fifth Sunday the membership had grown to 335. Meanwhile the morning Sunday school had not diminished, and the visitors had invited no children who were enrolled in any other Sunday school. Perhaps the best results so far have been seen in the grateful appreciation of the community of this new effort of the church. Parents who have not been in the habit of attending church have begun to come. One woman seemed to express the general sentiment when she said to Dr. Gladden, "I suppose almost all Christians mean to be kind, *but your people know how.*"

Of course the effect on the church members has

been inspiring, and has led to important movements for the public good.—*Ex.*

## WHO MAY REPRESENT CHURCHES IN COUNCILS ?

BY REV. A. H. QUINT, D.D.

The following statement has been placed in my hands, with a request for comment. I know not who composed the council, its place of meeting, or its object. The subject matter bears upon the action of the National Council in 1886, and upon current usages, and I venture to present one view, remembering what Richard Mather said—“The decree of a council hath so much force as there is force in the reason of it”—and that what I may say has no more.

At a recent council a church was invited to be represented “by pastor and delegate.” In the absence of the pastor it voted unanimously to be represented by the associate pastor, and also appointed a lay delegate. On canvassing credentials, the moderator ruled that the associate pastor in question was not entitled to a seat in the council, and that the action of the church in sending him could not be taken into account. This decision was appealed from, but was sustained by the council. He based his decision on the point that the associate pastor had not been installed by council, although he had been called by the church to be associate pastor at a fixed salary, had accepted the call, and had been treated as such.

1. Is installation necessary to qualify a pastor to sit in council ?
2. Where a church maintains two pastors, is it optional with the church to send either pastor as its representative.
3. Was the action of the council in this case Congregational ?

First, the moderator of a Congregational council is vested with no authority or power beyond those of a mere presiding officer. He has no right whatever to “rule” as to the validity of credentials, or the composition of the body. If any member objects to the right of any person to sit in council the moderator has nothing to do but to submit the question to the council itself. Our moderators are not judges holding court nor bishops over their brethren.

The right of a council itself in deciding upon its own membership is also very limited. The letters missive govern. If any objectionable church is on the list, the assembled council cannot rule it out. The proper remedy was for the objecting churches to refuse to accept the letters missive. Having accepted and met together, it is too late to object. Further, to say that the “action of the church” in making its appointments in claimed conformity to the letters missive “cannot be taken into account,” is a very rash position.

The right of a church having two pastors to select between them which one shall represent the

given council, is a matter obviously resting entirely within the power of that church itself, and one with which a council has nothing to do. The act of the church in appointing one of them plainly meets the requirement of the phrase, “by pastor and delegate,” and is binding on the council. This right of a church is beyond dispute. I recall the rule of one church, which, having two pastors, in all cases sent both, as well as a lay delegate ; but this was done to avoid internal friction, and under the ordinary phrase, “pastor and delegate,” was a clear violation of the letters missive. That church, however, had an undoubted right to send one, and to select that one. A church may send its “pastor” or its “associate pastor,” and nobody has any right to criticise its decision.

We may then drop the question of a double pastorate, and take up a special feature of this particular case, that the pastor in question (whether associate or single) had not been installed by council. Is an uninstalled pastor, being a minister in good and acknowledged standing, and formally sent by the church as its pastor under the usual form of letters missive, rightfully a member of a council ; or may the council rule him out ? A ready answer is found in the fact that such persons called “acting pastors” have been so sent, as a matter of course, for the past thirty years with scarcely a ripple of criticism. Years ago some elderly brethren in New England occasionally objected to the admission of “acting pastors” but mainly because letters missive required “pastors” and to meet this technicality, letters occasionally inserted the words, “or acting pastor.” But this has passed away, and I fail to remember the raising of this question in any one of the numerous councils which I have attended during the last twenty years. To reverse this usage would be to disfranchise three thousand of our churches, as against nine hundred which have installed pastors. Possibly this procedure might prove difficult.

This matter is made still plainer by the action of the National Council in 1886. So far as its authority or advice extended, a minister, being in good and regular standing as such (and it defined the establishment of this standing as the being formally called by some church to be its pastor, and accepting that call, and entering upon the duties of his office in some recognized form), ought to be enrolled and regarded as “pastor.” This advice has been acquired in. If, under these circumstances, a church having a pastor thus recognized sends him to represent it in a council, whether he be its sole pastor or not, it seems to me that he must be acknowledged as rightfully a member of the council. I am quite sure also that our churches will not endure any ruling to the contrary. The churches are permanent bodies with permanent rights. Councils are transitory

gatherings, dependent solely on the churches which make them.

It is now worthy of notice that a learned Massachusetts judge of probate in a case involving the permanent custody of several hundred thousand dollars, has within a few weeks decided that three acting pastors were "pastors" under the terms of a will which made the "pastors" of certain churches trustees. The decision must have turned largely upon the recent position of the National Council, and current usage, both of which were minutely explained in court. I think this must be the first legal decision bearing on the present use of the term "pastor," and it is hardly likely that any future decisions will differ from this one; because to do so would be in direct opposition to the present usages of our churches.—*Congregationalist*.

TALK TO HIM.—There is hardly a pastor who does not know some young man of good, natural abilities and unquestioned piety, who is feeling, or might easily be made to feel, that he ought to enter the ministry. Make it a point to talk with him on the subject, to encourage him; have him take charge occasionally of the church prayer-meetings, persuade him to go out and hold service in some school-house. Be to him what Paul was to Timothy. If financial embarrassments prevent him from attending a theological school, then try to have the church assume the expense. If his going away to school is impracticable, and you are a graduate yourself, then open a school and be his Professor of Theology; teach him what others have taught you. I once picked up a young man on the street who could scarcely read or write, but he had found Jesus and had "a mind to work." I invited him to my study, spoke words of encouragement, offered to loan him my text-books, and give him an hour of my time three evenings in each week. I honestly endeavored to teach him all that my old professors had taught me. To-day he commands a salary that few graduates obtain, and can preach a good deal better than his former teacher. Again, this summer, I have brushed the dust from my books and taken another pupil. Though not ordained, this last pupil is preaching regularly, and within the past two months has brought fully a score of souls as trophies to the Master. The present indications are, that those whom he has brought out of the wilderness of sin, will organize a strong church, over which I hope to assist in ordaining him pastor. Brethren, let us look about ourselves, do what we can, and so have the blessed privilege of helping to solve this important question of ministerial supply.—Rev. J. E. Locke, in *N. W. Cong.*

THE CONVERSION OF THE JEWS.—Lord Beaconsfield anticipated the conversion of the Jews, or

rather, to use his own words, that "they will accept the whole of their religion, instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." And he laid great stress on the fact that the non-Christian Jews at the present day are for the most part descendants of the earlier exiles, whose ancestors never heard of Christ till centuries after the crucifixion, when His religion approached them in the guise of a persecution.

"It is improbable," he wrote, "that any descendants of the Jews of Palestine exist who disbelieve in Christ. Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded.

"Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the New World is devoted to the Semitic principle, and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion, and solace in the parables of Galilee."

HORATIUS BONAR, D.D.—Rev. George Wilson, of St. Michiel's Church, Edinburgh, says of him, "He always set himself in the pulpit, not to please, not to startle, not to speculate, but to help struggling souls to peace with God and to life in Christ. This was his aim in every sermon, and this was the end before him in every line he wrote. The outstanding feature of Dr. Bonar was his faithfulness, and his monument is not his prose, not his poetry, not his preaching, but the thousands of human lives he has been the means of reversing and bringing in to the light and liberty of a new life. In spirit he was placid, and patient, and gentle, but anything which he thought tended to depreciate the Scriptures and obscure the gospel of the grace of God, stirred the covenanter in him, and revealed a stern righteousness.

The following hymn, written by Dr. Bonar, was sung at his funeral :—

Angel voices sweetly singing,  
Echoes through the blue dome ringing,  
News of wondrous gladness bringing ;  
Ah, 'tis heaven at last !

What a city ; what a glory ;  
Far beyond the brightest story  
Of the ages old and hoary ;  
Ah, 'tis heaven at last !

Christ himself the living splendor,  
Christ the sunlight mild and tender ;  
Praises to the Lamb we render ;  
Ah, 'tis heaven at last !

Now at length the veil is rended,  
Now the pilgrimage is ended,  
And the saints their thrones ascended ;  
Ah, 'tis heaven at last !

Broken death's dread bands that bound us,  
Life and victory around us ;  
Christ the King himself hath crowned us ;  
Ah, 'tis heaven at last !

## Literary Notices.

THE SCOTTISH CONGREGATIONALIST, Turnbull & Spears, publishers, Edinburgh. In the August number of this little magazine, are two opportune articles—one of them editorial—on the "Boys' Brigade" movement, which has invaded the Sunday School. One paper remarks :—

Visitors to Paris are familiar with the brigades of boys who frequently march through the streets armed with mimic rifles, the object of the Government being to promote the military spirit. Such brigades are now being formed throughout this country, and we regret to say that the movement has fastened itself like a parasite upon many of our Sunday schools.

The editor of the SCOTTISH CONGREGATIONALIST says :—

The third ground of our condemnation of this movement is derived from the kind of results which must ensue if the movement spread and continue. The effects will be disastrous to the boys themselves in so far as the mimic army and the teaching about war which must and does frequently accompany its operations, awaken the spirit of militarism in its members. Boys who believe in and admire war and the army, must also believe in other and more private ways of showing personal prowess and maintaining by force personal honor. The Saviour's command to "resist not evil" must become to them an empty sound, and His blessing upon meekness because of its invincible power, greater than all the armies of earth, must appear an amiable exaggeration or a spiritual hyperbole. We believe that their characters must suffer a serious deterioration. The effects of this movement will be, further, disastrous to our country. To have thousands of boys passing out of our Sunday schools into the lists of voters, imbued with this admiration for the soldier's life, this half-nourished passion for war, will do much to hasten upon us the accursed military system of other European countries which till now we have happily escaped.

THE PILGRIM TEACHER, for September. Very clear comments on the S. S. lessons. Everything a teacher or intelligent scholar needs, by way of "S. S. helps." From some very wise editorials, running mostly on Pic-nics, Libraries, etc., we extract the following :—

The conversion of children ought to be made to seem as simple and easy as it really is. Too often we "forbid" and hinder instead of just letting them come, as Jesus said. A child of only three years, the son of a clergyman living near Boston, was returning home with his father from an interesting religious meeting. "You told the people they must give their hearts to Jesus, papa!" said the little fellow thoughtfully, as they rode along. "Yes, my boy," said the father, and then added after a minute, "You have given Him yours, haven't you, Philip?" "No;" said the child wistfully, "but I would like to!" "Well, then, let us stop right here," said the father, "and you can do it." They stopped under the shade of a tree by the roadside, and the little fellow looked up reverently, saying, "Jesus, I give you my heart!" Then, with a sweet smile on his face, they rode on. "Since that time," says the father, "there has never been any doubt that little Philip's heart was given to Jesus."

The "Teacher" is furnished through our order at 60c. a year; six or more copies to one address 50c. each. Boston Cong. S. S. and Pub. Society.

THE MISSIONARY HERALD; American Board, Boston, \$1.00 a year. Forty well filled pages of intelligence from the mission field; carefully edited, and always interesting. From the "West Central African" field we extract some paragraphs. The first quotation is from Rev. W. T. Currie :—

"Our Sunday morning service is being attended by twenty young people and upward. We would have more if our bridge were built. About a dozen of the number are girls. To-day two of them told me they would stay here as soon as ladies come. We cannot afford to neglect them. Our work will suffer a great loss if we do. Send us, I pray, some lady teachers."

Mr. and Mrs. Fay have recently visited Mr. Currie at Chisamba, much to his gratification. They were much pleased with what they saw. Mrs. Fay writes :

"The situation of the place is much superior to ours, as far as beauty of scenery is concerned. It is on a bluff which rises about seventy-five feet from the valley below. The valley, nearly a half-mile in width, gives a delightful view in both directions. Then beyond, to the southeast, is a gradual rise again, and dotted here and there may be seen the native villages. The native houses, as seen from a distance, have much the appearance of haystacks. On an average they are about twelve feet square, the thatched roof having a rounded look. Here the whole family eat and sleeps, but the greater part of the daytime is spent out-of-doors."

THE CENTURY gets larger and heavier every year—quite a volume monthly. Among a number of valuable articles in the September number, we specially notice "The Pharaoh of the Exodus, and his Son," as one of the most striking articles that has appeared in English literature this year. It extends to twenty-two pages; with twenty illustrations from the monuments. We are given the

very name, Seti-Menephtah, and portrait of the "first-born of Pharaoh," who perished on that dreadful night of wailing. The Century Co., Union Square, New York, \$4.00 a year.

"St. NICHOLAS; for young folks," is out for September. Century Co., Union Square, New York, \$3.00 a year. The contents are more varied than the Century, as is befitting for children; there being about thirty articles—and all interesting—in this issue. "W. Jenks' Express" is a capital sketch. We give an extract from "Helen Keller," a little blind deaf-mute:—

The following anecdote illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friends, a glass lemon-squeezer of a new pattern. It had never been used, and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking-glass. When the glass was brought, she placed the squeezer in proper position for use.

The little maid was closely questioned as to how she found out a secret that had baffled all the "seeing" people present. She tapped her forehead twice, and spelled, "I think!"

I can not forbear telling you one more anecdote about her, which seems to me a very pathetic one. She is a very good mimic, and loves to imitate the motions and gestures of those about her, and she can do so very cleverly. On a certain Sunday, she went to church with a lady named Mrs. Hopkins, having been cautioned beforehand by her teacher, that she must sit very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins, and ask what was going on. Mrs. H. told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said, "I listen!"

"A VIEW OF BAPTISM, FROM THE GREEK TESTAMENT, IN THE LIGHT OF THE GOSPELS," by Rev. Bunthorn Musgrave, p.p. 20 This tractate, from the pen of an old and valued contributor, is a reverent and scholarly contribution to the literature on this question. It has, moreover, the merit of brevity with clearness. The impossibility, from a scholar's standpoint, of attaching the idea of *mode*, e. g., immersion, to *baptizo*, is well and tersely put. So also the symbolism of blood, oil, and water, indicating respectively, death, grace, cleansing. And the utterly baseless dogma of "believers' baptism" is put rightly aside, by establishing this truth, that the qualification for the ordinance is "our sinship, not our sonship." As sinners, not as believers, baptism is received. We most cordially commend the book to all, and pray that God's blessing may accompany its diffusion. It is sold for five cents a copy. Address the author, at Holmworth, Nova Scotia. A veritable *multum in parvo*. Indeed its one fault is

that it is packed too full for light or cursory reading. It should be read with the Bible at one's elbow, with clear head and loving heart.

B.

In the September HOMILETIC REVIEW Prof. Hunt, of Princeton, leads off with a grand paper on Cadmon's Scriptural Paraphrase Dr. Kinnard discusses ably Sympathy as an Element in Psychic Force. Dr. Pierson gives some admirably Practical Hints on Pulpit Oratory. Dr. Wayland Hoyt, using Charles Kingsley as an example, describes the true sort of a minister needed in these times. The nine sermons are mostly by eminent divines. The Exegetical Section, the European Department, and the Miscellaneous, are each full of timely and practical papers on a great variety of subjects of special interest to ministers. Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year.

THE HOME MISSIONARY:—The monthly organ of the American Home Missionary Society. New York, Bible House, Astor Place, 60c. a year. The September issue—as they all are—is full of interesting news and suggestions about the pioneer work in the West. Here is a most excellent suggestion.

Rev. John M. Kelly, pastor of "a little sister church" at Kahoka, Mo., would like to tell the story of this church "to any inquiring reader of *The Home Missionary*." This impresses us as having a touch of genius. Now let some of our struggling pastors, at Alton, Brandon, Eaton, Edgar, French Bay, Keswick Ridge, Middleville, Pine Grove, Turnberry, and elsewhere, give the same intimation. A sympathetic enquirer is sure to be a friendly helper.

LITTELL'S LIVING AGE, weekly, 64 p.p., \$8.00 a year; Littell & Co., Boston. All the notable articles in the leading British quarterlies and monthlies promptly re-appear in Littell. We read many of the articles with great interest. If any of our readers want *Littell*, we will furnish it and the INDEPENDENT for \$8.00.

THE TREASURY, for Pastor and People. E. B. Treat, 5 Cooper Union, New York. \$2.50 a year; \$2.00 to ministers. We will furnish this sterling magazine, along with the INDEPENDENT, to any of our old or new subscribers, at \$2.50 for both.

THE HOMILETIC MAGAZINE, of London; \$3.00 a year; furnished by E. B. Treat, 5 Cooper Union, New York. We will have this magazine sent to any old or new subscriber, along with the INDEPENDENT, at \$3.00 for both.



## Obituary.

### MRS. CASH OF PRINCE ALBERT.

Mrs. Cash of Prince Albert, the wife of Mr. David Cash, for many years deacon of the Congregational Church of Markham Village, has passed away. The worthy couple were well known, and are kindly remembered by the old ministers and early students of our college.

Mrs. Cash was the daughter of Philip Echardt, one of the first settlers in the township of Markham, and sister to deacon Philip Echardt, who served the church in Unionville till his death, and the mother of Rev. Elijah Cash, of Los Angeles, California.

Deacon David Cash, who survives, was, with his departed companion and their family, among the most active helpers of Congregationalism in Markham. While the deacon himself was active and useful, and spared neither time nor money in helping the church, his beloved wife who has gone to her reward, was one of those quiet undemonstrative believers who answered well to Paul's description of what a deacon's wife should be—"grave, not a slanderer; sober; faithful in all things." Many who shared the hospitality of her table in their student-days, will expect to meet her in the better world. She was a loving mother, faithful wife, and consistent Christian. Her surviving husband and family have the warm sympathies of all the old ministers who knew them in the early days of the Congregational church of Markham and Unionville.

W. H. A.

## Our College Column.

We are pleased to know that we are to have Mr. Cameron, of Cowansville, with us again this year.

The new students reported so far, are Messrs. Macaulay and Adams of Sarnia, Mr. Adams, of Toronto, and Mr. Gerrie, of Garafraxa.

Mr. Galen Craik is spending a few days with his friends at Franklin Centre, previous to resuming college work.

Messrs. Read and Robertson, who returned home from the East, *via* St. John and Boston, had

a very enjoyable visit with the Rev. J. B. and Mrs. Saer, at their beautiful home in St. John, N.B.

Up to time of writing, the following students have arrived:—Messrs. Adams, of Sarnia, and Adams, of Toronto, who are writing on the matriculation exams. at McGill; and Messrs. F. W. Read, B.A., Colclough, Robertson, Pritchard, and G. E. Read, who have returned from their various fields of labour. All looking well after their summer's work.

The slackness of college work during the first few days of the session, affords the boys an opportunity to recount the pleasant and profitable experience of the summer months; and each new arrival has something very interesting to relate. However, these days of ease are but few, and soon hard work begins.

## For the Young.



Y an incident in E. P. Roe's childhood is shown the spirit of the man. His father was obliged to practise the closest economy to give his sons an education. While attending school preparatory to college, Edward was informed by his mother that his father had given up his favorite daily paper to keep his son in school. He immediately applied for a chance to saw nine cords of hard maple wood at one dollar a cord. "My back aches yet," he says, "as I recall the experiences of subsequent weeks, for the wood was heavy, thick, and as hard as a bone. I eventually had the pleasure of sending to my father the subscription price of this paper for a year. If a boy reads these lines, let me assure him that he will never know a sweeter moment in his life than when he receives the thanks of his parents for some such effort in their behalf. No investment can pay him better."

## ACHIEVING SAINTSHIP.

A little boy four years old was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him, and the next day he said to his father:

"Father, I want to be a saint"

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John, "I want to be a

saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly:

"Now, John, the dragon is out."

The child stopped crying, and looked quickly around the room, and then up to his father's face, but said nothing.

That evening, however, when he bade his father "good-night," he whispered: "Papa, I am very glad Catherine has the doll. I did kill the dragon!"—*Sel.*

### BIBLE QUESTIONS.

29. David had two sisters. What were their names?

30. Where did two men run with tidings; and the last one came in first?

31. In one verse of the Bible, the Israelites are charged with *seven* different kinds of idol-worship. Where is it?

32. Where, within four verses, are, three wells dug?

### ANSWERS TO FORMER QUESTIONS.

25. Satan; Rev. iii: 9, and hypocrites and evil men belong to it.

26. See Proverbs vi: 12-14.

27. II Peter ii: 8.

28. Ezra; Neh. viii: 4.

Most people are familiar with what is popularly known as "consumption of the bowels" in children. Dr. Hamilton, a distinguished Aberdeen professor, has expressed the opinion that tuberculous milk from cows may often be the cause of that distressing and fatal malady. Certain breeds of cows are supposed to be especially liable to tubercle of the udders, and those breeds are noted for their large udders, and for the abundance of milk which they yield. Such breeds and animals are, not unnaturally, much sought after by dairy-

men, and the extent of the danger is thus increased. All this sounds sufficiently alarming, but whatever conclusions may be drawn from it, one point of practical importance should certainly not be overlooked. That point has often been urged by medical men, and it must continue to be urged again and again. It is that milk should not be taken raw, but boiled. Milk needs to be cooked as much as beef or pork. Many persons, school-boys especially, profess a strong objection to cooked milk. That is probably because no skill is exercised in the cooking. It may be cooked in half a dozen different ways; but two, at any rate, of these are so simple that it is inexcusable not to try them. A little sugar added to the milk when boiling gives it a new flavor, and makes it to many boys more palatable than uncooked milk. For those who do not like what is sweet, a pinch of salt may be put in; and that again, produces a substance having a totally different taste from plain boiled milk.

Other methods of making cooked milk palatable will suggest themselves to the conscientiously careful mother or to the careful cook. There can be no good reason why anybody should be asked to take raw milk; still less ought there to be any excuse for preferring it raw on the ground that when cooked it is less palatable.

JUST A HINT TO BOYS.—I stood in a store, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"Know the city well?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said, when the boy had gone. "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month?"

What could I say to that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he had applied for.—*M. Quad, in Free Press.*

DANGERS OF GUM-CHEWING.—The gum-chewing habit is strongly attacked by a Detroit physician, Dr. Ellis, who says in a letter to the *News*, that it is pernicious habit and should be prohibited by parents and teachers. The undue exercise of the jaws tends to their own development, like that which occurs to the blacksmith's arm, and pro-

duces a real deformity. Gum-chewing produces a profuse flow of the salivary juices of the mouth until the exhaustion is so great that when food is taken it cannot be properly digested. It tantalizes the stomach with the expectation of receiving food, and, if not present, the saliva acts injuriously upon the delicate lining of the stomach. It has been found in cases of sudden death that the stomach has been attacked and holes eaten through it by the gastric juice. Digestion of the stomach itself begins much as pepsin will dissolve, and partly digest meat in a bottle. When the saliva is secreted in excess a sense of weakness is soon felt and a decided emaciation follows the long-continuance of this foolish practice. The effect upon the teeth also is often ruinous. The alkaline properties of the saliva when constantly acting upon the teeth serve to dissolve them slowly, especially close to the gums, where the enamel terminates or becomes thin.—*E.c.*

"There's sorrow outside, my Willie!  
There's trouble and care and woe,  
And Fortune's smiles are chilly--  
But you are too young to know.  
But in home there's peace and blessing,  
And freedom from earthly harms,  
And an inexhaustible treasure  
In the clasp of these little arms!

The magic circle this is  
Where nothing ill can come,  
The mark that Malice misses,  
Where Slander's voice is dumb.  
Ah, hate is weak beside true love  
As right is stronger than wrong!  
I've heaven on my side when I've your love,  
And may I not well be strong."

*Mrs. Logie Robertson.*

THAT WAS plain and noble testimony that the young man is reported to have given to the examining committee of our church. "Under whose preaching were you converted?" they asked. "Under nobody's preaching," was the reply; "I was converted under my mother's practising."

#### DO YOUR BEST.

Do your best, your very best,  
And do it every day,  
Little boys and little girls;  
That is the wisest way.

Whatever work comes to your hand,  
At home, or at your school,  
Do your best with right good will;  
It is a golden rule.

For he who always does his best,  
His best will ever grow;  
But he who shirks or slights his task,  
Let's all the better go.

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