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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, JULY 1, 1887.

[No. 12.

Editorial Jottings.

THE Union met this year in the building of the Bond Street Church of this city, a cut of which appears on this page, with the new school house now about to be erected.

This church was formed in February, 1849, when ten male members of Zion Church withdrew therefrom, and formed a second Congregational Church, which assembled in a house on Yonge Street. Subsequently a rough-cast building, capable of seating about 200, was secured on Richmond Street. This had been built by the Methodist Episcopal Church, and was then occupied by the United Presbyterians, who had now built in a more eligible position. The first pastor was Mr. Archibald Geikie, father of Rev. Cunningham Geikie, and of Dr. Geikie of this

city. The stipend promised was \$400 per annum. In April, 1854, a call was given to Mr. John Scoble, a layman, but declined, and in July the invitation was extended to Mr. F. H. Marling, then pastor of the Gosford Street Congregational Church, Montreal. Mr. Marling accepted, entering upon his duties in the following October, with a salary of \$600. The membership now was thirty-five, having declined

very much during the vacancy. It was in the fall of this year that the Editor, then a lad, spent a Sunday in the city, and entered this building to worship. The place was small, the pulpit big, with a precentor's desk, the pews high, the deacons

attentive to strangers, and the entire service home-like. It was a very Bethel. In 1856 the building was enlarged to meet the growing needs. The year 1863 witnessed the laying of the foundation stone of a new building on the site of the present church, and we notice some familiar names at the ceremony, e.g., Messrs. E. Barker, W. H. Allworth, J. Unsworth, R. Hay, C. Duff, and W. F. Clarke. The church bade farewell to its old home on Richmond street, December, 1863, the pastor's texts being Deut. viii. 2, and Ex. xxxii. 15. The new building was used first

on the following Thursday by a prayer meeting. Until December, 1875, Mr. Marling's ministry continued, the history of the church being steady growth, earnest work and increasing power. In every local and denominational interest the Bond Street Congregational Church stood in the front rank for liberality, zeal and spiritual power. The present church building, with seating capacity for 1,600, which, by draw seats, etc.,



can be increased to 2,000, was erected under the pastorate of Mr. T. W. Hanford, in 1876. This pastorate terminated in April, 1880, leaving the present handsome structure, a debt of \$38,000, besides other troublesome claims. The present pastor, Dr. J. Wild, commenced his duties in October of the same year, and until now has never been absent from his pulpit once during the Sunday evening services, and seldom from the morning district of worship. Twenty-five thousand dollars of the debt runs on a ten years' mortgage; the remaining part of the indebtedness has been completely wiped out. The seating capacity of the church is taxed to its utmost, and an average of admission to fellowship of over 100 annually is reported. The financial affairs of the church are in a most healthy condition, all the seats in the body of the church being taken up, and those in the gallery are nearly so, there being only about 175 vacant sittings available. The finances of the church are managed by a committee consisting of three deacons, three members of the church, and three members of the congregation. These are elected for three years, one from each department retiring annually. The financial success and wellbeing of the church is largely due to the fact that a complete and regular system of book-keeping is adopted, as perfect and regular in its detail as that in use in any mercantile business. The income of the church last year was nearly \$12,000.

THE members of the Union have been royally entertained by the friends of this church, and will look back with as happy recollections upon the hospitality and completeness of arrangements as upon the memories of Ottawa and of Hamilton—and this is saying a great deal. Among the many active workers on this occasion we can mention, without invidious distinction, Mr. W. McCartney, the painstaking secretary of the church.

ONE marked feature of the meetings was the more thorough formation of a Woman's Board of Missions. For the first time the Woman's Missionary Society as such met, Mrs. Macallum, president, in the chair. Several meetings were held in Zion Church, devotional, social and practical; some earnest addresses were given, and a new constitution adopted, which will be printed for circulation. A column in THE INDEPENDENT will, we

trust, regularly appear under the society in the interests of missions.

MR. STANLEY, a missionary from China, gave some interesting recollections of twenty-five years' work in that country. The members and their friends were handsomely entertained by the Zion Church ladies, who provided a lunch, which gave opportunity for very kindly social intercourse. A tribute of sympathy was paid to the memory of Mrs. Currie, and a substantial record thereof is appearing. Acting upon the suggestion made by one of our pastors' wives in these columns, a memorial fund has been commenced, and with gratifying success. The treasurer for Quebec has handed in to the treasurer of the Board the sum of \$223, and from Ontario has been received \$547.45. It is desirable to augment this until at least \$1,000 is obtained for school purposes in our African mission. Thus will be raised a fitting tribute to the memory of Clara Wilkes Currie, our first missionary's wife, fallen at her post. Contributions for the still further perfecting of this memorial will be thankfully received by the treasurer of the board.

THE officers of the year are: Mrs. Macallum, St. Elmo, Ont., president; Mrs. T. Hall, 46 Williams Street, Kingston, home secretary; Mrs. George Robertson, North Toronto, foreign secretary; Mrs. Burton, 56 Charles Street, Toronto, treasurer.

THE constitution provides for auxiliaries and for mission bands, and we shall have more to say upon this important branch of our denominational life as soon as this constitution is before us in print. Meanwhile we gladly record our earnest and confident hope that this association will aid much in that returning denominational vigour and hopefulness which has characterized our meetings for some time past.

MANY will rejoice with ourselves in the re-appearing among us in our denominational work of Mr. F. H. Marling. His kindly presence, wise counsel and Christian earnestness, are too well known to need any word of commendation from us. In this city the memory of his ministry remains fresh and fragrant to this day, and we doubt

not but that his record in Montreal, where we trust his last and best days may be spent, will be written in like lines of love and truth.

THE Queen's Jubilee is occupying just now considerable space in newspapers, religious services and general attention. Justly so. It is no small matter to have over us a ruler with settled Christian principles and of consistent Christian life. The Hanoverian princes have not been pre-eminent for virtue. True, George III. was in his domestic relations virtuous, as a ruler, narrow, bigoted, obstinate. It would be well did truth permit eternal silence to rest upon the others. But Victoria has reigned constitutionally, and has ever been true to her womanhood whether as a mother, wife, friend or Queen. Her marriage was exceptionally happy, nor was she unequally yoked with an unbeliever. Albert the Good was the worthy husband of a worthy wife. In the fierce light which beats upon the throne no lives more thoroughly stand the test than those of our Queen and her late Consort Prince. These Jubilee rejoicings are real, and we gladly add our mite to the universal tribute. God save our Queen.

A LENGTHY article in the Boston *Congregationalist* by Dr. A. P. Foster gives some interesting facts regarding the growth of Congregationalism in the United States during the last twenty years. It tells us that in 1867 there were seventeen churches reporting a membership of over 500; now there are seventy-two. In 1867 there were reported 2,780 churches; this year there were reported 4,277 churches, or a gain of 1,497, over fifty per cent. The membership reported in 1867 was 32,981; the membership now is 60,820, an addition of over seventy-five per cent. And this growth is mainly in the cities and in the South and West. Twenty years ago there were but three churches south of Mason and Dixon's line (to their honour be it recorded, Congregational Churches never condoned slavery), and thirty-one was the entire number in the South. Missouri to-day has seventy-nine, and 224 have been added to the thirty-one.

THE increase in churches does not indicate all, Maine has only added one church, but the membership has increased 1,874. Vermont has but five

new churches to report, but a growth in membership of 2,600. These facts speak volumes, and should encourage us to persevere.

THERE is much unrest among pastors. Change appears the rule. Would not something like the following aid in bringing about more permanence in the pastoral relation?

The deacons of the Congregational Church at Upper Clapton, England, thirty-four years ago took out a policy of \$5,000 upon the life of their pastor, making it payable to his family. The church assumed the responsibility of the annual premiums, and upon the minister's death, recently, \$7,000 was paid over to his family by this arrangement, besides nearly \$1,000 received in cash bonuses by him during his lifetime.

THERE can be no question but that the series of strikes some years ago among the iron workers of England drove contractors to the Continent for the fulfilment of their contracts. Trade thus diverted never flows back to the old channel. With all sympathy for the worker, and scorn for those that oppress the hireling in his wages, we still feel that strikes are injudicious, paralyzing trade as they do, and the tyranny of unions is getting to be as unbearable as the oppression of capital. Is the Anglo-Saxon race so secure in its possessions as to bear many years the strain trade combinations put upon the holding? Read this:

The coal beds of China are five times as large as those of all Europe, while gold, silver, lead, tin, copper, iron, marble and petroleum are found in the greatest abundance. Owing to the prejudice of the people, the mines have never been worked to any extent, it being the popular belief in China that if these mines are opened thousands of demons and spirits would come forth and fill the country with war and suffering.

But China is gradually letting these superstitions go, and it may be that the Heathen Chinese will ere long, in his own land prove a formidable competitor to the Anglo-Saxon race, whose industry he can equal, and whose skill he is fast learning. At any rate, here is some food for thought.

THE *Christian Advocate* attributes much of the dubious, apologetic preaching of the age to extensive reading of semi-sceptical books by ministers, and quotes the statement of some bookseller to the effect that nine-tenths of all the books inculcating doubt of the truth of Christianity or doubt of the truth of evangelical doctrines are purchased by evangelical ministers. Be this statement cor-

rect or erroneous, it is not the reading of such works that accounts for the Gospel trumpet giving an uncertain sound in any cases in which it does so. The trouble is that the religious experience of the ministers who preach vague sermons is defective. The first qualification of a good minister is heart-knowledge of Christ, as Dr. Barbour told us at the recent Union meeting, the Lord called the apostles "to be with Him." And Paul more than once refers to "the revelation of Jesus Christ," which he had as the secret of his power and success. Where there is this, in full measure, no book of doubt can shake the soul's confidence. It says with Watts :

Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.

THE HOLY GHOST.—IV.

A PRACTICAL PAPER.

Nothing less than a real participation in Christ's human righteousness imparted by the Divine Spirit can meet the force of several striking announcements in Scripture.

The Redeemer's name in Jeremiah xxiii. 6 is "The Lord our Righteousness"; but the church, as the bride, takes the same name, as bearing the same character, in a subsequent chapter of the same prophet (Jer. xxxiii. 16)—"And this is the name whereby she shall be called, The Lord our Righteousness."

And in the New Testament, that simplest summary of Gospel truth which we find in Romans x. 10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," is enfeebled miserably if we erroneously suppose the righteousness to be only imputed by legal fiction, and not really shared by the believer.

"For Christ is the completion (the perfect fulfilment) of the law for righteousness (in order that His righteousness may be imparted) to every one that believeth." Twice in Romans x. 3 is this righteousness called "the righteousness of God," because it is the righteousness wrought out for us by the Son of God, and communicated to us by the Spirit of God. Submissive faith grasps this righteousness which is "brought near" to it by grace,

and takes hold of God's strength that it may make peace with Him. (Isaiah xxvii. 5.)

When the Comforter is come, "He shall convict the world concerning righteousness"; because Christ has ascended as the accepted Son, and is empowered to confer it upon His people by the agency of the Comforter; and "judgment (right-judging) shall return unto righteousness (right-doing) and all the upright in heart shall follow it."

Then shall the church remember that Melchizedek is "first king of righteousness, and after that also king of peace." (Hebrews vii. 2.)

Surely this mysterious personage "without father, without mother, without genealogy, having neither beginning of days nor end of life," was a type, or rather a personification, of the Holy Ghost.

"Now consider how great was this" (personage—there is nothing in the original Greek to sanction the insertion of the word "man") "who blessed him that had the promises; and without all contradiction the less is blessed of the better." (Hebrews vii. 7.)

He could not have been Immanuel before the incarnation, for it is expressly revealed that He was "made like unto the Son of God."

Who "abideth a priest continually," except that other Comforter (Advocate, Intercessor, John xiv. 16, Romans viii. 26, 34), who, as "the Spirit itself maketh intercession for us with groanings which cannot be uttered"?

(I have read carefully the very different opinion of the learned and eloquent Farrar, but the Scriptures themselves furnish to my mind weightier considerations than any which he adduces.)

Not only does the inspired description in the Epistle to the Hebrews point, if taken literally, (as Farrar admits) to a being more than human, "made like unto the Son of God," but the typical action of Melchizedek, in Genesis xiv. 18, 19, toward Abraham corresponds exactly with the real office of the Holy Ghost, the Comforter, in relation to believers. "Melchizedek, king of Salem, brought forth bread and wine." Abraham is the father of the faithful, Galatians iii. 7, and the type of faith, and represents the true church. To him Melchizedek presents "bread and wine," and blesses him. (Galatians iii. 9.) And the Holy Ghost now communicates Christ as the bread of life and righteousness to the soul, and as the wine

of gladness and reconciliation to the heart of the believer.

If we are moved to recoil from the apparently inferior types which figure Christ in the symbolical transaction, let us consider that these mark the grace of Christ.

It was long ago noticed that the bread and wine which refreshed Abraham are the very memorials of Christ's "body and blood" which He has Himself appointed for His church. It is the special office of the Holy Ghost to take the things of Christ and to impart them to the believer. (John xvi. 14, 15.) It is the Comforter who brings strength to the soul and joy to the heart of the believer by announcing to him, with a certainty that brings its own assurance, his own participation in the remedial effects of the obedience and atonement of his Saviour. The Lord's supper is always a commemoration; the Holy Ghost alone can make it a communion. A human minister can proffer the tokens of bread and wine, but the Comforter alone, who reveals Christ to the heart as "the living bread that came down from heaven," and as "the true vine," can impart the benefits tokened.

As Melchizedek met Abraham, so the Holy Ghost meets faith; and it seems almost plain that this priestly king was a type of "the Lord the Spirit." (2 Corinthians iii. 17.)

But further, those who conclude that this king of righteousness and peace was a mere man ought to explain two points: The statement is absolute, "This Melchizedek, king of Salem, abideth a priest *continually*." (Hebrews vii. 3.) The Greek phrase which is translated "continually" means "perpetually," and is in Donnegan's lexicon, "to eternity," "for ever." Can this be recorded of a temporal prince in Abraham's time?

Besides, Christ is said (Hebrews vii. 15) to arise "after the likeness of Melchizedek, another priest who is made, not after the law of a carnal commandment, but after the power of an endless life."

Is it conceivable that Christ should be assimilated in "the power of an endless life" to any mortal being? Is it not manifestly a degradation of the priesthood of Christ to imagine that it can be compared to that of an ephemeral priest, the contemporary of the patriarch for a single lifetime?

Although it is not separately declared that Melchizedek personified the Holy Ghost, thrèe times

it is revealed, with repeated emphasis in three successive chapters, to the Hebrews, that Christ is "a priest for ever, after the order of Melchizedek." The contrast is sharply drawn in the seventh chapter of the epistle between the Levitical priesthood and the priesthood of Christ; and the argument for the superiority of Christ's priesthood is based upon its resemblance to that of Melchizedek.

In comparison with Levi, Melchizedek's pre-eminence is thus declared; "and here men that die receive tithes, but there he of whom it is witnessed that he liveth." (Hebrews vii. 8.) Aaron and his successors were many, "because they were not suffered to continue by reason of death." (Hebrews vii. 23.) But Melchizedek's priesthood is again and again declared to be "for ever." The whole argument of Hebrews v., vi. and vii. would be unsound if Christ's intercession could be compared to that of a single human life.

The priesthood of one mortal priest cannot excel that of a succession of mortal priests.

It is the eternity of Melchizedek's priesthood that exalts it, and therefore the proof of the grandeur of Christ's priesthood starts from the revelation in Psalm cx., "Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the manner of Melchizedek."

It is revealed of Christ that He, "through the eternal Spirit, offered Himself without spot to God." (Hebrews ix. 14.) It is revealed that "the Spirit maketh intercession for us," and that Christ ever liveth to made intercession "for us." It is revealed that "we have an Advocate with the Father, Jesus Christ the righteous," and that in response to His prayer "the Father shall give us another Advocate."

Have we pleaded with Christ for the fulfilment of His own promise in John xiv. 16?

When the undying Melchizedek, the king of righteousness and the king of peace, shall bless us consciously, by the Breathing of the Most High God into our spirits; and our spirits, led by this same Breathing, shall even now in Christ constantly bless the Most High God. (Genesis xiv. 19, 20.) For this is the very "blessing of Abraham" recorded in Genesis xiv. 19, and referred to in Galatians iii. 14, as "the promise of the Spirit," which the Gentiles are to receive through faith.

The Holy Ghost, as the king of righteousness, communicates Christ, who has fulfilled all righte-

ousness, and who is "the Lord our Righteousness," to be the bread of the living soul; and, as the king of peace, he communicates Christ, who has "made peace through the blood of His cross" (Colossians i. 20), and who "is our peace" (Ephesians ii. 14), to be the wine of the reconciled heart. The Holy Ghost is the conclusive witness (Hebrews x. 15) of every promise; and He alone conveys to us the actual participation in every particular benefit of grace revealed by the Word. Our communion in the grace of the Saviour and in the love of the Father is by the agency of the Holy Ghost. (See Genesis xiv. 18-20 and Hebrews v. 6, vi. 20 and vii.)

It perfectly accords with other Scriptures to view the meeting with Melchizedek as a miraculous episode in the life of Abraham.

If we regard the character of Melchizedek in Genesis xiv. as a personal revelation of the Spirit of Jehovah, then in chapter xv., "The word of the Lord came unto Abram in a vision," and again, in chapter xvii., "Jehovah appeared to Abram as the Almighty God," and subsequently in chapter xviii., "Jehovah appeared unto him in the plains of Mamre," "and lo! three men stood by Him," we seem to have three distinct and successive revelations of each of the "Three Persons" separately, the Spirit, the Word and the Almighty, followed by one which reveals Jehovah in Trinity.

The clearest discovery of the Triune God in the Old Testament bears directly on the conversion of the Jews; for the God of Abraham and of Isaac and of Jacob, the God of the martyr Stephen and of the Apostle Paul, is the God and Father of our Lord Jesus Christ.

It is not more difficult to see the Holy Ghost in Melchizedek than to see the Word, before the Incarnation, in the man that wrestled with Jacob at Peniel, and "blessed him there." Jacob himself is the type of the spiritual man sustained by the Holy Ghost in his grapple for blessing. Esau and Jacob are unquestionably types of the flesh and of the Spirit.

The Holy Ghost, as the Spirit of faith and the Spirit of supplications, was within Jacob; and the living Word, in personal form, condescended to impart power to the frame that grasped Him by the Spirit.

The touch of Omnipotence terminated instantly the struggle which had been graciously sustained with Himself by His own power communicated in

the contact. The weakness of the flesh, the strength of the Spirit, and the grace of the Saviour God are revealed in this divine wrestling. And in this instance there will probably be no doubt that we have a miraculous manifestation, prior to the Incarnation, of Jehovah the Word yielding strength and blessing to Jacob, the type of the Spirit. Isaac previously was the type of the obedient Son, and Jehovah appeared to him both at Gerar and at Beersheba, and promised to bless him for Abraham's sake.

In Abraham offering up Isaac, we have a vivid type of the Almighty Father giving the consenting son to be the propitiation for the whole world.

Therefore in the three patriarchs themselves we have the typical shadow of that Trinity which was revealed by several special manifestations to them in the Old Testament, and which is still more clearly unfolded to us in the New.

"The Scripture cannot be broken," and God Himself has, once for all, declared, "Jehovah—the God of Abraham, the God of Isaac and the God of Jacob—this is My name for ever, and this is my memorial unto all generations." (Ex. iii. 15.)

BURNTHORN MUSGRAVE.

To be concluded.

THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Union met on Wednesday, June 8, in Bond Street Church, Toronto. The annual sermon by Rev. George Fuller, of Brantford, came first. His text was Mark xii. 14. "And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth."

The enemies of Christ knew Him better at this time than His friends did. Hatred is keen-eyed. No means was neglected, no expense was spared, that they might compass His death. Christ was sinless; and was justified in receiving the ascription. The wise men worshipped Him; angels ministered unto Him; His judge said at the last, "I find no evil in Him!" He Himself asked, "Which of you convinceth me of sin?" and the question remains unanswered to this day—the silence has never been broken!

Christ was dependent upon none. At twelve years old He began His life-work. His enemies said: "He regarded not the persons of men." He cared nothing for their social, political or ecclesiastical position. God has always been regardless of the persons of men.

He called His prophets from the sheep-fold, from the plough, from among the poor and obscure. Christ obtained His disciples from fishermen and from peasants.

Christ sought for men who had reasoning abilities; though neglected by the world and the leaders of the religions of the age. These passed them by, but Christ said, "These unused powers I have come to sanctify to the service of God, and for to minister to men." And, just as God placed gold and gems and pearls in places not first sought for, but hidden—so Christ went among fishers and traders and called out men, who went forth to be heroic ministers. Men of honest hearts and loving spirits He laid His hands upon, calling them out to be servants of His. We, too, can imitate Christ by seeking out men who desire to know God.

They also said, "Thou teachest the way of God in truth." The teacher must have a capacity large enough to hold the truth he is called upon to teach. Now, infinite truth demands infinite capacity. To know God thoroughly, one must be God! Christ was God! Christ knew God.

The teacher must have teaching abilities. Christ was the prince of teachers. "Tell John," he said, "the poor have the Gospel preached to them." And the people testified, "He teaches as one having authority, and not as the Scribes," wondering at the gracious words that proceeded out of His mouth.

The successful teacher is one who conveys himself, his own spirit, into the heart and mind of the hearer. He taught men of heaven, hell, time and eternity. He held up before men the great white throne, Himself the judge, and told them, "I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink." He was the Bread of Life to the believer; and men said, "Evermore give us this bread?" He imprinted Himself upon the hearts and feelings and consciences of men. And what He was, He is to-day! Generation after generation have eaten of that bread; and are sitting at His feet to-day, eating and drinking of Him, and waiting on His word.

Even till death, His face was turned upward, and He pleaded for men—as He is still the Pleader with the Father. He healed the sick, cheered the discouraged, animated the distressed, and wound the arms of His great love about their bodies and their souls. So let us be in our imitation of Christ! So shall men see and acknowledge that we have been with Jesus, and have learned of Him.

Rev. H. D. Hunter, the chairman of the Union, then called upon the secretary to state the first business. This, Rev. Hugh Pedley, secretary-treasurer, briefly explained to be the appointment of the Standing Committees. They were as follows:

Business Committee.—Revs. Dr. Jackson, J. K.

Black, D. Macallum, E. C. Gordon-Smith; and Messrs. George Haguo, H. J. Clark, J. C. Bale.

Nomination Committee.—Revs. D. Macgregor, E. C. W. McColl, Charles Duff, Robert Hay; and Messrs. George Scott, A. J. Stevenson, G. Anderson.

Membership Committee.—Revs. J. G. Sanderson, J. C. Wright, William Hay, A. W. Gerrie; and Messrs. Theo. Lyman, W. M. Climie, John Goldie.

Finance Committee.—Messrs. Charles Whitlaw, T. W. Gray, H. Yeigh, H. Saunders, H. O'Hara.

Minute Secretaries.—Revs. A. W. Richardson and J. K. Unsworth.

Reporting Committee.—Revs. A. F. Macgregor, J. W. Pedley, E. J. Silcox.

THE SPACIOUS CHURCH

was well filled below, less occupied above, with an audience remarkable for the number of gray heads and thoughtful faces. A goodly turn out of the brethren seemed to be present. All through the Union meetings, a magnificent choir, at every evening session, rendered the service of song in a most inspiring and delightful manner. Some announcements were made; a special invitation being given to hear the chairman's address next morning.

Thursday was opened by

A DEVOTIONAL SERVICE,

lasting an hour, led by Rev. E. C. W. McColl. These hallowed seasons are much appreciated by those who are able to attend, though some are billeted too far away to allow of their being there in time.

Rev. H. D. Hunter, of London, then gave the chairman's address, entitled

"CONGREGATIONALISM, AND ITS PRESENT PRESSING NEEDS."

The address, though of extreme length, was thoughtful, well written and well delivered. He said:

The Queen City of the West has welcomed the Union heartily. And in Bond Street Church, the brethren were accorded a thousand welcomes. Some tender allusions were made to brethren fallen since our last meeting—Dr. Wilkes and others. He just mentioned our foremost, our most venerated and venerable man. Only last year crossing the ocean, as if he were never to grow old—thrilling the English Union with recitals of his Canadian efforts, hardships and successes.

Soldier of Christ, well done,
With all thy struggles past,
The battle fought, the victory won,
And thou art crowned at last.

From his accustomed place we miss too the presence of our great-hearted brother, Dr. Stevenson, gone to fill an important position in his native land. And Rev. W. H. Allworth—who would have thought of his leaving Canada?

The chairman then gave a survey of the restless

energy and progress of the age. Spoke of the superficial nature of much of our so-called "education," brought up our *Drink Bill* of \$32,750,000 annually, for 4,500,000 people. He spoke of the "Scott Act," as being the only prohibitive enactment we have, "and perish the hand," he exclaimed, "that would mutilate it!" He would be glad to see more of the wealth of the word in the hands of the people of God; provided it were held, every *stiver* of it, as the Lord's property. We need a new Gospel of commercial honesty and commercial methods.

He spoke of our political life. Christian men should carry more of their religion with them; and vote as from their knees! And the pulpit should no more maintain a silence on public and political matters that is little less than criminal. Back of all institutions and laws must be a moral and God-fearing people. A bad man in office means a bad man at home, in his own constituency. Vice honeycombs the nation's virtue, and then works the nation's overthrow.

The speaker made an eloquent appeal for patriotic action, union and progress. *Peoples* might be tyrants as well as *monarchs*! He condemned the combination of any section or part of the people to attain objects separate from, and often adverse to the interests of the whole people. In this line he condemned separate schools, and regretted their establishment. He condemned the angry discussion of Irish questions on Canadian soil.

Turning to the religious aspect of Canadian life, he was glad to note that religion is less and less regarded as belonging to a Church and a creed, but rather as a sweet pervading influence of Jesus Christ in the souls of men. What is *our* station? Have we a right to live and last? Are we custodians of any great principles? What are our denominational needs? He thought we needed a more completed and efficient organization. The right and left arms of our denominational life were the college and the missionary society. To stand still means to go back. There is too little of the *esprit de corps* in this matter. He congratulated the college on the recent appointment of Dr. Barbour, as principal; and warmly recommended the appointment of another permanent professor. The college belongs to us *all*. There must be no *Montrealism*, or *Torontoism*, or *Londonism*; but let all our discussions be conducted on lines that are not selfish nor sectional, but united, and "one for Christ!"

As to the Missionary Society, Mr. Hall, our superintendent, found a depleted treasury, and perfect innocence of good organization. Now he has organized and explored, and filled with enthusiasm the whole denomination. A woman's missionary society has been formed, the Foreign Missionary Society strengthened, and our first missionary sent out to Africa.

Our beliefs are good. Our principles are sound. Let us be contented with them and go to work!

BUSINESS.

A number of applications for admission and dismission were read, and referred to the Membership Committee. Kingston First Church, and Emmanuel Church, Montreal, both invited the Union for next year. Eventually, the Union accepted the invitation from Montreal.

A discussion arose as to students who were temporarily in charge of churches, and present as "delegates" from those Churches. Should they be placed in as favourable positions, as regarded the Travelling Fund, as if they were regular pastors? It was referred; and next day, on the report of the committee, it was decided that they should.

ELECTION OF CHAIRMAN.

The balloting for chairman for 1886 was then proceeded with. It is a new thing among us, and only just being reduced into good working order; much less time was occupied than on some former occasions, as there must be a majority of the whole votes cast in order to an election. There was a second ballot, no one obtaining the requisite number of votes on the first balloting. Rev. John Morton, of Hamilton, was, on the second ballot, elected the chairman for next year.

At two p.m. the Union assembled for devotion. At half-past two the annual meeting of

THE CONGREGATIONAL MISSIONARY SOCIETY

was held, Rev. Dr. Cornish in the chair. Rev. John Wood, of Ottawa, secretary, read the thirty-fourth annual report.

Rev. Thomas Hall, missionary superintendent, had, at the request of the Colonial Missionary Society, England, gone to Britain for six months' service of that society, and had now returned. The society there was anxious to help us in the North-West.

Canada is the popular colony, just now, in Great Britain. Mr. Hall's salary for the time, of course, had been paid by the Colonial Society. The death of Rev. Dr. Wilkes was then alluded to. On his return from England, he had gone on with his usual college work for some weeks. Then a sudden breaking down, and he passed away on the 17th of November. A memoir of his life and labours is in preparation, and will be shortly issued.

[The report did not state the fact, but a circular distributed in the meeting did, that the memoir was to be by Mr. Wood himself, and to be ready in October. Price \$1.]

The grant to Brockville had ceased, and the church property there sold. A disused church property in Halifax had been sold. Pilot Mound, Manitoba, had been taken up, and a pastor, Rev. John Mc-

Kinnon, found for the two stations there. A new pastor, Rev. F. Ward, had been settled in Wingham. Mr. Allworth had removed to Michigan. St. Catharines had been supplied with a pastor; as also Burrie. St. John, New Brunswick, has been granted missionary aid. The "George Robertson Fund," now over \$5,000, had been somewhat increased. The Church Building Fund had been increased. Closer relations with our United States brethren had been discussed in correspondence. The hope expressed last year, of establishing a church in Victoria, British Columbia, had not yet been fulfilled; but we hope to begin there, and at Vancouver, before long. Mr. Hall is working at the problem.

A feeling allusion was made to Student Thomas Prichard, drowned shortly after the last meeting of the Union. Twelve of the young men had been appointed places for the summer, beside four others who had graduated. The deficit in the accounts had been reduced to \$1,446. An anonymous friend in Quebec Province, who had given large sums before, had given \$400. From the trustees of the Gorham Estate, in Nova Scotia, had been received \$393. From the Western District had been received \$809; Central, \$649; Eastern, \$845; Quebec, \$930; Nova Scotia and New Brunswick, \$667. From the Colonial Missionary Society, \$1,100. Total income from all sources, \$8,746.

The treasurer, Mr. B. W. Robertson, had asked to be relieved of his office. The report was adopted.

SUPERINTENDENT'S REPORT.

Mr. Hall's report stated that he had spent three months last year in the Eastern Provinces; and then gone to England to labour for six months under the Colonial Society. In former years, the British churches took but little interest in Canadian congregational work. At first, he found difficulty in getting a hearing in the churches. A series of letters in the *Christian World* paved the way for better acquaintance with British Congregationalists. The Colonial Society will, at least for some years to come, give a large portion of their strength to Manitoba and the North-West. Five thousand dollars a year might be depended on for this work. He had, during his eight months' absence from Canada, attended 219 meetings, addressed fourteen "Unions" and colleges and travelled 17,000 miles. The report was warmly adopted.

Rev. George Cornish, D.D., was elected president; Rev. John Wood, Ottawa, secretary; and Rev. S. N. Jackson, M.D., Kingston, treasurer of the society.

Mr. Wood begged all brethren who had any criticisms, or suggestions to make, or faults to find, to speak out freely, and let the committee know what the brethren think. Rev. W. F. Clarke warned the brethren not to do so, without first counting the cost. He had spoken out in *THE INDEPENDENT*, kindly and

frankly; and had been made to smart for it! Mr. Burton deprecated this way of looking at the matter. He was sure no one had tried to make anybody "smart" for it.

Revds. S. N. Jackson, D. Macgregor and Mr. G. Hague were appointed delegates to the Union of Nova Scotia and New Brunswick.

A discussion arose concerning the comparative wisdom of sustaining the country churches and the churches in the large centres. Of course much could be said on both sides, and the question remains as before: how to build up churches in the great centres, without overlooking the country churches, which so largely "feed" them, is the problem.

A resolution of condolence was ordered to be prepared by the secretary, to be transmitted to the family of the late Dr. Wilkes, and in like manner, a resolution of thanks to the English "Colonial Missionary Society."

"AS IT WAS IN THE BEGINNING!"

Just at the adjournment of this society, and before the next engagement of the meeting, a bridal party, headed by the vigorous form of Dr. Wild, was seen marching in from the vestry. It would seem that arrangements had been made for a marriage in the church that day, and Union or no Union, the parties were not to be balked in their arrangements. The Doctor read from a service book; supplementing a little *viva voce*, as the occasion seemed to demand—as when he told the bride to wear the ring "as a pleasant reminder," and in a stage whisper directed the groom to kiss his bride; and then leaned over the desk to claim the same favour for himself, which the poor little bride (on tiptoe) with some difficulty rendered.

FOREIGN MISSIONARY SOCIETY.

The sixth annual report, read by the secretary, Rev. E. M. Hill, stated that the society had gone through all the stages of being a society without funds—then a society with funds, but no men—and now with both men and money.

Mr. Currie's tour, a year ago, had helped all the churches. An African mission work is something we can all rally round. Two thousand dollars had been received, and a very hopeful feeling prevailed. United States statistics, for seventy-five years past, prove that money for "Home" and for Foreign Missions *rise and fall together!*

Last year, at this time, Mr. and Mrs. Currie were landing in Africa. On the 27th of July, 1886, they stepped over the threshold of their own humble house at Bailundu. For a few weeks, they went on with their chosen work; and then with a sudden sickness, nowise connected with the climate, Mrs. Currie died on the 24th of September. Mr. Currie does not plan

a return. He says he will stay in Africa as long as God has work for him there. At Boston, the American Board called him a "born Explorer." He has been off on two such expeditions. A number of children are attending the mission school. Some of them seem to be giving their hearts to God. They pray among themselves. Some of them express the hope of being missionaries. He "keeps house" with the assistance of two native boys.

A NEW MISSIONARY.

Last year, we asked for a medical missionary for the foreign field. Miss Lily Lyman, of Montreal, has offered herself for work in India. She will sail in autumn. Miss Macallum is in Turkey, supported by a woman's organization in Montreal. The balance in the treasurer's hands was \$960; the secretary regretted this. We have the money, and now we want to spend the same! The committee had two recommendations to offer: to devote \$300 for Miss Lyman's outfit and passage to Bombay, and \$500 to the American Board, to help the outfit of a medical missionary for Africa. The sum of \$1,700 had been collected this year. The report, including the recommendations of the committee, was adopted.

Rev. W. W. Smith intimated a portrait and a brief biography of the late Mrs. Currie, in the Year-Book for 1887-8.

Rev. D. Macallum moved a resolution expressing the desire for men and means to carry out this work. And especially a man wanted to take up a new station with Mr. Currie. He said God was putting it into the hearts of some of the students of the college to prepare for the foreign field; and, as we place more men in the field, so shall we have more contributions, deeper sympathy and more generous support.

In answer to a question Mr. Hill said Miss Lyman had offered herself to the American Board—just as Mr. Currie did. In his case we assumed afterward his support. The Woman's Missionary Society, now in session, were considering the matter of taking up Miss Lyman as *their* missionary. If they are cramped for funds, they may ask help from us. The whole matter was finally left in the hands of the Executive Committee.

Rev. Mr. Wood moved a resolution of condolence with Mr. Currie, regarding the death of his wife on the mission field in Africa, carried by a standing vote. The officers were re-elected, except that the name of Mr. Day was substituted for that of Mr. McIntyre.

Mr. Hill, by request, read a letter from Mr. Currie, describing the first exploring expedition. With five men, two boys and a horse, he went off a number of days' journey to the south-west for three weeks. Seventy-five villages could be conveniently reached by missionaries in that district; and on the whole, he found the natives friendly.

HOME MISSIONS.

Thursday evening, at eight o'clock, the large church was well filled. Rev. Dr. Cornish, president of the Missionary Society, in the chair. Rev. Mr. Wood gave a *resume* of the report. The work had been going on for about fifty years, though this was only the thirty-fourth report of the united societies of Upper and Lower Canada. Number of home missionaries employed, forty. Twenty-eight for all or most of the year, and twelve students for the summer months. Income, \$8,800.

Mr. Warriner, of Bowmanville, spoke. He was glad to be on the missionary platform, and he liked to see people *give* something that went clear out of their hands, as when they gave to the mission cause! For when we give to missions, we give to the Lord, and in nowise to ourselves. A word regarding the men on the field. They are good men, I know them all. The old men I venerate; the young men I love. Judging by the men, we have nothing to be ashamed of. Mr. Hall told them in England that he had been through their colleges, and that we had as fine a set of young men in the college at Montreal as had been seen in England.

Our churches are often poor and small. Yet, under much discouragement, these men have carried on the work. The country *needs* our style of preaching and our system of church-polity. And there is a growing feeling in the country to recognize our principles as the principles of the New Testament. When the Holy Ghost fell upon the hundred and twenty in Jerusalem, women as well as men—they *all* began to speak, as the Spirit gave them utterance.

REV. WILLIAM M'LEOD BARBOUR, D.D.,

the new principal of the Congregational College, Montreal, was the next speaker. He was warmly greeted. He said, I have not the vanity to suppose this greeting is for myself alone; though no doubt you are glad to see me—as I am glad to see *you*! This morning, I thought, as I sat in your meeting, "Here is a manifestation of the life in Christ." We are all living men, with a living Saviour! Just think of it—the first missionary was the Lord Jesus Christ! We too are all missionaries. He said: "As the Father hath sent Me, even so send I you." Remember, it was settled that the most important thing we needed to be taught and shown was God as Man, living to draw us to God! And those who would be missionaries must have our Lord's own qualifications. 1. They were chosen to be *with Him*. Every man who will do anything in this world must be a Christian. A Christian must be a man of Christ; must be *with* Christ. He must be a *devoted* man. 2. They are to preach the kingdom! to go down to the children of men, and tell them of the sway of God! And in this aspect of the subject comes the importance of training for the work. If

Paul were in the world now, he would have something to say about the claims of "Science," and the life of the Christian in "Society." Paul, when he changed his locality, *changed his text!* But it all led up to Christ, and His salvation! How different was the sermon of our Lord to Nicodemus, and to the woman of the well! And some of us have been trying all our life to teach the young men so to understand the Bible, and so to preach Christ! For we desire to train and send out *live* men, to speak to living men!

3. They must be able to cast out devils! The devil of ignorance—the devil of passion. There are sulky people, possessed of a "dumb spirit." These must be expelled. In an *aggressive* way, you must act on them and cast them out. 4. He must also *heal*. O the lovely, *mending* mission of the minister of Christ! "The kingdom"—the grand sweeping power—"and the patience of Christ"—the amount that is suffered. We haven't *bulk* to boast of—we are but little, as salt! God says: "Thou shalt love the Lord thy God with all thy strength, and with all thy heart, and with all thy soul, and with all thy mind!" We don't do much in shouting—don't show much excitement; but we can yield our *minds* to the service of God! If we have any peculiarity in these things, as a denomination, it is in yielding our *minds* to the truth! And all this is a plea for a cultivated ministry. To imitate Christ, who lived with God, and could cast out devils, and mend poor diseased humanity.

Rev. Mr Stanley, a returned missionary from China, then addressed the meeting. He came to us with greetings. He was from a different country (the United States), and from a different Government, and yet we were all under the same Government of the Lord Jesus Christ! There is just now a *crisis* in missions, China, Japan, India, Africa—all open. And even in Corea, where the laws will not allow any one to become a Christian, yet Christianity is *there*, and is there to stay! In China, although the first missionary went out in 1807, yet the work did not really begin till 1840; and now there were 30,000 scattered through the empire. In Japan, 12,000 Christians. Madagascar is practically a Christian country.

As a little Sabbath school boy said, "We must 'crack open' the hearts of the heathen!" There are 2,000 students in the United States, ready to go out as missionaries, as the way and the means call for them. As it was said by Wolfe, when offered the command to take Quebec, "I'll do it, or die!" And he did both. These are the kind of men we need for the work; and the Lord will provide them.

THE CHURCHES IN ENGLAND.

Mr. Hall next spoke. He hardly knew where to begin—there was so much to be said—and he was sure he would hardly know where to leave off. He liked the Old World, and he *loved* the New World;

and he had determined to live and die, *all his life*, in the New World. He had expected difficulties in Britain, and he had not been disappointed. He had hard work to get a hearing at first; yet our churches there raise £100,000 for Home Missions, and £50,000 for Foreign work, and support sixteen colleges. They have got the idea that "the Colonies" are rich and full; and have need of nothing; and they really knew very little of Canada. He pleaded, in Britain, mainly for our new North-West. They have 37,000,000 people there; and they feel they have a great many more than they need. Thousands are unemployed; not a steamer leaves Liverpool but has emigrants for Canada, many of them for the North-West. And the Colonial Missionary Society have come to the conclusion that it has a "mission" in that part of the Dominion.

One great *want* at the present time is that of *men*. I corresponded with many ministers, and I think I could lay my hands on seven or eight of the right sort to come over and help. Our own men here would be the best for the front; but there are places for those I speak of—and the home missionary does as grand a work as in the foreign field. We have not the men nor the means to take up the North-West of ourselves. But the Colonial Society says to us, "We will be able for ten or fifteen years to give \$5,000 a year for this new work." And I desire to begin the work this year, and develop more liberality than ever has been the case before. Let us do our work on a larger scale than we have done it in the past. I am not going to preach much in vacant pulpits this year; I am going to give the churches information. We want five or six of our best young men for the North-West Territories and British Columbia; and there are seven or eight fine young men in England, ready to come out and take vacancies in the older Provinces.

The choir gave excellent service at the evening services, and a solo by one of the young ladies of the choir, "The Better Land," deserves special mention.

FRIDAY, JUNE 10.

On recommendation of the Nomination Committee, the invitation of Emmanuel Church, Montreal, for the Union next year, was accepted. Dr. Barbour was appointed to preach the annual sermon, with Rev. A. F. McGregor, B.A., alternate; Rev. E. C. W. McColl 'o preach the Sunday morning sermon, with Rev. J. W. Pedley as alternate. Rev. Geo. Robertson, statistical secretary; Rev. E. C. Gordon-Smith, essayist.

Mr. Wood read the thirty-fourth annual report of the Union. Tender and appropriate allusions were made to the deaths of Dr. Wilkes, Rev. Thomas Baker, Thomas Pritchard (student), Mrs. Currie and others. The removal of Dr. Stevenson and the supplying his place by Dr. Barbour, from Yale College, were also referred to.

As matter to come up before the Union, the report mentioned closer relations with other religious bodies, temperance, religious instruction, etc, a reference to the Queen's Jubilee, an amendment to the rule about electing the chairman, and sales and titles of church property were other matters proposed for consideration.

STATISTICS.

Rev. Geo. Robertson read his Statistical Report. Additions to membership on profession of faith, 553, as far as reported. Societies of "Christian Endeavour" had been formed in several churches. He regretted that so few "notes" on Church-life were furnished with the "returns." Many church debts were disappearing. Woodstock and Manilla had erected church edifices. Not a few others were preparing to build. One dollar and fifty cents had been given in the churches *pro rata*, for all purposes, but he asked for \$2 from every member. One hundred and nine thousand, seven hundred and eighty dollars had been raised for all purposes, an increase of \$6,316 on the former year. Twenty thousand and ninety-one dollars of debts had been paid off. One hundred and forty-six teachers, and 1,180 scholars had been added to the Sabbath schools. Pastors reported, fifty-two; preaching stations, ninety-one; attendance, 21,000. One hundred and eighteen members have died. Total membership, 7,319. Sunday schools, eighty-six. Teachers, 1,039. Scholars, 7,874. Church buildings, ninety. Parsonages, twenty-nine, of a total value of \$600,000.

Rev. H. Pedley said that though the body was small, it was increasing. The census of 1881 showed an increase for the ten years preceding, of 27 *per cent.*; standing, in this respect, next to the Methodists who had 28 *per cent.* Last year, we have added 4 *per cent.* (Some little explanation is needed here, which we have not, as our total membership the previous year is reported as over 8,000.)

Rev. D. McGregor spoke on the Young People's "Societies of Christian Endeavour." They have already revolutionized the Congregational Churches in the United States. There was one in Calvary Church, Montreal; and in Kingston First, Toronto Western, Guelph, and perhaps other churches, though he had not seen any other names. It is a "missing link" in the organization of the churches. It has been thus in Guelph. Our "Young People's Associations" were largely literary and social—the spiritual was only by the way, as it were. The Society of Christian Endeavour meets every week. Its work is entirely spiritual. Every member must take part, in some way, in every meeting. This is one of their rules. Some of them are very shy and diffident at first; but they conquer that at the call of duty. They sometimes begin by reading a verse or two. Sometimes by

what may be called a "sentence prayer"—that is a prayer composed of only one sentence—very often a quotation from the Scriptures. And this goes all round, thirty or forty thus praying. He warmly counselled the establishing of such societies in all the churches.

Mr. Hill testified to the excellent effects of the work of this society in Calvary Church. Young men who imagined they "never" could speak or pray in a meeting have found out that they *could* do so. One young man, thus induced to come in among them, was led to devote himself to the Lord's work in the Christian ministry. It supplies a *need*. It shows what, and how, one can do, in seeking to serve Christ.

Mr. A. F. McGregor said they got one young man in among them by this society; and now he is preparing to reinforce Mr. Currie in Africa.

Mr. McCallum had a young people's meeting every Sabbath before the public service, also at the out-stations. In both, they lead in prayer and speak—all by themselves—without any older leader. They furnish the pastor with a quarterly report of their work.

Mr. Burton thought Mr. McCallum's society was a Society of "Christian Endeavour." Our method of work must depend on our circumstances. We must exercise that great blessing, common-sense. These societies are doing a great work. If the *work* is done, it matters little as to its *form*.

Mr. Morton said his young people meet once a month to present essays and opinions on the sermons of the month. It helps them in every way. We had for a time, a society similar to the "Christian Endeavour." It was found to make too many meetings in the week, and it was not continued long. There was a failure sometimes among us, of taking hold of Christians at the *lowest point*. Many young people are converted persons, they hardly know that they *are*. Get hold of them, and bring them in; there may be the "grain of mustard seed" in such hearts. We must take hold of those who may be low in the social scale.

BUSINESS.

Under the Standing Rules, Rev. J. Colclough, of St. Catharines, was admitted to membership in the Union. Rev. Joseph Dixon, of Franklin Centre, was approved, and his name stands over for a year according to rule.

A cablegram of congratulation to the Queen, on the occasion of the jubilee year of her reign, was ordered to be prepared and transmitted by the Business Committee.

Revs. John Burton and John Wood, with Messrs. H. J. Clark and Chas. Whitlaw, were appointed a deputation to present the greetings of the Union to the Methodist Conference sitting in Carleton Street. The Business Committee reported, That when a

student supplying a church was made a delegate to the Union, such student should be treated in every way—with respect to the distribution of the fund for travelling fares—exactly as a minister is treated. Adopted.

ANNUAL MEETING OF THE COLLEGE.

The annual meeting of the corporation of the Congregational College of British North America was held on Friday, June 10, at half-past two p.m. Mr. P. H. Burton presided. Rev. Dr. Cornish, secretary, read the report. The income from all sources had been \$6,672. Arrangements had been made with several ministers, so that the claims and work of the college should be presented to the friends in the various Provinces. The total expenditure had been \$6,789. About \$100 had been received within a few days to make up this year's deficit of \$117; still about \$1,400 remained due the treasurer. An appeal would be made at these meetings to wipe it out; \$1,203 had been received from the Colonial Society. The Endowment Fund for the college was now \$24,166, having increased \$557 during the year.

In correction of a misleading newspaper report, Prof. Cornish stated that the library, a somewhat choice one, comprised about 5,000 volumes.

A resolution of sympathy and condolence in relation to the death of the late principal, Dr. Wilkes, was moved by Rev. John Wood. It was carried by all present rising to their feet.

Dr. Jackson moved a resolution of welcome, appreciation and co-operation with respect to the new principal, Rev. Dr. Barbour. Dr. Jackson supported his resolution feelingly and eloquently, as also did Rev. Geo. Fuller, who seconded it. It was carried by a standing vote, amid applause.

Dr. Barbour responded briefly. He had not sought any position. He had a parish in the United States early in his ministry, and if the *seminaries* had let him alone he would have been there yet. But he loved young men; and they found it out. He had been pained in every remove he had made. He was sorry for leaving Yale. He had never had the least trouble with a single student there. And, as he left Bangor with sorrow, to go to Yale, so he had sorrow to leave Yale to go to Montreal. But he had used no *wire-pulling*, had done and said nothing in the matter that the Saviour could not smile on. He couldn't convert a soul—he couldn't make a minister. He was but a servant; but a glorious service—one who washes the feet of the saints! He was determined to try to do his duty. He was of fighting blood—of a fighting *clan*. All his three brothers were soldiers. His uncle, his grandfather, and two cousins (now generals in the British army), are all soldiers. As for a fear expressed that our students would drift away to the United States, the brethren might be sure of one thing, that

he would never do anything to send people away from the Lord Jesus Christ.

On motion of Rev. J. I. Hindley, a vote of thanks to the Colonial Missionary Society for aid to the college, was passed; and the second Sabbath in October was requested to be set apart by the churches as a day of prayer for the college.

Rev. Dr. Barbour and Rev. F. H. Marling were elected to the College Board, to fill vacancies caused by the death of Dr. Wilkes and the removal from the Dominion of Dr. Stevenson.

An amendment to one of the by-laws was carried, to the effect that students desiring to be trained for foreign missionaries should be equally eligible with those who propose to enter the Congregational ministry in British North America.

D. Higgins, Esq., moved a vote of thanks to the secretary of the college, Rev. Dr. Cornish, for long and valuable services. Carried by a standing vote.

THE PROVIDENT FUND.

David Higgins, Esq., in the chair. The report was read by the secretary-treasurer, Mr. Charles R. Black. A most cheering account was given of the outcome of a trouble with a Montreal loan company in which the Fund had a large investment in stock. It had been written down in their books at sixty per cent. with small prospect of ever getting a dividend. Now, by good management and close looking after, the stock was actually at a premium of *five per cent.*, and paying a good dividend. The Fund was to be congratulated on this favourable issue. The treasurer said it was "like \$2,300 of found money!" The Widows' and Orphans' Branch had \$11,900 capital, being \$1,794 increase during the year. Only \$548 had been received from the churches, considerably less than last year. Since its formation it had only received one small "legacy," \$250. There were nine widows and six children receiving annuities from the fund.

THE RETIRING MINISTERS' BRANCH

had now a capital of \$4,000, having increased \$1,155 during the year. No annuities have yet been granted.

Much satisfaction was expressed at the favourable and unexpected rise in the investments of the fund. The treasurer said there had been no applications for membership from any of the younger brethren for five years. Natural enough when the stock seemed in jeopardy; but now there need be no fear. It was a good investment, better terms for widows and orphans than any life assurance company could give. Let the churches only give enough to keep the capital intact in the meantime! After a time the *interest* will meet all the claims on the fund.

THE CONGREGATIONAL PUBLISHING COMPANY

then held its annual meeting, S. Davison, Esq., in the chair. Rev. W. H. Warriner read the report. The

publication of THE INDEPENDENT was removed back to Toronto. H. J. Clark had given his valuable assistance in the business management of the magazine. Mr. Warriner wishing to be relieved of the *Year-Book*, the editorship of the same had been put in the hands of Rev. Mr. Smith. A portrait of the late Mrs. Currie, missionary, would appear in the forthcoming *Year-Book*. It would be sold at a uniform price of fifteen cents. Sunday school literature continued to be supplied by the secretary, Mr. Warriner. There was \$100 on the wrong side of the treasurer's account; but many unpaid subscriptions were due to THE INDEPENDENT. The directors were re-elected.

George Hague, Esq., recommended more reference in THE INDEPENDENT to Congregational affairs in the United States and Great Britain; and perhaps, with all due diffidence, he might say he would like a little less of heavy theology. He hoped and believed that THE INDEPENDENT under the new board would be better than ever it was.

Rev. W. F. Clarke wanted to know how far the meeting sympathized with his feeling that THE CANADIAN INDEPENDENT was "unsound on the fundamentals" of Congregational church-polity? He held that the New Testament *had* a system of church-polity, and that that system was Congregationalism, and that it is obligatory, and not to be superseded. He thought THE INDEPENDENT did not advocate those principles.

Revs. W. W. Smith and Dr. Jackson made some remarks concerning improvements in the *Year-Book*.

On motion of Mr. Hague, a vote of thanks was passed to Mr. Burton, editor of THE INDEPENDENT.

Mr. Burton insisted on brethren giving him more news from the churches, in order that THE INDEPENDENT might be full and interesting.

SOCIAL ENTERTAINMENT.

At half-past six on Friday evening (June 10) the school room was filled with visitors—members of the Union, with their wives and hosts and hostesses. So large was the number of friends that the room was comfortably filled a second time. The ladies of Bond Street Church had provided bountifully and tastefully everything needed for the entertainment of their guests, the only regret being that the size of the room did not admit the whole of the guests at once. In consequence, and not to keep the others waiting, there were no speeches made, as has sometimes been the case on similar occasions. It was announced that the schoolroom, which has now done duty for a good many years, and was an attachment of the former church building, would be pulled down as soon as the Union was over, and be rebuilt. The new design is for a three-story building, with a tower—as shown in the engraving—the Sunday school being accommodated on the third floor. It will cost \$10,000.

LARGE EVENING MEETING.

At eight o'clock, in the church, Dr. Wild took the chair. Mayor Howland, Rev. J. B. Silcox, of Winnipeg; Rev. Wm. Davis, of Coleraine, Ireland; Rev. H. Pedley, secretary of the Union; and the Rev. Dr. Thomas, of the Jarvis Street Baptist Church, upon invitation, on the platform. Some excellent singing by the choir—the audience heartily joining in—and then, with an appropriate prayer by Dr. Thomas, the meeting was formally begun.

Dr. Wild said he was not going to make a speech from the chair—the good chairman was he who did not so much speak himself as he who got good speeches out of others. He pleasantly reviewed the discussion about the college, etc., through the day, and had many good words for his own good people of Bond Street. But they had had the blessing of the Lord, and as their liberality was developed, their growth and prosperity increased. They were struggling through a tremendous debt, and they were getting through; and then, in five years' time from now, they would find "Bond Street" the largest contributor of any Congregational Church in the Dominion.

MAYOR HOWLAND

welcomed the Congregational Union to the city. He wanted Toronto to be known as a Christian city and a place where Christians are always heartily welcomed. He liked a man to *say* something when he opened his mouth! Thus, he liked the utterances he had seen of the chairman of the Union. He said he was himself an old-fashioned Calvinist, and the old Puritans were that—and they were men of *backbone*. Some people thought Satan *had* this world, and was bound to rule it. Not so! Fight him where you find him! He is a usurper; turn him out!

If a ruler is "ordained of God," it is quite sure he is not "ordained" till he is elected. Well then, don't *elect* a man who is a servant of Satan. It is the duty of every individual man to *fight the devil* wherever he finds him!

When we put a rich man who is not a Christian in a front pew, and put him in office in the church, the poor man comes in and sees an oppressor there, and he ceases to have any sympathy for that church. I hope the Congregational churches will sympathize with the poor and the Christ-like. I am glad and proud of the honour of having this annual assembly in our city. Tell your friends that when you go home. (Applause.)

THE REV. J. B. SILCOX, WINNIPEG,

congratulated "Bond Street" on their peace and prosperity. He had been seven years in Winnipeg, and God was blessing his labours. He had received 100 members since the New Year, on profession of

their faith. It was not a matter of choice, but a matter of duty, that he went there and stayed.

He was not a disturber of the public peace ; but he would say, on any platform, that the Government was oppressing them in Manitoba, in the matter of Disallowance. He was talking with a Russian the other day, who said : " We came here to avoid oppression, and now, here, we have the 'C. P. R.' ; and that's just as bad as the 'CZAR' ! " He denounced Disallowance. And he did not believe the men of the old Provinces would ever come up, armed, to put them down for building themselves a railroad.

Ministers of the Gospel ought to study social questions to-day. The world was made for the *people*, not for the few. God save the people ! The church must find a way to get hold of artisans and the masses. Go out, and bring them in. Go out of the old methods and old ways, and *get hold* of men. *Sing* them in. Do what is necessary to win them to Christ.

A DEFICIT WIPED OUT.

At this stage, the chairman called for contributions to wipe out the deficit of \$1,500 in the college accounts. It had been growing up for two or three years ; and it was time now it was extinguished. In a few minutes the following sums were promised :

Calvary Church, \$45 ; Georgetown, \$50 ; Yorkville, \$25 ; Ottawa, \$25 ; Paris, \$25 ; Guelph, \$25 ; Toronto Zion, \$50 ; Winnipeg, \$50 ; Montreal Emmanuel, \$200 ; Cobourg, \$40 ; Toronto Western, \$25 ; St. Catharines, \$25 ; Oro and Rugby, \$25 ; Wiarton, \$10 ; Athol, \$10 ; Toronto Bond Street Choir, \$25 ; Toronto Bond Street Church, \$175 ; Parkdale, \$15 ; Kingston First Church, \$25 ; Sarnia, \$20 ; Kingston Second Church, \$25 ; Toronto Friends' Meeting, Pembroke Street, \$20 ; Hamilton, \$50 ; Watford, etc., \$15 ; Scotland and Burford, \$20 ; Fergus and Speedside, \$20 ; Shedden and Frome, \$10 ; Toronto Northern, \$250 ; Students of the College, \$25 ; " An Old Member," \$10 ; " A Bond Street Member," \$20 ; " Another," \$15 ; Anonymous, \$25. To this was added next day, Brantford, \$100 ; and probably several other smaller sums.

REV. WM. DAVIS, OF COLERAINE, IRELAND, spoke. He believed in being prepared for an emergency—like the old woman he met, who, to be sure of a *good egg* when she visited the city, " carried her old hen with her ! " But he had no preparation for this emergency of speech-making. He was proud to stand in Toronto, and he fervently wished all the cities of the Old Land were as Toronto. Would to God all the public houses of their cities were closed on Sunday, as they were in Canada ! And not only on Sunday, but every day !

With " Shall we Gather at the River ? " and the benediction, the meeting separated.

SATURDAY : VISITORS.

On Saturday morning, Rev. W. H. Warriner con-

ducted the devotional exercises. Business being resumed, Prof. Knight, of Bristol, England, and Rev. W. Davis, of Coleraine, Ireland, were introduced to the Union. Prof. Knight said he had been knocking about, and had had no time to think ; and to speak without thinking, would be no compliment to the Union. He hoped God would bless the Union and the brethren : and he prayed the evangelical sentiments he had heard there would always prevail. We all thank God for that Gospel, " That Jesus Christ came into the world to save sinners."

Mr. Davis briefly acknowledged the courtesy of the Union.

THE METHODIST CONFERENCE REPRESENTED.

A deputation, consisting of Rev. Dr. Sutherland, Rev. William Galbraith, and John Macdonald and W. H. Beaty, Esqs., from Methodist Conference, sitting in Carleton Street, was introduced by the chairman of the Union, Rev. H. D. Hunter.

Dr. Sutherland said : Having overlooked the hour they were to come there—they were present—but he had no set speech. The Methodists had now eleven Conferences, and were on the most friendly and affectionate terms with the Congregational body. Yet, in a friend's house, we never inflict a *speech* on them, The question of union among the churches continually crops up, and certainly the churches of this land are nearer than when some of us can remember ! And he humbly thought Methodism occupied a very good place as a kind of *centre* round which the various denominations might combine. They had an Episcopacy—without the *name*—and they had the organized church courts so valued by the Presbyterians—and the democratic element, dear to the Congregationalists !

And he was glad to find a disposition—while the larger question of organic union was being discussed—to organize at once a system of brotherly comity and non-interference in mission work, both home and foreign. He hoped the association between the bodies would continue.

MR. JOHN MACDONALD

said they came bearing greetings in the name of the Lord. We have perfect confidence in your ministers ; we have perfect confidence in your people : we have perfect confidence in your work. We rejoice in your success. Selfishness and narrowness are being obliterated and forgotten, and we come with words of cheer. Your men and women—and ours—are becoming more and more Bible-reading and Bible-loving Christians ; and none can be such without being *Bible-living* Christians ! We have all tender memories of the lives and labours of some of your men—Roaf and Lillie and Wilkes among the departed—and Marling among the living. And in the Old Land, such men as Binney and Dale and Parker and Samuel Martin. These are the men of yours, who have been, and are preaching,

and to whom the world has been, and is listening! I have been reading your reports; and I see there were \$200 less contributed for Home Missions last year than the year before. I want to see your three principal "connexional" funds, as we would call them, increased. They ought to be doubled! Now, make me a *Congregationalist*, and put me down for \$250 for your Missionary Fund. And your fund for worn-out ministers ought to be doubled. Make me a *Congregationalist*, and put me down for \$100 for that fund. And your College Fund ought to be doubled also.

REV. WILLIAM GALBRAITH

spoke of their sympathy, confidence and Christian affection toward their Congregational brethren. We come and pledge fidelity with you, to present the pure truth of Jesus Christ. We come also with prayers for greater and closer union among all Christian denominations, as Christ Himself prayed to the Father, "That they may be one, as We are!"

Mr. W. H. Beaty rejoiced in the historic names belonging to the Puritans, and their descendants the Congregationalists. "You are one with us, in the Sunday school movement—in the temperance movement—in Sabbath observance efforts—in the presentation of the pure and unadulterated Word of God, and one in the missionary spirit."

Immediately the deputation resumed their seats, there was a spontaneous burst of song, "Blest be the tie that binds." It had a thrilling effect; and aptly closed an enthusiastic forenoon. Rev. Mr. Stanley, a returned missionary from China, was introduced; and some announcements made, and the Union adjourned at half-past twelve.

THE EXCURSION TO BRONTE.

At two o'clock on Saturday, June 11, the little screw-steamer *Queen City*, one of the Doty's Ferry Line, backed out of a wharf at the foot of Yonge Street, bound for Bronte, with 200 excursionists on board. Bronte had a considerable name, many years ago, when all the East and West traffic in the country was either by schooners on the lake—free to drop in at Bronte wharf—or along "Dundas Street," the great artery between Toronto and Hamilton. The navigation amounts to very little now; and whether the village exists at "Dundas Street" or at the lake shore, is a matter of doubt to the casual visitor. But there is no manner of doubt as to the beauty of the locality, and the picturesqueness of the farms; with the "Sixteen" winding down a lovely valley, with sometimes rugged banks, and all the region has become famous as a fruit country. Here the pastor of Bond Street Church has a farm of 220 acres; here his family are often found; and here his venerable mother-in-law continues to live in the old home of her married life.

The boat was two hours and a quarter in making

the thirty miles. The day was tremendously hot in some localities, but very delightful on the water. A "string band" were on board, and kept up music all the way. Going out, it was pleasant chat and introductions one to another. Coming back it was almost continuous song; both on the upper and lower decks. On the bank above the wharf were fifteen waggons and "democrats"—to carry up the ladies, and as many others as they had room for. There was a hurrying to waggons on *springs* first; but some of the ladies greatly enjoyed the novelty of jolting on a heavy waggon, seated on flat hay-racks, or solid cross-boards. About fifty gentlemen walked. Each waggon contained ten or a dozen passengers. A mile inland, and then we turned to the right, through a gate; and passed the most magnificent apple orchard it was ever the fortune of most of the party to see. Thirty acres in beautiful grass, with 4,000 trees a dozen years old, with clean lime-washed trunks, just coming into good bearing. Another turn along the river bank, and we soon arrive at the comfortable old-fashioned farmhouse, white-painted, with a setting all round of Nature's brightest green. Entering the two gates, with "Union," and "Welcome" overhead, we fill the green lawn in front, and find tables spread. There were no seats; the velvet sward was sufficient. The gentlemen were told to make themselves useful and carry viands to the ladies, and soon all were pleasantly engaged. Then, some strolled to see the orchard, others the well-trellised grapery, others again the strawberry field; while some explored the valley and the river. The bulk of the party remained about the lawn and the house: a large number being presented to Mrs. Wild within the mansion.

Miss Wetherald was induced to render "The Denominational Railroad," which she did with capital elocution; so much so that she had to respond to a persistent *encore* by giving another piece. Then a few happy complimentary remarks from the chairman of the Union, Mr. Hunter, and with "three cheers" for Dr. Wild, the Ladies, the Queen, etc., the party scrambled into the waggons again, and the long, straggling procession rumbled toward the lake. At seven o'clock all were on board; and safely ashore at Yonge Street at half-past nine. Nothing could have been better arranged or more perfectly carried out, and the whole reflected the greatest credit on the ladies and members of Bond Street, and their hospitable and energetic pastor.

THE UNION SUNDAY.

Rev. E. M. Hill, of Calvary Church, Montreal, preached in Bond Street Church in the morning, according to appointment. Dr. Wild occupied his own pulpit in the evening. Mr. T. Hall and Mr. E. M. McColl preached in the Northern. Other appointments we failed to catch.

Rev. W. W. Smith preached at Riverside in the morning; Rev. Geo. Robertson at Yorkville, morning; Rev. W. Davis, of Coleraine, Ireland, in the evening.

In the evening at Bond Street, after the public service, the Lord's supper was observed; a considerable number from other churches coming in, in time to partake. Mr. Hunter assisted Dr. Wild at the table. At the close a collection—"the fourth for the day" as Dr. Wild remarked—was taken up for Rev. Mr. Davis' work in Ireland.

MONDAY, JUNE 12.

Rev. C. S. Pedley conducted the devotional exercises for an hour, commencing at nine o'clock a.m. At ten o'clock, Mr. Hunter resumed the chair. A cablegram of loyal congratulation to the Queen, on the completion of the jubilee year of her reign, having been sent on Saturday, the chairman announced that an answer had been received. As it had come to the chairman's hands during the service at Bond Street Church on Sunday morning, and had been then and there announced—the audience rising and singing one stanza of "God Save the Queen,"—it was thought best that the formal communication to the Union should be made during the larger public meeting of the evening.

Rev. W. Burgess, of Listowel, was admitted as a member of the Union; also Rev. W. F. Clarke, of Guelph; Rev. J. Colclough, of St. Catharines, and the Parkdale Church. Rev. G. A. Jameson and Rev. W. H. Shannon were dismissed to associations in the United States.

Rev. H. Pedley having accepted provisionally an appointment of the Missionary Society for British Columbia and the North-West, resigned his office as secretary-treasurer, Rev. W. H. Warriner was elected in his place.

MR. HALL IN ENGLAND.

Rev. Thos. Hall, Missionary Superintendent, reported his delegation to the English Congregational Union. He had a hearing twice. They are very *political* over there, and in the small places they had really to stand a great deal of *snubbing* from the Established Church; and that tended to make them political. He thought, on the whole, that they were just a little too "Gladstonian" for him!

Two of their veteran pastors had given up their churches to devote themselves to evangelistic work. And when these men spoke to the Union there, there was the warmest expression of sympathy with them, and with their work.

The "New Theology" men, he found to be very friendly and very energetic; and failed to find almost any difference between them and the *old* theology! Much discussion was had over better and closer organization. As to union with other bodies, the Presby-

terians in England seem too far away; but the drawing together of the Baptists and the Congregationalists seems very pronounced, and the hope and expectation is that before very long they will become one.

They had published a new hymn book—760 hymns—with and without music, an excellent book, and very cheap; from 15 cents up. It would be well for some of our churches to think about it.

They were much interested in Canada. They thought, on mature deliberation, that it would be better for us to provide the *men*; and they would sustain them—he spoke particularly of the North-West. He had made up his mind, now he got back, to try to work up the Home Mission income to *double* its present amount.

OTHER MATTERS.

Rev. J. B. Silcox hoped the Committee of Missionary Society would authorize Mr. Pedley (who, he understood, was designated to British Columbia for work) to investigate and report upon the Manitoba field.

Mr. Pedley suggested that Manitoba be discussed in the afternoon.

Rev. A. F. McGregor, Sabbath school secretary, reported. He had received returns from thirty-eight Sabbath schools, but thirty more had not reported. His returns embraced 7,000 scholars, 1,100 of an increase. There were a considerable number of new members in the churches from the Sunday schools, but he thought there should have been many more. He moved a resolution recommending "Societies of Christian Endeavour" among the young. The resolution was carried.

UNION OF CHRISTIAN DENOMINATIONS.

A resolution from the Anglican Synod was read, touching the possibility of union with other Christian bodies. A resolution was carried, appointing Revs. H. D. Hunter, John Morton, W. H. Warriner, and Messrs. H. J. Clark and Geo. Hague, with power to add to their number, as a committee to confer with any similar committees of other religious bodies on the subject of the union of the churches, Mr. Morton to be convener.

Rev. J. C. Wright was appointed Sabbath school secretary, in place of Rev. A. F. McGregor, resigned.

MONDAY AFTERNOON.

A resolution of sympathy with Rev. L. P. Adams, afflicted with sickness in his family, was passed by a standing vote. Mr. Hall was thanked for his report.

Rev. J. B. Silcox then addressed the Union on "Manitoba, and the State of the Work There." He had felt that somehow he had not enjoyed the confidence of the Missionary Society. He had wrought for seven years in Manitoba, and had a congregation of at least 1,000 every Sunday. He had paid \$500 a year

out of his salary for three years to help through the struggle, and now he himself *owned the property*, having borrowed money on interest to pay off the builders and workmen. And even now he was quite willing to hand over the whole cause to the Missionary Society, that they might put in a man in whom they had confidence. The debt was in a satisfactory shape—\$18,000, but far less than many of the other churches. People have *not* been pouring into Manitoba from the East! Little villages have each two or three churches. He had told the Colonial Society that he *would never* be a party to starting a Congregational Church where there were already churches enough. At Pilot Mound—lately taken up by our society—there are four or five organizations. It is a place of 150 people. Of course, there is a settlement around. And then “centres” change so often. Not one-half the business is done in Brandon that was done two years ago. Why, Nelsonville *moved seven miles* to get to the railway.

The Colonial Society always wrote to him, very decidedly, that they would never repeat their action in old Canada, of starting churches in small places, which were not likely, in the near future, to become self-supporting. He did not think there was a village of 200 people in Manitoba where there was not already a Methodist, a Presbyterian and an Anglican cause. He thought there was a good opening in the north part of Winnipeg.

Mr. Silcox was asked: “If there were any openings in Manitoba, outside of Winnipeg?” He was understood to be somewhat unable to point out such.

Mr. Sanderson described the pioneer work of Ontario, and thought the same system would be necessary there; that is, occupy the ground in advance of the population.

Mr. Silcox said the Colonial Society would not in any wise support that system.

Rev. W. F. Clarke said five years ago he was there, and there was a good prospect for a cause in the north of Winnipeg, and Mr. Silcox was not in favour of it.

Mr. Silcox said that was not quite correct. He had not been in favour of Bro. Clarke starting a cause there.

Mr. Clarke thought it was very unfortunate this matter should be up, and all the leading brethren of the Missionary Society absent.

Rev. H. Pedley wanted to know of Mr. Silcox, if there was a prospect of the country filling up with population?

Rev. W. Hay counselled the immediate occupation of every open place in the North-West. They are doing so in Dakota; why not in Manitoba?

Mr. Silcox said South Manitoba had splendid soil and climate. He was not sure of many districts outside. But there were deserted homesteads in South Manitoba—bad crops for some years.

Mr. Hill said a good soil would soon gather a dense population. We must work on “commercial lines,” and follow where the people are crowding. Often places shoot up like mushrooms; and then for some years are down again. But if wise missionary agencies prevail, they will hold on; and by and by they will prosper as a church.

Dr. Wild thought the whole trouble about the check in immigration was the Rebellion. And years will be necessary to recover. But 500,000 from the British Isles must *go somewhere!* And they have got into the way, largely, of late, of going to Australia. There will be two or three millions soon in Manitoba. We have got to have a resident Superintendent there to manage our affairs.

A Delegate said there was a splendid tract of land at Saskatoon; and good could be done there. People would flock into such a place.

Mr. Silcox said, whatever clashing there might have been had resulted from this, that the Colonial Society had one policy, and the Canadian Missionary Society had another.

Rev. W. F. Clarke was afraid Mr. Silcox’s influence with the Colonial Society—and he had said “he was going to England, and would see the Colonial Committee,”—might be to sweep away all the effects of Mr. Hall’s visit.

RESOLUTIONS.

The Committee on Church Manuals reported. They had examined several Manuals, and presented a considerable list, British and American, as very useful works. The Committee, whose ultimate aim was to prepare a Manual for the Canadian churches, was continued.

Mr Burgess, from a special committee, reported a strong resolution on Temperance and Prohibition, which was adopted.

The Business Committee reported an amended resolution of sympathy with Welsh Nonconformists, in the circumstances of their property being levied upon for tithes to the Established Church. It was adopted, and copies ordered to be sent to the proper parties in England and Wales.

A strong petition to Parliament was adopted, on the subject of the better protection of women and girls.

THE LAST EVENING OF THE UNION.

At eight o’clock on Monday evening a very large audience had assembled in Bond Street Church; Dr. Wild, the pastor, presiding. A resolution was carried appointing Revs. D. H. Hunter and W. H. Warriner, delegates to represent this Union at the autumnal meeting of the Congregational Union of England and Wales.

A MESSAGE FROM THE QUEEN.

After an inspiring anthem by the choir, the chairman of the Union read the following cablegram in

reply to the Jubilee congratulations of the Union, on Saturday :

“ From Balmoral : June 11, 1887.

“ The Queen thanks the Congregational Union of Ontario and Quebec, for their kind wishes and loyal congratulations. PRIVATE SECRETARY.”

Amid great clapping of hands, the large audience spontaneously rose and burst out into song, “ God Save the Queen !”

DR. WILD

made a pleasant speech.

MR. J. K. UNSWORTH

spoke. He supposed he was invited to appear on the platform as a student of the Congregational College. He gave a humorous account of the older experience of the students seeking for boarding places. But now they were comfortably settled in their own rooms in the College building, a pleasant family of eighteen boys. Bright days had come now that Dr. Barbour had come to them. They loved him as soon as they saw and heard him. And the “mission spirit” had got among them ! Many of them had become enthusiastic about Foreign Missions. Nor do we lose by sending men abroad ! The more we do abroad, the more blessing we have at home ! He asked the young men, now present, to think whether God did not want *them* for His work ? For there was no work so grand, so good, so noble, as preaching Christ.

THE MEMORIAL SCHOOLHOUSE.

The chairman announced that, whereas the Ladies' Missionary Society, about two months ago, asked for \$500 to erect a schoolhouse at Bailundu, in Africa, in memory of the late Missionary, Mrs. Clara Wilkes Currie, they now ask him to say to the friends that \$822.49 has been received for that purpose.

REV. A. F. M'GREGOR, OF TORONTO.

This was the Queen's Jubilee ; and Bond Street Church has given the Union a *queenly welcome* ! He pleaded for more Congregational zeal. We ought to strengthen the individual churches—to increase the power for good of the whole denomination—especially the individual churches at the centres of population. He spoke of his own church (the Western Church, Toronto), and their desire and hope of erecting a church-building with such help as brethren in the Lord might be moved to give.

REV. E. C. GOBDON-SMITH,

of Stratford, spoke of home-sickness ; but he was getting well over it now, for the more he saw of his Congregational brethren in Canada, the more he loved them. Congregationalism in Canada was awaking ! It will go on—better and brighter and stronger !

REV. J. B. SILCOX.

Hugh Pedley had given him a text—“ Wanted !”

Every man has his wants. First, he wants the Gospel ! Nothing can give the heart rest but Christ. Christ is the great *attracting power* : “ I, if I be lifted up from the earth, will draw all men unto Me.” That is what draws men : because it satisfies the wants of the soul. Any success he had had was due to the fact that he had tried to know nothing else than Jesus Christ, and Him crucified. We need to receive the fulfilment of that promise, “ Ye shall receive power, after that the Holy Ghost is come upon you ;” “ Ye shall be baptized with the Holy Ghost,”—so Christ promised them ; and the secret of their success was there. Let us seek this enduement of the Holy Ghost, as men, and as churches, and then we shall have the power to do good. Never were the nations asking for the Bread of Life as now ! And if we have the Holy Ghost we shall have the wisdom and the power to bring men to God ! A dying Half-breed girl in Winnipeg told him that she might never have known salvation, if our brother, Mr. Ewing, had not come to preach to them some years ago. Christ preached to the poor ; and he (Mr. Silcox) had Half-breeds and Icelanders in his church ; and he delighted to lead and teach these humble souls. Andrew brought his brother, and that brother stood up at Pentecost and preached, and 3,000 men and women marched in solid column into the Kingdom of God ! Like echoes that roll on forever, such influences widen and extend more and ever.

REV. DR. JACKSON, OF KINGSTON,

would add just a word of congratulation on the success of this series of meetings : the very best Missionary meetings, with the best “ collection ” (\$80) they ever had, and the best College meeting ; and the floating debt extinguished, and the Provident Fund strengthened and encouraged. Let it stimulate us, more and more, to go out and work for Christ, and do good to men ! “ The fathers, where are they ?” We know ! But to be in their places, and to do their work, we must catch their spirit, and follow their steps !

THANKS AND FAREWELLS.

On motion of the Business Committee, thanks were given to Rev. George Fuller for his sermon ; to Rev. H. D. Hunter for his address from the chair ; to Rev. Dr. Wild and his people, the ladies and friends outside, for kindness and Christian hospitality ; to the organist and choir ; to the Mayor for his welcome ; to the railways and steamboats for reduced fares ; to the newspapers for press reports, and to the messenger boys for their services so cheerfully given.

The minutes were adopted, and ordered to be printed ; when, with the hymn, “ Blest Be the Tie That Binds,” the Union adjourned to meet next year, on the Wednesday after the first Sabbath in June, in Emmanuel Church, Montreal.

MISSIONS.

Sisters, in your homes of plenty,
Full of Christian cheer and light;
Think of homes across the waters,
Wrapt in shades of pagan night.

See your lone, degraded sister
On the islands of the sea,
Stretch her hand in mute appealing
For the truth to set her free.

See through China's open gateway,
Women helpless in their homes;
Your own hands may loose their fetters,
You may bid deliverance come.

To the women in the harem,
Gay with tinsel, veil from sin—
Send, oh, send the blessed Gospel,
And for Christ these sisters win.

See the mother at the Ganges,
Casting down her little one—
Left to perish in the jungle,
Hear the aged and dying moan.

Can you still withhold the Gospel,
Which will loving mothers make?
And to filial sons and daughters
Will these heartless children wake?

Africa spreads out before you,
Deep her gloom and dark her night;
Send to her the precious Gospel
Which will bring the morning light.

To the wigwams of our forests,
To the outcast everywhere;
Haste to send the glorious tidings,
Which will life and comfort bear.

Full salvation God provided,
Through the death of Christ, His Son,
Ours the work to tell the story
What for man the Lord hath done.

Let us, then, become co-workers,
Carrying out the wondrous plan;
Give, as God has given to us—
Give, and bless the world through man.

GOOD IN QUALITY, BUT SMALL IN QUANTITY.

The potato crop of a Highland farmer was good in quality, but there were few in a hill. Somebody asked the good man how his potatoes were progressing. Sandy's reply was characteristic—*She be very good, but very seldom.*

Sandy's description of his potatoes would apply nicely to a great many persons and things.

Here is a parishioner who comes to church very irregularly. He attends one Sabbath, and remains away two. Then he astonishes everybody by coming two Sabbaths in succession, but immediately afterward he remains away three. He is apparently a respectful hearer when in church. Nobody can say

anything against his demeanour. He seems quite devout, and appears to enjoy the service. His only fault is that he never attends regularly. He has the same defect as the Highland man's potatoes—*She be very good, but very seldom.*

Here is a well-to-do man who pays just \$5 a year for the support of the Gospel. He expects heaven and all that leads to heaven at the moderate outlay of 10 cents per Sabbath for himself and his family. Ten cents per Sabbath probably means in this case 1 cent apiece each Sabbath. Now this estimable, self-denying, self-sacrificing man's expenditure is good as far as it goes. His dollar has 100 cents in it as well as any other man's dollar. No doubt it would be much better for himself and his family and his Church if he gave \$50 a year instead of \$10, but still his money is good. The only trouble is that there is not enough of it. His contribution has the same fault as the Highlander's potatoes—*She be very good, but very seldom.*

See this minister who has just dropped into a meeting of his Presbytery, and taken his seat with the air of a man who thinks he is discharging a disagreeable duty. He has not been at the last two meetings. He does not like Presbytery meetings, and takes little interest in the business. Perhaps he fancies he is a literary man, and considers Church business too vulgar for his refined taste. Perhaps he imagines he is too dignified to associate with the common herd who are doing the Church's work. Perhaps he has a little "Plym" poison in his system, and thinks Church business is not spiritual enough for him. Perchance he feels a trifle sore because his motions never carry. Possibly he suffers from *inertia*, and does not like the exertion of attending Presbytery meetings. *Inertia* in the laity means laziness. This brother has never discovered that lack of interest in Church work and irregular attendance at Presbytery are two of the never-failing symptoms of a failing ministry. He never found these facts out for himself, and nobody ever told him. Perhaps he would not have thanked them for telling him. Now, no one can say that this brother does not conduct himself with propriety in his Presbytery. He may indeed have a vacant or languid air which seems to say "this is a bore," but his demeanour is fairly proper. His speeches are not too long or too numerous. He never "rises to a point of order" when there is neither order nor point. Negatively he is a good presbyter. He would be a much better one if he came regularly, and took more interest in the work of the Church. As matters stand he suffers from the same defect as the Highlander's potatoes—*She be very good, but very seldom.*

Now look at this Sabbath school teacher who comes in and sits down besides his class; of course we say

his, because no lady teacher ever attends irregularly. He is on the whole a good teacher. He studies the lessons well, and knows how to present the truth. He feels a fair degree of interest in his class. He would like to see them do well, and is grieved when they do not take an interest in their lessons. But this teacher, otherwise a good one, has one serious defect. His attendance is irregular. This one defect neutralizes to a considerable extent all his good qualities. He is a good man when at his work, but he does not go at it often enough. You might truthfully say of him what Sandy said of his potatoes—*She be very good, but very seldom.*

This customer coming into the store pays his bills about once in two or three years. He is honest, but slow. He likes to keep a snug little pile in the stocking or a good balance at the bank, and lets the store bills run on long time. That is his style. Nothing would please him so much as to invest a few cool hundreds in a mortgage, and allow his merchant to wait. He admires that style of doing business a good deal better than his merchant admires it. Now there are worse customers in the world than this man. He is a much better customer than the one who never pays at all. His only fault is that he does not pay often enough. He suffers from the same defect as the Highland man's potatoes—*She be very good, but very seldom.*

Before ending this discussion let us take a look at this man who refuses to pay anything to the building fund of the new church. Forty years ago he helped to build the old one. Money was scarce at that time; he was a struggling new settler, and, all things considered, his subscription was very liberal. He was a better man then than he is now, and that was the principal reason why he gave a good subscription. Since then he has learned the art of salting down money, and the art of giving sometimes declines as the art of salting down advances. He makes that forty-year-old subscription a reason why he should not pay anything for the new building. He does not deny that a new church was needed, nor say that it ought not to be paid for. He simply says he helped to build the old one. Now that man did a good thing forty years ago. Perhaps he and his good wife had to deny themselves something to help to build the old church. They have lost the spirit of self-denial. The trouble with them is that they did not keep on giving. Their giving for new churches had the same fault as Sandy's potatoes—*She be very good, but very seldom.*

THE CLERGY AND THEIR HOLIDAYS.

Professor A. has gone to Europe. He will be absent until September. The Professor has been suffering from insomnia. Doctor B. is summering at Long Branch. He is suffering from nervous dyspepsia. Doctor C. passed through the city last week

on his way to the White Mountains. He has hay fever. Doctor D. has gone to the Green Mountains. He has catarrh. Doctor E. is at Saratoga. He is suffering from nervous depression. Doctor F. is at the sea-side. He has malaria. Doctor G. is resting his weary brains at Portland. Doctor H. has gone to Northern Michigan for rest and recreation. He has clerical sore throat and is suffering from over work.

The foregoing are fair specimens of paragraphs that we see in our American exchanges every summer. They begin to appear early in June, and the religious journals are fairly studded with them until September. Then appear paragraphs announcing that the Doctors are returning from sea-side and mountain-side and lake-side and resuming their work.

Well what about it? Supposing religious papers do contain such paragraphs, what harm do they do anybody? Just this harm. They lead even fairly good people to think that ministers are an effeminate, ease-loving, self-seeking class of men. Why parade the ailments of clergymen more than the ailments of any other class of men? Why announce that a minister's brains are weary, or his liver torpid, or his nerves shaky, or his throat sore? The precise condition of Spurgeon's toes is a matter of public interest because everything about Spurgeon—gout included—is of public interest. The world wanted to know all about Gladstone's vocal cords when the British elections were coming on, because the world knew that the elections would be largely influenced by the condition of these vocal cords. But does it follow that because people take an interest in Spurgeon's gout they take an interest in every other minister's ailments? Gladstone's throat is a matter of world-wide interest, but there is only one Gladstone. Tell people where and how he takes his holidays, and you make a nice little paragraph. The fact that Spurgeon has gone to Mentone is worth announcing because people want to hear about the great preacher's movements. But why in the name of common sense should the ailments and recreations of every minister be paraded before the world?

Two considerations prompt newspaper men to publish a string of such paragraphs. These are journalistic enterprise, and a desire to pay a personal compliment to each of the persons named. Well now there is no great enterprise displayed in stringing together the names of a number of ministers, who have gone off on vacation. It is positively no compliment to any minister to place his name before the public in a connection that will suggest his possible softness. We repeat that this annual fuss over holidays and resting places leads even fairly sensible people to think that ministers are a lazy, soft, effeminate class of men who give themselves more concern about their holidays than about their working days. This is not

true of more than one minister in a hundred. More's the pity then that such a cruelly wrong impression should be left on people's minds.

Of course every honest working minister should have an annual holiday. He works seven days in the week while other men work only six. His life is a constant violation of one of nature's fundamental laws. God intended His creatures to work six days and rest one. A horse worked seven days in a week soon breaks down. But of course it cannot be expected that many of our people will attach as much importance to the welfare of a mere preacher as they do the welfare of the horse they work every day. A good farm horse is worth about \$100. If he breaks down, \$100 are gone. If a minister breaks down, or dies, it is easy to get another.

But though every minister should have his holiday no wise minister will make a fuss over his vacation. Everlasting talk about "good places to go to," "good hotels," "good watering places," and "good board," does not increase the respect that thinking people have for a minister's manliness. Brother, take your vacation—if you can get one—but take it like a man. As a rule the best way is to allow the office-bearers of the congregation to introduce the subject. If they are generous, sensible men they will nearly always arrange the matter. If they are not generous, sensible men, the less said about holidays to them the better. Parading one's ailments will do no good. It wouldn't move or enlarge the hearts of some men if their minister's corpse were paraded before them every day.—*Knoxonian, in The Canada Presbyterian.*

THE Liquor Tax Bill of Michigan is one of the fruits of the late contest for a prohibitory amendment, and a great gain to the temperance cause in that State. The Constitution of Michigan, like that of Ohio, forbids the granting of license. The present bill taxes retail dealers \$500 and wholesale dealers \$800, without regard to the kind of liquor they sell.

A CORRESPONDENT of the *Christian Observer*, who has himself felt the effects of this curse, sends the following note of warning to his fellows: I was an opium eater nine years. I would lie and steal. I have been broken off the habit about four years. I have had a notion of taking a pistol and blowing my brains out a good many times. You readers of the *Observer*—I say it for the love I have for you—let opium and morphine alone, and spurn the physician that would give it to you. The warning is strong—it is needed. Ask any druggist to what extent he is selling narcotics for use not as a medicine, but as an intoxicant, and the answer (if made without reserve) will arouse a shudder. The evil is enormous. And its results are worse than in the case of liquor drinking. Let the warning be read, let it be heeded.

OUR COLLEGE COLUMN.

EDITOR : *A. P. Solandt, B.A.*

If the students who promised to send articles for this column would do so at their earliest convenience the editor would be greatly obliged. Student Gerrie, B.A., is meeting with a very cordial reception in his presentation of the claims of our college. We glean from private sources that, financially, his trip so far has been successful. We present further notes from Mr. Gerrie, and from Student Lee, now spending his vacation at Baddeck, Cape Breton.

Danville.—Here we have a prosperous cause under the care of the Rev. J. G. Sanderson, who is a true friend of the college. Our claims were presented on Sunday morning, May 8, but the church being in the midst of missionary collections, nothing will be done for the college until October, the usual time for subscriptions, when we again expect to hear good news from Danville. Several of the friends expressed themselves as much interested in our work, and one gentleman gave a practical illustration of his interest by way of a subscription.

Eaton.—This field is in a hopeful condition, and both pastor and people are encouraged. The Rev. G. Skinner is doing good work. The college meeting was held on Monday evening, and was poorly attended, but at the close of the service several contributions were received, and mention made of a probable student. Meetings were also held at Learned Plain and Kingsley, both of which were well attended. Collections are to be taken by envelopes, and collectors appointed for the outside stations. Eaton promises to do well.

Ayer's Flat, etc.—The Rev. L. P. Adams has faithfully held the fort for over thirty years, and still does active and earnest work in the five different stations which are under his pastoral care. On Friday the college meeting was held at Ayer's Flat, when the friends responded to our needs by a very liberal collection. On the following evening Brown's Hill was visited, and the college question laid before the people of that section. Much interest was manifested by those present in the prospects before us. Sunday morning was spent in the beautiful little church at Fitch Bay. An average congregation was present, and at the close of the meeting many assurances of support were received. The afternoon meeting was held at North Stanstead. Few were present, yet here, as in each of the other stations supplied by Mr. Adams, a generous collection was given. In the evening, Libby's Mills was reached, where the last meeting in Mr. Adams' large parish was held. The expression of opinion in all these fields, as manifested by their contributions, has been very encouraging, and it is pleasing to know that we will again hear from this

district in the course of a few months, when the collectors who are to be appointed have done their work.

Stanstead.—After a short drive from Libby's Mills, Stanstead was reached. The installation services of the Rev. George Dunlap as pastor of this church have just taken place, and by reason of circumstances no college meeting could be held. Our work in Montreal is not forgotten. The church has recently forwarded its contribution to the treasurer, and like support is promised in future. The college will be better known to the pastor of this church by reason of the fact that during his course at Bangor Theological College our new principal was one of the professors. Mr. Dunlap speaks very highly of the ability and excellent personal qualities of Dr. Barbour, and congratulated the college in securing such an able theologian as its president.

Waterville.—The contributions from this church were sent to the treasurer in April, yet at the close of the college meeting a collection was taken, and the amount realized was good, considering the smallness of the audience. In company with the Rev. G. Purkis, a pleasant time was spent in visiting some of the families and adherents of the church. Waterville is interested in our work.

Granby.—Before the settlement of Rev. J. I. Hindley, M.A., in this important field supplies were obtainable from college during the greater part of one session, so that much interest is manifested in the welfare of the students. The Sunday morning meeting was held at the South Ridge in the comfortable new building which has just been erected. At the afternoon service the beautiful church in Granby was well filled. Envelopes were distributed, which are to be returned within two weeks, having the contributions enclosed. Five dollars was granted by the Society of Willing Workers. Monthly collections are received from the Sabbath school on behalf of our denominational objects; nor is the college forgotten in these offerings.

Cowansville.—Through the kindness of Mr. W. Neil, of Granby, Cowansville was reached in time for the evening service. A good congregation was present. The subscriptions just collected show that the Rev. G. Willet and the friends here have the interests of our college at heart. The last Year-Book rightly gives this church a place in the honour list of the churches which have contributed liberally toward the support of the college. May it long occupy this position.

St. Andrews.—For the past two sessions regular supplies have been had from college, so that students are well known in St. Andrews. Last summer Mr. James McAdie spent the vacation here, with good results, and is again on the field, having returned

thither on finishing his college course last April. Our cause has a promising outlook. The Sunday services are well attended, and the college meeting held on Wednesday evening was encouraging with respect not only to the number present, but also to the contributions received.

Hawkesbury and Vankleek Hill.—For several years Hawkesbury and Vankleek Hill have been closely associated with college life and work, and so need no introduction to our students. Mr. James M. Austin is now in the field. A meeting was held at Hawkesbury, but the college claims will be more fully presented after the opening of next session.

Ottawa.—The erection of a new church building is now under consideration, and if a favourable sale of the present property can be effected, we hope ere long to see our Ottawa friends in possession of a much larger church edifice. During the past session it was the pleasure of our students to enjoy occasional visits from the Rev. J. Wood, pastor of this church, and to benefit from a valuable course of lectures on Homiletics and Pastoral Theology. In addition to the very acceptable assistance given by Mr. Wood as professor of the subjects named, the church has recently sent us good subscriptions, and will doubtless do so again. We may also expect a student, as one young man is thinking of entering our college.

Baddeck, C. B.—At first I had some thought of describing the scenery around this place; but forbear, for if I once made a beginning, it would be hard to stop, so grand and varied is the aspect of the country. I will confine my remarks to my work. I was most cordially received by my host, Mr. R. J. Phillips and his wife; indeed every member of the family endeavours to make me feel "at home," and my reception by the people generally has been most cordial. I owe much of the kindness met with to the favourable impression made upon the people by my two predecessors, Students Gerrie and Braithwaite. They made many fast friends by their earnest work for the Master, and their consistent lives, so the good people were predisposed in favour of the Congregational College student, be he who he may, that would come for this summer. In reference to the work, like all places that are without regular weekly preaching, the interest is not very great. Although Mr. Shipperly is much beloved by the people, and has done and is doing a good steady work, yet he is too far off to work this field very effectively, it being thirty miles to Margaree. The congregations at the Sunday services are goodly in number and very attentive. The attendance at prayer meeting is large; the Sunday school is small. Our deacon, Mr. Phillips, has sold his farm, and will remove in a few months back into the woods to open up a new tract of land. This will be a serious loss to the church, as he is one of our most active workers

and supporters; and his family will be much missed. However we are looking to God to rouse up others to fill his place. W. L.

The Union held in Toronto this year was particularly important in what was done relating to our college. The retiring chairman, Rev. Mr. Hunter, spoke strongly in favour of a more liberal support of our college, pointing out that if we do not do our duty in this regard, we will not be able to face the dangers of the future.

Dr. Cornish, in his able and exhaustive address, kindly referred to the efforts made by the students to further the interests of the college during the past session, speaking of the circular we sent out, and the plan of a student visiting some of the churches this summer in the interest of the college.

All were glad to see and hear our new principal, Dr. Barbour. We wanted a man to be appointed who could command our respect for his ability and learning, one capable of associating with the Montreal professors of other denominations, and suffering nothing in comparison with them. We believe we have such a man, and no doubt our college will prosper under him.

A special appeal was made to remove the debt on the college. Over \$1,600 was subscribed, Student Mason promising \$25 in the name of the students.

We heard also of several young men who intend to enter our college soon. To all suitable men, we extend a cordial welcome.

Rev. Mr. McGregor will visit the Lower Provinces in the interests of the college, and with him there and Student Gerrie in Ontario and Quebec, we can with confidence predict that much of the old time ignorance about our college is doomed to pass away.

Altogether, as Mr. J. K. Unsworth, B.A., said in his speech before the Union, the prospects of the college are so bright that many of the alumni are no doubt regretting their college days are over.

The students at the Union were: T. J. Swanson, delegate from Coldsprings; Hilton Pedley, from Alton; F. McCallum, from Maxville; J. Austin, from Vankleek Hill; F. Davey, from Edgar; H. Mason, from Forest; A. P. Solandt, B.A., from St. Thomas; G. P. Gerrie, B.A., College Agent; E. E. Braithwaite, B.A.

It is expected that Mr. J. K. Unsworth, B.A., who finished his course last spring, will settle in Paris, where he has been supplying for some time past.

Student Bessey and Mr. Alex. McLeod are in the United States. Mr. Bessey had a very narrow escape in a railroad accident.

Mr. Kennedy, B.A., of McMaster Hall, Toronto, who stayed in our college last winter, when a delegate

to the Students' Missionary Convention, was married June 15, to Miss Jessie Naismith, of Toronto. Mr. Kennedy will be ordained shortly, and will go as missionary to Vancouver, B. C., under the auspices of the Dominion Baptist Board of Missions. We all wish Mr. Kennedy great success, as all who met him in Montreal learned to esteem him highly.

There was much discussion in the Union about our duty towards the North-West and British Columbia. While we talk other denominations are occupying the field.

Student J. P. Gerrie, B.A., College Agent, reports progress as follows:

Lanark.—Congregationalism has a good foothold in Lanark, and under the care of the Rev. B. W. Day our cause seems to be in a prosperous condition. The college address on Sunday morning was listened to by a large and attentive audience, and we trust that the interest in college matters has been stimulated. The last contributions were double those of the preceding year, and present indications point to a still further increase in the future. In the course of two or three years we may welcome as students of our college two promising young men who are thinking of the ministry.

Middleville.—After a drive of six miles from Lanark, Middleville was reached, where the afternoon meeting was held. Our beautiful new church building was well filled, and the warm words of the pastor, the Rev. E. C. W. McColl, B.A., show that our claims will receive attention, so that liberal support may be expected.

Rosetta.—This church has suffered severely in consequence of removals from the neighbourhood, and hence the congregations for years have been small. Regular services are held, and Mr. McColl has gathered round him a faithful and appreciative people. The assurances of support received at the close of the Sunday evening service indicate a readiness on the part of Rosetta to do her duty toward the college.

Hopetown.—A new building is greatly needed, yet a good work is being done under the faithful ministry of Mr. McColl. The college meeting on Monday evening was a source of encouragement, and we feel satisfied that the friends here will not be behind in remembering the needs of our college.

Georgetown.—Owing to the absence of the Rev. J. W. Pedley, B.A., at the Union meetings Georgetown was supplied Sunday morning and evening. The labours of Mr. Pedley are highly appreciated, and many evidences of prosperity have been manifest during the past year. The pastor's salary, college contributions, etc., have been increased, and the church now stands on a good financial basis. A liberal share of the college deficit has been assumed,

and we are assured that the regular college contributions will show no falling off but possibly an increase.

Churchill.—A pleasant drive of nine miles was made in company with Mr. G. Anderson, of Georgetown, and Churchill was reached in time for the afternoon service. The pastor, the Rev. A. W. Richardson, B.A., was also in Toronto attending the Union meetings. A well-filled house listened to an address on college affairs, and the best attention was received. With Mr. Richardson as pastor we have no fear but the college will have due prominence in the minds of the people.

REV. THOS. HALL IN ENGLAND.

Like a breath of your bracing and stimulating Canadian atmosphere, Mr. Hall—a stranger and a foreigner—came among us here in the Old Country. Some men are not strangers and foreigners long. They make a rush at you; and lo! the heart is captured before you know. They fall into the ways of the house in the most natural fashion, and you would be the first to resent the epithet stranger or foreigner as applicable to them. So came to us Mr. Hall; and so he fell into place in the homes and churches of England.

For eight months he has continued a kind of apostolic mission among us, trying to make us all believe that Canada is a veritable Utopia, and that the people of Canada are all angels, or something akin to the angelic. If any missionary was ever equipped and furnished for a successful mission, Mr. Hall was. He believed mightily in the country and people he represented; his heart was afire with his message; he was the very incarnation of enthusiasm, and the embodied combination of all the elements and conditions of missionary success.

Now he is ploughing his way homeward, and will soon be among those who have learned to esteem him for his work's sake and for himself. The Canadian churches will soon hear from his own lips the story of his wanderings from town to town and from church to church, his impressions of our church life and of ourselves, and his estimate of the result of his embassy. A word or two from this side of the water, embodying impressions, purely unofficial, of his work here, and of the probable results of that work, may prove supplemental of his own testimony, and help to furnish a full-orbed representation to the readers of THE INDEPENDENT.

Mr. Hall's first experiences and impressions of the Old Country and its folk were not roseate. My first interview with him found him below zero decidedly. Men of his enthusiastic flights get into the "doldrums" occasionally. The altitude of the flight and the depth of the depression correspond. He was decidedly "down" on this occasion. It was in the office

of the Leeds *Mercury*. He was not only "down," but he was on the fringe of the region of squalls. He had not enough work to do. Nothing was systematized. The ground was utterly fallow. The churches were not enthusiastic. He thought he would go back to Canada; he had plenty of work there. Well, the situation was excessively trying to a man of his temperament. The churches had received notice of Mr. Hall's advent; but I fear a good many of these notices—like the shoals of society appeals for collections—found their way into the study waste-paper basket. Then the Colonial Missionary Society, somehow or other, has occupied a back seat among our denominational societies, and has never roused very much enthusiasm in our churches. Then, I have an idea that the people in this part of England are not as hearty on first acquaintance as the Canadians may be; they are naturally phlegmatic. Whatever the reasons may be, Mr. Hall was not received at first with open arms, and his warm nature felt the reception, or the want of it.

The check was only temporary, and the depression but for a day. The key of the situation was in his downright earnestness and perseverance. With more than ordinary difficulties, and difficulties, moreover, which could well have been minimized by a discriminating organization, he has pegged away like a hero. He had not only to do deputation work, but all its attendant pioneering as well. He hunted up ministers, touched them with his magnetic power, infected them with his own restlessness, and arranged for opportunities to tell his story. It was work that not one in a hundred could do. Men more dilettante than he would have failed utterly.

When he secured the advantage he sought, he used it well. He had a capital story to tell, and he told it with effect. He brought Canada close up to his audiences, made them feel that the people out there were all but their second or third cousins, laid upon their consciences a clearly made out responsibility, and clenched that responsibility right home. *The Colonial Missionary Society* had had an *existence* before, but now it lived and breathed, and stood upon its feet, an eloquent appellant before the churches of this land on behalf of colonial—especially Canadian—Congregationalism. I make bold to say that never in its history has the "Colonial" been so near to the churches' hearts as it is to-day.

The immediate financial result of Mr. Hall's visit may not be great. It could not well be great. Our churches are besieged by societies for help, utterly beyond the possibility of response. It is getting to be a most serious tax upon the resources of our churches. However well-off they may be in material resources, it is a matter of impossibility to entertain every claim and call. Our collections are fixed at the beginning

of the year, and there is hardly the ghost of a chance to get in another anyhow. All the most liberal could do was to take an impromptu collection under the spell of Mr. Hall's story. But Mr. Hall's mission must not be measured by its immediate financial result. No good, true work, which has any chance of permanence can have, nor is it desirable that it should have, such mushroom result. His work was the work of legislating for remote results. He has sown the seeds of future, but sure harvests. He has altered the bearing of the churches at home to the Canadian churches. Indifference has disappeared with ignorance. Canada is now part of our Congregational family life, and Canadian Congregationalism will ere long reap what our brother has so faithfully and well sown.

Mr. Hall has done us present good. The quickening of the sense of responsibility in church or individual is a present good. I do not know how it is with Canadian Independent churches, but with us Independency has a degenerate trend to isolation and selfishness. To be quickened and stirred to realize a wider brotherhood and a responsibility commensurate with that brotherhood is an unmixed good. In these days of the conception of a large Imperial Confederation, it is well to realize our oneness as a church with our brethren beyond the seas. To this, our friend has materially contributed.

We are all mourning here a prevailing spiritual coldness. Still there are signs of life. We are more conscious of our coldness, and are mourning our deadness as churches. Surely to realize our position in this respect is the first step toward a better state of things. I believe God's people are awaking in England to earnest prayer. That is the gate of power. That is our hope. Thus the eastern sky shows breaks in the night. Ere long our churches will be touched with the flush and glow of a new spiritual day-dawn, and shall rise, mighty in a quickened life, to spend and be spent for Christ. May the churches in Canada share the blessings for which we look in England! May the churches of both lands, in the loving solicitude of Christian brotherhood, be knit in the oneness of prayer and waiting and common blessing.

W. S.

THE work of the American Bible Society, the past year, has been large and successful. According to the annual report, the cash receipts were \$493,358, and the expenditures were \$554,490. During the year 1,675,897 copies of the Scriptures were printed and purchased. The aggregate circulation in foreign lands was 521,356. In seventy-one years the society has issued 48,324,916 copies, which have been distributed in all parts of the world.

News of the Churches.

KINGSTON FIRST.—On the morning of June 5 a most interesting reception service was held for the admission into the church of thirty young converts, the result of a series of evangelistic meetings conducted three months ago by the Rev. S. N. Jackson, the pastor, and the Rev. A. Main, of Belleville. Dr. Jackson delivered an impressive admonitory address to the candidates, and after baptizing one of the converts, welcomed the young believers into full membership with the church, concluding by requesting the members and candidates to rise and repeat the apostles' creed. Rev. Thomas Hall offered the commendatory prayer, and the sacrament of the Lord's supper was administered. Suitable selections for the occasion were effectively sung by the choir. Rev. T. Hall occupied the pulpit of the church in the evening. On the evening of the 16th, an ice cream and lemonade social took place in the hall. It was a gathering of the church and congregation to commemorate, first, the decade of the much esteemed pastor's ministry; second, the anniversary of the opening of the beautiful and commodious hall for Sunday school and other purposes, erected last year; and, third, to accord a welcome and affectionate greeting to the young people of the church who, two Sunday's ago, had been received into church fellowship. The attendance was large, and every one vied with each other in making the evening one of great pleasure and enjoyment. An address was read expressive of the cordial and harmonious relations existing between pastor and people, expressing the hope that he and Mrs. Jackson would long be spared to continue the good work amongst them. The Rev. S. N. Jackson, in replying, said that it was ten years since, the eleventh of this month, that he had received a unanimous call from this church, and he must say without flattery that they had been the happiest ten years of his life. The recent advent into the church of so many young members of the congregation had greatly encouraged him, and he hoped many others, whom he had interceded with, would follow their example. He thanked them for their expression of good will, kindness and gratitude, not only on his own behalf but also on behalf of his wife, who, he could assure them, had assisted him much in his pastoral labours. He concluded by hoping that all would continue to work on for their Master's glory, as time was short, and that another ten years would see much greater changes amongst them.

MONTREAL EMMANUEL.—The Rev. F. H. Marling, so long and favourably known to the Canadian churches, has been invited to the pastorate of this church, and has intimated his acceptance of the same. It is expected that Mr. Marling will begin his new

pastorate in September, retaining his present charge (Fourteenth Street Presbyterian Church, New York) until August 1.

PARIS.—This church has called Mr. J. K. Unsworth, one of our most promising college graduates. We believe Mr. Unsworth has accepted, and we confidently look forward to a happy settlement, and a prosperous pastorate.

ROCK ISLAND, QUE.—In response to letters missive from the Stanstead South Congregational Church, the following churches were represented in a council held on May 10, to examine and install the Rev. G. H. Dunlap as pastor: Rev. E. P. Wild, D.D., and Deacon A. W. Richmond, Newport, Vt.; Rev. Geo. Willett, Cowansville, Que.; Rev. L. P. Adams and Deacon A. L. Rowell, Ayer's Flat, Que.; Rev. J. N. Walker and Deacon E. J. Parsons, Island Pond, Vt.; Rev. R. C. Driske, Derby, Vt. The council met at the church, and was called to order at half-past ten a.m. Rev. L. P. Adams was chosen Moderator, and Rev. J. N. Walker, Scribe. After prayer by the moderator, the clerk of the church read the call to the pastor-elect, and his acceptance of the same. The credentials of the brother were presented and read. An account of his Christian experience was given; then followed the doctrinal examination. The statement of belief was delivered orally; it was clear, pertinent and comprehensive. After a few questions, all of which were readily answered, the council voted their approval of the settlement, and proceeded to arrange the programme for the afternoon service. The congregation assembled at two o'clock p.m. for the public installation service, the moderator presiding. The Rev. Dr. Wild preached the sermon, the moderator led in the installation prayer, and Rev. George Willett gave the charge to the pastor. Excellent music was furnished by the church choir. The spirit pervading the meeting was good, and gave promise of a successful future for pastor and church.

ST. JOHN, N. B.—From a local paper we gather that a complete transformation has been effected in the interior of the Union Street Congregational Church building. All the woodwork about the platform has been stained in imitation of black walnut, the reading desk and chairs have been newly upholstered in crimson plush and the whole interior of the audience room has been repainted in colours that are exquisitely harmonious. The centre piece over the organ and the ceiling are painted with a delicate shade of blue, with Grecian borders, and corner pieces in different shades of brown; the walls are covered with various tints of brown that blend together in such a manner as never to weary the eye, and to produce, as a whole, a most pleasing effect. It is proposed shortly to replace the old windows with stained glass and to supply heat by means of furnaces. When this

is done the audience room will class with the finest in the city. With a renovated building and a new house, we pray that our brother Mr. Saer will find much, very much, encouragement in his work.

TORONTO ZION.—Every Monday evening during the winter months, Mr. Adams has met the young people of Zion Church, Toronto, for Bible study. We took the books of the Bible in succession, commencing with Genesis, and closing last Monday evening with the Songs of Solomon. The essays read by different members of the class have added interest to the meetings. Mr. Adams has made the classes very interesting and profitable to us, and we hope he will be able to continue them next winter.

TORONTO ZION.—Rev. Hugh Elder, of Salem, Mass., has declined the call to the pastorate of this church on account of the state of his health.

WOODSTOCK.—The opening services of the new building erected by this church were duly held. We hope in our next to give a detailed account, together with a cut of the very handsome structure.

Official Notices.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The next annual meeting of the Congregational Union of Nova Scotia and New Brunswick will be held in St. John, N. B., commencing on Friday, July 8, at half-past nine a.m.

The churches are hereby reminded of section seventeen of the constitution, which requires them "to take up, some time in the month preceding the annual meeting, a collection in aid of its funds."

Sheffield, June 1, 1887.

J. BARKER, Sec.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The forty-ninth session of the college will be opened with the usual public services in the Assembly Hall of the college on Wednesday, September 14, at eight p.m., when the principal-elect will be formally inducted into office, and will deliver his inaugural address. All students of the college and probationers are expected to be present. A collection will be made in aid of the Library Fund.

Candidates for admission, and others who may have correspondence with the secretary on college matters, are notified that Rev. E. M. Hill, M.A., has been appointed acting-secretary during the absence of the secretary, until September 14. All communications may be addressed to Mr. Hill, 944 Dorchester Street, Montreal, and they will receive prompt attention.

At a meeting of the Board of Directors, held on the 17th inst., it was resolved, That the Board beg to tender their grateful acknowledgments to those churches and friends who have so generously subscribed for the removal of the deficit standing against the college on current expense accounts; and they trust that the new interest awakened on behalf of the college will be sustained, so that another such appeal to their liberality may be rendered unnecessary. The Board also extend to Rev. Dr. Wild their cordial thanks for the valuable service he rendered in connection with the subscription.

Subscribers to this College Deficit Fund are requested to forward, at their earliest convenience, to Mr. R. C. Jamieson, the treasurer, the amount subscribed by them. GEORGE CORNISH,

Montreal, June 18, 1887. Secretary C.C.B.N.A.

OBITUARY.

REV. THOMAS BAKER.

"Thomas, the son of Thomas and Ann Baker, of the parish of Portsea, Hants, was born at Portsea, at a quarter after nine o'clock in the evening, on Sunday, the 24th January, 1796, and was baptized at St. John's Chapel, Portsea, February 4, 1796."

Such was a quaint memorandum found amongst the papers of this venerable man, who so nearly saw the close of a century later. His career was a varied one. Himself the son of a sea captain, he entered the navy at the early age of nine; served during the War of 1812-13 as midshipman on the frigate *St. Lawrence*—the largest man-of-war ever floated on our inland lakes, having been brought out from England in sections, and put together at Kingston harbour—on which vessel the late esteemed Bishop Richardson, of the Methodist Episcopal Church, also served, and where a friendship was formed between these two saintly men that was destined to continue during a long course of years, only to be interrupted by death. Receiving his lieutenant's commission in 1815, Mr. Baker shortly afterward felt constrained to accept another commission, to war a good warfare "wherein the weapons are not carnal, but mighty through God to the pulling down of strongholds." He accordingly about the year 1817 withdrew from active service, retaining his rank (he was permitted to finally retire with the rank of commander in 1870), prepared to enter the ministry of the Congregational Church in England, and commenced his theological course in 1824 at Gosport Academy, an institute then especially devoted to the training of missionaries, under the distinguished divine, Dr. Bogue. There he sat side by side with his fellow-student and life-long friend, the late Rev. Dr. Lillie, of Toronto. In reply to his then pastor, the Rev. John

Griffin, as to the motives inducing and objects to be accomplished in entering the ministry, Mr. Baker in a long, carefully prepared letter, amongst other things, stated, feeling his weakness: "I am led to exclaim, 'who is sufficient for these things?' and were it not for the promised presence and support of the Great Head of the Church, I should relinquish every desire to be engaged in such a work." He continues: "When I consider that I am indebted to a preached Gospel, instrumentally, for all the *real* happiness I possess in the present state, and all I hope to enjoy in the future, gratitude compels me to desire to preach the same Gospel to others, that they may in like manner be benefited." And: "If the parables of talents and pounds represent the state of professors . . . it appears that no one is without his talent . . . and though I do not consider myself as possessing gifts equal with some . . . therefore, much as I dread the condemnation of the slothful servant, would I endeavour to avoid his crime." And through a long course of years, never knowing what robust health or freedom from some degree of suffering was, he nobly put that endeavour into constant practice.

After six years of pastoral labour, replete with useful work for the Master, and full of tender associations, at Rowland's Castle and Leatherhead, in Surrey, Mr. Baker was constrained in the interests of his family to return to Canada in 1835. His first pastorate in this country was at Kingston. Thence he removed to Brantford. After some years of ministrations in that place, he was called to Newmarket, where he continued to labour until declining health compelled him to resign his charge in 1858. In 1867 he removed to Toronto. In 1874 to Hamilton, where he continued to reside, latterly, since the death of his wife in 1882, with his daughter, until summoned to his changeless home on the 29th of March last.

Rarely is one privileged to see extreme old age perfectly beautiful and all free from foibles. Yet such was his. Except imperfect hearing, every faculty was fresh and vigorous until the last. A devout, humble Christian, he was familiar with every phrase of religious thought of the present day, his library and society alike bearing testimony to the thoroughness and large scope of his reading and knowledge. With an inflexible and uncompromising sense of truth, right and justice, he possessed in an unusual degree a peculiarly buoyant, hopeful nature. First a Christian, then an Englishman, he firmly believed in and looked forward to the zenith of England's glory being attained, not by earthly aggrandizement, but by being, in the hands of Providence, the instrument of making known the Gospel of our common Saviour to all the heathen nations of the world. His strength had been failing for a few months

past, and a slight attack of pneumonia of less than three days' duration sufficed to sever the slender thread.

No pain he suffered
His soul was whispered out with God's still voice ;
As an old friend is beckoned to a feast,
And treated like a long familiar guest,
He took him as He found, but found him so,
As one in hourly readiness to go.

Literary Notices.

THE HOMILETIC REVIEW for June closes another volume of this valuable and growing monthly. A full index closes the number, making thirteen volumes in all. Published by Funk & Wagnalls, 18 and 28 Astor Place, New York. Three dollars per year, 30 cents per single number.

MR. ERASTUS WIMAN, President of the Canadian Club, writes to the editor of this paper as follows : It is the intention of certain members of the Canadian Club, in New York, to issue, in the form of a beautiful book, the papers which have been delivered before the club during the past winter by prominent parties, together with those which are to be delivered during the remainder of the season. These papers will contain a speech on "Commercial Union," by the Hon. Benjamin Butterworth, member of Congress, who is said to be one of the most eloquent men of that body. A remarkable production by Professor Goldwin Smith on "The Schism of the Anglo-Saxon Race." A paper by Dr. Grant, of the Queen's University, on "Canada First." One by J. W. Bengough, editor of Toronto *Grip*. By Mr. Le Moine, of Quebec, on "The Heroines of New France." By J. A. Fraser, "An Artist's Experience in the Canadian Rockies." By Edmund Collins, on "The Future of Canada." By Professor G. D. Roberts, of King's College. By George Stewart, jun., of Quebec. By the Rev. Dr. Eccleston, on "The Canadian North-West." By John McDougall, on "The Minerals of Canada." And by the editor, G. M. Fairchild, jun., on "The History of the Canadian Club." The work will also include extracts from the speeches and letters of the president. The book is to be issued in beautiful style, at \$1 per copy. A great many Canadians will doubtless desire to possess themselves of this rare compilation, and, by purchasing copies, indicate the interest which is manifested throughout Canada in the attempt of the Canadian Club to lay before Americans the resources, advantages and attractions of their native country. Parties desirous of obtaining copies can do so by enclosing the price of the book to James Ross, Canadian Club, 12 East 29th Street, New York.

LITTELL'S LIVING AGE for June 11 and 18 contain even more than usual choice selections. We note the continuation of the papers on the Present Position of European Politics, *Fortnightly*; Some Notes on Colonial Zoology, *Contemporary*; Recollections of Kaiser Wilhelm, *Blackwood's*; Our Last Royal Jubilee, *Cornhill*; The Gwalior "Find," *Spectator*. Littell & Co., Boston, are the publishers.

THE Montreal *Witness* Jubilee edition, well printed on good paper, is to hand, price 10 cents, and with

the great Jubilee Picture, 50 cents, also a cheaper edition, printed on ordinary paper, for 5 cents. The number contains twelve large pages, with over 100 portraits and other illustrations. There is a history of her Majesty's reign; sketches of Canadian statesmen; a fully-illustrated history of the Royal Arms, and other interesting articles; forming a work of reference with regard to the history of our time in Great Britain and Canada.

JUDGE NOT.

"She's the closest woman I ever saw! If I were in her place, I'd be ashamed of myself. Why, auntie, she never wears anything but calico to school, and hasn't had a new bonnet this winter, and to crown it all, when I asked her this morning to buy a ticket for our exhibition, she laughed and said she couldn't afford it! Yet uncle told us that all the teachers, Miss Crawford included, receive \$40 a month. I really don't see how any one can be so mean!"

"Now that you have to pause for breath, Nellie, would you like to hear a little story?"

"Oh yes, Auntie, just wait a minute while I find my crochet-needle. There, now, I'm ready."

"Some three years since, a wealthy merchant in one of our large cities failed. Being an upright man he kept nothing for himself, but put everything he possessed into the hands of his creditors, leaving himself, his invalid wife and only daughter utterly destitute.

"So great was the strain upon his nervous system, so severe the struggle to maintain his position, that when all was over, a low fever laid him on his bed, and from that bed he never rose. The only child of this gentleman now found herself penniless, with a widowed, invalid mother to support. She was a wise as well as an affectionate daughter, and seeing plainly that it would be impossible for her to take proper care of this dear mother and earn her living at the same time, she placed her in a private Home, a charitable institution, where she receives the best of care for a reasonable sum paid monthly; for you see neither of them would be dependent on charity if it could be helped.

"Once a month, when this daughter goes to pay her mother's board, she spends a day with her. This day is always a Saturday, and she must travel a good share of Friday night in order to have a whole long day to spend with her precious mother, and reach home before twelve o'clock Saturday night. More than this, out of her salary, is this self-sacrificing daughter laying aside every penny she can spare, in order that by and by she may be able to buy a little home for her mother and herself, and pay a good woman for keeping house for them, and looking after the poor invalid.

"This young woman of whom I have been speaking was brought up in a luxurious home with everything heart could wish. I don't know what you think of her since I have told her story, but I think her one of God's true, noble women, and I feel like chiding anybody who calls her close and 'mean.'"

"Oh, auntie, you surely don't mean Miss Crawford."

"Oh Nellie, I surely do mean Miss Crawford."

"I am so ashamed of myself—the dear, sweet, noble woman. It's a mercy I've never breathed a word against her to any one except you, but I feel as if I must make some amends for my wicked thoughts. I wish I could do her a favour."

"Well, I'll tell you what you may do, if you like—invite her to take tea with us to-morrow night, and show every kindness in your power if she accepts your invitation."

"Thank you, auntie dear, and I hope she will come. Why did I say such naughty things about her?"

"That you might learn a lifelong lesson I hope, Nellie, and never be betrayed into judgment so hastily again."—*Advocate and Guardian.*

THE USE OF UNCOOKED MILK.

The question of the habitual use of uncooked milk which prevails in this kingdom is one which demands serious attention. Again and again have milk epidemics of typhoid fever, scarlet fever and diphtheria, shown conclusively how severely the incidence of the disease in question has been felt upon those using uncooked milk, as opposed to those taking milk only after it has been boiled or otherwise cooked. At one time it was thought that the matter involved only the question of the cleanliness of the dairy and the freedom of those engaged in its management from communicable diseases; and the mere fact of milk coming from country dairies has been held to be a sufficient guarantee of its wholesomeness. As a matter of fact, our experience goes to show that the danger is at its greatest according as dairies are situated in the more remote and rural localities; for it is precisely in scattered rural areas that first cases of ill-defined sore-throat and other affections in the families of those having to do with cows and milk are most likely to pass unnoticed. But recent experience has shown that disease in the human subject, whether unrecognized or concealed, is not the only—perhaps not the greatest—danger that has to be contended with in connection with our milk services. It has now been shown that the cow herself may suffer from a disease which at present is rarely, if ever, regarded as of any importance by dairymen, and which may give to the milk, at the actual moment of entering the pail, the power of producing scarlet fever in those who consume it in its raw state. Just as the excellent arrangements which have been made for the

medical supervision of dairies must at times fail to detect certain causes of disease in the human subject, so must any veterinary or other inspection of cows fail in certain cases to prevent scarlatina-producing milk from being despatched from the dairy. We would therefore once again urge the importance of using milk only after it has been boiled or otherwise cooked. And for those who have not habituated themselves to the somewhat altered taste of boiled milk as a beverage, we may note that if milk be boiled immediately after its delivery by the milkman, and be then set aside in a cool place for some six hours, the taste which is sometimes objected to will be found to be almost entirely removed; and not only so, but milk so treated keeps good and wholesome for a longer period than does unboiled milk.—*Lancet.*

THE Christian at Work says: Every Christian family should take a religious paper, and every Congregational family should have a distinctively Congregational paper. People do not want to be ignorant of what goes on in the world around them. They want to have some knowledge of current political events, but while this is right and proper, let us remember that if we are Christians we are members of the kingdom of Christ and are citizens of heaven. We should be ashamed to confess that we are not interested in the affairs of that kingdom, in the news, the work, the affairs, the thought of the Church. To tell of the news of Christ's kingdom is the province of the religious newspaper.

THE Congregationalist points a short article with pertinent facts thus: One of the speakers at the meeting of the Unitarian Association in Boston last week, said that at the West bold Orthodoxy has lost its grip. People will have none of it. Their churches are unoccupied much of the time, and when a few people do gather once in a while, they wonder what in the world they went there for. Such utterances show either great ignorance of fact or great recklessness of expression. Of the 207 Sabbath schools established last year by the Congregational Sunday School and Publication Society, no less than seventy-five per cent., at the lowest estimate, were at the West, and in our own denomination alone nearly 50,000 communicants have been added to its Churches within the last four years, and here, too, the increase has been mainly at the West. A loss of twenty-two Universalist Churches, and the gain of only three Unitarian, during the past four years, against an increase of 3,691 Baptist Churches and 6,031 Methodist, does not look as if Orthodoxy had entirely lost its grip.

MR. ROBERT LOUIS STEVENSON, it is said, has come into a large fortune by the death of his father, and it is expected that, after completing his "Life of Professor Fleeming Jenkin," he will travel for three years.

Children's Corner.

WHITE CLOVER.

My little maiden came to me,
Her small hands brimming over,
Not with the garden's choicest flowers,
But only sweet, white clover.

I took her gift, the while my thought
The long years travelled over—
When I, like her, with busy hands,
Made wreaths of sweet, white clover.

The green fields stretch before my eye,
To far-off tones I listen;
The while, beneath a summer sky,
I see the blue waves glisten.

I dreamt my childish dreams again,
In fairy lands a rover,
A magic garland, this I ween,
Though only sweet, white clover.

Yet much of life's best sweetness we
In homely things discover,
As honey-bees pass gaudy flowers,
To seek the low, white clover.

HARRIET NEWELL.

All young American Christians in the early part of this century knew the name of Harriet Newell. A feeling of tender admiration and awe gathered about the memory of the girl who went out of a happy New England home into the almost unknown darkness of heathendom, and laid down her life for the Lord Jesus when only twenty years old. She was born at Haverhill, Massachusetts, in 1793, sailed for India with our first missionaries in 1811, and died at the Isle of France the same year. A story soon told, and yet a story without an end! That clear young voice rings on in the ears of this generation and its echoes will not cease.

Our echoes roll from soul to soul,
And grow forever and forever.

The Christians of Harriet Newell's day were roused by her example to give, pray, and some of them to live and die, for the missionary work. Mothers named their little daughters for her, in the hope that they would walk in her steps, and, this very year, at least one "Harriet Newell" tells of the love of Christ on missionary ground.

It was in the year 1806 that Harriet Atwood (for this was her maiden name) began to think of living for Christ's service. She was then a gay girl of thirteen and a pupil at Bradford Academy, Massachusetts. After a three months' struggle with the love of the world and of self she gave her soul to the Saviour of sinners. She said: "My gay associates were renounced, and the friends of Jesus became my dear friends. I have enjoyed greater happiness than tongue can describe. I have indeed been joyful in the house of prayer. Oh, the real bliss I

have enjoyed! Such love to God, such a desire to love Him I never possessed before."

She did not immediately enter the Church, and begin Christian work. As a consequence, she lost her joy, and drifted back into worldliness. It was not till 1809 that she was again aroused. Confessing that she had had no real happiness in the pursuit of worldly pleasure, she gave herself at the age of sixteen finally and publicly to the Lord, being received to the Church in Haverhill. Two years after she was asked to go to India, as the wife of Rev. Samuel Newell. It was a far more difficult question than it would be now. No American had ever gone on a mission to the heathen. The idea was considered absurd by most. Little was then known about the Hindus, except their degrading and cruel superstitions. The climate was unfavourable. No one could say that life would be safe. The voyage was long, and letters must be infrequent. Harriet was a loving daughter, and she wrote at this time: "Never before did my dear mamma and brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the Gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given? Willingly will I let go my eager grasp of the things of time and sense, and flee to Jesus. Have I anything but an unfaithful and depraved heart to discourage me in this great undertaking? Here the Almighty God, the Maker of all worlds, the infinite Disposer of all events, has pledged His word for the safety of His believing children. The cause is good; the foundation is sure. Oh, could I be the instrument of bringing *one* degraded female to Jesus, how should I be repaid for every tear and every pain!"

Harriet Atwood was married to Mr. Newell, and they set sail from Salem, February 19, 1813, amid the prayers and blessings of multitudes. At that time she wrote to her mother: "I am tranquil and happy. The undertaking seems more noble than ever. Do not indulge one anxious thought relative to me. If you love your Harriet, mamma, commend her to God and the word of His grace, and then leave her." In the following June she wrote: "Rejoice with us, my dear, dear mother, in the goodness of our covenant God. After seeing nothing but sky and water for 114 days, we this morning heard the joyful exclamation of 'Land! land!'" The day before reaching Calcutta, she added: "I wish my own dear mother could be a partaker of our pleasures. . . . This is the most delightful *trial* I ever had." "Whenever you think of me, think I am happy and contented; that I do not regret coming here. I think I see you surrounded by your dear family, taking comfort in their society, and blessing God for one child to consecrate to the work of a mission."

The missionaries received a joyful welcome from Dr. Carey and the other English Baptists already at work in Calcutta. But their entrance was violently opposed by the British East India Company, which governed the country. The captain with whom they had come from America was even refused a clearance from the port of Calcutta unless the missionaries would engage to leave India with him. They remained six weeks, receiving every kindness in the hospitable home of Dr. Carey, enjoying the climate and the beautiful scenery, and continuing in perfect health. Mrs. Newell wrote: "Much as I long for the society of my dear absent mother and dear brothers and sisters, I am not willing to return to them. Yes, I am positively unwilling to go to America unless I am confident that God has no work for me to do here. My heart gladdens at the thought of commencing, with my dear companion, the missionary work." Finding that the East India Company would allow them to go to the Isle of France, it was decided that the Newells should begin a mission there. They heard that the English governor would favour it, and that there were "18,000 inhabitants ignorant of Jesus."

August 4, Mr. and Mrs. Newell sailed from Calcutta, and, after a long, stormy and dangerous voyage, reached the Isle of France early in November. The fatigue and exposure had, however, broken Mrs. Newell's health, and she died of quick consumption three weeks after landing. She met her end with joy, talking through the whole of her sickness with great delight of death and the glory that was to follow. The doctor told her these were gloomy thoughts, and she had better get rid of them. "On the contrary," she said, "they are cheering and joyful beyond what I can express." "Death is glorious, truly welcome. I have never regretted leaving my native land. . . . God has called me away . . . but I have had it in my heart to do what I can for the heathen." Thus was her victory won. "Comfort our dear mother," wrote her beloved husband to a brother in America. "Tell that dear woman that Harriet's bones have taken possession of the promised land, and rest in glorious hope of the final and universal triumph of Jesus over the gods of this world."

A PATIENT ELEPHANT.

"Tell my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he was completely blind. His owner, an English officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eyes. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary

roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day when he was brought and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk and drew in his breath (just like a man about to endure an operation), gave a sigh of relief when it was over, and then by trunk and gesture evidently wished to express his gratitude. What sagacity! What a lesson of patience!"

MOTHER'S TURN.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh colour and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.

TRoubles are hard to take, though they strengthen the soul. Tonics are always bitter.

WE should endeavour to promote the happiness of those with whom we dwell; for a selfish, churlish, silent person in the family, like a cloud obscuring the sun, soon casts a gloom over all around him, which is wholly inconsistent with Christianity. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published D. V. on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the Lewis column will be kept open till the tenth and twenty-fifth of each month.

All communications, editorial, business, or otherwise, will be addressed simply "CANADIAN INDEPENDENT," Box 2618, Toronto.