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



THE
CANADIAN 
INDEPENDENT

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THE THIRTY-EIGHTH YEAR OF PUBLICATION.

VOL. X. (NEW SERIES) No. 7.

JULY, 1891.

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NEWMARKET AND TORONTO, ONT. :

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New Series.

TORONTO, JULY, 1891.

| Vol. X, No. 7.

Editorial Jottings.

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

HOLD fast upon God with one hand and open wide the other to your neighbor.—*Geo. Macdonald.*

THIS number begins the thirty-eighth year of the publication of the CANADIAN INDEPENDENT; the first issue being in July, 1854.

THERE'S only one kind of religion in which the more devoted a man is, the fewer proselytes he makes—the worship of himself.—*Geo. Macdonald.*

AN aggressive pastor was asked how his church was getting along. He replied, "Very well considering the number of brakemen I have in proportion to engineers."

RUSKIN wrote:—"A man may hide himself from you, misrepresent himself to you in every other way, but he cannot in his work. There you have him to the inmost."

ALL THINGS are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be effort, and the law of human judgment mercy.—*John Ruskin*

THE UNION.—A large space in the present number is taken up with the proceedings of the Congregational Union at Guelph. The importance of the occasion demands it. We

will try to get back to our usual variety in our next number.

TEMPERANCE.—We hope to hear of all our brethren who are over in England this year, taking hold of the Temperance cause, on every occasion that may offer. Our brethren may thus do a little missionary work. This has not always been the case.

SIR JOHN MACDONALD.—The death of this eminent man is an epoch in the history of Canada. Seldom does any man have the privilege of directing for so long a series of years, the public affairs of a country. Friends and opponents unite in giving him the praise of being true to his friends, genial in his temperament, magnetic in his influence, and a true lover of his country.

SOME years ago a writer in one of our magazines said that there were three kinds of churches:—The church militant, ever fighting against evil; the church termagant, ever scolding its members and the world, and the church constructant, building the people up in the good. The true church is both militant and constructive.—*Lx.*

THE INAUGURAL ADDRESS of Dr. Briggs, of Union Seminary, New York, has greatly exercised our American Presbyterian brethren. At the General Assembly, in Detroit, by about five to one, his appointment was not approved; the Assembly possessing a *veto* in the case. Dr. Briggs continues to assert his orthodoxy; but evidently his putting Christ virtually out of the Old Testament will not be tolerated in a public teacher of theology.

SCOTTISH CONGREGATIONAL UNION.—It held its annual meeting in Dundee, in May. Prof. Simon, of the Theological Hall, was elected President, and Rev. W. Hope Davidson, Secretary. There had been much discussion for a year past, over the question of a Secretary. Mr. Davidson will relinquish his pastoral work in Portobello, and reside in Glasgow; devoting his whole time to his office; salary, £300.

THE ADVANCE tells of a minister's "Golden Wedding," where the church gave him a present of five hundred dollars; but the "sinners" of the place—so they called themselves—made up a purse of \$1000 for the minister they respected, if they did not hear him—except perhaps at funerals. It would do them good, however; some of them would go and hear him after the presentation.

THE GOSPEL IN SPAIN.—Houses or rooms used for chapels and schools, 115; Foreign missionaries, men, 22; women, 28; Spanish pastors, 37; evangelists, 39; attendants on public worship, 9,220; communicants, 3,516; day schools, 119; school teachers, men, 74; women, 82; pupils, 4,880; Sunday schools, 82; teachers in the Sunday schools, 192; scholars in the Sunday schools, 3,500.

IN 1662, the Rev. Samuel Slater, having decided *not* to conform, was ousted from his position as Vicar, and gathered around him a company of Christians, and organized a free church. For more than 200 years they met in "the Weigh-House chapel," near the "Monument." The chapel having been pulled down, in consequence of railway movements, a new "Weigh-House chapel" has just been finished in the West-End, on Duke Street, between Oxford Street and Grosvenor Square. It costs £25,000. Rev. Alexander Sandison, second in succession to Rev. Thomas Binney, is now the minister.

STUDENTS.—A correspondent who does not favor us with his name, writes a word of warning to Students when out preaching. He says he has seen them stand, bareheaded, at the door of the church, with a cold wind blowing, to shake hands with all who go out; to the imminent danger of their own health. He wonders if this is done "for the glory of God," or to "curry favor"? No doubt the

motive is good, but the practice is dangerous for one already heated and fatigued. Better in the shelter of the aisles.

UNITED STATES CONGREGATIONALISM.—In the last five years four hundred and eighty-seven have graduated from Congregational theological seminaries. In the meantime one-third of those entering the ministry of this church have come from other denominations, and, for the most part, without special preparation for the work. The number of college men at the seminaries has fallen off to a marked degree, and of these the foreign field takes its share. If this state of things goes on it will not be long before President Hyde's claim that his is an educated church will be a historical record rather than an existing fact.—*Morning Star*.

"HE BUILDED BETTER THAN HE KNEW."—In the church in which the Union met, in Guelph, was a marble tablet at the left of the pulpit, to the memory of Rev. Dr. John Hogg, formerly pastor of that church. In illustration of the point that men often do more than they intended, Dr. Barbour, referring to the tablet, said he had never noticed it till that evening; but he should tell his wife when he went back to Montreal, that he had seen a tablet to the loving memory of the man who married them thirty-four long years ago! "And," said the speaker, "the man who made that tablet never thought he was going to give pleasure to a family so far away, of whom he knew nothing."

"GET OUT OF MY WAY!" said a man, as he went down the village street, with his hands held out before him exactly thirty inches apart—"don't touch me; I'm going down to the carpenter's; I've got the measure of a door!" Dr. Barbour told us at the Union, of preaching once, on a wet Sunday when few came out, at Cape Ann. "I was young then, and thought I could preach," said he. An old sea-captain had paid great attention, and at the end of the service, with his hands held out wide to make himself a passage, he elbowed his way through the lobby, saying, "Let me get through; I've got some *ideas*; I want to get home!" The man was right; the rooks and blackbirds of gossip throng the vestibules, ready to pick up every seed of truth that has just been sown in the mind.

THE ENGLISH CONGREGATIONAL UNION.—At the May meeting, Dr. Mackennal was nominated for Secretary. After a debate, a Resolution was carried that a committee should define the duties of the Secretary; and that in the meantime the nomination should stand over. Dr. Herber Evans, of Wales, was elected Chairman for next year on the first ballot. Dr. John Brown is Chairman for this year. The autumnal meeting will be at Southport, second week of October. Concerning their publications, it is reported that 28,555 of "Mission Hymnal" were sold; 68,468 "Church Hymnals"; and 44,703 "Congregational Hymn Books." Dr. Mackennal has since intimated to his church that he will not leave them.

A NICE CALCULATION.—Mr. Black, the efficient Secretary-Treasurer of the Provident Fund, showed by a nice calculation that things are not always as bad as they seem. The Widows and Orphans' Fund lost \$13,000 in 1886, by the collapse of a Loan Society in which it held stock. "A clear loss of \$13,000," says somebody. Not quite. The large dividends the Society had been giving as long as the "times" were good—with interest on the same, for they were put out to interest—reduced that loss by \$8,000. That is, the "extra" interest, over and above what would have accrued from Government debentures and the like, amounted to \$8,000: making the *actual* loss from connection with this Loan Society, \$5,000.

A COMPLAINT.—Complaints were made on every hand, of the extraordinary proportion of ministers who deserted the Union, before the meetings were nearly over. We never saw such a scattering. It is unjust to the Union, to the *treasury* of the Union, and to the kind "hosts" at the place of meeting, who have put themselves to trouble to entertain members—and then they scatter away on Saturday, and some actually on Friday and Thursday. Making allowance for some three members going to England, but remembering several ecclesiastical bodies were sitting, who would gladly have supplied many pulpits—and remembering some well-known brethren who never seem to stay over Sunday—the Union needs a little more firmness in refusing to pay those who merely make a pleasant "call" on the Union for one or two days.

THE BOOK OF JOB.—The basis of the poem is a simple narrative; the body of the work is an argument, a debate; but it is a great deal more than that. The design of the book is not to explain God's providential government in the world, nor is the question as Prof. Delitzsch puts it, "Why does suffering on suffering befall the righteous?" Its artistic unity centres in the *person* rather than in a system of reasoning. It is Job himself, the man Job, who is the solution of the Job-problem. The problem as stated by Satan at the outset is, "Doth Job fear God for naught?" Is there such a thing as whole-souled, self-forgetting service of God, just for His sake and for righteousness' sake? The answer to this question is not so much put in words or made a didactic issue in the poem. It is *lived*. The affirmation is more than any word; it was a life. And the entire poem, therefore, is "the epic of the inner life." Such a life of utter loyalty to God and to duty, no matter what the suffering or the temptation, is possible. It is proved, because it was lived. Who wrote this book nobody knows. It accords best with the self-abnegation of its hero that the author himself should, as it were, have forgotten his own name.—*Advance*.

THIRD CHAPTER OF JONAH.—We note the repentance of God. Mark the recurrence of the word "turn," employed in verses 8, 9 and 10, in reference to men and to God. Mark the bold use of the word "repent," applied to God, which, though it be not applied to the Ninevites in the previous verses, is implied in every line of them. The same expression is found in Exodus xxxii. 14, which may be taken as the classical passage warranting its use. The great truth involved is one that is too often lost sight of in dealing with prophecy; namely, that all God's promises and threatenings are conditional. Jeremiah learned that lesson in the house of the potter, and we need to keep it well in mind. God threatens, precisely in order that He may not have to perform His threatenings. Jonah was sent to Nineveh to cry, "Yet forty days, and Nineveh shall be overthrown," in order that it might not be destroyed. What would have been the use of proclaiming the decree, if it had been irreversible? There is an implied "if" in all God's words. "Except ye repent," underlies the most absolute threatenings of evil.—*Alex. McLaren, D.D.*

Editorial Articles.

THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Congregational Union has just held its annual meeting in Guelph, Ontario, beginning on Wednesday, 10th June, at 10 a.m. Several of the leading brethren were absent this year; some in England, and some at home from various causes—Prof. Cornish, Mr. Wood, Mr. Sanderson, Dr. Barnes, etc.; and every year there is an increasing number of new faces. The beauty of it is that these soon become well-known, and then they help us to welcome still newer faces. The far North-West was represented by Messrs. Hugh and Jas. Pedley, the latter, the official Chairman for the year. The first hour—and only a portion of the members had arrived—was devotional, presided over by the Chairman of the Union. At 10 the roll was called and the standing committees struck.

Rev. J. W. Goffin, of Edgar, and Mr. D. S. Hamilton, Student, *Minute Secretaries*.

Reporters.—Revs. E. D. Wilcox, S. L. Mitchell, A. W. Richardson, J. T. Daley.

Business Committee.—Revs. E. M. Hill, R. Aylward, D. McCormick, A. W. Richardson, Messrs. C. Cushing, A. L. Hay, J. C. Copp.

Membership Committee.—Revs. D. Macallum, B. W. Day, E. D. Silcox, A. W. Main, Messrs. C. Grundy, W. Edgar, H. Lyman.

Nomination Committee.—Revs. C. Duff, J. P. Gerrie, C. E. Bolton, W. H. Warriner, Messrs. W. Bunney, E. H. Arms, P. Campbell.

Finance Committee.—Messrs. Thomas Moodie, G. H. Skinner, F. Phillips, J. O. Wisner, W. R. Hibbard.

In the matter of the Church Manual, in the hands of Rev. Dr. Jackson for preparation, it was decided, after a short discussion, that the Manual be left entirely in his hands, without any reference of the manuscript to the sub-committee of the Union, which was thereby discharged; it being understood that Dr. Jackson, with the sum placed in his hands last year, was alone financially responsible for the publication.

There was a short recess, the members and friends present making one another's acquaintance; and at 11 o'clock the annual meeting of

THE HOME MISSIONARY SOCIETY

was constituted. In the absence of Prof. Cornish, President, Rev. John Morton, of Hamilton, was called to the chair. Rev. Hugh Pedley acted as Secretary to the meeting.

Rev. John Burton, Honorary Secretary, read the report. The deficit in the treasury had been reduced; largely, however, from the fact of less work having been done through the year. Several changes in the pastorate of the Home Mission churches were referred to. A considerable amount had been received from the Shurtliff estate. The first week of November was a week of effort and self-denial; and \$1,035 thereby received towards paying off the deficit. The Trust Funds were as follows:

The Geo. Robertson Mission Fund—Balance on hand, \$8,182; *The Church Extension and Building Fund*—\$2,566; *Brockville Church Fund*—\$6,432; *The Shurtliff Bequest*—\$15,910. The loan to the Parkdale church has been repaid. The year had been one of considerable financial stringency. The receipts of the Society from the various districts were:

From British Columbia.....	\$ 75 00
“ Manitoba.....	290 05
“ Ontario, West.....	1,145 75
“ “ Centre.....	384 19
“ “ East.....	603 59
“ Quebec.....	1,187 70
“ N. S. and N. B.....	586 75
	<hr/>
	\$1,273 03
Personal and Special.....	547 82
From Woman's Board.....	1,087 73
“ Colonial Mission Society	1,457 07
“ N. Scotia invested funds.	394 38
	<hr/>
	\$7,760 05

The expenditures had been \$5,714. The balance now due Treasurer was \$2,514.10. The Colonial Missionary Society of England had, last year, given a lump sum of £300, instead of the former grant of 20 per cent. added to the Canadian contributions. The report spoke of the vacancy in the Missionary Superintendency, and recommended that the post be filled as soon as a suitable man be found and the funds allow.

The two concluding paragraphs thanked the

Colonial Society for past help rendered, spoke sympathetically of the death of Dr. Hannay, Secretary of the English Congregational Union, and conveyed the thanks of the Society to the Woman's Board and the Ladies' H. M. Society.

Prof. Warriner called attention to the fact that the \$1,087 from the Woman's Board was really from the churches; and that, therefore, there was not such a falling away in the receipts as appeared on the surface of the report.

Rev. H. Pedley spoke of the apparently very small amount contributed by Toronto: only \$384 from Central Ontario. Mr. Burton and Mr. Robertson explained that the Toronto churches had done a great deal during the year in helping the smaller churches, and in paying off church debts which were really 'Home Mission work. Mr. J. C. Copp said there were individual men in the Toronto churches who had given more to the cause during the year than the whole \$384 credited to the Central Association. He was in favor of a Missionary Superintendent who should wisely guide the collections and expenditures. Mr. Duff said the larger part of the real missionary work done in Toronto did not come into the "report." But the work would go on. Mr. Jackson said each Association was represented by one member on the Board of the Society, and these were entrusted to oversee their local fields. In thanking the Woman's Board, he suggested that they might take up a particular field—say in British Columbia—and support a missionary there. He also said that since this report was made up he had received \$10,000 from the Shurtliff fund, one-half of the interest of which would be available for the general work of the Society. The report was adopted.

OFFICERS ELECTED.

President.—Rev. Dr. Cornish, Montreal.

Hon. Secretary.—Rev. John Burton, B. D., Toronto.

Secretary.—Rev. John Wood, Ottawa.

Treasurer.—Rev. Dr. Jackson, Kingston.

Hon. Sec. for Manitoba.—Rev. Hugh Pedley, Winnipeg.

Hon. Sec. for Lower Provinces.—Rev. Wm. Mackintosh, Yarmouth, N.S.

Members of the Board, representing the Associations.—Revs. A. W. Richardson, Geo. Robertson,

D. Macallum, Dr. Barnes, J. G. Sanderson, Thos. Hall, W. Mackintosh.

General Committee.—Rev. Messrs. H. Pedley, Bolton, Morton, Swanson, Silcox, Aylward, Hill, Duff, Wild, Warriner, Williams, McCormick, Pulsford, Messrs. Whitlaw, Hawthorn, A. L. Hay, H. Yeigh, Jas. Goldie, Kanady, J. C. Copp, Moodie, Cushing.

AN EVANGELIST.

As the income from the George Robertson Mission Fund now amounts to about \$500 a year, a resolution was carried recommending the appointing of an evangelist to labor among the churches; Dr. Jackson asserting that the voluntary collections would assist in paying the balance of salary, and there were private pledges of help which could be relied upon.

WEDNESDAY EVENING.

St. Andrew's church, in which the meetings were held (through the courtesy of Rev. J. C. Smith, B.D., and the managers; the Congregational church being under repairs), was well filled in the evening; the principal feature being the address from the chair. The Chairman of the Union, the Rev. Hugh Pedley, of Winnipeg, in his annual address, announced his subject as

THE NEW PROTESTANTISM.

He would speak of some of the tendencies and movements that mark the present era. He reviewed the religious state of the sixteenth and seventeenth centuries, criticised the alliance of Church and State by the Reformed churches. The Reformation, as a whole, was not averse to the power of the sword, provided the sword were used on the side of the saints. Their creeds also were unyielding. Furious battles raged between the schools of the theologians, and the sub-divisions of sects has gone on to the present day. These divisions are puzzles to the heathen. The speaker gave a realistic account of the confusion of a convert from Brahmanism, with the vagaries and differences of the Protestant sects.

1. In our day there is a *larger Christian liberty*. In 1691 China was a vast heathen country, without a Christian. In 1891, Christian work and converts in all parts of the empire. In 1691, in India—nothing. In 1891, forty Missionary Societies actively at work, and the whole Bible in

the languages of the population. The same in Africa.

2. Sharper contrasts are seen in the wealth and poverty of the people—new problems are coming up. Theological differences are not made prominent. Our burning questions are social, rather than doctrinal. The Old Protestantism concerned itself much with the ear-marks of the *ninety and nine*; the New Protestantism listens to the wailing far-off cry of the lost *one* in the wilderness.

3. The New Protestantism is more simple in its creeds. The church is thinking more of vital truths, not *creedless*; but a more simple creed is demanded. The very earliest creed was that of Paul (I Cor. 15: 1-4), "For I delivered unto you that which I also received," etc.

"General" Booth once came before a Congregational Board, seeking work among the churches. They *teased* him with abstruse theological questions; and found him guilty of not being a Calvinist, and he found work for Christ elsewhere.

4. The New Protestantism is not going to depend exclusively on the regular clergyman. Nor is this a fanciful dream. The clergymen sit at the feet of such a man as Moody. A New York Episcopal Church says: "A church is not a monarchy; it is a republic." We claim this democratic ideal as our birthright. Every man in the church has a right to all the work he can accomplish.

5. The New Protestantism is tending to *unity*. Everywhere are men who pray "Grace be upon all those who love our Lord Jesus Christ in sincerity." The wounds in Christ's *broken body* are being healed!

When such thoughts are in the hearts of men, they will *embody themselves*. Let our concern be—not so much the outward form, as the inner life.

The address was delivered in a clear and somewhat ringing voice, and received with frequent marks of applause. Rev. B. B. Williams, pastor of the Guelph Congregational church, who presided, spoke what we are convinced was the voice of all present when he characterized the address as noble and inspiring. Some routine business for a few minutes closed the meeting.

THURSDAY, JUNE 11TH.

The devotional meeting at 9 o'clock was very

inspiring. Mr. Bolton presided. At 10 o'clock business was resumed. Several applications for membership were received. The privilege of corresponding members was extended to all pastors in Guelph who might attend the meeting.

ELECTION OF CHAIRMAN.

On nomination of the Standing Committee of the Union, the Rev. A. F. McGregor, of Forest, Ont., was elected Chairman of the Union for 1892. The Secretary was instructed to telegraph the election to Mr. McGregor. After some routine business the Union gave way to

THE HOME MISSIONARY SOCIETY.

Rev. John Morton, of Hamilton, presided. Dr. Jackson read a communication from the Colonial Missionary Society announcing a grant of £200 toward the Canadian work, instead of the former grant of 20 per cent. added to the Canadian contributions. They were also prepared to add a grant of £50 yearly, for a limited number of years, to each strictly new cause in the North-West. Hereafter their gifts would be confined to *new* churches.

REV. JAS. W. PEDLEY, OF VANCOUVER,

desired to "put in a bid" for those £50 each, for New Westminster, Nanaimo and Victoria. Vancouver had trebled its population since he went there three years ago; New Westminster and Nanaimo had doubled. There was an excellent opening to-day in New Westminster. If a man were settled there who would be content with merely "a living" for a year or two, there is no doubt of the good prospect. In Vancouver, within a few months, they would relinquish further aid from the Home Missionary Society; and they hoped henceforth to send back from the Vancouver church \$100 a year for the College, and \$100 for the Missionary Society.

REV. HUGH PEDLEY,

of Winnipeg: When he went to Winnipeg, three years ago, he found much that had been made ready to his hand: a good congregation, a good building, and the church and the former pastor with a good name in the public. They had a congregation containing on ordinary occasions, from 400 to 600 *young men*. Many men, of fine Christian character, were coming in to the city. He greatly rejoiced in the establishment of a second Congregational church in Winnipeg, and in their having secured such a man as Mr. Unsworth, jr. One added to one, sometimes comes to more than

two. He spoke of Portage la Prairie and Brandon. Mr. Gerrie had left a fragrant memory in the Portage. In Brandon there were people *just waiting* for Congregationalism and its freedom, and for such a man as Mr. Mason. At Wood Bay there is still work to be done.

A ministerial friend said to him, "There is more *minister* and more *church*, per head, in Manitoba, than perhaps in any part of the world." Of course, in Winnipeg, there always seemed to be room for "another church." But in the small places the matter was overdone. We ought to have a few *itinerants* in our North-West. There is a dry intermediate territory, about Medicine Hat and thereabouts; but at Calgary, Lethbridge and away up to Edmonton and the Peace River country, there is a grand region that will soon contain a great population. We ought to have men in there.

Rev. J. W. Pedley recommended securing sites for churches in new places opening up. It would be a great encouragement to build, and to take possession of a place, if a site were already secured and paid for. He commended this scheme to some of our wealthy brethren.

Dr. Jackson recommended that *one or two* new causes in the N. W. should be the "special" work of the Society this year.

Mr. D. D. Hay, of Stratford, recommended more itinerant and lay work in Manitoba, as both necessary and promising. He had been on the ground.

PRINCIPAL BARBOUR:

The College was sometimes criticized; and some little saw-mill town writes us to send them the *very best* man in the College. Well, brethren, you send us brilliant young men to the College, and we will send you out brilliant preachers. The young men we send out from Montreal are equals in every respect to the young men sent out from Yale and Bangor; and he had been Professor of Theology in both these latter places. In Scotland, the Congregational ministers of the last generation, under the familiar name of "Missioners" bestowed upon them, had evangelized the North of Scotland. And let us follow the New Testament, and send them out two-and-two. What the one won't say, the other will. And our churches need each *more than one man* for the ministry. It is conceit for one man to think he can please everybody.

REV. JOHN BURTON,

of Toronto, counselled action in the line of the suggestions of the morning. He hoped the brethren and the Associations would, in the coming autumn and winter, wake up the interest and practical help of the churches.

A resolution was carried, recommending a sub-

committee to disseminate missionary literature in the churches.

The Business Committee, through Mr. Hill, Chairman, brought in an appropriate resolution of sympathy and condolence, referring to the death of the Right Honorable Sir John Macdonald, Prime Minister of the Dominion.

Dr. Jackson, in seconding the resolution, drew attention to the fact that the departed statesman took up and carried through the secularization of the Clergy Reserves—the agitation for which had been begun, and mainly carried on, by the Congregationalists—then few and weak in numbers. It was eminently fitting that at the time his dust was committed to the tomb, the Union should stand adjourned.

The resolution, which included the adjournment of the Union for the afternoon, as a mark of respect to the memory of the deceased statesman, was carried by a standing vote.

Rev. John P. Gerrie was appointed Statistical Secretary, in place of Rev. Geo. Robertson, who, after a pretty long service, wished to be relieved.

Preachers for next year—Rev. B. B. Williams; Rev. A. W. Richardson, *alternate*.

The Nominations Committee, through Mr. Warriner, nominated Rev. Charles Duff for Secretary of the Union. Mr. Warriner explained that College work of various kinds, made it necessary that he should lay down the Secretaryship. As this question came somewhat suddenly on the Union, and was felt to be a very important one, it was deferred to a later stage of the meeting.

The appointments for the Sabbath, which were somewhat numerous, were read. Most of the pulpits in the city were to be supplied by members of the Union.

The retiring Statistical Secretary, Rev. Geo. Robertson, reported on the question of a revision of the statistical forms; and several alterations and amendments were adopted.

A written report of Rev. John Burton, delegate last year to the English Congregational Union, was read by the Secretary. He had addressed the Union at Swansea, on the importance of Canada to the home churches. The late lamented Secretary, Rev. Dr. Hannay, said, "I will see that Canada is not overlooked in the Congregational Council next year."

Rev. E. M. Hill, who was also a delegate, spoke of the deep interest all the official brethren showed in our Canadian work.

The Chairman presented the greetings of the Manitoba Association to the Union.

Mr. Hill, in Mr. MacColl's absence, reported for the Prohibition Committee, and moved a prohibition resolution. A discussion took place as to whether we did or did not occupy ground consonant with our principles, in appearing as a cor-

porate body, rather than as citizens only, in endeavoring to influence the public and the legislature on questions that were largely political? It was also insisted on that some reference should be made to "compensation" and "plebiscite"; as both these were being discussed in the country. The resolution was referred to the Business Committee for revision and re-presentation.

A proposition to set apart a Sunday for "Children's Day," was favorably received by the Union. The first Sunday in June is so observed by our brethren in the United States; but that is a Communion Sabbath with almost all of our churches. The matter was referred for consideration to the Business Committee.

FOREIGN MISSIONARY SOCIETY.

The annual meeting of this Society was held at 4 o'clock, Rev. C. E. Bolton, Paris, in the chair. Rev. E. M. Hill, Secretary, read the report. Reference was made to the early history of the Society—this being the close of the first ten years. Mr. W. T. Currie offered himself for the foreign field. He was accepted. In June, 1886, he landed in Africa—his young wife with him. Four months after, his wife died. Three years after Mr. Lee joined him at Cisamba. Last year, Miss Clark joined the mission; laboring at Bailundu for the present. And now Miss Agnes Carter is on the sea, to be married to Mr. Lee when she arrives in Africa. It is in response to our prayers that these young men and women have gone out from our midst to that work. If a young man desires to go to distant lands as a missionary, we don't think it right to hold him.

An amicable arrangement had been made whereby, after this, Miss Minnie Clark, now in Africa, will be the missionary of the *Woman's Board*. Mr. W. T. Gunn, student, is preparing to go out. \$2,300 will be needed for next year. \$2,420 spent this year. The Woman's Board had collected \$1,829.

Mr. W. T. Gunn gave an account of how he was brought to be a missionary candidate; and thought he could see now how his early indecision as to what he should do, giving him a jack-of-all-trades handiness in several directions, would all come in good as a missionary.

Mrs. Macallum recommended *every church* to have an Auxiliary Board. A lady of the Presbyterian "Ladies' Board" told her that *every congregation* of their church had an Auxiliary Board.

Rev. G. Skinner hoped some officer of the Woman's Board would go out among the churches to organize Auxiliaries.

Rev. James McAdie explained how his little country church gave \$190 to the Society. "The people just felt *interested*, and gave the money."

THURSDAY EVENING.

At 8 o'clock the church was crowded. The Chairman said we should hear to-night, brethren from the Atlantic and from the Pacific. The Home Missionary Society was wide in its operations.

Rev. Wm. Mackintosh, of Yarmouth, N.S., said in the Maritime Provinces many people were moving to the States. We are discouraged; but we do not feel like giving up. Our towns have a moderate growth, but the country districts are becoming less populous. Our town churches are not fed by the country churches. Whatever you do, don't let the country churches—the Home Missionary churches, die! We need men for the *North-East*, as well as men for the North-West. We want men there—as everywhere else—who have an instinct of the value of the human soul. Men who don't "know" everything, but are still learning, and have not learned to dogmatize. Men who are ministers from choice—not men who first fail in everything else. Men who know how to pray. They felt in the east that they had a *mission* there; and by the grace of God they were going to do it!

WOMAN'S BOARD.

Mrs. Macallum, on behalf of the Woman's Board (of which she is President), addressed the meeting. She had not yet learned to be a public speaker; her work had been to train up boys and girls at home for missionaries! She said, "We women have studied the *Year Book*, and seen how poorly we were represented there, and determined that there was work for us to do! We would 'co-operate'—that is the word; we thought it a better word than being auxiliary. We did not want to be a mere agency for collecting money. We have adopted two foreign missionaries, and we are willing to 'co-operate' further, by adopting a missionary in our North-West, or somewhere else. If the Lord Jesus Christ gets into the heart of a woman, she'll find ways and means she never thought of before! The money by no means all comes from the husbands of the women."

REV. JAMES W. PEDLEY, VANCOUVER.

Five years ago, where Vancouver is, was a great forest; now a well-ordered and beautiful city of 15,000 souls. Three years ago he was asked by the Home Missionary Society to go to Vancouver. Within six weeks he had managed to get married and to get out there, and preach his first sermon in a hall. Now they were a self-supporting independent church, with a good building of their own; and, as indicating the self-supporting and independent position the church was assuming, they had just sent on after him a formal "call" to the pastorate of the church. He spoke of his ecclesi-

astical loneliness on the Pacific coast; how he would value the presence of a Congregational brother near him.

An erratic but brilliant former Montreal pastor said to him as a student, "And have you too decided to give your life to Canadian Congregationalism? God pity you!" Yes, if he knew himself, that was just what he was doing.

Hundreds and hundreds of young men are pouring into the cities of the Pacific coast. A man told him it was the best day in his life, when a letter came telling him that three of his sons had all joined Rev. Mr. Pedley's church in Vancouver. He pleaded for a few more men for the far North-West. He was tired of *portable Congregationalism*! He did not want the whole ministerial Congregationalism centered in one small man!

REV. W. H. PULSFORD, MONTREAL.

In our missionary work, we want *piety*. It is the first indispensable quality. Piety does not wear a long face. Where young men go round the street to get rid of meeting her, *Piety* is not healthy! We want much of that hard-headed intelligence that brings success. We want to proclaim a religion that calls for *heart* in a man.

MR. TOZO OHNO.

He would speak of a missionary home in Japan. Japan was 8,000 miles off, yet a *neighbor* to Canada. It was not only the flower garden of the East, but the centre of Asiatic intelligence and progress. In 1854 Commodore Perry anchored in Yeddo Bay one Sunday, and assembled his men on deck for worship, and read the hundredth Psalm. From that time the light of the Gospel began to shine upon the land. Now they had 300 native churches; and the New Testament is one of the text-books in their public schools. Some of their leading statesmen are beginning to say, "We must have a new religion; and let that religion be Christianity!" He then sketched the history and influence of the late lamented Joseph Neesima. A thousand young men were now in the institution he founded, learning Christian literature. On the other hand, much Western infidelity had crept in. This teaches a scientific religion instead of the religion of Jesus Christ. What we now need in Japan, more than anything else, is the Gospel of Christ for our 40,000,000 people. There are 125 missionaries there from America. You are *neighbors* of Japan; am I not right in asking you to send missionaries there? If we cannot go we can *send*. Help anyone who will devote himself to the missionary work! and for the sake of Him who died for our sins.

The choir of the Guelph Congregational church did very excellent service, with a number of very choice pieces.

FRIDAY, JUNE 12.

Devotional meeting for an hour. At 10, the roll was again called, and additions made thereto. The Revs. T. Hodgkinson, M. S. Gray, I. J. Swanson, W. H. Watson were received as members of the Union. "Union Church," London, was also received. Several names of deceased or removed members were taken from the roll; in the case of Rev. Dr. Stevenson, concurrence was manifested by a solemn "standing" vote.

DELEGATES APPOINTED.

Mr. Henry O'Hara and Rev. Chas. Duff were appointed delegates to the Congregational Union of N. S. and N. B., meeting in July.

The Revs. E. Barker and C. Duff, with Messrs. E. Potts and E. H. Arms, were appointed the representatives of the Union at the Temperance Alliance, in Toronto, in September.

The honored dead were referred to in appropriate resolutions: Rev. Dr. Stevenson, Rev. John Fraser. The Union testified its respect for the memory of former members by passing the resolutions, severally, by a standing vote.

ANNUAL MEETING OF THE COLLEGE.

On Friday, at 2 p.m., the annual meeting of the Congregational College corporation was held. John C. Copp, Toronto, in the chair. Professor Warriner read the report. Six new candidates had presented themselves, five of whom were admitted after probation, as full students. The sessional roll consisted of eighteen students. The class reports of the professors were very favorable and encouraging. The progress and interest of the students had been most praiseworthy, some of them had gained exceptional honors. The library had been enriched by several gifts. No students graduated this year. Three prospective graduates of next year are pledged to foreign missionary work.

The proportion of students pledged to foreign work, and the number of graduates leaving the Dominion, being often pressed upon the attention of the College Board, the Board desired to refer the matter to the corporation at large. The students had proposed to the Board, that the sums expended on their behalf should be considered as loans, to be represented by notes of hand, and repaid in eight annual installments, without interest.

Dr. Cornish was about to proceed to England; where he will represent the College in the General Congregational Council. The Toronto Association had suggested a necessity for some instruction to be given to a certain class of young men, desiring to work in the churches—and that some scheme might be devised whereby such instruction might

be given in Toronto, in connection with the College in Montreal. The Board had replied, that while interested in the movement and aims of the training school in Toronto, they did not feel they could formulate any scheme for organic union.

The receipts for revenue accounts were \$6,027. The current expenditure \$35 less. Rev. Prof. Cornish, after 27 years' faithful service as Secretary, desired to be relieved of the office. As a point of fact, Prof. Warriner had for several months, on account of Prof. Cornish's impaired health, performed the Secretary work.

MR. CHAS. R. BLACK, TREASURER,

presented the annual statement, and was pleased that for the first time in several years, there was a balance—a very small one it was true—on the right side. But a considerable deficit from former years yet remained. Only one-half of the number of churches contributed. £250 had been received from the Colonial Missionary Society, England. There had been an increase of interest from endowments. \$505 had been expended as "sessional allowances" to the students. Next session the students will lodge in the College, but obtain their meals elsewhere. \$2,708 had been added to the "Jubilee Endowment Fund" during the year. Since these accounts were made up, another thousand had been secured, (\$500 of it from Rev. F. H. Marling, now of New York), and thus a second \$1,000 had been obtained from Mr. Hague, of Montreal, in terms of his generous and stimulating offer of \$5,000, in sums of \$1,000 each, duplicating each \$1,000 otherwise subscribed. He hoped the other \$3,000 would be subscribed that night, and to secure the complete remaining amount from Mr. Hague. And as gifts positively pledged, might be paid in three annual portions, it would be so much the easier. Mr. Hague was very anxious to pay that \$3,000.

REV. DR. JACKSON

thought that churches who sent students to the College, pledged to foreign work, should provide for their sustenance—the College giving them freely all the accommodation of other students, and all the advantages of lectures, etc., free. Those who enter the College unpledged, and who receive board and lodging in addition to collegiate training, to give a pledge that they will labor in Canada for at least five years after leaving College. That was formerly the condition.

Mr. W. T. Gunn, student, replied to some of the criticisms made. He insisted on the inspiration, and the benefit received, in the churches themselves, from the foreign work. Referring to the College, he said that of six Hebrew prizes in McGill University, during the past two years, five of them had been taken by the students of our College.

Rev. E. D. Silcox pleaded for the larger field. He said, "Our field, as Christians, was the world!" And money had never come in so well as since *our boys* had been going out to foreign missions. A member of his church had given \$1,000 last year; and it might be put down to the warm interest coming out of the fact that the College was training foreign missionaries.

Prof. Warriner would deplore any change in the constitution of the College.

Rev. Charles Duff said he pleaded for the largest liberty. He was willing our students should go to heathen fields; nor was he unwilling for them to go to the States. Many of our city churches got pastors from abroad; if it is right for these to come here, it cannot be wrong for our men to go elsewhere.

The following resolutions were passed: (1) Regret at the retirement of Mr. George Hague, Montreal, from the Chairmanship of the Board; with thanks and kind wishes. (2) Regrets at the resignation of Dr. Cornish of the office of College Secretary; with thanks for his long service of 27 years. (3) Election of Rev. Geo. Cornish, D.D., as Chairman of the College Board, and Rev. W. H. Warriner, B.D., as Secretary. (4) Election of Directors. (5) Thanks to Colonial Missionary Society for aid. (6) That an effort be made to raise \$3,000 for the endowment.

Rev. J. W. Pedley recommended that some thorough business-man, as the Treasurer, should be got to give the students certain lectures every session on the financial conducting of a church. The suggestion was well received.

THE PUBLISHING COMPANY.

held its annual meeting at 4 o'clock, W. Edgar, Hamilton, presiding. The Secretary-Treasurer, Rev. W. W. Smith, read the annual report and financial statement. The *Year Book* showed a very small surplus. The S. S. and book-room department had been successfully carried on. The *Independent* had not paid its way. The churches were asked each to appoint a local agent for the magazine. All that was wanted was a better support; which could easily be given.

By this time the members and their friends were drifting down to one of the loveliest spots imaginable, near the placid waters of the Speed, where the extensive and beautifully-kept lawn of Mr. James Goldie stretched out: inviting and permitting of strolling, reclining, sitting on chairs under the shade, lawn tennis playing, seeing the swans or hearing the birds, or (under the broad old fashioned piazza) *tea drinking*, with all the sumptuous accessories. The pleasant party of 400 or 500, with waving of hats and "three cheers," as the best out-door way of passing a vote of thanks, broke up just in time for the

FRIDAY EVENING MEETING.

Rev. Hugh Pedley presided. A large audience was assembled.

The Rev. George Robertson gave a *résumé* of the Congregational statistics. Ministers in Canada, 63; members of churches, 9,027; S. S. scholars, 9,783. Total money raised for all purposes, \$142,603, being equal to \$15.70 per member. 1,082 new members had been received, 805 of them on profession of their faith; and of these again, 306 were S. S. scholars. Several excellent church buildings had been put up.

Some excellently rendered songs and anthems by the choir were interspersed in the proceedings.

REV. PRINCIPAL BARBOUR.

He was here to make a plea for the Congregational College. (1) A word of law: "Thou shalt love the Lord thy God with all thy *mind*!" God wishes to see the human mind put to its best tension in his cause. A question cannot be well discussed unless you have a cultivated mind to discuss it. See what the Holy Spirit did with the culture of that one man—he of Tarsus—in comparison with the whole of the rest of the Apostles!

(2) A college is like Jacob's well, constructed for all time. Somebody has to dig the well, so that all may have the benefit of it. Learning is one thing in which there is no "new departure." You cannot do without learning. Jacob's well did more than the digger ever intended. Did he ever think he was digging a well for his Lord to drink of!

(3) Jacob's well blesses all around it. So with a college. We were the first of all the Theological Colleges to affiliate with McGill, and we want the blessings to spread around us. And when a Baptist or a Presbyterian comes and asks just to sit beside our students, and hear the lectures (as they often do), why, we make them freely welcome.

(4) A good college puts an honor on the civilization that creates it. And you may never have another chance of securing Mr. Hague's offer to assist the endowment. We need \$3,000 just now! And the money will go on—it is not spent, but invested—in blessing this nation. It is not many years since Mr. McGill left that money; and now the name of "McGill" gives a medical man for instance, a standing in the very highest medical circles in Europe. He was himself proud to have been the "parish minister" of the town of Mr. Peabody, in Massachusetts; a man who became a benefactor of his race in both hemispheres by his gifts, and his interest in his fellow-creatures.

(5) You can put all this into reality to-night. Do it with all your strength, as well as with all

your *mind*. Let all the brightest faculties of every man be concentrated in every act he does!

Now remember, we shall be back and back again, about this College endowment. We shall come and "haunt" you, unless you put down enough money to "lay" us!

Mr. Charles Cushing, Montreal, pleaded for the pledge of the \$3,000 needed. He said Mr J. C. Copp, who had just returned to Toronto, had authorized the Treasurer to put him down for \$150.

Mr. Black said he had just had the promise of \$200 more from another member of Northern church, Toronto.

The Chairman then took up the task of calling for subscriptions—payable in three annual payments. A considerable time was spent, and some pleasantries indulged, over this matter; but finally it was announced that "the sum was secured." In point of fact, the subscriptions, carefully revised, amounted to \$3,433; this would secure the completion of Mr. Hague's conditional offer, (\$3,000 more) and bring up the whole endowment to \$45,600. \$50,000 was the amount aimed at three years ago.

Rev. Mr. Powell, who came from a new settlement in Co. Huron, to get some training, along with Mr. Robertson, of Yorkville; Mr. Allchin, of Japan, and another—and who now preaches Christ in the Black Hills, Colorado, spoke a few words. Referring to what had been said at some of the meetings about students deserting Canada, he said there were one million French Canadians in the East, and young men from Canada all over the West—two million Canadians in all—in the States; and we ought to send a few ministers to look after them.

SATURDAY, JUNE 13.

The Provident Fund held its annual meeting, Mr. D. D. Hay, of Stratford, presiding. Mr. C. R. Black, Secretary-Treasurer, read the reports. The Widows' and Orphans' Branch had 7 widows and 3 children on the Fund. Its income had been \$2,377; expended, \$1,338. The fund, notwithstanding the somewhat heavy claims, is steadily growing. The capital was \$14,539.

The Retiring Ministers' Branch had a smaller capital, \$5,843. The fund had not as yet been applied to furnishing any annuities.

Two new members of the W. and O. Fund were, by ballot, admitted.

PROCEEDINGS OF THE UNION.

Rev. Charles Duff stated that his name was withdrawn as a nomination for Secretary of the Union. The nomination committee presented the name of Rev. E. M. Hill, of Montreal, as Secretary. Mr. Hill, on account of excess of

present work, felt compelled to decline the nomination. In this emergency the committee recommended that Mr. Warriner be continued for this year, and Mr. Warriner not objecting—or not objecting in time—it was confirmed by vote of the Union.

A suggestion having been made to define a certain standard of literary attainment, to be required of candidates for membership who had not passed through College, the matter was referred to the Union Committee to report on next year.

The Finance Committee reported:—Funds contributed by the churches, \$432; total funds on hand, \$740; travelling fares of members and delegates, payable in full, less one dollar. The report was considered very satisfactory.

"THE CANADIAN INDEPENDENT."

The subject of our denominational magazine was presented by the editor, Rev. W. W. Smith. As we have taken our readers several times into our confidence in this matter, it is not necessary to lengthen this report. The points raised were two. (1) The magazine has not this year paid its way, and deserves far more interest and better support on the part of the churches. Scarcely any of the churches appoint agents to see after the INDEPENDENT in their own church circles. (2) We want 500 more paid-up subscribers to put it on a sound paying footing; and we want 200 of them to begin with July.

Five or six members spoke, all testifying a good word on behalf of our church organ. Finally a resolution was passed, recommending the appointment of an agent for the INDEPENDENT in every church.

Mr. Black having given the result of Friday evening's canvass for the College Endowment (already given) a motion was passed, asking the churches to make a special effort to finish up the Endowment Fund, about \$5,000 being needed.

A memorial was read from the Joint Committee of Knights of Labor and other societies, on the questions of labor and capital, extremes of poverty and wealth, etc. Referred to a committee to report later.

SUNDAY, JUNE 14TH.

Most of the pulpits in the city were filled Sunday by members of the Union. At the morning service in the City Hall, Rev. George Robertson, B.A., preached the annual sermon from the text, 1 Tim. i: 11, the theme being, "The glorious Gospel, the church's trust." After showing the occasion of the epistle, he proceeded to explain the intimate relationship of the law and the Gospel. God has but one scheme of ethics throughout the whole Bible. The Old Testament is the stream—the boy; the New Testament is

the full-grown man. (1) The Gospel is glorious (a) because of its coherent excellence—it is beneficent—love its supreme characteristic; (b) because of its power. In this it was shown to be far superior to all other faiths. (2) The Gospel is glorious because of its origin. The Gospel of Christ could not be the child of the human brain because of its elevated thought, wide sweep of truth, adaptability of human life in every grade, and for its marvellous simplicity. No other religion is so just to God and safe to man. (3) The Gospel is glorious because of what it does. Here is its supreme test. Look at its wonderful triumphs in the individual, church and world. In the church an organic working fellowship is maintained; in the world literature is being purified, law exalted, trade and commerce controlled by the mind of Christ. The Gospel is the supreme trust of the church. This calls for fidelity to Christ, to the Bible and to the needs of the masses.

In the evening the Rev. Hugh Pedley, B.A., preached an admirable discourse from the text, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off." The preacher strongly emphasized the thought, that when true religion takes possession of a man's heart it will most surely produce a marvellous change in his life.

At the close a communion service was held, presided over by the pastor. At this service Mr. Pedley said a few farewell words before taking his departure for England, whither he expected to start by early morning train to attend the International Council of Congregational Churches in London. On behalf of the Union Mr. Williams shook hands with him and wished him a pleasant and successful voyage over and back again, and expressed the hope that we should soon have the privilege of seeing and listening to him again.

MONDAY, JUNE 15.

The special committee appointed to consider the memorial presented by the Knights of Labor, and kindred societies, reported as follows:

That the members of the Congregational Union, in response to the memorial presented to them by the joint committee of Knights of Labor, etc., etc., do hereby express their fullest sympathy with every effort that harmonizes with Christian principle in the uplifting of the suffering poor, and are heartily willing to co-operate with them in any direction not inconsistent with the teaching of Jesus Christ, believing that with the growth of true religion there will also be the sure progress of the people.

Several members supported the resolution, but it was felt that the Union had not the time at its disposal to discuss a subject so far-reaching and so important, and it was suggested that a committee should be appointed to consider the matter and

report at our next annual meeting. An earnest discussion followed, showing the interest the Union felt in this vital question. The resolution was adopted.

On motion the secretary was requested to correspond with the secretary of these joint committees, informing him that the Union would be glad to have him appear in person and present the claims of these societies at the next annual meeting.

Rev. E. D. Silcox reported on behalf of the Membership Committee. On motion the application of Rev. J. A. C. McCuaig was received and laid over as per standing rule. Some new names are possibly omitted in this report. We will give a correct list in our next.

The Business Committee reported with reference to "children's day," recommending the first Sunday in June of each year to be set apart for such a service. Adopted.

On motion Rev. J. Burton was requested to prepare and present an essay at the next annual meeting on "The Land and Labor Question."

The following resolution, moved by Rev. E. M. Hill, on prohibition, was unanimously adopted:—

Whereas it is evident that to a greater extent than ever before the people of this Dominion are alive to the need of prohibiting the manufacture, importation and sale of intoxicating liquor;

And whereas our representatives will see that the great obstruction to the securing of such a prohibition is the excessive partizanship of many representatives who prevent the enacting and enforcement of temperance laws for selfish interest or in the interest of the wealthy class;

And, whereas good law and precedent support us in the view that there are no vested interests in the traffic which demand compensation or time to adjust;

And, whereas we feel that great importance is to be attached to the present plan of the discussion in Parliament as to whether there shall be present prohibition, future prohibition or an appeal to the country so as to shirk responsibility;

Resolved, that we urge our representatives to stand firm in demanding that the present Parliament enact a bill for immediate prohibition unassociated with other issues.

On motion the Union Committee was requested to make arrangements for a discussion at the next annual meeting on the question of Sunday school work.

The place of meeting for next year was left in the hands of the Union Committee.

THE AGRICULTURAL COLLEGE.

This afternoon the members of the Union, with their hosts and hostesses were entertained by President and Mrs. Mills at the Ontario Agricultural College. A glass of delicious lemonade on arrival greatly refreshed the company. Then began the sight-seeing, and it is worth going a long distance to see the buildings themselves, the stock, the

creamery, the beautiful flower gardens, and the farm generally; all these were highly appreciated. After partaking of the ice cream and cake, and hearty shake hands, all returned home, excepting those who called to see the Ontario Bee Keepers' College, under the principalship of Wm. F. Clarke. This was situated in the middle of a grove outside of the city a little. It is only in its infancy as yet, but promises to become an important factor in the Canadian educational system. Mr. Clarke is an enthusiast on this subject. After a thorough course, graduates will receive the degree of M. B., which means master or mistress of beekeeping. The visitors were kindly entertained by the Principal, who is very hopeful concerning the future success of the College. The students of the Agricultural College take lectures here twice a week.

To-night the closing meeting of the Union was held. It was very noticeable that many of the members had returned to their homes. Rev. B. B. Williams was chairman.

The speakers of the evening were: Revs. A. W. Richardson, Jas. T. Daley, E. M. Hill and James Pedley. Their addresses were listened to with interest, and the singing of the choir, as on previous sessions, was excellent.

A very hearty vote of thanks was given to the following: The Congregational church; the office bearers of St. Andrew's church, for the use of their building; to the choir of the church; to Rev. Geo. Robertson, for his helpful sermon; to the city papers and the *Daily Globe*, Toronto, for their full and satisfactory reports of the meetings, and to Mr. Goldie and President Mills for their courtesy extended to the Union.

At the close of the benediction Stainer's "Sevenfold Amen" was sung by the choir, and the Union adjourned to meet in June, 1892.

For Sunday and Monday reports, we are indebted to Rev. E. D. Silcox, through the *Globe*.

AFTER THE MEETINGS.

The Union meetings for 1891 are over and gone. The verdict, all but unanimous, is, that they have been the best for many years. As regards the numbers present, as regards the interest taken, as regards the work accomplished, this was so. The spirit of thankfulness, helpfulness, and resoluteness was abroad. It was felt that still there is something left to live for, and to aim at. The old ship is seaworthy, and by her officers and crew are resolved to stick, and in her launch out to do business in great waters.

What a place these meetings are for the study

of men! and what a strange class of mortals ministers are! What pains some take to appear singular, and how easy for some to make themselves ridiculous! Verily, "the best of men are but man at the best"; and, thank God, it is so.

It is generally conceded that the first hour of each day was the best, and that the key-note for each day was struck in the prayer-meeting. It was generally felt that one hour in twenty-four devoted to such exercises is altogether too short. Some have suggested two such meetings, instead of one; the first at seven, the second at nine. Some who attend are in the habit of rising early, and they would like to spend their first hour with God, and the brethren. One hope cherished by the friends of this early meeting is, that fewer ministers might be present. When they are present, whatever the subject may be, they generally run away with the *talk*; and the delegate unused to such gatherings, is practically, though neither intentionally nor slightly, excluded. A meeting for conference or prayer, where ministers were for once silent, might prove a blessing to some. It is also believed that a conference on Friday evening for the open discussion of church life and work, would be better than a public meeting. Let a carefully prepared paper or address introduce the subject; let all speak who will speak, shortly and to the point; and results will follow, permanent and far-reaching.

The Guelph friends have done their duty. Who did note their anxiety and activity, their service and sacrifice, could but fervently, though inwardly, pray, "God bless them!" and who could share their lavish hospitality, and their unremitting kindness, without wishing that the meetings could always be held in the "royal city"; and that instead of one, we could have several in course of the year!

D. McCORMICK.

Kingston.

THE SMALL CHURCHES.

The late successful meeting of the Congregational Union—successful, as far as harmony and hopefulness are concerned—did not bring to light any scheme for bettering and extending the weak churches. The Missionary Society announced the

deficit as being reduced one-half, and was candid enough to say it was from *less work* being done, rather than from more money poured into the treasury; but how to carry on the Lord's work through the small country churches, was not reported on.

Churches consist of men and women; and these must not be considered material to *work on*, nearly so much as material to *work with*. To have a church at work, is to have its men and women at work. And no church will ever show more than an apparent and delusive success, where it is merely wrought *on*, instead of being wrought *with*. Now, what is the Missionary Society doing, to get the members of the small churches at work? To give them money is the smallest part of the work; and that being impossible with a nearly empty treasury, nothing has been done.

We could easily imagine \$50 granted absolutely, to a small church, to help to sustain a pastor, and \$100 more on condition of the church keeping up two out-stations. Not \$50 extra for keeping up one station; but always have the work more than the minister can do unaided! Then the members have to turn in and help him. In England, our brethren used to give grants, conditioned on so much aggressive service done. The editor proposed very earnestly the same thing here, many years ago. The committee made the condition, as far as regarded *himself*—and even added \$25 more than the church asked for—but his was the sole and only conditional grant, as far as he could ever learn. The value of being able to say "Yes"—with a *condition*—cannot be over-estimated. "Come and preach for us every Sunday afternoon!" say one or two families at a country corner. "I'll do this," replies the minister, "I'll preach to you every second Sunday, if you'll conduct the service among yourselves on other Sundays." If he is firm, they will consent to his condition; and so he can have two "stations"—and two (at least) lay-preachers at work! Now, it is the Missionary Society that should get put in operation in every field such schemes as these, which—with a "grouping" of two or three or four churches under one pastorate—would enable places, not only to live, but to increase and flourish, that are now dying. It is a pity that the helpful and harmonious attitude of mind at the late Union, had not been more utilized in such useful directions.

Our Story.

VETULIA :

OR, GOING TO THE BOTTOM OF THINGS.

BY REV. WILLIAM WYE SMITH.

CHAPTER IX.—*Continued.*



ET there were still many confiscations. Men *would* sometimes hold on to their lands, and leave more than 5,000 acres apiece, when divided, to their children. The surplus was confiscated to the Crown and sold. It was offered in small farms, by "tender."

A man without land, had ten *per cent.* added to his tender : and for every ancestor he supported two *per cent.* more. So that his tender counted, in competition, more than its face-value ; though he only had to pay (and that in exceedingly easy instalments, as the security was good,) the original amount of the successful tender.

A "principle" long ago passed was, that "taxes should fall where they would be least felt." In pursuance of this, a law was passed, something like the original enactment of Julius Cæsar, that all property, in passing by gift or inheritance, should pay five *per cent.* to the Government. Strenuous opposition was made, I was told, by sons and natural heirs. It was held by them that it was all very well and very politic, to tax legatees who had come into property or funds from friends or distant relatives : but to tax the sons of a man on the inheritance coming to them from their father, was oppressive and unjust.

To this it was replied, that there were properly no "legatees" now ; for the making of a will was a misdemeanor at law, and if a man is not satisfied with the prospect of his property being equally divided among his children, he could give away what part of it if he chose, and to whom he chose (his wife consenting) during his legal lifetime ; and that as the value of property greatly consisted in its being, as well as its possessor, under the protection of a stable and just Government, it was quite right the man should pay something for that protection which made the property valuable to him. The whole power of the Government was behind the man, to put him, and keep him in peaceful possession of the property—and that power exerted on his behalf (or what was the same thing, the dread of it), was worth far more than the one-twentieth of the price to him ! Besides, a man parting with one-twentieth of the value of what he had neither *bought* nor *earned*, was not very hardly dealt with after all !

And the objectors were reminded, that if they were in Parliament, and objected to this tax, they would be bound to put on the journals of the House a "better plan," and they were asked "what it would be?" But before the time of my visit, the opposition had dwindled away ; and this most equitable tax went far toward supporting all the expenses of the Government. The other taxes were mainly municipal burdens ; and very light.

Another well-known and popular "principle" was that "Industry should be encouraged." A Protectionist party in the country tried very hard to develop from this "Principle," a high and protective tariff, and they really managed to get "Protection" into force ; under an erroneous assumption that it "encouraged Industry." But after being several years debated in Parliament, it had come to be understood that "Protection" only built up one set of industries by taxing all others. "Protection" had thus been fairly tested, and was found to foster selfishness in the nation ; and had been repealed before my visit.

The municipalities had been in the way of granting "bonusses" to industrial works, started within their bounds. At other times they would give those exemption from municipal taxes for a number of years. But both these aids were objected to by many tax-payers, on the reasonable ground that old-established "industries" deserved to be helped, as much as new ones ; and that other citizens deserved well of their town, who had made "improvements," but were not engaged in *industries*, so called. The matter finally came before Parliament ; for the municipalities were seen not to have power to do what was theoretically best in the premises. The result was that the *principle*, "Industry should be encouraged," found one practical development in the "Quinquennial Assessment Law."

This proceeded on the assumption that every man who put his money into buildings in a town, or otherwise improved it, should be "encouraged" and rewarded for so doing. It was quite right in itself—so they argued—that a man putting up a great mill or factory, should not be taxed on it for a few years, till he began to have a steady income from it. But then the man who had put up a block of nice houses, and so improved his town, was just as deserving of exemption as the other.

The new law met both cases. It was enacted that the assessed "value" of property should remain unaltered for five years ; the annual assessment only taking notice of changes in ownership, and subdivisions of property ; and the like. Then a man, building soon after the quinquennial period, would have three or four years to enjoy his house or work his mill, before he would be *fined* (for so it seemed, under the old system), for his enter-

prise! Of course there are always croakers; and some thought this law would create, artificially, recurring periods of briskness and depression, at or between the quinquennial assessments. The result proved that these fears were groundless. It was true that many more private houses and mills were put up during the first two years, than the last three of these recurring periods, but the last part of the term was always chosen for the erection of public buildings in the large cities, and for the principal prosecution of Government works. And thus while "Industry" was encouraged by a temporary exemption from taxation, the country at large was nowise injured in its business.

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CHAPTER X.

VETULIAN LITERATURE — PROVERBS — NOBILITY
COATS—REFORM IN FASHIONS—CHURCH AND
STATE—HIRING DOCTORS BY THE YEAR—
ESCAPE HOME.



FEELING inclined, after so strong a dose of political economy, and so much of it contrary to all my former feelings and prejudices, to have a little relaxation, I spent a few of days in the public libraries and literary institutions of the City of Vetulia. I found every facility for pursuing my investigations in this pleasant department of knowledge.

No one here was allowed to write for a magazine till he had written for the newspapers; and no one was allowed to publish a book till he had first published a pamphlet; and no one was allowed to publish a work in two or more volumes till he had first issued some work in a single volume. I thought these regulations very depressing to genius. My self-constituted instructors admitted all that; but they said they cared little for genius in Vetulia; it was application and perseverance that deserved to be encouraged! What they chiefly prided themselves upon was their peculiar form of verse. Whereas we end our lines with a jingle—each like some other in its terminating sound—they began their's with the same sound! I could detect no pleasant rhythm in it—but they said they could! I tried to sing it, to play it, to declaim it; but all in vain, as to getting any music out of it! But some of their popular novelists professed to find in it the most perfect musical cadence. I transcribe the opening lines of one of their most popular patriotic songs, as a specimen of this strange Vetulian verse:—

Morn, lovely it dwells on the hills;—
Corn, greenly it grows in the vales;
Sweet comes the low carol of birds,
Fleet o'er the far fields is the breeze;
Red rise the bright rays of the sun,
Fled all the grim shadows of night;
Song, still let me hear from thy lips—
Long, long shall the cadence be mine!

I could never make out any melody in the native music of the Red Indians, nor quite comprehend the strange fact that the Greeks did not know rhyme, nor ever stumbled into it! But, after hearing Vetulian music, and reading Vetulian poetry, I have quite made up my mind that taste is only custom and use, and poetry is but a name for certain compositions with a capital letter at the beginning of each measured line, "only that, and nothing more."

Their fashion of issuing Parliamentary "principles" probably had an influence on their literature, for their libraries were peculiarly rich in collections of proverbs; and their *literati* were continually inventing more. A great desire seemed to exist to present truth, or what the writer chose to consider truth, in as concise a form as possible. I tried to convince them that this was a sign of a nation's childhood; that as literature gathered strength, and education became universal, it was less necessary for a people to have morals, political and social economy in proverbial sentences—they could digest it all in more elaborate shape. But I failed to make any converts to my views. They had always—so they said—cultivated and valued proverbs, and they did so now. But of all things in the world, there is the least variety in *proverbs*. A certain set of moral principles, born in the conscience—a certain round of facts, gathered from universal experience, these continually recur, dressed in the particular style of thought and language peculiar to the age and people. Ecclesiasticus is but Ecclesiastes imitated, and Tupper is but Solomon going about in a dress coat and stovepipe hat; and a "provyerb" in broad Scotch, is the same in good English or provincial Spanish. I find in my notes the following, as somewhat approaching originality, among the Vetulian "saws":—

1. "The apple tree worships the sun." (I found they had the same prevailing south west winds as we; and their orchards, like ours, all bent eastward.)
2. "Who plows well loves the plow!"
3. "The hollow basswood bears big leaves!"
4. "Rain makes grass, but it needs the sun to make hay!"
5. "The boy who reads at noon will not ruin at night!"
6. "A bush road and a Christian, should always be getting better."
7. "A house unfurnished is but half built."

8. "One stick at a time," said the sensible young bride, and the equally sensible crow."

9. "He who would think, must talk; if it were only to himself."

10. "Train very carefully the young horse, and the young boy who loves horses."

11. "The open fire-place glows in the maiden's cheek."

12. "Frost is a good road maker; but he only works when he pleases."

13. "You may bend a straight stick when you can't straighten a crooked one."

This "baker's dozen" of Vetulian saws I selected, without any great care in making the selection, from various authors, and, after all, it just proves my contention that proverbs are much the same in all ages and countries.

Their creation and maintenance of a nobility was a new subject for my consideration. I asked them, why, with their principle of going to the bottom of things, they had a nobility at all? Were not men—not with respect to strength of mind or opportunities of culture, but with privileges and rights—all born free and equal? They said, "Yes, yes, yes! But then, all men loved titles and dignities: this was just as natural for men as for women to love finery! And if this craving were not gratified in one way, it would be in another; and it was more politic for the government to provide honors and titles, than men to invent them for themselves in the countless societies and orders which are in so many civilized countries; the ambition of the vain and the laughing-stock of the wise."

When a man, with them, was made a nobleman, he was simply given a "nobility coat," with the badge of his "order" on it. Whenever he wore that coat (and only then), he was a "nobleman," and entitled to recognition as such; when he had "off his coat" he was simply "a gentleman." Exactly like our military officers; who don't expect to be saluted by their soldiers when going about in a frieze coat and a billycock hat. These, when presented to their Sovereign, must wear the uniform of their rank and service; but when in plain clothes, they are, in a military sense, "nobody."

I found the Vetulian nobles very careful of their coats. All kinds of inventions were sought, to keep out moths, and prevent decay of these precious garments. For when a man's coat could no longer be worn, he ceased to be recognized as a nobleman. Some years ago, at the graduation of medical students at Toronto University, a student came up to receive his diploma, in a "gown" which consisted only of the "yoke" and one sleeve. A piece of hempen twine went over the other shoulder and held the thing together. He

was determined to make the regulation gown last till the end. "He was not going to the expense of a new gown to graduate in!" I have sometimes thought this student must have been at Vetulia, at some of the royal levees I attended. For there I saw nobles with old, faded, rotten "nobility coats" on, impossible to make hold together for another year. A far nobler coat was that found in the possession of a black, in the wilds of Africa, ten years after Livingstone's death. He was found carrying a European coat over his arm, and was asked where he got it? It was tattered and rotten by long exposure and carrying. "A white man gave me that ten years ago," said he. "Oh, he was a good man! He loved everybody, and loved the black man as if he was his brother!" And he had carried the good man's coat (to make it last the longer, only covering himself with it, perhaps, at night—and who can tell the *influence* that constant reminder carried on his arm would have on that poor African's character and life. We cannot bear a budget of roses without carrying the aroma with us.

The nobility coats were not allowed to be patched. To wear a patched coat was only one degree removed from the infamy of having a "patched character." Some boldly assumed the court-dress of a commoner and left their tatters at home and dropped the "handle" to their names. Others, no matter who laughed, stuck to their coats of nobility.

The Prime Minister (who, by the way, had declined a nobleman's coat and dressed as a commoner), explained it to me thus. He said men were ennobled because they deserved recognition and honor by the nation. And when a man was given a coat, it was fit to last his legal lifetime, and point him out, as long as he was able to appear in public, as one his sovereign and his nation delighted to honor. But it did not follow that his son deserved the same honor. And so the original idea of the enactment was, that when the coat had been worn one lifetime—and had, in the proper sense of the word been worn out—its star and cross might be framed and hung up in the saloons of the great as a memento of what their ancestor was—and as an incentive to noble deeds among themselves—but not as really conveying any rank to those who had not achieved honors for themselves. And so, the *older* the coat the *less* respect was due to it; for it showed the wearer to be several generations away from the ancestor who had gained the honor. "I know," said he, "That is reversing your idea of things. Your people think the older the coat the more honorable. We think, the newer the coat, the nearer we are to the heroism that gained it."

Nothing pleased me more than the simple, yet

most becoming drapery of the women. I looked in vain for a wasp-waist, or a street-sweeping skirt, or a too-revealing tight corsage, or a pair of horns upon the shoulders, or a dead bird upon the hat—in the whole city of Vetulia! Wishing to know if it had been always so, or what circumstances had brought it about, a Vetulian legislator informed me. He said it chiefly came from the treaty with the Giants of the Tropics, a century before. The treaty provided that in the two countries there should be reciprocal citizenship, and that no one, otherwise qualified to vote, of more than twenty-four inches in girth, or wearing shoes of not less than "number four," should be debarred the franchise. This stipulation the giants insisted on; and though the Vetulian ambassadors were unmercifully laughed at for admitting so whimsical an article in a solemn treaty between two nations, it was soon forgotten by the public. Not so, some of the judges, before whom came some contested elections! They disqualified every voter who did not come up to this physical standard. And, as just at this time, a celebrated lady reformer was running for Parliament in the capital, the small shoes and the small waists among the female voters began at once to disappear. Every virtue helps every other virtue; and one good reform helps on another. Once political necessity began to demand natural waists and natural feet, it was astonishing how people began to see ugliness and deformity in what before had been considered beauty. A determined fight was kept up for a while by a minority of the fashionable dressmakers, till—the Court of Justification coming on—a few of them were banished to "The Island." Then all was peace. And it began to be discovered, by those who most needed to make the discovery, that nature had from the first decreed (what the sculptors had long before discovered), that the girth of a well-proportioned and youthful female figure, is always as exactly as possible, two-fifths of the height. So that a woman of five feet would measure twenty-four inches—and *could vote!* But the Giants insisted at "drawing the line" there. With the shoemakers it made very little difference: the women wore fours, and fives, and sixes as before! Only now fours were not sold as "large two-and-a-half," and sixes were not called "fours" when they were bought. And my friend said "the best of it all was the increased freshness and beauty of the women," as they themselves confessed.

Like other countries, Vetulia had been, in its earliest history, pagan. Indeed, it was believed that among some of the most helpless and attenuated of the old *Atomies*, were still surviving specimens of the ancient pagan priesthood of the land. But its religion had been reformed; and, following the old precedent, a certain form of Christian-

ity had been "Established." But, as the people became more intelligent, and the Government got freer, a "Principle"—which did not seem at the time to have any connection with the "Establishment," and for which even the supporters of the State-church felt themselves compelled to vote—was passed, which declared, "A Government should know its subjects only *as* subjects and citizens, not as classes." Some reforming statesman took hold of this "Principle," and wrought it out in the direction, "That for the State to know certain people as forming a certain communion, and to give them privileges and support not given to others, is to know them as a *class*, and contravenes the *principle*." The Parliamentary Opposition wisely contented themselves with demonstrating the soundness of their position, and then waited for the sentiment of the country to ripen on the question. And it did ripen so fast, that the next Session the Ministry was compelled to bring in a Bill to disestablish the State-church, and to throw religious worship and ordinances entirely into the hands of the people, only reserving to the Government the responsibility of protecting the religious privileges of every man who acknowledged one God. The rivalry of sects was much mitigated by this proceeding, and when I visited the country, nearly a century from the date of Disestablishment, three or four of the principal sects had practically amalgamated into one. They received and installed ministers interchangeably, and carried on their missionary operations in common.

I know not how many more interesting points of procedure, and legislative novelties I should have discovered on a longer acquaintance with this strange country, and wonderfully practical people, if my health had not given way. I employed a physician. He came in politely, and stated his terms per annum! "Per annum?" I gasped; "I don't want you for a year! I only want you for the fewest possible visits in which you can put me on my legs again." He informed me that the immemorial custom of the profession would not allow him to charge by the "visit," but only by the *year*; from which was, of course, deducted any odd weeks the patient was under his hands. I had to submit, but I could not long submit, for a Vetulian doctor (who never loses a patient by death), cares not how slow the cure may be; and has been known to go off on a three months' *holiday* in the most unhealthy part of the year, knowing that his patients would be there when he came back!

I was put through a three-weeks' sweat; then a two-months' starvation time. Then I was promised seventy doses of some celebrated extract, done up in pills. After that, if I went on favor-

ably, I was to go to 'Nesco Island for three months; then return for twenty days' bathing and drenching at some spring up in the mountains! I determined to leave the country, and trust the seair and my own private hygienie for my recovery. But I found that as the doctors were responsible for their patients, so the patients were by law completely in the hands of their medical attendants. As soon as you called in a physician you lost all power of self-control, legally, till you were better.

I hired a boy to lie in my bed, and to snore methodically whenever the door was approached (which he had locked inside), till I should be outside the harbor with the early land-breeze. I stole in the darkness to the ship, in which I had secured a passage, and in a very undistinguished way left the country. I afterwards heard that the members of the Cabinet had resolved to give a public dinner to the "distinguished barbarian who had visited their shores, and was so delighted to study their institutions." I was glad to get away, and I found that it was more what the Americans call "worry" than real sickness that was the matter with me. And once I was fairly clear of their shores, I had just enough of "human nature" in me to dislike a country where everything is referred to first principles, and continually condemns me by its perfection! I did not want to live in a country where there was nothing left to reform! And I got home just in time to put an oar into an exciting general election. And it is at the solicitation of my central committee, at Little Netherwick, that I have put these sketches before the public. A celebrated politician remarked to me, that I "had probably learned more than ever I would be able to put in practice," which, I dare say, is true of myself, and Little Netherwick, as well as the great country of which it forms a part!

THE END.

News of the Churches.

THE NORTH-WEST.—We extract the following items from our lively contemporary, the *Western Congregationalist*, Winnipeg. The titles are ours.

Brandon.—Mr. Mason has sent his little daughter Dorothy to her mother's home in Franklin Centre, Quebec. God bless her! Our Vancouver friends will, without doubt, be helped by the presence and preaching of Rev. H. C. Mason, of Brandon. In ever widening circles outside his own church is being felt the force of his earnestness, spirituality and sympathy.

Winnipeg, Central Church—Sunday School:

The record for May was low, a couple of wet Sundays, and a military funeral were too much for the little folks. There was a total attendance of 927, or an average attendance per Sunday of 185. The annual picnic will be held on Tuesday, July 7, at Elm Park. Let there be a great rally of parents, friends and scholars. The friends and children of the Maple Street church will join and make the affair a union picnic. Tickets will be sold to adults for 25 cents, which includes street car fare, from Main Street bridge to the park, and free transportation on the ferry. The school voted \$40 to the Home Mission collection of the church.

Winnipeg, Maple Street.—The month of May has been one of the most hopeful in the history of the church. The congregations have been good, especially the last two Sunday evenings of the month, when our main auditorium was well filled. In the Sunday school there is a hopefulness which is flaming into ardor. Twice during May the attendance broke the record; and if we pass over into June, the first Sunday is a red letter day, for on that day we were lifted out of ourselves by the announcement of an attendance of 153. Such progress exceeds the expectations of the most sanguine. Not the least significant and important event of the month was our gift to the Home Missionary Society, by which in the first year of our church life we connect ourselves with the denomination, and co-operate in the extension of our work in Canada.

Vancouver.—A special collection in aid of the church funds was taken on the 31st May. The offering amounted to \$155, which will help the treasurer to discharge some of his liabilities. Quite a number of regular attendants have not as yet adopted the envelope system. At present there are about 80 regular contributors. It could easily be 100. Rev. H. C. Mason, B. A., of Brandon, will take the pulpit during the pastor's absence. He begins on Sunday, June 7th, and we hope will enjoy his stay in Vancouver. Mr. Pedley will resume work on Sunday, July 12. We are glad to see amongst us some from the Eastern Congregational churches. We expect from these great things. They will understand the working of Congregationalism, and will give us the benefit of their experience.

HAMILTON.—On Thursday evening, June 11th, our pastor (who with his good wife is about to leave for a two months visit to the old land), was tendered a farewell social by the Y. P. S. C. E. A good musical and literary programme had been arranged for by Miss Sharp (convener of the musical committee of the Society), and was highly appreciated by the large audience present. During intermission Mr. R. Hopkin, on behalf of the

members of the Christian Endeavor Society, presented Mr. Morton with a travelling bag. The Ladies' Sewing Society, through Mrs. Aitchison and Mrs. Downs, presented Mrs. Morton with a similar article; and Mr. Alexander, on behalf of the members of the church, presented Mr. Morton with a purse of twenty-one sovereigns. To all of which Mr. Morton feelingly and suitably replied. After the programme had been gone through with the audience then adjourned to the school-room, where refreshments were served. This part of the programme was attended to by the social committee, with Miss Hopkin as convener. The evening's entertainment was brought to a close by the singing of the Christian Endeavor hymn, "God be with you," and the repeating of the benediction, "The Lord watch between me and thee when we are absent one from the other." Everybody says it was one of the most delightful social evenings spent in our church.

The new Sunday school is progressing; the builders are hard at work, and we expect to "move in" about the middle of Sept.

The semi-annual meeting of the Y. P. S. C. E. was held recently. The Society is progressing very favorably. The following officers for the next six months were elected: Miss Edgar, *Pres.*; Mr. M. Johnson, *Vice-Pres.*; Mr. G. Davis, *Sec.*; Mr. J. Stott, *Treas.*; Miss Bates, *Organist*; Miss Hopkin, *News Agnt.* CONVENERS OF COMMITTEES—*Lookout*, F. Chadwick; *Prayer Meeting*, R. Robertson; *Social*, Miss Heginbotham; *Musical*, Miss Bale; *Sunday School*, Miss Grey; *Flower*, Miss Sweet.

The following resolution was unanimously adopted at this meeting:

"That this Society is desirous for the spread and on-going of the Christian Endeavor movement; and while recognizing the great benefits to be derived from the affiliation of all societies that are organized for the purpose of helping to build Christian character, we have no sympathy whatever with the spirit of the resolution adopted recently by a committee of the Epworth League; which, though agreeing to revision of the Constitution of that organization, they still desire to retain their sectarian name, and we would be opposed under such conditions for any society bearing the name of "Epworth League of Christian Endeavor," having representation at Y. P. S. C. E. Conventions."

The eighth annual meeting of the Mutual Improvement Society was held at the residence of Mr. Bates, Barton St. E., at which the following officers were elected: Mr. Stott, *Pres.*; Miss Heginbotham, *Vice-Pres.*; Mr. J. Wheeler, *Sec.*; *Treas.*; Miss Reid, *Reporter*; Misses Edgar and Wilmore, and Messrs. Chilman and Kelly, *Committee*. The annual reports presented were satisfactory, and show the Society to be in a prosperous condition.

The delegates to the recent Union meeting held in Guelph (Mr. Edgar and Mr. Hay), presented

their reports at the Wednesday evening meeting of June 17th. All present were delighted with the progress that our denomination is making as shown by the reports.

Mr. and Mrs. Morton, Mrs. Miller and Mr. David Morton, Junr., sailed on Saturday afternoon, June 21st, from New York. They go with the best wishes of their friends here, for a safe and happy trip. R. HOPKIN.

MONTREAL EMMANUEL—*Historical Memoranda*.—On the 10th March, 1875, 111 members of Zion church withdrew from that fellowship, for the purpose of forming a new Congregational church under the pastoral care of the Rev. J. F. Stevenson, LL.B., one of the joint-pastors of Zion church. On Sunday March 14th, 1875, after an appropriate service conducted by Mr. Stevenson, the church was duly organized, and Mr. Stevenson was unanimously chosen Pastor. At the same time the church, by formal Resolution of the united Brotherhood, received the name of "Emmanuel church," and all present rising, the Pastor read the following declaration, which was assented to as the covenant or basis of union:—

"We, whose names have now been read, do hereby, in humble dependence on Almighty God the Father, His Son Jesus Christ Our Saviour, and the Holy Ghost the Comforter, organize ourselves into a Christian church of Faith and Order commonly styled "Congregational" or "Independent." And we do further pledge ourselves, with the help of God, to do all that within us lies, as a Church, to secure the great ends for which the Head of the church ordained that His faithful followers should, while on earth, be banded together in holy brotherhood. And we do severally, as members of this church, solemnly promise to be loyal to our obligations to sustain the work and interests of the body now organized, and to do our best to promote the spiritual welfare of each other."

As the church possessed no local habitation of its own, the public services of the Lord's Day were held in the Montreal Gymnasium Building; and on week-evenings, in the lecture room of Erskine church. In the month of June, 1875, ground was broken for the erection of a new church-edifice, on a site occupying the corner of Stanley street, and facing St. Catherine street. On April 15th, 1876, the corner-stone was laid by the Pastor, assisted by Rev. Dr. Wilkes. On January the 14th and 15th, 1877, the building was opened for divine Worship with special dedicatory services.

In September, 1886, Dr. Stevenson resigned the Pastorate, on receiving a call the Brixton Independent church, London; and amid many tokens of respect, both from the church and the

general community, he left for England at the beginning of November, 1886.

On May the 25th, 1887, the church extended a unanimous call to Rev. F. H. Marling to assume the Pastorate, which call he accepted, and entered upon the duties of his office on Sunday, September 4th, 1887.

On March 28th, 1889, Mr. Marling tendered his resignation of the Pastorate; which resignation was ultimately accepted, and his official connection with the church terminated, amid many tokens of high regard and esteem for Mr. Marling, on June 15th, 1889.

The vacancy remained unfilled until June, 1890 when, after hearing many supplies from the Mother country and the United States, among whom was Rev. W. H. Pulsford, M.A., of Dumfries, Scotland, the church extended a call to that gentleman to assume the Pastorate. Mr. Pulsford accepted the call, and with his family arrived in Montreal at the end of August and began his regular ministry by occupying the pulpit on the first Sunday in September, 1890.

TORONTO HOPE CONGREGATIONAL CHURCH (Rev. Hugh Bentley, Pastor).—On Thursday, 28th May, a pleasing entertainment was provided, under the auspices of the Ladies' Aid Society. The proceedings opened with a pianoforte solo by Miss Florrie Bentley, followed by a reading in his usual happy style by Mr. Frank D. Bentley, of "The Courtship of Miles Standish," by Longfellow. This was thoroughly enjoyed by all who heard it, especially so by the ladies, and was illustrated by a couple of colored-crayon drawings, made by the reader. During the evening Mr. Farry gave masterly selections on the English concertina, which were enthusiastically encored every time. His rendering of a chime of bells was simply marvellous. On the following evening the first session of the Literary and Scientific Classes was very appropriately brought to a close by a lecture on "Art" by our esteemed friend Mr. Wm. Revell, late Vice-President of the Ontario Society of Artists, whose intimate acquaintance with the subject ensured to the members and their friends a very pleasant and profitable evening. A pianoforte duet by the Misses Laura and Florrie Bentley, and a song by Mrs. Revell, gave pleasing variety, and were duly appreciated by the audience. A cordial vote of thanks was accorded Mr. Revell for his instructive lecture. The usual and indispensable social (provided by the male members, and afterwards graciously approved by the ladies), followed. The Professor (Mr. Frank D. Bentley) and the members generally are to be congratulated upon thus successfully winding up a good and useful session. It is expected the classes will be resumed in the fall, and will be open to all the members of the

church and congregation, both ladies and gentlemen, and their friends.

CHAS. T. SISSONS.

266 Clinton St., Toronto.

STUDENT ADAMS AT ST. CATHARINES—Although the weather yesterday evening was very sultry a large congregation turned out to hear Mr. J. R. Adams, of the Congregational Tabernacle, preach a "chemical sermon" to children. Such a thing is entirely new in St. Catharines, and was very interesting, especially to the young folks. Mr. Adams is a young man who believes in keeping right up with the times, and he has the knack of turning many of nature's marvels to good account in the pulpit. Such he did last night, when, with bottles containing chemicals, he showed in vivid reality the effects of good and evil company; of the influences which change our lives, and how we cannot get rid of evil by mere human efforts. The illustration of Isaiah i: 18, "Though your sins be as scarlet they shall be as white as snow," was particularly good. A bottle filled with a dull-red poisonous liquid represented the hardened sinner, while some pretty white crystals in a jewel box represented Christianity. Salvation was represented when some of the crystals were dropped into the red poison, which, like magic, turned the poison into a clear, colorless, sparkling, and non-poisoning medicine. Sermons of this kind leave a strong and life-long impression upon the minds of the little folks, and on older ones as well. The energetic young preacher proposes holding Sunday evening services during the hot weather, with sermons of only ten to fifteen minutes duration.—*Daily Standard*.

ST. JOHNS, N.F.D.—The Rev. George Ward Siddall, late of Teignmouth, England, is to be the Rev. T. Hodgkinson's successor in Queen's Road Chapel. Mr. Siddall terminated his pastorate in Teignmouth on May 3rd, and he expects to leave Liverpool on the 26th, and to commence his ministry here on the first Sunday in June. He is a godly man; one trained at the Hackney College, and is very highly spoken of by the friends in England. His wife was a Zenana missionary in India, but her health was so affected by the climate that she was forced to return to England. St. Johns Congregationalists are prepared to give Mr. Siddall a warm welcome to this most ancient and hardly-used colony.

ROBERT BARNES.

May 14th, 1891.

BRANTFORD.—Absence of news concerning the church must not be taken as a sign of lack of progress, for we are doing well. We have continued large congregations under Mr. Richardson's

preaching, and the finances are healthy. The contributions to the Missionary Societies, College, etc., are ahead of former years in the aggregate. We are rejoicing, with Burford, in securing our old friend, Mr. Daley, as a near neighbor. May true success crown his efforts!—*Com.*

CONGREGATIONAL INTERNATIONAL COUNCIL.—Two delegates were invited from the Congregational Union of Nova Scotia and New Brunswick. Revs. Wm. Mackintosh and W. H. Watson were appointed, with Rev. Jas. Shipperley as alternate. Messrs. Mackintosh and Shipperley are now in England. Rev. E. C. Wall supplies Mr. Shipperley's place in Maitland and Noel churches during his absence.

TORONTO, DOVERCOURT.—Anniversary services are announced for Sabbath, 5th July; Revs. John Burton, T. J. Parr, and J. A. C. McCuaig, respectively, preaching. On Thursday, July 9th, a special thanksgiving service will be held, with short addresses and singing. This church is trying to do the Master's work in that part of the city, and deserves all the help and encouragement that can be given it. We hope to hear that the anniversary collections were a good aid to the building fund.

Temperance.

THERE are only eight States in the Union in which the school children do not receive systematic instruction on the subject of temperance.

At this year's Braemar gathering, which was attended by the Queen, only temperance refreshments were served on the grounds. Complaint had been made of the amount of drinking at a former gathering.

THE British House of Commons recently passed a bill making permanent the Sunday closing act in Ireland and providing for earlier closing on Saturday. Coming so soon after the favorable Welsh legislation and the decision of the courts denying the right of compensation to publicans, it shows a decided growth of sentiment in Great Britain.—*Ex.*

LET any one who can match this innocence of the remaining "twin relic," by like innocence found in a non-Prohibition city. Topeka has the boy. His mother had been reading to him something in which the word *saloon* occurred. "What's a saloon?" asked the Kansas boy, who had never

seen one. "A place where they sell beer and liquor." The next morning she overheard him tell the information to his younger brother: "Saloon, Hueston, a place where they sell beer and likkerty."

LAW LORDS AND LIQUOR LICENSES.—The decision of the House of Lords in *Sharp vs. Wakefield*, a celebrated English liquor case, was absolutely unanimous. The judgment is final and irrevocable, except by new and special legislation, and it settles once for all that licensing magistrates have the power to refuse to grant licenses by way of renewal, as fully and completely as they admittedly have had to refuse new applications. Even Lord Bramwell, the great authority on the value of drink as a source of human happiness, gave as emphatic a judgment as either of his colleagues.

LADY HENRY SOMERSET, like the members of the B. W. T. A., of which she is president, is a most zealous reformer. Addressing the Oxford Total Abstinence Association, she answered those who indulge in the sneer about "grandmotherly legislation." The aim of all true legislation, she showed, was to make it difficult to do wrong and easy to do right. Legislation that had emancipated the slave, that had declared that men should not be sent to sea in floating coffins, that had forbidden women to be used as beasts of burden in mines, might surely do something to deal effectually with the drink curse.

WOUNDED IN THE HOUSE OF HIS FRIENDS.

A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees praying in the fervor of a consecrated, loyal soul, "Oh, let thy kingdom come!" He had opened, he thought, the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea.

Watch it! One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo State. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick, it cries out, "Oh, Christians at home, for the love of Christ, stop the rum!" But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home

are discouraged, and the next ship goes only with rum—without the missionary.

Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.—*Exchange.*

A TRUE FRIEND'S ADVICE.

Speaking at a Men's Conference at Deptford, on Sunday, Rev. J. C. Carille told his audience that strikes were at present a little overdone, the public was tired and the men would be wise in using every possible means to keep clear of strikes unless they were absolutely needful; he wanted them to strike against the drink; it was not much use fighting to get higher wages if the money went to the public-house. Drink did more to keep down wages than any sweater could do. The uplifting of the toilers could not be accomplished by patrons of the public or the turf. It was a disgrace to see the names of princes and peers among the attendants at race meetings, but the dockers must set the dukes an example in the art of living. It was worth knowing that all the leaders among the dockers were total abstainers. The men who asked for an eight hour day ought not to keep their wives slaving at home for eighteen hours; the women are worse off than the men; they ought to boycott, as worse than a 'blackleg,' the man who drank the money wanted for the babies' boots. He hoped to see the men strike against all that degraded their manhood; if reformation was obtained it would be by every man reforming himself. He wanted the parsons and the churches to join them in a new strike, grander in its aim, wider in its scope and all-reaching in its results; they should make no compromise with sin but fight it to the death.—*Christian World.*

SIR JOHN MACDONALD.

The following incidents were related by Rev. W. A. McKay, B.A., of Woodstock:—"Some years ago, as some of you will remember, a very large deputation of the liquor sellers of Ontario waited upon him, and asked for certain privileges for their craft. During the interview some hard things were very naturally said of the Christian churches. 'Stop, gentlemen,' said Sir John, 'don't fight the churches; as soon as the churches do their duty, your days are numbered.' Would that all the ministers and elders and members of

our churches understood the matter so well. A friend of mine said to him: 'Sir John, when are you going to give us prohibition?' The prompt reply was: 'Whenever you want it.' 'But we want it now,' said my friend. 'Then say so,' said the Premier. 'But how shall we say it?' 'By sending prohibitionists to Parliament,' was the prompt and effective answer. In this answer we have, I venture to say, the solution of this difficult question in a nut-shell. When the churches do their duty and Christian men vote as they pray, then the days of a legalized liquor traffic will be few indeed."—*Royal Templar.*

Missions.

The Icelandic Lutheran congregations in Manitoba and the North-western States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scriptures into Icelandic.

Dr. Tucker, the evangelical Bishop who has succeeded to the dangerous diocese of equatorial Africa, rendered vacant by the murder of the heroic Bishop Hannington, has arrived at Uganda, after terrible and prolonged sufferings. A hundred miles of the long journey were through a dense, foodless forest, infested by savage robbers, who murdered stragglers and stole loads at every opportunity.

On October 12 last, for the first time, a place of worship was dedicated in Jerusalem by non-Episcopal Protestants to the worship of God. It was an upper room near the Jaffa gate. Representatives of English, Scotch and American churches were present. Members of six different denominations united in the consecrating services. A Young Men's Christian Association has been started in this city of David. This has been done in connection with the Presbyterian mission from the United States.

Two little girls in New England raised sage, and sold enough to send \$3 to the missionary treasurer. One little girl gathers the eggs carefully, and says: "Mother gives me one egg for every dozen I find; and when I have a dozen, I sell them and put the money into the missionary box." All over the country we find earnest, eager groups of boys and girls who have found that interest and enthusiasm belong to that strange class of which the more you give away the more you have left. "There is that scattereth, yet increaseth."

The outlook in Mohammedan lands grows more and more hopeful; especially in Egypt and in

Persia are Christian influences becoming more potent. In the latter country the advance of business is helping to overthrow old faiths. A British navigation company is opening the only navigable river from the south. An American company is sinking artesian wells. The Shah, naturally progressive in spirit, is feeling the spirit of the nineteenth century, and is curbing the proud ecclesiastics and affording Christian missionaries better opportunities for the prosecution of their work. Some of the oldest and wisest of the American missionaries on the field say that the Christianization of Persia must eventually come through the labors of native converts. This is the conclusion which is being reached with respect to missionary effort elsewhere.—*Congregationalist*.

Things are loosening greatly in India. If you can get the first bricks out of a wall the rest will come tumbling down shortly. Mission work in India—in fact all work along progressive lines as well—has been prosecuted systematically only since the mutiny closed, just a generation ago. Yet, in 1866, Sir John Lawrence, Viceroy, said that the missions had done more for India than all other benevolent agencies combined. By the way, Sir Henry Harrison issued an order recently, forbidding street preaching by missionaries in Calcutta. Only Protestants preach in the streets. *Harrison is a Roman Catholic*. The vice-regal board vetoed his mandate.—*Missionary Review*.

John Williams' progress through the South Seas was a triumphal march. There is nothing in the life of Paul as he went from Antioch to Athens, and from the Golden Horn to the Pillars of Hercules on his great commission, that more proves God's power than John Williams' voyages, from the shores of Eimeo to the fatal coasts of Eromanga. The missionary career of this Apostle of the South Seas extended over twenty-two years, from 1817 to 1839. In the course of these years he went like a flaming messenger of God with the Gospel torch, from island to island and group to group—Aitutaki, Atiu, Raratonga, Mangaia, Raiatea, Samoa, Eromanga—and one continued and unbroken series of successes crowned his labors; island after island, and group after group, in rapid succession, came under the sway of Christ's golden sceptre, until he could calmly say, in 1834, "At the present time we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."—*Dr. Pierson*.

JAPAN.—The writer of the letter is a Methodist medical missionary. A later letter says that the police have been in about fifty times to ask why

they have come to Nagoya. In the city of Tsu the American Board workers have experienced similar annoyance so far as hooting, howling and threats are concerned. The services in the usual preaching places were constantly interrupted, and the Japanese evangelist threatened with violence. The missionaries, however, have not been the object of attack. It has been thought best, however, to admit attendants on the services by ticket, for the present. What further developments await us in those places and in other parts of the Empire the future only can reveal. It is unfortunately true that there is a spirit of lawlessness and of dislike of Christianity and of its representatives in every city in the land. The more bitter of the opponents speak of foreign missionaries as wolves and tigers who under cover of an amiable front are preparing the way for a devouring attack on Japan by foreign nations. Missionaries are said by them to have secret instructions from their respective governments—whose paid agents they are—to foster a spirit of rebellion and arrange for a successful swallowing up of the Empire. They call Japanese Christians villains and traitors. These things indicate that the Word of the Lord—as well as the power of the Devil—is at work. They show also that this is no time to reduce forces of men or of money.

THE LABOR MEMORIAL.

The following is the text of the memorial read at the recent meeting of the Congregational Union at Guelph, and concerning which a resolution was passed on Monday, 15th June:—

Memorial from the Joint Committee of the Knights of Labor, The Single Tax Association, The Trades and Labor Council, The Women's Enfranchisement Association, The Eight Hour League, and The Nationalist Association:

REVEREND SIRS,—We take the liberty of addressing you on what we cannot but feel to be a matter of most momentous importance, not merely from a social, but also from a religious point of view. We need scarcely remind you that the conditions at present existing in society are anything but satisfactory, nor do we see any tendency for them to become any better unless great improvements are made in our laws.

The transformation in the methods of producing wealth during the past two centuries, have been so extraordinary, that in many departments we produce ten, twenty or a hundredfold what could be produced a few centuries ago.

What comes of that abundance? Does it go as the reward of industry to the toilers? Does it go to the men to whose industry it is due, to the

men who work ten hours a day, and the women who work twelve or fourteen hours a day, or are we maintaining some method seriously unjust, whereby the laborer is deprived of the proper reward of his industry?

The increase of population on this continent is one of the wonders of history. In a hundred years the population of this country and the neighboring republic has increased from less than four millions to seventy millions—nearly twentyfold. At the same time the urban population has increased with tenfold greater rapidity. The effect, consequently is, that there is less available land for each. In our large cities therefore, we see people crowding into back alleys, close stuffy tenements, often whole families compelled to crowd into one apartment, till it is impossible to observe properly the decencies of life. And anything like the development of a full-orbed manhood—morally and physically—or the proper enjoyment of the blessings of existence, are utterly out of the question.

We take the liberty of asking what is the teaching of Christianity respecting these two facts, namely: The abundance in products caused by industry, and the scarcity in land caused by the crowding of population? Does Christianity teach that those who by their industry cause abundance, should be punished with scarcity, while another portion of society should be endowed with the power to appropriate a large share of the product, not because they had aided in any way in begetting that product, but mainly on account of the monopoly of land, especially in the larger centres of population.

That is the law of this country to-day, and it is to this regulation that we desire most earnestly to call your attention.

To many of us this question is of the most momentous importance. On what principle can it be justified, that those who industriously and beneficently bring forth products in lavish abundance, should obtain only scarcity—poor homes, coarse clothing, degraded social standing, inadequate education, while other men and women who neither toil nor spin enjoy exceeding abundance.

Is this Christianity? Is this rendering to everyone his due? Is this honesty or is it spoliation? Is this the righteousness that we are exhorted so earnestly to seek and to follow? What prospect to the most of us does the future offer? Every increase of population but increases the tribute that labor must surrender for occupying the earth. Wherever population is likely to centre, there await the speculator to extort from us the products of our industry. Every increase of population, increases his power to appropriate, and our compulsion to yield up our product. His growing fortune is the measure of our misfortune, his exaltation involves our degradation. No mat-

ter how many years we may continue this payment, no matter how many millions we may surrender, our obligations never diminish or draw nearer an end. No matter how much we may increase the productiveness of our industry, the regulations at present in force will place us under a tribute so great that it will always keep us and our successors impoverished.

We cannot suppress the thought that we are living under conditions radically and terribly unjust. Brought into life, into this universe, with its immense possibilities and its wondrous surroundings, can we be satisfied with the regulations that now exist, regulations that must doom us and our successors, to be mere drudges of society, to degrading servitude, and deprived of those advantages of culture and refinement that should be our desert, excluded from that higher learning, that intellectual prowess, "which doth so ennoble the man," and subjected to an injustice that excludes us from our fair share of the advantages of the civilization we should enjoy.

When we look at the glorious character of the teaching of Christ, heralding its dawn with the angelic chorus of peace and good-will to men, appealing at once to the deepest sensibilities of the soul, and the loftiest conceptions of the intellect, basing its foundation deep on the principle of justice, erecting its structure in righteousness and truth, crowning all, surrounding all, permeating all, with the dominance of love, calling on men everywhere to yield up their souls in loyal fealty to their highest convictions of duty, and ever endeavoring to weave humanity into one bond of harmony and brotherhood; when we look at this and then behold the hideous contrast in our social conditions, we cannot but feel that this subject is by all means transcendently the most important to which we could ask your attention.

Instead of equity we find inequity; instead of society developing symmetrically, we see the growth of two monstrosities,—millionaires at one end of society, and tramps at the other; instead of honesty, we find one part of society living by the spoliation of the other, instead of each toiling for the benefit of all, find one portion oppressed, doubly burdened and impoverished, while the other luxuriates in special privileges.

We appeal to you as the evangels of a holy Gospel the ostensible leaders in ethical culture—are we asking too much when we appeal to you to raise your voices with us in earnest protest against the injustice that now weighs with such terrible burden on so large a portion of God's children.

Respectfully yours,

F. E. TITUS,

Chairman Joint Committee.

Woman's Board.

ANNUAL MEETING.

The annual meeting was held in Toronto, Northern church, June 3rd and 4th, and was well attended by delegates and friends, who were received with Toronto's usual warm hospitality. The first devotional meeting was led by Mrs. Wickson, of Toronto, Mrs. Macallum taking the chair for the business meeting. The morning was occupied with the appointment of committees, and reading of reports from Branches and Auxiliaries. After luncheon, Mrs. Geo. Robertson gave the address of welcome, Mrs. Powter, of Montreal, replying. After the President's address, greetings were received from the Presbyterian, Baptist and Methodist W.F.M.S., the District W.C.T.U. and the Canadian W.B.M. The Corresponding Secretary's report showed about 70 Societies connected with the Board. The Treasurer's report was called for, a printed copy being given to each delegate. The total receipts were \$1,829.13, which had been designated by the donors as follows: Home Missions, C.C.M.S., \$709.99; special objects in Canada, \$114.67; Africa, C. C. F. M. S., \$172.75; special donations, foreign, \$63.50; foreign work of the C.C.W.B.M., \$385.49; members' fees, \$85; undesignated, \$297.73.

A map exercise on Turkey, by Miss Macallum, who invited the audience to ask questions, was much enjoyed. The reports of the Foreign Secretary and the Superintendents of Departments followed. Good work has been done in all these lines. Mrs. Moodie, of Montreal, read an interesting paper on "Woman's Boards."

Thursday's devotional meeting was led by Miss Macallum. Among the most important items of business that came up was the selection of officers as follows: *President*, Mrs. Macallum; *Vice-President at large*, Mrs. G. Robertson; *Vice-Presidents*, Mrs. Wilkes, of Montreal, and the Branch Presidents; *Cor. Sec.*, Miss H. Wood, Montreal; *Home Sec.*, Miss Strathern, Toronto; *Foreign Sec.*, Mrs. Cowan, Ottawa; *Treas.*, Mrs. Williams, Montreal. *SUPERINTENDENTS*—of *Literature*, Miss Ashdown, Miss Copp for Ontario, Miss Richardson for Quebec; of *Organization*, Miss Rawlings, Mrs. Sanderson; of *Missionary Letters*, Mrs. J.G. Thompson, Toronto; *Auditors*, Miss James, Miss Dougall.

The Board, by a large majority, decided to support Miss Lyman and Miss Clarke for the coming year; their salaries to be paid through the Boston Woman's Board.

We have not space for the other items, and can merely mention the papers on "Dark Spots in a

Home Missionary's Life," by Mrs. Barker; "How to Conduct Missionary Meetings," by Mrs. Robinson; "Mission Bands," by Mrs. Thompson, and Miss Wetherald's delightful recitation.

The evening meeting, presided over by Rev. John Burton, was addressed by Mr. Stevens, returned missionary from China; Miss Moeser, soon to go to Africa; and Miss Macallum, who has spent a number of years in Smyrna, Turkey.

For full report of the proceedings we refer to the annual report, to be printed, and distributed free, as in former years.

Montreal.

H. W.

Official Notices.

CONGREGATIONAL COLLEGE OF CANADA.

DEAR SIR,—Please insert the accompanying list of subscribers to the Jubilee Endowment Fund. It will now be in order for those who had not the privilege of being present at that memorable meeting in Guelph, to send their promises in to the Treasurer, so as to bring up the Endowment Fund as soon as possible to fifty thousand dollars. The amount now lacking is \$4,222.

CHAS. R. BLACK,

30 St. John St., Montreal.

Treasurer.

MONTREAL, 15th June, 1891.

List of subscriptions pledged to the Jubilee Endowment Fund at the public meeting of the Union, held at Guelph, on the evening of Friday, June 12th, 1891:

Rev. Dr. Barbour, Montreal	\$100
" T. M. Reekie, Toronto	100
" A. W. Richardson, Brantford	100
" B. W. Day, Belleville	100
" Hugh Pedley, Winnipeg	100
" J. W. Pedley, Vancouver	100
" W. Manchee, New York	100
" W. H. Warriner, Montreal	50
" Geo. Robertson and family, Toronto	40
" J. J. Swanson, Woodstock	30
" C. E. Bolton, Paris	30
" B. B. Williams, Guelph	30
" Robert Aylward, London	25
" James Webb, Belwood	25
" Magee Pratt, Bowmanville	25
" E. M. Hill and mother, Montreal	30
" A. W. Dunnet, Waterville	25
" E. H. Goffin, Edgar	25
" T. Hodgkinson, Melbourne	25
" D. Macallum and wife, Maxville	30
" Geo. Purkis, Bowmanville	20
" J. P. Gerrie, Stratford	15
" Geo. A. Love, Georgetown	10
Student Gunn, Montreal	25
Student Hamilton, Montreal	25

Rev. Wm. Hay, Scotland	20	\$7.57
" W. H. Watson, Wingham	10	\$10
" Geo. Skinner, Eaton	10	\$35.04
" — Madill, Alton	10	\$20
" Robert Hay, Watford	10	\$50
" A. McCormack, Coldsprings	10	\$50
H. O'Hara, Toronto	200	\$181.58
J. C. Copp, Toronto	150	\$181.58
James Barber, Georgetown	150	\$5.95
Mrs. John R. Barber, Georgetown	150	\$4.05
C. R. Black, Montreal	100	\$18.50
Henry Lyman, Montreal	100	\$8.16
J. W. Lyon, Guelph	100	\$5.50
James Goldie, Guelph	100	\$76.31
D. D. Hay, Stratford	100	\$250
Mrs. J. Field, Cobourg	50	\$14.70
Thomas Moodie, Montreal	50	\$86.30
John Goldie, Guelph	30	
J. D. McEwan, Maxville	25	
Robert Thackray, Ottawa	25	
Rev. G. J. Powell, Chodron, Neb., U.S.	25	
Mr. Ransom, Garafraxa	20	
Mrs. Graham, Guelph	20	
Mr. Graham, Guelph	10	
Mrs. Josiah McClellan, Alton	10	
Mr. Currie, Wingham	10	
Miss Gausby, Guelph	10	
M. and J. Norrie, Guelph	10	
Guelph Church Choir:		
Mrs. Lyon	20	\$20
Miss Nellie Turnbull	10	10
" Gertie Clark	10	10
" Edith Gausby	5	5
" Leslie	5	5
" Parker	5	5
Winnipeg Churches	200	55
Hamilton Church	200	200
Londo Church	100	100
Point St. Charles Church, Montreal	100	100
Wingham Church	60	60
Waterville Church	50	50
Mission School, St. John's Ward, Toronto	50	50
Calvary Church, Kingston	50	50
Griffintown Reading Rooms, Montreal	5	5
Total		\$3,578

These subscriptions are pledged payable one-third in 1892, one-third in 1893, and one-third in 1894; but I have received on account of them at this date one hundred dollars.

CHAS. R. BLACK,
Treasurer.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of May. This closes the missionary year for 1890-91:—

St. John, N. B., \$20.85; Yarmouth, N. S., \$12; J. H. C. G., interest on G. R. M. F., \$20.60; Kingston, Bethel, additional, \$36; Stratford, Ont., \$14.10; Brantford, Ont., \$150; Barrie, Ont., \$10; Middleville, Ont., W. P. M. S., \$5; St. Catharines, Ont., \$35; Sheffield, N. B., \$43.70; Yarmouth, N. S., \$17.72; Montreal, Calvary, additional, \$26; Brandon, Man., \$25; Kingsport, N. S., L. H. M. S., \$13; Danville, Que., \$28.30; Kingston, Calvary, additional, \$4; Bowmanville, Ont., \$17.42; Economy, N. S., L. H. M. S., \$6; Sheffield, N. B., L. H. M. S., \$21; Barrie, Ont., S. S., \$2.50; Pine Grove, Ont.,

\$7.57; Woodstock, Ont., \$50; Pleasant River, N. S., \$10; Sherbrooke, Que., \$106.50; St. John, N. B., L. H. M. S., \$35.04; Toronto, Zion, \$34.75; Cowansville, Que., S. S., \$20; Wingham, Ont., \$28.68; P. H. Burton, Esq., Toronto, \$50; Rev. E. Barker, Toronto, \$2; Canada Congregational Woman's Board of Missions, additional, \$181.58; Belwood, Ont., \$18.62; Stouffville, Ont., \$25.25; Portage la Prairie, Man., \$15.05; Burford, Ont., \$30; Tilbury, North, Ont., \$5.95; Tilbury, South, Ont., \$4.05; Toronto, Olivet, additional, \$17; Rugby, Ont., \$18.50; St. Andrew's, Que., \$14.40; Noel, N. S., \$17.28; Selma, N. S., \$8.16; South Maitland, N. S., \$7.95; Maitland, N. S., \$5.50; Cobourg Ont., \$36.20; Guelph, Ont., \$76.31; Waterville, Que., \$51.60; Winnipeg, Central, \$250; Brooklyn, N. S., Ladies' H. M. S., \$14.70; Beach Meadows, N. S., L. H. M. S., \$5; Interest from Bank of Montreal, \$86.30.

SAMUEL N. JACKSON,
Treasurer.

Kingston, May 30th, 1891.

CONGREGATIONAL UNION, N.S. AND N.B.

All friends and delegates (attending the Union meeting to be held at Kingsport), travelling over the Intercolonial Railway, must procure the certificate for reduced fare from the station agent when purchasing their ticket.

FRANK DAVEY.

Rockville, Yarmouth Co., N.S.,
June 13th, 1891.

Selections.

THE CLEANSING BLOOD.

Beneath the burning sun of India's clime
A woman dying lay,
Tho' ignorant, she knew the things of time
Were fleeting fast away.

Why should she care, for life to her had been
A barren dreary waste;
Its joys and pleasures she had never seen,
Naught of its love did taste.

But it was dark, so dark, all, all alone,
How could she cross that sea?
"Its waves are cold, and when the voyage done,
Oh what awaiteth me?"

Memory awoke, once in the days gone by,
Some words had reached her ear;
She never could forget, she knew not why,
And now so sweet and clear

They come to her with sweet and healing balm,
And to her heart stole in—
"The blood of Christ," was it an angel's psalm?
"That cleanseth from all sin."

"From sin, and I have sin, but who is He
That taketh it away?
Oh! Jesus Christ wherever Thou may'st be,
To Thee, to Thee I pray!"

He answered quickly "Here my child, am I,
I've washed thee pure and white ;
My ear is open for the feeblest cry ;
Come home to realms of light."

It was the only message from His book,
Her ears had ever heard ;
It was enough, the dying sinner took
The Saviour at His Word.

HOW TO DEAL WITH SCEPTICAL YOUNG MEN.

Bishop Foss, preaching at Brixton Hill during the English Conference of 1886, addressed the brethren in the ministry in the following admirable manner :—

"My brethren in the ministry perfectly understand that there is abroad in the world to-day a flippant and careless scepticism, very common among even those who attend our Christian churches, generally among young men who do not know very much about the Bible, and yet who say, 'We honestly doubt.' Some declare that they disbelieve. What would you do with such careless, unintelligent sceptics? brother minister, would you send him to Scott, Paley, Watson, and a host of others who were Christian apologists, and tell him to read all those books? God forbid! He may be dead and damned to-morrow. Don't put him off so. There's a shorter and better way than that.

"There came to me the other day, into my study, a young man, an artist, whose father was a Canadian minister. I welcomed him. We talked together pleasantly for half an hour, and he freely aired his doubts. He did not believe the Old Testament; he had grave doubts about the New, and he rattled on wonderfully. He gave expression to a few of those superficial doubts which are so often found in many magazines and papers of the present day. At last he paused for breath a little. I said, 'I suppose you have read the Bible through three or four times with careful attention?' No, he had never read it through. 'At least, I hope you have read the New Testament through?' No, he had never done that. 'I trust, at least, you have the habit of reading the Scriptures every day—some of the narrative and fragmentary portions?' No, not even that. I then said, 'Excuse the question from a stranger—When did you last read a chapter in the Bible?' He colored a little, and replied, 'I really do not remember. I think I read two verses about six weeks ago.' I felt very much as a preacher once did who, hearing a young man talk in that way, who professed to be sceptical, said, 'You cannot be sceptical, for it takes some brains to be a sceptic.' But I did not say that, for I longed after his soul for Jesus

Christ. I talked to him kindly for an hour. When he rose to go—I had got up—I said, 'I have given you an hour of precious time, and I am a busy man. Now, will you give me a little of your time?' 'Any,' he said. 'You have a Bible, I suppose?' 'Oh, yes!' 'And I presume it is in your trunk?' 'Yes.' 'And I presume it is at the bottom, under all your clothes?' 'Well, y-e-s, it is.' 'And I presume that your mother put it on the top of the clothes just as you left your Canadian home?' He blushed and then turned pale. At last I said, 'I have never heard of you until now; but get that Bible out, put it on your table to-night, and read two or three chapters of St. Luke, and to-morrow two or three more, and so on through the Gospels, and if you find anything you cannot understand, go back and learn it until you know it.' Only three weeks from the next Lord's Day I received that young man into the Christian church. He began to do the will of God, and he knew of the doctrine—that it was of God. Oh, the light of the Word of God is very strong!"—*Church Advocate*.

CONGREGATIONAL CLERICALISM.

In one other matter do we also perceive the sacerdotal spirit,—In the so-called "licensing" of candidates. Can we, as a matter of fact, "license" and be true Congregationalists? A license is a "permit or authority to preach." Now it is a fundamental principle of Congregationalism that one gets his commission or authority to preach from Christ Himself, and not from any man or body of men, however devout and learned. Of course it is proper that one who believes he is called of God to preach, and who desires to do so in connection with our body, should seek the advice of a council of the churches, and oftentimes such advice will convince a man that he has mistaken his own fancy for the voice of God, and that he can better serve Him in other ways; but we must not forget that in all matters the decision of a council is advisory and not judicial. To be sure, the term "license" is only used for the sake of convenience, because strictly speaking, we do not license but appropate a candidate. Too often, however, some minds put a strict construction upon the word, and to this must be largely ascribed the reluctance of our churches to avail themselves of what is termed "lay preaching." This is unfortunate, because many districts, both in our large cities and in the country, which are now destitute of the Gospel, might be supplied with preaching and other services if we would but use the power lying latent in our larger churches. In all these churches there are men, some of them college bred, of great spiritual force and able to express them-

selves with clearness and effect, who, if they were instructed by their pastors in homiletics and theology could go on week evenings and Sundays to these points and minister with blessed results to the spiritual wants of the people. In England this plan is pursued to a large extent, and one central church often supplies half a dozen outlying districts. It is also done to some extent in our own land, and that it is not more frequently done is doubtless owing to that sacerdotalism which demands that the gospel be only preached by one who is "licensed."

This spirit is wholly foreign to Congregationalism; it is not of its essence. We ought therefore to rid ourselves of it as quickly as possible. No denomination is so well fitted naturally to reach the people with the Gospel; our democratic polity is eminently fitted for a democratic nation and our methods of work are so flexible that we are enabled to adapt ourselves to changing circumstances. These facts, and the further fact that owing to our peculiar advantages we are often found to be the "solvent of the sects" ought to lead us to cast off every vestige of clericalism and go forward in all our New Testament simplicity and power to do the work God has given us to do.—*Rev. Wm. Moore.*

PROFESSOR DRUMMOND AND THE COACHMAN.

He was staying with a lady whose coachman had signed the pledge, but afterwards given way to drink again. This lady said to the professor: "Now this man will drive you to the station; say a word to him, if you can. He is a good sort of fellow, and really wants to reform, but he is weak." While they were driving down the professor tried to think how he could introduce the subject. Presently the horses bolted. The driver held on to the reins and manipulated them well. The carriage swayed about, and the professor expected every moment to be upset, but presently the man drew the horses up, and steaming with perspiration, said: "I say, that was a close shave. Our trap might have been smashed into match-wood, and you wouldn't have given any more addresses." "Well," said Professor Drummond, "how was it that it did not happen?" "Why," was the reply, "because I knew how to manage the horses." "Now," said the professor, "look here, my friend, I will give you a bit of advice. *Throw the reins of your life to Jesus Christ,*" and he jumped down and got into the train. The driver said afterwards that it came upon him like a flash of lightning. He saw where he had made a mistake, and from that day he ceased to try to

manipulate his own life, but gave the reins to Jesus Christ.

Literary Notices.

"THE HOME PULPIT," AND "OUR QUARTERLY."—These are published by C. J. Atkinson, 46 Adelaide St. West, Toronto, being intended for free circulation in churches and Sunday schools. They are each of four pages, same size as this magazine. No. 1 of the *Home Pulpit* contains a sermon by Moody, "Where art thou?" and a column on the coming Sunday school lesson, and is mailed *weekly* at 25 cents a year; 20 cents when sent in parcels.

The *Quarterly* is issued as its name suggests, and the inside is filled with excellent reading matter for the young; the outside pages being blank (except the heading), thus giving a cheap and handsome vehicle for local S. S. matter. 60c. per 100, free by mail. Live Sunday schools would do well to correspond with the publisher.

MISSIONARY REVIEW OF THE WORLD.—The July number, early on hand, is very inspiring to all friends of missions. Dr. Gordon's article on "Missionary Money," is a powerful plea for *giving*—not *leaving*, money for missions. The whole 80 pages are full of news and suggestions. Dr. Pierson, editor. Funk & Wagnalls, New York; and 86 Bay St. Toronto; \$2 a year.

THE CENTURY, New York, Union Square; \$4 a year. The June number has some very interesting illustrated articles—"Col. Wm. Byrd, of Westover," "Play and Work in the Alps" (with the best pictures of climbing adventures ever seen). "Women Students," "Talleyrand," "Early times in California," occupying some space.

ST. NICHOLAS. The June number is as good as ever. We keep ourselves young by constantly reading "St. Nicholas." The Century Co., Union Square, New York. \$3 a year.

THE CONVERTED CATHOLIC.—This useful and well-written periodical now emanates from its own headquarters, 142 West 21st St., New York, lately purchased and being gradually paid for as funds are sent in. Father O'Connor, the editor, states that the magazine is "specially designed for the enlightenment of Roman Catholics, and their conversion to Evangelical Christianity." 32 pp., monthly; \$1 a year.

HOMILETIC REVIEW. Funk & Wagnalls, 18 Astor Place, New York; \$3 a year. From eight to ten sermons. Articles from the best writers,

with a large miscellaneous section, make an 80 page *Review*, monthly. Dr. McCosh, Dr. Pierson, Canon Farrar, Dr. McLaren, are constantly represented in its pages.

METHODIST MAGAZINE, JUNE. Some good, illustrated articles, Swiss and German; Medical Missions; Arnold's "Light of the World;" etc. A well-sustained number. W. Briggs, Toronto. \$2 a year.

THE PULPIT, Buffalo, Edwin Rose, 41 Franklin St., \$2 a year, monthly. About ten first-class sermons in each number. An excellent publication of its class.

For the Young.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

A COASTGUARDMAN told me that one day his wife said to the little girl, "Run away, dear, and wash your hands clean," when the child replied, as she ran off to do what she was bid, "Mother, my heart is cleaner than my hands, because it has been washed in the blood of Jesus!"—*Josiah Speirs*.

ONE DAY a pompous, silly school-boy was boasting how many rich and noble relations he had; and having exhausted his topics, he turned with an important air and asked one of his school-fellows:

"Are there any 'lords' in your family?"

"Yes," said the little fellow, "there is one, at least; for I have often heard my mother say that the Lord Jesus Christ is our elder Brother."

The boy was right, and as he grew up it was his privilege to know more of this elder Brother, and to tell the perishing multitudes the tidings of his grace. Blessed are they who have one Lord in the family, and who know Him as their elder Brother and everlasting Friend.—*Selected*.

THE FOX AND THE LION'S DEN.—There is a rich store of illustrations for temperance speakers in

the fables of Æsop and other writers. The moral of the following is self-evident: The lion, in order to catch his prey the easier, gave it out that he was very ill, and sent invitations to all the beasts to come to his den to see him in his illness. Most of them complied with this invitation, but it was noticed that the fox kept outside. Upon this the lion sent one of his jackals to ask why he did not come into the den as others did? To this the fox replied, "Pray present my duty to his majesty, and tell him that I have the same respect for him as ever, and would certainly come to see him in his illness; but when I come to the mouth of his den I see the prints of all my neighbors pointing forward into the cave, and cannot discover the impressions of any one of them coming out again. This makes me tremble for my safety, and therefore I keep outside where I know I am in no danger." Those who go to the den of strong drink leave their footprints behind them, all pointing towards destruction; but where are the prints of those who return again?

HOME MADE CAMELS.

Our candy was to be sold for a cent a stick, but the sticks were not scanty little snips by any means. Mrs. Cartwright made us a present of the molasses, Lois brought the sugar from home, Al Fay brought the saleratus, Patty remembered about the vinegar, and Marjorie produced the butter.

These were the ingredients: a half-gallon of New Orleans molasses, a cup of vinegar, a piece of butter as large as two eggs, a good teaspoonful of saleratus dissolved in hot water.

We melted the sugar in the vinegar, stirred it into the molasses, and let it come to the boil, stirring steadily. The boys took turns at this work. When the syrup began to thicken we dropped in the saleratus, which makes it clear; then, flouring our hands, each took a position and pulled it till it was white. The longer we pulled the whiter it grew. We ate some of it, but we girls were quite firm in saving half for our sale.

Then we made maple-sugar caramels. Have you ever tried them? They are splendid. You must have maple sugar to begin with; real sugar from the trees in Vermont if you can get it. You will need a deep saucepan. Then into a quart of fresh sweet milk break two pounds of sugar. Set it over the fire. As the sugar melts, it will expand. Boil, boil, stir, stir, stir. Never mind if your face grows hot. One cannot make candy sitting in a rocking-chair with a fan.

The way to test it when you *think* it is done is to drop a portion in cold water. If brittle enough to break, it is done. Pour into square buttered

pans, and mark it off while soft into little squares with a knife.

Some people like cream candy. It is made in this way: three large cupfuls of loaf-sugar, six tablespoonfuls of water. Boil, without stirring, in a bright tin pan until it will crisp in water like molasses candy. Flavor it with essence of lemon or vanilla; just before it is done, add one teaspoonful of cream of tartar. Powder your hands with flour, and pull it until it is perfectly white.

Plain Caramels.—One pound of brown sugar, a quarter of a pound of chocolate, one pint of cream, one teaspoonful of butter, two tablespoonfuls of molasses. Boil for thirty minutes, stirring all the time; test by dropping it into cold water. Flavor with vanilla, and mark off as you do the maple caramels.

Home-made candy is sure to be of good materials, and will seldom be harmful unless the eater takes a great quantity. Then the pleasure of making it counts for something.—*M. E. Sangster, in Harper's Young People.*

THE SABBATH-EGG SOCIETY.

Early in the year 1876, a family, consisting of a father, mother, one boy, and two girls, started a plan for raising money for benevolent uses. As they kept about twenty hens, the mother proposed that all eggs laid on the Sabbath should be devoted to such uses. This was agreed to, and ever since that time the father of the family has bought all the Sabbath eggs, at the market price, for family use, and put the money into their family benevolent fund.

Then it was agreed that on very Sabbath day each of the family should also make such a contribution to the fund as he could willingly make out of his earnings or savings.

In the first year they raised \$20.02. With this one of the children was made a life-member of the American Tract Society. After making the three children life-members of the Tract Society, they concluded not to send all their money to one place. Perhaps they remembered the proverb about not putting all your eggs into one basket.

As the children grew larger they became able to give more, and God has prospered their efforts and their plan. If they had been able to give only as much each year as they did the first year it would have amounted to a little more than \$200 by this time; but it has amounted to more than \$400.—*Church at Home.*

Out of 2,732 Congregational ministers in England and Wales, 1,650 are now total abstainers. In Scotland 90 per cent. of the Congregational ministers are abstainers, and all in Ireland.

THE CANADIAN INDEPENDENT.

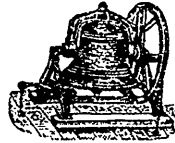
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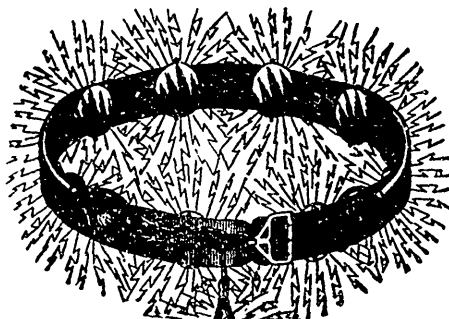
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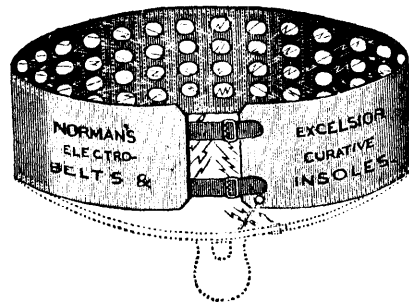
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