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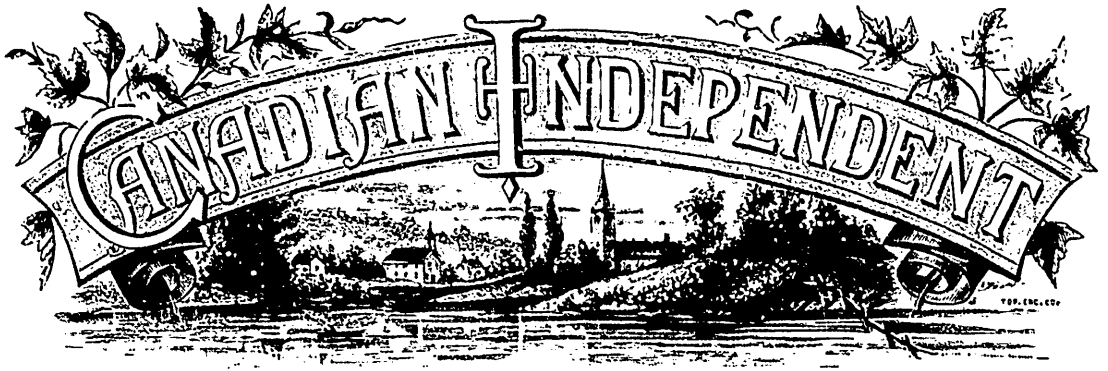
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New Series.

TORONTO, DECEMBER, 1890.

Vol. IX, No. 12

## Editorial Gleanings.

WE WANT GOD'S HONOR remembered at the ballot box, and we know that He is able to take care of the best interests of the nation" — *Lady Henry Somerset.*

HENRY WARD BEECHER once said: "An average western community with a fair complement of churches can afford to subscribe for a Congregational church because of the stirring up it will give them."

THE RESULTS of the census in the United States are announced; and the population, not including the Indians in Indian Territory, the Reservations, or Alaska, is \$62,500,000. Somewhat less than was expected.

THE ONTARIO S. S. ASSOCIATION, and the W.C.T.U. have both had their annual conventions during the month: the former at Brantford, and the latter at Kingston. Our Sunday schools and our women were well represented at these gatherings.

THE YEAR BOOK — Some of the churches have not yet supplied themselves with this handsome volume. One pastor says it is "magnificent" Fifteen cents per copy, charges paid, to any place in the Dominion. United States or Great Britain, (heavier postage,) 20 cents.

REV. JOHN MCNEILL, of London, England, will not probably accept the call to Westminster Chapel, nor leave the Presbyterian body. His people will provide him an assistant, and allow him to spend his Sunday evenings preaching to the masses, in some other

less aristocratic place than Regent's Square Church.

FIRST THINK, AND THEN SPEAK — *The Canadian Presbyterian* says, very truly. —

A very able, ready speaker may occasionally strike of a good address without much premeditation, but he can do it just because he has made many good speeches or sermons by premeditation. A "few remarks" made without any thought, as a rule impresses only the feeblest of intellects, and these only for a moment.

NEW SUBSCRIBERS. — We refer to our advertising pages, for the offers to new subscribers, in the matter of the paper-covered *Cyclopedia* in two volumes. Over 30 departments are treated, and much useful information given in these handy little volumes. And then, they cost you nothing!

IS IT TRUE? The October number of *The International Royal Templar*, speaking of Hamilton, says:

There is not in Ontario another city where the license system has been so thoroughly worked for political purposes, and not another where there is more open violation of the law, more open drunkenness, or more open indifference on the part of the officers charged with the administration.

"RUSSIAN JEWS FOR PALESTINE." — A writer in a recent number of *The Christian*, says that from 20 to 50 Jewish families are landed every week at Jaffa. Missionaries are needed among this interesting people. They are often destitute in circumstances, and always blinded in matters of faith. The Lord's time for the Jews seems to be approaching.

DR. JOHNSTON, of Jamaica, who is so well remembered in Toronto, as occupying the pulpit of the Yorkville Congregational Church for a whole winter — "exchanging" with Rev.

John Salmon, who took his place in Jamaica — has been lecturing in Toronto and elsewhere. He is about to go through Africa, entering at Benguella, calling on Messrs. Currie and Lee, and going on past the great lakes; leaving detachments of the Christian Jamaica negroes he has with him, as Missionaries.

GENERAL BOOTH'S scheme for help to the very poor is warmly taken up in many influential quarters. The methods proposed in his book are in some respects a change of policy for Mr. Booth. His former position was to seek to secure the salvation of souls first, and leave the bodily wants to be supplied afterwards. Now he boldly declares that unless the pressing bodily wants be supplied the people must perish.

At the recent Baptist Convention at Woodstock—

Rev. J. J. Baker wanted to seriously propose that a Committee of Supply be appointed by the convention to arrange that when city pastors take their vacations they go out and encourage home mission fields, and home mission pastors come into the cities and towns and take the usual supply money. This, he believed, would do good all around. It could, of course, only be by mutual arrangements. No coercion could be applied. Rev. E. D. Sherman seconded the motion. Rev. H. Ware supported it and it carried. Rev. Donald Grant of Montreal thought the plan could be well worked. Rev. J. J. Baker, Rev. W. H. Cline, Rev. R. G. Boville and Rev. J. P. McEwan were appointed as the committee."

AN account will be found in this number, of the farewell services of Rev. A. F. McGregor, in Toronto. He has resigned the pastorate of the Western Church: the very thing, for suggesting which, forty-seven members were expelled a year ago. Does not the church think, that what is quite right for the minister to do, and for them to accept, could not have been a great crime in the others to suggest, last autumn? We hope Mr. McGregor will have a quiet and successful pastorate at Forest.

Among the reasons offered by the minority of the Committee of the Cleveland, O., Congregational Conference against licensing Miss Breckenridge to preach, the most curious was that there are sufficient men to exercise the office. Very true, if they only would. And so there are sufficient men to act as postmasters, clerks in Washington, salesmen, and delegates to the Methodist General Conference. That argument is often in mind, but not often openly avowed as a reason for shutting women

out of useful and remunerative employment.—*N. Y. Independent.*

STANLEY is in America; and is, about the time these sheets pass through the press, to lecture in Toronto. The charges and countercharges, arising out of Stanley's references to Major Barttelot continue. Now that Mr. Bonny, who succeeded Barttelot in the command of the rear column, comes out over his own signature, with far worse things than Stanley recounts, the great explorer is relieved from much responsibility in the matter. The Barttelots must now settle the matters of fact with Bonny.

The lawyers of Osgoode Hall, in their Literary and Legal Society, will have the following programme at their next meeting:—

The programme for the next meeting will consist of a song by Mr. J. Edmund Jones B. A. (Toronto, '88), and a debate on the question, "Should a Lawyer Undertake the Defence of a Criminal Whom He knows or Believes to be Guilty?"

It is time that question was decided in the negative. What would be thought of a minister, who should go round lecturing for what he knew to be wrong? Truth goes on great circles; and a principle that is good for one man is good for another: "Speak the truth."

FOR many years Congregational churches were either unknown, or very few, in the cosmopolitan city of Chicago. The Methodist, Episcopal, Presbyterian and Baptist communions had the field. *Nil desperandum!* Read this comparative statement, for our comfort and encouragement:

Year	Number	Category
In 1879	13	Congregat'l Churches.
1889	42	" "
1879	16	" Sunday schools
1889	64	" "
1879	4,130	" Church members
1889	8,279	" "
1879	5,730	" S. S. Scholars
1889	18,310	" "
1879 Church Contributions were \$124,000; in 1889, \$270,000.		

MR. GEORGE HAGUE.—It would seem, from the following item in the *Montreal Star*, that Mr. Hague has gone over to the Episcopal Church:—

Mr. George Hague, general manager of the Merchants Bank, yesterday afternoon inaugurated his series of Bible readings in Christ Church Cathedral, a large number being present. At the evening service in the Cathedral Rev. Doctor Norton, the rector, urged the young men of the congregation to attend Mr. Hague's class. The

reverend gentlemen remarked that as soon as he learned that Mr. Hague had entered into full communion with the Church of England, he proposed to him that he should undertake this work, and he had promptly accepted the invitation. Dr. Norton added that he had been himself a listener in the afternoon, and had been forcibly impressed with Mr. Hague's wonderfully clear exposition of Holy Writ.

A GOOD "SYMPOSIUM."—The Congregational ministers in Scotland generally spend a day or two together, over a "Symposium." The following is the programme for this year:

I. The New Testament idea of ecclesia: especially the relation between the Epistles to the Ephesians and Colossians on the one hand and the rest on the other hand.—*Rev. Jas. Troup, M.A.*

II. The two main conceptions of a Church, as historically embodied:—

(1) The conception of the Church as first and foremost a Society (Congregational, &c.)

(2) The conception of the Church as first and foremost an Institution (Romanist, &c.)—*Rev. W. Douglas Mackenzie, M.A.*

III. The constitution of the Church:—(1) The individual Church community. (2) The several Church communities in relation to each other.—*Rev. Professor Simpson, M.A.*

IV. Sacraments.—*Rev. J. Pillans.*

V. Worship.—*Rev. J. Roebuck*

VI. The Authority of the Church.—*Rev. J. M' Munn, M.A.*

VII. Church Creed—Theology—Freedom of thought.—*Rev. T. Templeton, M.A.*

VIII. The Church and missions.—*Rev. Jas. Edwards, M.A., B.D.*

IX. The Church and the loose, unorganised individualistic forms of life and activity at the present day.—*Rev. James Gregory.*

X. Comparison of the Congregational conception of the Church with that of other sections of Protestantism, as laid down in the Confessions of Faith, Articles, Creeds, or otherwise.—*Rev. Dr. Simon.*

XI. The relation of the Church to social and political questions.—*Rev. James Stark.*

XII. The Church in relation to amusements.—*Rev. D. Caird, M.A.*

XIII. Church Discipline.—*Rev. James Ross.*

XIV. The Church in relation to the individual spiritual life.—*Rev. A. R. Henderson, M.A.*

CONCERNING THE TENURE OF THE DIACONATE.—The question as to whether the office of Deacon should be held as a life appointment, or only for a limited period, is beginning to excite fresh interest in some of the churches. And, judging from recent events, the drift of opinion seems to be setting against the old idea, "once a deacon always a deacon." Augustine Church, Edinburgh, has resolved that its deacons shall henceforth be elected for a term of only three years (the holders of office to be eligible for re-election), and the body has been reconstituted on that principle. The eight deacons who remained in office resigned in order to give the new system a fair

trial, and these have been returned along with ten others. A special service in connection with the event was held on the morning of 5th October. It has been supposed that the method of election just referred to is something altogether new in our Scottish Church life: but as matter of fact it has existed in several Churches for some time. It has been found, however, in some cases that the tendency has been to make the office, which is nominally for a limited period, in reality continuous by repeated re-election; and to so far avoid that, Mill Street Church, Perth, has made it a rule that at least one year must elapse before the retiring deacons are eligible for re-election. One great advantage of the triennial election seems to be that it affords an excellent opportunity for training young men in the practical working of the Churches.

## Editorial Articles.

### THE MOST IMPORTANT.



WE are pleased to receive from time to time, accounts of pleasant gatherings in the churches, and in the homes of our people—and how much of our Church News is of this character—but how much better should we be pleased to hear, on every hand, of vigorous spiritual life, manifesting itself in direct and all-conquering work for Christ.

There is always a strong and constant tendency for us to be just what our talk is.

And a great many people forget the fact—or have never learned it—that what *we ourselves* say, sticks best in the memory! That is one great secret of memory: if you want to remember a thing, *speak of it*. And so we don't want the dear saints in the churches—nor ourselves—to be talking about socials, and concerts, and excursions, and parties, too much; for fear we shall not, by and bye, be able to think about anything else. Even the "Christian Endeavorers" are all running into "Socials!"

Churches of Jesus Christ are institutions for

converting souls; and leading to, and building up in, sanctified lives. If they do that, they are justifying their existence, and carrying on their Master's work in His absence. If anything else occupies the chief thought, and time, and care, and expenditure of the church, it has forgotten its duty, and is spiritually weak and dead.

To know our duty, is half the victory. The utter worldliness about us should remind us of our Lord's command, to "watch."

### CREED REVISION.

It is easier to make an authoritative creed than to get rid of it, or even to amend it. The Revision Committee of the American Presbyterian Church has had its first meeting; in Allegheny city. Fifteen ministers and ten elders were present. The trouble with the Committee is, that they are not directed to find what the Bible teaches, and to formulate a digest of what they there find—but to revise the existing "Confession," and in so doing not to impair the doctrines which are the foundation of the Presbyterian system. A complete begging of the question; for the first inquiry of an honest and intelligent man should be, "Is this system in accordance with the Divine revelation?"

Reporters were excluded; though the Chairman and Secretary were authorized to give such information of a general character as they may deem best, to the press. No official report will be given till their labors are completed. We extract the following from the *N. Y. Independent*:

Turning back to the beginning of the venerable Creed the revisers soon found themselves groping amid the shadows that enshroud the third chapter, and just when they will emerge is thought by all intelligent reporters to be problematical. For the present we leave them there.

We are assured, however, by a very conservative member, that an admirable spirit prevails in the Committee, and that there are indications that though their work may be tedious there will in the end be unanimity and mild revision. Your correspondent has reason to believe that individual members of the Committee favoring revision came to the meeting with the conviction that any important changes that could be effected at the present time would only leave the Confession in a more unsatisfactory form to the great mass of Presbyterians than it is now.

The fact that if changed at all it would be taken as the consensus of presbyterial doctrinal conviction would occasion this, whereas in its present form its historical value would be maintained without the Church being, as a matter of fact, committed to it as a correct symbol of faith.

It is rumored, and possibly true, that the revisers spent all of the Thursday afternoon session on Sections 3, 4, 5, 6 and 7 of Chapter III. of the Confession of Faith.

These are confessedly the hardest points with which the Committee will have to deal, as they have to do with the high mysteries of God's eternal decrees. It is said the members discussed the above sections freely, and for each section nearly every committee-man had a recommendation of his own. No vote was taken on any point, and it is thought by Secretary Moore that no vote on changes in the Confession will be taken at this meeting of the Committee. It is alleged that the discussion centered about Section 3, which reads;

"By the decrees of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death."

The opinions of the members of the Committee took as wide a range as those of the presbyteries. It is reported that Dr. Patton argued most emphatically that this section lies at the foundation of the Calvinistic system, and that to change it would conflict with the Committee's instructions. Dr. Van Dyke, on the other hand, strenuously insisted that the Section should be revised. This information, it ought to be said, was not given officially and may be an inference from the known views of the men.

### THE ENGLISH AUTUMNAL MEETING.

From the South Wales *Liberal* we learn that at the meeting on behalf of the Colonial Committee at Swansea, our old friend Rev. J. B. Saer, late of St. John's, N.B., made an eloquent appeal to English Congregationalists to support the Canadian work. Mr. Saer was incited to missionary zeal in Swansea by the words of Dr. Rees and Thomas Jones, and regretted to find that Wales contributed the miserable sum of £5 4s. 2d. to the funds of the Colonial Society. The Rev. John Burton, a delegate from the Ontario Congregational Union, also spoke briefly as to the folly of England neglecting her vast heritage in Canada, which, now that China is awakening from her lethargy, is the shortest route for England's manufactures to that great empire. His speech aroused so much interest that a resolution was at once adopted, asking the committee of the Union to arrange for his addressing the Assembly.

The request was acceded to, and at the close of Thursday's papers Mr. Burton was introduced to the delegates, and made a marked impression by the declaration that Canada was still loyal in spite of her neglect. The South Wales *Daily News* interviewer laid hold of him after, and heard some plain truths upon the subject.

REV. DR. HANNAY, so long the Secretary of the English Congregational Union, died on the 12th November, in London. A further notice in our next.

## Correspondence.

## LETTER FROM ENGLAND.

DEAR EDITOR AND BROTHER,—Though (D.V.) I shall be home and at work again ere this can be before your readers, yet written now, my thoughts to me at least are fresher, and impressions more vivid. Besides, it will not be possible in this letter to say all I may have to say : and there is no opportunity like to the present for beginning.

It has been my privilege to meet several of our leading churches within the circuit of mighty London ; to feel some of the pulses of London life, and to form some opinions—which you may have for what they are worth. Comparing my observations to-day, with those of my two former visits, which bridge over the past thirteen years—and the recollections of my boyhood, which will cover twenty-seven more—my first thought is this : Britain in its own great centre shows no signs of decadence. Commercially, socially and religiously, her progress has been most marked. Each of these subjects opens up material for at least a small volume. Let me just give a sample illustration for each : Let one step into any one of the many railway trains leaving the centre for, say, a ten-mile trip ; as he looks out of the window he will soon be bewildered at the tangled network of tracks. Trains whizzing past him like a rocket ; trains apparently racing with his own ; trains thundering above him, trains whizzing below him. I am credibly told that at one of the junction-stations, twelve-hundred trains pass every twenty-four hours ; yet so perfect is the management, that not a single serious accident has occurred within the past ten years. Think what that means, commercially and practically ! And still the cry is for greater accommodation. This does not speak of commercial decay.

Socially ; I am prepared to accept statistics which declare that pauperism and crime are decreasing. There is, heaven knows, squalour and vice enough to make one weep ; and the cursed gin-palaces still dazzle with their brightness, as they blast with their traffic ; but the old filthy haunts of the poor are disappearing ; sanitary measures are being vigorously carried out ; and where filth cannot remain, the tendency is to les-

sen crime. Cleanliness may not be godliness, but it does not encourage either drunkenness or crime ; “ *clean hands* and a pure heart ” are bracketed together in the scriptures of truth.

The social condition however, is inseparable from the religious. And here I know it is hard to speak without bias. My reader must therefore eliminate the personal equation from my remarks. Speaking generally, I would say that a large proportion of the working class, having painful recollection of the fox-hunting parsons, and compulsory tithes, is alienated from church-life. The constantly recurring scandals of high life, moreover, within the supposed circle of the Established Church, makes wider the alienation. Again, the manifest tendency in that church to sacerdotalism and ritualism, so inseparably associated with the Papacy, in the popular mind—intensifies the dislike, and Christianity by the people has been for the most part read through the national church. But of late, the Nonconforming bodies have made themselves felt in the community. as never before : the Salvation Army has preached a gospel to the people whose centre is Christ, Methodism has its forward movement, and our Independent Churches—the London Union most markedly—are rising to the occasion ; so that the masses are beginning to realize that there is a Christianity which is no sham. That “ Bitter cry of Outcast London,” voiced by the indefatigable Secretary of the London Congregational Union, Rev. A. Mearns, has been heard, and the churches are responding thereunto.

But what of the “ Down Grade ” controversy ? As far as I can see—*dying* ! There has been most certainly a casting down of some former walls, and a neglect of some dogmatic statements once deemed essential ; but there is activity in the churches ; and an activity that owns Jesus as its guide and life. I do not say that the millenium, either of faith or of works has come, but I do say that the spirit of the churches I have seen, is evangelical and practical : they are not asleep.

And the deacons *work*. I know, this time, I have been in pleasant places, but is it not a cause for gratitude that there *are* pleasant places ? And because they work, there is little fault-finding. The work progresses.

It was my privilege, through the kindness of

our friend, Rev. W. S. H. Fielden, to attend the opening exercises of Hackney College, and to listen to an address to the students by C. H. Spurgeon. He spoke of some of his deacons; of one especially, who was ever after souls. A stranger and his wife had been attending, singly, one or two Sabbaths, and were comparing notes. Said the husband, "At the door, a gentleman said to me—'Glad to see you here, sir! Come again. Hope you have had a blessing!'" "What kind of man was he?" asked the wife. The description was given, and she replied, "That was the man that welcomed me!" This they related to Mr. Spurgeon, when they applied for fellowship. "That deacon found no time to criticise the sermon." It is very common here to find a deacon taking part in the service; announcing the hymn, reading a lesson, and praying. A happy combination of work.

I believe that this activity is enabling men to cast themselves more heartily on Christ simply, and to leave behind largely their speculations which we have inherited from the schoolmen; much to our division and loss. "I have no theory," I heard Mr. Spurgeon say, "about original sin, conversion, or redemption. I know human nature is depraved; I know there is conversion and redemption in Jesus' blood."

Trade Unions, lapsed masses, poverty, all the perplexing facts of life, are here; but I believe that England is on the way of seeing them solved. I think while here, I can feel an undercurrent, strong and determined, calm and thoughtful, saying, "These problems must be solved. God helping us, we are on the way of solution!"

More anon. Meanwhile fraternally,

JOHN BURTON.

### CONGREGATIONALISM IN TORONTO.

DEAR BROTHER,—Every number of your excellent paper is full of interesting matter; and much that calls for our admiration and for thanksgiving, as we view the past. I, for one, think we ought to look forward with brighter hopes, and go forward with renewed courage.

My dear brother Black appears to be alarmed at the onward march of Congregationalism in this great city of Toronto. In reading his letter dated

Montreal, October 3rd, he reminded me of the beloved John, who leaned on Jesus' bosom: oh how he loved his Lord and Saviour; but perhaps no more than my brother Black. If that loving John, who had just returned from "one of the most interesting, and impressive prayer-meetings ever held, could so soon after say, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us, (Luke 9: 49)." James now joins in with John, and they said, "Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did? (v. 54)." "But he turned and rebuked them, and said, ye know not what manner of spirit ye are of: for the Son of Man is not come to destroy men's lives, but to save them, and they went to another village," (call it Toronto, if you please). If John should get so excited as to forget himself, and to speak so harshly of those whom the dear Lord loved, why, we must pardon our brother Black, if he should be overcome at some unguarded moment.

It does sound a little strange to hear my brother say it is his duty to protest against appeals being made, either to the Colonial Missionary Society, or to our churches. Until now, I had always thought that any one may ask for help for any object, if they felt so inclined. "Yes," says my brother, "but it is to kill our own College!" What is it that you so much fear, brother? "Why those self-constituted officers of a rival college in Toronto?" Now, how does he know that these officers are self-constituted? He admits, by the questions he asks, that he is in the dark, in regard to the whole matter. He asks, "Who called this meeting? How was it called? To whom were the calls sent? Who attended the meeting? Did it ever have the sanction of the Toronto churches!" Surely somebody has failed to keep brother Black posted in regard to the doings of brethren in the city of Toronto. Very strange things are heard of in these times of ours! They say that "history repeats itself," well, it looks like it. I have read somewhere, of a high-priest saying, "Did not we strictly command you, that ye should not teach in this name? and behold ye have filled Jerusalem (or Toronto), with your doctrine." Then Peter and the other apostles answered and said, "We ought to obey God

rather than men." So these Toronto ministers seem to think.

No, my good brother had better listen to the advice of a wise counsellor, who once said to his brethren, regarding Christ's ministers, "Refrain from these men, and let them alone; for if this counsel or work be of men it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Within the past two years I think some five additional Congregational churches have been organized in Toronto. How can it be possible that the like should take place without first asking the Union, and brother Black? For he says, if they have desires to organize for the purpose of assisting young men, Christian workers, Sunday school teachers, evangelists, and deacons, all right; but if you call it a *college*, before doing so you ought to come boldly to the Union next year.

Well, I would judge that there is no lack of boldness on the part of "this self-constituted faculty," and if they saw any good reasons for consulting brethren at the Union, they would do so. My good brother Black is like many others, who seem to think that unless work is done in a certain way, and by certain persons, it is not properly done, and had therefore better be left undone. I knew a church, in what was then a village, but is now a large city; at that time the church referred to had a fine open field for work, with only four other churches or congregations in the place. That was in 1837. The other churches spread out, forming mission stations east and west, and north and south. But the church to which I refer, looked only after its own interests; and to-day it is only a small weak church, while the churches around them have each multiplied, at least to eight where there was once only one. The policy of brother Black and others, I fear, is the "withholding more than is meet, but it tendeth to poverty." This is true of him who cultivates the soil, of the man of business, of the Christian, and of the churches of Christ. Many such have starved to death; but listen—"There is that scattereth, and yet increaseth." That is like the good people of Toronto. Yes, "the liberal soul shall be made fat," and he that watereth shall be watered also himself.

Believing these truths, the saints and faithful

ones in Christ, composing the Congregational churches of this city, put their faith into practice; the fruit of which, I have no doubt will be, that more men and more money will be sent to our College in Montreal.

S. KING.

#### MR. SOLANDT'S APOLOGY.

SIR,—In a letter published in your October number, Mr. Solandt says, in *re* his emigration to Vermont, "few of our prominent pulpits are now filled with our graduates." In his own case he regretted that "no suitable door opened in Canada."

In the same number of your journal, writing in *re* "training school," Rev. Charles Duff says, "that within easy reach of Toronto, a considerable number of towns and villages, in some of which Congregational churches, once vigorous, had sadly declined in influence and power," . . . "where a good work might be done." To remedy this unfavorable condition of things, and supply these decaying and destitute churches, it is recommended by Mr. Duff, Mr. Burton and others, to establish another theological college in Toronto.

#### MR. SOLANDT COUNSELS.

Mr. Solandt tenders his advice to us Canadians, to the effect that "it would have been a thousand times better for Canadian churches if they were more closely drawn to the American Congregationalists, and had gradually *cut* themselves adrift from English influence."

We all know what English Congregational churches have done, and *are doing* for Canada, but what have the American churches done? Well, they have secured Mr. Solandt, and, perhaps, that is something.

Canada, he says, is permeated "with American ideas," and he deprecates "jealousy of this (U. S.) great country," which, he says, is exhibited by those who "are annoyed if any graduate crosses the line."

Not so, Mr. Solandt; the fact that you have crossed the line, despite your implied obligation to labor in the country, and among the churches which furnished your professional equipment, is no proof of our jealousy of the great Republic! But it seems from Mr. Duff's statement, cited above, that there are numerous open doors, which,



however, it must be assumed, Mr. Solandt did not deem "suitable."

Mr. S., however, is only a type of a class; for not a few in recent years have, like him, drifted across the border, and perhaps for a similar reason—no "suitable" doors open to them.

In view of these considerations, it may be pertinent to ask, do we then educate too many ministers? or, are some of those turned out by our College not suitable for the Canadian field?

These are pregnant and practical questions, which should receive earnest and careful consideration by all who are interested in our College and church work.

H. LYMAN.

Montreal.

## THE TRAINING SCHOOL IN TORONTO.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The circular in your November issue, from the Directors of the Congregational College, demands a few lines from me, a director, and one compromised by its contents, so far as thorough misapprehension can compromise. I venture to think, that had I been present at the meeting of the Board, some expressions, at least, had been modified; and I further submit that the general principles of Christian brotherhood would have been better exemplified by the members of the Board, who are "of one mind" in the drafting of the circular, had they sent some intimation of their intent to the brethren who are covertly charged with causing divisions, and are implicitly to be avoided.

I freely acknowledge the right of the brethren to protest against a movement in their opinion detrimental to College interests: indeed with such an opinion, however ill founded, such protest is their duty. I do not so freely acknowledge their Christian right to suggest motives on our part, insinuated under such words as "*Ostensibly* for the purpose of training supplies for the churches near Toronto . . . these new officials," etc. Emphatically and unreservedly I declare, for myself,—and as far as any one man can say for another—for those associated in the proposed movement, that the object is solely to keep things here from continually drifting away from the denomination, to prevent constant depletion. And it ought not to require very much discernment to see that what

ever tends to strengthen our hands in this part of the Dominion must tend to increase the efficiency of the College; which is not helped by our continued losses. To me some such a movement as is contemplated in Mr. Duff's letter in the October number, and which seems to have been the innocent occasion of so much half-suppressed indignation and alarm, is an absolute necessity: a fact so manifest that to argue on its behalf would be to argue that there is daylight in the sunbeam. The eye may be shut, or turned away, but the facts remain; and no amount of appeal or protesting will, in my judgment, alter their stubbornly remaining. At the same time, I hold my opinions in submission to the brotherhood; and had it not been that several urged me to submit them in practical form, they would have remained as my opinions only. As it is, I respond to any legitimate call in the direction, which to me is vital, to our denominational efficiency in this part of our Dominion. Some new departure is needed, that all confess. I give my judgment for what it is worth, time will tell who is right. One thing is certain: we shall not attempt to make this movement successful by any imputation of motives, or any attempt to mar the efficiency of work carried on elsewhere.

JOHN BURTON.

Toronto, Nov. 2nd, 1890.

## Our Contributors.

### THE OLD LAND.

You will kindly allow me to speak to my brethren here, a few words regarding my late visit to the brethren of England and Wales. Though prevented by sickness in my home from being present in Kingston during the late Union meetings, the brethren honored me with an appointment as delegate to the English Union, which was to meet in Swansea, Wales. I expected my co-delegates to appear, the Chairman of the year, and Mr. Hill of Montreal. Mr. Hill and I failed to connect; only hearing each others distant echo, and Mr. Cuthbertson did not appear. I heard that Miss Cuthbertson had again been laid aside by sickness; and can only, with the brethren, express deep sympathy with our esteemed brother, and his amiable daughter. At a church re-opening, I met

our old friend, Mr. J. L. Forster, late of Calvary, Montreal, fresh and buoyant as ever; full of hope and confidence. At Memorial Hall I had a long and friendly conversation with Mr. G. Fuller, the late pastor of our Brantford church. Mr. Fuller in September, entered upon a temporary engagement with our friend Mr. R. Mackay, in the work carried on at Sion Church, Whitechapel, and was ministering with great acceptance. A great need is being met at Whitechapel by our church there; it is however a matter of regret that these truly mission causes are not more fully and sympathetically aided by the wealthier churches. "The rich have many friends—the poor is separated from his neighbor." Mr. J. B. Saer, late of St. John, N.B., was also a sojourner "over there." With Mrs. Saer, our brother is likely to remain during the winter, in the neighborhood of London; he gave a very effective address at the Council Committee's Council of Review in Swansea. Speaking of his early reminiscences, as a native of Wales, and of the spiritual impulse he had received from the preachers of his old home; he also gave some statistics of our work in Canada; referred to our awakening interest in Missions, as, among other marks, indicated by four of our own students entering the service of the foreign field; and he urged greater interest in the Canadian churches, from the brethren at home. Your correspondent made a few remarks on the growing importance of Canada both to Englishmen and to English Congregationalists; which led to a motion that he be heard at some one of the Union meetings; a request that found a hearty response from Dr. Hannay, when the opportunity came.

A few notes on the Swansea meetings may be given. Swansea, a town of about 70,000 inhabitants, is finely situated in an angle formed by hills, on an inlet from the Bristol Channel, the Swansea Bay; and owes its prosperity largely to the metallurgic industry. Though at what may be called a remote corner of South Wales, the number of delegates who attended is estimated in round numbers at seven hundred; and a hearty reception was accorded to them by the Mayor of the town on Monday afternoon. The Mayor, (Alderman Freeman,) was accompanied by Sir H. H. Vivian, M.P., and the guests (for refreshments were provided) were duly presented. Mr. Free-

man is himself an Independent; and in bidding the Union welcome, bore testimony to the worth of, the spiritual work done in Wales by the Non-conforming churches. Dr. Hannay, in his usual happy mood, replied, and a happy feeling of "being at home" prepared the heart to receive the impulse of the evening sermon by Mr. C. A. Berry of Wolverhampton. The tone of the sermon, which was on "Spiritual Power," from the text, Luke xxiv. 48-49, may be gathered from its closing sentences:—

"When I see a man believing intellectually and honestly every great truth of the Christian Revelation, when I hear him say, and with the note of sincerity in his voice, "I believe in God the Father Almighty, and in Jesus Christ his Son our Lord;" and I find that man untouched by any glory, unlied by any enthusiasm, I say to myself, "That man needs to pull the shutters down and let the light in!" When I see a disciple loyally and heroically going through all the tasks of Christian service, bringing his gift and laying it upon the altar, entering into the Sabbath School and teaching the young, taking his share in the work and maintenance of the church to which he belong, but going through it all as if it were a presence, I admire his heroism, but I say, "My friend, you have need to open the high pressure valve, you are doing too much work with too little inspiration. It will kill you. Get the inspiration and the work will become a felicity." When I see a church with all the machinery of truth and service, and find that never by chance does the church book come out of its musty and dirty retreat, except to transfer a member to some other church, when I find that the men who sit there speak never a word about the sermon, except that it was very intellectual or very eloquent—then I see a church that has shut out God from its soul and need praying for by the sister churches. And when I find a ministry that is loyal, is evangelical, is heroically faithful, having expositions of truth that are absolutely luminous, and pastoral oversight which is filled with the gracious fatherly tenderness that some men by nature seem to possess, and yet when I find that that ministry never kindles a man to sacrifice, never breaks a heart, never brings out a cry—then I feel that the good man is working without God's power behind him, and needs to pray, and pray, until that power comes. It is not in the power of intellect, or morals, or aestheticisms to do God's work; and if we have not God, our talents count for nothing, save the heroic loyalty with which they are put upon the altar. Brethren, is it possible that this may be so with any of our churches? God forbid! And yet with all our churches it is so in part as it is with all the churches of Christendom. Was it not a gracious hint of the Master's when we resolved that we should pray together for the Spirit? We did not pray yesterday and at the service here to-night. Oh! brethren, I speak here to-night with more trepidation than I ever spoke in my life before, and with a deeper and more solemn sense that I dare not keep back these words from you. We have come together into what is to me one of the happiest assemblies in the world; we are going to speak with each other of our past year's work, and the work we intend to do; of our difficulties, our perplexities, our joys, our sorrows. I tell you, friends, there is for me amongst men no better inspiration than to talk with the men I love in this assembly. Suppose we turn our converse this week upon the theme of yesterday and upon the theme of to-night. I sometimes think that our churches

are suffering some impoverishment by the neglect of that fellowship meeting we used to have, when, without the suggestion of cant, without the most distant hint of a manufactured unreality, we could speak together like men of the truth of God, and commend each other singly and together to the God of all grace. But this may be the fellowship meeting of the ministers and the officers of our churches. God give us grace to make it so, and this week at Swansea will bear fruit through years of service, and this house in which we meet shall be proved to be a place of Pentecost, whose efforts and fruits shall be found in the great ingathering in every nation under the earth. Amen.

The Chairman's address was on the *Secular Element in our Church Life*; and elicited some rather unfavorable comments, because it seemed to reflect upon certain portions of church life which embraced the æsthetic, the recreative, and the new. For myself, I could see no cause for any dissatisfaction. At the May meeting, Dr. Green gave an optimist view of Congregationalism; with confidence he looked into the future, and lifted up all by the hopefulness of his view. His autumn address must be read in the light of his spring utterances. In the fairest weather, quicksands will wreck, if not avoided. Dr. Green uttered a warning note, that the brightness of his earlier prophecy should not be dimmed. Self-complacency has wrecked many a soul, many a church. The chairman warned, and in our judgment warned wisely. It was an important question he put, "Is there not some danger of the Lord Jesus Christ being dethroned; even amid the abundance of well-intentioned benevolence, and the show of a Christian nomenclature?" and his closing illustration was but a further presentation of the truth Mr. Berry had pressed, on the preceding evening:—

All that I have been saying has a striking and concrete illustration in the little ancient Congregational Church at Antioch. A handful of African and Cypriote Jews fled to Antioch from the persecution that followed on the death of Stephen; they carried the facts of Christ's death and resurrection and ascension fresh in their minds, and the love of God in their hearts. Drawn together by these spiritual bonds and the attractions of the new life they formed themselves a church. So rapid was their growth and so potent their influence, that without placarding themselves, or being aided by the press, or affecting any singularity other than the singularity of the spiritual life, their fame spread to Jerusalem; they had to be reckoned with by the authorities of the city; they received a nickname which happily hit off the characteristic of their profession; they were the first to sympathize with the famine-stricken saints of Jerusalem; and lastly, and best of all, it was from their midst that Paul and Barnabas were sent out on a mission to the heathens; and as I read their history, it was the highly spiritual condition or state of the life of that Church that made all

this possible to it. The same infinite energy is around us, but this kind goeth not out but by prayer and fasting.

But I cannot transcribe a volume, in recording what was said. I will conclude by recording a few impressions. And firstly:—We readily recognize that men are largely influenced by their surroundings. Whether the brethren caught the glow of Welsh fire or not I cannot say, one thing was certain, I have seldom felt at such gatherings strong intellectual forces so thoroughly permeated by spiritual fervor, and directed towards practical ends as on this occasion. It was refreshing to hear nothing about the strife of creeds, to be at an ecclesiastical meeting where the *odium theologium* had no place, and to hear men earnestly enquiring how they should set the battle in array against the hosts marshalled to defy the Lord of Hosts and his anointed. The conviction is deepened that the social problems which bulk so largely in this age of restlessness and change will be settled, and settled on Christian lines, by the vigorous Christian principles manifestly grasped by the brethren of the Union. The unanimous and hearty determination to attack the opening of the public-houses on Sunday, is a plain step in the right direction; indeed, to the writer, it is plain as the sun risen in a cloudless sky, that one of the very first steps in social reform is the dealing with this monstrous traffic, a traffic that rivals in its atrocities the horrors of the "middle passage" of the infamous slave trade. There is not much hope of the Established Church's dealing vigorously with it as long as its wealth bestows wherewith cathedrals may be restored; but the Free Churches of England can, and we rejoice that they are beginning.

I have mentioned "Established Church." To one like myself whose sojourn has been so long in a land of Free Churches, no impression could well be stronger than that made by the recognition of the ever present feeling that a privileged ecclesiastical caste was permitted to mar all social, political and Christian relations. This is an impression that was just as strong as I read the reports of the Church Congress, sitting at Hull, contemporaneously. At the Union, a constant sense of injustice was expressed which certain facts mentioned certainly seemed to justify—a deep feeling that men in free England were being kept back

from their rights, and deprived of an important element in that liberty which is so dear to the Anglo-Saxon heart. Church Congress reports, on the other hand, indicate the presence either of a supercilious superiority such as starch and millinery bring to ecclesiastical cockcombs; or an uneasy sense that something is wrong, something which needs constantly to be justified, that consciences held back by the personal equation have brought about a lack of moral courage. "I would" waiting upon "I dare not." My own Christian sympathies are Catholic; heartily do I accord with the Quaker poet:—

"Better heresy in doctrine than heresy of heart."

Still to me it is one of those huge inconsistencies we sometimes see and can only wonder at—that men of confessedly large views and impartial judgments in general can be strenuous upholders of a State connexion that tramples on the consciences of at least a large minority of their countrymen, subjects them to constant injustice, demoralizes the public conscience, and, in the case of Wales, exists in spite of the practically unanimous protest of the native-born Welsh people. The presence of this element in the meetings to one unaccustomed to a State-acknowledged religious aristocracy was most marked. True, its echo we sometimes hear in the *New World*, but it is an echo, startling while it lasts, but soon in the distance it fades away.

This communication, Mr. Editor, is sufficiently long. I may crave space for more by and by, but it seemed to me better that I should take the earliest opportunity at reporting to the brethren, and not wait for the more formal report due to the coming Union meeting.

Fraternally ever,

JOHN BURTON.

Toronto, November 2nd, 1890.

#### THE MELBOURNE COUNCILS.

There were two of them, one July 5th the other September 30th, 1890. They excited much interest. The first one was limited in time. Members could not remain over night. The decision declared "indiscretions proved, but not immorality." There was moral, not legal evidence of immorality. Certain conduct, with deliberate

lying, and the production of a forged letter to explain that conduct, was clearly manifest. But the accused made some members of the council think no evidence, not admissible in a law court, should be admitted by a council; and no methods of producing evidence, not allowed in a law court, should be allowed in a council. The conduct referred to, proven by a trustworthy eye witness, could allow but one inference that of immorality, unless the alleged conduct was disproved. The attempt at disproof and defence was a tissue of lies and forgeries. The whole council did not accept the proposition, *that no ecclesiastical council can be governed by the technical demands of the courts.* Hence, council's decision was the only one that could have been passed unanimously, and included the statement, that immorality had not been proved. Dr. Dexter says in a recent letter to the writer—"As to this case; such an amount and kind of proof, as would be morally sufficient on the question of a man's reception to a church, or of his ordination to a pastorate, ought to suffice."

Notwithstanding the council failed to declare immorality proved, and only advised that the pastor's resignation be accepted on account of "indiscretions," the accused flew into a violent passion, when the decision was read; and in the presence of his church, savagely denounced by name two members of the council who had, as he averred, "run the council," and influenced other members.

The evidence was carefully noted down, and also the very words of the man's defence. Lack of time for subsequent examination and discussion, prevented the discovery of all the fabrications afterwards manifest. The council's misfortune was in what then seemed necessary haste. The accused at once set to work to neutralize, in the public press, the decision of council. He secured the publication of an incomplete and misleading statement of council's action, the most misleading one being sent to the *CANADIAN INDEPENDENT*. Hence members of the council who, in the face of much opposition, express and implied, had worked faithfully to produce facts, and advise the church wisely, were soon informed in their respective communities, that "the Congregationalists had done a job of whitewashing." The truth was, the man did what he could to whitewash himself, by

means of statements sent to the press, in order that he might finish his financial fleecing of Congregational sheep, and any others he could catch, before he should be obliged to seek "fresh fields and pastures new," for his nefarious operations.

Meanwhile many of the Melbourne people refused to believe the man guilty. Later, new evidence was at hand, and the church called a council to deal further with the case. The evidence was so overwhelming, that none were left to put their confidence longer in the man, who had soon after the first council, confessed his guilt, by flight from the country. Unanimous action was easily arrived at by the second council; and the decision has been published.

#### CONGREGATIONALISM VERSUS INDEPENDENCY.

Both these important ecclesiastical events, illustrate the efficiency of Congregationalism, in contrast with Independency. The latter so magnifies the autonomy of the local church, as to be offensively sensitive to any action, formal or informal, by neighboring pastors or church members. Independency is shy of councils; even when a minister is occupying the pulpit without a scrap of regular credentials, or is under a cloud of ugly rumors as to his character. Independency refuses to call councils for the installation of pastors, and invites ministers of the same denomination and of others, who are convenient, to a kind of sentimental "induction" service, which is in no proper sense an installation, but amounts to total disregard of established recommendations, voted in orderly manner by the denomination, and set down regularly in the *Year Book* (page 62). Independency gives countenance and color to the charge that our system "is a rope of sand."

Congregationalism recognizes a bond of fellowship, which gives the churches mutual responsibility, and the exercise of mutual authority, *i. e.* the authority vested in neighborly suggestion and advice. By the demands of sheer Independency, and with its opportunities, the Melbourne man would have gone on in his disgraceful career, and continued pastor of the church. The reputation of the whole denomination in the neighborhood, and even reaching to Montreal and Toronto, was suffering grievously. Men of other denominations, friendly and neighborly men, began in courteous

but earnest manner to expostulate. What was to be done? Had the church in Danville or in Sherbrooke anything to do about it? "O no," answers Independency, "each church manages its own affairs; hands off." But finally, the two neighboring pastors who believe in Congregationalism, and would venture even uninvited to take an active interest in another church: than their own, began to move in the matter. They strenuously urged the man, in the presence of his deacons, to tender his resignation; while at the same interview he was, as has since appeared, most awfully perjuring himself, in attestations of his innocence of all charges abroad. What right had they to do this? According to Independency, none whatever. The man did finally resign. But he was determined not to call a council. The same two pastors, in friendly urgency, pressed upon him and upon the church, the importance of having a council. But for the firmness of the deacons in a final interview, no council would have been called; and with a large number of people still holding to the pastor, he would have been exculpated by the action of a part and by the silence of the rest, and would have soon swindled some other church, and without doubt would have taken away from Melbourne not only \$160 of church funds, but much more. Even in the face of the unfavorable decision of a council, he succeeded in hoodwinking the public by his use of the press. It was the same two pastors who corresponded, spent time and money, subsequently, to get corroborative and additional evidence. It was they who uninvited, communicated the result of their work first informally to the church, and then at request of the church at a called meeting. According to Congregationalism, they only did their duty, unpleasant as it was; though none will deny that they did the church and the denomination good service. According to Independency, they were intruders, and "would better have been minding their own business;" and had not the evidence been overwhelming would now be set down as "persecutors," as they were at the outset.

This case is extreme, but in leading respects not an isolated one. Had it not been as bad, it would have been worse. That is, had the evidence been less convincing, the people would not have been united as they now are. But the case vividly

illustrates principles. Suppose that church had refused, because of somewhat less convincing evidence, to entertain neighboring pastors' suggestions, as they had a right to do? What then? Independency would answer, "nothing can be done." The cause meanwhile suffers everywhere: debauching rumors, only a little exaggerated, go abroad, many of our own people, and those of other denominations are asking: "Are you not going to do anything"? Congregationalism would answer, "Yes; the church at Danville or the church at Eaton will be requested to call a council and deal with the case." "What"? thunders Independency, "What has any other church to do with it"? Congregationalism would calmly answer: "First of all the Danville or Eaton churches, having carefully gathered the evidence, will, in neighborly and Christian terms, urge the church and minister at Melbourne to call a council. To show reason for the request, some of the evidence might be cited. If the request is refused a letter missive will be issued, asking neighboring churches to convene by pastors and delegates, for the purpose of trying the Melbourne minister, on definite charges of immorality. Even after the council assembles, it will send a renewed invitation, if practicable, to the Melbourne church and minister, to be present by representation duly sent. If this is declined, the council will, without bias, examine the charges; and if they are sustained, can proceed to depose the man from the ministry; or, to make assurance doubly sure, will adjourn until a delegation waits on the Melbourne church, and asks to be heard. If still not listened to, the council can take final action, and the Melbourne man is no longer a Congregational minister—and the church is no longer a "Congregational church." The denomination has no responsibility for either.

The effect of Independency is shown by the fact, that at first the question was seriously asked, "How and by what process can we depose from the ministry"? "We can expel from the Association." Yes, but the man remains a minister. Only a council could ordain him—only a council can depose him. Action in both cases being taken on the principle of fellowship, in the name of the church calling the council. Not many instances of deposition from the ministry in regular way are

on record in Congregationalism, even fewer, if any, in Independency. The last Melbourne council is conspicuous in our history, because at the request of the church, it expelled its minister from their membership, and deposed him from the ministry. Let us be Congregationalists.

HENRY E. BARNES.

P.S. The question is repeatedly asked, "How did such a man get into our ministry"? His credentials were: 1st. A certificate of membership in a Congregational church in Canada. 2. Men and women present at his ordination, among them his pastor, who had known him for two or three years as apparently a Christian worker. 3. Testimonials from leading ministers of our denomination, who had also known him for the same time. After his flight from his own country to this, in disgrace, and after the assumption of a name, for three years, by guarded behaviour, including, what proved to be, a *Uriah Heep* kind of "umble" bearing, he "deceived the very elect."

H. E. B.

## THE PULPIT IN ITS RELATION TO POLITICAL AND SOCIAL QUESTIONS.

BY REV. D. M'CORMICK.

FIRST PAPER.

Coming into this country, and coming in contact with your churches, ministers from the old country are surprised at a good many things; but at nothing more than the relation between ministers and politics, between the churches and social questions. In the old country our ministers, as a rule, are thorough-going politicians; not always from choice, but from necessity; not as a matter of preference, but of stern conscientious and religious duty. Personally for some years, I was Vice-President of our Local Liberal Association. When our President became our candidate, I conducted the whole election from the first nomination to the declaration of the poll. When I came to Canada, I was told that, as a minister, I was not expected to have anything to do with politics. I simply answered, "All the better for me, all the worse for politics." I made further inquiries into this matter; and first of all was gravely assured, that ministers, in virtue of their office, were con-

sidered too dignified and holy to meddle in matters so purely secular. Not satisfied, I pressed further, and this time was told that most congregations were made up of people holding opposite political views; and reference to the subject would of a certainty offend some one. "And what if somebody *was* offended?" "He would leave" "And if he *did* leave, would the heavens fall?" "No but we would lose his subscription."

Has it come to this! That rather than lose a miserable subscription here and there, ministers are to be gagged. The truth is to be suppressed, righteousness is to be crucified, and corruption and villany are to stalk rampant through the land! Is that the spirit of Prophets and Apostles? Have we so learned Christ? Had confessors and martyrs acted on that principle, where would the world have been to-day?

I have since learned that in many places, the community is divided into two classes. One regarding the minister as a priest, the other as a washerwoman. I would rather, any day, be taken for a washerwoman than a priest, but, thank God, I am neither. First of all, and best of all, I am a *man*, and I mean to assert my manhood—claim the rights of a citizen—and discharge my duty in all matters, as one who must give an account. As a minister, I am under the most solemn vows to uphold the right, and denounce the wrong, to exhort and persuade men, always and everywhere, that "righteousness alone exalteth a nation, that sin is a reproach to any people." The religion of Christ is the leaven, and it is intended to leaven the lump. Ministers are the men to put it into the flour and see that it works thoroughly and effectually. They ought to be leaders in every good movement—counsellors in every perplexity—they ought to help by voice, and vote and influence, in suppressing all wrong, and in redressing all grievances. They are, without doubt, as a class, our most intelligent men. They have, as a rule, more or less culture, experience, leisure. They have access to the most reliable sources of information, and by their training, fitted to arrive at safe conclusions, and to form sound opinions. To whom are the people to look for information and guidance? Who is to voice their grievances? Who is to lead them onwards, and upwards, in the pathway of progress, unless the man who eats their bread, who is

united with them in the most sacred of interests, and to whom they look as their safest earthly friend. I do not advocate the pulpit to be used for party purposes, nor the church to become the centre of social agitation. I simply want *every question* affecting our interests, temporal and spiritual, to be looked at in a Christian light, and from the New Testament stand-point, to show clearly the moral bearings of every movement, and warn the the people, if these bearings are wrong, inevitable disaster will follow! If a minister pursues such a course, are there not at least two dangers to be apprehended? (1) Are not divisions and dissensions likely to arise? And (2) is not the preaching of Christ and Him crucified likely to be neglected? I answer from experience, and let others confirm or contradict according to their knowledge. During a pastorate of nearly fifteen years, I came prominently in contact with every public question affecting the busy community among whom I lived; and to this hour I am not aware that ever I alienated a friend, or lost a member.

In the pulpit we stand not as party men, but men of God. We give our opinions for what they are worth. We cheerfully accord the liberty we crave. If men will hear, well; if not, we agree to differ. As to preaching the gospel, the man who knows it, and longs to declare it, will find it in any subject. *Christ is indispensable in every department of life!* The man who wishes to reform himself, must have Christ in his heart. The man who wishes to reform his neighbor, must have Christ for his ally. In all our efforts for the purification of society, and the regeneration of our race, Christ must be the Alpha and the Omega, the beginning and the end.

On this question, more than on any other question in my opinion, Canada is behind the age. For this reason: the political history of Canada in the past, has been discreditable; and in the present is unsatisfactory. To-day our credit is abused, and resources squandered, our civil rights are imperilled and our religious liberty endangered. If report be true, we have men in Parliament who ought to be in the penitentiary; men in the Cabinet who ought to be boycotted by decent society. In the future more than in the past, if religion and politics are to be divorced, the disgrace and danger are more palpable and real if the min-

isters of the everlasting gospel are not to assert their rights and use the gifts for God and country—if public questions are left for settlement to the wily partisan or the paid agitator, here, as in England, in any such crusade, the Congregational minister must lead the van. He has no outside authority to consult; he has not to ask permission of any supreme person or power. Let him be fully persuaded in his own mind—speak and act as occasion offers—and according to the ability God has given him—making it his motto—

Perish policy and cunning,  
Perish all that shuns the light!  
Whether losing, whether winning,  
Trust in God, and do the right!

I should like if all who hear me this day, would enter into a solemn league and covenant with their souls and their God, that they will not tolerate a corrupt man in office without a protest, nor an immoral measure to pass unchallenged and unopposed, that they will let it be known, that men who will not act fairly and squarely need not depend on their influence; that measures of a questionable tendency, will meet at their hands with the most uncompromising opposition.

This country is ours, not theirs. It belongs to the people, not the Parliament. It is our legacy to our children; why should we allow political parasites to fatten on its blood? Brethren, the time has come for you to speak as men having authority; men who have been in the mount with God. Believe me, the time has more than come, when, as Canadian citizens, and in the interests of righteousness, we ought to lay aside every consideration in the welfare of our country, the future of our race

“Warsaw’s last champion from the heights surveyed,  
Wide o’er his fields a waste of ruin laid,  
Oh Heaven, he cried! my bleeding country save!  
Is there no hand on high to shield the brave?  
Yet though destruction sweep those lovely plains  
Rise, fellowmen! our country yet remains!  
By that dread name we wave the sword on high,  
And swear with her to live, with her to die!”

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#### THE OBSERVER.

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The Observer once listened to a neighbor, who was describing a large excavation which he had made for a cellar. He gave the different dimensions, and spoke of the hard, tough clay, and the extreme difficulty with which it was removed.

Many days of severe toil were endured, and often there was discouragement over the slow progress that was made. “It was,” he said, “a great work for my oldest son and myself; and the little boy helped all that he could.”

Yes, here is the secret of any great work—“helped all that he could.” The little boy did this. Did the father or older brother do more? They could not. Their work was more manifest; and the results more evident, but their strength and power of endurance were greater. If the work to them was great, it was at least equally great to the little boy. He too had toiled those weary days, and carried his share of the work that was done.

We sometimes think that against us the door to all great works is closed. We see it opened to the author. His mind is fertile, his pen always ready, and volume upon volume is given to the world. We see the great works of a Shakespeare in his dramas, of a Dickens in his novels, of a Macaulay in his history and essays, of a Worcester or a Webster in their dictionaries, or of a Young in his concordance. In the state we recall the work of a Wilberforce and a Lincoln, the emancipators of slavery. Invention reveals the telegraph, the railway, and many other things are truly great. Discovery points to a Columbus and a Stanley, and tells us what they have done. About us are hospitals and asylums, colleges and universities, the living monuments of their founders. In the religious world there have been mighty works which are to-day gaining in impetus and power. A Martin Luther has inaugurated the Reformation, and a Carey and a Moffat have planted the cross of Christ in heathen lands; while on Christian ground thousands of redeemed souls thank God for a Moody and Sankey.

Upon such great works our eyes rest; but to us they seem hedged about, and we cannot touch them. It is not so. Where man has gone, man may go, and reach even loftier heights. What man has done, many may do with greater skill and excellence. The world is progressive, and the future will show even greater works than the past has done. Literature has yet an open door for the earnest student and ready writer; while in legislative halls, measures both great and grand will still give scope to the energy and zeal of the



true statesman. Invention has not reached its climax, nor has discovery made known the untravelled parts of the earth. The benevolent hand can yet found seats of learning, and retreats for the afflicted in body and mind; or help those already established, whose work is hindered by reason of heavy debt and want of means. The era of reformation is not of the past, and the cross of Christ can still be uplifted at home and abroad, to which multitudes will be drawn, to offer undivided allegiance and life's best service.

So far so good, some one will say, for those who have ability and opportunity, but there are many have neither; and are thus debarred from any part in such work. Again, must it be penned, *it is not so!* The example of the little boy, in that "he helped all that he could," should be ours; and we will have our share in many great works. We cannot write volumes, but we can pen the short note, that will bring joy and peace to many a troubled soul. It may never be our privilege to stand in the legislature of our land; but we can help to send thither men, true and good, who will seek to advance the nation in purity and righteousness. We may never enter the realm of invention and discovery, but we can devise plans and methods, which when carried out will contribute to the prosperity and comfort of those who are about us. Benevolence does not demand of us the millionaire's cheque, but quietly asks of us to give what we can. We may not be able to stand where Luther, or Carey, or Moody have stood, but we can help some struggling, despairing one to a truer and better life. Just where we are, and as we are, there is for us a great work, if we will but do as the little boy did, and help all that we can. God will not simply look at what we have done, but will measure the work by our strength and opportunity; and if we have helped "all that we could" ours has been a great work in the Master's eyes.

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#### IS IT TRUE?

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What? That Congregationalism is sectionalism of the most narrow type, in the individual church, and in the association of churches. If it is not true, why do we hear so often that one is the synonym of the other? It cannot be that our observers are

wholly mistaken through prejudice! Surely there is some ground for the opinion; and we have furnished that ground.

This criticism has grown out of that insubordination to New Testament principles, which divides a church into factions, that exercise lordship—Luke xxii: 24. As Congregationalists, we repudiate with indignation the imputation of sectionalism, and all its evils. We most emphatically deny that *churches*, walking disorderly, are Congregational churches in principle, and yet we do not discipline them. How shall we discipline? Who has the authority? What powers have the Associations? We have often heard questions of such import asked, and the required answer seemed to be, we must have more thorough and compact organization. An organization that would put the power, somewhere, to control, discipline, and excommunicate disorderly churches.

It will appear strange to a student of the New Testament, that a people professing to be bound by the law of Christ, should require an organization to replace that which is the strongest and best in the universe and ordained by Christ; I mean that of fellowship. In accordance with this fellowship, our Lord has laid down a plain law in Matthew xvii i: 15-20, which effectually disposes of all cases of disorderliness.

Had we walked by that law, we would not have to defend ourselves against the charge of "sectionalism." "The powers that be" in organization, exercise authority through the constitution. "Fellowship" exercises its authority through the lordship of Jesus Christ. If the lordship and commands of Jesus do not win obedience to truth, the rejectors of His commands have denied the faith, and by that act are excommunicated.

Why do we not exalt that authority and take action accordingly? Instead of standing aside, and calling upon the sinning one to obey Christ, we should move through our Associations, which are organized on the principle of fellowship and obedience to Christ. The Association is under obligations to appoint its delegates to advise, and win the disobedient; or, failing that, "let him be unto thee as an heathen man and a publican."

We must not only have convictions, but we must also "have the courage of our convictions." Then, filled with the Spirit of our Lord, we shall be able

to protect our churches against "wandering stars" from without, and "ravens wolves" within. If not, we will wash our hands of any complicity with their sin, and prove to the world that Congregationalism is not sectionalism.

CHAS. E. BOLTON.

### SPOKES.

BY IXION.

One of the graduates of our College was recently in the old City of Brussels. He very much desired to see the world-renowned Court House; and to that end entered a druggist's shop to inquire as to its situation. "Ou est le Palais de Justice?" asked my friend in his best McGill style. "Certainment, Monsieur," replied the man of the pestle, and going to his shelves, he reached down a *scidlitz powder*, and handed it to his enquirer. He appeared to have been under the impression that a mild cathartic is not a bad thing for French pronunciation!

In the *Year Book* for 1882-1883, there are sixty-seven names on the register of ministerial members of the Union of Ontario and Quebec. Twenty-four of these now remain in regular ministerial service among us in Canada. Where are the forty-three? In the list of churches connected with the Union that year, there are eighty-one names. Ten of these all now gone. Ten chances gone! Nine of the men whose names are in last year's *Year Book* have left us, either for some other country, or for some other denomination in this country. We really cannot afford this; nine by removal out of less than a hundred; apart from cases of death, and discipline, and retirement.

[Will our respected correspondent suggest a remedy for this? It is a good plan never to object to anything, without proposing something better.—Ed.]

"Oh wad some power the giftie gie us!" The writer was staying over night with a good Congregationalist, a farmer, many hundreds of miles from the office of publication of this paper. Mine host was introducing me to various interesting personages who dwell between the covers of his

album. We came across the picture of a man of clerical office and aspect. "That is a minister, is it not?" said I. "Indeed, I assure you, he is *not*; he is quite an educated gentleman," was the rather humiliating response.

### HOW CAN WE MAKE PROGRESS?

The facts suggested by the letter in the students' column of the last INDEPENDENT are too important to be "pooh-poohed," or laughed out of existence.

It is of vital importance that we face the issue, and meet it. We cannot be progressive while our life-blood is being drained out of us. We are feeling that in a most alarming way.

The effect of such desertions is seen in the condition of our finances. Can we reasonably expect that our churches are going to support a College, that does not give to them pastors; or a Missionary Society that is crippled and defeated in its efforts, through the lack of suitable men? No, you cannot! To have contributing churches, you must have churches pastored by men, who feel the bond that binds pastors and churches to our institutions.

To-day, we have a number of churches calling for pastors. To-day, we have a number of pastors struggling to hold their ground, and build up causes in difficult fields. These pastors do not want to leave their posts to occupy another. They expect that as our students graduate, vacancies will be filled by them. But when, from lack of education, or lack of ability, or a feeling that "I do not want to throw away my life," our young men cross the lines, what encouragement is there for men or churches, who are loyal to our cause and its institutions in Canada? It is useless for us to cry out because our larger churches have not called graduates of our College to their pulpits.

Whilst we may confess an honest disappointment, yet every true man rejoices that we have with us such men as those who now fill our leading pulpits. Our young men, in their haste, do not wait to prove their worth and fitness for such a charge. No one supposes that strong churches in city, town or country, are going to call *untried men* to their pulpits, unless under exceptional circumstances. Our men must work in home-

fields, and show what they are made of. If they are worthy of advancement, they will be advanced; as for throwing away one's life, that is impossible for a consecrated man. All cannot be presidents of the U. S., though many young Americans have felt that their life would be lost unless they sat in the Presidential chair. If we cannot be pastors of large churches—why, let us live and work in the (for us) larger sphere of smaller churches.

It is God's work; it is God who calls us to that work. God's work and God's call can never be limited, either in their operations or power. Canada to-day, even in our weak churches, offers opportunities of usefulness that will rouse a worthy ambition in any lover of civil and religious liberty. With a country to be educated, made strong, and a conqueror of the dangers that now threaten our moral life and national existence—how can we say, as Congregational ministers or people, that to serve God in any sphere in this our country, is throwing away our life! We throw away our lives when we leave the post of duty, and go where self-consciousness has its daily food. We do need, very much, to have more clearness in our minds, concerning our duty to the College, and the Missionary Society; the duty of church to church, and the duty of the College and Missionary Society to the churches. If we were very clear on that point, we might realize that unity and co-operation, that would put away all such causes of weakness.

It has come to this with us, that unless a man has the enthusiasm of consecration to Jesus Christ, in the propagation of great ideas and principles, we have no place nor need of him. Up on that line let us work!

CHAS. E. BOLTON.

## Our Story.

ALL HE KNEW.\*

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

CHAPTER XVIII.

Eleanor Prency was a miserable young woman during most of the great revival season which followed the special meetings at Dr. Guide's church. She did not see Reynolds Bartram as

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

much as of old, for the young man spent most of his evenings at the church, assisting in the work. He sang no wild hymns, nor did he make any ecstatic speeches, nevertheless his influence was great among his old acquaintances and upon the young men of the town. To "stand up for prayers" was to the latter class the supreme indication of courage or conviction, and any of them would have preferred to face death itself, at the muzzle of a gun, than take such a step. But that was not all; Bartram had for years been the leader of the unbelievers in the town; the logic of a young man who was smart enough to convince judges on the bench, in matters of law, was good enough for the general crowd when it was brought to bear upon religion. As one loungee at Weitz's saloon expressed himself, "None of the preachers or deacons or class leaders was ever able to down that young fellow before. It's no use for the rest of us to put on airs now; nobody'll believe us, an' like as not he'll be the first man to tell us what fools we be. I'm thinkin' a good deal of risin' for prayers myself, if it is only to get through before he gives me a talkin' to."

When, however, the entire membership of the church aroused to the fact that work was to be done, and Judge Prency and other solid citizens began to take part in the church work, Bartram rested from his efforts and began again to spend his evenings in the home of the young woman whom he most admired. A change seemed to have come over others as well as himself. Mrs. Prency greeted him more kindly than ever, but Eleanor seemed different. She was not as merry, as defiant, or as sympathetic as of old. Sometimes there was a glimpse of old times, but suddenly the young woman would again become reserved and distant.

One evening when she had begun to rally him about something, and quickly lapsed into a different and languid manner, Bartram said: "Eleanor, nothing seems as it used to do, between me and you. I wish I knew what was wrong in me."

The girl suddenly interested herself in the contents of an antiquated photograph album.

"I must have become dreadfully uninteresting," he continued, "if you prefer the faces in that album, of which I've heard you make fun, time and again. Won't you tell me what is wrong in me? Don't be afraid to talk plainly! I can stand anything—from you."

"Oh, nothing," said Eleanor, continuing to pretend interest in the pictures.

"Nothing, said in that tone, always means something—and a great deal of it. Have I said or done anything to offend you?"

"No," said Eleanor with a sigh, closing the book and folding her hands, "only—I didn't

suppose you could ever become a prosy, pokey old church member."

The reply was a laugh, so merry, hearty and long that Eleanor looked indignant until she saw a roguish twinkle in Bartram's eyes; then she blushed and looked confused.

"Please tell me what I have said or done that was prosy or pokey?" asked Bartram. "We lawyers have a habit of asking for proof as well as charges. I give you my word, my dear girl, that never in all my previous life did I feel as entirely cheerful, light-hearted and good-natured as I do nowadays. I have nothing now to trouble my conscience or spoil my temper or put me out of my own control, as used frequently to happen. I never before knew how sweet and delightful it was to live, and meet my fellow beings—particularly those I love. I can laugh at the slightest provocation now, instead of sometimes feeling ugly and saying sharp things. Every good and pleasant thing in life I enjoy more than ever, and as you, personally, are the very best thing in life, you seem a thousand times dearer and sweeter to me than ever before. Perhaps you'll laugh at me for saying so, but do you know that I, who have heretofore considered myself a little better than anyone else in the village, am now organizing a new baseball club, a gymnasium association, and also am trying to get enough subscribers to build a toboggan slide? I never was in such high spirits, and in such humor for fun."

Eleanor looked amazed but also relieved as she replied: "I never saw religion work that way on other people."

"Indeed? Where have your blessed eyes been? Hasn't your own father been a religious man for many years, and is there anyone in the town who knows better how to enjoy himself when he is not at work?"

"Oh—yes, but father is different from most people."

"Quite true; he must be, else how could he be the parent of the one incomparable young woman."

"Ray!"

"Don't try to play hypocrite, please, for you're too honest. You know you agree with me."

"About father? Certainly, but——"

"About father! More hypocrisy, you know very well what I mean. Dear little girl, listen to me. I suppose there are people, who are scared into religion through fear of the wrath to come, who may become dull and uninteresting; it is a matter of nature, in a great many cases. I suppose whatever is done for selfish reasons even in the religious life, may make people uncertain and fearful and sometimes miserable. But when a man suddenly determines to model his life after that of the One and only perfect Man and gentleman—the world ever knew, he does not find any-

thing to make him dull or wretched. We hear so much of Jesus the Saviour that we lose sight of Jesus the Man. He who died for us was also He whose whole recorded life was in conformity with the tastes and sympathies of people of His day. Do you imagine for an instant that if He was of solemn, doleful visage that any woman would ever have pressed through a crowd to touch the hem of His garment that she might be made well? Do you suppose the woman of Samaria would have lingered one instant at the well of Jacob, had Jesus been a man with a face like—well, suppose I say Deacon Quickset? Do you think mothers would have brought children to Him that He might bless them? Do you imagine anyone who had not a great warm heart could have wept at the grave of His friend Lazarus, when He knew He had power to raise him from the dead? Didn't He go to the marriage jollification at Cana, and take so much interest in the affair that he made up for the deficiency in the host's wine cellar? Weren't all His parables about matters that showed a sympathetic interest in the affairs which were nearest the hearts of the people around Him? If all these things were possible to One who had His inner heart full of tremendous responsibilities, what should not His followers be in the world, so far as human cheer and interest go?"

"I've never heard Him spoken of in that way before," said Eleanor, speaking as if she were in a brown study.

"I'm glad—selfishly—that you hear it for the first time from me. Then, never again will I do any thing of which I think He would disapprove, but, my dear girl, I give you my word that although occasionally—too often—I have been lawless in word and action, I never until now have known the sensation of entire liberty and happiness. You never again will see me moody, or obstinate, or selfish. I'm going to be a gentleman in life, as well as by birth. Won't you believe me?"

"I must believe you, Ray, I can't help believing whatever you say. But I never saw conversion act that way upon any one else, and I don't understand it."

Bartram looked quizzingly at the girl a moment and then replied: "Try it yourself; I'm sure it will affect you just as it does me."

"Oh, Ray—no—I never can bring myself to stand up in church to be prayed for."

"Don't do it then, pray for yourself. I don't know of any one to whom Heaven would sooner listen, but, you can't avoid being prayed for by one repentant sinner; have the kindness to remember that!"

"Ray!" murmured Eleanor.

"And," continued Bartram, rising and placing

an arm around Eleanor's shoulders, the sooner our prayers can rise together, the sooner you will understand me, believe me, and trust me. My darling, the only woman I ever loved—the only woman of whom I ever was fond—the only one to whom I ever gave an affectionate word or caress."

There are conversations which reach a stage where they should be known only to those who conduct them. When Bartram started to depart, his love-life was unclouded.

"Ray," said Eleanor at the door, "will you oblige me by seeing Sam Kimper in the morning, and asking him to tell his daughter that I particularly wish she would come back to us?"

*(To be continued.)*

## News of the Churches.

WESTERN CONGREGATIONAL CHURCH, TORONTO.—Rev. A. F. McGregor, B.A., the pastor of this church, tendered his resignation at the meeting of the church, held on the 1st of October; which was accepted by the church at a meeting held the following week; a resolution being passed, expressing the deep regret felt by the church that Mr. McGregor had thought it best to retire from the pastorate, and assuring him of the sympathy and kindly feelings of each member, with their best wishes for his success in his new field of labor.

Mr. McGregor preached his farewell sermon on Sunday evening, October the 19th, the church being well filled, despite the rain, with the members of the congregation, and other friends of the retiring pastor. After reading 2 Corinthians chap. ii. Mr. McGregor preached from Isaiah xliii: 2. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

For a brief space the pastor dwelt upon the physical difficulties that beset God's ancient people. This text had a direct bearing on their passage through physical fire and physical water; but it also had reference to the spiritual troubles and difficulties of God's children; who knew by experience, that whoever might or might not remain with them, in such trying hours, God would be with them, and amid all the troubles which surround—the friends who betray, the fortune that passes away, the heart that breaks—the dreaded hollow dark was but the pavilion of His presence, and round about our restlessness was His rest.

There was deep pathos in the closing words of the pastor, who said, "After the years of work spent among you, the question was natural, What

have been the results? Among the greatest mistakes of life was the estimation of results; we want to get this well home; the final sentence, the final judgment, the final acceptance at the hands of God, is the only standard. In his ministry there had been much failure and shortcoming, but he could sincerely say, that he had striven to work for God, and to do work that would stand the inspection of God."

Mr. McGregor made a touching reference to the happy relations between himself and the choir. They had been most helpful to him; and in parting from them, he said he could never hope to have a better choir than he had had for the past twelve months.

In concluding, he prayed that at least one soul might mark his departure, by coming this night to the truth; and ended his sermon by wishing the congregation, "Good-bye—in the good old English sense: Good-bye—God be with you till we meet again!"

On Wednesday evening, October 22nd, a very pleasant social was held; being the farewell to the late pastor and his wife; who left the following day for their new field of labor at Forest, Ontario. There was a large attendance. The following address accompanied by a well-filled purse, was presented to Mr. McGregor by the Ladies' Aid Society, on behalf of the church and congregation:

TORONTO, Oct. 22nd, 1890.

*To the Rev. A. F. McGregor, B.A.:*

DEAR SIR AND PASTOR,—For upwards of nine years you have labored in love with the members and congregation worshipping at the Western Congregational church, Toronto; and it is deeply regretted by one and all that circumstances now are such that you have deemed it wise to retire from the pastorate of this church, to enter upon another field of labor.

Your pastorate has had its shadows, as well as its sunshine: yet it has brought you out into a large place; even unto the living waters, whose fountains are never dry; and to the green pastures of His word, where the light from the sun of God's love is never darkened by cloud or shadow.

The beautiful church edifice, whose walls still resound with the song of praise to our Heavenly Father, stands as a monument to your heroic exertions; whilst the memory of the hearts of love of the people who have sat under your ministry for so many years, will live even after the stones comprising the building have crumbled in the dust—and a yet still higher memorial has been set up in the midst of the Father's throne, where the Lamb's Book of Life records that "This and that man was born there."

In our homes, you have always been a welcome visitor; not only as pastor, but as a friend and counsellor. Your ears have never been closed to the cry for help and guidance. Your heart has ever looked upward on behalf of the sorrowing and troubled ones. You have verily carried out the injunction, "Rejoice with them who do rejoice, and weep with them that weep." Our children have looked upon you as one of their best friends; one who has been tried and proved. Your labor of love has been practically shown in your relation to the Sabbath school and its workers; seeking, as you have ever done,

the highest welfare of life's best interest in this, the "nursery of the church."

In the Society of Christian Endeavor, we have had one of the many out-comes of your loving pastorate with the young people. The work has had its flow and ebb, nevertheless it has been to the young, as the "shadow of a great rock in a weary land"; and there are amongst the younger members of the church and congregation, many who will bless God that you, dear sir, were led by the Lord to initiate this movement in our church; which movement, we believe, is the parent of all kindred societies in Canada.

The heartiest wish of all towards yourself, and your beloved wife, is that our dear Master will very abundantly bless you in your new sphere of labor. The hearts of many of God's people, both within and without the church, will follow you and yours; praying that the voice may never cease, the love never die, the sympathy never abate, nor the heart ever flag in the Master's service, until He Himself shall bid you put off the armor of Christian warfare, and receive the crown; with the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

The ladies, on behalf of the church and congregation, ask that the accompanying purse be received by you, dear sir, and by Mrs. McGregor; not for its worth, but as a slight token of the love in the hearts of your many friends, in the Western Congregational church.

On behalf of the Ladies' Aid Society :	]	MRS. T. DOUGLAS, <i>Pres.</i> EDNA INGLIS, <i>Sec.</i>
On behalf of the church and congregation :	{	E. H. ARMS, <i>Deacon.</i> R. P. FAIRBAIRN, <i>Sec.</i>

Mr. McGregor made a very feeling reply; thanking his kind friends on behalf of Mrs. McGregor and himself. Refreshments were then served; after which short addresses were given by Rev. Dr. Wild, Rev. Enoch Barker, Rev. Geo. Robertson, Rev. J. C. Madill, Rev. Thos. Webb, and Messrs. E. H. Arms and John Orchard. The chairman (Mr. Geo. Hammett, secretary of diocese) during his remarks said it was rumored that there was dissatisfaction between the members and their late pastor; and if there were any reporters present, he hoped they would say there was no truth in the rumor whatever; but the best of feeling prevailed between pastor and people, which was evidenced by the faces of those gathered here this evening, to wish their beloved pastor and wife good-bye.

This church has made good progress during the present year. We have had good accessions to our membership. Upon two occasions only in the history of the church, have there been more members added during the same period; one of these being the preceding year. Our Society of Christian Endeavor and Sunday school are both doing good work, and were never in better condition.

RICHD. P. FAIRBAIRN.

Toronto, Nov. 12th, 1890.

*Secretary.*

BRANTFORD—On Tuesday, Sept. 23rd, a council representing the churches in Scotland, Burford, Paris, Stratford and Hamilton, met to confer with this church in the installation of the new pastor,

the Rev. A. W. Richardson, B. A. The Rev. Wm. Hay was chosen Moderator, and the Rev. J. P. Gerrie, Secretary. Mr. Geo. E. Adams on behalf of the church, detailed the steps taken which led to the acceptance by Mr. Richardson of the pastorate. Mr. Richardson's credentials and views on doctrinal questions were satisfactory, and concurrence with the action of the church was unanimously carried. The public installation services were held in the evening; the Moderator presiding. The Rev. J. C. Tolmie, Presbyterian, read the scriptures, and the Rev. D. Hutchinson, Baptist, led in prayer. The minutes of the council were read by the Secretary; after which the Rev. Mr. McKenzie, Episcopal, delivered a warm address of welcome. The Rev. J. P. Gerrie extended to the new pastor the right hand of fellowship, to which Mr. Richardson briefly replied; the Rev. Wm. Hay delivered the charge to the pastor, and was followed by the Rev. John Morton who addressed the people. On the following evening a welcome social was given by the church; and a most enjoyable time was spent. All departments of church work show excellent progress; and this, with the large congregations that now assemble, makes pastor and people look to the future with bright hopes. We trust that the new relationship may indeed be a happy and prosperous one.

GEORGETOWN.—The installation of the Rev. George A. Love, took place on Friday, October the 10th. At the preliminary conference, there were present the Revs. George Robertson, B. B. Williams and G. H. Sandwell; and Messrs. Ryder, H. G. Reed and R. A. Reed. After hearing statements from the church secretary, and pastor elect, the council resolved to proceed with the installation. At the evening meeting, which was fairly attended, the Rev. George Robertson presided. In introducing the proceedings, the chairman spoke of his own short, but happy pastorate in that place, and promised the new minister—from his own experience—the support and sympathy of a faithful and warm-hearted people. Mr. Love's statement was all that could be desired, as an able and forceful exposition of his views and plans. The installation prayer was offered by the Rev. G. H. Sandwell. The Rev. B. B. Williams, of Guelph, delivered an eloquent and most impressive charge to the new pastor, and Mr. Sandwell followed with a brief word to the congregation. Kindly addresses of felicitation and welcome were then spoken by the Rev. Mr. Fennel, of the Episcopal church, and the Rev. Mr. Drumm, Presbyterian. The music rendered by the choir evinced a high degree of taste and efficiency, and the service was in every respect a profitable and memorable one. With a most beautiful church building, and an earnest united people, Mr. Love enters

upon what we trust will be a long and prosperous pastorate.

MILTON, N. S.—The second quarterly meeting of the Ladies' Missionary Association, commenced at Milton, on the 27th of October; Mrs. Watson, President, in the chair. It was proposed that 6th Nov. (Thank-offering day), be appointed for each local Society to meet at 3 p. m., for the purpose of opening the distribution and thank-offering envelopes. It was also voted that the contents of the envelopes, be at once forwarded to the Treasurer of Foreign Missions, to aid the Female Medical Mission in Central Africa.

The meeting was further made interesting, by a reading by Mrs. John Dunlop, showing the wonderful progress of a Foreign Missionary Society formed by Miss F. E. Clewe, more than fifty years ago. Mrs. Sellon also read an appeal from over 200 ladies, assembled at the great Shanghai Conference, in May, to the Christian women throughout the world. A paper prepared by Mrs. Watson, on "Medical Missions," was also listened to with deep interest.

The afternoon being far advanced, the President rose, making choice of "the finest wheat," in her few parting words. After a vote being taken, that the Vice-President, Mrs. Nathan Gardner, of Brooklyn, become President of the Association. all joined in singing the hymn, "Shall we meet, shall we meet?" which brought the meeting to a close; soon to be brought face to face in the social enjoyment of tea and coffee.

Pursuant to resolutions passed at Milton, a few ladies met at Mrs. Charles Whitman's, on Thanksgiving afternoon. After singing and reading, prayer was offered; when the writer had the privilege of opening the little envelopes, and reading the appropriate Scripture gems. The offerings varied in sums from five cents to five dollars. A committee was appointed to collect in the remaining envelopes; and we regret to have to say that nearly all—like the unfruitful fig tree—yielded no fruit; but trust that in not cutting them down, they may be hedged about with the essence of self-denial, that another year may see larger fruitage, even tenfold, flowing into the treasury of the Lord. The amount in hand, to be forwarded to the Treasurer of Foreign Missions, is ten dollars.

Mrs. E. SELLON, Sec.

VACANT PULPITS.—Ho! all ye who think there are "no places" for you in Canada, and are afraid you will have to go to the States! *Edgar* and *Rugby* want a pastor, badly. Address R. A. Thomas, *Edgar*; or T. T. Young, *Dalston*. *Lis-towel*, a thriving town, has a good brick Congregational church, and has a parsonage, but no

minister. If we were writing, we would address John Climie, Sr. *Allon* is vacant. Address James McClellan. *Sarnia* is vacant. If Mr. Claris goes there from *Frome*, then the latter will be vacant. Both good fair fields. *Paris* is without a Congregational pastor. A fine town. *Coboury* has become vacant; one of our leading churches. *Tiverton* (Kincardine), wants a Gaelic man. *Middleville* wants a pastor to succeed the very active man they have lost (to the gain of Lower Canada). *Melbourne*, Que., wants a good man, to heal the mischief done by their late unworthy pastor. *St. Catharines* offers a good field for a diligent man. *Toronto*, *Western*, has just become vacant. A first-class city church. *Vankleek Hill* and *Hawkesbury* have not had a settled pastor for ten years. It is time they had. There! That will do for this month.

TORONTO CONGREGATIONAL ASSOCIATION.—The first annual meeting of the Toronto Congregational Association was held on Monday evening, in the Northern Congregational church, the Rev. G. H. Sandwell, pastor of the Zion church, in the chair. The following were elected officers for the ensuing year:—President, J. C. Copp; Vice-Presidents, E. Potts, W. J. Stibbs, and John Wightman; Secretary, W. Freeland; Treasurer, H. O'Hara; Committee, T. J. Wilkie, F. Phillips, George Scott, E. Arms, F. D. Bentley, W. H. Millichamp, Joseph Pim, Charles Green, W. B. Pepper, George Stockdale, J. R. Donovan, together with the pastors and ministers of the twelve Congregational churches of the city. The Association has been formed to meet a long-felt want, its object being to aid the weaker churches and encourage the organization of new causes in suitable localities in the city and neighborhood, and to promote the social and spiritual welfare of the Congregational churches of Toronto. The movement has the hearty support of the several churches, and already a large membership has been secured.—*Globe*, 12th Nov.

COBOURG—ANNUAL MEETING on Thanksgiving Day. John C. Field, Esq., in the chair. After refreshments, etc., the Secretary presented the 55th annual report of the church for the year ending Oct. 31st last. This report showed that the church had grown from a membership of some 18 members in 1876, to one of 96 in 1887, at the close of Rev. H. Pedley's pastorate—from a small church building to the present church edifice and Sabbath school and parsonage; and during the past year a valuable addition had been made to the service of song by the purchase of a "vocalion." The report showed that the church was gradually growing stronger, its present membership being 92. During the past year the congregation has raised for

all denominational purposes some \$1,750. The chairman's address on the independence of the Congregational church, its unity and work,—brief and to the point—was received with hearty applause. The meeting closed about ten o'clock, all present feeling that they had spent a delightful "Thanksgiving evening," and that it was a good thing to be a Congregationalist.

As Mr. Aylward removes to London, 1st Dec., all correspondence respecting pulpit services, etc., should be addressed to Wm. Toms, jr., Secretary of the church.

SELMA, N. S.—A promising Christian Endeavor Society has recently been formed in connection with this church. There are already thirteen members, active and associate, meeting weekly. Two brothers who are non-resident at Selma, of which church they are members, not only continue in active Christian work in connection with churches in the U. S., but fully keep up their former contributions towards the sustentation of the means of grace at home. They have recently joined to further express their attachment to their church at Selma, by the gift of a very handsome communion set, complete.

This is truly an example to the many young persons who were led to the Saviour in Canada, but whose occupation is now elsewhere. Other absentees from this, their former church home, are still, commendably, helping the congregation in its comparative weakness.

Selma was this year the place of meeting for the general delegation of the four co-operating churches along the Bay shore, having the same pastor. Entire satisfaction was expressed, under the circumstances, with past, or rather present arrangements, and their renewal was unanimously advised.

BRIEFS.—Rev. C. H. Whisker of *St. Thomas*, collected about \$300 in Toronto for his church debt.

*Frome* had a very pleasant and successful anniversary tea. The pastor, Rev. W. H. A. Claris preached a Sunday lately in *Glencoe*, where there are a number of people desirous of forming a Congregational church.

Rev. I. J. Swanson, of *Woodstock*, was married on the 11th Nov., to a young lady of Montreal.

Rev. W. H. Watson, late of Nova Scotia, has been preaching in *London* and *Paris, Ont.*

Rev. R. Aylward, of *Cobourg*, has been invited by the First Church in *London*, to become their pastor. Rev. R. Neal, who had been supplying the pulpit for a few months, has left—under a cloud.

The Editor of the INDEPENDENT supplied two Sabbaths at *Edgar* and *Dalston*.

Rev. J. M. Austin is at present preaching at *Newmarket*.

MONTREAL CONGREGATIONAL CLUB.—Although the idea of a Congregational Club is a familiar one to our friends across the border, it has been left for Montreal to introduce it among the churches of the Dominion. Early in the spring of the present year, the thought of such a club took shape in the minds of a few; and the result was, a meeting for organization at Calvary Church, on the evening of May 15th. The feeling at that meeting, and at a subsequent one for the election of officers, was so enthusiastic, that the membership list is already full, and the question of an extension in this direction will soon have to be considered.

The list of officers for the coming year is as follows: Rev. E. M. Hill, *Pres.*; J. M. M. Duff, *1st Vice-Pres.*; Thomas Moodie, *2nd Vice-Pres.*; Chas. T. Williams, *Sec.*; Chas. Cushing, *Treas.* The Secretary will be glad to learn of any other Congregational Clubs, when formed, among our Canadian churches. Address, C. T. Williams, 785 Craig St., Montreal.

MAXVILLE.—On the afternoon of Thanksgiving Day a company of twenty ladies met in the sitting-room of Elmwood Manse, to hold a thank-offering service. After singing and prayer, Mrs. Macallum, who led the meeting, read the 103rd Psalm. One of the ladies then gave instances of thanksgiving recorded in the Bible. A most interesting item came next. Two of the ladies present related the history of the Maxville church, from its beginning more than fifty years ago, with five members, until the present time. Grateful mention was made of help received from the C. C. M. S. in past years, and the pleasure of now being able to give to it was spoken of. A Thanksgiving story, and a letter from Mrs. F. W. Macallum, describing the journey from Trebizond to Erzroom, were listened to with much interest. The offerings, which amounted to \$16, were then collected; and after the close of the meeting a social time was spent. R. M.

LONDON.—First Congregational Church—The 53rd anniversary of the organization of this church was observed on Sunday, October 26th. Rev. W. H. Watson, of Liverpool, N. S., preached sermons suitable to the occasion. On the Monday evening a tea-meeting was held, and proved a splendid success. The tea was good, the music was good and the speeches full of encouragement and cheer. Addresses were given by Dr. Leonard, U.S. Consul, who filled the chair in his usual genial manner; Rev. Mr. Watson, Rev. R. Aylward, of Cobourg, and several of the city ministers. A unanimous call has been given to Mr. Aylward



to become our pastor; and he has accepted the invitation, and will commence his labors with us on December 1st. J. P. F.

**CHURCHILL**—The anniversary sermons in connection with this church, were preached September 14th and 15th, by the Rev. James Webb, of Garafaxa. Large congregations gathered to hear the reverend gentleman, both afternoon and evening. On Monday evening the annual social was held. The Rev. Wm. C. McCormack (pastor), presiding. Characteristic speeches were delivered by the Rev. Dr. Gifford (Methodist), T. W. Rae (Presbyterian), and Mr. Webb. A quartette party from the Methodist church, Acton, rendered good services during the evening. Miss Webb, the daughter of the Rev. J. Webb, recited, and soon convinced all present by the grace and naturalness with which she interpreted her selections, that she is a reader of no common excellence. The meeting was closed with the benediction.

**TILBURY VILLAGE**.—Work here is progressing favorably. The cause is weak, but gradually increasing. Within the last two months we have received seven into membership, six by transfer from the South church, and one on profession of faith. The members have decided to remove their church building to a more desirable site, and to this end a lot has been secured, and arrangements partly made to commence the work, but the unfavorable weather during the past few weeks, and, consequently bad roads, have, for the present, put an end to any further steps in that direction. A "Ladies' Aid" is about being organized in connection with this church. The outlook for the future is more encouraging than we had expected. The great need here is for a permanent pastoral supply. If the people were in a position to maintain this, we would predict success to the cause here.

**TORONTO, NORTHERN**.—On Wednesday, October 22nd, the school room of the Northern Congregational church, presented a very different appearance to that which it wears on ordinary occasions. The pastor, Rev. John Burton, M.A., B.D., who had been absent for the past three months in Great Britain and the continent, returned home the Monday previous. He went down to the church with the intention of conducting the usual prayer-meeting, and was surprised to find not a prayer-meeting but a welcome social to receive him back to his people and his work. The room was gaily decorated with flags and bunting, beautiful paintings and numerous and luxurious plants. When the large assemblage had gathered, Mr. J. C. Copp took the chair, and after devotional exercises a number of addresses of welcome were

made to the pastor by the various societies of the church, the choir interspersing with appropriate music. Mr. Burton made a happy reply, and the rest of the evening was spent in social chat over ice cream, fruit and other tempting delicacies. The successful entertainment was a complete surprise to the popular pastor. The church enters upon its winter work with renewed hope and vigor.—*Canadian Advance*.

**KINGSTON, BETHEL**.—The Rev. D. McCormick and family, reached their destination here on Wednesday, November 5th. On Thursday forenoon Mr. McCormick preached the thanksgiving sermon in the First Church, Dr. Jackson and the Rev. Mr. Mitchel taking part. In the evening a reception tea and meeting were held in the Bethel church. A large company assembled to welcome the new pastor and his wife. At the meeting, Dr. Jackson presided, and kindly words were spoken by friends in the church, and outside it. The meeting was a most enjoyable one, and was regarded as the happy beginning of a prosperous pastorate.

**TILBURY SOUTH**.—This church, in connection with the church at Tilbury village, had the services of Student Gisbrook for the summer vacation, who, before he left, made arrangements for Mr. H. E. Mason to continue the work with the churches here. Mr. Mason began his labors here on the first Sabbath in September, and has worked vigorously and efficiently. Three have been added to the church. The congregation is growing steadily, and interest in all the services is increasing. We look for, and expect better days.

**MIDDLEVILLE**.—A large number of the friends gathered on the evening of Sept. 26th, at a farewell social to the retiring pastor, Rev. E. C. W. MacColl. \$30 were handed to him from friends here and in Rcsetta. Farewell sermons were preached on Sunday the 28th, to large congregations, representing all classes in the community, and in which many signs of esteem and regret were manifested. During eight years, Mr. MacColl has labored for the Master on this field; many having united with the church, and thrown their energies into various forms of Christian service.

**BARRIE**.—On Sunday, 19th October, the congregations were considerably increased, that of the evening filling the building. The occasion was a "Harvest Home." The pastor spoke in the morning on our national dangers and encouragements, and in the evening the service consisted of songs, recitations and responsive scripture readings. The church was decorated in a manner befitting the day.

GLENCOE, ONT.—Some friends in Glencoe are moving in the direction of forming a Congregational church. There is a Methodist church with half an acre of ground, they can buy, and eight members are willing to assume all the liability of the purchase. They think they can support a pastor very soon. They have occasional supplies, and there were 200 persons present on the last occasion. A friend who has just visited Glencoe, gives us those particulars.—ED.

COLD SPRINGS.—About a year ago this church became vacant through the lamented death of their late pastor, Rev. Joseph Shallcross. The church has now extended a unanimous call to Rev. Alexander McCormack, of Reeth, Yorkshire, England, who has accepted the call, and expects to enter upon his duties as pastor about the beginning of the new year. W. C. R.

WINNIPEG, MAN.—Maple Street church (Rev. J. K. Unsworth), is working up a good Sunday school. The pastor writes, Nov. 13, "Last Sunday we had our best congregation; and a Sunday school of a hundred and eleven; and no picnic near!"

ST. JOHN, N.B.—A Young People's Society of Christian Endeavor has been formed in connection with the Union Street Church, with the following officers: Rev. D. Howie, *Pres.*; Mr. H. P. Kerr, *Vice-Pres.*; Mr. T. Purdon, *Sec.-Treas.*; and Mrs. H. P. Kerr, *Cor.-Sec.*

THE CHRISTIAN ENDEAVOR SOCIETY of Stratford Congregational church, has, in conjunction with the societies of two of the Presbyterian churches in the city, formed a "Christian Endeavor Union" for Stratford. Good.

PARIS.—This church has extended a call to Mr. C. E. Bolton, of Wiarton, which it is expected he will accept. Mr. Bolton has rendered most efficient service at Wiarton, and will, without doubt, do excellent work at Paris, should he go there.

BARRIE.—The great freshet in summer flooded the school room, and ruined the organ for the S. S. Has anyone a good second-hand reed organ, they would sell cheap? Address, Rev. J. R. Black.

TORONTO, MOUNT ZION.—A Society of Young People's Christian Endeavor has been recently formed, Mr. William Barrons, President. The prospects are encouraging.

EDGAR.—Rev. J. W. Goffin has been up in Ontario, and was, during the month, preaching at Edgar and Rugby.

Official Notices.

PULPIT SUPPLY.

Churches without a pastor, and in want of pulpit supply during the coming winter, are hereby invited to correspond with the committee lately appointed by the Executive of the Toronto Congregational Association, for the purpose of assisting such churches. Address, Rev. J. A. C. McCuaig, 131 Brock Avenue, Toronto. Secretaries or others, when writing, are requested to state fully all particulars in connection with their church, which they deem desirable to place before the committee, to avoid, as much as possible, unnecessary delay through prolonged correspondence.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's Receipts since Annual Report, to Nov. 1, 1890.

TORONTO BRANCH. Mrs. Ashdown, Treasurer—		
Bond St. Auxiliary—For Hope Church	\$25 00	
" " For Miss Mcintosh's work...	5 00	
" " Inter. Med. Mis. Soc., N. Y.....	5 00	
		\$35 00
GUELPH BRANCH.—Miss B. Armstrong, Treasurer—		
Edgar Auxiliary.....	\$10 00	
" Mission Band.....	5 00	
Belwood Auxiliary.....	3 00	
Speedside ".....	9 00	
Collection at Branch meeting, for C. C. M. S. deficit.....	5 00	
		\$2 00
LISTOWEL BRANCH—		
Warton Auxiliary.....	\$15 00	
Wingham Aux.—For Inter. Med. Mis. Society, New York.....	5 00	
		\$20 00
OTTAWA BRANCH, Mrs. W. A. Lamb, Treas.—		
Maxville Auxiliary.....	\$10 00	
" Mrs. D. Macallum (Membership fee).....	1 00	
Ottawa Auxiliary.....	7 00	
" Mrs. J. B. Lamb (Membership fee).....	1 00	
Lanark Auxiliary.....	3 00	
		\$22 00
SHERRBROOKE BRANCH, Miss L. Hurd, Treas.—		
Ulverton Auxiliary—For Africa.....	\$5 60	
		5 60
MONTREAL—		
Zion Church Aux.—For Foreign Mis...	\$15 00	
" " For C. C. W. B.M. Lit. Grant...	5 00	
" " For Inter. Medical Mis. Soc., N. Y.	5 00	

Emmanuel Church, Mrs. C. T. Williams For Foreign work..	5 00
" " Mrs. Williams (Mem- bership fee).....	1 00
" " Mrs. Dr. Wilkes (Mem- bership, 1889-'91).	2 00
" " A friend's gift to- wards Miss Por- ter's expenses at annual meeting..	5 00
	38 00
MISCELLANEOUS.	
Collections at annual meeting, June, 1890	\$27 62
Sale of odd coins taken in collection	11
Cash for old "Reports"	1 00
Balance donated by "Labrador Mission," after final settlement of its accounts, per Mrs. Dr. Wilkes, Treasurer, and to be used for Foreign Missions	12 00
Balance from fund for "freight on boxes to Africa," for Miss R. James.....	04
Frome, Ont., Miss R. Horton	2 00
Rugby, Ont., for Foreign Missions (per Miss Harvie).....	9 17
Cowansville, P. Q., Auxiliary (per Mrs. Purkis).....	10 00
Fairhaven, Wash., Mrs. J. C. Wright (Membership).....	1 00
Fairhaven, Wash., Masters Wright, for Africa.....	1 00
	63 94
Total.....	\$216 54

ELLA F. M. WILLIAMS.  
*Treasurer.*

26 Chomedy St., Montreal, P. Q.

NOTE.—If received in season, the special "Thanksgivings" will be acknowledged in the January INDEPENDENT.

CANADA CONGREGATIONAL MISSIONARY  
SOCIETY.

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

J. I., interest on G. R. M. F., \$51; Liverpool, N. S., Ladies' H. M. S., \$7; Milton, N. S., Ladies' H. M. S., \$4.35; Charles Whitlaw, Paris, for deficit, \$20; South Caledon, Ont., \$12; Granby, Que., \$63 85; Liverpool, N. S., S. S., for deficit, \$10; Colonial Missionary Society, on account, \$611.93; Shurtleiff Estate, \$2,000; Hon. J. G. Robertson, Sherbrooke, Que., \$25.

SAMUEL N. JACKSON, *Treasurer.*

CONGREGATIONAL COLLEGE OF CANADA.

*Receipts since Oct. 15th, 1890, for Current Expenses.*

Stratford, \$22.22; Eaton, \$12; Maitland and Noel, add., \$1.50; Belwood, \$20; Danville, \$50; Sherbrooke, \$134; Kingston, First, \$63.75; Paris, church and S. S., \$57.10; Emmanuel, Montreal, on account, \$25; Toronto, Hazelton Ave., \$25.

CHAS. R. BLACK, *Treas.*

30 St. John St., Montreal, Nov. 18th, 1890.

N. B.—Will the churches kindly remember our request for increased contributions? The money is much needed, and will be well spent.

C. R. B.

CONGREGATIONAL COLLEGE OF CANADA.

*Receipts for Jubilee Endowment Fund from 1st June.*

C. Cushing, Montreal.....	\$200 00
St. Elmo Church.....	2 00
Rev. R. Aylward, Cobourg.....	10 00
Jas. Woodrow, St. John, N. B.....	10 00
Rev. F. Davey, Chebogue.....	5 00
Rev. R. K. Black, Truro, N. S.....	10 00
Rev. E. D. Silcox, Embro.....	10 00
Chas. Whitlaw, Paris.....	20 00
Chas. Gurd, Montreal.....	25 00
Rev. J. G. Sanderson, Danville.....	10 00
J. W. Lyon, Guelph.....	25 00
Rev. A. W. Richardson, Brantford.....	10 00
James Bale, Hamilton.....	20 00
W. J. Aitcheson, Hamilton.....	10 00
R. H. Lefevre, Hamilton.....	5 00
Maxville and St. Elmo Churches.....	5 00
Jas. Goldie, Guelph.....	25 00
John Goldie, Guelph.....	5 00
C. Grundy, Guelph.....	5 00
W. Ryan, Guelph.....	3 00
J. Norris, Guelph.....	1 00
Rev. A. Parker Solandt, Vermont.....	10 00
J. C. Field, Cobourg.....	166 70
C. C. Field, Cobourg.....	70 00
J. P. Field, Cobourg.....	30 00

Total.....\$692 70

CHAS. R. BLACK, *Treas.*

Montreal, Nov. 18, 1890.

CORRECTION.

In our last issue, on p. 349, in "Contributions to the College," for "Rev. W. Bellusgrave," read, "Rev. Burnthorn Musgrave," \$10.

Woman's Board.

GUELPH BRANCH.

[This should have appeared last month, but was crowded out.]

The fourth annual meeting of the Guelph Branch of the C. C. W. B. M. was held in Speedside, Thursday, 11th September. Delegates were present from Belwood, Garafraxa, Speedside and Guelph. The afternoon session was opened at half-past two, the first half-hour being spent in devotional exercises. After the roll-call and reading the minutes, the reports were brought in, the Branch Secretary and Treasurer's report first, then the following:—Belwood Auxiliary gives a very good report. They have not grown in numbers, but have grown spiritually, and in systematic management of their meetings. Speedside reports a membership of thirty-one; average attendance at meetings, nine. Guelph Auxiliary has done better financially this year than last, there being a difference of about \$35 in the amount raised. Garafraxa Society has been reconstituted,

and is now a Ladies' Aid and Missionary Society combined. They purpose giving one-tenth of what they raise to mission purposes, and hope to supplement the amount by a special effort towards the close of the year. South Caledon, Churchill and Alton did not send reports. An excellent report of the Belwood Mission Band was given. They have forty names on the roll, with an average attendance of thirty. At roll-call each one answers with a verse of Scripture. After a short time spent in "sentence prayer," the meeting adjourned to make way for the children. Their meeting was opened with singing, after which Mrs. Bayne, of Belwood, and Mrs. Spragge, of Guelph, addressed them. As there is no Mission Band in Speedside, Mrs. Bayne took M. B.'s as her subject, and told them how to form and carry them on. After singing and prayer the children were dismissed. Miss Rodgers then read a very interesting paper, dealing with some of the hindrances in our woman's mission work.

The officers for the ensuing year were then elected, as follows: Mrs. Boulton, Guelph, *President*; Mrs. Bayne, Belwood, *1st Vice-President*; Miss Belle Armstrong, Speedside, *Treasurer*; Miss Bertha Skinner, Guelph, *Secretary*. The following resolutions were put and carried:—

1. "Resolved, That we recommend the Auxiliary to make a special effort during Thanksgiving week, for the Home Mission deficit."

2. *Resolved*, That the travelling expenses of the Branch President, Secretary and Treasurer, be paid out of the Branch funds."

An invitation was given by the Belwood Auxiliary to meet there next year, after which the meeting adjourned to meet in the evening.

#### EVENING MEETING.

The evening meeting was called to order at 7.30, and opened by the pastor, the Rev. Mr. McCormick. Mrs. Boulton read a paper by Miss Hodgskin, Guelph, and followed it up with a short address. Mrs. McCormick read a very good paper. Short addresses were also given by Mrs. Bayne and Mr. McCormick.

After the collection had been taken up, Mrs. Spragge tendered the thanks of the Guelph Branch to the Speedside friends for having entertained them so well. The meeting was then brought to a close by singing the doxology.

BERTHA SKINNER,  
*Sec. Guelph Branch.*

#### OTTAWA.

In accordance with the request of the W. B. M., that all its Auxiliaries should offer a thank-offering during Thanksgiving week, the proceeds to go towards the funds of the C. C. M. S., the ladies of

the Ottawa Auxiliary met on Wednesday afternoon, Nov. 5th, to hold a service of prayer and praise, and to offer their gifts as tokens of gratitude for God's loving-kindness to them and theirs. A goodly number were present, although, owing to sickness, many of the ladies were not with us, who otherwise would have been. We know, however, that the absent ones were with us in spirit, and many, if not all, remembered to send their offerings. The President, Mrs. Wood, conducted the meeting. After singing and prayer, Mrs. Wood read two or three short passages of Scripture relating to cheerful giving, especially emphasizing the verse in 2 Cor. viii. 9, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." More singing followed, after which the offerings were collected and opened, the verses accompanying them read, and the amounts noted. After the announcement of the whole amount—\$16—the ladies joined in singing, "Praise God from whom all blessings flow." Two short, appropriate articles were read, also Mrs. Roberts' timely letter on "Systematic Giving." After more prayer, and some necessary business, the meeting closed, all feeling that the hour had been pleasantly and profitably spent.

Perhaps it should be mentioned that this offering was only from the ladies of the missionary Auxiliary. The church made its offering on a different occasion, as did also the Y. P. S. C. E.

E. W. J.

Ottawa, Nov. 7th, 1890.

#### FOREST MISSION BAND.

Our Corresponding Secretary has received a pleasant letter from the young Secretary of the Willing Workers' Mission Band, of Forest, Ont., telling of the Thanksgiving service held by this Society, assisted by the Christian Endeavor Society. The exercises opened with the recitation of verses of Scripture expressing praise to God; then followed readings, recitations, singing, and a dialogue, representing seven heathen girls and seven American girls.

The officers of the Band are—*President*, Miss Rawlings; *Vice-Presidents*, Annie Livingstone, Annie Gammon; *Secretary*, Lizzie Livingstone; *Treasurer*, Annie Mason; *Collectors*, Katie McCormick, Olive Hay. Membership 13.

#### CHANGE OF ADDRESS.

All reports, etc., for the Corresponding Secretary, should, until further notice, be addressed to Miss Henrietta Wood, 455 Somerset St., Ottawa,

Ont. It will soon be time to send in the semi-annual reports of Branches and Auxiliaries; to count up one-half year's work, and to prepare for the second.

USE what talents you possess. "If no birds sang but those that can sing best, out forests would be very still."

### Literary Notices.

The November number of *The Pulpit* is to hand from the press of The Lakeside Publishing Co., Buffalo, N. Y. Among other matter it contains sermons by Rev. Dr. Taylor on "The Fertilizing River"; Rev. W. M. Statham on "Mutual Benediction"; Rev. Alex. McLaren on "Christ's Plane of Life"; Rev. Dr. Mellor on "Guarding the Faith." The general make-up of the publication is very good, and, typographically, it is everything to be desired. \$1.00 a year.

THE CENTURY Magazine has just completed its twentieth year, and is improving all the time. The November issue is very interesting. See their Annual Announcement in our advertising columns. Century Co., Union Square, New York. \$4.00 a year.

ST. NICHOLAS, from the same house, continues to delight the boys and girls. \$3.00 a year.

FRUIT GROWERS and gardeners will find in the *Canadian Horticulturist* a beautiful monthly magazine, devoted to their interests. Being published by the Ontario Fruit Growers' Association, under Government patronage, it is conducted wholly in the interests of the farmer and fruit grower. Its object is to give information suitable to each month on the growing of small fruit, the management of the orchard, the vineyard, the flower garden and lawn. Special attention is given to the crop prospects and the reports of market prices in our best markets for fruit and vegetables. It is proposed, in fruit season, to send out a weekly market bulletin free to subscribers.

It also aims at exposing any frauds in the line of fruit trees and plants. The magazine is fully illustrated with colored plates and engravings, and, when a year's numbers are bound in one, makes a beautiful book for the parlor table.

This journal for one year, together with the report of the Ontario F. G. Association and a choice of plants for testing, all for one dollar. A special discount is made to any one getting up a club. L. Woolverton, Grimsby, Ont., is Editor of the journal, and Secretary of the Association.

JUST ISSUED

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OF

# Doctrine and Church Polity

As drawn by the Author from the Scriptures.

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Newmarket, Ont.

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## THE GREAT AMERICAN MAGAZINE.

## THE SUCCESS OF "THE CENTURY" AND ITS PLANS FOR 1891.

The Century Magazine is now so well-known that to tell of its past success seems almost an old story. The N. Y. *Tribune* has said that it and its companion, *St. Nicholas for Young Folks*, issued by the same house, "are read by every one person in thirty of the country's population,"—and large editions of both are sent beyond the seas. It is an interesting fact that a few years ago it was found that seven thousand copies of *The Century* went to Scotland,—quite a respectable edition in itself. The question in England is no longer "Who reads an American book?" but "Who does not see the American magazines?"

A few years ago *The Century* about doubled its circulation with the famous War Papers, by General Grant and others, adding many more readers later with the Lincoln History and Kennan's thrilling articles on the Siberian Exile System. One great feature of 1891 is to be

## "THE GOLD HUNTERS OF CALIFORNIA,"

describing that remarkable movement to the gold fields in '49, in series of richly illustrated articles *written by survivors*, including the narratives of men who went to California by the different routes, accounts of the gold discoveries, life in the mines, the work of the vigilance committees (by the chairman of the committees) etc., etc. General Fremont's last writing was done for this series. In November appears the opening article, "The first Emigrant Train to California,"—crossing the Rockies in 1841,—by General Bidwell, a pioneer of pioneers. Thousands of American families who had some relative or friend among "the Argonauts of '49" will be interested in these papers.

## MANY OTHER GOOD THINGS ARE COMING,

the narrative of an American's travels through that unknown land Tibet (for 700 miles over ground never before trod by a white man), the experiences of escaping War-Prisoners; American Newspapers, described by well known journalists; accounts of the great Indian Fighters, Custer and others; personal anecdotes of Lincoln, by his private secretaries; "The Faith Doctor," a novel by Edward Eggleston, with a wonderfully rich programme of novelettes and stories by most of the leading writers, etc., etc.

It is also announced that *The Century* has purchased the right to print before its appearance in France or any other country, extracts from the famous Talleyrand Memoirs, which have been secretly preserved for half a century—to be first given to the world through the pages of an American magazine. All Europe is eagerly awaiting the publication of this personal history of Talleyrand—greatest of intriguers and diplomats.

The November *Century* begins the volume, and new subscribers should commence with that issue. The subscription price (\$4.00) may be remitted directly to the publishers, The Century Co., 33 East 17th St. New York, or single copies may be purchased of any news-dealer. The publishers offer to send a free sample copy—a recent back number—to any one desiring it.

## CHILDREN'S LITERATURE.

## WHAT "ST. NICHOLAS" HAS DONE FOR BOYS AND GIRLS.

Victor Hugo calls this "the woman's century," and he might have added that it is the children's century as well, for never before in the world's history has so much thought been paid to children—their schools, their books, their pictures, and their toys. Childhood, as we understand it, is a recent discovery.

Up to the time of the issue of the *St. Nicholas Magazine* seventeen years ago, literature and children's magazines were almost contradictory terms, but the new periodical started out with the idea that nothing was too good for children; the result has been a juvenile magazine genuine with conscientious purpose,—the greatest writers contributing to it, with the best artists and engravers helping to beautify it,—and everything tuned to the key-note of youth.

It has been the special aim of *St. Nicholas* to supplant unhealthy literature with stories of a living and healthful interest. It will not do to take fascinating bad literature out of boys' hands, and give them in its place Mrs. Barbauld and Peter Parley, or the work of writers who think that any "goody-talk" will do for children, but they must have strong, interesting reading, with the blood and sinew of real life in it—reading that will waken them to a closer observation of the best things about them.

In the seventeen years of its life *St. Nicholas* has not only elevated the children, but it has also elevated the tone of contemporary children's literature as well. Many of its stories, like Mrs. Burnett's "Little Lord Fauntleroy," have become classic. It is not too much to say that almost every notable young people's story now produced in America first seeks the light in the pages of that magazine.

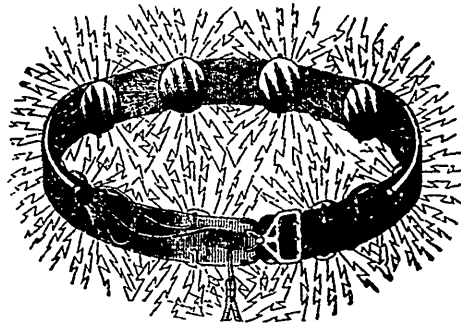
The year 1891 will prove once more that "no household where there are children is complete without *St. Nicholas*." J. T. Trowbridge, Noah Brooks, Charles Dudley Warner, and many well-known writers are to contribute during this coming year. One cannot put the spirit of *St. Nicholas* into a prospectus, but the publishers are glad to send a full announcement of the features for 1891 and a single sample copy to the address of any person mentioning this notice. The magazine costs \$3.00 a year. Address The Century Co., 33 East 17th St., New York.

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