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

Maxwell D. A. <sup>July 64</sup>  
Amherstburg

THE  
CANADIAN   
INDEPENDENT.

THE FORTIETH YEAR OF PUBLICATION.

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

JULY, 1893.

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ST. CATHARINES AND TORONTO, ONT. :

ST. CATHARINES: REV. W. W. SMITH, EDITOR AND MANAGER ;

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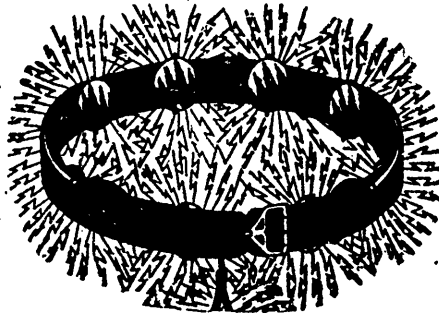
# THE OWEN ELECTRIC BELT AND APPLIANCE CO.

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June, 1877.



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December, 1877.

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### BEWARE OF IMITATIONS.

Our attention has been attracted to base imitations of "THE OWEN ELECTRIC BELT," we desire to warn the public against purchasing these worthless productions. They are being sold through the country by men calling themselves electricians, who prey upon the unsuspecting by offering worthless imitations of the Genuine Owen Electric Belt that has stood the test of years and has a continental reputation.

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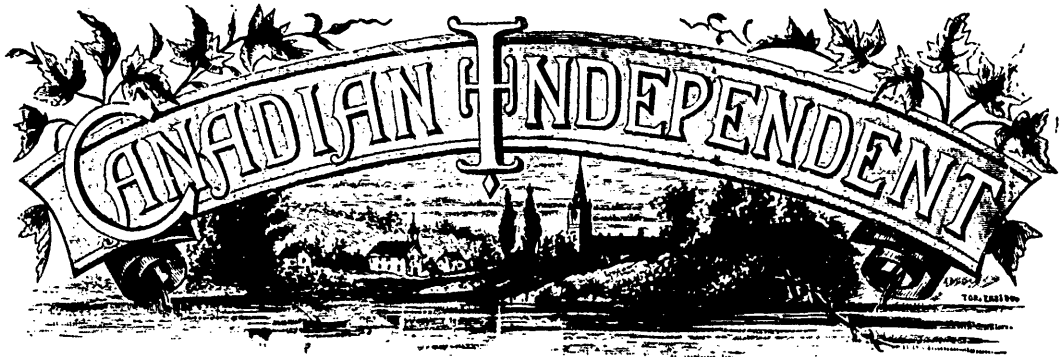
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Monitor this Magazine.



REV. E. M. HILL, M. A.



New Series.

TORONTO, JULY, 1893.

V. XII  
No. 7

### Editorial Jottings.

CHRIST fits His ministers through manifold experience of sorrow and pain for the highest service. Such as He would make most eminent in His service he takes furthest with Him into Gethsemane.—*Dr. Wm. M. Taylor.*

GOING TO CHICAGO.—Dependent women or girls should be earnest; cautioned against coming to Chicago with the hope of finding employment, unless they know of a certainty just what they are coming to, and on what they can assuredly rely.—*Advance, Chicago.*

THE FREE CHURCH.—A considerable amount of enthusiasm has been evoked in Scotland over the Jubilee of the Free Church, which dates from 18th May, 1843. All the leaders of the Free Church are anxious to see a union of all Presbyterians in Scotland; and they are unanimous that as soon as *Disestablishment* is accomplished, the great and only obstacle to this union will have been removed.

GOOD ADVICE FOR ALL BOYS.—Restlessness and inattention of some students in college chapel recently got a good admonition from the president, which will apply to people in audiences of other sorts, when he said: "If you do not understand what the speaker is saying, do not shuffle about and snap your watch-cases, but sit still and look right at the speaker, and *no one will know but that you understand every word.*"—*Advance.*

AN IMPORTANT FACT.—Do all the readers of the CANADIAN INDEPENDENT know that *what a man does*, determines his character? His daily life moulds him into some certain

shape. Now, what a man *does*, is just what he *thinks*. If the thoughts are ennobling, uplifting, pure—the character is getting better all the time. If otherwise ——. Brother, what is your mind employed on, day by day?

INTERESTING FIND.—The earlier books of the Bible mention chariots of iron as possessed by the old Canaanites; and we are told of one time when the Israelites were not allowed by the Philistines who oppressed them to sharpen their agricultural implements at forges. A curious discovery is reported by Mr. E. J. Bliss at Tel-el-Hesy, who has found in this old mound near ancient Lachish a blast furnace for smelting iron, which may be dated as far back as the fourteenth century, B.C.

THE WORLD'S FAIR.—As our readers know, the Local Directory have fought hard to have the gates open on Sunday; and for two Sundays they succeeded. The courts have been invoked; and it is probable they will now be kept closed. We are glad the British and Canadian departments were all closed and silent on the Lord's Day: as well as a large number of the individual States' exhibits. Many Christian people will keep away, if the gates are thus opened.

THE UNION MEETINGS.—We give a good deal of our space this month to reports of the Union meetings in London. They will amply repay perusal. Though disclaiming any authority over the individual churches, the Union is full of solicitude that all the independent churches thus confederated should have the best advice and encouragement in doing Christian work, both in their own localities and in the wider fields around them. The next meeting will likely be in Toronto.

**BRITAIN'S GREATNESS.**—It is meet that the wealth and beauty of London should hold high festival at the opening of the Imperial Institute. It is also meet that those outside of the patriotic glamour should warn the worshippers against the superstition that the Throne, the Parliament, the Army, and the Navy are the sources of Britain's greatness. These, after all, are but the symbols. The source of Britain's greatness is to be found in the indomitable pluck, the restless energy, and the colossal ambitions of a people born in independence, and cradled in liberty.—*Ex.*

**W. S. CAINE, M.P.**—There was a time when the Church of Christ consisted entirely of the working classes—its minister was a carpenter and its deacons fishermen. But the Church had got a little way from its original intention. Some time ago he was invited to attend a Church congress at which the question was to be discussed: "Why do not working-men go to church?" He wrote to the secretary and suggested that the subject should be altered into "Why do not the churches go to working-men?" That was the gist of the matter.

**ENGLISH CONGREGATIONAL UNION.**—At the annual meeting of the Union, Rev. George S. Barrett, M.A., of Norwich, was elected Chairman for 1894. Mr. Barrett's services were sought some months ago, as Secretary, to succeed Dr. Hannay; but he declined. Mr. Barrett's name is best known to us as editor of the new Congregational Hymnal. Albert Spicer, M.P., the chairman for this year, presided in an admirable manner at all the meetings. The union is heartily in accord with the Welsh brethren in the disestablishment of the Episcopal church in Wales.

**"WOMEN'S RIGHTS."**—The conversation turned, the other morning at the breakfast table, on the Notable Housewife of the S. S. lesson in the last chapter of Proverbs. A guest said, "That would be a wife worth having!" "Yes," said a little girl, "She spun—and made clothes, and sold them for a living—while her husband was sitting by the gate, doing nothing!" Two suggestions to the readers of the INDEPENDENT: (1) There must be no "loafing round" on the part of able-bodied husbands; and (2) S. S. teachers must take care to explain the real meaning of the passages before them.

**ON THE PACIFIC.**—They are a progressive people about Vancouver. In a recent issue of the *People's Journal* of that place, we have the following "Church Notices," in juxtaposition:

First Congregational Church, Pastor, Rev. J. W. Padley, will preach to-morrow morning on "All Men Liars," and in the evening on "Fighting Parsons."

First Presbyterian Church, Sunday evening Rev. Mr. Maxwell will preach on the subject of "Political Parsons." Service commences at 7.30. (Probably there will be a fair comparison of "Political Parsons" with "Political Editors." Go early if you want a seat.)

**A GOOD "BOYCOTT."**—The Jewish financiers, who to a great extent control the money-market of the world, are deliberating about "boycotting" Russian loans, and financiering of every kind connected with that country. The brutal and unjust treatment of their race, so unworthy any civilized government, amply justifies this action: for if Russia cannot borrow money, that government will begin to behave better, and be compelled to act more justly toward the men who have the money to lend.

**A SOCIETY,** called "The United Christian Mission," has been lately started on the Continent, in Europe. Its object is to send at least one clear Gospel message into every home. This Society is in a sense an outcome of the Evangelical Alliance Conference in Florence. During the past year it has carried on its work in twelve different languages, has sent through the newspapers and in other ways clear and distinct Gospel messages into more than 2,750,000 Roman Catholic homes.

**DR. RAINSFORD'S SALOONS.**—The *New York Independent* says: The idea of fighting intemperance with church saloons makes no progress. Dr. Rainsford gets no converts from the ranks of the ministers at least. They are denouncing it. Dr. John A. B. Wilson, of the Eighteenth Methodist church, this city, said of it on a recent Sunday that inoculation will never answer as a reform method, and of course he is right. If you sow cockles you will have cockles. If you plant church saloons you will have drunkenness of the plain, old-fashioned kind; and drunkenness would not be mitigated by the fact that it came from church saloons.

**THE KIND OF PREACHING NEEDED.**—It may

require not a little self-discipline on the part of a preacher to avoid the discussion of deep and erudite questions in the pulpit, and to put aside glittering generalities and glowing periods, and simply talk to us as friend to friend, thus perhaps foregoing a reputation for great learning and eloquence. But the concrete is really more interesting than the abstract, the practical is always more effective than the abstruse, and the particular more helpful than the general. And we are better pleased with it. You may hear people saying, as they pass out of church after a pointed discourse from the pastor, "That's the kind of sermon I like!" We enjoy seeing something hit, if we have to dodge ourselves or be hurt. Too often we dodge.—"Deacon Pugh," in *Advance*.

IS HE LOVELY TO YOU?—The story is told of President Lincoln, that during the war an aged mother came to him in behalf of her boy who was under sentence. Her mission was successful. As she was passing out with the friend who had introduced her, she broke out suddenly, and with great emphasis, saying:

"I knew it was a lie!" "To what do you refer, madam?" asked her friend. "Why," said she, "I was told that Mr. Lincoln was an ugly-looking man. It's not so—he's the handsomest man I ever saw in my life!"

What was it which made that plain, careworn face so beautiful to her? It was the great sympathizing heart shining out through it. That keen vision of her great sorrow, to which he responded so humanely, enabled her to look beyond the surface into the realm of the soul.

To one, the Christ has "no comeliness," while to another, He is "altogether lovely." To one, the Gospel is "foolishness," while to others, it is the "wisdom and power of God."

THE AGRICULTURAL COLLEGE.—One of the finest things offered to our Public School Teachers for a long time, is the "Short Summer Course in Agriculture," at the Ontario Agricultural College in Guelph, from 3rd July, to 31st. Open to teachers, (to the number of 50,) free as regards tuition. \$12 will be charged for room and board at the college. Those who take this course (open to both male and female teachers,) will be able, with comfort and success, to show "that valuable instruction in agriculture may be given

by simple lectures to children—conversations on soils, plants, and animals—so simple that even the lower classes in a Public School may understand, so attractive as to interest the youngest scholars, and of such a character as to benefit all kinds of pupils, whatever their occupation in after life."

DANCING.—"Did not David dance? And was not he a Christian?" Yes: and you may dance, too, if you will dance like David. David danced before the Lord. It will not hurt you to dance anything you may feel like dancing—before the Lord. And David danced with a song of praise on his lips. If you can make use of one of his Psalms in the german it won't hurt you to dance the german. And then, remember, David played his own harp while he danced. It takes both hands to manage a harp and therefore we know he danced alone. The fact is he knew well enough how to dance without being compelled to lean upon anybody, and he would have felt rather awkward with a partner leaning upon him inasmuch as he was dancing before the Lord. By all means if you can dance like David, dance.—*Er.*

WANT A NAME.—The *N. Y. Independent* and some other journals have been reviving the question of a *name* for the United States. They called their provinces by the generic name of "States," their local parliaments by the generic name of "Legislatures," and perhaps copying the use from over the sea, (where they found the "United Kingdom of Great Britain," now the "United Kingdom of Great Britain and Ireland,") they called their country the "United States" of — nothing at all! Washington Irving felt the need of a name, and proposed "Alleghania." If it had not been so suggestive of *alligator*, perhaps it would have been adopted. The fathers of the constitution ought to have given the country a name, and saved their children all this pother. The latest proposition is to let "United States" remain as it is, but form the adjective "Ustatian" from it. "Columbia" and "Columbian" were unappropriated a century ago, and might wisely have been adopted.

STATISTICAL REPORTS.—One of our exchanges has been discussing the "values" of church property, as set forth in the denominational

statistical returns. Sometimes official brethren, in their zeal for correctness, put the property at "its present selling price." Now this is a mistake; because a "church" is not, like a horse, or a building lot, a property for which there is a fixed demand, and a regular market price. When a church is sold, it is generally treated to extensive and costly alterations, to suit it for business purposes—or else is pulled down for the sake of the materials. Now the fair value of such a building would not be such a "selling price," but rather the sum that would be requisite to buy the ground, and replace the building—just as it is. If the building is old, don't estimate it at its original cost; but, "What would it be worth to put up just such a building, and in just such a state of repair?"

**SCHEMES OF THE ENEMY.**—Brahman philosophy has one foe to fear, and Brahmanism knows its danger. Polytheism and pantheism require no necessary alliance between religion and a pure morality. English rule has taught and is teaching with a strength and rapidity which we at home have no idea of, that power, justice, and mercy should go together; Christian missions all over the land in colleges, schools, preaching stations, and medical dispensaries show that religion and a high moral standard are inseparable things. The Brahman will tell you contemptuously or sympathetically, as he may be in the mood, that your Christianity is all included with a great deal more in his Vedantism; he will take the Westminster Assembly's Shorter Catechism, cut out all that concerns a personal Christ and His atonement, leave only the metaphysical framework, and publish it as an *Aryan Catechism* (this has actually been done): but the personal Christ, with His pure morality and His Divine love and His all-sufficient atonement, is beyond him; and he knows it. —*Prof. Lindsay, Glasgow.*

**YOU TRY IT.**—Last October our adult Bible class went begging for a teacher. "You take it." "No, I can't. You take it." But no one was found who hadn't an excuse. Among several hundred members, including editors, teachers, lawyers, college graduates and clergymen, not to speak of all the other wordy occupations, not a teacher could be found. Some had tried it. Some never had. Some had said they never would, etc. So I took it

for six weeks. It has lasted for six months, and I have enjoyed it immensely. I like it better than preaching, and if it were not for the sermons I must preach on Sunday, I would never give it up while I could keep it. I do not understand why so few are willing to train themselves for successful, popular service in this line. It is wonderfully educating, inspiring and rewarding. And it does a great deal of good. Adults need to be led in Bible study and they desire it. And it is not a difficult service with all the present day helps. Cannot some of you, who read this and often wish you could do something more for Christ and the world, undertake this? There is a great need here in our churches and a noble opportunity for usefulness. —*Advance.*

**REV. ROBERT W. McALL, D.D.**—The founder of the McAll Mission died in Paris, France, May 11, aged 71 years. Dr. McAll, a Congregational clergyman, visited France with his wife in 1870, and became deeply interested in the people of the Belleville district in Paris. He distributed religious tracts among the Communists, and by his tact, devotion and kindness gained their confidence. The people asked him to hold meetings with them, and he responded by coming to live with them. Soon a hall was opened, and came to be known as the McAll Mission. The work grew till other halls were opened in which the gospel was preached, hymns were sung and prayer offered and the poor made welcome. Sunday schools were planted and the work spread to other cities. The mission has become widely known in this country, and the American McAll Mission, with headquarters in New York and branches in Boston and elsewhere, has for several years done effective service in raising money for the work. Considerable sums have also been collected in Great Britain for this object.

During the twenty-one years of the history of the mission, however, Dr. McAll and his wife have lived without salary on the income of a small fortune which he inherited. All the money collected has gone to the support of the workers and halls where the meetings are held. Last year the French Government, in view of his services for the poor, honored him with a decoration. About a year ago his health failed and he visited England to regain his strength. But he grew steadily worse and two months ago returned to Paris, where he died. His wife survives him, but they had



his children. The work which he founded has long since outgrown his personal supervision, and will go on without interruption.—*Congregationalist*

## Editorial Articles.

### CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The fortieth annual meeting of the Congregational Union of Ontario and Quebec, was opened on Wednesday, 7th of June, at London, Ont., in the first Congregational church, Dundas Street, Rev. Robt. Aylward, pastor. The attendance of pastors and delegates was full and satisfactory. By the evening nearly all had arrived. From 9 to 10 A.M. was occupied by devotional exercises, the Chairman of the Union, Rev. Edward M. Hill, presiding.

At 10 the business of the Union was taken up. Revs. G. H. Craik and W. S. Pritchard were appointed Minute Secretaries. The standing committees were then elected. Rev. A. F. McGregor, Chairman of *Business Com.*; Rev. T. Hall, Chairman of *Membership Com.*; Rev. John Morton, Chairman of *Nomination Com.*; Mr. J. M. M. Duff, Chairman of *Finance Com.*

Rev. John P. Gerrie, Secretary of the Union, read the annual report. After an interval of ten years, the Union again assembled in London. Two Congregational churches now, with their pastors, welcome us, instead of one. During the decade many changes have occurred. Rev. Robt. Brown, one of the former members, and Miss Clarke, missionary in Africa, have died during the year. Mr. Currie is returning to his African field. Two ladies from our churches are also going to Africa as missionaries. We also extend a welcome to Rev. John B. Silcox, who is returning to the Dominion, and who preached before the Union when assembled here ten years ago.

Among questions to be discussed are Lord's Day observance, and the opening of the World's Fair on Sunday; the question of Church Union; and our denominational publications.

Several applications for membership were read and referred.

### MISSIONARY SOCIETY.

At 11 o'clock the Home Missionary Society held its meeting, Dr. Cornish presiding. Rev. J. R. Black, Minute Secretary.

Rev. John Wood, Secretary, read the report. Twenty Home Missionaries had been employed, and six students during the College vacation. \$7,500 in a lump sum, had been accepted from the heirs, in settlement of the reversionary rights of the society in the will of late H. J. Clark. \$5,000 realized from sale of Quebec property. Mortgage of Sarnia property purchased. Newmarket property to be acquired. \$2,300 loaned to Brandon; aid promised to church extension in Hamilton. The contributions from the churches were \$320 less than last year, or \$2,214 in all. Total income for the year, \$4,581. These figures are exclusive of the Shirliff bequest.

Dr. Jackson presented the Treasurer's statement.

Rev. John Morton, in moving adoption of report said, it might, on some hands, been said the Executive might have been bolder, and extended more, but let it be remembered they were under somewhat strict commands from the last meeting, to be careful in the matter of expenditure. It was not much to the credit of the churches, that this care and caution should have been so necessary. He pleaded for more confidence and better support for the Society.

A question was asked as to the total stipends received by the pastors. Finally a motion was carried, asking the Union to obtain this added information in their statistics.

The officers were re-elected; Rev. John Wood, 88 Elgin Street, Ottawa, Secretary.

### THURSDAY AFTERNOON.

was wholly taken up by committee work. The Union met again at 8 P.M. to hear the annual

### ADDRESS FROM THE CHAIR,

by the new Chairman, Rev. Edward M. Hill, of Montreal, on "The Genius of Congregational Christianity." Last year (said he) you sent one from your Ontario "Forest" to preside at our meetings at the foot of Mt. Royal; this year Quebec province sends one of her "Hills" to preside over your meeting in the "Forest City." A decade ago, when the Union met here, the author of the report presented, said, "Read the report of the Union,

and quit croaking." There were then 6,000 members, now there is 9,000; a fine College building paid for; over \$50,000 invested mission funds.

It is not the genius of our mission in the world to have "easy times," it has been our mission to make it easier for other people. He had been so contented and happy in his home work, that he had paid little attention to those "burning questions," as questions for himself at all. But then he was not a child of these churches. He was one of those dangerous people descended from the Pilgrims. He believed in councils and in centralization. It was the first time the Union had trusted its Chairmanship in the hands of any one of such birth and views. [Not quite correct; we have had New-Englanders in the chair before.—ED.]

I have no power or authority derived from my ordination. Christ gave it to all His disciples. The genius of a thing is that which gives it its distinctive character. Congregationalism is not a mere negation. It is very positive. Direct allegiance to Christ; the Bible for our guide; and, "where two or three are met together" in Christ's name, *there is the "church."* Three hundred years ago, men of the truest hearts laid down their lives for these principles—which are now girdling the world! Part of their accusation was, that they held "laymen" might publicly read and expound the Scriptures; and that the bread and wine were not changed into the body and blood of Christ at the Communion.

In 1801 the Congregational churches in the U. S. entered upon a "union" with the Presbyterians. In the West, all the new churches founded were *Presbyterian*. The reason was that they loved their system, and our people did not put so much value on polity or form.

*Personal Responsibility.*—Our churches teach that each man must himself go to God for reconciliation and spiritual life. And men trained in our churches, and going into other denominations, are soon found to be put into the responsibilities of office. The activities of the church have been widened out. The time is not far distant when women will take their place on all our official boards. Christ taught that the church was the final appeal. *All members should be set to work.* It is not pleasing to God that any converted man should remain out of the church; and *only* converted persons should be in the church.

*Spirituality.*—If we have not this, we have nothing! Our fathers started out to found churches filled with the Spirit of God. I would that we had a denominational name that would

express that! "Nonconformity," "Independency," etc., do not express what we desire. We hear much about "reaching the masses." Are all the churches ready to nurse them after they are brought in? Why should souls be born into a "frozen" church?

*Brotherhood.*—(1) Toward Christians of other names: (2) Toward the unchurched masses: (3) Toward the heathen. We have taken our stand where all Christians must stand who hold to the authority of the Holy Scriptures. We require *only* what is necessary for salvation. Others say that "They require that; and a *little more.*" But that "little more" is that which cuts them off from fellowship with others. What have we, that is peculiar to us, or extra-Scriptural? The denominations might have denominational "gallies" in the spring; and a great inter-denominational Council in the fall, to provide for avoiding overlapping and over-crowding, and wasting of efforts in planting and carrying on Christ's work in small places. We must not try to gain by numbers, what we should gain by individual character and consecration. "Union" is not so important as is spiritual power. But it must come from within, and not from some great organization overhead! A recent writer says, "Nine times as many churches holds our *principles*, as hold our *name!*" In Norway, 400 churches on the Congregational model of church-government, have been formed in the last decade.

Mr. Hill was frequently applauded; and very loudly so at the close. The Secretary outlined the business for next day, and the meeting dispersed.

THURSDAY, 5TH JUNE.

Rev. W. H. Watson, of Wingham, conducted the morning prayer meeting for an hour. The business session was resumed at 10. The Union Committee was instructed to devise a better system of registration of members and delegates attending the Union.

CHAIRMAN ELECTED.

On nomination of the Union Committee, Rev. W. Henry Warriner, B.D., a Professor in the Congregational College, Montreal, was elected to the Chairmanship of the Union for 1894.

NEW MEMBERS.

Rev. Nathaniel Harris, of Stouffville, Rev. William Johnston, of Toronto, and Rev. Churchill Moore, of Waterville, were received into the membership of the Union.

Delegates to the Dominion Temperance Alliance, 1892, reported. Prof. Warriner attended the meetings, and found much difference of opinion about a *plebiscite*. He opposed it, as being too

indirect a means of fighting the drink-traffic; but he was in the minority. Rev. Thos. Hall was likewise a delegate. Out of an average attendance of forty-five members, fifteen were Congregationalists. He was disappointed in the Alliance. Rev. Dr. Hindley spoke. Was at the Alliance, and voted for a *plebiscite* for Ontario. Quebec was not ready for it.

## HOME MISSIONS.

The C. C. Missionary Society held its meeting at 11 o'clock. Prof. Cornish, President, in the Chair.

In view of withdrawal of the operations of the Colonial Missionary Society, of England, from this Dominion, Rev. T. Hall moved thanks for past aid, and regret that the Society was unable to continue its aid in the future.

Rev. W. F. Clarke criticised the past policy of the Society; which he characterized as cheese-paring and parsimonious. They had aided Australia largely; with the result that Congregationalism flourishes there—while from a contrary policy in Canada, Congregationalism is dead or dying. The motion was carried.

Rev. W. McIntosh, Nova Scotia, moved a vote of thanks to the Woman's Board. In the Maritime Provinces, the women give to the Home and Foreign Missions one-half each of their funds. Carried.

## REV. A. W. MAIN

reported on Evangelistic work. He began in New Brunswick last September, and had labored, from one or two to four or five weeks in each place, in thirteen places: and with much of the Divine blessing. He had, in nine months, given 214 Gospel addresses, 22 Bible-readings, and held 22 children's meetings; with 292 family calls. Several brethren expressed themselves as pleased and grateful for Mr. Main's visits to their churches.

Rev. John Wood, Missionary Secretary, and Dr. Jackson, Treasurer, stated that if the churches desired this work to go on, they must not forget to do something for it financially. The income of the George Robertson Mission Fund was not sufficient of itself to entirely support the Evangelist. All the churches where Mr. Main had labored, had contributed, and it was hoped that this would always be remembered.

## A MISSIONARY SUPERINTENDENT.

Rev. E. D. Silcox reported a recommendation for the re-appointment of a Missionary Superintendent. Mr. Clarke, of Guelph, opposed the motion, on the ground of the office being non-Congregational and non-Scriptural. We had had two able men in it; but from the fact that the office itself was un-Congregational, neither of them was

a success. We have been foisting Episcopacy on the churches, when we promised them Independence.

Mr. Hill, of Montreal, affirmed that Superintendents had been an eminent success in the United States; and were largely the cause of the aggressive work so splendidly done in the west. A son of one of our deceased Canadian pastors is Superintendent in Oklahoma, and has put in 50 Congregational churches there.

Mr. Goffin, Edgar, approved of the motion. Paul was just a missionary superintendent.

Mr. Wood was in accord with the motion. But a word of caution: funds must be had, to carry on the work. A new church is formed. Then a building must be had, and so forth. For such aggressive work, necessary funds must be had.

Dr. Hindley thought a Missionary Superintendent should have no power to interfere between pastors and churches. He was in favor of the office; but there must not be interference. The Superintendent must not be a *pope* or *archbishop*! The motion was carried.

## FOREIGN MISSIONARY SOCIETY.

Mr. J. M. M. Duff, Montreal, presided at the annual meeting of the Foreign Missionary Society. Mr. Hill read the report. Beside their missionaries now on the African field, two live only in fondest memory—Mrs. Currie and Miss Clarke. The latter of whom died at her post in March. Mr. Currie was on his way again to the field, having profited by a session of medical and sanitary study in New York: and Miss Johnson of Manitoba and Miss Melville of Toronto, were likewise on the way to reinforce the mission. Mr. Currie will introduce several industries—such as brick-making, iron-smelting and working, gardening, etc., among the natives; and returns with a number of appliances and some funds, for these purposes. His converted "boys" write him that "they are in a hurry for him to come back, to lead them through the villages, to tell the story of Christ!"

A balance, "on the wrong side," is reported, for the first time. \$2,000 are needed as soon as possible! They congratulated the Woman's Board; whose receipts were \$1,779. That Board, as far as possible, adopts all the single women. Miss Clarke was their Missionary; as are also Miss Melville and Miss Johnson. We work in unison with the "American Board." We send all the Missionaries we choose to the "Canadian Station." The American Board pay all the bills in the first place, and then send them to us. Our Missionaries on the ground look on us as co-operating with the American Board—not at all as an "Auxiliary."

Rev. W. T. Gunn spoke. He was restrained at present from going to that field; but hoped by and bye to be judged fit to go.

Rev. Geo. Skinner, said one young man at Woodbridge was half through his medical studies, who intends to offer himself for the work.

Mr. Hill hoped many of our aged friends would remember this worthy society when making bequests in their wills. Report ordered to be printed in *Year Book*.

Rev. W. W. Smith, in moving election of officers, recommended the "weekly offering" system, and "missions in the Sunday school."

The following officers were elected:

President—B. W. Robertson, Kingston.

Vice-President—S. P. Leet, Montreal.

Secretary—Rev. E. M. Hill, 143 Stanley Street, Montreal.

Treasurer—Rev. W. T. Gunn, Montreal.

A large and representative General Committee was appointed; including the names of six ladies.

A disposition appearing in the remarks of some of the speakers to criticise the formation of the Woman's Board, Mr. Gunn and Mr. Clarke came to the rescue; the former of whom said, "Brethren, let us double our gifts! and let the women alone! Send in all the criticism you like, since you have made me Treasurer: but send in also the money!"

#### MISS RAWLINGS, OF FOREST,

spoke: She explained how the Woman's Board divided their efforts between the Home and the Foreign work. "And we work among the children. And though there is little at the present, it will pay by and bye! I have visited most of the churches west of Hamilton; and told them *not* to take from Home Missions to give to the Woman's Board. Our great effort is to increase the missionary zeal of the churches. I am going to *organize every church*, and write to every lady in behalf of this cause! And if you don't work up the matter in your churches, I will!" (Applause.)

Rev. Dr. Gundy, President of the London Methodist Conference, was introduced, and briefly addressed the Union.

#### THE TEA.

At six o'clock, the members and delegates, with their entertainers, and the friends of the two churches, with several invited guests, sat down to a well-appointed tea in the Sunday school-room. The pastor, Rev. Robert Aylward, presided in a very happy manner. Nothing could exceed the skill and courtesy with which the ladies managed the repast. Several ministers of the city, Presbyterian, Methodist, Baptist, and Church of England, in the order named, made short speeches. All testified brotherliness to the Congregational Union, and special affection for Mr. Aylward: a testimony which must have been exceedingly pleasant and grateful to that brother's friends, and the church.

#### UNITED MISSIONARY MEETING.

The two Missionary Societies had a joint meeting at 8 o'clock. The church was filled. An excellent choir was on duty. The speeches were inspiring. Dr. Cornish presided. After the reading of the report by Mr. Wood, Rev. W. McIntosh, of Yarmouth, N.S., spoke:

Our Nova Scotia people love their country! and the more rugged and rocky, the deeper the love! Yet there *are* as fine and productive farms as in this "Garden of Canada." We feel the need of a Missionary Superintendent. I try to visit all the churches once a year. I get letters—"Come and see us!" Something is to be seen to. We have been trying to raise some money to pay the salary of a Superintendent. Our Christian Endeavor Societies have promised to do something in the matter. Mr. Main's visits to our churches have been a blessing. The *emigration* of our people is terrible! By hundreds, by thousands, by tens of thousands, they are leaving our Provinces! We started a Christian Endeavor of 24 members. In a year, 14 of them were in the United States. Boston pastors write back to me, "We are glad to have your sons and daughters. They are the best Christians we have?" We never even get one Congregationalist "by letter!" Now, these are our discouragements. Then, on the other hand, St. John church has had \$4000 debt on it for a very long time; last year they paid \$700 on it, and hope to pay \$2000 during the year. Our church in Yarmouth was burned with lightning; but we have built a beautiful little church of handsome stone; costing \$18,000, and shall only have a debt of \$1800. Let no man think the Maritime people are less cultivated or less intelligent than those here. Let me say that they are equal to you here; and in some respects—for instance, as to *Temperance*, quite ahead of you! Send us three or four good pastors; and in seven or eight years we will be free to "run" all our ecclesiastical machinery without outside help!

Whatever is going to be done in these upper Provinces, *we* are going to stand by our guns! I have nothing to say against a committee to meet and talk with any other committee, but—till the time comes when we can unite with others without giving way to our principles—*we* shall unite with the Congregational churches of Maine. Our affairs in the Provinces will look up. Ship-building is ended; but our people are going into agriculture and fruit-raising. And we have work to do for Christ; and there is work to be done by us, or it will not be done at all!

Rev. B. B. Williams, Guelph, was sorry for the withdrawal of the Colonial Missionary Society; but with communities and churches, as with children, a time comes when they must walk alone. How ex-

tensive this country! and how isolated our churches! But these have done a good work; have helped this country, socially, morally, commercially and politically. Nor is our mission yet at an end. We need not to apologize for our existence. With respect to our Home Missionary Society, a larger stream of support must flow into the treasury, if the Society is to do the work expected of it.

Rev. William Johnston, Toronto, spoke of self-sustaining missions. He went out to Jamaica; where, with his brother, Dr. Johnston, he organized a work which now numbers 16 churches and 5,000 members. He had no disparagement in his mind of paid agents; but young Christians had often opportunities of working for Christ without guarantees of pecuniary support.

India, China and Japan need men of the best mental training and abilities, because these nations are literary and learned. But with Africans, a man who works with his hands, and makes his own living, can preach Jesus Christ and save souls. One good equipment of such a worker is to be able to dress the sores of the people. After sleeping under a tree, his first night on his field, he found hundreds of blacks gathered round him. He drew teeth for them, and dressed their sores, and in three months he left a Christian church there! He had gone for two days without food, and his tongue swollen with a two days' thirst. And he had shod his own horse, and thrown off his jacket to mix mortar for his own building. We want to send out men to the foreign field who can use their hands! And it is the spiritual churches that give the most for missions. Like a frozen derelict on the ocean, everything may be in order, and every man at his place—but all frozen and dead! So a church may be frozen in formality: no life, no warmth, no progress.

FRIDAY MORNING, JUNE 9TH.

Prayer meeting at 9; Rev. A. W. Main, presiding. Business at 10.

It was voted to refer the membership roll to the Membership Committee for revision. Revs. Thomas Webb, Toronto, and E. O. Grisbrock, Barrie, and the Concord Ave. church, Toronto, were received into membership. A letter of dismission was granted to the Rev. Geo. Robertson. Two other names reported were referred back. Rev. W. McIntosh and Rev. Principal Barbour were accorded honorary membership.

The appointments for Sunday services, which were very numerous, and included all the pulpits in the city, *except the Anglican*, were read by Mr. Aylward.

A resolution of sympathy with Rev. D. Macallum, under afflictive circumstances of severe sickness and accident in his family, was passed.

A motion of condolence with Rev. W. F. Clarke,

his family, and the missionaries on the field, was passed, with reference to the lamented death of Miss Minnie Clarke, missionary to Africa.

Mr. Clarke feelingly referred to the many tender letters he and his wife had received, and hoped all would accept the grateful appreciation of his family and himself.

"A Sabbath Observance Committee" (in accordance with notice given last year by Mr. Hill), was appointed for the year. Also a strong Resolution condemning the opening of the World's Fair on Sunday.

#### THE DEBATE ON CHURCH-UNION.

Rev. Chas. Duff, Toronto, moved the motion of which notice was given in last INDEPENDENT, for the appointment of a committee to meet any committee from the Presbyterians.

Mr. Duff said: In 1889, a committee on this subject was appointed. But no action was taken, and no re-appointment of such committee has been made. We therefore assumed that no such committee now existed. We assumed all the responsibility in our individual capacity, and it is only now this matter comes before you. Congregationalists have always stood up for the unity of the body of Christ. Is there not now a favorable opportunity presented for taking a lead in this matter of Christian union? Are we afraid to come forward as the solvent of all the differences among Christians? Others assume such ground; what have we to say to them? The question of Christian union is to the front. No land calls for a united Christianity as Canada does to-day! The Presbyterian brethren who spoke on our platform last year did not merely utter platitudes or "buncombe"! Their acting and their words since have shown that they were sincere.

Rev. John G. Sanderson, Danville, seconded the resolution. The strain of denominational life, in many places, is excessive. In one small place he could name, were five Protestant places of worship, where *one* would hold them all. Very small things separate us. I have ever received all whom the Lord Jesus Christ has received. Union is good; everybody says so—in theory. We pray for "coming closer together"; and then do nothing! Is it not desirable to cultivate union? Did not Paul condemn divisions at Corinth? If there *can* be no closer union, we have the right at least to know the reason why. Why is it necessary to keep up all these *fences*? We, ten or eleven ministers, could have offered to go over to the Presbyterians, and would have been received. But we are desirous to make the way easier for others.

Rev. W. F. Clarke, Guelph: "Behold how good and how pleasant it is for brethren to dwell together in unity"! It is *both* "good" and "pleasant"! In many of the smaller places, we *are not* living in

unity. Let us look at the present position: (1) The Presbyterian brethren took the initiative in this matter. (2) Congregationalists, not being schismatics, have *always* been in favor of union. Congregationalism is *not* a sect; it is the solvent of the sects.

Rev. Dr. Hindley: He had talked with Presbyterian ministers, and found a willingness to draw together. And had talked over a basis of union with them. We have a right to talk over this matter with the Presbyterians. We are not going to swallow down the Confession of Faith! The eyes of others are on us. Let us act wisely. John saw twelve gates to the Heavenly City. Some denominations think they have a contract to build walls; and they put in only *one* gate, and put their denominational sign up over it.

Rev. Prof. Warriner: What is the "union" proposed? The country thinks it is corporate union; our ten brethren say "No." But we want to know all about it. He hesitated about corporate union. We would not like to be in corporate union just now with the Presbyterian church in the United States. The Presbyterians take the position that men may be servants of Christ, and doing good work for the Lord, and still not be accepted in the Presbyterian church.

Rev. J. R. Black, Kingston, moved the following amendment:

That this Union, having passed the following resolutions in 1887 relating to Christian Union: Whereas the Congregational churches, having always been willing to promote a spirit of unity among various branches of the Christian church and to enter into every movement in that direction consistent with what they believe to be New Testament principles and to be of righteousness and freedom; be it resolved that this Union appoint a committee to confer with committees appointed by any Christian bodies to take this matter into consideration, and to give effect to which a standing committee was then appointed and re-appointed in 1888, and which committee consisting of Rev. W. Cuthbertson, Rev. Dr. Wild and Revs. Dr. Jackson and John Burton, has never been discharged: "Therefore be it resolved that this Union reaffirms the above resolution, discharges the committee, and appoints a new committee to carry the resolution into effect."

[EDITORIAL NOTE.—This amendment, which ultimately prevailed, is weak in its preamble. No committees, appointed by the Union, ever exist longer than the year. Nor would our self-governing and democratic churches for a moment allow such oligarchical bodies to exist as Committees of the Union, standing from year to year. There was a certain skill in assuming that certain brethren were not only acting in a way to commit the churches to an unpopular movement, but were also acting officiously in usurping the duties of an already existing committee, but the facts will not bear it out.]

Mr. Black said the Presbyterians had approached the whole Congregational Union. He did not at all question the motives of the brethren who went to the Toronto Presbytery. But it had been wiser to act through the former committee, or wait till this Union again met.

Dr. Jackson seconded the amendment. We are all in favor of Christian unity. Five years ago, after the "Lambeth Conference," a committee on union was appointed. He held that that committee was not yet discharged. We are not prepared to indorse the action of these eleven brethren. But we desire to take the same position we took five years ago; ready to meet any branch of the Christian church, to confer on possible union. All no doubt acted on the sincerest convictions. He thought this was the dignified and proper position for us to take.

James Woodyatt, Brantford: These negotiations, at this juncture, are only a waste of time. It is only a diversion of energy. It will only disturb the minds of our members. Better spend the time doing the work possible for ministers and members of Congregational churches. Congregationalism has done a good work in England, in the United States, and in Canada. Keep on doing it. That is the opinion of the Congregational church in Brantford; and for fifty years we have been trying to do some good work for Christ.

Rev. William Johnston, Toronto, moved a further amendment, asserting that this movement for union was premature, but that it was desirable that arrangements with other denominations should, if possible, be made whereby interfering and over-lapping should be avoided, in home and foreign work. Mr. Johnston added; Mr. Duff calls this a "golden opportunity," but he confessedly does not know what the probable basis is, or what concessions the Presbyterians are ready to make.

D. D. Hay, Stratford, favored Mr. Johnston's amendment. Thought there was a prospect of organic union on "Congregational" principles. Thought one reason for our present position was, that we had not the right leaders.

Rev. T. W. Gunn, Cowansville, thought *we were* carrying on "union." Our churches were not in favor of organic union. He believed our best plan of union was to live in love with others, and do Christ's work in our own localities.

H. O'Hara, Toronto, moved a substitute, to refer the motion and amendments to a committee to report to-morrow morning to the Union. Seconded by Rev. A. F. McGregor, of Woodstock. A motion to adjourn, however, prevailed, and this reference fell to the ground.

## THE COLLEGE.

The annual meeting of the College corporation was held at 2 P.M. Friday, June 9. Prof. Cornish, President, in the chair. Prof. Warriner read the report. A motion of thanks to the Colonial Missionary Society of England, for long continued aid to the College, was heartily passed. Thanks were also given to the late Treasurer, Mr. C. R. Black, now removed from Montreal, and to Rev. Principal Barbour for a gift of \$500 to the College fund. The second Sabbath in October was recommended to the churches, for prayer and contribution to the College.

Prof. Cornish said he himself had been a persistent "collector" for the College. Since 1864 he had been the means of \$20,000 coming to the funds. He would get the pastor or a deacon to go with him, and he asked people personally for money.

Principal Barbour said he was interested in the work of the College, and in its funds. He had not set out in life to make money. He had deliberately chosen another path. Here was a railway millionaire, brought up with him on the banks of the same Scotch river. The same river fed us both, for we lived on salmon part of the time, and oatmeal for the rest. He is a millionaire, and I instruct young men. If a man, or a church, wants to get money, or to keep money, why *they'll have the money*, but they won't have the spirituality. I would like to see my students first in everything; in gymnastics, in philosophy, in everything. The day Pedley took the gold medal for philosophy in McGill, he likewise stood first as a gymnast.

E. D. Silcox: The ministers are the best parties to get money for the College—for the College helped *them*! Why pray for the Lord to "send laborers into His vineyard," and then do nothing for it? We put the name of each family on envelopes, and gave these out two or three weeks before. Only one or two failed to respond. He was the medium of getting \$2,000 for the College this year. Pastors often are consulted about "wills." I have told people "It is not right to will it all away to people—who perhaps will do no good with it—and forget God, to whom all we call *ours* belongs."

## PROVIDENT FUND.

The annual meeting of the Provident Fund was then held. This Society has two Branches, the Widows' and Orphans' Branch, and the Retiring Ministers' Branch. The assets of the former Branch are \$15,524; an increase of \$105 during the year; notwithstanding six widows and two children were on the Fund.

As the rules provide for a re-adjustment of annuities every five years, and the present year is one of those, a motion was passed authorizing the

Board to increase the annuities, if, after examination by an Actuary, the state of the Fund justified such action. Two new members joined the Widows' and Orphans' Branch. This deserving Society has been much neglected by the churches, and sadly forgotten by persons leaving bequests in their wills. Thos. Moodie, Sec.-Treas., 30 St John St., Montreal.

## PUBLISHING COMPANY.

The Publishing Company held its annual meeting, Mr. Chas. R. Black, in the chair. Rev. W. W. Smith, Sec.-Treas., read the report, which showed a deficit at the audit, of \$181. Subscribers were dilatory in remitting, and the churches had circulated fewer copies of the *Year Book*. It needed a little active canvassing, at least once every year, in each church. Plans were suggested, whereby the INDEPENDENT and the Woman's Board might advantageously work for each other's interest. Miss Rawlings, the organizer of the Woman's Board of Missions, spoke forcibly, defending the Woman's Board, and approving of the plan proposed. We may say in passing, that the better support of our denominational literature, means also the better support of all our institutions.

## FRIDAY EVENING.

This was the "Public Meeting of the Union," the Chairman presiding. After some remarks from the chair, Rev. Chas. E. Bolton, of Paris, spoke. He presented, informally, the salient points in his statistics of the churches. Sixty-six churches had reported, and his figures referred to these. Six hundred and twelve new members, (mostly on profession,) had been added. A number of churches had been making necessary revisions of their rolls, and so the large number of 620 "losses" were reported, almost all by removals of domicile. Pastors reported, 59; church-edifices, 108; parsonages, 32; sittings 34,308; members, 8,112; value of church property, \$869,047.

Rev. John Morton, Hamilton, spoke of our denominational publications. He counselled a warmer interest in the CANADIAN INDEPENDENT; and some active work on the part of the members, especially the young people, to obtain new subscribers.

Miss Florence Rawlings, Forest: She believed it was now understood that the Woman's Board were to have a page, monthly, in the INDEPENDENT, and fill it as they would. Three hundred or five hundred new subscribers were spoken of. We shall see. We have 4,000 women in our church membership. She was a Congregationalist, and intended to live and die one! and was going to work in the churches; and perhaps, after a while, the Publishing Company would like her to be

Manager for them! At any rate she would work for the cause. (Applause).

Principal Barbour. Before he took up his theme, he would relate an anecdote, especially for the benefit of the Chairman. [Mr. Hill is unmarried.—En]. When he (Prof. Barbour), first went to Oberlin, he entered his name, and so forth; and was directed to "Terrapin Hall," to Prof. Bartlett, to enrol himself in his Greek class. He looked into a room which he supposed was the right place, and saw eight women surrounding a Professor. He thought he had made a mistake; and, coming away, he met a man, who told him "That was Terrapin Hall, and that was Professor Bartlett." "Well, there were a lot of girls there!" "Yes," said the student, "those girls were studying Greek!" Well, he got over his prejudices about girls studying Greek, and when he left the College he took one of those girls with him for a life companion.

Paul says, "Love never faileth." Wherein does it never fail? It is an "emotion," a motion *outward!* We can't imagine a passive will, or an immovable "emotion." Love never fails to respond when appealed to. And it is never inopportune. There is no untimeliness in love. People have proposed plows and harrows to be sent to India, to teach them civilization. They thought, and *said*, "We need all the Gospel we have at home—for home consumption! Why send any of the Gospel abroad!" No time but is a time for love. And love will conquer. It is love for souls that takes a missionary to his work!

Men and brethren, here is our charter—in the New Testament: "Where two or three are met together in My name, there am I in the midst of them." In the war for the Union, a bale of cotton was tumbled outside the Southern lines, and captured by the Federals. It was addressed "American Bible Society;" and when examined, contained no "infernal machines," but was good honest cotton. Whence came it? Nobody ever knew; they only knew that sometime before, the American Bible Society had sent a bale of Bibles and Testaments for the *Southern troops*—and somebody was grateful! "Love never faileth!" God has as much love for His law as He has love to the sinner! Love's immortality crowns it, as God's unailing good!

SATURDAY, JUNE 10TH.

When business was resumed at 10 a.m., "Church Union" had the floor, but some routine business was first done.

Mr. J. M. M. Duff presented the report of the Committee on Temperance. It spoke of "The Royal Commission dragging its slow length along, and with a decided bias against Prohibition." Nothing had followed the Plebiscite in Manitoba,

except the allowance of 4 per cent. beer, as a *Temperance drink*, to be sold without any restriction of the ordinary licence laws! The report urged the churches to make Temperance, practically, a *sine qua non* in church membership. Accepted, and referred to the Business Committee.

#### CHURCH UNION.

Mr. J. M. M. Duff was understood to have the floor, from the previous day: We are all Congregationalists, and are all going to remain so. Will any good come of this motion? We shall all insist on retaining all the rights and privileges we have. It may be visionary to think the Presbyterians should all become Congregationalists; but we should undoubtedly greatly improve them.

Mr. G. H. Skinner, Guelph: The Guelph church is unanimously opposed to this movement for union with the Presbyterians. These men have been looking through colored glasses. [Mr. Clarke denied that the church was unanimous: he himself was *in favor* of the motion.]

Mr. C. J. Atkinson, Toronto: He had a message from Zion church, Toronto. [Read a resolution passed at a church business meeting, hostile to the motion before the Union.]

Mr. Geo. Pim, Toronto: Desired to emphasize what Mr. Atkinson has said. He had seconded the resolution in Zion church.

Mr. R. W. McLachlan, Montreal: Was willing to co-operate; but was not in favor of corporate union.

Rev. A. W. Richardson, Brantford: Was at one with his church. Had every sympathy with the delegates who had spoken, for the churches generally are opposed to this motion. The others have a right to speak, so have we. He thought these brethren had acted unwisely. We have nothing we could give up but our *liberty!*

Rev. W. W. Smith, St. Catharines: Two years ago, a well-intentioned effort was made in Japan between the numerous churches of the "American Board" and the Presbyterians. And when it was stated that that acute-minded people had found a basis of union between Congregationalists and Presbyterians, we were startled, and pleased; while at the same time our curiosity was piqued to know what that basis was. Both parties agreed to the establishment of a Board of Control—perhaps that is the best English term; they had a native name for it. But when it came to defining its functions there arose as great a difficulty as is now found in defining the powers of the Irish Parliament. The Presbyterians insisted that this Board should be the governing power in the churches; the Congregationalists would have it as a permanent Board of Arbitration, to which cases of difficulty should be voluntarily referred. And so they hopelessly drifted apart, not to come



together again for perhaps many years. And so it would be with us; for he had not seen the first sign of any concession on the part of the Presbyterians.

Rev. John Morton, Hamilton: The two bodies were not, he thought, ready for union; but were *coming toward it*. And to appoint this Committee would be a move in that direction. One barrier was a written creed, as contrasted with a *living* creed! Their "living" creed is very near ours. Dr. W. M. Taylor admits that they have not discovered an "orbit" to harmonize their individual church-action with their organized constitution. We are one on the subject of state-control of religion; one on the subject of sacerdotalism; we work together in all moral reforms. The "living" faith of the Presbyterians we are at one with; it is only their *written* creed, which is in "the sere and yellow leaf," that we object to.

Rev. Robt. Aylward, London: The denominational idea, run to excess, is destitute of Scriptural authority and of common sense. It becomes us to do something against it. He thought this movement expedient. "Union" is in the air. It will go on. The Presbyterians are holding out a friendly hand, on terms honorable both to us and to themselves.

Rev. B. B. Williams, Guelph: He desired to defend himself, as one of the signers of the document in Toronto. Did not like a former reference to "the flesh-pots," in this debate. He had been careful to say in Toronto that he spoke only for himself. Congregationalism will live! What he regretted was that so many of our young people drifted away; largely to the Presbyterians.

Mr. S. P. Leet, Montreal: As a lawyer, he would give them an "opinion." They would soon need a lawyer to define their rights and privileges! The Presbyterians have many laws and regulations. What would follow union? The brethren who have met with our brethren say, "We would not require that your churches should subscribe to the Confession of Faith." But no *new* churches would be granted such privileges as they would give to the existing Congregational churches! The next generation would be in all respects Presbyterians; and our people would be entirely absorbed—or else there would be a "split" in the Presbyterian church. How could they grant—or continue to permit—privileges to our Congregational churches, which they could not, or would not grant to *all* their churches? We cannot have any union, as things are, that would not entirely obliterate our churches in Canada.

Rev. John Wood, Ottawa: His heart went in the direction of this movement, but his judgment *did not* go in that direction. He thought Mr. Duff's motion did not cover precisely the ground

desired. We complain of over-crowding. He believed in confederation or alliance, by which this overlapping might be done away. He thought Mr. Leet was right. Suppose they say, "We will admit you Congregationalists without your accepting the Confession of Faith"—could they do this, and deny to others the like liberty? He thought corporate union an impossibility. We are "independents"; that implies that they are "dependents"—that is, they are dependent on their church courts.

Rev. E. C. W. MacColl, Brigham: It is often said, "We are one in doctrine"; but that is merely to draw a veil over the matter; we *are not* with them in doctrine. In the practical work of saving souls, we can work beautifully with both Presbyterians and Methodists. We look for *conversion* in our members; but it is a soul-destroying delusion to advise a man to come into the church, *in order to be led thereby* up to Christianity!

Rev. John McKillican, Montreal: He desired a better representation of the country churches in this matter. In 1841 the American Congregationalists cancelled just such an arrangement between them and the Presbyterians. *All* had been counted "unsound" if they came from Oberlin. *All* the new churches in the West were made Presbyterian. He wanted to be assured that we should have all our privileges retained; but we had no pledge of that!

Rev. John G. Sanderson, Danville: They did not propose union, they proposed a committee for conference. There were circumstances both in this country and in the heathen field, that called for mutual conference and co-operation.

Rev. D. S. Hamilton: Corporate union is not proposed to-day. The proposed committee is to find out what the other party will do—and report to us. He was in favor of a committee. We are free men, and the men who visited the Presbytery had a like freedom. We have heard of our fathers "dying," in old days; but he wanted to hear what Congregationalists were dying for to-day?

Dr. Wild, Toronto: We are unwise to-day, in saying anything about our Presbyterian brethren. It was an overstraining of liberty for these brethren to go to the Presbytery; and bring their private action into this Union. It should never have been brought in here. The Presbyterian deputation to our Union last year, never gave these brethren the privilege of doing as they did. Many "folds" but one "flock," are what Christ spoke of, in 17th John. The personal liberty which these brethren took, has reflected very seriously on our peace and harmony in this Union and in our churches.

Rev. E. D. Silcox, Embro: Was a Congregationalist; and he could not preach Christianity without preaching Congregationalism. The Presbyterians themselves do not believe the Confession of Faith; and yet their ministers, at their ordination, are compelled to subscribe to it.

Rev. William McIntosh, Nova Scotia: If corporate union were brought about, and our rights submerged, we in the Maritime Provinces would associate ourselves with the Congregationalists of Maine. We have, however, no right to assume that such a union would submerge our rights.

Dr. Jackson, Kingston: Could not support the last amendment. He supported the first. We are just standing where we stood five years ago—ready to discuss the matter with other Christian bodies.

Prof. Cornish, Montreal: Was for unity—not necessarily corporate union. "Union" was seen under the Roman church in old days. We want unity. Let us not bite and devour one another. Let us have a *modus vivendi*, whereby the denominations may carry on their work without these unseemly rivalries.

Rev. Wm. Johnston: Would withdraw his amendment, if Mr. Duff would withdraw the main motion.

Rev. Chas. Duff, with consent of his seconder, withdrew his motion; only he was sorry Mr. Johnston withdrew his amendment for the reason stated, though he had already come to this conclusion.

He did not like the idea of men coming here, instructed how to vote on this question. Do they come as men ready to be guided by the Holy Spirit, as exercised upon the minds of the brethren here? This is what Christian freemen should be! Our effort is for "unity"; we have not said "union." As to the supposed present existence of a "Committee on Union," he held that that committee did not now exist. We are a *continuous* body. He was in favor of such a committee being now appointed.

The first amendment having now become the main motion, Mr. Sanderson moved to insert the words "Presbyterian or," before the words "other religious bodies."

Dr. Wild: The Presbyterian body has never approached this Union; and to consent to this amendment by inserting the word "Presbyterian," commits us to the position that these brethren were to be considered in some shape as acting representatively.

Rev. Chas. Duff: Dr. Wild says the Union has not been approached by the Presbyterians. They sent a deputation last year, who *did approach* us on the subject of union!

Mr. Sanderson said, he reluctantly withdrew his amendment.

The motion was then carried.

The nomination of the Committee on Union was referred to the Nomination Committee; to report on Monday.

#### SATURDAY AFTERNOON.

There was no session of the Union; the members and their friends taking a steamboat excursion three or four miles down the river, to Springbank.

#### SUNDAY, JUNE 11TH.

Rev. A. W. Richardson, B.A., Brantford, preached the annual sermon in the church where the Union was held; Prof. Barbour preaching in the evening; after which the church joined with the Union in observing the Lord's Supper. Most of the other pulpits in the city were occupied by members of the Congregational Union.

[Thus far from notes taken by the Editor. As he was unable to attend the meetings on Monday, he is indebted to the *Toronto Mail*, for the following summary of proceedings, from the pen of our brother, Rev. Enoch Barker.]

#### MONDAY MEETINGS.

It was decided this morning, on the recommendation of the Membership Committee, that no immediate action be taken in the case of Rev. W. H. Pulsford, M.A., late of Emmanuel church, Montreal, and now reported to be pastor of a Unitarian church in the United States; but the secretary was instructed to make further enquiries about his ecclesiastical relationship before definite action be taken by the Union.

Rev. J. P. Gerrie, of Toronto, was appointed convener of the Temperance Committee; Rev. E. M. Hill, of the Sunday Observance Committee; and Rev. Dr. Jackson, of Kingston, of the Credentials Committee.

The Union officers for the ensuing year are: Committee—Rev. Prof. Warriner, Rev. Dr. Wild, Rev. Messrs. A. W. Main, J. Morton, C. Bolton, R. Aylward, J. T. Daley, B. B. Williams, W. Johnston, Messrs. J. C. Copp, W. McCartney, T. Bale, J. Duff, J. White. Preacher of the annual sermon, Rev. J. I. Hindley; alternate, Rev. J. P. Gerrie. Union Secretary, Rev. J. P. Gerrie; Statistical Secretary, Rev. J. T. Daley.

Rev. W. E. Clarke, of Guelph, startled the meeting by announcing his withdrawal from the membership of the Union. He stated that he differed in some of his doctrinal views from most of the members, and he wished to be perfectly free in his utterances without disturbing the body. Also, he feared he was not in accord with many of his brethren in other matters.

Rev. J. Morton, Rev. B. B. Williams, Rev. Wm. Hay, and others, spoke very regretfully, of

the course Mr. Clarke had seen fit to take, and said that his views were by no means an objection to his membership, and urged a withdrawal of the resignation. Mr. Clarke expressed surprise at the unexpected expressions of liberality in doctrine, and the kindly feelings manifested towards him. At a meeting of the Membership Committee held subsequently Mr. Clarke was induced to withdraw his resignation.

Rev. John Burton, of Toronto, also tendered his resignation on account of his retiring from his church at the end of June, and his possible removal from this part of the country. The Membership Committee afterwards recommended that no action be taken until Mr. Burton's path be made clearer. The members expressed the warmest regard for him, and instructed the secretary to give him a letter to any other body expressive of esteem and confidence.

Rev. John Salmon had also tendered his resignation, but was induced to withdraw it.

Rev. Samson Nicholls, of Olivet Church, Toronto, was received into the Union. The application of Rev. W. H. Madill, of Alton, Ont., was received and filed in the usual manner, to be acted upon next year.

The committee to meet the Dominion Temperance Alliance will consist of Rev. Messrs. Charles Duff, J. P. Gerrie, J. Morton, C. E. Bolton, E. C. W. McColl, J. T. Daley, and Messrs. George Pim, H. O'Hara, W. W. Buchanan, and J. R. Dougall.

Two strong resolutions were presented by Rev. J. Wood, of Ottawa, and were carried, condemning the permission of canteens on the camping-grounds of the volunteers, and the bar-room restaurant in the Parliament Buildings at Ottawa.

The Sunday School Committee reported 67 schools, with 953 teachers and 7,655 scholars, but many were unreported. The schools had raised \$2,966, nearly half of which had been given to home and foreign missions. Ten per cent. of the scholars were church members, 174 having joined in the past year.

The committee on "Church Union," as appointed on Monday, June 12th, is as follows, both shades of opinion being fairly represented:

Rev. Dr. S. N. Jackson (convener), Rev. Dr. Cornish, Rev. J. Wood, Rev. J. G. Sanderson, Rev. J. Burton, B.D., Rev. Chas. Duff, M.A., Rev. A. F. McGregor, Rev. J. Morton, Rex. W. H. Wariner, B.D., Rev. E. D. Silcox, Rev. Robt. Aylward, B.A., Rev. W. Johnson, Messrs. S. P. Leet (Montreal), J. M. Duff (Montreal, E. Cushing (Montreal), H. O'Hara (Toronto), C. J. Atkinson (Toronto), J. Goldie (Guelph), A. Alexander (Hamilton), J. White Woodstock, H. Yeigh (Brantford).

The following ministers were invited to sit as corresponding members:—Rev. J. A. Murray, Rev.

Dr. Antliffe, Rev. Ira Smith, Rev. Dr. Leonard, Rev. Canon Richardson, Rev. W. J. Clark, Rev. M. P. Talling, Rev. J. R. Gundy.

The committee on the Y.P.C. Endeavor Societies had received replies from only 38 societies, returning the number of members as 1,468, of whom 485 were associate. The average attendance at the meetings is 1,132; 788 are church members, of whom 118 were added last year. Ninety per cent. attended the Sunday services of the church, and about sixty per cent. the weekly prayer-meeting. They had raised an average of \$25.78 by each society, mostly expended on mission work. The hope was expressed that there would be a more general response next year to the circulars sent out.

Rev. W. McIntosh presented the greetings of the N. S. and N. B. Union in a happy speech, and hoped to see delegates to their Union from this body.

The principal address at the closing meeting in the evening was by Rev. Morgan Wood, of Detroit, on the subject: "Modern Missions of the Church," which he handled in an able and most interesting manner. The meetings for the year then adjourned.

## OPEN AIR PREACHING.

Some people are so afraid of out-door preaching that they would need an expurgated gospel, for it is evident that the Lord Jesus took the opportunity of preaching to people wherever he found them. *That is the principle.* In carrying out this principle in our towns, we find, that whereas many men never go to church, we must find them on the streets, or not at all. As to the "dignity," or the want of it—of such exercises, the sooner the thought is let go the better. Is it right? "Yes." Will it do good? "Yes." Then take it up. The Congregational churches of London, England, are taking up this work vigorously. In fact they have never intermitted it, but at present it is much practised. A correspondent of the Chicago *Advance* thus writes:—

The Congregational churches are doing great good in holding street meetings. One near me has a street meeting at 5.30 p.m. on the Sabbath, and preaching in the church at 6.30, which is the usual hour in London for Sabbath evening services. At 8 p.m., they hold an after meeting, a very general rule in all churches on Sabbath evening, and after a half hour's service, in gathering up the fragments of the day's labors, and planning and pledging for other conquests, they go out and hold another street meeting. A walk of a few blocks will show the haunts of a number of these services in a single evening, on week day evenings as well as Sabbaths.

It is believed that tens of thousands in this way become in some degree acquainted with the gospel, and by the application of that Spirit which is sent forth "to convince the world of sin, of righteousness, and of a judgment to come," many are awakened to their great duties and turn to Christ. In this street preaching, upon which I have come, there has not been the slightest flavor of agnosticism. The exceeding sinfulness of sin and its awful and eternal consequences, and the bliss of the blessed on earth and in heaven, are faithfully set forth. The multitude stop and listen, and some linger to ask, "What shall I do to be saved?" Snatched up from lives of shame and sin, many have become jewels in the church, and very apostles in labors. A gospel that does not save men from something, and unto something, does not seem to be very popular in London churches where I have attended.

It needs two or three friends to accompany the preacher. These make a crowd. When once they begin singing others gather around. An earnest address of twenty minutes, followed by a short prayer and another hymn, and an intimation of church services, or further street preaching, with an invitation to personal conversation on the part of enquirers, and the meeting is over. *Some of the same men will be there next time; some of them will be found very approachable; soon they will be found at the regular service, their families with them. Converts will cheer the hearts of the workers. The members thus working will have a blessing in themselves. The churches should plan for such enterprises.*

### THOMAS O'BRIEN.



JUST a year ago, namely, on 2nd July, 1892, Mr. Thos. O'Brien, of Montreal, met an untimely death. We gave an account of the accident at the time, the facts taken from the daily press; and when afterwards we came into possession of further facts, as well as the accompanying vignette por-

trait, we thought it better than to wait further, till the rolling year should again remind us of the

loss the Point St. Charles church, and the cause of Christ generally, had sustained; and *then* present it to our readers. The following sketch of this promising young soldier of the Cross, is by his pastor, the Rev. Thomas Hall, Montreal:

"Tom O'Brien," as all who knew him used to familiarly address him, was born on the 21st November, 1867, in Canada, and was of Irish descent, which he proudly acknowledged the Sunday before he met his death. He was the youngest of the family, and received an ordinary education, which he improved at every opportunity. Being saving with his money, he purchased books, of which he was a lover, and of which he used to speak with pride. His fondness for home and love for his mother was ever shown among his friends. In May, 1887, when Mr. Moody was holding revival services in Montreal, he became impressed with a desire to do some Christian work, and joined the Y. M. C. A. as an active member, getting many of his companions to do likewise at the same time. He went in heartily for the work, which he continued to do faithfully to the end, attending the Workers' Training Classes, conducted by Mr. W. J. Orr. He seemed to grow from the beginning; and the hearts of his friends rejoiced in seeing a character developing so manly and Christ-like, always unselfish and sympathetic, and ever ready to do something for others at his own inconvenience. When the Association moved to their new premises on Dominion Square, he attended the gymnastic classes, becoming an instructor and a leader of one of them. In the athletic field he would often be found enjoying some game of honest sport—running, snow-shoeing, lacrosse, football or boating; in fact, he was an all-round athlete. As a Canadian soldier he held the rank of sergeant of "C" company, Fifth Royal Scots, and also held a prominent position in Victoria Lodge, I. O. O. F., Manchester Unity. Although brought up in the Methodist church, where he taught in the Sunday school, he left it, and became a charter member of Pt. St. Charles Congregational church, when it was organized in 1891, seeing an extended field for Christian work, into which he entered with all his heart and soul, first in the organization of the Cromwell Cadet Corps, with the writer, carrying on the work as their chief officer, and winning the love and confidence of the children, and bringing them to such a standard of excellence in their exercises as to astonish those who saw them. This was the work dearest to him. He was also Librarian of the Sunday school, and spent many a night, after a hard day's work, putting the books in order, and cataloguing them, in order that the children should have their immediate use, and doing the work with such patience that few knew the labor he had. He was a member of the Church Board, and latterly left his pew for a seat in the choir. In business he held a high position in the Audit Office of the Canadian Pacific Railway, and was on the eve of promotion at the time of his death, and he also enjoyed the truest respect of his superiors, as well as of his fellow clerks. Wherever he was, and whatever time of day it was, he was the same. He was one of those men it was a pleasure to know and to have as a friend. He believed his first duty was to his Maker, and afterward to man. I believe he only once spoke in public, and that was when he gave a short account of the work at the Children's Service last June, and then his words were few, but from the heart. It was a sad day when the news passed around the "Point" that the war canoe "Minne-wa-wa" had been capsized, and that "Tom O'Brien," her captain, was lost, with five other young men like himself. It was truly a city of mourning on the day of the funeral, when about five thousand persons followed the remains of Tom and two of the victims of the

accident. Touching was the sight of the boys and girls of the Cromwell Cadet Corps, sixty strong, marching to the resting place of their chief and friend, where they tearfully took a last look at his remains in the open grave. Their tribute of flowers was in the shape of a heart, cross and crescent, bearing the letters "C. C. C.," and the inscription, "A token of affection," and many a heart was touched at the memorial service, when the pastor took up the departed one's Bible, so carefully marked, and took for his text one of those marked verses (Isaiah xliii. 2, "When thou passeth through the waters," etc. Happy is he who dies with such a promise on his heart!

### REV. E. M. HILL, M.A.

We present, as a frontispiece to this number, a portrait of the present Chairman of the Congregational Union of Ontario and Quebec for the present year. On some other occasion we may give a sketch of Mr. Hill; this month we are pressed for space, and have not at hand the material we desire. We sometimes complain of our ministers going over to the United States, but in the case of Mr. Hill, we gained an excellent pastor and Christian worker from the United States. Mr. Hill has been, since 1883, the honored and successful pastor of Calvary church, Guy St., Montreal.

## Correspondence.

### SECONDS THE SUGGESTION.

*Dear Editor,*—Permit me to second the "Suggestion" by Mr. Seth P. Leet, of Montreal, in last INDEPENDENT. I am convinced that the great lack of Canadian Congregationalism is a plan of compact organization for aggressive work.

W. W. BUCHANAN.

Hamilton, June 2, 1893.

### DEATH OF MISS CLARKE; MR. READ'S LETTER.

CISAMBA, MARCH 23RD, 1893.

*Dear Friends,*—I little thought when I finished my monthly letter some days since, that I should supplement it by the sad news that I have to communicate, news that will be felt by our whole churches throughout Canada. Our beloved fellow worker, and the personal friend of many who will read this, rests from her labors. She is not, for God has taken her. Miss Clarke, after two days

severe fever, died on Saturday morning, the 18th inst. It will be my business to tell succinctly first about her sickness, and then about her death and its results, for "she being dead yet speaketh."

*Her sickness.*—She had been ailing for some weeks, and now and then had to give up her school work and rest for a day. So absorbed was she in her work, that she firmly believed her sicknesses were not worthy of serious attention. She could not be persuaded to think otherwise. At the time of her sickness unto death Mr. and Mrs. Lee were away at Kamundongo, and could not reach home until all was over. On the first day of our friend's illness, Mr. Lane, of the English Mission, thirty miles away, happened to call at our station and we were glad to have his company. It enabled me to be quite free to assist my wife in the nursing and preparation of the medicines. It was on Thursday morning that Miss Clarke sent her house-boy to our house to say that she had been sick during the night previous. Mrs. Read at once went over and found her in high fever. She made arrangements to stay all day, and at night we took our baby over, and both watched the sick one and waited on her as tenderly as possible until her death. That night I sent one of the boys with a lantern and letter to Kuangulalo to summon Dr. Fisher of the English Mission. The boy travelled all night and returned immediately. He reached home about four o'clock Friday afternoon, bringing a letter saying, as Dr. Fisher was nursing a dying brother missionary he could not come. He gave me definite instructions as to administering further remedies in case of more serious developments. We carefully followed his advice, but it arrived too late. Indeed had he been present from the beginning, I feel sure he could not have saved her. Thursday night our sister's mind wandered a good deal. She was in great pain; her thoughts during the early part of her sickness was almost wholly about her work. She said that if she got well enough she would immediately go to Kamundongo, although very reluctantly, but who could fill her place in school, and her work amongst the women? By her color on Friday morning we knew she had the dreaded Bilusa that she had had at Bailundu, a generally fatal form of fever. Early Friday morning she had a severe chill, from which we feared she could not rally. She did, however,

and from that time on her pain was less, though she still wandered much. As day wore away, her thoughts seemed to turn more distinctly to her loved ones at home, and to her Saviour. She said over and over again, "Jesus bids us shine with a clear bright light." The temper of her strong steadfast nature showed itself very plainly in the fact that, in the worst of her head-pains during the night before she sent for Mrs. Read, she sang, and then repeated her favorite hymns to take her mind from her suffering.

Friday night she suffered much less than before, and quietly and suddenly passed away at 5.15 o'clock Saturday morning. In death her face settled into a beautiful peaceful expression of the everlasting peace into which her soul had entered.

We set about making preparations for the funeral, and awaited the arrival of Mr. and Mrs. Lee and Mr. Fay from Kamundongo whom I had sent for on Friday morning at daybreak. They came after a whole day's journey, on Saturday evening.

*The funeral.*—The hour decided upon for the burial was 3 p.m., and all day Saturday and Sunday morning the people from near villages came and went. These people are never accustomed to show emotion, but many, even some of the old men had tears in their eyes as they looked upon the face of our sister. One, the priest of the village, of whom we have great hopes concerning his conversion, and who is a great friend of the Mission, said in sorrowful tones as he looked at her placid face, "Our friend is gone." "We have lost our friend." Once when I entered the house I saw a group of her school girls standing around the coffin, many of them weeping silently. Mrs. Read and the boys gathered flowers from the deceased's pretty garden, and we used them lavishly in decorating the coffin. Sunday morning a large crowd from the villages opposite came to show their sympathy—old men of the village with the acting chief among them. It was an opportunity not to be lost, and Mr. Fay, Mr. Lee, Ngulu (Mr. Currie's eldest boy), and another Christian lad, addressed the people touching the death of their friend, "the Ondono," and touching death and immortality, and salvation in Christ as it affected them. It elicited a reply from the acting chief to the effect that they were most

desirous of hearing more of the "words," that they might understand better and weigh them, and think and judge.

It was a great joy to us to hear that, for this was the first open deliverance of the old man upon the matter, though many attend our services regularly. After the talk the people dispersed to the villages, but returned in greater numbers to the funeral. We had a simple English service, part at the house, and part at the grave. There Mr. Fay addressed the crowd as the small cortege left the house and crossed over the hollow to Mr. Lee's garden, where our sister was laid to rest beside the graves of Mr. Lee's two little ones. The people filed noiselessly behind; this was very noticeable, since their own funerals are accompanied with the firing of guns, beating of drums and loud shouting and singing.

It was evidence of the fact of the hold our sister had upon their hearts. They loved her in their way. She loved them, and literally gave up her life for them. During all this the mission boys behaved with much thoughtfulness and fortitude; the messengers, four of whom I sent at different hours, going by night or day, not pausing till their journeys were done. It will be very hard to fill Miss Clarke's place in the boys' hearts. The funeral over, we rested with sad hearts to prepare ourselves to resume our duties.

*The results of the death.*—To ourselves it has been an incentive to resolve, that while wisely guarding our health, we shall emulate more our sister's zeal and devotion in the Lord's work. I am filling as best I can Miss Clarke's place in the school. Mr. Lee is arranging special meetings with the old men for consideration and explanation of the "words." Mrs. Read and Mrs. Lee will do what they can to keep up Miss Clarke's girls school until another teacher comes to take her place. I have said her death has spoken loudly to the people young and old; her memory will be cherished by them for many a long day, and we trust that it will be the means of opening the hearts of not a few to the Gospel. As to its results concerning the Lord's work here as it affects the young Christian people of our societies at home, that remains to be seen. The first pertinent question that arises is, "Who is willing to fill the place of our glorified sister?"

## Our Contributors.

### THE BAPTISM OF THE HOLY GHOST ESSENTIAL TO THE BEST INTER- ESTS OF CONGREGATIONALISM.

We have heard of Congregationalism of England, Scotland, United States and Canada ; of its principles and church polity, of denominational drift (slightly related to that much-abused question of church union), but what would be a remedy for most ills has been practically left out.

"Without holiness no man shall see the Lord," is spoken of by many as a state arrived at just before or immediately after we enter heaven, although these do not tell us how this blessing is bestowed. In many churches, mottoes over the pulpit are worded, "Holiness unto the Lord ;" and yet you might listen for a year, and seldom hear the word uttered. Henry Drummond in "Love, the Greatest Thing in the World," says that "what God wants is not more of us, but a better quality of us ; for one truly sanctified man is worth more than ten of the average Christians of to-day." That being so the question comes, *What is it ?*

1. Christ's last words to His disciples were, "Go ye into all the world and teach all nations ;" but tarry until ye be endued with power from on high." With obedience came the blessing, for while assembled "of one accord," they were all filled with the Holy Ghost."

Many to-day talk as if God's power was limited, e., by the way they quibble over and shirk this question. *What is it ?* Not sinless perfection, but our nature is changed, having no sympathy with any known sin. It is a whole-hearted service for Christ ; and means larger liberality.

It is power that gives back-bone enough to stand up for God everywhere, under every circumstance, "against spiritual wickedness in high places ;" against all opposition and persecution.

It is power for service. "Christ abiding in us the hope of glory," giving victory over sin and sinners. It is a grand thing to live continually looking to Heaven, but far grander to dwell in heavenly places in Christ Jesus ;" hoping down to lift up fallen humanity, and helping others to a higher plane of Christian experience.

It is good to pray for and endeavor to help the unconverted ; but better and easier to have a sense of Christ's abiding presence *in us*, we being "co-workers with Him ;" feeling that it is not we but He who is doing the work. With what confidence and boldness will we not speak and with what power, probing to the deepest depths of the heart of a sinner, meeting every argument and excuse, melting them down under the influence of the Holy Spirit's power !

It is not freedom from temptations, mistakes, testing, trials or feelings, but it is freedom from all sin and condemnation. It will reveal things to be left alone and given up ; a refusal to do so meaning the loss of the blessing, as continuance in that revealed as an hindrance would be sin. This power gives such light and understanding, that temptations are at once detected and guarded against. In fact a short experience of this blessing will teach, that often after a season of much joy and sunshine, clouds and temptations may be expected, but a feeling of joy and peace fills the soul.

Some would have us believe that *all* mistakes are sin. Wilful mistakes are ; if others are made by those in this freedom, they will do all they can to remedy the evil caused thereby.

Then this blessing is one of perfect satisfaction and rest of soul, but not rest from work.

2. *What does it do for the individual ?* What is in will come out, therefore it will prevent angry and ill-tempered words, making it as natural to say when in difficulty "Lord help !" as to breathe. It gives love for the study and guidance of God's word ; love for prayer and prayer-meetings, hatred of all evil, "a good understanding," love for and power to help others into the experience ; and power to tell it.

What a man knows,  
With confidence he'll tell ;  
And publish to the sons of men,  
The signs infallible.

It removes self and self-seeking, Christ being first and always. It will lead its professor to pray for a blessing on the meeting he may be going to attend ; thus taking a blessing with him, instead of waiting its close to get one.

3. *What will it do for the church ?* It will make it a blessing to other churches around and be a drawing power, often attracting others from half-

fed churches, who are hungering and thirsting after righteousness.

It will be in a constant state of revival, looking for and expecting to win souls for the Master ; quick to detect and follow the leadings of the Spirit. It may be in the eyes of many a peculiar church, but will nevertheless be in the best sense of the term, a success. It will be too wise, and too busy, to truckle with tea-meetings, socials, concerts, bazars, garden parties, etc., as a means of increasing finances ; but will teach " free-will-offerings," as God's way ; believing that He is able to supply all needs ; making all things to abound.

It will remove pride and stiffness, its people not needing an introduction to each other, or the stranger, before speaking. In its own case answering Christ's prayer " that they may be one ; " and when this spirit becomes general in our churches, the much-vexed question of church union will at once be solved.

4. *Whom is it for ?* Not only for the pulpit, but the pew, for the unlearned as well as the learned, for all " who will come," for all those desirous of doing God's will, and who want to make the best possible use of the talents God has given them.

5. *How obtained ?* God's best gifts are gifts of usefulness, and must be sought for and grasped by faith alone. It is more than consecration, it is emptying out of all sin and self, *letting Christ in to rule and reign, willing to be or do anything* for Him. It is more than simply believing ; it is a perfect trust that " He is able to do exceeding abundantly above *all* that we ask or think." The devils believe, but cannot trust. Christ's words to His disciples (John xvi. 23-24,) are as much for His followers to-day as for them : " Whatsoever ye ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name, ask and ye shall receive. that *your* joy may be full."

W. B. P.

### MARTYR MEMORIES.

Few readers of the INDEPENDENT but must have noticed with interest the services held in England lately, in commemoration of the martyrdom of Barrowe, Greenfield and Penry, 300 years ago. These services were in every respect worthy of the men whose memories were honored, and of present-

day English Nonconformity. The service in the City Temple, conducted by Dr. Parker, was characterized by a solemnity and enthusiasm in strict accord with the best traditions of Independency. The preacher was at his best, and that is saying much. The sermon, from beginning to end, is replete with thoughts that breathe and words that burn, the most burning perhaps being the following, " The fear which I have, and which many of my brother ministers must have, is this, that a man supposes he is a Congregationalist because he goes to a Congregational chapel. That is a sophism and a delusion. Why do we go to this church, or that church ? We must find the reality of this matter in the underlying and governing conviction. I would to heaven that some men did not go to a Congregational chapel, and I would to God some men made no profession of Christianity. They are infidels, and they can do more harm to Christianity than all the infidels that ever lived, and if very narrow and mean and selfish men would only renounce the cross, we would feel that the Kingdom of Christ was making progress on the earth. The Christian church is often kept back by some of its own members and professors, who do not know that the church is founded on the cross, and that the cross is not a Roman gallows, but the symbol of the living God."

The procession to Hyde Park and the meeting there were such as are possible only where truth is venerated and liberty enthroned. Every speaker was in living touch with his subject. Every hearer was in living touch with the speaker. Men and women were swayed by the secret charms of resistless eloquence, till prepared then and there to swear eternal fealty to those principles for which these heroic souls suffered. These martyrs were commended for their loyalty to conviction, their allegiance to truth, their determination to obey God at all hazards, and to follow the dictates of conscience at all cost. Their example was held up as an object of admiration for generations following, and for the imitation of the youth of all the ages.

Who were these men, and what did they do ? They were men, good men, subject to like passions as we all are. They believed it was right to obey God, and to listen to the voice of a sanctified conscience. If the civil authority said " Do this,



and God said "Do the other," they did as God bade them. If ecclesiastical authority said, "Go here," and conscience said "Go there," they followed conscience. In matters religious, they put Christ before the State, conscience before the church, the Bible before the Bishops, and faced imprisonment and death rather than prove traitors to what in their hearts they believed to be the word of God, or turn their backs on what they thought their duty. They were noble men, of whom the Church of God can afford to be proud. Men who counted not their lives dear to them, if only God's will was done on earth, as it is in heaven, and Jesus saw of His travail and was glorified. Church history furnishes a glorious succession of such, and thank God the race is not yet extinct.

The martyrs died, but their spirit lives. Their bodies are mouldering in the grave, but their souls are marching on. Are the bishops all dead? Does not their spirit still live? Popery and prelacy, we are happily delivered from in their worst forms. Laud and Claverhouse have disappeared from the stage of church life and Christian activity, but the persecutor in a different guise, and with different weapons may be still met with, pursuing his favorite avocation with relentless cruelty and fiendish malignity. In this century and in this country, men have suffered loss, because of their loyalty to conviction, because they did what conscience would have them do, and because they spoke as they were moved by the Holy Ghost.

Congregationalists have a grand history, and a glorious heritage, and the most glorious of all mottoes, "In things essential, unity; in things doubtful, liberty; in all things, charity." They profess always and everywhere to grant the liberty they claim. May this, in all time to come, and in all places where they find a home, ever continue to be their boast, their glory, and their pride.

Georgetown.

D. McCORMICK.

**ACT FOR INCORPORATION.**—We have been informed from the Maritime Provinces, that at the recent session of the Nova Scotia Legislature, an Act was passed to incorporate the Congregational churches of Nova Scotia, and in relation to Congregational church properties. This Act provides for the better protection of the properties.

## MISSION BANDS.

To those who are leaders of Mission Bands has been given a double privilege. Not only may they labor to save souls, but are permitted to do so through the children. The Master has placed them there to be trained for future service. Some day they will move forward or hold back the great wheels of missionary enterprise. What a privilege! what a responsibility! But God is equal to the task, though we are not. We must go forward in God's strength, praying that He will teach us how to reach the children: praying that He will teach us how to guide them, and to present the truth to them in a way that shall lead them to enjoy the service of working, giving and praying. Bring the little ones into His service so early that there will be no need of "conversion to missions"; for to work with Jesus is to love Him.

First, then, how can we secure a wider knowledge, a deeper interest, an intenser enthusiasm on the part of leader and Band?

How do we gain a knowledge of anything else—of history? of geography? Is it not by study and thought? There is no royal road to a knowledge of anything, much less to the knowledge of a subject so full of unsolved problems, and so wide-reaching in its scope, as that of foreign missions. It is history, geography, literature, science, philosophy, religion, and Christianity all in one. We can give our study, our thought to this subject in which we profess to have an interest. We get enthusiasm by reading our missionary papers and talking with our friends on the subject.

How shall we organize a Mission Band? How do we secure an organization for anything else? First, we can wish that there should be one. Our next step would be to find out the people most likely to be interested in having such a Band. We can talk about it as earnestly as though we were discussing a new book, and place in the hands of others the literature that stimulated us to thoughtful interest. When once we have decided to have such an organization, ask the children personally, as well as by general notice, to come; and, having secured a child's attendance, strive to make each meeting an attraction to the following one. Ask the children to call for others on the

way to the meeting; thus some will come that otherwise would be quite forgetful of it.

We must convince the children of the importance of their service. Show them that Jesus wants them to help Him in the work He gave His life to accomplish. It is a well-established fact that to keep children interested we must *give them something to do*. For this reason appoint different committees; but it is wise to keep them small, that no one can feel the office merely honorary. A "Look-out Committee" may seek new members, look up absentees, and write invitation cards. A "Programme Committee" provides a programme for the next meeting. A nice idea is to have a "Flower Committee" of two, appointed at each meeting, to provide flowers for the next. A choir, with a good leader, may prepare music for each meeting. A boy or girl will enjoy drawing a map of the country to be studied; a boy will enjoy telling about the animals of that country, and another something about the country itself, and so on. Sometimes have the children answer the roll-call, either by giving a verse of Scripture or a fact about the country being studied.

Take up some special country, as Africa; have a paste-boy, who pastes on a card a map of Africa, pictures of Africans, explorers and missionaries, and scenes in Africa, which may be clipped from papers. These are talked about severally, and serve nicely for a review at succeeding meetings.

Let the children understand thoroughly for what they are working; place the pressing need of the work before them with definiteness and enthusiasm. Although money-making is by no means the chief aim of a Mission Band, still the children give to this great cause. The regular pledge is a cent a week. Some societies adopt this plan, other societies take up a collection.

Another plan in which the children are interested, is to have a "Birthday-box," in which each child as his or her birthday comes, put in as many cents as he or she is years old.

An entertainment given by the children will often interest the parents, and is also a means of increasing the funds. We know that although the *amount* raised by a Mission Band may not be large, yet God will bless it, and by means of the children's gift some in the heathen land may hear of Jesus and receive Him as their Saviour.

Nor should a Mission Band devote all its time and means to foreign missions. A good work is done in sending off old Sunday school papers to poor schools. Have a committee appointed to collect these papers and send them off once or twice a month. A box of clothing sent to some Home Mission station is always thankfully received. At Christmas time "scrap-books" may be prepared and sent to poor children.

This work calls for much labor, and we are sometimes tempted to ask "Does it pay?" Does it not, when we think of the growth in character of those we are striving to train? Will it not, when through this early training they will be quick to attend to the King's work, and ready to give liberally and to hasten it on? when in faith-with-works they pray expectantly for the spread of the gospel, and go to spread it? A. C.

#### MODERN DISTINCTIONS OF NARROW AND BROAD IN THEOLOGY.

"No man having drunk old wine straightway desireth new; for he saith, the old is better."—*Jesus Christ*.

There is neither logic nor argument in calling names, or applying epithets, yet some are more afraid of being called "*narrow*" than of being accounted wicked. Some wish to know what are the distinguishing characteristics that constitute a man *narrow* or *broad*. The impressions made by the advocates of the new theology are that the broad or "advanced men" may be tested in the following way:

If a minister confines his teaching principally to Christ's Sermon on the Mount, and represents His mission into the world as solely that of social reform, *he is broad*.

But if the preacher's theme is chiefly redemption—Christ's atoning death, and His mission to save sinners,—*he is surely narrow*.

If God be represented as an indulgent Father who is not going to enforce law, or inflict penalty, or "be hard on anybody," *that is broad*.

But if He be represented as a righteous moral Governor and Judge, who will in no wise clear the guilty, or dispense indiscriminate pardon, *that is narrow*.

If the church is defined as composed of all men without distinction, all being the children of a com-

mon Father, alike pardoned and their faults condoned, *that is broad.*

But if the church is represented as being made up of believers who have passed from death unto life, having found pardon through repentance toward God, and faith in the atoning work of Christ, *that is very narrow.*

In other words, to believe that all forms of faith are good and acceptable to God, and that the world and the church should not be discriminated, *that is broad.*

But to hold that any form of faith is to be contended for, and that God has suspended our pardon on the belief of any revealed truth, *that is narrow.*

To address men as the children of God all in a measure "*divine*"—heirs of heaven, *that is broad.*

But to address men as sinners and urge them to flee from the wrath to come, *that is narrow.*

To teach that the bible has been written by men inspired, only in the sense as other men of genius and science are inspired, *is broad.*

But to believe that the writers of the bible were inspired in some way in a higher sense than other writers, and hence the bible comes to us with higher authority, *is narrow.*

To believe that Christ is divine in the same sense as we are all divine, only in a maximum degree, *is broad.*

But to believe Him to be divine in a higher sense than any other creature, the only begotten of the Father, *is narrow.*

To believe that men get all their punishment in this world, and are all right for the world to come, *is broad.*

But to believe in a future day of judgment when all must give an account of themselves to God, when the righteous will be rewarded and the impenitent punished, and the apparent inequalities of this life be evened up, *that is narrow.*

If it be taught that sin is a misdemeanor, that the great Father can, and will condone just as any earthly father can forgive his child, or his neighbor, *that is broad.*

But if sin is represented as a public offence—a blow struck against *law, order, society* and the social well-being of mankind, and the divine government, and hence cannot be treated as a private offence or forgiven without an atonement, *that is narrow.*

To decide all questions of ethics by our own judgment, *is broad.*

To turn to the bible and decide moral questions, and the character of the divine government by it, *is theology-dogma, narrow.*

For a minister to quote Emerson, Channing, Martineau, Huxley, or Robert Ingersoll as authority, that is being *broad.*

But to quote Moses, David, Peter and Paul, and draw inferences from their writings as authority, *is narrow.*

Judging from what is said and written on this subject, it would seem that the most of the received opinions of the past on divine government, are accounted by the self-styled "*advanced men*" as narrow, and the church of the future is *not* to be as the church of the past. This is called "*Evolution.*" We have no doubt but those who live long enough will witness the "*survival of the fittest.*"

W. H. ALLWORTH.

Lansing, Mich.

#### RE CHURCH UNION.

Will you please allow me to ask what appears to be a common sense question, in regard to church union? Where is there any possible ground on which to compromise between the Presbyterian style of church government, a fundamental principle of which is that a certain amount of authority over the individual churches shall be wielded by "superior" bodies, and the Congregational church, which includes no such principle in its polity? If the Presbyterian church agreed to work on the lines of independency, it would of course at once become Congregational, which there is no present likelihood of its doing. If the Congregational church agreed to work on the lines of Presbyterianism, with its Synods, Presbyteries and General Assemblies, then it would give up the most important principle for which it at present exists. Having fought and won the battle of freedom from civil control, it now lives a separate existence, as a standing protest against any authority whatever over individual churches by outside ecclesiastical bodies.

Supposing this idea of church union carried to its logical conclusion, and all Christian churches now and prospective, united; what a vast unwieldy

concern it would be! Nothing but a central authority, with despotic powers equal to or exceeding those of the Roman Catholic hierarchy, could control it. The result of such despotism would be, that with such ideas of freedom as now obtain among civilized peoples, the churches would speedily rebel, and not being able to at once fall back into their old relations, would naturally act independently and so become Congregational. If that is the idea and expectation of the "approachers," maybe we had better all vote for union without delay.

Appleby, Ont.

J. E. W.

## News of the Churches.

**PINE GROVE.**—*Farewell social and presentation.* A largely attended social meeting of the Pine Grove C. E. Society was held at the parsonage on Thursday evening, 18th May. After the chairman's address, and before the programme had been rendered, a most pleasing incident took place. Mr. John Bennetts, president C. E. Society, stood forth and called on Mr. John Whitmore, who read the following address; and Miss Jessie J. Forrester and Miss Grace Stevenson, in the name and on behalf of the Society presented the retiring pastor, Rev. George Skinner, and his estimable wife, with a very handsomely bound, and beautifully-illustrated family Bible.

TO MR. AND MRS. SKINNER:—

*Dear Friends,*—We, the young People's Society of Christian Endeavor at Pine Grove, desire to express to you our high esteem and affectionate regard for the interest that you have manifested in the welfare of our Society, and for the many words of instruction and encouragement which you have spoken; and also for the uniform kindness and hospitality we have experienced when meeting in your home. We deeply regret your early removal from amongst us. Our sincere desire is that God may direct you to a field of usefulness in his service.

Accept this Family Bible as a small token of our sincere esteem for you both, and of our high appreciation of your kindness in both word and deed.

Signed on behalf of the Society;

JESSIE J. FORRESTER,  
JOHN G. WHITMORE.

Pine Grove, Ont., 18th May, 1893.

To this most appreciative address and substantial token of esteem, which is none the less gratefully received because entirely unexpected, Mr. Skinner made a most feeling reply; in the course of which he dwelt upon the very great pleasure he had always enjoyed in the meetings of the Christian Endeavor; the sincere esteem in which he held all the members, the deep regret with which he now parted from them, and his earnest wishes for

their future success. The rest of the evening was pleasantly spent in listening to interesting readings, and short spicy speeches.

Rev. R. K. Black was present as a visitor. A beautiful repast, served up in good style by the young people of the Endeavor, brought to a close a gathering which all present enjoyed; but from which there was not absent the tone of regret and sorrow that this was probably the last social at which their much esteemed pastor and his excellent wife would be present with them.—*Com.*

**WOODSTOCK.**—The King's Daughters of the Congregational church decided, at one of their business meetings, to try for a little time at least, the "talent" system of raising money, and to accomplish this, five cents was given to each member of the Circle, with instructions to increase it as best she could, and a date was fixed for a future meeting when the money was to be brought in, with an account of how the money was made.

In March we held our meeting, and, in response to an invitation, a number turned out to hear the result of our efforts. An appropriate paper was read on the subject of "Talents," and after a solo by Miss C. McDonald, "Lead forth now as we go," the "talent" papers were read, fourteen members sending in written reports and several giving verbal ones. Many and varied were the ways in which the members had sought to add to their funds, and in many cases much hard work and self-denial must have been exercised, and many the errands run, before the money was handed in. In the words of the Vice-President, "I do not think the full meaning of our motto came home to us, as a Circle, until we began to try to make talent-money: 'Whatsoever thy hand findeth to do, do it with thy might.' It seemed to mean so much." I think we all realized this; but we were certainly repaid when the result of our labor was the sum of \$20. The meeting was brought to a close by the singing of a hymn, and prayer by Mr. White.

Our annual meeting was held in April, when interesting reports were read from the retiring officers and the following new ones were appointed:—*President*, Miss Rosie McKay; *Vice-President*, Miss Tena McKay; *Treasurer*, Miss Nellie Hooper; *Recording Secretary*, Miss Tiny Lees; *Corresponding Secretary*, Miss E. Ball. We started out last year with the hope (faint though it was) of raising one hundred dollars, and at this meeting much satisfaction as well as thankfulness was felt when the Treasurer announced that during the year we had raised \$101, most of which has been given to the church. Our pastor, Rev. A. F. McGregor, addressed us for a few minutes on the object of the Order of the King's Daughters, emphasizing the spirit of service in our work and bringing out the beauty of our watchword, "In His Name."

**BARRIE.**—On Tuesday, May 16th, a council representing the Dalston, Rugby, Edgar, Hamilton, and Parkdale and Broadway Avenue Toronto churches, assembled at the invitation of the Barrie church to assist in the ordination of Mr. E. O. Grisbrook. The Rev. Charles Duff, was elected Chairman, and the Rev. J. P. Gerrie, Secretary. The minutes bearing upon the call given to Mr. Grisbrook, were read by Mr. J. H. Scott. An interesting and carefully prepared statement of doctrinal and theological views was then read by Mr. Grisbrook. This, with the candid intelligent answers given to questions afterwards asked, called forth the hearty approval of all. On motion by Revs. John Martin and J. W. Goffin, the Council expressed its confidence in Mr. Grisbrook's position and standing, and cordially commended the carrying out of the ordination services.

At six o'clock tables were spread in the school-room, and a most delightful time was spent. The public ordination services were commenced at 8 o'clock, and notwithstanding the steady downpour of rain, a good audience was present. The Rev. D. McIntosh, brother of the Rev. W. McIntosh, Yarmouth, U.S., read the Scriptures and led in prayer, after which Mr. Duff preached the sermon. Mr. Goffin led in the ordination prayer, and extended to Mr. Grisbrook the right hand of fellowship. Mr. Morton then addressed the new pastor, and Mr. Gerrie the people. Words of welcome were also spoken by Rev. Dr. Parker, and other resident ministers, to which Mr. Grisbrook fittingly replied. The choir contributed greatly to a very enjoyable evening. May the settlement prove long and prosperous.

**MONTREAL, EMMANUEL.**—Rev. John B. Silcox, the new pastor, occupied the pulpit for the first time on Sunday, 4th June. His theme was from Rom. x. 13-15: "The Mission of the Preacher." Among other things he said (we quote from the *Witness*):

That church was the best church, whatever its tenets, that accomplished the best work for Christ. A church should be as cosmopolitan as a ferry-boat, as democratic as a town-pump; not isms, but humanity was the vital principle to m. n. The church ought to be the most democratic institution on the face of the earth; having need and room for all men within its fold. The need for the preacher would always exist, in spite of the great and growing work for Christ accomplished by the press and other agencies; personal interpretation and influence would always maintain their supremacy.

The *Witness* further said:

The Rev. J. B. Silcox, who is a Canadian by birth, having been born at Frome, Ont., on September 17, 1847, commenced his active career teaching school at Aylmer, Ont. In 1876 he graduated at the Montreal Congregational College. In the Western Congregational church, on Spadina avenue, Toronto, he commenced his ministry and continued the same for five years with much success.

Leaving this church for Winnipeg his work immediately began to prosper and soon obtained expression in the building of a new and larger church, which in its turn became too small. Leaving Winnipeg he accepted a charge in California and soon his earnest Christian character and indomitable energy produced great results, large and flourishing churches surrounding him at San Diego, Sacramento and Oakland. Mr. Silcox is an impressive and convincing preacher. Loving the work of the church he seeks to make it beloved of others, not by inculcating narrow doctrines, but the universality of God's mercy and love for man.

**FITCH BAY; ORDINATION OF REV. G. E. READ.**—The ordination of the Rev. G. Ellery Read, a recent graduate of the C. C. C., took place at Fitch Bay, Que., on May 18th. The Council met in the afternoon for the examination of the candidate, and was composed of representatives from Zion church Montreal, Danville, Waterville, Ayer's Flat, and Rock Island churches. The Sherbrooke church, which was invited, was not represented, owing to the illness of its pastor, the Rev. Mr. Mitchell. Rev. J. C. Sanderson, of Danville, was elected Moderator of the Council, and Rev. G. H. Craik, of Waterville, Scribe. The examination of the candidate having proved satisfactory, the ordination and installation services were proceeded with in the evening.

In spite of the unfavorable weather, a large congregation met to participate in the service. The Rev. Professor Warriner, B.D., preached an eloquent and impressive sermon from the text, "Ye are manifestly an epistle of Christ," after which he offered the ordination prayer. The "right hand of fellowship" was given by the Rev. Churchill Moore, of Ayer's Flat. The charge to the pastor by the Rev. J. G. Sanderson, and the charge to the people by the Rev. G. H. Dunlap, of Rock Island.

During the interval between the afternoon and evening sessions, tea was served by the ladies of the church; the proceeds from which went towards defraying the expenses of the Council. The church was very tastefully decorated with flowers, reflecting great credit upon those who undertook that task.

**TORONTO, NORTHERN CHURCH.**—The unveiling of the memorial tablet recently erected to the memory of their late Superintendent, Mr. H. J. Clark, by his scholars and fellow-workers, took place in the school-room of the Northern Congregational church. After a short address by Mr. J. C. Copp, whose connection with the Sunday school extends back to its foundation, nearly thirty-five years ago, the memorial tablet was unveiled by Mrs. H. L. Thompson, the wife of the present superintendent. The tablet itself, which is a handsome one of polished brass, set into the wall of the school-room, bears the following inscription:

"In affectionate remembrance of Henry James Clark, who for thirty years was superintendent of the Northern Congregational Sunday school, died March 4, 1892. Erected by teachers, scholars and fellow-workers." Immediately following the unveiling a solo was sung by Miss Williamson, the words of which were written for the occasion by the pastor of the church, Rev. John Burton. The service, which was a most impressive one, was brought to a close after a few remarks appropriate to the occasion from Mr. George Scott and Rev. John Burton.

TORONTO, HOPE CONGREGATIONAL CHURCH.—The Missionary Committee of the Christian Endeavor Society have commenced an open air service in connection with their mission on Mansfield Ave., after the Sabbath evening service. They have plenty of bright singing which attracts the people, who then listen very attentively to the short gospel addresses given by the members and friends of the Christian Endeavor Society. Good results are expected from these open air services. The mid-week meeting is still continued in the mission room, with increasing interest. They meet now on Claremont St. close to Mansfield Ave. The room there had to be given up, as the house was sold. A few weeks ago a tea was given to the mission people; about eighty sat down to a splendid tea, which they thoroughly enjoyed. Once a month the committee arrange for a "gospel song service," which is very much appreciated. On May 30th a sale of work was undertaken by the Ladies' Aid Society, with great success. They cleared \$40 toward the interest fund.

L. BENTLEY, 225 Palmerston Ave.

TORONTO, NORTHERN.—Rev. John Burton, B.D., after thirteen years' service, has retired from the pastorate of the church. The church voted a *honorarium* equal to three months' salary, and requested that the pastorate should not close till October. Mr. Burton, however, adhered to his first intimation, which terminated his work there 30th June.

LIVERPOOL, N. S.—The Congregational church will be supplied by student Ball, C. C. College, until 10th Sept. next, after which a minister will be anxiously looked for, with a view to a permanent settlement. All information can be obtained from H. ROSE, *Secretary*.

BREVITIES.—Rev. Wm. T. Gunn was ordained pastor at Cowansville, Que., on 20th June.—Rev. John I. Hindley has resigned the pastorate of Granby, Que. Student Day is supplying the pulpit for the vacation—Rev. Dr. Wild, of Bond St. has resigned; and Rev. John Wood is leaving Ottawa.

## MR. MAIN AT BOWMANVILLE.

To REV. A. W. MAIN.

*Dear Brother in Christ*,—On behalf of Trinity Congregational church, Bowmanville, we desire to express to you our high appreciation of your recent services here as evangelist. We feel that we as Christians have been spiritually strengthened and cheered, and we also rejoice in the fact that many have, during your visit, openly taken their stand for Christ.

One good result of the services is the increased readiness of our members to assist in the meetings by taking part in prayer and testimony. Hoping that you may long be spared to serve the churches in this capacity and that the continued blessing of God may rest upon your labors.

We remain, on behalf of the church.

J. LAMBERT ALEXANDER, *Secretary*.

W. S. PRITCHARD, *Pastor*.

Bowmanville, June 5, 1893.

## DEAD ON THE FIELD.

[We have been requested to publish the following letter.—ED.]

PINE GROVE, June 8th, 1893.

REV. AND MRS. W. F. CLARKE

*Dear friends*,—We, the members of the Ladies' Auxiliary of Pine Grove Congregational church, desire to express to you our sincere sympathy in the great loss you have sustained in the death of your daughter, Miss Minnie A. Clarke, our missionary in Cisamba. We have felt we had a work to do in West Central Africa, and, as we could not go ourselves, we have felt glad to do what we could by way of prayers and gifts; and now she is gone, we do feel her loss so much, she seemed so well adapted for the work there, and was so much appreciated by her pupils. If you could give her up to go to work for the Lord in that distant land, now that her work is done, but her influence still to go on and on, and God has seen fit to take her to Himself, we trust you will be resigned, and may be enabled to look to Him who is the God of all comfort and consolation, in this your hour of bereavement and sorrow.

Signed in behalf of the Ladies' Auxiliary.

MRS. F. E. JEFFERY, *Pres.*

MRS. E. JARETT, *Cor.-Sec.*

## Woman's Board.

### ANNUAL MEETING.

The seventh annual meeting of the Canada Congregational Woman's Board of Missions was held in Bond Street church, Toronto, on Wednesday and Thursday, May 31st and June 1st, with a good attendance of delegates. The Toronto ladies were very pleased to once more welcome the Board to their city, while the visiting delegates expressed themselves as gratified by the heartiness of their welcome, and the arrangements for their comfort. Much regret was expressed at the absence of the beloved President, Mrs. Macallum; especially when the two-fold cause of her absence was made known—a daughter lying ill of a lingering disease, and herself laid aside by a severe accident. Many were the expressions of sympathy with, and regard for her, that were heard during the meetings, and by request of the Board, a letter conveying these expressions was sent to her. In her absence, and that of the Vice-President-at-large, Mrs. (Rev.) Geo. Robertson, Mrs. Williams, of Montreal, Treasurer of the Board, was asked to preside over the meeting, which she did in an able manner.

The devotional hours each day were felt to be seasons of refreshing and of renewed consecration to the work. The first, on Wednesday morning, was conducted by Mrs. B. B. Williams, of Guelph; the second, on Thursday morning, took the form of a memorial service for the late Miss Minnie Clarke, whose recent death on her field of labor in West Central Africa, has brought sadness into many hearts. The service was felt to be a most impressive one. As those present listened to the sketch of her life by Mrs. Boulton—to the account of her death from Mr. Read's letter, so touching in its eloquent simplicity—to the lament of her dark-skinned pupil for his beloved teacher—all hearts were deeply moved, and all seemed to realize that her taking away is a louder call to those who are left to work for Him whose she was, and whom she served. Her bereaved friends were very specially commended to God in prayer, and the Secretary was instructed to write to her parents and convey to them the sympathy of the Board.

A pleasing feature of the meeting was the presence of Miss Lyman, who has worked in the mission field in Bombay. She has been in the home-land now for some time, endeavoring to regain strength for her work, and is hopeful of being able to return before many months have elapsed. Her descriptions of the customs, manners, habits and occupations of the people amongst whom she worked were both interesting and instructive, and one's heart was sad to hear of the superstition of the people and of their idol-worship.

Miss Lyman exhibited quite a number of curiosities that she had brought with her from India. Mrs. Currie also kindly showed the meeting a number of African curiosities that had been brought by Mr. Currie from his African home.

The literary efforts of the delegates are worthy of more than a passing mention. The "Morning Calls at Mission Stations," and the "Three-minute Sketches of our Lady-missionaries," showed an intelligent interest in both our work and workers; while Mrs. Freeland's paper on "Canadian Home Missions," was both thoughtful and practical, and may, at some later date, be found in the INDEPENDENT.

It was with much pleasure the Board listened to the kindly words of greeting from kindred societies. This interchange of thought and feeling with women of other denominations, engaged in the same work, is doing much to bring about that unity of purpose and aim which is above the little differences of sect.

The Treasurer's statement shows a total income from all sources of \$1,779.38. The Board has ventured, with this encouragement, to assume, for a year, the support of the two young ladies who have recently sailed for Africa, Miss Johnston, of Brandon, and Miss Melville, of Toronto; also to re-assume the support of Miss Lyman. During a discussion on the finances of the Board, much enthusiasm was manifested, and it is confidently hoped that with the amount of money that shall be raised during the coming year, the obligations assumed may be promptly met, and that other work may be undertaken for the glory of God and the hastening of his reign.

A public meeting, presided over by Dr. Wild, brought to a close what all pronounced a happy and successful convention. The speakers at this meeting were Miss Lyman, whose address has been previously referred to, and Mrs. Steven, of the China Inland Mission, who enforced personal responsibility in connection with mission work. The choir kindly rendered some beautiful selections, adding to the pleasure of the gathering, and earning a well-merited vote of thanks; a vote which was also accorded to the organist, and to the ladies who so kindly provided luncheon and tea for their guests.

So the gathering of '93, looked forward to with such pleasant anticipation, has come and gone, but its fruit, we trust, will remain—the fruit of consecrated thoughts, words and deeds—of consecrated purposes and lives—lives which shall have for their guiding-star the motto of the Woman's Board, "Whatsoever He saith unto you, do it."

C. C. NASMITH,  
Sec.

207 Bloor Street East, Toronto,  
June 15th, 1893.

## CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

*Treasurer's Receipts since April 15th, 1893.*

Port Perry, Miss R. Horton, Foreign Missions, \$5; No name, Foreign Missions, \$1; Listowel Auxiliary for Home Missions \$10; Stratford Auxiliary, for Foreign Missions, \$3 83; Stratford Sunday school, for Foreign Missions, \$1.75; Bond Street (Toronto), Auxiliary, Miss Clarke's salary, \$10; Undesignated, \$20; Miss Clarke's Girl's school, \$10; Mr. Currie's Industrial school, \$15; Members' fees from Mrs. Currie, \$1; Zion Auxiliary (Toronto), for Broadview Avenue church building fund, \$8; Member's fees from Mrs. Richardson, Mrs. Ashdown, Miss Ashdown (\$1 each), \$3; Manilla Auxiliary, for Mr. Currie's medical work, \$5; Undesignated, \$12; St. Catharines, Mrs. W. W. Smith, membership, \$1; Stouffville Auxiliary, for Home Missions, \$11; for Foreign Missions, \$10; Olivet Auxiliary (Toronto,) for Home Missions, \$7; for Foreign Missions, \$20; membership fees (\$1 each), from Mrs. F. Thomas, Mrs. Page, Mrs. Miatt, Mrs. Geo. Scott, Mrs. Stollery, Mrs. D. L. Graham, Mrs. Dunkerly, Mrs. R. J. Bryce, Mrs. A. R. Beers, Mrs. Wickson, \$11; Northern Church Auxiliary (Toronto), for Home Missions, \$41; for Foreign Missions, \$41. Members' fees, Mrs. Naasmith, Miss E. Thompson (\$1 each), \$2; Northern church, Young Ladies' Auxiliary, \$33; Broadview Ave. Auxiliary (Toronto), \$4.27; Broadview Avenue, Mission Band, Auxiliary fee, \$5; for Mr. Currie's salary, \$10; "Sarah L" for Miss Clarke's salary, \$7; Rugby Auxiliary and Sunday school, for Mr. Currie's work, \$10; Belwood Auxiliary, \$4; Paris Auxiliary, \$14.20; Paris Young Ladies' Auxiliary, \$10; Paris M. B. "Willing Workers," \$3; Miss A. R. Campbell's membership, \$1; Burford Auxiliary, for Miss Clarke, \$7.37, for Mr. Currie, \$6; Maxville Auxiliary, \$30; Martintown Auxiliary, \$5; Lunark Auxiliary for Home Missions, \$5; Ottawa Auxiliary, for Auxiliary fee, \$10; for Home Missions, \$7; for Foreign Missions, \$7; for Membership fees (\$1 each), Mrs. Hudson, Mrs. Kerr, \$2; Maxville Mission Band, \$5; Guelph Auxiliary, \$5; for Foreign Missions, \$8.35; for Home Missions, \$4.87; Roxborough M. B., "King's Stewards," \$6; Y. P. S. C. E. First Congregational church, London, for Miss Clarke's salary, \$25; London Auxiliary, \$5.20; Forest M. B., "Sunbeam," \$4; M. B., "Rainbow," \$1.30; Miss Livingston's class, for Mr. Currie's school, \$1; Forest, members' fees (\$1 each), Mrs. Haynes, two years, Mrs. Costello, Misses M. & A. Gammon, Mrs. Hamilton, Mrs. Hay, Miss M. Livingston, Mrs. J. Maylor, Mrs. J. Pollock, Mrs. J. Powrie, Mrs. Prout, Miss Rawlings, \$13; Belwood Mission Band, \$2.50; South Granby Auxiliary fee, \$10; Calvary (Montreal), Young L. M. S. "Missionary Needles," for Home Missions, \$5; for Foreign Missions, \$5; Calvary Auxiliary, Thankoffering, \$27.78; Miss Clarke's salary, \$20.87; for Home Missions, \$16.71; for Foreign Missions, \$16.70; Auxiliary fee, \$10; Emmanuel (Montreal), S. school, for Miss Emily Macallum's work in Smyrna, \$20; Emmanuel Auxiliary, \$95, for Miss E. M. Lyman's salary; Zion Auxiliary (Montreal), for Home Missions, \$10, for Foreign Missions, \$10; Mrs. Moodie's membership, \$1; Zion M. B., "Happy Workers for Christ's little ones," Auxiliary fee, \$5; Zion Auxiliary and M. B., for freight on Rev. F. Read's box, \$10.75; Sherbrooke Auxiliary, \$29, to be equally divided between Home and Foreign Missions; Lennoxville Auxiliary, \$10, to be equally divided between Home and Foreign Missions; Melbourne Auxiliary, for Foreign Missions, \$14; Melbourne Mission Band, for same, \$5.50; Brigham Auxiliary, \$10, to be equally divided between Home and Foreign Missions; Granby Auxiliary, \$9; Granby Mission Band, \$5; Milton Auxiliary, Nova Scotia, \$10.

Total from Ontario.....	\$511 64
" " Quebec.....	346 31
" " Nova Scotia.....	10 00

Grand Total.....\$867 95

Receipts for the year closing May 17th, 1893, \$1779.38.

EMMA F. M. WILLIAMS,  
*Treasurer.*

Montreal, Que.

## Our College Column.

### LETTER FROM REV. HILTON PEDLEY.

Mr. Pedley writes from his field in Japan, on 25th Feb., as follows:

The political excitement has subsided, for the Emperor has spoken to both Government and people and commanded peace.

In his proclamation he emphasizes the progressive spirit that characterizes his reign, and deplores all controversy that tends to hinder such progress, While sympathizing with the desire of the representatives to lessen taxation, he, at the same time, recognizes the need of a strong navy, and in order that new war ships may be built without any important increase in taxation, he has contributed yearly—or rather promises to do so—one tenth, or 300,000 yen of his income for this purpose during the next six years. At the same time, all Government officials are commanded to contribute in the same proportion from their salaries thus bringing the total up to about 2,000,000 yen. The newspapers, one and all, are loud in their praise of his majesty's generosity, and the House of Peers, after an exciting discussion, has passed a resolution, according to which each member of that House must contribute after the manner of his sovereign, that is, one-tenth of his salary. Just now the people are interested in the report that Hawaii has become annexed to the United States. They have more than a passing interest in this, as there are about 20,000 Japanese citizens in that country, most of them laborers under contract.

We have noticed nothing of special interest in the religious world during the past few days, but our Congregational churches are getting ready for their annual meeting of April 5th in Tokyo. That meeting promises to be notable in view of the fact that in all probability, special conferences will be held on the subject of "Missionaries and their relation to the Japanese churches."

HILTON PEDLEY.

Under date of March 22nd, he writes:—

A very interesting review of Japan's foreign trade appeared in the last "Japan mail." According to this review, the total trade has increased



14% over last year, while by far the larger increase has been in the exports. Raw silk and tea were the chief articles exported, but, strange to say, Japan has also been sending out a great deal of raw material with which to clothe foreign people. Her largest trade with any single nation has been with the United States, seven-tenths of whose imports from this country are silk and tea. As these articles are not much in demand in England, trade with that country has declined very much, although, including her colonies, she is still Japan's largest customer.

In reviewing the work of the late Parliament, we notice that laws have been passed giving greater freedom in public speech. A few years ago, no public political meeting could be held, unless, three days previously, official permission had been sought and obtained. Now, the law is amended, twenty-four hours notice is all that is necessary. We note also that the Radical party has been making itself felt, the Government having fallen in with many of its plans of reform.

HILTON PEDLEY.

#### NOTES.

The examinations referred to in the last issue were those of McGill. The item should have appeared under the heading "McGill Notes."

Before this appears in print the editor of the column will be on his way to Northfield, Mass., to attend the "World's Students' Conference." It is expected that two other students of McGill will accompany him.

Should any of our students meet any young men who intend to enter McGill in September, they can help the work of the Y. M. C. A. by sending their names and addresses to Mr. P. C. Leslie, 311 Peel Street, Montreal.

When passing through Montreal last month, the matron of the College informed us that she expected to have to prepare to receive eighty guests at the time of the C. E. Convention. It is evidently the intention to utilize every inch of space.

The news of the resignation of Sir Wm. Dawson from the principalship of McGill, will be heard with profound regret by all our students. The University can ill afford to lose a man of such profound learning and earnest piety as Sir William. The all-absorbing question now in University circles will be, "Who will be his successor?"

There is a movement on foot commenced by the Y. M. C. A. of McGill, at the suggestion of the Y. W. C. A., to petition the University authorities to introduce a course of Bible study into the curriculum. Sir Wm. Dawson strongly favors the

idea, and says in a letter to the General Secretary. "I have no doubt that the Faculty of Arts will be glad to do anything in its power to facilitate the movement."

We are rejoiced to hear from time to time of the prosperity of this year's graduates. From a private letter we learn that Mr. Pritchard received a most hearty welcome at Bowmanville, an "At Home" being held by the Y. P. S. C. E., a few evenings after his arrival. Congregations are increasing, and there is every prospect of a happy and useful pastorate. Ordination and installation services were to be held on 13th June. Mr. E. O. Grisbrook was ordained and installed into the pastorate of Barrie church, on the 16th June, an account of which will be found elsewhere. Mr. Geo. E. Read, of Fitch Bay, has already grown tired of the life of a bachelor minister, and intends to make it as short as possible. Invitations are already out for his marriage on 27th June, to one of Montreal's fairest young ladies. Who will be the next to seek Hymen's altar?

We have frequently heard it said that a college training has a tendency to lower the tone of the spiritual life of the student; and that many a zealous young man has completed his course, only to find his ardor perceptibly cooled, and his one-time zeal how sadly wanting. We would hesitate before we made a sweeping denial of such a statement; as it may, in a few isolated instances, have been borne out by facts; but this much we would say, that after three years of University life, we have come to this conclusion, that if such a change has been wrought in the life of any student, it is not the fault of the college life as such; for the same thing would have happened in any other course of life had the person *allowed himself to drift with the tide*, and had neglected to exercise that watchfulness so necessary on the part of every Christian, no matter what calling he may follow. The testimony of a young medical graduate, at the closing meeting of the McGill Y. M. C. A. this year, was particularly striking. He said, "I find at the close of my course, that my *hope in Christ* as my personal Saviour is *stronger than ever!*" These simple words, coming from a young man who had passed through both an Arts and a Medical course, are strong proof of the power of our Master to save and keep His own people, even under the heaviest fire of temptation. It is true there may be instances going to prove the truth of the first statement; and taking only these into consideration, some good people would discourage a young man from taking a college course. They do so, neglecting to notice the numbers whose spiritual lives have been wonderfully strengthened and broadened by their college training. It is true, many of a man's precon-

ceived notions about things are rudely upset before he has been long within the walls of a college; but better and truer ones take their place. Think not, young man, whoever you may be, if you are contemplating a college course, that your childhood's faith will be shipwrecked. No! College life, if taken in the right way, will only serve to make more real that which has been instilled into your mind from your earliest childhood. You will then realize of how much more value is a simple faith in our Saviour than all the knowledge this world can give, and how as nothing else it fits into men's lives, ennobling and beautifying them. You will learn, too, of what incalculable benefit in your after active Christian life, will be the knowledge gained by you during the years of a University life, and as you find your mind broadening under the wise counsels of your professors, you will realize as never before, the power and true inwardness of Christianity. Only remember the word of our Lord, "*Watch and pray, that ye enter not into temptation!*"

The Editor was gladdened by the receipt, not long since, of the first Circular Letter, after its trip among "the boys." The reports of the work are encouraging and interesting. Mr. D. S. Hamilton, whose genial presence we have missed in our College halls during the past year, reports good spiritual results from his work at Lake Shore, near Forest. Special meetings have been held during the winter, which were much blessed, many professing conversion. Mr. Hamilton says, "My experience in personal work has been, that if we go to people in the proper spirit, the great majority of them will speak pretty frankly on spiritual matters. It is not the amount that is said, but the way it is said; and what is said that will set them thinking, and after win them." People want to be spoken to, and often wonder why we do not take more interest in the unconverted. Dan has got hold of the right idea. We are glad that he has passed it on. Mr. R. G. Watt writes from Lanark where he is spending the summer at his home. He is evidently taken a warm interest in Christian Endeavor work, and looking forward hopefully towards attending the convention in Montreal. Mr. J. C. Watt wrote from the same place. He expected to leave in a few days for Hamilton, to take charge of the Mission church there. He reports having received an invitation from St. Andrews, to supply there for the summer, but was obliged to decline, owing to his previous appointment to Hamilton. We have since heard from Mr. Watt that he is comfortably settled in the "Mountain City." Mr. John L. Brown is stationed at Franklin Centre, Que. He commenced his work under auspicious circumstances, having the first Sunday Mr. Harry Mason for his "*curate*," who was spending a few weeks' holidays

with friends in the vicinity, prior to his taking up the work at Stratford. Mr. Brown expects to be kept busy all summer, and remarks that it is fortunate that he has a good long pair of legs, as the people are scattered over a large tract of country, and he has neither horse or bicycle. The boys in the far East, down by the sea, have, too, plenty of work to keep them busy. Mr. Extence is at Kingston. He is specially busy with Christian Endeavor work, and reports two strong Societies—junior and senior. Mr. Ball, after being tossed on the briny billows for fifty-two hours, reached his destination—Liverpool, N. S.,—thankful to once more set foot on *terra firma*. He reports good congregations, the people having kept together well during the time the church was without supply.

Mr. Jackson, who is assisting Mr. Shipperley, of Maitland, N. S., has probably a larger parish than any other of the students, the field being (as he says) twenty-seven miles long. He preaches three times on Sunday, and conducts three meetings during the week. Among other things, he says, "I have no settled boarding place. I start out with my *grip*, take dinner at one house, tea at another, and sleep at another. I am on the *move* all the time." Mr. Jackson is evidently having experiences similar to those of the pioneer missionary in years gone past. He finds that the bracing sea-air agrees with him wonderfully well. Mr. Mason is working on hopefully at Stratford, Ont., though in the face of great discouragements. At Granby, Que., Mr. Day finds the work of a most encouraging nature. All branches of church work are thoroughly well organized, and in good running order. This is, without doubt, one of the strongest, if not the strongest country church in our denomination. The resignation of Dr. Hindley, to take effect on Aug. 1st, will leave this church without a pastor. We hope some good man will be sent to continue the work so well maintained during the years of Dr. Hindley's pastorate.

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## Literary Notices.

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WORTHINGTON'S MAGAZINE for June. This new magazine (\$2.50; A. D. Worthington & Co., Hartford, Conn.) is taking a high place in its class, that of general literature. There are good articles and good illustrations. Dr. Rodger's paper on Hawaii is very timely. So is Mrs. Poole's paper on Women's clubs, and Mr. Crowest on London Church Choirs.

THE LAMBS IN THE FOLD, by John Thompson, D.D., Sarnia. Montreal, William Drysdale & Co., 1893. The sub-title to this book, which gives an

idea of its scope and aim, is "The relation of children to the church, and their proper Christian nature." Dr. Thompson begins by showing that the church existed under the old Testament, and that church included the children, and then says in relation to Christ's command, Matt. xxviii : 19,

Had the command been, "Go and *circumcise* them," etc., there would not have been a shadow of doubt on the subject as to who were the proper subjects of circumcision, as it had always been parents and children. But in what sense is the case changed when baptism is substituted for circumcision? . . . It is surely a most impressive thought, that Christianity is thus seen bending over the cradle of the infant, and claiming it for the Good Shepherd.

He then discusses "How best to promote the growth in grace of our children." He touches a disputed point when he says (p. 36), "The great majority of believers are regenerated in infancy; and what is often regarded as their after-conversion is only the blossoming out into fuller manifestation of a life received from above, long before." We wish it were so; but we have our doubts. Dr. Thompson's position is that quoted from "The Directory for Public Worship":—

Children born within the pale of the visible church, and dedicated to the Lord in baptism, when they come to the years of discretion, if they be free from scandal, appear sober and steady, and have sufficient knowledge to discern the Lord's body, ought to be informed, that it is their duty and privilege to come to the table of the Lord.

Other, and living Presbyterian authorities tell us that that church demands evidence of conversion in its applicants for church membership. Is it the living or the dead authorities that rule? "The half-way covenant" in New England, among the Congregationalists—and the "Birthright membership" among the Friends—are conspicuous examples of the deadening influence of accepting anything else than a personal acceptance of Christ as a term of communion. The chapters on "Families in the Church," and "Care and Nurture of the Church," contain much truth, clearly stated and tenderly urged. Another chapter is on "Variety of Christian Life and Experience," in which the fact is made so prominent that one may be born again, without being able to give an account of it, that the reader might gather that that is the type of experience, the author recommends and desires. There are too many members of churches already, who would feel affronted if we asked them, "Are you born again?" "Family Life," "Family Religion," and "Woman's Work," lead us through some pleasant and profitable pages. And a beautiful chapter is that on "The Home life of our Lord." Last comes "Growth in the Divine Life," an excellent and inspiring chapter for one who *knows* he is accepted as a child of God; and calculated to help him on. It is an excellent book for the members of the church

among whom it is designed to circulate, and we hope they will all buy it. We wish the publishers who gave such beautiful paper, binding and type to this work (12 mo. Royal, pp. 243,) had also told us its price.

THE MISSIONARY REVIEW OF THE WORLD for July is at hand. We have often spoken of this best of all missionary journals. Funk & Wagnalls Co., 18 Astor Place, New York; \$2 a year. No missionary society, senior or junior, should be without it. A conspicuous position is given in this number to the "Islands" of the Pacific, Ceylon, Japan, etc. Also to the Canadian North-West, early missions to the Red Indians, Buddhism, etc. 80 pages monthly.

THE TREASURY OF RELIGIOUS THOUGHT for June is not a whit behind any of the religious magazines in style, matter and variety. The preacher or Christian worker who fails to read this excellent monthly, can scarcely be abreast of the times. The portrait of Dr. J. Demarest, of Flushing, forms the frontispiece, and his sermon on the Law of Giving and Losing is a masterpiece. Dr. C. H. Parkhurst's sermon on Conscience should be read by everyone. Dr. Dickson's sermon on the Blade in the Cornfield is an excellent one for Children's Day, and Rev. G. B. F. Hallock's sermon on the Social Side of Church Life is worthy the consideration of all church goers. Subscription, \$2.50; clergymen, \$2. E. B. Treat, publisher, 5 Cooper Union, New York.

## Children's Department.

### RAPID TRANSIT.

The first train leaves at 6 p. m.  
For the land where the poppy blows,  
The mother dear is the engineer,  
And the passenger laughs and crows.

The palace car is the mother's arms,  
The whistle a low, sweet strain,  
The passenger winks and nods and blinks,  
And goes to sleep on the train.

At 8 p. m. the next train starts  
For the poppy land afar;  
The summons clear falls on the ear,  
"All aboard for the sleeping car!"

But what is the fare to poppy land?  
I hope it is not too dear;  
The fare is this—a hug and a kiss—  
And it's paid to the engineer.

So I ask of Him who children took  
On His knee, in kindness great,  
"Take charge, I pray, of the trains each day  
That leave at 6 and 8.

"Keep watch on the passongers," thus I pray,  
 "For to me they are very dear ;  
 And special ward, O gracious Lord,  
 O'er the gentle engineer."

—*St. Louis Star Sayings.*

### A CHILD'S HEART.

A curious-looking old woman, having a bundle in her hand, and walking with painful effort, sat down on a curbstone to rest. A group of little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the oldest child asked :

"Are you sorry because you have not got any children ?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I am sorry," said the little girl as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy."

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children.—*Pansy.*

### TAKE CARE OF THE BABIES THIS HOT WEATHER.

No observant woman can pass through city parks and avenues without being impressed by the shameful neglect of little babies on the part of nursemaids who have them in charge. That this neglect is not willful but usually springs from ignorance does not nullify the effect upon the children. A maid may be ever so kind and honest, but if she has no more judgment than to let the rays of the sun fall directly into the face and eyes of the baby as he lies in his perambulator she is unfit for her position. Or perhaps she smothers him when sleeping with a thick veil while she gossips with other nurses, and finding him on awaking in a profuse perspiration will remove all his wraps and place him on the ground to cool off. Of course the mother is partially responsible for such woeful exhibitions of ignorance as these. Before sending forth her precious charge she should satisfy herself that the maid knows the fundamental principles

for keeping a baby comfortable while out of doors. It is a pity that fashion decrees that a mother shall not wheel her own baby carriage. She would far better hire an extra house servant or seamstress in place of an irresponsible nursemaid and assume all personal care of the little ones herself.—*Congregationalist.*

The Royal Geographical Society sent a commission to Africa to carry presents to Chitambo, in whose territory Livingstone died, and to fix a bronze tablet on the tree under which he was buried. Lieut. Franqui fixed the tablet on the tree. It bears this simple inscription : "Livingstone died here—Ilala, May 1, 1873."

"He is never alone who is where God is."—*Ben Hur.*

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**Little Women.**  
**Good Wives.**

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Now, will our young friends go to work !

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

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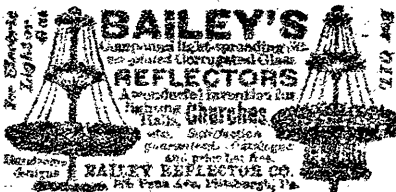
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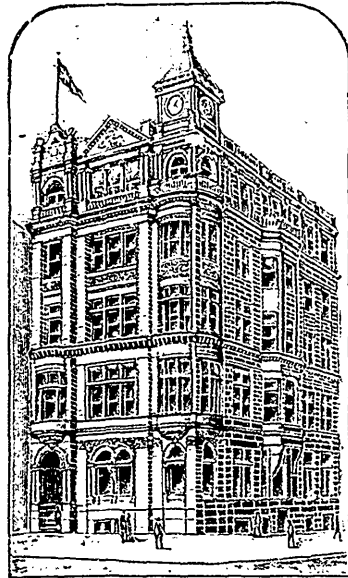
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Life Assurances in force 1st Jan. 1893 .....	\$23,901,046 64
Increase over previous year .....	4 464,034 80
New Life Applications received during 1892 .....	8,566,457 10
Increase over 1891 .....	2,664,935 50
Cash Income for year ending 31st December, 1892 .....	1,134 867 61
Increase over 1891 .....	214,693 04
Assets at 31st December, 1892 .....	3,403,700 88
Increase over 1891 .....	518,129 44
Reserve for Security of policy-holders .....	2,988,320 28
Increase over 1891 .....	507,477 30
Surplus over all Liabilities, except Capital .....	307,428 77
Surplus over all Liabilities, and Capital Stock .....	244,928 77
Death Claims fallen in during 1892 .....	151,526 36
Decrease from 1891 .....	16,537 72

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