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

THE  
CANADIAN   
INDEPENDENT.

THE THIRTY-EIGHTH YEAR OF PUBLICATION.

VOL. XI. (NEW SERIES) No. 1.

JANUARY, 1892.

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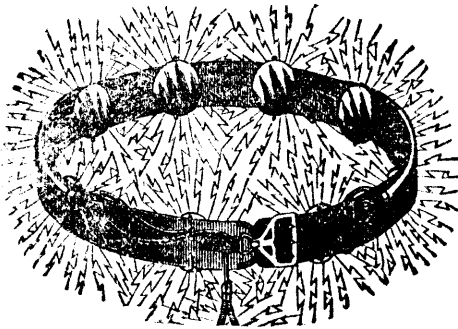
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Read this Magazine.



New Series.

TORONTO, JANUARY, 1892.

| Vol. XI, No. 1.

### Editorial Gottings.

NO INDEPENDENTS are sent to the United States after subscription has expired.

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

IN the rest of the Christian there is stability. Nothing can shake his confidence but sin.—*H. Moore.*

A PARTICULAR Truth, with a general application: "The Methodist Church does not need more harness, it needs more horse"—*Bishop Goodsell.*

PALESTINE is threatened with cholera. It is reported to be bad in Damascus. All Syria is quarantined; and no one from these lands can visit the Holy Land at present.

A SOCIETY in the Church at Denver supplies every pew with paper and pencil, so that strangers may leave their names and addresses, if they would like the pastor to call on them.

GOOD PAPERS.—We call attention to the good papers advertised this month—the *Montreal Witness* and *Scientific American*. Each stand at the very head, in their own class; the *Witness* for the family, the *Scientific American* for industrial and business life.

COMPLIMENTS OF THE SEASON!—We wish all our readers a very Happy New Year; and as many added new years as they are prepared to make a good use of. We "wish above all

things that thou mayest prosper and be in health, *even as thy soul prospereth.*"

MOODY AND SANKEY are again in Scotland. Mr. Moody's expressed intention of soon visiting India, was the main cause of his hesitation about going to Scotland. But the Doctors tell him he must not go to India. He wants to be in Chicago at the Exhibition of 1893; but in the meantime will speak a year in Britain.

THE effective sermon is like a safety match. The match must be prepared and so must the surface upon which it is to strike. On some minds it may strike without illumination. It needs the prepared brain and the prepared heart to bring fire.—*Christian Register.*

THE SUNDAY SCHOOL.—S. S. work, largely the result of efforts by the Foreign S. S. Association, shows now about 300,000 scholars in Germany; 150,000 in Holland; 115,000 in France, and smaller numbers in many other countries of Europe and Asia and South America.

DECEASED.—Our esteemed brother in the Gospel, Rev. George Purkis, now resident in Bowmanville, has suffered a sad bereavement in the loss of his second daughter, the wife of Rev. A. Leslie, M.A., of Newtonville, Ont., near Newcastle. Mrs. Leslie died 7th Dec., in the faith of the Gospel.

THE LATE REV. DR. STEVENSON.—Sixteen of Dr. Stevenson's most representative sermons, with a portrait, and sketch of his life, the latter by Mrs. Stevenson, have been published in a three-and-sixpenny volume by James Clark & Co., London. The volume is

well-spoken of in the *Christian World*, and will be of great interest to very many in Canada, where Dr. Stevenson's loveable nature and distinguished services were so displayed.

**ENGLISH CONGREGATIONAL UNION.**—Dr. Mackennal, who will be remembered by many of our friends, as having visited Canada in 1889, and who was enthusiastically and unanimously elected Secretary of the English Union, has, after weighing the matter and consulting his church, finally declined. The name of Rev. G. S. Barrett of Norwich is before the Committee; and it hoped he will accept.

**THE ANARCHISTS.**—George Vaughan testified at a late meeting in Boston, that the Anarchists of New York, Brooklyn and Philadelphia had engaged him to speak at their meetings, and when he went to fulfil his engagements, they would not let him speak because he was not an Atheist! It is well to know just where the Anarchists of Europe and America stand in this respect.

**CHURCH DEBTS.**—A novel plan for extinguishing a church debt, has been hit upon in Melbourne, Australia. The church committee—or vestry, as the case may be—divide the total debt among themselves, and each man insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then, of course, as members of the committee “drop off,” the sums insured on their lives drop in, and later, when the only survivor dies, the last instalment of the church debt is paid.—*Ex.*

WHEN the consciousness of sin takes such possession of a man's inner being that he feels it to be the one central fact of his moral history, then he begins to feel as profoundly his need of Christ. From this discovery the step is short to that of the reality of Christ. It is human nature to believe vehemently in the thing we need. We seldom believe in Christ as a reality till we first find Him as a necessity. Other and finer relations to Him disclose themselves at a later stage of spiritual growth, but the initial discovery is that of a desperate necessity. We find Christ in the deep religious sense of faith, because we must find Him.—*Austin Phelps.*

**THE PRINCE OF WALES.**—Albert Edward, who is understood to have the name and style of “Edward VII.” in view for future use, has just passed his 50th birthday. The compliments were numerous, and the presents were valuable. The London newspapers have, most of them, with amiable good-will, tried to speak well of the Prince, making much of his popularity—which with certain and numerous classes, is certainly a fact; and one of them, the *Standard*, compliments him on “not interfering in political and constitutional controversies,” which is also a fact.

DR. MCGLYNN, of New York, goes on preaching and ministering to his people, notwithstanding his excommunication by the “Church.” He says, “I am no longer at the beck and call of the Pope and Archbishop. They have thrown me out. I am no longer of them.” The ring of these words will not soon cease to be heard. Nor will the prophecy: “I predict that in another generation the bitterest opponents of the Catholic church will be the children and grandchildren of people who are thronging the church to-day.”

**THE DECAY OF POPEDOM.**—Last week Premier Rudiwi made a speech at Milan in which he declared the papacy to be “limited to the exercise of spiritual powers.” This incensed Pope Leo, who does not mean to be considered a subject of King Humbert. How wistfully must the aged pontiff look back to that occasion, about 800 years ago, when his predecessor, Gregory VII., compelled a prouder and greater monarch than Humbert to stand in the snow at Canossa three days before being received to absolution for wishing, like Humbert, to rule his own territories!—*Congregationalist.*

**EDUCATION IN INDIA.**—In the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys, by the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one-fourth per cent of the population.—*Morning Star.*

**THE OLD FRIEND.**—He cut you dead, you say? Did it occur to you that he could not see you clearly enough to know you from any other son or daughter of Adam? He said he was very glad to hear it, did he, when you told him that your beloved grandmother had just deceased. Did you happen to remember that though he does not allow that he is deaf, he will not deny that he does not hear quite so well as he used to? No matter about his failings; the longer he holds on to life, the longer he makes life seem to all the living who follow him, and thus he is their constant benefactor.—*Oliver Wendell Holmes.*

**ANOTHER SPECIAL OFFER.**—Our subscribers, old or new, can have the INDEPENDENT and the *Weekly Witness*, Montreal, for a year, for \$1.50; or the INDEPENDENT and the *Daily Witness* for \$3. We need not say a word about the *Witness*. It is a paper after our own heart; and we only add therefore, that we *recommend* it. John Dougall, its founder, once said to us, "If any question comes up, which has a right side and a wrong side to it, we always take what we believe to be the right side, *let the consequences be what they will!*" The published price of the *Weekly* is \$1, of the *Daily*, \$3.

**HYPNOTISM**, the old Mesmerism under a new name, is still warmly discussed by the scientists. The British Medical Association has resolved to demand a legal prohibition of public hypnotic experiments and performances. It seems possible to make a good use of it, in suggesting nausea to a drunkard every time he takes liquor—and nausea in its severest form will be there—but then unprincipled persons might obtain complete control of the will and actions of other people, for the most criminal and immoral purposes. The law needs now to put it where poisons are put—only to be used under authoritative supervision.

**WEEK OF PRAYER.**—This year the United States Branch of the Evangelical Alliance has issued suggestions for the Week of Prayer, distinct from the recommendations of the European Alliance. The following are the American subjects:—

*Sunday Jan. 3.* Sermons: I will pour water upon him that is thirsty. Isa. 44: 1-5. The unity of the Spirit in the bond of peace. Eph. 4: 3.

*Monday, Jan. 4.* Confession and Thanksgiving.  
*Tuesday, Jan. 5.* The Church Universal.  
*Wednesday, Jan. 6.* The Family and the Young.  
*Thursday, Jan. 7.* Nations and their Rulers.  
*Friday, Jan. 8.* The Church Abroad.  
*Saturday, Jan. 9.* The Church at Home.  
*Sunday, Jan. 10.* Sermons: Lo, I am with you always, even unto the end of the world. Matt. 28: 20. That they all may be one. John 17: 21.

The *Daily Telegraph* has an article on Funeral Reform, in which it approves the present tendency to diminish the outward trappings of woe, which it condemns as needless, ugly, and often ruinously expensive. It looks forward to the time when the announcement, 'No mourning,' will be as common as 'No cards,' and adds that another no less desirable announcement would be 'No burials,' cremation being substituted for the present custom. So far as the wearing of mourning is concerned, a custom which demands that at a time when the breadwinner has been removed, a large extra expense should be incurred for this purpose by a needy household, is a manifest social cruelty, which public opinion should bring to a speedy end.

**VERY SAD.**—Our readers will remember the very touching tribute to the memory of his mother in our last, by Prof. Duff, of Bradford, England, son of the late Rev. Dr. Duff, of Sherbrooke, Que. It was written on 7th November. Just about the time his lines came into the hands of our readers, his own wife died. We have at this present writing no more particulars than is conveyed in a little notice in the *Witness*:

DUFF—At Bradford, Yorkshire, England, on 5th December, 1891, Elizabeth Craigmile, wife of the Rev. Archibald Duff, LL.D.

It reminds one of the experience of Ezekiel; "So I spake unto the people in the morning; and at even my wife died: and I did in the morning as I was commanded." (24: 28). Prof. Duff, whom we all have pleasure in remembering as one of our Canadian boys abroad, has our deepest sympathy.

How many of the burdens that oppress us are burdens that we have no call to carry! We are ready to sink beneath the weight of cares and anxieties that would better be left to Him who alone can carry them. A little girl saw a picture of the fabled Atlas, bearing the world on his shoulders.

She noted the strong man struggling under his heavy burden. his head bowed forward, his shoulders strained, his every muscle tense, his face and form showing signs of painful effort and endurance,—and her tender heart went out towards him in pity. "Papa," she asked in anxious interest, "why doesn't that man lay that thing down?" And her father's answer was: "Because he supposes that he ought to carry the world on his shoulders. And his is a mistake that a great many of us are making." Whatever we have to carry, the Lord will give us strength to upbear; but there is many a burden which we would do better to cast upon the Lord because it is his burden for us, and not ours for him.—*S. S. Times.*

**P. O. REFORMS.**—The P. M. General of the United States rejoices over getting lottery business out of the mails. Our P. O. authorities ought to either exclude magazines supported by lottery schemes, or put postage on them to kill them off. At first they pretended to encourage Bible-searching for their "prizes"; and now they come down to problems of cats catching rats—the first prize a fine piano. We ask Mr. Haggart to do his duty; and all Christians to severely "boycott" all magazines supported by gambling. Mr. Wanamaker renews his arguments for a postal telegraph service, and supplements it with a scheme of governmental control of the telephone and its use by the masses in the transmission of news. One-cent letter postage, three-cent telephone messages and ten-cent telegraph messages are all near possibilities under an enlightened and compact postal system using the newest telegraphic inventions." He favors the consolidation of third and fourth class matter, the extension of the free delivery not only to the towns but to the country districts, the utilization of compressed air in transporting mail through tubes in the large cities, the establishment of postal savings banks and an increase of compensation to employes.

**REVISION OF CREED.**—The action of the Chicago Presbytery, one of the strongest in the denomination, in recommending to the General Assembly that the question of revising the Westminster Confession be dropped and that a simple and Scriptural declaration of the doctrines of the Christian faith be pre-

pared, indicates what will probably result from the discussion concerning the standards which has so long been occupying the attention of the Presbyterian denomination. The change of position in the Chicago Presbytery was especially remarkable and surprising. After four meetings, and after prolonged discussion on various changes to be recommended the proposal to overture the General Assembly for a new creed was carried by a vote of fifty-three to eighteen. Of the 120 presbyteries which have taken action on the revision, twenty-six have declared their preference for a new creed. This shows decided changes of opinion within a year. If this movement should finally prevail, the Westminster Confession will be allowed to stand as it is, showing what the Church has believed. That is its proper place and value. It has become plainly evident that the acceptance of all its statements can no longer be made a test of orthodoxy or of good standing in the ministry of the Presbyterian Church.—*Congregationalist.*


**RESOLVED.**—That for the better manifestation of the unity of the Church of Christ throughout the world, this International Council of Congregational Churches will heartily welcome a fraternal federation, without authority, of all Christian bodies, at such early date as the providence of God will permit.

Such was the Resolution unanimously and heartily adopted at the International Council of London. Individual Christians, as Sunday School Workers, or Christian Endeavorers, can combine in one body for certain purposes; but representative bodies do not so readily coalesce in one. But they can confederate. Here is the panacea for the ill; "A fraternal federation, without authority." Of course; where ecclesiastical executive, derive its authority? And if it derived or assumed such authority to-morrow, the next day we should repudiate it, and accent our repudiation by seceding from it. People are often more liberal than their creeds: said an Episcopal clergyman to us, only this week in his church, "Will this arrangement suit you for speaking? You know how we are fixed about our pulpits." Yes, and every great Christian gathering we have, and every discussion of "Unity," (not necessarily "Union," much less absorption) we have, brings nearer the great day when all Christ's flock shall be one. Then the reign of Christ will have come.

**THE McALL MISSION.**—The inception of the mission was providential. Mr. McAll, a highly-esteemed Congregational minister in Manchester, took his customary holiday in Paris, not long after the horrors and privations of the siege of the gay capital, and the still more awful horrors of the Commune had spread their desolation over the city. He had provided himself with a supply of Gospel tracts and visited the least likely and uninviting quarters of the French metropolis, where he found an unexpected willingness to receive the simple missives and to listen to the kindly and sympathetic words he spoke to the people he met. Here was a great opportunity, and he was not slow to embrace it. He found the people who had been dazzled and deluded by the splendid mockery of the Second Empire, and wearied and heart-sick with the wild ravings of anarchic leaders ready to listen with attentive ear to the good news which the Gospel brings to the weary and heavy laden. Mr. McAll faltered not, but was obedient to the heavenly vision. He resigned his comfortable and encouraging English charge and made his home among the people it was henceforth his mission to benefit. From that time to the present he has pursued with unwearied fidelity the task he then undertook. —*Canada Presbyterian.*

## Editorial Articles.

### CALLING ON THE MINISTER.



**W**HY not? He generally has a house to call at, and a wife (as well as himself), to call on. And half the time, perhaps, is just a little hungry for sympathy and friendship on the part of his people. We remember, when a pastor, borrowing twenty dollars to bury a son; and sitting in the "parsonage" a month, nursing our grief, and, during that time, only one member "called." We would not do it now; we would choke down our grief with a gasp, and go out and preach and work. But

it does not alter the fact that then and there, and with many persons, places and times since, members might have "called on the minister." Which they did not.

Don't make the calls too formal. Send little Susie over to say to the minister's wife, "Pa and Ma are coming over to call on you to-night, after tea." And that is all. If an afternoon tea is "set," on some other occasions, it is all right: but we speak of "calls." And it is well to have a little preparation. Somebody told of calling on Sheridan, but he had just gone out to a dinner. On his table lay a jest-book, open; and his friend's eye took in two or three of the quips that lay open before him. He was on his way to the same dinner for which Sheridan had already started; and at the dinner-party, he heard the great orator fire off some of those very jests! He had primed himself before starting. In a still better way one could prime himself for a call on the minister. Last night, before you got asleep, you lay thinking about a passage in the Bible; a little troubled as to its meaning. Well, now, take that with you when you call. You have a young man on your mind, and, though the minister knows him, he does not know him so well as you, for he has confided his troubles of mind to you; and you felt at a loss how to advise him. And you had a "half-built" plan to help those young converts who lately were gathered in; and your wife (wise soul!) advises you to "speak to the pastor about it; two heads are better than one." Now, you have plenty to talk of during the two-hour's call you are to make, in the intervals between the "discussion" of some choice apples. By the way, the apples (of course) you take with you.

In a country pastorate, few things could be better for both sides, than such calls on the pastor. City people would follow city ways: but let the object be kept in view—friendly and social intercourse with the pastor in his own house. We would be afraid to ask members in a church meeting, to say individually, "how often they had made a social and friendly call on the minister." Some things are better not to be enquired into too particularly. A more useful function is to suggest a remedy.

Many ladies let it be known that they are



especially at home to receive callers on some particular day of the week. The minister might do the same. Nay, there is more need in his case, to do it; for people should not come on Monday, for that is "washing day," nor on Saturday, for that is his "studying day," and so forth. And often people, we are convinced, stay away on the plea that "most likely the minister will be in his study," and, therefore, inaccessible. The minister would do well to let it be known that he is at home on one certain day (and evening) of the week, for the express purpose of receiving calls from his people. And certain hours of certain days in his vestry in the church, will not answer the object. Let the minister spend, if he will, the principal hours of the intervals between worship on Sunday, in his vestry; ready to help inquirers, and advise seeking souls. But leave the vestry alone on other days. There are places enough for the enemy to invent scandals, without giving him one more opportunity; and it entirely lacks the social and friendly element, so present and so valuable in a call at the minister's house. We once knew a militia officer, who summoned all the men and boys of military age in his division to meet for enrollment; and, instead of taking them to a school-house or some other public place, he had them report themselves at his own farmhouse. The men were rather pleased: visions of pumpkin pies and hot coffee rose before them. But the great man sat at an open window, and had the men go round to the end of the house and give in their names over the window sill—and then depart. The legal enrolment was done; but the officer ruined cordiality and friendship between himself and his "men;" who were his neighbors and neighbors' sons, on equal social standing with himself. Our deliberate opinion is, that the establishment of the confessional-like church-vestry, instead of the minister's own house and family-circle, has been a cause rather than a consequence of so few calls at the minister's house—in very many cases. The New Year is on us; a good and favorite time to make new experiments of better living; let "calling on the minister" be tried! and, by-and-by, report to the INDEPENDENT how it works.

CONSORTING with the wise, one becomes wise.

### BEGINNING THE NEW LIFE.

Here is a young friend, and he says to us, (we are at a safe distance from any other human ear), "Yes, I do love Jesus, and could do a good deal for his sake; but I have no inward peace; no assurance of salvation. I suppose I have not attained it yet: and I don't know how to attain it." Now to say to that young man, "You go to the prayer meeting to-night, where your pastor will be, and where father and other members will be, and tell them what you have told me; and you will get the peace and assurance you desire!" would perhaps seem like mockery. Nor could we make it a fast rule: defend it logically, as a self-contained and complete proposition: and yet it is the very gate by which a young man can obtain peace. Why?

Let us go down to the root of the matter. The young man wants to "come to Jesus by night," as Nicodemus did! "Best not to let the Pharisees know what I am doing!" Had Nicodemus come in the daylight, and become an open disciple, his own faith and assurance might have become so strong as to make him the means of influencing hundreds of the governing class to believe in Christ. This young man has not told his father nor his pastor, nor a single being but ourself—a confidential friend he hopes will not betray him—one word concerning his spiritual state. He inwardly hopes—nay, even prays—that the Lord will give him peace in believing, and prevaricating about it! The latter clause is not vocally in his prayer, or self-communing; but the Lord in interpreting his prayer, put that in, for it belongs there. He wants to be a Christian and nobody knew it! He wants under his secret fig-tree, to have sweet communion; but not like Nathaniel, at the call of Philip, to take an outward discipleship. He does not want, to enlist, but be a free-lance. He is ashamed of Jesus; though the devil blinds him to the fact.

Now, if that young man, and the thousands more like him, were to obtain all the peace and assurance they seek, the world would be full of Christians who sought no spiritual communion with one another, who did nothing openly for Christ, who had ceased aggressive work for Him; and who instead of glorying in the cross kept it as far as within them lay, out of sight! Religion would

not survive long in the world under such circumstances.

Then, what our young friend needs, is to openly confess that he wants to be saved ; just to do what something away down in his heart has somehow been struggling to express to him for ever so long. Having done that he will feel that he has broken away from the fear of man, and will be able to say honestly, to the call of the Saviour, " Lord, here am I." So that while going to the prayer-meeting and confessing Christ was the means of getting the blessing, what kept him back from this use of means was an inward denial of Christ.

Christ wants no secret disciples ; there is too much need of open disciples. He is ready to give a worker's blessing to a worker, but not to an idler. The Holy Spirit will take complete possession of a heart that is wholly given up to Him. No man has ever yet been cast out who came to Christ sincerely, keeping back nothing. Where there is no peace, it is time to inquire if it is not worldliness, or fear of ridicule, or a clinging to some sin, or the nourishing of some pride, or a wilfulness that insists on terms of its own, that is keeping the soul out of the Kingdom of God.

### PLANNING.

Prayer meetings, like everything else, can have plans. They will run along without plans, in a kind of a way ; but infinitely better to have some plan in them, as to their subjects. Finney illustrates definite thought and subject for prayer in this way : " The State Legislature meets at this time ; and it is usual to send petitions in on various subjects. Now suppose one should come to you and say, ' Let us send in some petitions to the Legislature ? ' ' What about ? Have you any grievance you want remedied, or anything ? ' ' Oh, nothing in particular. But you know they expect petitions to be sent in ; and we have the privilege of doing it, let us do it ! ' "

He goes on to say, that all this would sound very foolish ; and yet that is too often the way men approach to God. No feeling of need ; no burden to be removed ; no special grace and strength to implore. " It is a right thing to pray, therefore let us pray ! "

The announcement, too, of the subject for a

prayer meeting discussion and petition, gives members the chance of being better prepared to take their part. Very few persons are ready, at any moment, for any subject ; and those who are (if there are any such persons), are not the people we at present are sympathizing with. People who have been ten hours of every day thinking about their work, and a good portion of the other hours planning how to " make the two ends meet," as provided for by that work, cannot be expected to nimbly take hold of abstract thought or spiritual truth, without a little preliminary " waiting in the vestibule."

We have before us a little " Folder " of the Northern Church, Toronto, for the four months just closed. It embraces Morning service, Evening service, and Wednesday Prayer-meetings. Leaving out dates and texts, the subjects for the Sunday mornings were : The Bible, its Supremacy ; Our God, One ; The Trinity ; Man Fallen ; Eternal purposes ; The Covenant God ; The Incarnation ; Christ as Prophet ; As Priest ; As King ; The Holy Spirit ; Grace ; Consecration ; Holiness ; Progress ; The Sacraments ; Advent ; Judgment ; Communion.

The evening subjects were : Responsibility ; Worship ; Reason's Submission ; Evangelistic service of Song ; Confidence ; We Ought ; Sympathy ; Evangelistic service ; Our Priesthood ; Our Question ; Unpardonable Sin ; Evangelistic service ; In Vain ; Watchfulness ; Death, a step on ; Formality ; Evangelistic service ; The End.

And the Wednesday evening subjects, (with one week in each month unappropriated ; so as to take up things that might arise, or be suggested by others), were : Character of Balaam ; Children Planted ; Missions, China ; The Societies ; Rainbow Covenant ; Children's Song Service ; Missions, India ; The Passover ; The Sunday School ; Missions, Africa ; The Good Shepherd ; Youthful Training ; Missions, Polynesia.

AGAIN we point with pride to our contributors of the month. Our friends are doing well. We must have a good many young readers, though we don't often hear from them. We would like to do so. There is no better beginning for a young person of literary tastes, than items or short sketches for our pages.

## Our Contributors.

### INTERNATIONAL CONGREGATIONAL COUNCIL.

BY REV. GEO. ROBERTSON, B.A., TORONTO.

#### FIRST PAPER.

The idea of an International Congregational Council was a growth. The Rev. Dr. Hastings Ross, of Port Huron, in the year 1874, in an article published in the *Congregational Quarterly*, advocated holding an Ecumenical Congregational Council. The Congregational Union of Ontario and Quebec, at its annual meeting in Montreal, in the year 1884, passed a resolution favoring holding such a Council in England. The Congregationalists of the United States of America, and of Australia, heartily supported the proposition. The Independents of England endorsed the idea, and accepted the suggestion to convene the first Congregational Council in London in July, 1891. According to completed arrangements, the great Council of our churches was held in Memorial Hall, London July the 13th. It is a tremendous task you have allotted to me to give a *résumé* of that council in twenty minutes.

Memorial Hall is an imposing pile of buildings, and affords ample accommodation for the offices the officials of our denominational work in England. The hall is erected on part of the site of Fleet Prison. On this spot in the year 1591, Barrow and Greenwood were imprisoned. Fleet Prison was the gloomy home of noble men doomed to martyrdom. Near here Richard Baxter ascended to God, and John Bunyan entered through the beautiful gate into the City. But we must not be tempted to lift the curtain and look too long at the word "*Memorial*," so full of meaning with the great English Reformation.

Let us to return the Council. First as to its delegations and personnel.

The assembly comprised 300 delegates; 100 from the United States of America; 100 from Great Britain and Ireland; 100 from the Congregational churches of the Dominion of Canada, West Indies, Japan, China, South Sea Islands, Australia, Tasmania, New Zealand, New Guinea,

India, Austria, France, Norway and Sweden, the Channel Islands and other portions of the world, especially Africa and Madagascar. They came from the north and the south, from the east and the west, and sat down in the kingdom of God, and talked about the trophies won to Christ by the power of the cross. Let me introduce you to a few of the well-known names. When the Rev. Dr. Dale of Birmingham, was elected permanent Chairman of the Council, before him sat 300 men, many of whom would be an honor to any denomination on the earth. There sat the Rev. Principal Fairbairn, D.D., of Mansfield College, Oxford. He impressed me with his wiry, nervous intellectual philosophical and spiritual gifts. Truly he is a great theologian and fine debator. My eye wandered to the frank, strongly-marked, fresh-looking elderly man on the Chairman's right. His eye is eagle-like, and jaws firmly set with a curious twist about them; courage, strength and kindness are his. This was the Rev. J. G. Rogers of Clapham, one of the best all-round speakers in the Council, and one of the ablest opponents of ritualism in all England. Not far from this man sits the Rev. H. Allon, D.D., of London, who, for nearly fifty years has been pastor of the same church. Beside Dr. Allon sits a firm, thick-set man, with close cut dark hair, and a kind face: this is the Rev. Andrew Mearns, whose "*Bitter cry of London*," set all England thinking and working for the lapsed masses. Near there sat two friends of Canada, whose visit to this land are fresh in our memories, viz.: that of the Revs. Dr Mackennal, and W. F. Clarkson. Let me name a few others whose earnestness of spirit impressed me, viz., Revs. G. S. Barrett, B.A., Norwich; R. F. Horton, M.A., London; Principal Cave, Hackney College; John Brown, D.D., Bedford; Urijah Thomas, Bristol; and Saintly Reynolds, D.D., of Cheshunt College. We must add the names of Messrs. Albert Spicer, J. P.; and Ben. Tillet, leaders in the great Labor and Land Reform movement in England.

With respect to the Americans, they sent, in my opinion, the ablest delegation to the Council, not even excepting England. Over 200 years ago England compelled some of her best men and women to leave her shores. Loyalty to Christ, truth and conscience, led the pilgrims to Holland, thence to America, where they laid the founda-

tion of a great and free country. In Memorial Hall, once at least, England did herself honor in welcoming right royally the descendants of Brewster and Bradford. What a healer of wounds; what a teacher is Time! Among the Americans, we notice Pres. J. B. Angell, of Ann Arbor, Mich., and the Revs. A. H. Bradford, D.D., Mont Clair, N.J., A. E. Dunning, D.D., the noble spirited and clear headed editor of *The Congregationalist*, Boston; Washington (Hadden, D.D., Ohio, E. P. Goodwin, D.D., and F. A. Noble, D.D., Chicago. But I must not weary you with even the names of men who impressed the writer with their gifts and their power, from other parts of the world. Ireland, Scotland and the Colonies, all had a place in the Council, and made their power felt. You ought to feel as Englishmen can feel, and cheer as Englishmen can cheer, in order to get any adequate conception of the warmth of the British Free Church welcome when the 100 delegates from the United States of America appeared.

However, it ought to be said the pilgrims were ever charitable and tolerant. Not only did they welcome one another as "Britons come home again," but also they welcomed the Baptist, Presbyterian, Methodist and Friends churches with hearty cordiality. The Baptist greetings were given by a deputation headed by the Rev. Dr. John Clifford and others; the Presbyterians of England, by Rev. J. Munro Gibson, D.D., and Donald Fraser, D.D.; the six Methodist churches of England, by a strong deputation comprising 14 members. The Free Church of Scotland greeted us in the persons of Drs. Blaikie and Burgess; the United Presbyterian Church of Scotland bade us God-speed, through Drs. Andrew Henderson and William Blair. The great questions of church unity and union are in the front rank in the Old Land.

The morning sessions of the Council were held in Weigh House Chapel, and the great evening mass meetings in the City Temple. The former was made famous by the name of the Rev. Dr. Binney, and the latter by its present pastor, Dr. Joseph Parker.

A most impressive communion service led up to the noble, inspiring address by Dr. Dale, the president. The theme was "The Divine Life in

Man; or the Incarnation." This address lifted us out of the ordinary rut of thinking.

Divine life in man was shown to have "its eternal basis in the Godhead," and to be the destined heritage of the race. Incarnation, propitiation and sonship were linked together in Christ and were to be realized in man. Divine life in man was held to be the root of Congregational polity. Dr. Dale said on this point the following weighty words: "The only adequate justification of what is distinct and characteristic in the creed, or polity, of any particular Christian community, is the desire to assert in the most effective form the truths in which all Christian communities agree."

The first subject of the Council was, "The Importance of the Maintenance in the Church of the Congregational Idea of the Church." The obligation of personal service in Christian work by all the members of the church, was discussed under the terms: "Christ's Call to Philanthropy;" "The Claim of Direct Religious Work." The need of Openness of speech, and the Ministry of women. The training of children had its place on the programme.

We cannot be too frequently reminded that the school of Christ is a family school. Let the little Christians come into the church; then let the church guide them in the study of the Bible and in their efforts to lead the young to Christ. The importance of the school of the young Christian life within the church was highly commended in excellent papers by Revs. Dr. Dunning, of Boston, and R. F. Horton, of London.

Dr. Goodwin's famous sermon, advocating the faith of the Pilgrim Fathers, caused no little stir. It is evident from the criticisms of that sermon in the *British Weekly*, *The Christian World*, and *English Independent*, that all the followers of the separatists do not, to-day at least, hold the forms in which the pilgrim faith was stated. The theme was a great one, and by a great preacher.

By this time appetites were whetted for the next morning's subject—"The Present Direction of Theological Thought in the Congregational Churches of the World." The Rev. Dr. Stearnes, of Bangor, Maine, led off with a review of that of the United States. The theological epoch of Johnathan Edwards lasted through the middle of

the present century. New England theology was born in a great revival. This was followed with dry abstract philosophical preaching, which killed all interest in theology, especially the niceties of Calvinism. This lasted for some years. Now there is a theological revival in the States. A more spiritual conception of Christianity is taking the place of abstract truths. There is renewed Bible study. Higher criticism is not feared, and inspiration as a fact is not questioned; and a personal Christ is the theme of the preachers. God is Christologised, *i.e.*, He is seen in the face of Jesus Christ.

[For the review of Wales, England and Scotland, we await paper No. II.]

### A THANKSGIVING ADDRESS.

BY REV. JOHN BURTON, B.D.

(Union Service, 12th November.)

I shall endeavor, from the mountain height of Christian ethics, to make some suggestive remarks upon the relations we bear as a Dominion, both to our neighbors and to our country, and thus seek to be truly thankful for our abundant harvest, for what does the Lord require of us but "to do justly, and to love mercy, and to walk humbly with our God."

There is nothing so un-Christian as certain forms of Christianity, no teaching so utterly unbiblical as some prevailing Bible reading; else would it never have been said that the Christian, especially the Christian minister, has nothing to do with the politics of his country. Isaiah and all the O. T. prophets were politicians in the true sense of the term. Alliance with Egypt, engagements with Assyria, Home Rule, all come within the sweep of their evangelical utterances; read *e. g.* the seventh chapter of Isaiah in its details, remembering also the N. T. endorsement of v. 14, and see how both foreign and domestic policy come within the range of the gospel proclaimed. "My kingdom is not of this world," said the Christ, before the Roman procurator. Most certainly not, carpet bagging, boodling, partyism, rifle and sword, formed no part of His means of reigning. From the mountain height of peace and good will he sends forth His word; from thence too would we view, and by

manifestation of truth commend our words to men's consciences. There are things that are Cæsar's, else had we not heard the injunction to render them, and when we read, "Submit yourselves to every ordinance of man," we pervert the truth, if we so read as to become mere drift-wood on the stream of political life. The great names of Christian life were borne by active politicians, not party hacks, but true workers for the State; read the sermons of Knox, Owen, Baxter, Luther, and the mighty host of true patriots. The kingdom of God is yet to be set up on the earth, and loyalty to the King of kings demands that we should rightly read our duty to our country and to our queen.

Allow me here to enter a protest against the principle that finds practical acceptance, *viz.*, that one may take part in "a party" or government doing, what in an individual would be branded as disgraceful. If it is wrong to bribe an individual in business relations, bribery is wrong in matters which pertain to a community; if it is evil to bribe a person, it is equally so to bribe a province. Righteousness is as imperative upon a nation as upon you and me; and this was sternly maintained by the prophets who came to Israel in the name of the Lord. There are not two moral codes. One only is Master, even the Christ; and He is the same yesterday, to day and forever, King of nations, King of saints. Hence national honor is as sacred as personal, and should be as sacredly maintained; the nation or individual that delights not in justice, but admires "smartness," must eventually "smart" under the blow that falls upon all wrong doing. Righteousness must be the girdle of a true nation's loins, and faithfulness the girdle of its reins.

Our Canadian position is then: we form part of the great British Empire, under whose institutions and protection we for a hundred years as a people have grown. We are subjects of Her Majesty Queen Victoria, and as a people have no heart desire to change our earthly allegiance. No lips more sincerely sing "God save our Queen," than Canadian, and the persistency with which—spite of geographical and commercial difficulties—we have maintained our connection with the mother country, is a constant witness to that sincerity.

We have neighbors along our southern border (which stretches across the continent) akin to us in race, language, literature, tradition and religion, linked by commercial interests, even as the railway lines of steel cross everywhere the boundaries. Few greater calamities could befall this North American continent than that these peaceful ties should ever be broken by war's rude alarms, or that a war of tariffs should obtain. The strife would indeed be fratricidal. The rocks on either side of the rushing Niagara stream are identical, and the people on either side equally so. The rude stream of a century past cut them politically asunder,

" Yet neither heat, nor frost, nor thunder,  
Shall wholly do away, I ween,  
The marks of that which once hath been ! "

I hold that man to be a foe to Canada, to humanity, to God, who maliciously stirs up in any community religious strife. If any one deems this assertion too strong, let him read the history of Alva in the Netherlands, or of the thirty years' war. Equally a foe to all that is noble and good is the man who would perpetuate hatred between the two sections of English-speaking people on this American continent, or in any way aid in unsheathing swords that would necessarily drink blood made to flow from kindred hearts. The truest patriotism is to be found in striving to make a people strong in uprightness, virtue and truth. We do not undervalue a soldier's heroism, but the greatest soldiers, the truest heroes, never precipitated war. Wellington, the man of iron nerve, would weep over a battle field. God give peace, and may we prove the sincerity of that prayer by making manifest that

" Calm words, great thoughts, unflinching faith  
Have never striven in vain ;  
They've won our battle many a time,  
And so they shall again."

That some light may be thrown upon our present relation and duty, I propose to note some facts which are generally forgotten, if not unknown, in the past relation of the American people, and though in so doing, reference must be made to well-known events, I shall assume on the part of my readers a general acquaintance with so much of English and Canadian history, and of the principles of true Christian patriotism, as will

make plain the statements to be made, and justify our treatment of them.

Let it be remembered that the men who formed the thirteen colonies of the Revolution were not only British subjects, but Britons, with a British love of freedom and constitutional government. Puritans in New England, Quakers of Pennsylvania, Roman Catholics of Maryland, who had hewn out from the American wilds a home of liberty, many of whom had fought side by side with those who had planted the Union Jack above the citadels of France in this new world. Let us also remember that no British government of to-day would dream of enforcing—as most certainly no colony would for one moment entertain—the principles of taxation which George III's ministry sought to impose, and which the entire Whig party of the English House of Commons repudiated. The strife seemed inevitable, and ended in the treaty which has perpetuated the great political cleavage of the Anglo-Saxon people. I shall not detail the events, but remind you that France and Spain were sworn foes to England, that the aid rendered by them to the colonies was most certainly not love for the English settlers, but intended as a blow to the mother land. We can understand their position, and why they sought to control the terms of peace. At that time the territory west of the Ohio river (the present Western States) formed no part of the thirteen revolting States, but of Canada as ceded by France to Britain. The States were on the sea-board. When peace was agreed upon, the thirteen colonies were in no position to successfully claim any territory beyond the Ohio, and their French allies were averse to any such claims being recognized. At this juncture Lord Shelburne's Whig ministry came into power, and with a magnanimity, which we venture to affirm, has never been excelled by any nation at any time, granted to the colonies all British rights to the great unknown West, and this, not ignorantly, nor negligently, but from high and noble motives. "Not peace, but reconciliation," were the English premier's words; with the expressed hope "that we might become again as one people." The French court was astounded, and covertly sought to induce Lord Shelburne to insist upon harder terms. It seemed to them a complete surrender; their envoy said, "the treaty is like a dream."

"Ruin," said a French statesman, "hangs over a State which incautiously trusts to the good faith of rivals, and disdains the opportunity to cripple a powerful enemy." Lord Shelburne's principle was—recognizing the substantial justice of that for which the colonists had contended—to heal all wounds, attain continual peace, and to secure commercial freedom. This was the secret of what was so mysterious to the French court. Let it be distinctly understood that the party of the British nation with whom the American Commissioners concluded the treaty, had always been opposed to the arbitrary measures which had occasioned the war, and made terms, not as between foes, but as with friends, who had unfortunately been at variance, but now were seeking reconciliation. This is no supposition, but is on record in the preamble to the treaty of 1783, which declares it to be the aim of the high contracting parties, "to forget all past misunderstandings and differences that have unhappily interrupted the good correspondence and friendship which they mutually wish to restore—to establish such a beneficial and satisfactory intercourse between the two countries, upon the ground of reciprocal advantages and mutual convenience, as may promote and secure to both perpetual peace and harmony."

That Lord Shelburne fully understood what he was doing, and intended it, is manifest from the constant strain in which he wrote and spoke through all the negotiations; mark, *e. g.*, his words to the English Commissioners at Paris, words which will, I trust, yet find a fitting response from the heart of America. "We have put the greatest confidence, I believe, ever placed in man in the American Commissioners. It is now to be seen how far they or America are to be depended on." I shall not take upon me the invidious task of enquiring how far the American nation has responded to this confidence, though the shadow of Fenian raids and unappropriated Alabama claims do fall across the path. I do want however to press this upon the attention of all to whom these facts—for facts they are—may be made known, that it rests now with our neighbors to say how far the spirit of the British negotiations and terms are to be reciprocated, and for Canadians to continue the dignified (because noble), spirit of their English brethren.

There was among the colonists a large minority who opposed the revolt against the motherland, who esteemed continued connexion with England beyond even the rights contended for. They deserved better treatment than they received at the hands of their fellow-settlers. They suffered for an United Empire. They were driven from their homes to make them anew in our Canada. No truer hearts beat to British honor than those in the breasts of the United Empire Loyalists and their children. The severity with which their successful fellow-colonists treated them was in marked contrast to the spirit manifested by Lord Shelburne and his ministry, and may be excused under the excitement of the times, but upon high principles of humanity cannot be justified. Canada, however, has been the gainer, and a more intense British loyalty has resulted therefrom.

These facts have been given to the intent that we may, as Christian citizens of an empire, that, with many faults, is in the van of righteous liberty, fulfil our trust; being none the less true neighbors to a people in every sense, save political, one with ourselves, but conserving the honorable tradition of our mother country in her dealings with the seceding colonies.

There are many things in British history that call for humiliation; witness to-day the opium traffic, yet may we not boastfully but truly say that no nation has a more honorable record in the evolution of liberty and justice. No where, *e. g.*, has a race, displaced by advancing civilization, been more generously treated than the North American Indian by the English invader. Contrast will only emphasize that fact. Never were revolting States more magnanimously dealt with than the American revolutionists by the British government. We, in God's providence, have our lot cast on one side of the dividing line, we have learned that there are no steps to retrace, only to continue in a course of dignified peace. We are not suppliants, true hearts never are; we are neither foes nor rivals, we are British subjects, and our just allegiance is to all that is true and just in British rule. We hold with Britain, as fair a land for honest industry as any on which the sun shines, and we have spanned for ourselves both continent and oceans with means of communication our

brave fathers never dreamed of. Halifax to-day is practically as near to London, the heart of the empire, as Edinburgh was a century ago, and the "ends of the earth" are linked by arms of steel. We are capable of a larger humanity than when the new world largely rent itself from the old, and the day is coming, I trust, of a practical federation of the English-speaking world. We shall not hasten it, however, by thinking less of our own fair land, or lessening our allegiance to British rule; certainly not by flinging taunts across the border. We shall be most true to all by being true to ourselves, and to the principles of settlement which actuated the mother land, when unhappily civil strife ended in separation. We are now mid-way between the mother land and her Indian empire with the Australian colonies. There is still a duty, therefore, owing to the flag, that the brave United Empire Loyalists determined should still float over these Canadian fields; by pursuing a straightforward course of rectitude and good will, developing our resources in sturdy self reliance, and keeping stout British hearts still beating in our bosoms, we shall best aid our mother land, and hasten the day

"When the war drum throbs no longer and the battle flag is furled,  
In the Parliament of man, the federation of the world."

## SKETCHES IN PALESTINE AND EGYPT.

### THE JORDAN AND THE DEAD SEA.

The exact correspondence of the land with the Book, which led M. Renan to speak of it as a "Fifth Gospel," is strikingly illustrated in the topography of Palestine. We went "up to Jerusalem," that city being built upon almost the highest level of the great ridge of land running north and south, between the Mediterranean and the Dead Sea, and, like a certain man spoken of in the Parable of the Good Samaritan (Luke x: 30), we "went down from Jerusalem to Jericho." Happily, we did not "fall among thieves," but not improbably we might have done so—as indeed a gentleman travelling alone did, only about ten days before—had we not had a military escort with us, in the person of a Turkish cavalry soldier, who, with gun slung across his shoulders, a sword at his side, and a brace of pistols in his belt, rode at the head of our cavalcade. Mr. San-

derson made great fun of the "old brown Bess" slung across the aforesaid shoulders—and it certainly looked antiquated enough to have done duty at the siege of Constantinople,—but it answered the purpose as well as if it had been a rifle of the latest make, and so, in the good providence of God, we were unmolested. The Bedouin tribes in that part of the country are, for the most part, marauders and robbers by profession, and many that we met were armed like our escort, ugly-looking fellows, who appeared to us to be quite capable of attacking the first unprotected traveller they came across.

About half-way between Jerusalem and Jericho we came to the khan, or inn, which, according to tradition, is the inn to which the good Samaritan carried the wounded man. I would fain hope the accommodation was better than it is now, for at present it is miserable enough. Charges, too, have materially advanced since then, for instead of "two pence," which formerly sufficed to pay for several days' entertainment, we had to pay fifty cents each for the privilege of sitting in the shade of the old hostelry an hour or two, and lunching out of our own baskets. Some poor Arab travellers paid ten cents apiece for a drink of water, while we rested there, but although we thought the charges rather high, the beverage was a decided improvement on whiskey, at the same price, in our country.

Shortly after leaving the khan, the road—which most of any kind is to be seen upon it—leads close alongside of the brook Cherith, so familiar to us in connection with the story of Elijah (1 Kings xvii. 3, 5). The brook runs at the bottom of an immense ravine, 300 or 400 feet deep, on the left hand side; and as the ravine abounds in caves, it must have afforded the prophet an excellent hiding-place, and is a veritable paradise for robbers, who can rush out from their dens upon the passing traveller without a moment's warning. The sight of the place at once explains how it has obtained, and still retains, such a bad pre-eminence.

At the foot of the long descent we turned to the north and forded the brook, crossed the valley of Achor, where Achan was stoned for his sin in the matter of the wedge of gold, and the Baby-



lonish garment (Joshua vii : 24), and passing along at the foot of the Quarantania mountain—the traditional mount of the forty days' temptation (Luke iv : 2)—we came, towards sundown, to the fountain of Elisha and the ruins of ancient Jericho. We were fatigued and very thirsty after our long ride in the hot sun, and I don't know that a drink of cold water ever tasted so good to me before. We could not wait till cups or flasks could be unpacked, but down on our hands and knees, like Gideon's band, we lapped, or drank, in the best way we could, of the cool, delicious stream, which, according to Elisha's word, was "healed," and so continues to this day.

Jericho is an utter ruin; not a building remains; the curse pronounced upon it by Joshua (vi : 26) still rests upon it. The palm trees, for which it was celebrated (Deut. xxxiv : 3), are all gone, and but for the fountain of Elisha, and here and there a mound of ruins, the very site of the once renowned city would be unknown.

From ancient Jericho we rode on a couple of miles in the direction of the Jordan, and came to Gilgal, the Jericho of the New Testament, where our dragoman secured comfortable quarters for us at the "Hotel des Voyageurs," where we spent two nights. Gilgal is a small village, containing about a dozen modern houses, two hotels and a monastery. There was a large encampment of Bedouin Arabs in the immediate neighborhood, at the time, whose low, flat-surfaced tents, of coarse black (camel's) hair-cloth, added greatly to the picturesqueness—and the dangers—of the place. We were warned not to stir out after dark.

The heat was oppressive, probably in the nineties Fahrenheit, and so, to avoid the danger of a nearly vertical noon-day sun, we were in the saddle and on our way to the Dead Sea the next morning at four o'clock. Our escort, of course, accompanied us. The country through which we passed is desolate in the extreme. Hardly a blade of grass or a shrub of any kind is to be seen, the soil seemingly being so impregnated with salt, or so saturated by exhalations from the sea, that nothing will grow. Some idea of the brininess of the water may be had from the statement of Dr. Schaff, in "Through Bible Lands," that "whereas ordinary sea-water has about 4 per cent. of salt, the Dead Sea water has 26 per cent.," although

estimates vary somewhat according to the season of the year when the analysis was made, or the proximity to the mouth of the Jordan (which, of course, is *fresh* water) of the place whence the water was taken. The sea itself is a beautiful sheet of water, about 12 or 14 miles wide by nearly 40 miles in length; and the bath we had in it was delicious and most exhilarating. We floated on its surface with almost the buoyancy of corks, and nobody could be drowned in it unless he should be like the little Frenchman, who, falling into the water, and getting his "will" and "shall" mixed up and sadly misplaced, called out, "I *will* be drowned, and nobody *shall* help me!"

Looking across the Dead Sea, we saw the mountains of Moab and Gilead, "Nebo's lonely mountain" being pointed out to us, from one of the peaks of which Moses surveyed the land of promise, though he was not permitted to enter it, and on which he died and was buried. People have often felt surprise at the statement, in Deut. xxxiv : 1-3, in regard to the immense range of vision granted to him from "the top of Pisgah," but the difficulty all disappears in an atmosphere so wonderfully clear as that is. Objects six or eight miles off appeared as if they could not be more than one-third of that distance, and it was only when we found how long it took us to reach them that we were undeceived.

Our visit to the Jordan was rather disappointing. Accustomed to the sight of our noble Ottawa river, and our still more noble and beautiful St. Lawrence, I was surprised to find it so relatively insignificant a stream, and still more so at finding it so turbid and dirty. "Father Tiber," in Rome, disappointed me for the same reason. Indeed they are very much alike, as to volume and color, although the Jordan has more of a reddish tinge than the Tiber, and has less volume and breadth later on in the year. We saw the Jordan in harvest-time, when, as of old, it "overflows all its banks" (Joshua iii : 15), and it was then, probably, from 60 to 70 yards wide. The current was very rapid, and its course very tortuous, and consequently it carries down with it a great quantity of the soil, thus giving it its turbid appearance. No doubt it looks much nicer when less swollen. However, we forgot its turbidness in the presence of so many sacred associations, and

had a dip in its far-famed waters, not far, probably, from the place where our Saviour was baptized, and where the children of Israel crossed over, dryshod, into the promised land. If it did not wash away any of our sins, it did cleanse us from the salt that crystallized upon us as we emerged from the waters of the Dead Sea.

Ottawa.

W.

LETTER FROM FOREST.

Since the installation of the Rev. A. F. McGregor, as pastor of the Central Congregational church here, we have many reasons for rejoicing. Especially do we feel grateful to our Heavenly Father, for sending us for a spiritual adviser, one who is not afraid to proclaim the Gospel of Christ. The Y. P. S. C. E., which was organized a year ago last August, with three active members, has now thirty-five and also a number of associate members.

This was the first Society in our town, now there is one in connection with every church, and a "Local Union" which meets once a month, and with it is connected a Young People's Temperance Union, which holds meetings every three months. This meeting is for a general review of the work of the Temperance Committee. Our convener is secretary.

Our Y. P. S. C. E. officers are as follows:—Hon President, Rev. A. F. McGregor; President, Mr. A. F. Pollock; Vice-President, Miss F. B. Rawlings; Recording Secretary, Mrs. J. Powrie; Corresponding Secretary, Miss B. Hamilton; Treasurer, Miss C. Gammon. We have the following committees in good working order:

Prayer-meeting (convener), Miss Hamilton; Look-out, Mrs. J. Powrie; Temperance, Miss Rawlings; Sunday School, A. Livingston. Many of our associate members have become active members during the last few months, for which we are truly thankful, and still there are more whom we long to see taking for their motto "For Christ and the church."

Our pastor was holding services for a week at the Plympton appointment: a number of our young people went down to help the work.

We gave a small offering to our College, and we now are aiming to make our annual College collec-

tion a liberal one. Pledges are being taken for weekly missionary offerings, and we now have a missionary prayer-meeting once a month, which is something altogether new for us. We hold our meetings after the evening service from eight to nine. A short prayer-meeting of Prayer-meeting Committee; leader and those interested meet before seven, and on the first Sunday in the month meet before morning service. The second Monday of each month is our business meeting.

Our president has supplied for the Lake Shore church a number of Sundays this autumn. One of our active members was removed from us by business to another part of the province, and was the means of starting a Y. P. S. C. E. in that place.

We must not forget to mention our Junior Endeavor, who are doing a good work among the younger ones in the Sunday school, and whose work we are continually reminded of by the bright flowers in the church every Sunday, for they are our Flower Committee; and our Sunday school is growing; we never had such a school before.

B. H. Cor. Sec.

THE LORD'S PRAYER IN MODERN SCOTCH.

Faither o' us' a', bidin' Aboon! Thy name be holie. Lat thy reign come on. Lat thy will be dune, baith in yirth and heeven. Gie us ilk day ilk day's providin'. And forgie us a' oor ill-deeds, as we e'en forgae thae wha did us ill. And lat us no be siftit; but sauff us frae the ill-ane. For the croon is thy ain, and the nicht and the glorie, for ever and aye. Amen!

W. W. S.

Correspondence.

LETTER FROM CALIFORNIA.

DEAR BRO.—I write for the purpose of remitting my dollar for the coming year, please note that I have paid all up to January, 1891, before.

I also enclose one dollar for INDEPENDENT to be sent to Mrs. F. Estey, same address as below. I hope and trust your appeal for 500 more subscribers will be well answered.

May I drop a suggestion? I have sometimes

thought an eight paged paper with about half the amount you have in the present issue, would meet the present needs, and let it come out bi-monthly. Possibly you have thought of this before, and see difficulties that I cannot see.

I was present at our Minister's Club in San Francisco a few days ago, and heard a fine paper read on "Prison Reforms," by the Chaplain of San Quentin Penitentiary, California. It is possible some of the facts mentioned would be of some interest to you.

According to the last report (1890) there were confined in the above named prison, 1,392 inmates. Of this number 1,188 are white, 139 Mongolian, 31 black, 23 Indians, 1 Japanese, 1 Indo-Caucasian and 9 mulattos: 852 are residents of the State, 540 non-residents.

It is not known that any of these inmates were professed Christians, but their denominational religious relations are as follows:—7 Mormons, 25 Hebrews, 45 Universalists, 60 Baptists, 67 Presbyterians, 67 Lutherans, 76 Episcopalians, 95 Methodists, 15 Greek and 578 Roman Catholics, 140 Pagans, and 217 of no religious persuasion, and last but not of the least importance, *not a single Congregationalist*, despite the fact that we are a numerous and progressive body in this State. Truly we have not the faculty of pushing our way into *every place* as some denominations have!

There are 540 foreigners, and 852 native Americans in this Penitentiary. They range as follows, so far as I could get the figures.—Californians 298, China 139, Ireland 75, Germany 65, Mexico 41, Canada 32, Italy 19, France 18, Norway and Sweden 14, Scotland 13, Switzerland 10, Australia 11. The prevailing crimes were burglary, grand larceny, robbery and murder. The moral relations were: *intemperate* 683, moderate drinkers 49, and 46 are supposed to be abstainers from intoxicants, opium users 614. The above figures are accurate according to the Chaplain's report.

Hoping your paper will have success I conclude with good wishes for Congregationalism in Canada.

Yours respectfully,

F. FLAWITH.

Berkeley, Cal., Dec. 10th, 1891.

"God comes wi' leaden feet, but strikes wi' iron hands."—*Scotch Proverb.*

## VISIT TO KINCARDINE.

DEAR SIR,—It gives me pleasure to state that I have been visiting the church on the 10th concession of Kincardine, Ont. For the first time I gazed upon the darkened waters of Lake Huron. It was after the great floods and damage done around these parts, and the water looked sullen and wicked. The friends from "the 10th" were in Kincardine waiting for me, and we drove thirty miles in a wagon through a young "blizzard." A snow storm had raged for six hours previous, and it kept on until the Sabbath dawned. We got through alive, however, and received a kindly welcome at Deacon Bell's house. On Sabbath we held two preaching services, and had good congregations. In the evening the church was fairly filled. After the morning service, we sat down at the Lord's table. This was the first time for about three years that they thus sat down, not having held such a service since losing their pastor, Rev. C. Ross. I was at a slight disadvantage, not being able to speak the Gaelic, but did the best I could. In the evening, an hour before service, held a meeting of young people, and urged the formation of a Y.P.S.C.E. They promised to try and do so, and arranged for their first meeting, Miss Macallum promising to lead it. There was much enthusiasm displayed all through the Sabbath services, and the impression was left upon my mind—"Let a young man go there (with only a wife, or not more than one child), full of push and energy for the Master, one who is not after money-making, and he has not only a living provided for him, but an enthusiastic company of young people, and a good, solid congregation." The membership of the church is small, but *adherents* are many, if the right man goes there. At a church meeting held after communion, the people voted unanimously that if a Gaelic speaker was not to be had (and they did not expect to get one), they would work with and for a young English-speaking pastor. They can only give \$200 in cash; this, with a good house and three acres of ground, having a splendid apple orchard (had 18 barrels of apples on it this fall), and a promise to work the ground and harvest his crop, with what assistance the C. C. M. S. can give, should keep a man until the cause grows, and the people assured

me their pastor's salary should grow with the cause. On Monday evening I gave them a talk about "Madagascar," and got a collection for the missionary funds. They have started a collecting sheet around for this same purpose. The *Year Book* and INDEPENDENT were brought to the front and pressed upon them. I hope you will hear from this field, with orders. I do trust that some good brother will say, "Here am I, send me" to Kincardine. Tuesday, we left for home again, glad we went, sorry to leave them, hoping to see them again.

Wingham.

W. H. W.

P. S.—The parsonage is right opposite the church, and there is no outside station; no long driving, as the people all live within a five-mile radius. An active man does not need to keep a horse, if a good walker.

### SMITH'S MANUAL OF DOCTRINE.

LETTER FROM REV. DR. ROSS.

PORT HURON, Mich., Dec. 14th, 1891.

DEAR BRO.—I have just read your "Manual," which you sent me some days ago. It strikes me as being a very useful book, in the right direction, well executed, and especially adapted to the Societies of Christian Endeavor. The young people in these Societies need more than prayer and praise, and the instruction they may receive from one another. Your book meets their want and furnishes them with what they will readily receive—doctrinal instruction. How do you sell them, say for 50?

I am, fraternally yours,

A. HASTINGS ROSS.

Rev. W. W. Smith,  
Newmarket, Ont.

The London Missionary Society appeals to Congregational churches and friends of the Society, to observe a week of prayer and self-denial on behalf of the Society's work, from February 21 to 28. It is believed that this week of self-denial will increase the interest of the churches in missionary work, induce more young persons to offer themselves for foreign service, and also raise a substantial sum to meet the additional cost of 100 fresh missionaries within the next four years.

## Our Story.

### MY ADVENTURES IN PORTUGAL.

By the Author of "A Visit to my Birthplace," "Abbey of Innismoyle," etc.

CHAPTER III.—Continued.



LOUISA, though she had been a married woman, had never felt before the force of a strong and sincere attachment (for the man she had been married to by her father's wish, was unworthy of her), and she was soon called on to give large proofs of its fidelity. She was united to all the vicissitudes, the uncomfortableness of a soldier's life, without being able to share in what made it dear and glorious to him. She was a timid, affectionate creature, deeply anxious for the safety of her husband, and never seeming entirely at ease, entirely in security, but when she was sitting by his side, or leaning on his arm. The idea of his being ordered on foreign service haunted her imagination from the hour of her marriage. The order came; Courtenay would not resign, nor would she ask him to do it; so she resolved to share with him its perils and its fatigues, to watch over his safety, and when she could not save, to suffer with him. Not to be debarred by obstacle that seemed trivial, when they would separate he, from her husband, she had followed him here; and here in their society, with Colonel Fitzmorris, who was Courtenay's uncle, and young Fitzmorris, to whom I had become warmly attached, I spent many a pleasing evening, while waiting for the movements of the enemy to decide ours.

Nor in these rambling retrospective glances is the apartment overlooked in which the party I have mentioned had collected to refresh ourselves with something to resemble the quiet of domestic life, and with the sweet sounds of Louisa's voice, as she sang for us some soft air of our native land, accompanied by the gentle notes of the Spanish guitar; while the balmy odor from the orangery into which the room opened, assisted in gratifying the senses, as the charm of rational and intellectual conversation did the mind. Yes, I then felt at rest—then I felt almost happy.

In every state of society one may meet some interesting characters; and if I did not fear to incur censure, as indulging the partiality of an old soldier, I should say the army furnishes not the fewest. In my retrospections of the past, two instances of this stand prominent; these are

Colonel Fitzmorris and his son. Fitzmorris had seen much service, travelled through many countries, known many changes, and felt many sorrows. He was scarcely turned of fifty; yet his once black hair was become quite gray, his eye had lost its fire; his tall figure, though still erect and martial-looking, was become thin and wasted; his speech was serious, and his aspect grave. He was one who in general attracted respect rather than love; and it seemed that even from a bosom friend he must gain the coldness of regard, instead of the warmth of affection. I had, however, opportunities of knowing that he could not only win but retain the affections of those he himself loved. To those who did not wish to know him as he really was, he might seem such as I have described; but Courtenay who had known him long, was warmly attached to him; Louisa loved him as a father; and the devoted attachment of his ardent, affectionate son, exceeded all the instances of filial fondness I have ever met, and rendered father and son doubly interesting. And well might Charles Fitzmorris love his only surviving parent, for never father more exclusively lavished on a child the fondness of a paternal heart.

Colonel Fitzmorris was one of those unconnected beings who had hardly ever known the ties of kindred and relationship; separated from childhood from his only sister, who died soon after Courtenay was born, and having lost both his parents at a very early age, he had scarcely ever known a relative till his nephew joined the regiment. But before that period, he had one who made up to him in tender, devoted affection, the love of kindred; he had been attached to his wife for many a long year before circumstances permitted their marriage; but once united, they separated no more till death divided them. Mrs. Fitzmorris followed her husband to distant lands; she endured with him hardships, and sorrows, and privations, and dangers; in his joyous hours she was his joy; in grief his consolation; in perplexity his counsellor; the anchorage of his soul in despondency. How hapless is the man who makes flesh his arm! She died; his all of hope and joy perished; for mortality was written on the things in which he trusted, which he foolishly thought were to be his forever! He lived, but he lived broken-hearted; his lip forgot to smile, his cheek ceased to glow, his eye to beam; life lost its charms, glory became an empty sound, honor a bubble that burst ere it was fully blown; renown a mere mockery on human wretchedness. Thus he lived, and thus he would have died, a desponding, life-disgusted being. But one tie yet remained—one tendril of the vine that had clung about him, and screened his desolateness from himself, and been his shade and his defence, still

was fresh, though the parent stem was withered; his boy, the image of the beloved one, still remained. And when the wound was seared over (for it never healed), he felt that life had not lost all its value, while he could exist for his child. They were never parted; he was his playfellow, his teacher, his companion, his friend; and the boy, at once so ardent and so gentle, with feelings so glowing, affections so warm, and tenderness so exquisite, fully returned the love so largely bestowed on him, and father and son became mutually the objects of idolatry to each other.

But still, the remembrance of days that had been, would not fade from the widowed man's memory; even the fondness and love of his little boy would recall them; and Fitzmorris would often catch him to his breast, and bend his head over his fair young face, to hide the tears that came darkling to his eye.

Like his poor mother, Charles attended his father wherever the service of his country led him. Charles went with him wherever he went, saw whatever he saw, lived wherever he lived: like the sweet acacia flowering in the sandy desert, he was the only thing that seemed to live and bloom for the solitary man, who, though amidst a multitude, was still alone.

Although strict, almost to severity, in his morals, he was utterly destitute of religion; he probably hardly ever thought of a future world; or, if he did, he was content to live as he thought right in this, and leave the rest to Him who only could determine it. It was in India, that one of those men of God, who have left home and families and friends, to speed on the mission of love, to bear the tidings of salvation through Jesus Christ to the nations of the Gentiles, was commissioned to convey to a weary and heavy-laden son of earth, the invitation to come unto Him, who bindeth up the broken in heart.

A new subject was offered to his contemplation, the love of God in Christ; and Fitzmorris paused to consider it. Amazing subject! Surely, were its details sounded over this sin-polluted and sorrow-covered earth, and believed in all their great, soul-captivating results, its mourners would cease out of the land, its deserts would rejoice, the tongue of the dumb would sing,

"The weary find eternal rest,  
And all the sons of want are blest."

It began to break on Fitzmorris; and, as it opened more and more on his astonished view, the film fell from his eyes; like the blind man touched by the finger of the Messiah, he began to perceive just light enough to tell him he had all his life been in strange darkness. But not to the pool of Siloam was he sent to wash, to obtain the clearer vision that he wanted; to the fountain opened in Zion for sin he was directed, and there he gained

the spiritual light, and there he obtained a full view of that "boundless love of God, whose height, whose depth unsearchable, no man knows."

What else was wanting to subdue the sinner's soul, to conquer the obdurate impenitent heart, than to be convinced that he was the object of that love which was manifested on Calvary where Jesus died? So it was with Fitzmorris; his irritated feelings were softened, his pride subdued, his hopes revived. All things had become new. The current of his thoughts ran in another channel; the affections of his heart found an undying object; his oft-disappointed hopes a sure resting-place. As a Christian, too, he found he dare not allow to any one earthly object, however cherished, the monopoly of his affections; mankind, to whom he had generally seemed an unfriendly cynic, claimed his pitying regard. And instead of cold and sullen scorn, or unbending apathy, he was called on to evince some small portion of the forbearance, the love, the pity, that had been shown to him.

By his father's case, Charles Fitzmorris was saved from the open danger that lay around him. Early given up to his God, this engaging youth seemed like some holy being that had been nurtured in a purer sphere, and sent among us to show us the loveliness of true religion and virtue, of purity and goodness. To believe that such a boy, so amiable and pious, so innocent, so tender and warm in his feelings, so pure in his affections—had been reared in camps, and lived only among soldiers, was almost impossible.

Fitzmorris left to his son the choice of a profession, and Charles chose to remain with him and follow his. Like the young Moabitess to her mother-in-law, this affectionate boy's language to his father was, "Entreat me not to leave thee, or to return from following after thee, for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

Nor was the latter declaration the mere language of enthusiasm; for Charles had indeed chosen his father's God for his; and was united with him in the bonds of a living faith. He knew no other life than a military one; and to tread in the steps his father had trod, was his greatest earthly ambition. Nor was Fitzmorris dissatisfied with his decision; for, though it exposed him to danger, he delighted to keep him under his own eye, and still to enjoy his beloved society. "Is there not," he would say to himself, when he reasoned with his fears, "is there not an appointed time to man upon earth? My God will leave him to me as long as it seemeth to Him good." But then he would inwardly murmur, "O! that it may be His pleasure to take me first! neverthe-

less,"—and a deep heart-rending sigh would follow—"Thy will, not mine, be done!"

I remember having heard my own poor father say, that it was one of the most interesting moments of his life, when he saw my eldest brother ascend the steps of his own pulpit to preach his first sermon in the place he had himself been preaching in so long. I am sure it was to the pious minister a moment of soul-engrossing interest: but was it a far less interesting one to the soldier who had served so long and so well, to see his stripling boy, over whose fair head sixteen years had barely passed, buckling, for the first time, his sword to his side, and preparing to follow in the course which, it might be, he himself had nearly ended, to encounter the same difficulties, and face the same dangers which might, perhaps, meet a speedier termination?

In Louisa's apartments the evening circle was generally a domestic one; and it was curious, in the small group that usually assembled there, to witness the variety of character and feeling developed in their several remarks on the interesting topics of the day. At such times Charles would express the glowing anticipations of the sanguine boy; Courtenay, the conjectures of the reflecting, brave and sensible man; Fitzmorris, the deliberate opinion of the old, experienced soldier. Here, or sauntering along some of the fine uplands that bordered our encampment, I enjoyed more peaceful hours than I could have anticipated on first embarking for the theatre of war. We sometimes spoke as politicians, sometimes as soldiers, sometimes—let not the politician nor the soldier smile—sometimes as Christians. How well does memory picture afresh this place to my view, as if it were only yesterday that I had seen it! The sloping bank on which I have reclined, the vine-clad cottage beneath; the camp with its array, it sounds and its throng spreading out beyond it; the smoke curling up above the tents; and far off the fine-spread view, bounded by the lofty mountains, whose tops were encircled by clouds. Here, with Courtenay, I could talk of the past; with the ardent Charles, of the future.

(To be continued.)

## News of the Churches.

KINGSTON FIRST.—This church and hall was destroyed by fire on Sunday, Feb. 15th, as the congregation was assembling for worship. For three months divine service was conducted in St. George's Hall, generously offered by the rector and wardens of the Cathedral. Steps were at once taken to rebuild, and this work has now been accomplished.

The Congregational Hall was first restored,

mostly on its former model, with the exception of the ceiling, which is now in panels of wood. The parlor, lecture-room, and vestry were re-carpeted, while the hall and passage are covered with cocoanut matting. It was opened on the 17th of May last, and has since been used for the Sunday services. The church building has been enlarged by an extension on each side in the form of a transept, giving additional seating accommodation, and admitting of its being arranged in amphitheatre form. An alcove has been made behind the pulpit and communion platforms, for the organ and choir, with vestries on each side for the use of the pastor and choir. The alcove is separated from the pulpit by a handsome screen in wood. The ceiling, which in the former building was gothic and very high, making the hearing defective, is now elliptic in form. It is formed into plaster panels by bold ribs running transversely and longitudinally, intersected at angles by leaves. A deep cornice runs around the building; which, with the other plaster ornaments give a very fine effect. The walls of the interior are sand-finish, and over the doors and large windows are heavy wood mouldings. The seats, manufactured by Messrs. Pennington & Baker, of Dundas, are of birch, finished in mahogany, with a true curve and cap joints. They are very prettily and conveniently laid out, so that there is not an undesirable sitting in the church. The cushions covering them are plush of a crimson shade. This, together with a crimson Brussels carpet which covers the entire floor of the auditorium, gives a very pleasing effect. The platforms for pulpit and communion are furnished in black walnut covered with plush. A pherophone has been placed in the pulpit, which may be connected with any of the seats; whereby the deaf may both hear the voice of the minister and the music of the choir.

The church is lighted by gas and electricity combined. A beautiful chandelier is suspended from the centre of the ceiling, and eight clusters of side-lights are artistically arranged. An electric friction apparatus has been put in, whereby the main chandeliers in both church and hall may be instantly lighted.

The organ, manufactured by Messrs. J. R. Warren & Sons, Toronto, fills up the entire space from one side of the arch to the other, and is a very handsome instrument. The register compass is most ample, and will fill the auditorium; and is capable of meeting all the requirements of concert or recital. The instrument is blown by a hydraulic motor in the basement.

The young people of the congregation have organized themselves into an Organ Association, and have undertaken to meet this financial obligation; which, with insurance received for former instrument, will exceed \$3,000. The Ladies'

Association have assumed the responsibility of furnishing both the church and hall; and most tastily have they executed their part.

Mr. Arthur Ellis, a member of the congregation, is the architect, and may well feel proud of the result; while Mr. L. B. Spencer, chairman of the building committee, has been constant in his attention to the work. The church seats about five hundred, and is one of the handsomest ecclesiastical buildings in the city.

The services and gatherings in connection with the re-opening have been most interesting. First, Friday evening, Dec. 4th, which was a very pleasant affair. On Sunday morning, the 6th, a prayer-meeting was held at 10 o'clock, and at 11 o'clock the service of dedication was conducted by Dr. Jackson, the Rev. Wm. Hanson Pulsford preaching an excellent sermon from Ephesians iv. 15, 16. The Lord's Supper was administered at this service, and among the communicants were Mr. and Mrs. Wm. Massie, who survive of those re-organizing the church in 1849.

In the afternoon at three o'clock a children's service was held, at which addresses were given by the Rev. D. McCormick, Rev. W. H. Pulsford and the pastor. In the evening Mr. Pulsford preached a most earnest and practical sermon from James i: 13, 14. The church was filled with worshippers, and in the evening many were unable to find room. The musical part of the service was most ably executed under the direction of Mrs. Cochrane, the organist.

On Monday evening Mr. Pulsford gave his admirable lecture on "Canon Kingsley" to a very appreciative audience, and on Tuesday evening an organ recital was given by Mr. R. R. Harvey, at which several leading singers of the city gave several solos. The church was filled, and the whole programme greatly appreciated. On Friday evening Dec. 11th, the Feast of Dedication was held in the Hall, where a number of tables decorated with fruit and flowers were spread. Between three and four hundred, embracing representatives from nearly all the churches, partook of the feast generously provided by the ladies; and then assembled in the church, where an interesting sacred concert was given under the direction of Mrs. Cochrane, the talented organist. The kind congratulations of the sister churches were presented by the Rev. Mr. Mackie, of St. Andrews, and Rev. Mr. Hines, chairman of the Methodist district.

On Sunday, December 13th, the Rev. John Burton, B.D., of Toronto preached to most appreciative congregations. His subject in the morning was, "The Model Church," and in the evening based on Luke x:25. The Rev. Dr. Wild, gave his celebrated lecture on the "Destiny of Great

Britain and Canada," on the following evening in the Opera House. Colonel Twitchel, the American Consul presided, and the whole exercises of the evening were greatly enjoyed. The lecture was given in behalf of the Young People's Organ Association.

Throughout these meetings, extending over nearly two weeks, the weather was charming, and all passed off most pleasantly and profitably. The church and congregation feel deeply grateful to the brethren coming from a distance, and the many warm sympathizers at home, who so greatly contributed to their interest.—*Com.*

MONTREAL.—On Monday afternoon, 16th Nov., a council of clergymen and lay representatives of the several Congregational churches in the city, assembled at Congregation Street, Point St. Charles, for the purpose of advising as to the organization of a new Congregational church in that district, and if the advice should be favorable to give counsel as to the settlement of a pastor, and to examine the Rev. Thomas Hall as to his fitness for the office; also if it should be found best to assist in the organization of the church, the installation of the pastor, and the setting apart of deacons.

The Rev. Wm. Barbour, D.D., was appointed moderator, and the Rev. W. H. Warriner, scribe. The roll of council having been formed, Mr. Wm. Perrigard, secretary of the provisional committee of the friends in Point St. Charles, read a statement of the events leading on to the calling of the council, after which the Rev. Thomas Hall presented the names of the persons desirous of entering into fellowship in the formation of a Congregational church, together with the Christian covenant which they had already signed. As it was impossible for all of the members to be present in the afternoon session, in order to be formally organized in church fellowship, such formal organization was postponed until evening. In the meantime, in order to facilitate matters, the Rev. T. Hall, in order to facilitate matters, the Rev. T. Hall, the pastor elect, appeared before the council and gave an account of his religious experience and doctrinal belief. The examination lasted over an hour, and proved eminently satisfactory, his answers to all questions being full and clear.

In the evening the church was formally organized. The members present stood up while Dr. Barbour read their covenant, they all following him in the Apostles' Creed. The church starts with a membership of thirty-seven, twenty-one males and sixteen females. Addresses were delivered by the Rev. Dr. Barbour and the Rev. W. H. Warriner. The Rev. E. M. Hill extended the right hand of fellowship for the churches; the Rev. W. H. Pulsford for the ministry.

The Rev. Thomas Hall, the new pastor, was for several years superintendent of Home Missions

for the Congregationalists of Canada, and in that capacity travelled all through Canada, from the Atlantic to the Pacific, well known and highly esteemed throughout the body. A little over a year ago he resigned that position and went to Clayton, N. Y., to organize a new Congregational church. When the new cause started in Point St. Charles he was thought to be a fit man for the position, and overtures were made to him, and it was found that he was prepared to return to Canada and undertake the work.

A pleasant feature of the proceedings was the reading of a very flattering testimonial from the church in Clayton.

The congregation is free of debt, and is to be congratulated upon the fact. This happy state of affairs is principally due to the efforts of Mr. Charles Cushing, one of the most active members.—*Witness.*

MONTREAL.—Zion Church held a social to celebrate the opening of an extension recently added to the church building. Some time was spent in social intercourse before the commencement of the programme, which began by all present singing a hymn and prayer by Dr. Barbour. Mr. Warriner said he was glad to welcome the representatives from the other three churches, and told of the prospects of Zion church, expressing the hope that before very long the upper part of the church would be built and they would be able to worship in that. He said that though they were not High Church they were Broad Church, and liked to welcome all who were in the vicinity. The Rev. Hall, of Point St. Charles, spoke next, and expressed his satisfaction at seeing Zion church in so flourishing a condition. He said, "When I first knew Zion church, it was on Beaver Hall, then on St. Catherine street, and now away up here almost on the top of the mountain. It seems as if Zion is bound to go up. I heard Mr. Warriner speak of moving up higher still, and I do hope to see you up a great deal higher." He spoke very warmly of his fellowship with Mr. Warriner, and said one of his chief delights in coming to Montreal was the thought that he should be nearer Mr. Warriner and could, he was sure, obtain his sympathy and help at any time. The Rev. Mr. Hill, of Calvary church, said there was a kind of fern of the garden, in the home of his boyhood, which they used to call the "walking fern;" it sent up a frond and after a while that frond bent over and took root in the ground, and so on, each fresh frond forming a new plant. He said that should be the way with the churches, they should always be sending out new life to take root a little further on. He said he wished each of the four churches would thus spread life from the mother churches. The Rev. Principal Barbour



spoke very encouragingly of the work now going on and wished them every success. The Rev. J. McKillican closed with prayer. Several musical selections and two recitations added to the enjoyment of the evening. After the programme refreshments were passed and a pleasant time was spent. —*Witness.*

HAMILTON.—The semi-annual meeting of the Christian Endeavor Society was held on Monday, Dec. 14th, when the following officers for the ensuing six months were elected: *President*, R. Hopkin; *Vice-President*, John Morton, jr.; *Secretary*, W. Johnstone; *Treasurer*, Miss Higinbotham; *Corresponding Secretary*, Miss Edgar; *Organist*, Sanford Chilman; *News Agent*, Miss E. Willmore.

CONVENERS OF COMMITTEES: — *Lookout*, Miss Mina Fowers; *Prayer-meeting*, Mat. Kelly; *Social*, Miss Mary Fowers; *Sunday school*, Miss May Chilman; *Music*, Miss Lemon; *Missionary*, Robt. Robertson; *Flower*, Miss Hopkin; *Literature Distributing*, Jas. Stott. These officers take office the first meeting in the new year; when the various reports will be presented.

The Mutual Improvement Society for the past two meetings have had under consideration the life and works of Charles Dickens. Miss Edgar read a well-prepared paper, reviewing the life of this writer. Essays were read by various members, reviewing a number of his works. Altogether the meetings were very profitable; those who attended becoming better acquainted with Dickens' many different characters, and the aims and purposes the author had in view in many of his works.

We are having a spirited three-cornered fight in Hamilton for Mayoralty honors. The Reformers and Conservatives have each a man in the field, and the temperance party have also brought out a candidate. The latter is receiving the support of a number of the ministers of the city, who are taking an active part in the contest. A good many women who are interested in temperance reform, are also taking a hand in the fight, and are canvassing, etc., in the interests of the temperance candidate. It is hard to tell at this early day what the issue will be, however, people who laughed at the idea of bringing out a third candidate, are now beginning to think that there is a possibility of him being elected.—R. HOPKIN.

LONDON, FIRST CHURCH.—On Sunday last I commenced the second year of my ministry in this city. In reviewing my work, so far, I have abundant reason to thank God and take courage. It has been the happiest and most profitable year of my life. Peace and harmony have prevailed on every hand. I have not seen so much as a frown upon the face of any one; while that unkind word, which often does so much mischief, has certainly

never been spoken in my hearing. Twenty-nine new members have been received into our fellowship since January last. Our membership now numbers about two hundred. Every department of our church work is well organized, and our people, one and all, are working admirably. Our weekly offering fund will realize this year over \$2,000, or about \$40 a Sunday. In addition to this, we have a vigorous Ladies' Aid Society. Our Sunday school, with its noble band of twenty-five teachers, is steadily growing. In a short time we confidently expect to reach an average attendance of two hundred. We have two Societies of Christian Endeavor—a senior and junior. The former has a membership of nearly ninety; the latter, organized only six weeks ago, has an attendance of forty.

The new "Southern" Congregational church, on Horton Street, was recently opened under most favorable auspices. It is a neat and comfortable building, and well adapted to the neighborhood in which it is situated. The opening services were conducted by the Rev. A. F. McGregor and myself. The church was well-filled in the morning, but crowded in the evening. Most of the friends there were formerly connected with the late "Union" church, but the enterprise has been thoroughly re-organized, the name changed, and new officers appointed. It, I believe, constitutes the first piece of genuine church extension—on Congregational lines—that has ever taken place in this city, and it will, undoubtedly, succeed. The friends, though not as yet numerous, are very much in earnest, and already they have an excellent choir and a good Sunday school. The utmost cordiality exists between our two enterprises, and, with the blessing of God outpoured upon our work, Congregationalism in this city will soon be stronger than it has ever been in the past.

ROBT. AYLWARD.

FRANKLIN CENTRE, QUE.—We wish to remind the readers of the INDEPENDENT that we are moving forward steadily, notwithstanding the removal of young people to other parts, and also the removals by death. We have lost by death three members who were prominent in church work and in giving to the cause of Christ. But our loss is their eternal gain.

We had a Thanksgiving Service some time ago, and the following—which I hope will be allowed a place in the INDEPENDENT—is taken from the *Canadian Gleaner*:—

"Last Sunday the Congregational church was rendered most attractive by being profusely decorated with every imaginable product of the bountiful season's yield, and the service took the form of a Harvest Home Thanksgiving. A great deal of taste was displayed in the arrangement, which, to our mind, exceeded that of many floral halls. The speaker's platform to the right was one

moss of potted plants in bloom; in the centre of which was a table loaded with fruit and bouquets; while beautiful bunches of grapes, festooned by forest leaves, were hung in every conceivable spot. (On the wall, directly behind the pulpit, was a most appropriate motto: "Give thanks to God for the bountiful harvest." It so happened that everything was most favorable for such an event, as, by a strange coincidence, it was the only service in the morning, consequently, the church was full to overflowing. The Rev. W. J. Watt took his text from Gen. xxxiii: 9-11, "I have enough," from which he gave a most interesting and practical address. The service was continued in the evening, Mr. Galen Craik, student, was occupying the pulpit creditably, and the church was again filled."—*Com.*

**LONDON, SOUTHERN CHURCH.**—The opening services of the Southern Congregational church, London, occurred on Sunday, 22nd Nov., when the Revs. A. F. McGregor, of Forest, and R. Aylward, of the First Congregational church, London, preached. Notwithstanding the peculiarly unfavorable weather, there being a continuous downpour of rain during the whole of the day, the services were eminently successful. The church was well filled in the morning, and crowded in the evening, and at present everything augurs well for the prosperity of the cause. The building is a neat and commodious structure, and will accommodate from 175 to 200 persons. Its pleasant and tasty appearance was a surprise to many of those who were present. The social on Monday evening was fairly well attended, and would have been crowded had not the severity of the storm, then raging, kept all but the hale and courageous within the shelter of their homes.

Addresses were given by the Revs. A. F. McGregor, Aylward and Speller, of the Adelaide St. Baptist church, A. B. Powell, Esq., and other friends. Special thanks are due to the Rev. A. F. McGregor for his great kindness in coming to London to assist in this new undertaking, and to the Rev. R. Aylward, B.A., for valuable help cheerfully rendered.—W. ALLEN, Sec. Southern Congregational church.

**KINGSTON, EASTERN ASSOCIATION.**—The meetings of the Eastern Association were held in Bethel church, Kingston, on Monday, Nov. 30th, and Tuesday, Dec. 1st. The Rev. Dr. Jackson was elected President for the ensuing year, and the Rev. D. McCormick, Secretary. The latter is also District Representative on the Missionary Executive Committee. Arrangements were made for holding home mission meetings in connection with all the churches. A conference on the position and prospects of our denomination, first in our own district, and next throughout the country, occupied the afternoon of the second day. Every church in the district has a settled pastor, four men having settled since the last meetings. On Tuesday evening the Rev. John Wood gave a lecture on his

"Recent tour to Egypt and the Holy Land." Dr. Jackson presided; there was a good attendance, and the lecturer was listened to with deepening interest to the close. This lecture by itself will make this year's meetings memorable for many years to come.—*Com.*

**TORONTO, ZION CHURCH.**—The Y. P. S. C. E. held an enjoyable winter social on December 3rd, at the residence of Mrs. Snarr, 60 St. Mary Street; the hospitality of our hostess and an excellent programme combined to make an excellent meeting. A collection of \$11.00 was received for the Sunday school improvement Fund, which will help to supply a new library. All the scholars are this year devoting their prizes to the library; and, that the older friends interested in the work may have an opportunity of helping in the good work, a book reception will be held at the annual festival on December 29th.

This month appears the first issue of our Sabbath school organ, 'Zion's Watchman.' It will be published monthly, and will contain a church directory, honor roll, and news of all the church societies.

The scholars will furnish with their gifts this year two Christmas trees for the mission school. A great improvement is noted in this work on Centre Street, and new plans of action are opening up, such as teaching, writing and ciphering to the children on slates; and thus leading them to take a greater interest in the school.

Early in December the church was called upon to mourn the loss of one of our younger members, Miss Nellie Thompson, an active worker in the Young Ladies' Missionary Auxiliary: she was loved by all its members, and her death was felt most keenly. Our sympathies go out to the sorrowing family in their sore bereavement. "Jesus saith unto her, I am the Resurrection and the life." G. L. C.

**TORONTO, ZION CHURCH.**—We celebrated last month the 57th anniversary; and the occasion was marked by special services on Sabbath the 15th, and a social evening on Monday following. The preacher of the anniversary sermon was the Rev. J. P. Egbert of Calvary Presbyterian church, Buffalo, whose thoughtful and earnest discourses were greatly enjoyed by those who were privileged to hear him. The Junior Endeavor spent a happy evening on the 17th instant in the church parlors. After refreshments, they had the pleasure of hearing from the Superintendents of the Junior Endeavor Societies of the Western Congregational and College Street Presbyterian churches. The children all declared they had spent a happy evening.

The Quarterly Missionary Meeting of the Chris-

tian Endeavor Society was held after evening service, Sabbath the 22nd. Mr. H. W. Frost, of the China Inland Mission, spoke of the needs of China.

The Endeavor Mission on Centre Street is assuming definite form. More workers are coming forward. The Saturday afternoon sewing class will also include lessons in arithmetic, writing and spelling. Some of the ladies of the church are helping the Endeavorers by providing clothes for the boys and girls so that they may attend Sabbath school regularly. And so this mission work, home and foreign, near and remote, goes on, prompted, we trust, by Him who has given to all mission workers a good authority—"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

WINNIPEG, CENTRAL CHURCH.—A very marked improvement is noticeable in the attendance at the Bible class. Notwithstanding the cold weather the little folks of the infant class are regular in attendance. Special collections are being taken in the Bible class to purchase new books for the library. The annual meeting of the officers and teachers will be held within the next two weeks. A number of new scholars have been entered on the rolls during the past quarter.

The Christian Endeavor Society still continues to hold its weekly meetings, and although the attendance has not been large yet we have had some good meetings.

WINNIPEG, MAPLE STREET.—Mr. Gill, Secretary of the Y. M. C. A., kindly preached the morning of the 13th November, in the absence of the Pastor at Portage-la-Prairie. We are holding a short meeting after the evening service. The object of this is two-fold—to present the day's work to God in prayer, and, also, to give an opportunity for those who are impressed with the truth, and who desire to be God's, to take their stand before they drift out into the forgetful week. It is easier to be a Christian at some times than at other. An after meeting is one of the easier times. We are glad to know that the Central also is following this plan. There ought to be many conversions among us this winter

WINNIPEG; MANITOBA ASSOCIATION.—The Association met at Winnipeg. Thirteen delegates were present; from four churches. Two official brethren from North Dakota were also present. The *Congregationalist* was reported; cost \$350. The most important resolution passed, was advocating the appointment of a Missionary Superintendent for Manitoba and the North-West. Rev. William Ewing was spoken of among the brethren,

as the right man for that position. The *Congregationalist*, from which we glean the above, has reports from two churches in Winnipeg, from Brandon and from Vancouver. No word from Portage la Prairie or Wood Bay.

SHEFFIELD, N. B.—As an item of news I may say that my wife and I have been heartily received by the members and adherents of the church in Sheffield, and we are greatly encouraged in the work of the Lord down in this part of the eastern Provinces. A Y. P. S. C. E. has been started, and our meetings are well attended. I am trying to induce one or other of the members to write an article on our Endeavor Society for the INDEPENDENT, and I trust that you will receive something before long in relation to our work in this sphere of labor. Accept my hearty wishes for your prosperity, temporal and spiritual.—J. M. A. AUSTIN.

BOWMANVILLE—The Rev. Magee Pratt having resigned the pastorate of the Bowmanville church, with the view of closing his labors here with the end of the present year, he will be prepared to supply with a view to a call. And the church will be prepared to open negotiations with some pastor desiring settlement.—*Com.*

VANCOUVER, B. C.—Sunday, Dec. 13th, was our third anniversary. Three years ago our church was not. When we consider its marvellous growth, we have, indeed, something to be proud of, and thankful for. By way of variety, the subject at the prayer meeting on November 25th, was "An Hour with John Bunyan." It proved extremely interesting and instructive.

REV. JAMES R. ADAMS.—There was an inaccuracy in our notice of Student Adams, under the head of "St. Catharines," in our last. Mr. Adams did not return to Montreal, but went to Chicago on leaving St. Catharines. He is at present assistant pastor at Porter Memorial Congregational church.

MILTON, N. S.—Rev. R. K. Black has accepted an invitation to remain for one year with the church here, of which he was formerly the pastor for eleven years. Should Mrs. Black's health here in October last, it is to be hoped that their stay in Milton may be permanent.

MONTREAL, EMMANUEL.—Rev. W. Hanson Pulsford, pastor of this church, gave a lecture lately on "Charles Kingsley." The Montreal papers speak appreciatingly of the lecture as a masterly effort.

## Official Notices.

### CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Emmanuel, Zion, and Calvary churches of Montreal have united to invite the Union to hold its next session in this city. Committees of reception have been appointed, and everything will be done to make the meetings successful.

W. H. WARRINER,  
*Secretary.*

7 Shuter St., Montreal.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

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

Interest from Gorham Estate, N. S., \$66.58 ; Executors of Shurtliff Estate, \$6,240.57 ; Liverpool, N. S., Ladies' H. M. S., \$14 ; Brooklyn, N. S. Ladies' H. M. S., \$5 ; Chebogue N. S. Ladies' H. M. S., \$7.

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, Dec. 1st, 1891.

## Obituary.

### FREDERICK GEORGE TUPPER.

Died at Ashville, North Carolina, on the 26th November, Frederick George Tupper, eldest son of Mr. Nathan Tupper, Milton, Queens Co., N. S. For the past nine years, and since his marriage to Miss Barker, daughter of the Rev. Enoch Barker, Mr. Tupper resided on a farm at Horton Landing, near to Grand Pre, N. S. Many of the readers of the INDEPENDENT have pleasant memories of their hospitable home, situated in the beautiful valley of Annapolis. Last autumn Mr. Tupper's declining health presenting alarming symptoms, necessitated the breaking up of their home and their return to Milton for the winter months ; where, under the assiduous care of near relatives and friends, he seemed to improve. But symptoms of pulmonary complaint appearing, he went early in the spring, accompanied by Mrs. Tupper, to the South ; where by the best medical counsel, they were advised to go to the Sanatorium at Ashville, N. C. While here and during the summer months, Mr. Tupper seemed to derive considerable benefit ; but late in the autumn fresh complications set in, which proved fatal.

Mr. Tupper's end, as witnessed by his sorely afflicted wife, his only surviving brother, Mr.

Henry Tupper, and several inmates of the institution, was eminently peaceful and happy. His trust in Jesus was implicit, and all fear of death was removed.

His remains were brought to Milton, where on the 1st December they were laid to rest beside the graves of his kindred.

For the sorrowing widow and bereaved parents and family, much sympathy is felt by this whole community, the more so when it is known that during the past few years, they have been repeatedly called to lose beloved relatives by the stroke of death.

While living at Horton Landing, Mr. and Mrs. Tupper made many friends, and by none will they be more missed than by the Methodist Society of that place, where they worshipped ; there being no Congregational church in that place.—*Com.*

AN OBITUARY NOTICE, with portrait of the late Rev. James Webb, will appear in our next.

## Our College Column.

### COLLEGE NEWS.

SATURDAY CLUB.—We are again indebted to Rev. H. Pulsford, M.A., pastor of Emmanuel church for another of his pleasant and profitable addresses. This time on "What and How to Read." Mr. Pulsford is a welcome visitor, whose coming is looked forward to. We shall tax his kindness again, if we may.

Mr. W. F. Gunn, B.A., has a regular preaching appointment in the city on Sundays. The American Presbyterian church has invited him to conduct the services of their Nazareth St. Mission, until a permanent settlement is made. Mr. Gunn is pursuing medical studies at McGill College, in addition to his theological work, and is consequently a very busy man.

Mr. Grisbrook went to Maxville on Sunday Nov. 30th., to relieve Rev. D. Macallum, who was temporarily indisposed. He filled the two appointments at Maxville and Martintown respectively, and enjoyed the change. We are glad that Mr. Macallum's illness was only a passing one, and that he is better again.

During the early part of the session there were calls for student supply on Sundays ; but latterly there have been nine appointments. Our men have preached at Calvary, Emmanuel and Zion, in the absence for the Sunday of the pastors, and at Waterville in the Townships.

The students desire to express their heartfelt sympathy with Mrs. Webb, of Garafraxa, and the bereaved family, in the sad loss they have sustained. Some of us had the pleasure of meeting the brother departed, and for a brief time enjoying his company. We therefore feel we can, in a measure, enter unto intelligent sympathy with these who knew and loved him as husband and father.

Save of our number who attended the installation service of Rev. Thos. Hall, at Point St. Charles, Montreal, were deeply interested in the conduct of the proceedings of the Council. It was thought to be a good object-lesson; and Dr. Jackson will be interested to learn that the students in question feel more than repaid by the long walk, and the absence from their studies; because they acquired much practical knowledge about the working of church Councils; which subject, for want of time, the Doctor was not able to deal with fully. "I wouldn't have missed it for anything. As good as three or four lectures," said one. Messrs. G. E. Read and F. J. Day, assisted in the musical part of the evening entertainment, after Mr. Hall's induction.

We have to say with much satisfaction, "Thank you very much," for another barrel of nice apples. This time to Mr. Craik, of Franklin Centre.

We learn through Mr. Pritchard that the Rev. Alex. McLeod, a graduate of class '87 of this college, and subsequently a B.D. of Oberlin, and B.A. of Columbia College, has received a call to Camp Memorial Congregational church, on Christy Street, New York City. The press speaks of him as being well qualified for that large and important field. We wish our alumnus and brother God-speed in his new and responsible work for the Master.

It gives us no less pleasure to hear of the success that is attending the work of Rev. W. N. Bessey, now of Acton, Mass. Mr. Bessey is about to organize another church in his field. A fine new building will be erected, for which purpose eight thousand dollars have already been subscribed.

Examinations are too near to allow of social indulgence, and we had to forego the pleasure of being at the recent Zion church "Social," which took place to signalize the opening of the new basement extension. Through the thoughtfulness of some kind hearts, however, we did have a share of the "spoils," if not in the intellectual pleasures of the hour. A basket was sent to the College next day. Thank you again! More for the kindness than the cakes, though they were worth many thanks, judging by the relish with which they were disposed of.

It will be too late to say "A Merry Xmas!" to our friends and readers by the time this is in print. We wish it, however; and we do say very heartily, "A Happy New Year." A happy and prosperous new year to the kind and true Christian friends we have made during our summer's work, to whom our thoughts often turn in thankful remembrance. The same wish to the churches we have ministered to in the gospel, for whose welfare we pray, and in whose prayers we would ask an interest. Likewise to the Christian Endeavor Societies. May the coming year be characterized by a renewed loyalty and consecration to our common Lord and Master!

And don't forget the INDEPENDENT! Let it have a share of your loyalty for 1892, and ever afterwards. The editor needs it, and the churches need it; and, if it be a means of helping His cause, the Master needs it.

Surely, surely, it is worth the while to be sufficiently interested in our own denominational organ to at least keep it out of debt. The benefit derived by intelligent perusal of it is worth infinitely more than the dollar a year, which can be easily afforded by large numbers of our church membership which do not subscribe for it. Regular contributions to its pages by those who have ability to write pleasingly, helpfully and thoughtfully, would also, we are sure, be hailed with delight by the Editor; and would be another means of helping directly in a cause which we profess to have at heart, and would do the helpers more good than they imagine.

"To write some earnest verse or line,  
Which, seeking not the praise of art,  
Shall make a clearer faith and manhood shine  
In the untutored heart.

"He who doth this, in verse or prose,  
May be forgotten in his day,  
But surely shall be crowned at last with those  
Who live and speak for aye."

All of which is well worth thinking about and acting upon.

The College Column Editors are going to try and make the column as interesting as possible. They propose, with the permission of Mr. Smith, to insert brief sketches of the college life, and present location and work of the men who have graduated since Principal Barbour's arrival among us.

#### OUR MISSIONARY ALUMNI.

Mr. Currie's home-coming will be looked forward to by us with great interest. Though but one or two of us know him personally, yet we feel we do—he is one of us. We hope to see him at the College, and shall extend him our heartiest welcome.

We are glad to learn the illness of Mr. F. Macallum, B.A., has passed away, and that he has recovered. Mr. Day recently received a letter from him, the tone of which shows that the anxieties and responsibility of a missionary's life have not robbed him of that keen sense of humor which occasionally displayed itself during his college days, much to the amusement and enjoyment of his fellows.

The writer recently saw a letter from Mrs. Cotton, who said Mr. and Mrs. Lee had stayed with them for a few days at Bailundu, on their journey to Cisamba. It was a pleasure, saddened by the death of Mrs. Saunders, which had just then occurred. The same letter said that Mr. Cotton, who was Mrs. Lee's fellow voyager two years ago to the West Central African Mission, had been peremptorily ordered home by the doctor, if he wished to save his life. He was suffering badly from malarial fever. He and his wife and little ones were leaving reluctantly, and with heavy hearts, the people and the work they had learned to love.

Our missionaries need our individual prayers, and the prayers of the churches. We ask the readers of the INDEPENDENT and the College Column to remember them personally, and frequently at the throne of grace.

#### M'GILL NEWS.

McGill examinations are upon us, and this means, to the Arts men, and some if not all of the Theologs, a burning of more or less of "mid-night oil," or else being called up by the janitor at 4 a.m. But, then, this extra strain does not last long, and afterwards comes the fortnight's rest, which, in view of the steady work that is being done all round, will be needed and appreciated. In this connection we are happy to say that the health of the students is good. There has been no sickness whatever thus far.

At a recent meeting of the Corporation of McGill, Mr. Peter Redpath generously offered a new library building, on condition that a site be provided. His offer has been accepted. Truly, it seems, as Prof. Colby has said, that McGill is bound to become one of the five or six great Anglo-Saxon educational institutions of the world.

It would appear that the day is not far distant when university dinners shall be conducted along the line of strictest temperance principles. The question has been warmly discussed in the McGill Faculty of Arts, and the general impression seems to be that if the matter were properly worked up, no wine would be allowed on the table at the Faculty dinner next year.

NOTE BY EDITOR OF C. I.—In relation to one paragraph, speaking of helpful contributions, we

would greatly desire articles of a nature to direct seeking souls, and to strengthen saved ones. We cannot ask this brother and the other brother to send us an article, without laying ourselves under an obligation to insert it when it comes. And these are the very kind of articles that are sure to be *too long*; and almost as sure to be dry and uninteresting: some old sermon "razeed." Tell us what you told that young man the other night; the one who went away rejoicing in Christ Jesus. Or the talk you had in the "after-meeting" on Sunday night, with that fashionable young woman, that decided her to be a Christian, only in one-fifth the words you have used. A one page article of this kind, is worth twenty times the same when diluted into three pages.

## For the Young.

### SOUTH AMERICA.

South America is the smaller half of the New World. Four fifths of it lies in the tropics. It has been remarked that it is largest where North America is smallest, and smallest where it is largest. Some have thought its physical position, so largely in the tropics, gave it a great advantage prospectively over the northern part of the hemisphere, which has so great a proportion lying in the cold of the far North. This is not to be taken without some caution. It is relatively deceptive when merely judged from the map. Commercially, the most largely productive part of South America, after all, is found within its temperate, and not within its tropical districts. Brazil is the size of the United States, but a small part of it is esteemed capable of agriculture. The equatorial valley is filled with dense forests. Yet South America is, as a whole, very interesting and important.

Fifty—some say sixty—millions of people are the total population of Spanish America, including the West Indies and Brazil, of whom not less than five per cent. are European subjects. There are also about\* a half million savage Indians, or, roughly, approaching twice as many as the total Indian population of the United States including Alaska. These are confined mostly to the interior of the continent of South America, with a few small tribes, numbering, perhaps, 5000, in Central America. Three-tents of the population of South America is put down as pure white and one-tenth negro; others are of mixed blood. The rapid immigration of Europeans of late years has, however,

\*We are following the official document of William Eleroy Curtis, printed at the Government Printing Office at Washington in 1889. Others will present divergent figures from these.

been materially modifying these proportions.

The physical resources vary much in the several States in relation to commerce. The Orinoco is navigable for 1000 miles, the Amazon for 2600 miles. From its base to the Andes, with its tributaries, it presents 6000 miles of navigable waters. The Upper Paraguay and Southern Parana present an uninterrupted waterway north and south like the Mississippi. A United States Government document says that the river Platte offers a more extensive system of unobstructed navigation than any river in the world, and, with the exception of the Amazon, pours more water into the ocean. It affords more miles of navigation than all the rivers of Europe combined and more than the Mississippi, with its several tributaries. It is tidal 260 miles from its mouth, and ocean ships of 24 feet draught can be floated all the year for 1000 miles, and those of 16 to 20 feet can go 2700 miles into the interior of the continent, and a small expenditure of money and labor would enable a 4000-ton ship from New York or Liverpool to go direct into the very heart of the continent in Brazil by way of Buenos Ayres. The Amazon is obstructed, but the Orinoco is open to large vessels, and the Rio Negro affords access into Patagonia.

An equal number of cattle can be purchased in Argentina and Uruguay for half the money paid for them in Texas. There are 96 sheep, 18 cattle, and four horses for each inhabitant in the River Platte country. The foreign commerce of Brazil is almost double that of Cuba. No less than five routes for an inter-continental railway have been shown to be possible, and some of these have roads surveyed or operated for one-third of the distance between Buenos Ayres and Bogota, and that within three years.

This is a larger proportion of our space than would have been given to these material matters but that they emphasize the prospective relations and obligations of Protestant North America to this south land, the spiritual care of which devolves the more largely on us in that European churches leave these papal and pagan peoples almost wholly to our labors, and they are coming nearer and nearer to us. They need the same care that we propose to bestow on the dead churches of the East, on European communities which are spiritually paralyzed by the Roman church, which here has for 300 years laid the palsy-smiting hand of excessive and heretical sacerdotalism on the people.

Brazil presented three obstacles to progress to the mind of Agassiz—slavery, a corrupt clergy and a lack of educational institutions. Now slavery is gone; but even with it Agassiz could say in his "Journey to Brazil":

"There is much also that is very cheering

that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

But now of her 14,000,000 people, those who have made a careful study of the most accurate statistics procurable estimate that four-fifths are unable to read. Dr. Chamberlain, a very competent authority, widely familiar with the larger part of the entire Western world, by personal residence in various parts of North and South America, says that South America offers one of the widest fields of the world-wide parish, homogeneous in character, to a wonderful extent in language, customs, and institutions, and hence affording peculiar advantages to the work of the Gospel. It is, he says, the widest empire of Rome, and the conditions are such as to give the best vantage ground from which to bring influence to break down that hoary system of error, fraud, and oppression by scattering the seed of the Word, and raising up a new people who will walk in the right ways of the Lord. Surely, he says, the Christian churches of North America have a grave responsibility toward the more than half pagan or less than half Christian multitudes of South America.—*J. T. Gracey, in Missionary Review.*

#### POSTSCRIPT.

COBBOURG.—A soiree was held in the Congregational church, on Wednesday, Dec. 9th, the occasion being the settlement of Rev. J. A. Waterworth, as pastor of the church. After tea, Mr. C. C. Field, M.P.P., took the chair. Revs. J. Hay (Presb.,) D. McCormick, A. McCormack, E. Roberts (Meth.,) and John Clark (Bapt.,) spoke. The utmost good feeling prevailed. The attendance at church and S.S. has been increasing. On Dec. 11th, Rev. D. McCormick, of Kingston, gave a lecture on "Miss Canada and her House-keeping," with many references to misdoings at Ottawa.

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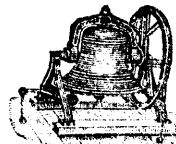
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