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Editorial Jottings.

AFTER the First of January next, all copies of the INDEPENDENT will be stopped, as soon as they fall six months in arrears. We give plenty of notice.

Over 43,000,000 copies of the Moody and Sankey gospel hymn books have been issued in this country and England.

"THE COMMON PEOPLE heard him gladly." So says the record, respecting Christ. President Lincoln said, "God must love the common people, since he has made so many of them!"

THE "SENIOR WRANGLER" is the first scholar of his year, at an English University. This year, at Cambridge, he is a Nonconformist. In 29 years past, it has thus fallen to a Nonconformist 19 times. And at Cambridge, "dissenters" are only a small minority of the whole. There is energy and learning outside of the "church."

WHITEFIELD'S Tabernacle, Tottenham-court-road—'Whitefield's soul-trap,' as the enemies of the famous evangelist derisively termed it—has been found by a surveyor to be unsafe; and the congregation is now worshipping elsewhere. Rev. Jackson Wray is the pastor. We shall no doubt hear of their re-building soon.

SOMEBODY says, "It was once the custom to pray daily, at home, for the pastor." We hope it is the custom yet. If once we suffer ourselves to speak well of anybody—be it in talk, in writing or in prayer—we from that instant begin to *think well* of that person. Now, "Is it right to pray for the pastor?"

Most certainly it is! Then do so: and doing so, you will have no disparaging remarks or thoughts, any more, about him. Isn't this a cheap, available, Christian, successful and perfect way of avoiding "church-troubles?"

THE PEW-RENT QUESTION.—In some of the United States religious journals, pew-rents have been under discussion. Very decided opinions are expressed on both sides. Where pew-renters are selfish, it works badly. Where free-seaters are stingy, *that* works badly. Perhaps as good a plan as any, is that of rented seats in the morning, and free seats in the evening. Always remembering, however, that the blessing of the Gospel and the power of the Holy Ghost does not depend on "seats"; Zaccheus received the Gospel on the yielding, insecure branch of a sycamore.

A RESIDENT AGENT in England, for Canadian Congregationalism, was broached at the recent Union in Brantford. Rev. John B. Saer, of St. John, N.B., spoke of it; and Rev. Mr. Udall, of London, England, who was present, said, "If the right man were over in England, it would be thousands of pounds, where now it is but hundreds." We don't know. We shall have to depend, for the present, upon volunteer and occasional agents. And we hope every man who goes from Canada, will continue in Canadian Congregational principles—the absolute equality of all religious denominations—out-and-out total abstinence—no interference of Government in church matters—and the most absolute democratic liberty consistent with Christian order. So, in the meantime, though we might not get much money for our weak churches, we could be doing a little missionary work in the Old Land.

THE POST OFFICE. — Correspondents will notice that "printer's copy" sent to the Editor, must now be paid at the rate of 1c. for every 2oz. So with everything that is not book, magazine or newspaper. And even these, if sent to the United States, are now rated at 1c. for every 2oz. These, and the charge of 2c. instead of one, for drop-letters, where free delivery exists—a 5c. registration-fee—and the with-difficulty-averted impost on monthly publications, exasperate the public. But no doubt the P. M. General thought it was necessary to do something, to signalize his term of office. So did we once, when nine years old. We were installed for six months, in a school of 300 boys, as "Yard Monitor." There was a perfectly good axe in the wood-shed, used only for splitting kindling; but, we must signalize our term of office, and so we reported at the end of the quarter, "A new axe wanted": which was furnished in a few days, at the expense of the city of New York. The incident has often furnished us with a text; the latest application being that of the "new boy," in Miss Canada's School at Ottawa.

MISS STIRLING, of the Salvation Army, was imprisoned in Switzerland, for singing and praying on the streets. The case was appealed; and during the progress of the appeal she was allowed her liberty, on condition that if the appeal went against her, she would return for the rest of her sentence. It did go against her; and she did return from London to her prison! The English Congregational Union passed a resolution of sympathy with Miss Stirling. General Booth thus writes to Dr. Hannay, the Secretary:—

I congratulate you upon the brotherly and patriotic stand taken by your Union with regard to a matter which, not only the Government but the Christian and philanthropic bodies of this country have let pass without notice. Your action will not fade away from the memory of our people anywhere, and will be all the more noticed, if, as there seems every reason to fear, Miss Stirling's renewed imprisonment results in the complete wreck of her health, even her death. At the same time I rejoice with you in the certainty that this persecution like all the rest, will eventually result only in the furtherance of the Gospel. Your resolution is one of the latest signs we have had of the marvellous manner in which God is using the example of our humble men and women in every land to stir up the hearts, not only of their own comrades, but of every religious community, to greater boldness in the avowal of their convictions and sympathies, according to the will of Him who endured the Cross, despising the shame, for our sakes.

CHURCH-BUILDING. — A large amount of time is gratuitously given by the Board and

its Committees every month to the most careful consideration of all matters touching this work. In no spirit of dictation, but with courteous urgency, the Board spends not a little time in leading applicants for aid in building to start right. Have you a lot on which to build? Is the title to it clear and absolute? Is it paid for? Is the deed for it duly recorded? are among the questions that have to be asked in far too many cases. The Board takes the ground that it is always better for the church proposing to build a house of worship, or parsonage, to own the land, rather than that the Union or any other outside party should own it. It urges its churches in buying or accepting the gift of land for church uses to allow no conditional clause in the deed; not even the gift of land "for a Congregational Church." It takes the ground that such deeds do, not convey the land, but only the use of the land; that if left, it is lost; that it was not given to be left or sold, but only to be used; that when left it reverts to its former owners or their heirs. Hence it refuses aid where there is not an absolute title.—*From the Church-Building Quarterly, the organ of the American Congregational Union.*

Editorial Articles.

PROVISION FOR AGED MINISTERS.

When, in 1873, the idea of making some provision for aged ministers was brought into a practical form by the Provident Fund Society, it did not seem impossible or unlikely that a suitable provision would really be made, to meet this urgent and increasing want. But the endowment grew very slowly; the Churches took the flower of a man's life for their service, and then let him go, to get "a younger man," and did not even contribute to the Fund that proposed to aid him in his declining years. Rich men died, and did not even seek to make up for their lack of generosity by leaving (what they could not take with them) to this Fund. And when a generous friend of another denomination, like Senator Macdonald, lamented the poor provision for "your worn-out ministers," as he expressed it, his offered gift of a hundred dollars found its way to the equally-

deserving Widows' and Orphans' Branch—but did not benefit the Aged Ministers' Fund.

The late Mr. Foggin, of Toronto, has left \$500 to the Society: we know not how much to this particular branch. But what we need, and what we wish to see is—a regular and systematic collection of funds annually for this cause. And the people will give, on the same terms as they give to missions; as soon as they have the facts properly presented before them. And another point should be remembered—collections have *no feet*, and cannot come in of themselves; somebody must go out and bring them in. Here is congenial work for some of the younger and more active members. The deacons will make the arrangements, but O, the deacons are slow, when it comes to doing the collecting themselves. If any reader doesn't believe us, just ask the members of your Ladies' Aid Society: they know.

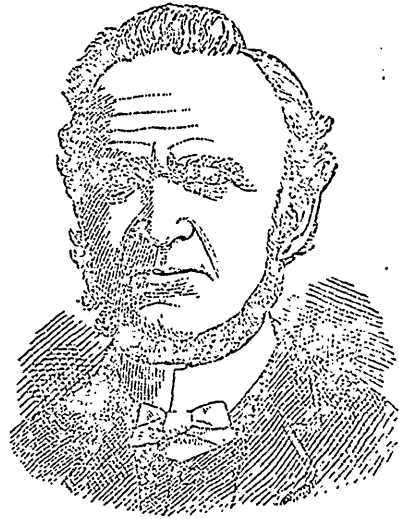
Now, a church that has had a man's best services as pastor, say ten years—from thirty to forty—ought to make him a nice little present when he removes—we shall be moderate—say five hundred dollars. (Remember, every one of these men have had two hundred dollars a year, *less* than he ought to have had, and less than you could afford to give him, all the time he has been with you). Well, you don't give him the five hundred dollars. But pay the interest on it, at least. Give the Provident Fund Society thirty dollars a year, regularly, and that is equal to *endowing* the fund with that five hundred dollars. We know Churches that owe several of these five hundred-dollar debts. We merely ask the payment of a debt.

REV. WILLIAM HAY.

Rev. William Hay, who has been for forty-two years the pastor of the Congregational Church in the Village of Scotland, Ont., was born in the Town of Perth, in this Province. His parents were Scotch: his father from Elgin, his mother from Glasgow—the latter a member of Greville Ewing's church. They emigrated to Canada in 1820.

Mr. Hay's boyhood was spent in Lanark Village, near the place of his birth. Here Mr. Robert

Mason, so long the school teacher in that place, gave him the best furnishing he could for some years. In 1837, the family moved to better land, in Warwick township, near Lake Huron, then quite "in the bush." During the "patriot war" that followed Mackenzie's Rebellion, Mr. Hay was "despatch-boy" between the volunteers stationed at Sarnia and Walpole Island; sometimes going on horseback over the ice, sometimes on skates, sometimes in a canoe.



Returning home, he came under the influence of Rev. Leonard McGlashan ("No. 3" on our list of graduates in the College), was converted, and began to study with a view to the ministry. But the Warwick Church—more cautious than many of the churches now—would only recommend him to the "Institute" (as the College was then called) after they had heard him *preach a sermon*. A terrible ordeal for a country boy not yet trained, but only desirous of training! A crowded congregation of relatives, friends and neighbors sat in judgment on the effort. However, he acquitted himself moderately well, notwithstanding his trepidation, and obtained the official recommendation of the church. But there was still an "examination," before he could enter, before five clergymen; one of whom was Rev. Samuel Martin, of London, Eng., then in Canada on a visit. Rev.

Thomas Machin, one of the five, remarked that "the statement of the candidate's theological belief was rather *loose-jointed*," a statement, respecting which, Mr. Hay said a few days ago, "he fully agreed with Mr. Machin!" Mr. Hay modestly felt that the most of his classmates were superior to him in attainments; and it only remained to him to make up in diligence what he lacked in early scholastic equipment. These classmates were W. H. Allworth, K. M. Fenwick, Cunningham Geikie, W. F. Clarke, Arthur Wickson and Francis H. Marling: names calculated to do honor to any comrade.

In 1847 he finished his college course; and in the autumn of that year, on invitation of the Scotland Church, settled there as pastor, *and is working there still!* In 1848 the church building was finished; and, re-modelled and improved, it does duty yet. We ourselves have preached in the newly-painted wooden structure, with much comfort.

Here Mr. Hay has labored among an attached people all these years. Children out of his Sunday school are filling important positions all over the Dominion and the United States. In other cases he has baptized the grand-children of those he dandled on his knees more than forty years ago.

After being there a year or two, he began to preach at Kelvin, and gathered a church of thirty-one members; being the first minister to preach regularly in the place. In 1856 the church in Burford Village became connected with the Scotland church; and Mr. Hay has ministered to both ever since, with the exception of a brief interval.

Several blessed revivals have cheered him in his work. In 1852 he had the pleasure of welcoming sixty new members, nearly all recent converts. And in 1858 he labored in Burford, day after day for five months; and gathered in over sixty converts. The memorandums he has kept, remind him that he has received into the church from the world, on profession of faith, more than five hundred converts. And one of the sweetest of our good brother's experiences, has been that of full confidence and high esteem on the part of all his ministerial brethren. In 1863 he was honored with the Chairmanship of the Congregational Union, and twice asked him to preach the "Annual Sermon."

For two years Mr. Hay was Superintendent of Education for the townships of Oakland and Burford; and for a number of years was on the County Board of Education for Brant. We have a vivid remembrance of going through the ordeal of an "Examination" for teaching in 1852, with Mr. Hay as one of the examiners.

Mr. Hay remarked, a short time ago, "of those who were in the Congregational ministry, when I entered it, in this Dominion, there is but one left at this date."

A PLEBISCITE.

A plan much in vogue in Britain, and which has much to commend it, is to take a popular and unofficial "vote," on questions which much interest the public mind. The last we have noticed—but there have been dozens within the year—is the following:

The publicans and prohibitionists have just been having a trial of strength at Northampton on the Sunday closing issue, with the result that 3,677 voted in favor of closing and 3,450 against it. There were 333 neutral, and 370 spoiled papers. The majority was "bare," only 227 in such a large poll. *The Echo* says: "This way of measuring voting power may be regarded as a useful method of temperance propagandism. Many people who do not attend public meetings, or read the controversial literature on the question, will, by house to house canvassing, be put into possession of information, or be induced to feel an interest and take a part in what really is a great social reformation. Down with the drinking customs, and upward and onward will go the nation."

Let not next winter pass without a "vote" on Prohibition in every village and town. It will strengthen the hands of members in the House (and some of them need a good deal of strengthening!). It will demonstrate exactly where the temperance thermometer stands; it will help weak-kneed "friends"; it will give the women a chance to be heard; it will set the children thinking, and allow them to be *canvassers*; and it will open the eyes of the publicans, and disenchant them about the "respectability" of their trade. And all these renderings of public opinion can be made good use of in petitions and memorials.

The one thing the liquor traffic wants, more than anything else, is "to be let alone!" We cannot afford to let them alone, till they cease their evil.

Our Contributors.

REMINISCENCES.

BY REV. WILLIAM WYE SMITH.



ONCE, when driving along with the late Rev. Hiram Denny, near Acton, Ont., he pointed to the road before us and said, "Many years ago I was driving along this road, in a sleigh, with Rev. John Roaf and Rev. Mr. Armour. We were on a Home Missionary deputation, going to some meeting. Just in front of us—down in the hollow yonder—(it was all cedar-swamp then, on both sides of the road) I spied a large wolf, straddling over the track, and just waiting for us. My horse didn't like his looks, and was determined to wheel round, and beat a retreat; and I had all I could do, by whipping him up, to keep him head on toward the wolf. And I didn't know how many more of them there might be, among the bushes on each side."

"And what did your passengers do?"

"Oh, Mr. Roaf stood up in the sleigh, and waved his arms, and shouted at the wolf."

"And what did Mr. Armour do?"

"He got down in the bottom of the sleigh, and rolled himself up in a buffalo-skin."

Just the difference in men. Mr. Denny hadn't ridden in a dragoon regiment, to come out to Canada to be scared by a wolf. And Mr. Roaf had too often been in conflict with men, to be afraid of anything on four feet. And dear old Mr. Armour, who would not injure any living thing—he must, as a man of peace, let others do the fighting.

"And how did the matter end?"

"Oh, I suppose, after all, there was but the one big wolf. And when we got near, he loped off among the cedars and disappeared."

Rev. John Climie preached in my pulpit seventeen nights in succession, about six months before his death. He was then a fine noble presence of a man, about sixty. The Lord helped us to gather in thirty-seven converts. His old mother, eighty-

four years of age, was living in the place. I was present when they parted.

"Well, mother, good bye!" said Mr. Climie; "I sometimes think, maybe I'll be in Heaven before you, yet."

"Na, John," said the old lady, who, as a convert of Croville Ewing's, in Glasgow, had begun to walk with God when she was seventeen—"Na, na, John; I'll be there *first*. But I'll look for you coming."

Nevertheless, *John* was right. He died in the Sailors' Hospital at Quebec the next summer, and his mother never lifted her head again: just took to her bed and died in four weeks. "A shock of corn, fully ripe," gathered into the Lord's garner.

Rev. Dr. Lillie was with us at Humber Summit just seven weeks before he died. There were eleven of us gathered round the table of the Lord that Sunday—just the number in the upper room in Jerusalem, when the Lord broke the bread to them. For he made the twelfth there, as He made the twelfth with us. Dr. Lillie liked, sometimes, to get out into some little country church, and with a sweet simplicity adapt himself to the humble surroundings of the place. Like Moses, he was inclined to describe himself as not "eloquent"; but like him, he had seen the face of God.

ORDINATION OF MR. HILTON PEDLEY, B.A., TO THE MISSION WORK IN JAPAN.

BY REV. W. HENRY WARRINER, R.D.

Mr. Hilton Pedley, the last of four brothers now in the Congregational ministry, was ordained in Cobourg on Wednesday, July the 3rd.

It was a kindly act on the part of the Cobourg Church, of which Mr. Pedley had been at one time a member, and of which his brother was for several years the esteemed and successful pastor, to arrange for his ordination there. May the Church continue to prosper, and to send out other young men like those whose names are already household words among us!

The Council met at four p.m., and appointed Dr. Barbour to be Moderator, and Rev. W. H. Warriner to be Scribe. Rev. R. Aylward, B.A.,

the pastor of the church, was present, with other delegates from the Cobourg and Coldsprings Churches. The Rev. J. Stark, Congregational minister of Aberdeen, Scotland, and Dr. Workman and Professor Wallace, both of Victoria College, who were also present, were invited to sit as corresponding members.

Mr. Pedley's statement of doctrinal belief was brief, but eminently satisfactory; as was also his account of his religious experience, and call to the ministry. One item in the history of our friend's religious life was specially interesting, namely, that when between eight and ten years of age, he was greatly interested in religious matters; sermons he heard then he has remembered ever since; and though he spoke to no one of his feelings at the time, he was full of earnest thought. Then came years of comparative carelessness, and it was not until he had grown up, and entered upon his profession as a teacher, that he gave himself fully to God.

What a lesson is here, for parents and pastors! How many a thoughtful child in a Christian home is allowed to grow up and wander away, alas! some of them never to come back. We must remember the lambs of the fold, be quick to discern their growing thoughtfulness and spirituality, and not be content with giving a general care and oversight; but seek to lead each one in earliest youth into the conscious possession of salvation.

The evening meeting was largely attended. Dr. Workman led in the devotional exercises, and Dr. Harbour preached an exceedingly helpful sermon on the minister's strength in Christ: "I can do all things, through Christ, which strengtheneth me." Mr. Stark led in the ordaining prayer; the present writer gave the charge to the newly ordained minister, and Mr. Aylward, in a few choice words, gave the right hand of fellowship.

Throughout each meeting there was a gracious sense of the Master's presence, and a great feeling of gladness and hope for our brother's future success. Mr. Aylward in his address, referred to the fact, that Mr. Pedley came of a good stock, and urged him to act worthy of the name he bears. Truly it is a blessing to inherit a good name. It is both an inspiration to noble endeavor, and a reward for the same. To be the son and grandson of a minister, to be one of four brothers in the

ministry—and such brothers—is peculiarly fortunate. For the good deeds of each, add to the general fame of all; and each individual member of the group participates in the good reports that has accrued to the family name. In the far East as well as in the far West, may the name of Pedley acquire new lustre; and above all, may the name of CHRIST be ever glorified, in the lives of each and all!

Correspondence.

A QUESTION.

DEAR MR. EDITOR,—At the meeting of the Union at Brantford, Rev. H. Bentley, late of Chudleigh, Devonshire, Eng., brought to the Congregational Union of Ontario and Quebec, a regular letter of transfer from the Devonshire Union. "The Union decided that it could not accept his application for membership, because it had no evidence that he was a member of any of our churches." So reads the official reply to Mr. Bentley's application. This seems, to on unlooker, passingly strange, inasmuch as the first Standing Rule of the Congregational Union of Ontario and Quebec reads, "Ministers bearing letters of dismissal from a kindred Congregational organization, may be received at once." Surely the letter of transfer implied membership, yet a minister of over twenty years' unquestioned standing has that membership challenged and the transfer of the Devonshire Union denied, in the very face of a Standing Rule expressly providing for the very opposite course. There must be some great misunderstanding in this case. Will some one explain in simple justice to Mr. Bentley?

Another question I would with your kind permission ask. In June, 1886, the Ontario and Quebec Union adopted, with slight alteration, "the *Statement of doctrine*, set forth by our American Congregational brethren." This Statement has since been printed in the *Year Book*, to the exclusion of a former Statement also adopted by the Union in 1878, and which covers a declaration of polity. This declaration (16) says that connection with the Union "is purely voluntary, and is neither requisite to the completeness of a church, nor for co-operation in denominational work."

The Union has never repudiated these declarations, nor ordered the later ones to take their place, is it not, therefore, misleading to have them persistently omitted from the pages of the *Year Book*? Who is responsible for the suppression?

Toronto, June, 1889.

B.

WAS JOHN BUNYAN A BAPTIST?

DEAR SIR,—Apropos to the short article in the last INDEPENDENT concerning the denominational standing of John Bunyan, the following quotation from Canon Venable's "Life of Bunyan" may be interesting. Concerning Bunyan's "Confession of Faith," published in 1672, while its author was still in prison, Canon Venables remarks: "Writing as one 'in bonds for the Gospel,' his professed principles, he asserts, are 'faith, and holiness springing therefrom, with an endeavor, so far as in him lies, to be at peace with all men.' He is ready to hold communion with all whose principles are the same; with all whom he can reckon as children of God. With these he will not quarrel about 'things that are circumstantial,' such as water baptism, which he regards as something quite indifferent, men being 'neither the better for having it, nor the worse for having it not.'"

It is rather interesting to notice that, on May 9th, 1672, a government license was granted to Bunyan as "preacher in the house of Josias Roughead," for those "of the Persuasion commonly called Congregational."

But his own words clearly indicate his spirit on the whole matter. From them it would appear, that little comfort can be taken by any denomination or sect, from the fact that the immortal dreamer belonged exclusively to it. "I would be," he writes, "as I hope I am, a Christian. But for those factious titles of Anabaptist, Independent, Presbyterian, and the like, I conclude that they came neither from Jerusalem nor from Antioch, but from Hell or from Babylon." At another time he said: "Dost thou see a soul that has the image of God in him? Love him, love him! Say, 'this man and I must go to Heaven one day.' Serve one another. Do good to one another. If any wrong you, pray to God to right you; and love the brotherhood."

These words, spoken in the last sermon he ever

preached, surely teach us that the Church Universal, not any narrow or exclusive sect, can claim the Tinker of Elstow.

Sincerely yours,

H. C. MASON.

Brandon, Man.

LETTER FROM MANITOBA.

Church Site in Brandon—A big Flour Mill at the "Portage"—Drought in Manitoba.

The July number of the CANADIAN INDEPENDENT has come to hand, and a good one it is. The report of the Union meetings is of great interest to the folks in the West. It brings to my own mind afresh words and sentiments that were helpful and encouraging as I heard them in Brantford. But some things reported, I did not hear. Lest Brandon should suffer, I would like to state that I did not say, "The friends there had a good site donated them." I said, "They had received a good site in a central location." They actually pay over \$600 for their lot, a good price, but the property is worth it, and Eastern friends ought to donate it to them.

Again our grand flour mill dwindles wonderfully in the report. Forty barrels per day would not indicate a big concern. I said, "Our Portage flour mill turns out over three hundred barrels per day." It actually runs up to nearly four hundred barrels sometimes when pushed.

I think my figures for Manitoba's giving for missions, were \$2 per member for *Home Missions*. I daresay the amount might run up to \$2.50, but I was satisfied to name the lesser sum, as it was amply sufficient to equal Quebec.

Gloomy reports are coming in from many parts of Manitoba in regard to the crops. While Ontario has been having a superabundance of rain, Manitoba has been having an excessively and exceptionally dry summer. So much so is this the case, that in many parts, we are told, the farmers will not have anything to harvest.

In a drive of between thirty and forty miles north-east of Brandon the other day, I saw many acres that, on account of drought and destruction by gophers, will not be reaped. I, however, saw quite as much splendid and beautiful wheat, and a larger proportion still that will be a very fair

crop, although somewhat light for Manitoba. We have had some good rains during the last two weeks. There will be corn in Manitoba yet, lots of it.

The Portage plains are all right. *They never miss.*

I had better stop, or I shall have written a letter and this I did not intend. Yours, etc.,

A. W. GERRIE.

Portage la Prairie, July 15, 1889.

FROM THE AFRICAN FIELD.

[The following letter from Mrs. Fay, of the Bihé Mission, which has cheered the hearts of the members of the Woman's Board, in "multiform" manuscript, will, in good Toronto print, please the eyes and hearts of the readers of the INDEPENDENT. Sad to say, that since this letter was written, Dr. Webster has died. He was down at the unhealthy coast, in the interest of the Mission, and died at Benguella, on 7th June. If the natives could only be civilized enough to build a road to the hill-country of the interior, many of the hardships of the Mission would be lessened. We expect to hear from Mr. Lee before many weeks. —Ed.]

KAMUNDONGO, BIHE, W. C. AFRICA.

February 5th, 1889.

My Dear Miss Currie,—Because of a request of your brother that I should do so, I write you some account of our work at this place.

During the past year, my husband and I have "held the fort" alone, owing to the temporary absence of Mr. and Mrs. Sanders to the coast. At the time of their departure, the outlook of work was most encouraging. The school which Mrs. Sanders had begun for the older children, was making good progress, while my time was devoted to the little children, a kindergarten in *embryo*. This was necessarily given up, the school for the older children being the more important. The school now numbers seventeen members, fifteen of whom constitute our family. As yet, the only branches taught are reading, writing, spelling and arithmetic. The only text books in use are a primer and a translation of "the Gospel story." Hence, you see, that we are laboring under some difficulties. The school is, in fact, in a decidedly primitive state, as indeed is our work here; as you know, this mission is still in its infancy. The translation of the Bible is now being pushed forward, and the next thing in order will be text-books for use in the schools. In the meantime, those who have already begun to read, cannot spend too much time in reading and studying God's Holy Book, as the different portions are made ready for use.

Of the children in our family, we have good reason

to believe that six have accepted the truth we came to bring them, while all have given up the heathen customs, and, I think, are trying to live up to the light they have. Of their own accord, they have given up drinking the ochimbombo (beer made of corn meal), and eating the meat offered to spirits, though we have never told them outright that either of these things are wrong. With them, this is a great self-denial, as from their infancy they have been accustomed to the ochimbombo; and as for meat (which is very scarce), they crave it quite as much as we do, and when there is any, their parents generally try to kill two birds with one stone, by appeasing the spirits and their own stomachs as well. Thus far, we have not been able to get any hold upon the girls. This is partly owing to the fact that all the drudgery of life falls to the lot of women and girls; they do the digging and planting in the fields, and about three o'clock in the afternoon, you may see them returning from their work, with a load of wood on the head, and perhaps a baby on the back; then there remains the work of cooking the evening meal, and pounding the corn for the next day's use. Occasionally there is a funeral, or beer-drink, or feast-day, to vary the monotony; yet even at these times, there is added work for them, in pounding the corn, and making the ochimbombo for a crowd of visitors. Yet this is not the only reason why the girls will not attend school. In many instances, when they would come willingly, parents are unwilling. And yet again, sad as it may seem to you, some young girls who had begun to attend school, and who had lived in our family for a time, left us, preferring the depraved life that even the youngest of them live in the villages. Pray for these fallen, down-trodden women of Africa, that they may be led to desire that which is good, and that God will direct us in uplifting them to the light of life. Our Sabbath services are attended with an average of from thirty to seventy-five. There are several who come quite regularly, and listen attentively, and I think are beginning to understand the truth. We are expecting a young lady in the course of a few months, to take up the school-work, and are looking forward to the time when Mr. and Mrs. Sanders, too, can be with us again, for we do long to see the work being pushed forward, as it cannot be with only one family.

Doubtless Mr. Currie keeps you informed of the work and its needs, at Cisamba. He is pushing forward bravely, yea, far beyond his strength. We often wonder how he can bear up so cheerfully, but the everlasting God is his strength. Yet I do not think it God's will that he should labor *alone* in the fore-front of the battle. Who will come to help him? The work at that station is working up wonderfully. Already he, alone though he is, has gained the interest and confidence of the people, and no wonder. They are not so blind that they cannot see that he is living in discomfort himself to do them good. From miles around the people go to him with all sorts of ailments, sometimes remaining with him for treatment. He takes no time for providing food for himself, living upon the native food which his boy can prepare. At the same time, he is pushing forward the building, which in Africa is no easy work, since we have only raw material with which to work, and only the untrained natives to lend a helping hand. I think there are few in the home-land, who realize the many difficulties attending the work of establishing a new sta-

tion. Even under the most favorable circumstances, there are many things to try one's patience, in dealing with the natives, the best of whom expect as big pay as possible for as little work as possible. In Mr. Currie's case, these difficulties are made doubly hard, since he is working alone; living in a hut of one room, lined about with boxes, and without proper food. I do not wish to write a gloomy picture, but would that what I have written might lead some one to come to his assistance. We are cheered with the prospect of one helper at least, and are told that this is all the churches of Canada can do at present. But this one helper cannot meet the demand. Two ladies are needed for work among the girls and women, and to carry on the school. And more than this, a physician is needed, who can devote his whole time and strength (unencumbered by other duties) to the medical work. This not only for the safety of the missionaries, but for the vast opportunity in reaching the people through ministering to their bodies. This station at Cisamba is so situated that caravans going to and returning from the far interior, can receive help, so that not only those in the immediate vicinity, but a vast number from other parts of the country, will tell of the wonderful cure effected by the ovidilli (white people), and perhaps, too, some seed of truth dropped, may bear fruit to the Master's glory.

I believe it is not through the churches alone, but through the *individuals*, that we should look for help. To be sure, the churches are made up of individuals, but how many of them are ready to say, "Here am I, send me?" How many fathers and mothers are ready to give up their sons and daughters? *Someone's* son or daughter must go; why not *yours*? How many successful business men, are ready to give up their plenty for the Lord's work?

Someone's money must pay for it; why not *yours*? The Lord has said, it is more blessed to give than to receive; and surely all we have we owe to our God! How many of us, then, are ready to pay back into the Lord's treasury, of that which He hath given, with no slack hand? Who is responsible that souls are being lost? Did not our Saviour say, "Go ye"? Who then is ready to answer, "Here am I!" How many are ready for a share of the work of leading dark Africa to the light of the Saviour's love? Dear Miss Currie, I began this letter to you, but somehow the needs of your brother, and the work, so close up before me, that I felt impelled to write something of them, with the hope that it may awaken some one to the realization of personal responsibility, in the advance of this work.

Hoping that you will find time to write me, I am,
your sister in Christ,

ANNIE M. FAY.

Missions.

AN "OLD-FASHIONED MISSIONARY'S" VIEW.

BY REV. GRIFFITH JOHN.

[Rev. Griffith John, of Hankow, China, was elected last year to fill the chair of the English Congregational Union for 1889. He declined to leave his work; and a chairman *pro tem.* was chosen.—Ed.]

Of all the questions which command the at-

tention of the Christian Church, in these days, the question of missions is in some respects the most important. The Church cannot give up her missions. The question as to whether any portion of the habitable globe shall be abandoned to sin and Satan can never come up before the Church again. That question is settled forever.

The one point of importance to be considered is this: Are the principles and methods adopted by the Church in the conduct of her missions the wisest and best? This is a point which demands attention, and the more light that is shed upon it the better. The missionaries themselves believe in their work, and invite the minutest investigation. They do not feel that they have anything to be ashamed of, and they have no desire that the shield of charity should be thrown over the work or themselves. Taking them all in all, I do not think that you could find, in the whole of this world, a class of men more earnest, more hard-working, or more successful.

The friends of missions at home would do well to pay as little attention as possible to the accounts given by passing travellers of both the missionaries and their work. Let an enemy talk as much as he likes, and as loud as he likes, as long as he talks from knowledge. But these birds of passage do not speak from knowledge. They are for the most part men who have no faith in missions, and very little in Christianity itself. Even in the case of those among them who are professed believers and friends, their reports are to be taken with many grains of salt. So far as their personal observation goes, it must necessarily be extremely limited, and intrinsically of little value.

I have been looking around me here for proofs of the great failure, and I cannot find a ghost of a proof anywhere. That the conversion of the world is a hard task, and that the progress is silent and slow, must be admitted on all hands. But that there is progress—real and wonderful progress—cannot be denied by those who have eyes to see. Thirty years ago we had a few hundreds of converts in China; we have now tens of thousands. That is something to thank God for. But what rejoices my heart most is the vast amount of *preparatory work* that has been going on. This is something you cannot put down in figures. It is something the traveller can take no cognizance of. And yet it is the feature in connection with our work which we value most.

When I came to Hankow, nearly thirty years ago, there was not a Protestant Christian in the whole of this region, and not a heathen who knew anything about Christianity. Now, professing Christians are to be found here and there and everywhere, and among the heathen there are thousands and tens of thousands who are more or less acquainted with the truth as it is in Jesus.

Speaking of the London Missions, I may say that there is scarcely a Communion Sunday, from one end of the year to the other, on which some are not admitted into the Church by baptism, and, though some fall off, most remain faithful. Last year more than a hundred adults were admitted into our fellowship; and, during the first three months of this year, between thirty and forty have joined us. Not a few of our converts have been passing through the fires of persecution; and again and again have our hearts been gladdened, as we have witnessed their patience and faith in the hour of trial. The beautiful Christian spirit manifested by some of them has been the means in several instances of winning the enemy over to Christ.

Yes, the work is *real*. So real do I feel it to be that I would willingly give another thirty years to it; nay, thirty multiplied by thirty, if I had them to give. And the question of salary does not enter into my calculations. Salary or no salary, this is my *work*, to *live* in and *die* in.

I have very little sympathy with the "Cheap Missions" cry which is heard everywhere in these days, and I sincerely hope that the wise men among you will not allow themselves to be influenced by it. The cry is an unhealthy sign, and must die out. Can it be that the churches are going in for purchasing missionaries in the cheapest markets? If the missionaries are men of the right stamp, called of God, and inspired by His Spirit, is it not for the churches to do all in their power to provide for their wants, and place them above anxiety in regard to things temporal? Ought not the churches to deem this a privilege and an honor? *The older societies are not giving so much to their missionaries.* This I say with perfect knowledge of the missionary life and the missionary's real needs. I could make this perfectly plain to you, if space and time permitted. There is something extremely low and sickly in this treatment of the salary question. Some seem to look upon all the old missionaries in India as so many paid agents, not one of whom is serving God for nought. They seem, also, to judge of a man's worth as a missionary by the smallness of the salary which he receives. The man who can live on £50 is the missionary for them. That seems to be the grand qualification, the one consideration which lifts the man above all suspicion. How meagre must their knowledge of missionaries be! And how utterly devoid of the missionary instinct, soul and heart must they themselves be? But "*Sera nunquam est ad bonos mores via*"—"It is never too late to mend."

In regard to methods, I should like to say one word. It seems to me that there must be something in every method, thought out by earnest and prayerful men, worthy of respectful consideration.

I do not think it is possible to discover any one method which shall be adapted to all men, to all times, and to all places. If your correspondent, Mr. Baldwin, of Morocco, were right, there would be only one method for all of us. There can be no objection to Mr. Baldwin following his own sense of what is right and best in the prosecution of his work. All that I would ask of him is to allow me, and others who think as I do, to differ from him, without coming under his ban. Whether his method is the best for him, I cannot tell. I know it would *not* be the best for *me*, or for *my work*.

It would be well for us all to bear in mind that the newest scheme is not necessarily the best and wisest. Every scheme must have the test of *time* applied to it before its real value can be known. The new missionary is, as a rule, a prolific method-maker, and the younger he is the greater his genius in this line of things. Did I not know more than all my seniors when I arrived at Shanghai more than thirty years since! Was it not as clear as daylight that their methods were all wrong, and that their small success was to be ascribed to their want of insight! The young missionary, like the globe-trotter, is generally the man who knows everything better than the man who *ought* to know most. During my long life in China, I have seen many fine schemes collapse under the test of time. A grand method has been discovered by Mr. or Dr. So-and-so. For a little time it carries everything before it. The results are wonderful. It has brought in so many converts the first year, and so many more the second year. Surely *the* method has been discovered at last. But wait a bit. The tide turns. The accessions grow fewer, the apostates multiply, and the noisy little method passes off into silence and desuetude.

"Old things need not be therefore true,
O brother men!" "Nor yet the new.
Ah; still awhile the old thought retain,
And yet consider it again."

Mr. Caine has made known to us his new plan for the conversion of India. "The sort of men we want," says he, "are young, bright, earnest men from twenty to twenty-three years of age. When they are once accepted by the Committee, they should not be put into the cast-iron grooves of theological colleges, but sent right out to the mission-field, pledged to a moderate term of celibacy, say ten years, and at once put into *technical* education, under an old and experienced missionary, carefully selected for special fitness. In two years these fresh young fellows would learn any Indian language, and, while costing a fifth of the expense of one of our old-fashioned missionaries, would get through three times the work, by being free from the care and worry of a wife and young children in the trying climate of India."

Such is Mr. Caine's plan for the speedy conversion of India. The missionary enterprise in India does not need the influence of age, the ripeness of experience, nor the culture of college training! The men for India must be young, wifeless, childless, free from the college taint, and, above all, they *must be cheap!* What is to become of these "fresh young fellows" when they reach the age of thirty or thirty-three, we are not told. It seems that the plan admits of their getting married as soon as they arrive at that age. But would not marriage ruin them as missionaries? Would it not bring them down to the level of the "old-fashioned missionaries"? It is possible, however, that Mr. Caine expects his youthful army to conquer the whole of India within ten years, and to disband it at the end of the grand campaign. It would be difficult to imagine anything more *crude* than this scheme. But let it by all means be tried. At the end of ten years of experience in the management of his pet mission, his vision will be clearer, and his judgments on the existing methods more charitable.—*Christian*.

Temperance.

A MONSTER PETITION.—When I came into the House on Tuesday, I found a gigantic roll of paper, as big as an old-fashioned sugar-cask, on the floor in the front of the table. It was the petition of the Salvation Army in favor of the Sunday Closing of Public Houses. The number of signatures is said to be 436,500. The Petitions Committee are supposed to count and verify them, but in this case I don't think they will. I believe there is scarcely a Member in the House who has not received a dozen petitions in favor of Mr. Stevenson's Bill. No more energetic display of public opinion has been made for many years. I cannot help thinking of the contrast between the earnestness shown on this question, and the flabbiness of public sentiment on the Irish Question. I applaud my Temperance friends; but when I remember the amount of heart-burning, strife, and misery caused by the prolonged unsettlement of the other issue, I cannot help wishing that Home Rulers were as much in earnest as teetotallers.—A Member, in the *Christian World*.

THE *Christian Leader* says: "The other day, a publican of Kampen, in Holland, came to the mayor, requesting him to stop the 'performances' of the Salvation Army, as he was being very much damaged in his trade through them. His best customers had got converted, and so he sold much less. To the astonishment of the publican the mayor replied that he was glad to hear the news,

and would be intensely pleased if salvation temples were opened in other parts of the town with the same effect."

A new method of discouraging drunkenness has been adopted by the Danish police. If a man is found drunk in the streets, or at public places, a cab is hired and he is taken home. If he is too intoxicated to be communicated with, he is taken to a police station, and kept till he is able to give his address, when he is taken home by cab. The publican who has given the last glass of drink to the victim, is made responsible for the cab fares, which sometimes amount to a considerable sum.

News of the Churches.

TORONTO.—Western Church Sunday School. Sunday, June 30th, a very interesting service took place in the afternoon. After the usual opening exercises, an open session of the school was held, opened by an address from Mr. T. P. Hayes, with his usual brightness. He spoke of the importance of our faithful attendance at the services of the Sunday School during the summer months, whether in the city or country. Mr. H. Langlois the faithful and earnest superintendent, read the first half-yearly report of the missionary boxes and bags, opened that day, amounting to twenty five dollars; with a special contribution raised by Miss Conley's class of fifteen dollars; total amount forty dollars for Foreign Missions. The school has caught much of the true spirit from the superintendent, who is a live missionary worker. The school has been addressed from time to time by many of the missionaries now in the foreign field, before they left Toronto. After the scholars had united in singing the Golden Missionary Text, "Go ye into all the world and preach the gospel to every creature," Mr. G. Roper gave a short missionary talk. In his closing remarks he referred to the pleasing fact, that not only had the school given of their money, but better still, they had just given *two* living workers; one to the Home Mission field, one of the former scholars, Mr. J. Jackson, who had just received his first preaching appointment from the Toronto Methodist Conference, to the station at Wyevale, Ont. And the Infant Class Teacher, Miss F. M. Castle, was leaving on the following day for New York, intending as soon as the session commences, to begin a two years course in the Missionary Training Institute of Brooklyn, N.Y. At the close of this, she hopes to join our workers in the African Mission. As a school we thank God for His goodness, and pray to be used still more.

BRANDON, MANITOBA.—On July 12th, Calvary Congregational church, Brandon, was formed. Rev. H. Pedley, of Winnipeg, and Rev. A. W. Gerrie, of Portage la Prairie, constituted a council called to advise as to the formation. The whole matter was placed plainly before them, and they cordially agreed with all the steps taken. In the evening, the pastor of the Central church, Winnipeg, preached an appropriate sermon on "Christian Liberty," and this was followed by an address by Mr. Gerrie. Twenty-four members, nearly all heads of families, then entered into covenant with God and with one another, banding themselves together as a Christian church.

We have commenced our church building, and expect to be in it two months hence. It is to be a neat edifice, capable of seating 250 people, and having a school-room at the back. It will be the most convenient and yet the cheapest place of worship in Brandon. The total cost, inclusive of the price of the land, will be about three thousand dollars. Toward this, twelve hundred and thirty dollars have been raised, and of this latter amount, six hundred and eighty come from Brandon, and the balance from generous friends in the East. It will be seen at once that the few people here have done all they can do. They have given loyally to the cause, some of them at no inconsiderable sacrifice. We need about four hundred dollars more, or we shall be too heavily burdened to hope to grow very fast. But with that amount, our progress is fairly well assured. Our congregations keep on gradually increasing, the large number of young men who attend, being an especially encouraging feature of the work.

The following amounts have been received so far from the East. One or two other sums have yet to come: C. C. W. B. M., \$100; Rev. F. H. Marling, \$20; Calvary Congregational church, Montreal, Ladies' Aid Society, \$50; Maxville Congregational church, \$5; Mr. George Hague, \$100; Mr. Chas. Cushing, \$50; Montreal friends, per Mr. George Hague, \$35; Colonial Missionary Society, \$27. Total, \$387.

The thanks of the church here are due, and are gratefully rendered to these generous contributors toward our new building.

Will some good friend, who understands the great value of good church music, please to send us an organ?—*Com.*

COLD SPRINGS.—The Sunday School Anniversary was observed as usual on Dominion Day and the proceedings were in every way satisfactory and, if the weather had only held out fine all throughout, the day would have been perfect. In the afternoon at 2.30 the public meeting was held in the church and Mr. J. C. Rosevear, the Superintendent, presided. Our school is now the larg-

est in the neighbourhood; and Mr. Rosevear said it was never so large as now. The children sang and recited in first-rate style. Heartly and fraternal addresses were also given by the Revs. Robert Aylward, J. R. Gilchrist, D. A. Macanus, and J. Shallcross. The church was crowded to overflowing and at the close the whole congregation rose and sang "God Save the Queen." After this we adjourned to a field where the ladies had provided tea. Unfortunately, the rain came on, and compelled us to beat a hasty retreat to the school-room.

It is pleasant to record that there seems to be an ever-growing number of persons, who are interested in the affairs of the "little church at the corner," as many familiarly call it. Only the week before the Anniversary, forty-one men left their own work on the farms, and came to a "Bee" called for the purpose of replacing the fence round the church and graveyard. At the same time a number of the ladies were gathered within the church and school, commanding a whole regiment of brushes, dusters, pails of hot water, and bars of soap. For any success that attends our efforts at the present time, we are indebted in the first place to the fidelity of our people; but we are also indebted to the sympathy of many outside friends, who are not formally associated with us. Mr. Shallcross told us at the Anniversary that one church existed at that corner to do good to that whole neighbourhood; and that although it was not usual for Congregationalists, either in this country, where we were comparatively weak, or across the Atlantic where we were flourishing and strong, to apologize for their existence—yet that Congregationalists wished to be friendly and brotherly with all who love the Lord Jesus, and to stand shoulder to shoulder with all who were trying to translate into actual life, the pure, beautiful New Testament ideal of a Christian church.

TORONTO.—Mount Zion Church, had its annual social, on July 15th. Rev. E. Barker, pastor, presided. He read communications from Congregational ministers of the city apologizing for their absence. By request, Mr. Chas. Green, Supt. of Sunday School, gave a brief account of the history of the Church. He related one fact which goes to prove that the Lord will own and bless faithful labor. Since the organization of the church, 116 persons have been received into membership; 43 of that number came from the ranks of the Sunday School. Hard times has driven quite a number to the States and the North-West; but we are glad to know they are doing good service in other fields of labor. Rev. G. Robertson, of Hazleton Avenue Congregational Church, gave an eloquent address, in the course of which he urged his hearers to look on the bright side of things; to put

their trust in God; to cultivate love for the young people, and never give way to discouragements; but to hope on—and work constantly—to endure to the end. The Rev. Mr. Bentley, a Congregational minister recently from England, addressed the meeting. He congratulated the company on the very kindly spirit that pervaded the audience. He was pleased to see so many young people present. From what he could hear and see, the church is really alive, and has the right ring about it. The son of Mr. Bentley spoke of the importance of little things. Mrs. Revell, who has been a great helper in many ways, all through the past life of the church, was present and assisted in the musical part of the programme, accompanied on the organ by Miss Bentley. Mrs. Revell also gave a reading. The singing of Messrs. Barrons, Sharpe, and Pendrith, in two quartettes was very much admired and highly appreciated. Mrs. Gray (the organist) and the choir had given considerable time and study to the music for the evening's entertainment; their efforts were very satisfactory. Mrs. Green and her staff waited on the company with cake, lemonade and ice cream. The meeting was brought to a close by singing the Doxology.

LISTOWEL.—The regular work of the church is moving quietly onward. The congregations are, at least, holding their own, and the number of new faces visible in the congregation from time to time is an encouraging feature. The prayer meeting attendance keeps good, and the Sunday school is growing. The school celebrated "Children's Day" on July 14th. The concert exercise "Jesus, the Good Shepherd," was used, and proved quite attractive. The decorations were very neat and included an arch over the pulpit, floral, star and anchor, imitation lamb, shepherd's crook of clover blossoms, and several mottoes. The responsive readings were very well given, and the parts generally were well taken. The congregation was increased by a number of visitors and the exercise met with general approval.

TORONTO.—Mount Zion Congregational Church, Broadview Avenue, Toronto East. The twelfth anniversary of the opening of this church was held on Sunday the 14th July. The Rev. Mr. Williams, of the Danforth Ave. Baptist Mission, conducted the morning service; taking for his text Matt. xxvi:6-13. Subject, "Example of Heroism." He dwelt on three points, viz., The noble act of Mary, sister of Lazarus. The offence of the disciples. The defence of Christ.

The sermon in the evening was preached by the Rev. Wm. Frizzell, of the Leslieville Presbyterian Church. His text was selected from Matt. v: 16. Subject, "Christian Light and Christ's Commission to Christians to shine constantly in all circum-

stances of life." The Pastor preached in the Rev. Wm. Frizzell's church the same evening.

GARAFRAXA.—On Thursday the 11th July, the choir of the Garafraxa church held their annual Strawberry Festival in Mr. Musson's orchard. About five o'clock the people gathered, and enjoyed themselves with the different games provided; and refreshed themselves from time to time with strawberries and cream, lemonade, cakes, and ice-cream. About half-past eight they adjourned to the church, where they had the pleasure of listening to Miss Wetherald's rendering of some of her finest rendings. This is the third time Miss Wetherald has been here, and she draws a larger audience each time. Dr. Holliday, of Belwood, and the choir, interspersed the readings with several musical selections, which made a full and pleasant programme. \$41 was taken in all. The only complaint made was that the meeting was far "too short."

REV. JOSEPH SHALLCROSS.—A series of short papers entitled "Sunday Talks," by the Rev. Joseph Shallcross, of Cold Springs, will be commenced in our September number. They will embrace such subjects as "The Good Shepherd," "The 'Fulness' of Christ," "The Right Use of Humor and the Wrong," etc., etc. In England and Scotland Mr. Shallcross is well known as a contributor to the Religious Press under the *nom. de plume* of "A Leicestershire Minister." A large number of his contributions are to be found in Dr. Parker's *Christian Chronicle*, the *Nonconformist and Independent*, the *Christian World*, *Sunday Talk*, etc.

MIDDLEVILLE.—A highly successful strawberry festival was held in the Manse Grounds on the evening of Friday, July 5th. The Ladies Aid netted about \$40. The friends of Rosetta are in a condition of great consecration and hopeful activity. Ten have been lately added to the church on the part of the field; and others seem likely soon to follow. They conduct a weekly prayer meeting, taking it in turn, both the old members and the recent converts. It is a place of refreshing, truly, with an attendance of about 15.

The Rosetta church building has also been affected by the spiritual quickening. It has been reshingled, new sills have been placed under it; it has been whitened inside; and the graveyard surrounding it has been put into a very neat condition; the trees trimmed, the headstones all carefully set up into position, where they had fallen or were in danger of doing so. Are there not other instances where the friends, holding a "bee" for a day or two, could transform "God's Acre" from a scene of neglect and desolation into one every feature of which would testify to a loving remembrance of "the loved ones gone before?"

BELWOOD.—We learn that Rev. J. C. Wright has been compelled through ill-health to resign his charge. He has not preached since the middle of April in his own pulpit. He was during July, away on a trip up the Lakes, hoping the fresh breezes of Lake Superior might bring him round. We should be sorry indeed to have him invalidated.

GUELPH.—On the evening of 29th June, a number of friends waited on the pastor, Rev. Duncan McGregor, and presented him through James Goldie, Esq., with a purse of \$135, on the occasion of his resignation and removal. Mr. McGregor feelingly responded.

PINE GROVE.—The item sent us last month from Pine Grove was not quite correct. Rev. W. F. Wilmott is still going on with his work and has not resigned.

PERSONALS.—During his recent visit to Ontario, the Rev. A. W. GERRIT, of Portage la Prairie, Man., preached two able sermons in his brother's church, Stratford.

The Rev. A. S. McLEOD, late of Listowel, Ont., is at present supplying a Congregational Church at Glenwood, Iowa. We trust that at the close of this temporary supply, Mr. McLeod will make his home in Canada. We need him here.

Mr. E. E. Braithwaite, formerly of our own College, Montreal, and now a divinity student of Oberlin, Ohio, spends his vacation with the church at Brecksville, Ohio. We understand that Mr. Braithwaite completes his course of study next spring. Let any of our churches, who may want a scholarly, and most desirable young man as pastor, bear this in mind.

At their last monthly Church-meeting, the good people of Stratford very kindly presented their pastor, the Rev. J. P. GRINN, with a month's holiday. An example worthy of imitation by other churches!

We notice in the *Christian Union*, that our old friend, the Rev. GEORGE WYITE, has accepted a call to the pastorate of the Church in Tawas City, Michigan. We carry with him our well-wishes, as he enters upon his new field of labor.

The Rev. R. W. HOWELL DAVIES, well known to many of our readers, has completed his studies at Oberlin, and is now the successful pastor of two Presbyterian Churches across the line. His friends in Canada are pleased to hear of his success.

ZION CHURCH, MONTREAL.

Opening Services, on Sunday, July 7th.

The new departure inaugurated by these services, was an event fraught with deep interest to the members of Zion Church, and to the denomination at large. For the past two years, since leaving the Wesley Church, divine service has been conducted in a hall on St. Catherine Street. It was considered, however, that if the church were to

carry on satisfactory work, it would be necessary to have a building of its own, in a locality of the city where its labors were felt to be needed. A site was accordingly secured in the North-East part of the city, at the corner of Mance and Milton Streets. This is in the middle of a district that is being largely built upon; and therefore, there is great promise that the church will grow up with the place, and fill a much needed want. Moreover, its location is more central for the majority of the present members than was the hall, and, as not a few of the old members and congregation who formerly worshipped in the Wesley Church, but who left when the last removal was made, live also in this district, it is expected that many will re-unite with the church. Altogether the outlook is one of much cheer and encouragement; and under the Divine blessing, there is little doubt that there is in store for Zion Church a period of prosperity and usefulness, such as has at times been experienced in a very marked manner, during her long history as a leading church in this city.

In order not to incur a debt upon the building, it was decided to finish the basement first, and not to complete the superstructure until such times as the church is in a position to do so. The lot upon which the building stands, measures 75 feet by 93½. The building itself is sixty feet square. It will seat about 400 persons. It is well lighted and ventilated; special attention having been given to these conveniences. The walls are of pure white; the ceiling of stained wood; and supported by six pillars. There is a platform on one side of the room; one end of which is occupied by the choir, and upon which also the pulpit stands. The room is provided with substantial handsome seats, the generous gift of Mr. Seath, one of the deacons, and his family. The general aspect of the room is one of unexpected lightness and cheerfulness; and such is the convenience, that unless the congregation speedily outgrows the seating capacity of the basement, it will be a long time before it becomes necessary to complete the building. At the opening services, the pulpit and platform were prettily decorated with choice flowers and plants; and all who attended the meetings expressed their pleasurable surprise at the brightness and comfort of the building. At each service the choir gave special

selections which were much appreciated; and collections were taken up in aid of the building fund.

THE MORNING SERVICE.

Rev. Professor Fenwick conducted the morning service the lesson being 1. Kings, Chapter viii. He took for his text the words "The glory of this latter house shall be greater than of the former, saith Jehovah of Hosts; and in this place will I give peace, saith Jehovah of Hosts" (Haggai, ii., 9).

He pointed out that to individuals divine punishment was seldom meted out or reward conferred in this world, because each had to appear before the judgment-seat, and render a personal account of his deeds; but with nations, civil and religious corporations and churches it was different, and the higher the responsibility and the nobler the trust the more certain would be the marks of divine displeasure in the punishing of wrong. As a proof of this he instanced the rise and fall of the Israelites, and their subsequent restoration after seventy years' captivity in Babylon, and then went on to refer to the history of old Zion church, which, he said, was replete with the most tender associations, and rich in lessons of encouragement and warning. He alluded to the high position which the church held, until division arose in its ranks, and the building was sold to liquidate its debt, Zion being left without a place of worship, and without a pastor. Now the clouds had passed away, and once more Zion was in its own house of prayer, and sincerely did he pray that the glory of this latter house might be greater than that of any of the former ones. In order to attain this he urged his hearers to be subordinate to God, not to substitute the church for Christ in their hearts, to ever acknowledge Christ as the one Master, and to work together in unity.

The preacher then offered up a dedicatory prayer, and at the close of the service the Sacrament was administered.

THE AFTERNOON SERVICE.

In the afternoon, the pulpit was occupied by the Rev. E. M. Hill, who selected as his text, John x : 37, 38—"If I do not the works of my Father, believe me not; but if I do, though ye believe not me believe the works." The preacher referred to the service rendered by old Zion for more than half a century, paid a touching tribute to the late Dr. Wilkes, alluded to the sad memories of the past, and then went on to speak of the great hopes which were entertained for the future. In conclusion, he drew a powerful picture of the great influences for good which had been exerted by the Christian religion, and said that the duty of every member of the church was to do what in him lay to promote the good of the community.

THE EVENING SERVICE.

A large attendance was present at the evening

service, and amongst the audience were many old members of Zion church, and many loyal friends and well-wishers, as well as many residents of the neighborhood. Dr. Barbour conducted the service, and delivered a discourse, which, on account of its special appropriateness for the occasion, its comprehensiveness and logical conclusions, its close adhesion to the Scriptures as the basis of argument, and its characteristic simplicity of diction and forceful delivery, held the rapt and thoughtful attention of the congregation. The Doctor took for his text Luke iv : 16, "And He came to Nazareth, where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

He pointed out that the actions of Christ and Bible history gave the basis for the usages of the Protestant church of the present day. The fact of Christ going to the synagogue showed that it was right to build a place for divine worship, that it was right to read the Bible as the book of authoritative truth, and to read it as it bore upon the present needs of the church. Christ's presence in the synagogue also showed that it was right to have preaching as a portion of the service; whilst Bible history showed that it was right to sing praises unto God and to offer up prayer to Him. He spoke of the great need which existed for prayer; it was the whole life of a church, and where it was neglected, or performed in a half-hearted manner, decay and ruin were sure to follow.

In conclusion, he congratulated the members of Zion church upon having erected such a place for divine worship, and contrasted the ornamentation, the gesticulations, and the foreign languages used in the Romish church with the simple service held by the Protestants, and contended that the latter was in keeping with the example set by Christ and did far more real spiritual good than the former, which merely delighted the ear and eyes.

THE OPENING SOCIAL.

On Tuesday evening, by invitation, a large number from Emmanuel and Calvary churches, and other friends, gathered in the basement, to listen to speakers who addressed the meeting, and to singing and music rendered by kind friends, and generally for the purpose of spending a sociable time. The Revs. Professor Fenwick, T. Williams, of the Sherbrooke St. Methodist church, and E. M. Hill, M.A., of Calvary church, addressed the meeting in turn. A programme of music and singing was gone through, in which Mr. and Mrs. Murphy, Miss Peebles, Mr. Moreland, the organist of the church, and other kind friends took part. Short, appropriate speeches were also delivered by Messrs. James Baylis and Theodore Lyman, both old members of Zion church, and several land-

some contributions were made to the building fund. Ice-cream, with cake and lemonade, was served by the ladies of the church, through whose efforts the arrangements were planned and carried out with great success, and to whom much praise is due therefore. The gathering was a profitable and thoroughly enjoyable occasion to all present. Special mention was made, during the meeting, of the marked appreciation by the church of the untiring efforts and work of Mr. Thomas Moodie, the Treasurer, and Mr. Elliott, who, together with the trustees and deacons of the church, have brought this new venture in the church's history to so successful an issue.—*From a Correspondent.*

Selections.

EXTRACTS FROM SPURGEON'S NEW BOOK OF PROVERBS.

A bad horse eats as much as a good one.—A reason for keeping good cattle, and employing efficient persons.

A bird in the hand is better far Than two which in the bushes are.

—This proverb turns up in several forms, but it always means that we are to prefer that which we have to that which we only expect. It is a proverb of this world only, and is not true on the broad field of eternal things. There our bird in the bush is worth all the birds that ever were in mortal hand.

Be solid, not sad; be merry, not mad.—There's a medium in thoughtfulness and gaiety; find it out and keep to it. The middle way in this matter is the safe way.

Cackling is not laying, and promising is not paying.—Creditors who have waited long for their money are well aware of this, and their patience grows feeble as the false promise is repeated. Thomas Fuller says, "Creditors have better memories than debtors, and are great observers of days and times."

Earth is our inn; heaven is our home—We may well put up with the discomfort in this world, for we shall soon be away from it; it is only for a few days that we accept its hospitality. Archbishop Leighton often said that if he were to choose a place to die in, he would choose an inn; for it looked like a pilgrim going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He had his desire, for he died at the Bell Inn, in Warwick-lane.

He who marries a fool, is a fool.—He did not

use sufficient discretion and discernment. However, fool or not fool, he is in for it, and must bear the consequence.

If it rains—well! If it shines—well!—This is the contented man's feeling. He leaves the skies and clouds with Him who manages them far better than short-sighted mortals could. "I wish you a good day," said the divine to the peasant. The answer was, "Sir, every day is a good day to me, for God sends it."

AFRICA.

Slavery is on the increase. Time, civilization, Christianity, are not really touching it. No fact in relation to the slave trade is more appalling than this.

The cause of this revived activity of the slave trade is not far to seek. It is the normal expansion of a paying business. More men engage in it; more capital is invested in it. The Arab never retires from business. With the profits of his first small caravan he equips and heads a larger one. As the years pass, his flying columns grow larger and larger, and fiercer and fiercer. Now he can attack with impunity a region which, in former days, he must have let alone. Formerly he fraternized and traded with the great interior nations; now he overthrows and carries them off bodily. Having much capital and better fire-arms he can push farther and farther into the country, establishing depôts as he goes, which become minor centers of the trade. Long ago the Arab dared not venture beyond a limited distance from the coast line. Now he pervades and almost dominates the continent. As one region after another is drained of its slaves and ivory, fresh and remoter fields have to be sought out. So home after home is made desolate, region after region is ravished, state after state is demolished, nation after nation is mowed down like grass. Such being the state of matters in the interior of the country, to talk of the civilization of Africa, till this butchery is stopped, is but a mockery.

Where do the slaves go to? What is their final market and destination? These questions are among the first to be asked by those whose interest is awakened in the slave trade, and the answers are not so easy to put together. In the first place, multitudes are used up as mere beasts of burden. The mortality in a slave caravan has already been referred to. Now, in all cases where a slave who is a carrier or porter succumbs on the march, a fresh man has to be secured from some neighboring tribe to carry on his load. Vacancies caused by desertion are supplied in the same way. The vacancies caused among the local tribes due to the filling up of these vacancies, again, have to be supplied by fresh seizures of slaves from sur-

rounding tribes, so that a perpetual circulation of this human currency is set in motion. Again, the domestic slaves of the coast region were for a long time drained away by shipment from the various slaving ports. The supply throughout vast littoral territories was thus exhausted and had to be continuously replenished from caravans arriving from the interior. These domestic slaves were absolutely necessary to the coast tribes for household and agricultural purposes, and there can be no doubt that enormous numbers of slaves have lately been absorbed to replace those exported from the littoral zone at earlier periods.—Prof. Henry Drummond, in *Scribner*.

MR. MOODY'S PLAN.

Mr. Moody's Institute for training Christian Workers, was opened at the Chicago Avenue Church, this city, on Thursday last. In his address on Friday morning, Mr. Moody explained the purpose and plan of the Institute. He said that a great change has been going on during the last fifty years, that the railroads have been bringing the people to the cities, so that a considerable part of the population is now in cities. It is also plain that but a small part of the people in the large cities are reached by the churches' regular methods of religious work. Fully three-fourths of the people do not attend church. But he believed there was a way to reach these people. When Napoleon was told on one occasion that circumstances were against him, he replied, "Then we must make the circumstances." That is what the churches must do; they must compel the circumstances to yield. If the people will not come to us, we must go to them. If we do not go to them they will come to us in judgment.

But I have no sympathy, continued Mr. Moody, with any attempt to work outside or away from the churches. It is through them that the best work is done. But the regular ministry cannot do all that is required in order to reach the masses. Our ministers are to some extent educated away from a certain class of people. He wished it, however, to be understood that he believed in an educated ministry, and in a studious ministry. Men who have to stand before their people twice every Sunday all the year round must be trained men, and must spend much time in the study, or they will not satisfy the churches. The old Scotchman said he did not like the new minister because he was invisible six days in the week and incomprehensible on the seventh. But we live in different times from our fathers, and no man can meet the demands of these times unless he has a portion of the week for the study. To be a great pastor, great at funerals, great on social occasions, and also to be a great preacher is impossible. Even

Spurgeon does not attempt all this; he does not attend funerals, except in the case of church officials, nor does he visit the sick, but his parish is divided into districts, and officers or visitors are appointed to look after all who need attention.

The truth is, said Mr. Moody, that the pastors of our large city churches have too much to do. They are expected to attend all funerals, to see all their people and to be at all social gatherings, and the result is that they break down.

Now what we want to do is to raise up a class of men who will help in this great work. We want men who will do a large work between that of the minister and the layman, who will be co-workers with the pastors, holding cottage prayer meetings, visiting the people, and in other ways following up the work of the Sabbath. We also want men who can do something more than an ordinary work, men who can set themselves and others at work. One trouble is, that too many Christian workers do not know how to get others to work. We need men with tact and management, who can plan for others and push a work without doing it all themselves. The most successful men in this world are not those who can do a great work themselves, but those who know how to reproduce their power and effectiveness through others.—*Chicago Advance*.

THE SUNDAY SCHOOL CONVENTION IN LONDON.

The foreign delegates attending the Convention, to the number of about 500, were received at the Mansion House on Monday evening by the Lord Mayor and Lady Mayoress. Most of the guests were from the United States, the *Bohemia* having alone brought over 232 delegates, and among them were a few gentlemen of color. Tea and coffee having been served, the company assembled in the Egyptian Hall, where the Royal Hand Bell Ringers, in their picturesque costume of courtiers of the time of Edward the IV, and the excellent string band of the Sunday School Choir gave during the evening an admirable selection of music. The Lord Mayor, who was accompanied by the Lady Mayoress, commenced the proceedings with a most felicitous speech, remarking that he never felt more happy than when identifying himself with a good cause, but that he was especially glad to welcome those who were connected with Sunday School work in all parts of the world. Count Bernstorff, a remarkably fine looking man, who takes an active interest in Sunday School work in Berlin, next addressed the meeting. He had long been, he said, at home in England, and appreciated more than anything else its generous sympathy with all good work. Statesman were

often entertained at the Mansion House, and important questions of domestic and foreign policy discussed, but their only policy was to bring the Word of God to the children of the world. Twenty-five years ago Sunday School teaching in Berlin received a great impetus from the influence of an American gentleman, and since then they had made great progress. After some music, Rev. Dr. Dixon, of Baltimore, in the course of a very effective speech, said that the delegates came with the greetings of all the Sunday School workers of America. The *Bothnia*, on which they had been holding meetings from 10 a.m. to 10 p.m. every day had been described as the *Mayflower* returning home, bearing back the results of the principles that the Puritans carried to America. The hand of God had been on the rudder of both England and America, and the Gospel would, he believed, ultimately girdle the world. Rev. F. H. Marling, of Canada, who followed, created some amusement by remarking that they seemed to be at a merry-making over the return of the prodigal son. They arrived at Liverpool on Saturday night, and on Sunday morning heard a grand sermon from Dr. Oswald Dykes, who had come to welcome them, whilst in the evening the Sunday School teachers of Liverpool organized a very cordial reception. A vote of thanks to the Lord Mayor was then moved by Lord Kinnaird, seconded by Col. Griffin, and carried both by show of hands and, after the American custom, by waving of handkerchiefs.

NOTES.

The French representative then gave an interesting account of Sunday-school progress in that country. Paris had one hundred schools, and in France the total amounted to thirteen hundred. They had also Thursday as well as Sunday-schools for religious teaching.

B. F. Jacobs of Chicago, said Christ was the Discoverer of childhood. In the years' preceding His coming you might count the children to which special notice was given in the Bible on the fingers of one hand, but He had put the child into history, and it had been the source of the light and music and love of the world ever since.

Mr. F. F. BELSEY, J.P., as Chairman of the Convention Committee, gave a hearty welcome to the visitors. He asked them to listen to the voices of the band of English teachers, giving five hundred thousand welcomes, 'and then to the shrill trebles of the childhood of English schools as their voices raised the cry, Five Million Welcomes.'

Mr. F. J. HARTLEY read a paper on 'Organized Sunday-school work in Great Britain.' Some interesting statistics were given in the paper. Five years after Raikes inaugurated Sunday-schools the scholarship amounted to 250,000, in 1888 it had

risen to 477,000, in 1823 to 1,518,000, in 1851 to 2,407,000, and in 1888 to 5,733,000, or one in five of the population. There were one million more scholars in the Sunday-schools than in the day-schools of Great Britain.

Rev. Dr. CUYLER, who asked permission to speak of the President of the English Union as 'Brother Kinnaird,' said they had come to see their kith and kin in the dear old homestead. In the Chapter House at Westminster were buried those whom they claimed to revere. He loved to wander through Bunhill Fields Burial Ground and think of John Bunyan and Isaac Watts. The dead hands of John and Charles Wesley were ringing the bells of ten thousand Methodist Churches in his land to-day.

Lord Kinnaird spoke of the old-fashioned Sunday as being assailed, and they must defend it. They need not be narrow in their views respecting its observance, but, acting on the principle that 'the Sabbath was made for man,' should retain it for any purpose that contributed to general good. Many were on false pretences endeavouring to steal it away. A Scottish railway company, in one of its meetings, was defending, through a director, Sunday excursions on the ground that they were a great boon to the poor, when an old Scotchman in a corner of the room rose, Bible in hand, and quietly read without note or comment: 'Not that he cared for the poor, but'—the rest of the sentence was lost in the laughter and cheers of the audience. In appropriate terms Lord Kinnaird welcomed the delegates, remarking that the voyage in the *Bothnia* was a sermon in itself. Never before had a ship carried passengers so united in one aim and purpose.

MORE LEAVES FROM MY NOTEBOOK.

BY REV. WILLIAM HASLAM, M.A.

I AM SO UNREAL!

A lady called upon me one day, apparently in distress of mind. She told me that she was converted, and was the child of out-and-out Christian parents. She had always been brought up under religious influences, and for her respected father's sake everyone was kind to her. "I have therefore always been happy," she added. I stopped her in her story to ask when she had been converted; for I suspect people who say they have always been happy.

She answered, "I was awakened by reading your book, 'From Death into Life.' It was the means of bringing me to a decided change of heart. I believe that book was blessed to my soul; but to tell the truth," she said, looking

earnestly at me, "I am so unreal; there is a wide gap between my experience and my light. I have a class at the convalescent hospital; but while I am teaching others, something keeps telling me, 'You are a hypocrite, you are teaching what you do not know yourself!'"

I said, "Whenever such suggestions come to you again, say inwardly to the Lord, 'Lord, give me the knowledge and experience of this light'; if the rebuke is from Him, it is surely sent to bring you to Himself, that He may give you the experience you need. On the other hand, if it is from the devil to hinder you, you will defeat his purpose by your prayers. Besides this, when we teach others out of God's Word, we must necessarily often teach beyond our personal experience; nevertheless, it is the best way to learn. He that waters others shall be watered himself."

"Yes, I know that is true, thank you," she said, hesitating; "yet I am not satisfied."

"My dear friend," I replied, "you are not intended to be satisfied with yourself. We can only be satisfied with the Lord. He took your place and bore your punishment that you might have His place and His merit."

"Yes," she said, "I know that too, but I do not know how to explain my difficulty."

I answered, "You are explaining clearly enough. I see where you are, and what you want. You have been praying for a blessing, and now you are waiting to *feel* it before you *believe* you have it."

"Yes," she replied, "that is the fact; and is not that right?"

"No," I answered. "When you pray for anything God has promised in His Word, and have a desire for it, that is God then and there offering you the blessing you are craving. Ask for it as if you were falling in with His offer, and thank Him for it as if you had it."

"What," she said, "before I get it?"

"Yes," I said, "before you get it—that is, before you *feel* you have it. Waiting to feel the answer is nature, taking it with thanksgiving is faith and grace. When you ask for a thing in faith, God's Word tells you that you have the petition you desire, because you *believe*—not because you feel or because you prayed."

She looked as if amazed, or as if in doubt whether this was really true. To confirm her faith, I said, "Those ten lepers we read about in St. Luke's Gospel cried to Jesus for cleansing. The Lord seemed to say to them, 'Do you believe I can cleanse such an incurable disease as leprosy?'"

"Yes, Lord," they answered, "and no one else." "What would you do if I did cleanse you?" "We would go and show ourselves to the priest." They might have said, "How can we go as we are, in our uncleansed state?" But these lepers did not

say anything of the kind. We read that they did as they were commanded; they went, and it came to pass, that as they went their way, they were cleansed. So I say to you, "What would you do if you felt all you wish to feel? Do that and you will feel."

Still the lady hesitated, and looked perplexed. I continued, "You are asking in faith for the blessing of reality; this is the very will of God towards you, and He is putting that prayer or desire into your heart. Make the petition with thanksgiving, and give thanks as if the answer was come, and you will find it true. Feeling, or realization as you call it, comes after thanksgiving."

The lady began to cry. "What are you crying about?" I asked.

She replied, "Do you really think all this can be true?"

"No," I answered, "I do not think at all about it, I know—I am sure! You have no idea how much God is desiring to bless you. This hungering and thirsting which you have for deeper and fuller realization of God and His work, is from Him; and the Lord not only says, 'Blessed are they that hunger and thirst after righteousness,' but far more than that. Satan is trying to persuade you—you are so unreal. Why do you believe the devil like this?"

"I do not know," said the lady, crying more than before.

"Look up, child," I continued. "The Lord not only says that you are blessed of Him for hungering and thirsting after righteousness, but He adds, you shall be filled. Is that what you want?"

"Yes, indeed it is," she replied.

"Then," I said, "you may have it, and have it now. Let us thank Him together."

She shrunk from doing this, saying it would be an act of profaneness for her to do so.

"Oh, no," I said, "the profaneness consists in not doing it. Come, say with me, 'Lord, I thank Thee for this hunger and thirst which I have in my soul. Lord, I believe Thou wilt fill me, Thou art filling me now.'"

"No," she repeated, "I cannot say that, I do not feel like that at all."

I said, "I do not ask you to feel, I want you to believe. Believe it first and thank the Lord, then feeling will follow. Say after me, 'I do believe, I will believe, that Thou art filling me now—I thank Thee.' Repeat that again and again."

"I think," she said, "I see what you mean."

"That is well, but do not stop there; go on thanking the Lord for answering your prayers."

She soon passed over the line of her difficulties, and began to thank God with rejoicing.

It is not a bad thing to see a gap between your light and your experience. It shows that your eyes are opened, and that the Holy Ghost is dealing with you in kindling such desires. Thank God for that, and the gap will be speedily bridged over and cease to be. God gives us the sense of our need to draw us to Himself; Satan uses the same to send us back. Be sure Satan would not try to hinder you, if he did not see that God was helping and drawing you. Cheer-up and teach others the way of deliverance, by simple faith in the Lord Jesus Christ, and you will be confirmed and established in your own soul.

HOW OUR CHURCH FELL OUT.

BY REV. AMOS W. DEAN, CAMBRIDGE, NEB.

My first church was gathered on the frontier. We worshipped in a pioneer school-house, built of material entirely similar to that of which God formed Adam. A floor covered about two-thirds of the inner area; the remainder was carpeted with the material of which the walls and roof were composed. This arrangement afforded variety. It also illustrated the liberality of Congregationalism. The devout worshipper could choose his sitting as it pleased him, on the floor or otherwise. How we crowded that little building! All who could come within ear-shot gathered outside around the windows. Unfortunately it had been built on ground a little lower than the road, and the foot-path, worn several inches into the soft soil, formed a channel, that conveyed the surface water to the door of the sanctuary; nor did it hesitate to enter. Rains were so infrequent that we neglected to provide against such a contingency.

Jasper and I went early one chilly November Sabbath morning to put the house in order for worship. There was no fuel in sight and the floor was about six inches under water. To get a pole and punch a hole through the wall at the lowest corner, was but a short job. Thus we drained the sanctuary. It required no dusting. The sermon was the only dry thing that day. We went into the corn fields and gathered stalks. With diligence a portion of the congregation could thus keep up fire enough to warm the others. The people were all interested in the service for every one had something to do.

That church was appropriately named "Free-water." A model among the churches, blessed and honored of the Master, the brightest spot in my earthly pilgrimage it is to-day. Oh, when I go home, let it be from Free-water! In the afternoon of that day, I had service seven miles from Free-water, in a house of like material, with this distinction—it admitted the needed moisture through the sad roof. We sat beneath the drop-

pings. On the whole, I prefer the irrigating process.

Soon after this a great calamity—seemingly fatal—befel Free-water. The church had its first falling-out. Such things will occur, I suppose, everywhere. The work of a year and the hope of a lifetime seemed wholly wrecked. We stood and looked aghast at the ruins. We did not say bitter words, nor send for the home missionary superintendent, nor call a council; for it was not that kind of a falling out. *The whole front end of the thing fell out.* There was a door of usefulness wide open, but I feared to enter lest the rest of it come down.

Then what? A good blacksmith asked us to worship in his sod house. It had two rooms, and one of them had a floor. So it was an exception to the general rule among us—quite a step towards gentility. I stood in the doorway, Bible in hand, and preached both ways. At the end of a year the women of our church said, "We must build."

The men said, "We cannot." To myself it seemed preposterous, utterly beyond our means. We began. How we prayed and planned and worked and gayed, and God watched every chance to drop us down a blessing. Our farms gave us such a crop as they had never produced before. The gathering of it was our only burden. A neat white church went up, wholly free from debt. Every dime subscribed towards its building had been paid, and with joy unspeakable—joy that we can have but once or twice in this world—we moved into it, and dedicated it to Almighty God. Thus our falling out tended to the furtherance of the gospel. Called away from them I still go back to rest, to be at home, to get new inspiration and to bind anew the tie that can never be broken. Neither life nor death shall separate us. That first building is but a little mound of earth by the wayside, covered with weeds and rubbish. A stranger would pass it unnoticed. I worship at it alone as I would at Abraham's altar. It is Shechem to me. There I became a minister. There my church was born, and God blessed, with overwhelming grace, the feeblest efforts ever put forth for His glory.—*Ex.*

BRITISH NONCONFORMITY.

It appears from the Calendar of the *Senatus Academicus* for 1889, just published, that in the four largest associated Congregational colleges—Cheshunt, Hackney, Lancashire, and New—there are 140 students (35 in each college). Of these students, 13 are graduates of different universities, 10 of the 13 belonging to the Lancashire Independent College.

The chief features of the Exeter Hall meetings on

Wednesday, which is reported at length in No. 3 of our Daily May Meeting Numbers, were the farewell of Miss Stirling on her departure for Switzerland in order to serve the remainder of her sentence of imprisonment in Chillon Castle, the General's address on the future of missions, in which he defended the Army's methods, and stated that it was doubling its forces every third year.

At the annual festival of the Parkstone (Dorset) branch of the Church of England Working Men's Society, a sermon was preached by Rev. J. F. Buxton, in which he said that, while it was right to be tolerant in the matter of religion, yet the fact remained before God that no English-born person had a moral right to be connected with any other religious body except the Church of England. Nonconformists were guilty of schism in the sight of God, and their ministrations could not be pleasing to him, because they were schismatical and set up against those to whom God had given His authority in this land.

A painful breach of kind relations has taken place between Rev. Dr. Parker and Rev. Mr. Berry, who was some time since invited to the pastorate of Henry Ward Beecher's old church. Mr. Berry said on the platform of the Liberation Society something about Dr. Parker, which led the latter to write him a curt note, styling his words "a cowardly and contemptible attack." Mr. Berry responded with a reply in which, at some length, he took pains to explain his language, as having been far from all intent of any designed attack on Dr. Parker. This note was returned unopened, and subsequently printed by Mr. Berry:

The Liverpool churches have an institution the object of which is to establish a library of standard literature in connection with each individual church. Churches subscribing two guineas a year have the privilege of purchasing four guineas' worth of books, which are labelled with the name of the church, but are in exclusive possession of the minister for the time being. Weaker churches occasionally get a free grant of four guineas' worth of books. During the eleven years of its operation the association has sent out among twenty-one churches over 1,300 volumes, the aggregate value of the libraries thus formed being about £800.

A General Congregational Council—that is the name for it—is a world's gathering of representative Congregationalists pretty sure to be held in London at no distant day. It will not be a convocation for denominational display or for exercise of any authority whatever. It will be for the sake of recognizing and giving some fitting expression to the fellowship which exists among those of our faith and order throughout the world, to cultivate a closer and more inspiring mutual acquaintance

and to bring all into profounder and more realistic sympathy in view of the supreme opportunity and duties of the hour, for the advancement of the Kingdom of Christ, the world over.

Disestablishment is casting its shadow before. With one or two desponding exceptions, all the speakers and delegates at the Liberation Society's Triennial Conference felt that they were standing within the shadow. It is true that the question does not occupy so prominent a place in Parliamentary contests as it did in 1885, but since that year a great process of education has been going on in the Liberal party, and especially among the Liberal leaders. The stars in their courses are fighting against the Establishment. Its own clergy in Wales, Ritualism in England, and the majority of the Education Commission, are hastening on the end. One of the delegates at the Conference was the representative of a Ritualist organization.

Nonconformist or Independent Congregational churches are the leaders in efforts of evangelization for the poor of England's cities and villages. It is due to them that the lethargy of a State Church was broken up, which recognized no parish except the barter and sale of so-called livings to the clergy. England itself and English speaking countries are sharing in the revolution which our pilgrim and puritan fathers championed in the cause of God and his truth.—*Pro Christo et ecclesia.*—*Religious Herald.*

DOES THAT MEAN ME?

"Will you be so kind as to come and see a sick woman who has no Christian friend to visit her? She is dying of a terrible disease, and no one likes to go near her." Such was the invitation that was one day received by Mr. Thomas, a Christian man living in a large manufacturing town. He agreed to go, and on arrival was shown by the poor woman's husband into a room in which there was hardly any furniture but the bed on which the sufferer lay. It was a drunkard's home, and drink and poverty and dirt go hand in hand. Opening the Word of God, Mr. Thomas read the Gospel message of love, then spoke and prayed tenderly by the bedside, and promised to come again.

Each time that he came to the house the poor drunkard husband gladly thanked him for his kindness to his wife, but he never came into the room himself to hear the reading of God's Word, or to join in prayer. However, Mr. Thomas noticed that he was always careful to have the door of his wife's chamber a little bit open, so that he could hear all of it while sitting in the adjoining room.

One day the passage of Scripture read contained

these words: "None of his sins that he hath committed shall be mentioned unto him." When the visitor was gone, the husband eagerly fetched a Bible, and searched for this promise which had struck his ear as something too good to be true. At last he found it in Ezek. xxxiii., and then he began to wonder if the promise was for him. The sins of past years rose up before his mind, and an awful judgment day seemed to be awaiting him when he would be rewarded according to his works. Anxiously the poor man looked for the next visit of their Christian friend that he might ask if there was really any hope for him.

The day for the next visit came, he welcomed Mr. Thomas into the house, showed him the words that had been the means of rousing his hopes, and asked in anxious tones, "Does that mean me?" "Yes, indeed," was the reply, "it is the word of the living God, and it means you and me and every one else who gives up sin and turns to God." The man believed the good news, and fairly danced for joy, saying, "Thank God, none of my sins shall be mentioned."

From that day there was a great change in his life. The drink was given up altogether, and, instead of using profane language, he now began to speak to others of the love of God, and to try and lead them to Christ.

In talking of his past life, he told Mr. Thomas that he had at one time been engaged as a comic actor in a theatre, but even then he was convicted of sin, and far from happy. "I have," he said, "made thousands of people in the theatre laugh, but I never laughed myself; my heart was too heavy. There was no laugh in me." Now, however, he can laugh and shout for joy, for he knows that true joy is to be found in Christ alone, and in knowing that He forgives our sins, and will remember them no more.

BRANDON, MANITOBA.

The Congregationalists promise to become a strong body in Brandon.

Some weeks since the Congregationalists of the city decided upon having a church of their own, and at once set to work to purchase a site and organize. Both were done, the organization being strong and successful, and the site for their church central and well selected. The next step was to secure a minister. In Rev. Mr. Mason they have everything that is required for the successful accomplishment of their excellent work. He is a good speaker, of pleasant and agreeable manner, and a thorough Christian. That no time should be lost, the ice rink was rented, the western end being fitted up for purposes of worship, and in this building service is regularly held and in the afternoon

a fairly large number attend the Sabbath School. The 12th of July was fixed as the time for holding the inaugural services. The date was a mistake, as the counter attraction, if it may be so called, kept a large number away who would otherwise have attended. As it was the number present was considerable, and every one had an interest that they evinced. Those who remained away had reason to regret their inability to be present. Rev. Messrs. Pedley, of Winnipeg, and Gerrie, of Portage la Prairie, addressed the audience, and created a good impression. Rev. Mr. Mason, the pastor, opened the meeting. On the whole, the Congregationalists of the city are to be congratulated on so auspicious a beginning.—*Brandon Sun; July 18th.*

AN ILLUSTRATION OF THE ATONEMENT.

A minister in Minnesota told me this incident. A man was in prison, and he told my friend he was there for a crime he had never committed. He was a postmaster and letters were missing. They were traced by detectives to his office. He was arrested, confessed himself guilty, and went to prison for a term of years. It was a wonder to everybody who knew him. He told my friend that his wife and daughter assisted him in the post-office, and that they, tempted by the love of dress, had taken this money. To shield them he had pleaded guilty, and was bearing their sentence. He satisfied the law, and they escaped. I have often thought of the ingratitude of that wife and daughter, because after he was dead they allowed the stain to remain upon his name. But what shall be said of the ingratitude of any here to-day who have heard that the Son of God died upon the cross to bear their sins, who yet have never thanked Him and have never received the truth into their souls?—*Major Whittle.*

RELIGIOUS EQUALITY IN AUSTRALIA.—From 1786 to 1863 there was a large endowment of the Episcopal body calling itself the Church of England. From 1836 to 1863 there was a concurrent endowment. George III., whom they would not expect him to dwell upon as a pious monarch, took it into his Royal head to hand over an entire seventh of the land of Australia to the service of religion. Owing to the opposition of the Colonial Governments the charter was revoked, but not before 1,700,000 acres of land had been appropriated. This land was retained, and four denominations—the Episcopalians, the Roman Catholics, the Wesleyans, and the Presbyterians—accepted shares of the concurrent endowment. The Congregationalists stood out, and in so doing they brought about the withdrawal of all State endow-

ments and interference with any of the churches in 1862. They might have lost numerically in these early years of struggle by their fidelity to principle, but they had a rich reward. He believed Australian Congregationalists were not adequately backed by Congregationalists in England. The churches in the old colonies were self-supporting, but those churches that lay on the fringe of the population had a hard struggle. Were they, he asked with intense energy, to allow national empires like those that were springing up behind the shield of England in all parts of the world, to spring up without caring for them, and providing for their spiritual wants? Why was it that some of their leading churches did not give a stiver to the Colonial Missionary Society? It was a poor and mean expedient to depute a Society to act as their agent and almoner, and then desert it.—Dr. Hamman, to the Union, in London.

PREACHING.—Let us all go to preaching. Send polished Paul up to Athens, and plain Bartholomew down among the fishing smacks by the sea. Do not look so anxiously into your pockets for your diploma from Yale, or your license from Presbytery. If the Lord does not send you into the ministry, no canon of the church can shoot you into it. But if He has put His hand on your head, you are ordained, and your working apron shall be the robe, and the anvil your pulpit; and while you are smiting the iron, the hammer of God's truth will break the flinty heart in pieces. Peter was never a sophomore nor John a freshman. Harlan Page never heard that a tangent to the parabola bisects the angle formed at the point of contact by a perpendicular to the directrix and a line drawn to the focus. If George Muller should attempt chemical experiments in a philosopher's laboratory he would soon blow himself up. And hundreds of men, grandly useful, were never struck on commencement stage by a boquet flung from the ladies' gallery. Quick! Let us find our work. You preach a sermon; you give a tract; you hand a flower; you sing a song; you give a crutch to a lame man; you teach the Sabbath class their A.B.C.; you knit a pair of socks for a foundling; you pick a splinter from a child's finger. Do something. Do it now. We will all be dead soon.—*T. De Witt Talmage.*

SUPERVISION.—As it is now, the missionaries appointed by our Home Missionary Society are left too much to themselves. Many of them go on, year after year, year after year, doing almost nothing with a view to the education of their churches into intelligent sympathy with all the great causes and enterprises of the denomination. We do not want any bishops among us; but the associations to which these home missionaries and

churches belong might fitly exercise some kind of supervision, something to remind them that they are not forgotten; something indeed to remind them of "a section of the day of judgment." This would do no faithful missionary harm; it might work a great deal of good. Certain mistakes and neglects now so common would be remedied, and a brighter record given to the reports, specially of the benevolent contributions for the various societies, in our Year-Book.—*Advocate.*

One prominent hindrance to the often proposed union of the Northern and Southern branches of the Presbyterian Church is the color-line question. Each body now stands pledged by vote to aid the educational and evangelizing endeavors of the other; but further than this it seems difficult to advance. The Southern brethren wish the negroes to be confined to churches, presbyteries and synods of their own. Most of the Northern brethren feel that, although the negroes probably will usually choose to remain by themselves, they are not likely to desire absolute separation from the white organizations, and should not be forced to accept it. Were this obstacle removed, the organic union of the Northern and Southern bodies probably would come to pass very soon. Whether the advocates of union, who certainly are numerous and apparently increasing, will manage to overcome or evade this obstacle without any unwise concessions, remains to be seen. The interchange of telegrams pledging the fraternal co-operation of the two assemblies was a pleasant act, but will have no important results until the deeper issue is settled.—*Congregationalist.*

Rev. Edward White has revised, for *The British Weekly* of the 24th ult., a very timely and valuable sermon lately preached by him at a ministerial conference. He shows (from Gal. i. 8) that our Lord's most prolonged threatenings, and the most terrific thunder-bursts of judgment in the Scriptures, are directed against religious teachers who either know not the Gospel of God, or hold back the truth to make merchandise of souls. He pleads that the substance of the true message is not the result of man's work towards God, but of God's work towards man, and that that message is not truly preached unless it rings with a sound of gladness. He contends, further, that people fed only on isolated texts are ignorant of the vast design of Revelation, unfitted to withstand modern scepticism, and unable to understand the more awful aspects of inspiration towards impenitent sinners.

The fact that young and inexperienced persons who enter monasteries and nunneries are denied

free intercourse with their friends, and, therefore, should they repent of their vows, are not able to regain their freedom, is exciting increasing attention among Christian people. Especially is sympathy felt for the thousands of women imprisoned in convents, to whom escape is practically impossible. Petitions to Parliament in favor of a Bill for appointing a Commission to inquire into the condition of monastic and conventual establishments, due observance of the law and the liberty of the subject, have been largely signed in some places. A valued correspondent writes: "Why should not every town in Great Britain take the matter up?"—*Christian*.

I AM a student of the college system which we call co-education. Many of the *a priori* arguments are against it; all such arguments are, however, set aside by the argument from experience. It has, wherever tried, worked well. I was lately impressed with the civilizing and humanizing influence of young women over young men in one of our Western colleges. I was invited to stay to dinner in the beautiful dining hall in which perhaps one hundred young men and one hundred young women sat down together. They were distributed in equal proportions at each table. I have seldom observed such courtesy of demeanor. The quiet and orderliness of the room were certainly delightful. I recalled with no small chagrin the clamor and unseemly haste of the crowds that jostled each other at the tables of the old dining hall in another college.—*Chicago Advance*.

MANY of our churches are weak and fruitless because they do not know how to work, or really for what purpose they have been organized. Half of the members would be astonished to have the pastor tell them that they have united with the church to help carry on its work. We do not mean by this that they do not expect to do something toward paying the pastor's salary and the running expenses of the church. They are educated thus far and expect to do it as a matter of course. But beyond this and the attendance upon regular church services, they regard everything done by them as a voluntary service upon which the church has no real claim. Let us make the church more of a workshop and less of a school.—*N. W. Congregationalist*.

There was capital wisdom shown in the way the United States Presbyterian General Assembly dealt with the question as to the revision of their standard Confession of Faith. Instead of assuming the responsibility of appointing a committee on revision, the Assembly first referred the whole matter directly to the several Presbyteries, under two questions: "Do you desire a revision of the

Confession of Faith? If so, in what respect and to what extent?" This will bring the matter before the churches entirely apart from any personal considerations, and in a way to secure the most perfect freedom and candor.

PREACHING in connection with the anniversary of Montrose-street Evangelical Union Church, Glasgow, Dr. Marshall Lang said that if the Church had forty years ago reached her present liberality of spirit, they of the Evangelical Union would not have had a separate existence, and the universally admired and beloved Dr. James Morrison would still be in the denomination to which he belonged. Rev. John Hunter preached in the afternoon, and the collections amounted to upwards of £50.

We must magnify the promises. Men tell us that if we hold fast to the verities of the faith it does not make much difference what part of the Word is true, but it is a bad principle in law to commence by admitting that there is a flaw in your title-deed. We would rather hold fast to the title-deed as being proved out and out, and sealed by the blood of the covenant. Let us not tamper with the title-deeds. A lady said to a fisherman in Scotland, "If I only just get into heaven, I shall be satisfied." "Well, ma'am," said the fisherman, "would that satisfy the Lord?" That is the question for us.—*Whittle*.

LAKE-SIDE HYMN.

WRITTEN "IN CAMP," ON LAKE COUCHICHING, BY THE
REV. J. SHAWCROSS.

We lift our hearts, O Lord, to Thee
Upon this peaceful Sabbath day,
Glad that Thy "glory" we can see,
Though from Thy house we're far away.

And yet we join our prayers with those
Who gather at Thine earthly shrine,
To find in prayer the sweet repose
Which comes from fellowship divine.

Here for a while we dwell in peace,
Free from the world's tumultuous strife;
Seeking, in calm, a brief release
From cares that vex our earthly life.

Thy crowded days we call to mind,
Upon the shores of Galilee,
And hear Thee hush the stormy wind
Which lashed to foam its changeful sea.

And yet not here Thy foot-prints, Lord:
Nor o'er this tranquil blue Thy voice;
But deep within our hearts Thy Word
Abides, and makes us still rejoice.

Oh, Master, round our restless days
Gird Thou Thine arm of strong repose;
Hold us secure, in all life's ways,
As these firm shores the waves enclose!

Give to us, Lord, great peace of mind,
Deepen our love for Thee and Thine,
And when we leave these scenes behind
Go with us—o'er our journey shine!

Official Notices.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's receipts since the Annual Report, June, 1889.

Toronto Branch :	
Hazelton Ave., M. Band, for Africa.....	\$38 00
" " Miss Forester, Member's fee..	1 00
Northern C. C., Mrs. and Miss Page, Mesdames T. Webb, Robinson, Nasimish, Joselin and Burton; Membership Fees, one dollar each..	7 00
Zion, Mesdames Richardson, Lillie, Landwell, Membership Fees, one dollar each.....	3 00
Bond St., Mrs. St. Orox, member's fee.....	1 00
Refreshment Committee.....	5 30
Collections at three meetings.....	43 17
Guelph Branch :	
Mesdames Boulton and Lyon, member's fees, one dollar each.....	2 00
Carafraza, donation \$1, Mrs. J. C. Wright, member's fee one dollar.....	2 00
Speedside, Mrs. J. L. Bucham, member's fee..	1 00
South Caledon, Aux. Mis. Soc., For. Missions	32 00
Kincardine Branch :	
Missionary Society.....	5 00
London Branch :	
Forest M. Band \$4.40; Ladies' Aid, \$1.20....	5 60
Ottawa Branch :	
Maxville, Mrs. Macallum and Miss Wood, members fees, one dollar each.....	2 00
Maxville, Miss M. E. Macallum, donation \$4 member's fee one dollar.....	5 00
Martintown Auxiliary.....	10 00
Montreal Branch :	
Emmanuel, Mrs. C. F. Williams, members fee	1 00
Granby Mission Band.....	5 00
Sherbrooke Branch :	
Missionary Society, \$15, Sherbrooke Y. L. M. S., \$10; by request of those societies, sent to Mr. Brooks for Young Men's School in Constantinople, Turkey.....	25 00
Lennoxville Aux. for Vancouver building fund	10 00
Stanstead Aux. \$5, Vancouver building fund; \$3 for work among the French, and \$2 for our Foreign Mission Work.....	10 00
Ragged Head Auxiliary.....	5 50
July 2nd, 1889.	\$219 57

CANADA CONGREGATIONAL COLLEGE OF CANADA.

(1). The 51st session of the College will be opened on the first Wednesday in October, with the usual public service in the Assembly Hall of the College, at which the address will be delivered by the Rev. the Principal. All students and accepted candidates are required to be present at this service.

(2). During the absence of the Secretary, until

September the 1st, all applications for admission, or letters on other business, should be addressed to the Rev. E. M. Hill, M.A., 143 Stanley Street, Montreal, the acting-secretary, or to Rev. Principal Barbour, at the College, No. 58 McTavish St., Montreal.

(3). Candidates for admission are requested to forward their application at as early a date as possible, in order that there may be time for necessary correspondence.

GEORGE CORNISH, LL.D.,
Sec.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received since closing the accounts for the year 1888-9 :

Ayer's Flat, Que., for '88-9, \$12.50; Boynton, Que., for '88-9, \$0.20; Pitch Bay, Que., for '88-9, \$7.50; C. C. Woman's Board of Missions, for '88-9, \$179.95; Thomas Sanderson, Toronto, \$50; French Bay, Ont., for '88-9, \$9; Dalston, Ont., for '88-9, \$5; Joseph Pim, Toronto, \$20; Annual Collection, Brantford, \$23.44; Rev. E. Barker, Toronto, \$5; Vankleek Hill, Ont., \$18; Interest from G. B. T. for G. R. M. F., \$15; Chebogue, N. S., Ladies' H. M. S., \$12; George Hague, Esq., Montreal, for Brandon Church building, \$100.

SAMUEL N. JACKSON,
Treasurer.

Kingston, June 30th, 1889.

PORTAGE LA PRAIRIE.

I send a list of contributions received from the East towards our building fund. Previously reported, including \$100 from the Woman's Board..... \$367 65
Hazelton Avenue Church, Toronto, per Mr.

Wood.....	10 00
Additional from Zion Church, per Mr. Wood	10 00
Additional from Brantford.....	50
Miss Annie U. Armstrong.....	5 00
Mr. Thos. Sanderson, Toronto.....	10 00

\$403 15

A. W. GEURIE.

Obituary.

DEACON WM. AITKEN, ROSETTA.

In the death of this beloved brother, the cause of Christ, and of Congregationalism in Lanark County lost an ardent friend and devoted worker.

Born near Paisley, Scotland, in the year 1814, he came to Lanark with his parents in 1832. He procured a home; and took as his life-partner Isabella Turnbull, in 1841.

A Congregational church was organized at Ro-

sotta on August 20, 1852, by Rev. R. K. Black, who became its first pastor. Into the fellowship and service of this church our brother was received in the following April, having been brought "out of darkness into light," by the blessing of God upon the preaching of the Word, and the prayers of his Christian wife. He was soon after appointed a deacon, in which capacity he served the church nobly to his dying day, being the last of the little band of four first selected, viz., Archibald Rankin, Robert Robertson, Robert Affleck, and himself. In the autumn of 1853 there commenced that wonderful work of grace spoken of generally as "The Great Revival," which swept over the entire region; resulting in hundreds of conversions. To the last Brother Aitken rejoiced, as do other survivors of those heart-stirring times, to talk of the blessed work, and of those who were the Lord's instruments in carrying it forward: Rev. John Climie, Rev. K. M. Fenwick, Rev. John Fraser, and others.

He was early enlisted in the work of the Sabbath school, where, as superintendent and teacher, he laboured with marked success to win the young to Christ. Many who were the fruits of these prayers and toils, moistened his grave with their tears.

It was for many years his pleasing duty to lead "the service of song in the house of the Lord."

His first pastor and life-long friend, Rev. R. K. Black, writes: "My remembrances of Brother Aitken are exceedingly sweet. His consecration to God's service was complete, and his life most transparent and consistent. Though naturally timid and retiring, he yet shrank from no work needful to be done to further the interests of the church of which he was a member and officer. Though a most industrious man, he was yet a most spiritually-minded man. Time, labour and money were ungrudgingly given to the cause he loved. He loved the weekly prayer-meeting, and was never absent without good cause. It is delightful to notice that he witnessed the second great revival, in 1875, and the dawn of another work of grace by which many of the dear youth for whom he prayed have been gathered into the church. Thus God buries His workmen, but carries on His work. May He graciously sustain his sorrowing partner."

For many years our brother suffered from a heart affection, which at times caused him great distress. His wife having been thrown from a carriage, received such injuries to the spine as made her an invalid, confined almost wholly to her house, for twenty-seven years past. Yet it

has been a benediction to witness their unfaltering trust in God, and to hear the wise, earnest words which fell from their lips.

On Sunday evening, March 10th, he conducted a prayer meeting in the church. On Tuesday he went to assist his adopted son, William, in some light task, feeling that day unusually well. He left him with a promise to return next morning and started to walk home. He had gone only half a mile, when he was seized with paralysis of the heart and fell upon the road. Here he was discovered by some neighbours twenty minutes afterwards, and removed to his home. He was unable to make himself understood, though quite conscious, and in great suffering. Medical aid was summoned at once, but nothing could be done; his Father's messenger had come for him. In three hours from the time of his seizure he fell asleep in Jesus. The funeral, which was largely attended, took place on Thursday, March 14th. A discourse was preached by the pastor, Rev. E. C. W. MacColl, from Heb. xl: 5, "He had this testimony, that he pleased God." His grave nestles near the church in which he so long worshipped. Quietly waiting her appointed time, his widow enjoys the tender care of their adopted son and his wife, who are walking in the path of Christian love and service trod by one who, like Enoch, "walked with God."

E. C. W. M.

MRS. WM. STEAD, SR.

On Thursday, May 16th, at her home in Middleville, there passed away to the presence of the Master whom she had so long loved, Mrs. Wm. Stead, Sr., in the ninety-third year of her age.

Born in England, and coming under Methodist influences, she early in life became a follower of Christ. Throughout her long life her heart was warm to her Saviour, His word, His work and His praise, were her delight, till the opening gates admitted her to His blessed presence. Many years ago she came to Canada. Her outer life was uneventful. She was a loving and careful mother; a staunch and generous friend to all. For the worst, even, she had ever some pity and cheer. To the various pastors of the Church, where she found her home, she rendered innumerable kindnesses. Though for several years bowed down by age, and little able to move far from her house, her mental faculties remained remarkably vigorous to the end; and her interest in persons and things was of the keenest. One of her daughters

became the wife of Rev. H. Lancashire, for some time pastor of the Lanark church.

Her change came unexpectedly but quietly. She literally "fell asleep in Jesus." The large concourse present at her funeral testified to the high esteem in which she was held. Her husband and surviving children "rise up and call her blessed."

E.C.W.M.

A DEAF-MUTE RACE.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—You have doubtless noticed in various newspapers articles stating that a Deaf-Mute variety of the human race is likely to be the result, in the near future, of the marriage of Deaf-Mutes. From the information I have been able to gather up to this time, I have only heard of ONE deaf child in Ontario (a little boy now about four years of age), whose parents are deaf and dumb. Of the hundreds of children who are now attending, or have attended, this Institution, there is not one congenitally deaf child who has deaf-mute parents. I would like to obtain full and accurate information in regard to this matter, and if you or any of your readers know of any deaf-mute married persons, with or without children, if you or they will kindly send me their addresses I shall feel obliged.

There are deaf children of school age in the Province that I have not heard of, and I am making an effort to get them into this Institution where they may receive an education that will fit them for the duties of life. The condition of an uneducated deaf-mute is more deplorable than that of any other human being. Will you be kind enough to help me to bring these children to school? You can do more than any other person I might address. The parents of some are not aware that an Institution exists where their deaf children can be taught to read and write. There are others who have heard of the Institution but are probably not acquainted with its real character, or from some causes, fail to send their children to us; these might be induced by a little effort to send them. Deaf children between the ages of seven and twenty are admitted, educated and boarded at the expense of the Province. It is only required that the child shall be of sound mind and

that the parents, or the municipality, if the parents are unable, pay the railroad fare and provide necessary clothing. Application papers may be had by writing to me at Belleville, and any information required will be cheerfully supplied.

Yours faithfully,

R. MATHISON, *Supt.*

Institution for the Deaf and Dumb,
Belleville, July, 1889.

LOWER PROVINCES.

SOME REMARKS BY REV. JAMES SHIPPERLEY.

The number of churches in our Union continues the same as for several years past, viz: nineteen. These with Manchester (not in the Union), and Milltown, N.B., (connected with the Maine Conference), make the number of Congregational churches in Nova Scotia and New Brunswick, twenty-one. Though churches continue numerically the same, men come and men go. We have been reminded of this during the past year, more perhaps than formerly, especially respecting our ministers. "Gone," has to be said of the late incumbent of Keswick Ridge. And we much regret to lose from our ranks our worthy and excellent Secretary, Rev. J. Barker, of Sheffield, who goes to labor in another division of the Lord's vineyard. Rev. H. Goddard, whose name appears on last year's list, in connection with Cornwallis church, has also left our little band of workers here, and joined I believe a larger division of the Lord's army fighting under the same colors in the land of his nativity. The other seven personal members of the Union remain; six of them being in harness, while our venerable Father Whitman, chooses, through infirmity of the flesh, though the spirit is willing, to continue without pastoral charge.

But our ranks are not reduced in numbers, for while we have been praying the Lord of the harvest to send more laborers into His harvest, our enterprising Missionary Superintendent has been a worker together with God, who has answered our prayers. Our number of workers has been more than replaced, and our vacated churches have mostly been occupied by, to us, new men from the old land, whence came the Pilgrim Fathers in times of old. We welcome amongst us,

and wish God's blessing to rest on the labors of such brethren as M. M. Goldberg, of Brooklyn; J. W. Godin, of Chénogues; E. C. Wall, of Cornwallis; R. B. Mills, appropriately located at Milton, and F. Flawith, of Keswick Ridge. We thus have five accessions, in place of three departures. Let us receive them as sent by God to our shores, our churches, our brotherhood, and I trust in due course, to our Union.

Two churches in Nova Scotia are supplied by students from our college, viz.: Baddeck, favored with the ministrations of Mr. G. E. Read, and Manchester, in charge of student A. Robertson. All the churches, except Margaree and Sheffield, are at present ministered to either by pastors or supplies. Of these ministers and students four have received instruction at the C.C.C., four are from English Institutions, one from Bangor, Maine, and three have taken what are termed private courses. Seven ministers have assumed charge of their flocks since the last meeting of the Union, one has occupied his present field nearly two years, while the Pleasant River pastor has been longest in charge, about eight years, and Bro. McIntosh, six years, and Bro. Suer has bravely held the fort in St. John since '84. It is now forty-three years since Bro. Whitman began his faithful career in Nova Scotia, and S. Sykes has labored in these Provinces, doing the Lord's work for twenty-five years. Our ministers preach in eighteen places, in addition to their central pulpits, while their Sabbath preaching stations number twenty-five, at which they address in all 2,300 persons. The number of persons said to be under Congregational pastoral care, is 3,480. The additions to the churches last year is reported as being thirty-six on profession and five by letter, forty-one in all. The number of Sunday Schools is twenty-three, with 153 officers and teachers. There are reported 1,071 scholars on the roll, with an average attendance of 845 in the classes.

Let us ask ourselves, have we as churches, as pastors, been in real earnest in prayer and labor? If so, why not more results from our efforts? I fear we have not obeyed Apostolic injunction: "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that your labor is not in vain in the Lord." Surely had we thus acted, the fulfilment of the promise had been more apparent in our churches!

Our College Column.

Student Ross, of Kelvin, spent a few days with Rev. J. K. Unsworth, of Paris, last week.

Rev. Mr. Brown, of Melbourne, Que., and Mr. F. W. Read, of Zion Church, Montreal, exchanged pulpits a couple of Sabbaths in June.

Why have the residents of Dominion Square no reason to fear a drought? Because they have "Jordan" on the North, "Wells" on the South, and a "Dewy" district in the centre.—*Montreal Witness.*

Rev. Hilton Pedley, B.A., and his young bride, passed through Montreal the evening of June 11th, en route to Boston. They remained for a short time at the Balmoral Hotel, where we had the pleasure of calling upon them, and found them entertaining a host of friends, who had come from Cobourg prayer meeting, headed by our good friend Rev. Mr. Hill, to extend their congratulations, and present the bride with a beautiful bouquet of flowers. The happy young couple will shortly leave for Japan, and will carry with them the best wishes of many warm-hearted friends.

Mr. Galen A. Craik reports as follows:

CANNINGTON, Ont., July 15th, 1889.

The field here is small, but our people are united, and work together in harmony. Our services are Sabbath school and service Sabbath morning, and service in the evening, also prayer meeting Tuesday evening. At all of these services the attendance and interest is encouraging. But best of all, the Lord has given us a slight dropping of His blessing, and we are hoping and praying and believing now, that He will give us a shower. Yesterday we assembled together about the table of our Lord, and it was my privilege to give the right hand of fellowship to four, seeking admission to our church: three by transfer, and one on profession of faith. A fifth had applied for admission on profession of faith, but was unable to be with us; but later on will be admitted. Former faithful labor done in the field, is now under God's blessing bearing fruit; and to Him alone we will give all the honor.

The following encouraging report comes from Mr. R. O. Ross, of Kelvin.

I have had good health, and have enjoyed my work here; and can truly say that the Lord has been with me. I conducted two preaching services at Kelvin each Sunday for the first four weeks; but owing to the smallness of the attendance at the morning service, we discontinued it, and now hold but one preaching service at Kelvin each Sunday. Our Sunday School is still held in the morning and has an average attendance of about fifty. Prayer meeting is held Thursday evening. Rev. Mr. Hay preached and held a communion service at Kelvin yesterday; and six new members united with the church. That looks encouraging. The people at Kelvin very much desire regular services to be continued after I leave, and that seems to be the only hope for the growth of the church.

Reviews.

"THE SLIDING SCALE from Scriptural Truth and Primitive Rites to Union with Rome." By a Septuagenarian. Willard Tract Depository, Toronto. A tractate on the Romeward tendencies of prevailing Ritualistic practices, in which are gathered a large number of interesting and instructive statements regarding rites, such as the orientalizing of churches, surpliced choirs, etc., in an order very like to printers' type just knocked into pi. The author is undoubtedly right in viewing the growth of such practices in various churches as indicative of a trend Romeward. We doubt whether he has laid his hand upon the principles which go far to justify his prejudices; otherwise he would not, on his title page, talk of primitive *rites*. Primitive Christianity, *i.e.*, if N. T. Christianity is meant, has no rites, but life and love, and the liberty that flows therefrom. The Cross is a simple emblem, and when under reproach evidenced bravery in acknowledging it. At present it is made the symbol of a sect, and should be avoided, according to the principle exemplified by Paul, 1 Cor. x. 28. Even in our own worship we may therefore read with profit of the tendencies indicated in this work, and undoubtedly existing. There are one or two statements which shake our confidence in our author's accuracy of research, *e.g.*, when he states that eight thousand Nonconformists, *ished* in prison under Charles II., and that the Anglican Book of Common Prayer was a result of the Bishops' determination to revenge themselves after the Protectorate. The Savoy Conference made little change in the Prayer Book, and the sufferings of the Nonconformists were the more severe outside prison walls. There is however, much interesting matter in this little book, which, put in an orderly form, would render it very valuable at this present crisis in our religious and political conditions. B.

Literary Notices.

SHE HATH DONE WHAT SHE COULD.—A Poem. Mrs. R. Robinson. 15 pp. The immediate occasion of this very neatly printed effusion was the third Annual Meeting of the C. C. Woman's Board of Missions; its source, a full heart and ready pen. Critically, we would say the versification runs smoothly, and there are flashes of true poetry, such as—

As night's fair queen reflects the beams
Of Sun's bright golden face,
And with soft silvery radiance gleams
O'er many a lonely place—

So should our souls, to Jesus turned
And living in His light,
Reflect some rays of Heavenly love,
To make the Earth more bright.

Sympathetically, we enjoy its eminently Christian tone, and commend it earnestly for such lines as these:—

I'll regulate my household ways
According to Thy Word,
And make each daily task an act
Of service to my Lord.

Mrs. Burton, 66 Charles St., Toronto, will supply copies meantime.

THE CENTURY MAGAZINE for July has interested us. We have read with pleasure Roman's further experience at the Kara mines in Siberia, and how he outwitted the wily Russian officers, and got among the political prisoners. "Winchester Cathedral" and "Inland Navigation of the U. S.," are elaborately illustrated articles. "Lincoln's Life," which will be the authentic biography of the great President, recounts the abortive peace efforts of Horace Greely. Rev. Dr. Buckley has a good article on premonitions and dreams. \$4 a year. The Century Co., Union Square, New York.

LITTELL'S LIVING AGE. This weekly publication of 64 pages, 8vo., reaches us regularly. Littell & Co., Boston. \$8 a year. It is composed of the cream of the British monthlies and quarterlies. The issue for 13th of July contains, The Savage Club, A Queer Patron, The Roman Family, Geo. Crabbe, Sardinia and its Wild Sheep, Dr. Johnson and Charles Lamb, Mt. Athos in 1889, Not Quite Lost, and four poems. No notable article appears in Britain, but is re-produced in Littell. Such a publication could not be issued in Canada, nor could Littell & Co. take the same freedom with United States magazines. Copyright laws are queer.

ST. NICHOLAS for July, 96 pages, packed full of appetizing things for the boys and girls. There are many young people who seem to regret they are getting "too old" for St. Nicholas. We are not, ourselves, of that kind! Century Co., Union Square, New York. \$3 a year.

HOMILETIC REVIEW, July. Funk & Wagnalls; 18 Astor Place, New York; \$2.50 to ministers. Five substantial articles, viz.: Preaching, Modern Biblical Criticism, The Papacy and Popular Education, and Egyptology; Nine condensed Sermons and Addresses; Exegetical and Miscellaneous; Editorials. An excellent publication, with great discounts on Books, to subscribers.

THE TREASURY for Pastor and People. July No. contains a sermon by Dr. McCallagh, of Brooklyn, with portrait and biography, three other Sermons, Editorials, Sunday School and Prayer in t'ing topics, "Questions of the Day" (four articles), etc. E. B. Treat, 5 Cooper Union, New York. \$2 to ministers.

NEW ENCYCLOPEDIA OF MISSIONS.—This work is announced by Messrs. Funk and Wagnalls, New York. Such a work is needed, and will be welcomed.

"Embracing in its scope the work of all branches of the Church in every land, every pastor will welcome it; and many a home, bound by peculiar ties to the foreign field, will find it an invaluable help in understanding the circumstances and labors of those who have gone forth as missionaries."

OUR LITTLE ONES AND THE NURSERY; by the Russell Publishing Co., 36 Bromfield Street, Boston, is designed for the youngest children, and is perfect in its way. Every one of its 32 pages has a picture. \$1.50 a year.

For the Young.

SELF-MADE.

A wealthy business man not long ago made a short visit to his native town, a thriving little place, and while there, was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelright's office when you were only ten—"

"So I did! So I did! But my mother got me the place; and while I was there, she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember tears were for babies."

"While you were there, you studied by yourself—"

"Oh, no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing-book, ugly with pot hooks and trammels, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples I bought for peddling were speckled and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they are gone, I'll get some sound ones." Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me.

"Ned," said she, in her clear voice, "what are you going to do with those speckled apples?"

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a sneaking thing as that! Then she cried, and I cried, and I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles; but I wish you'd remind your boys and girls every Sunday that their mothers are probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."—*Youth's Companion.*

PRAY WITH YOUR CHILDREN.

The friend of a young mother was talking with her about her maternal responsibilities, and urged the duty of constant and believing prayer for the early conversion of her children. She assured him that it was her daily practice to carry her little ones to the throne of grace, yet complained of a want of faith and definiteness in asking for them the special influence of the Holy Spirit.

"Do you pray for each child separately and by name?" inquired the friend.

"No, that has never been my habit," was the reply.

"I think it is of much importance, Mrs. H., especially as a help to our faith, and to the clearness and intensity of our desires on their behalf. You pray with them, I trust, as well as for them?" "Sometimes I do, but not often. They seem a little restless, and inclined to whisper together when my eyes are closed, and so I have felt less embarrassment and more freedom in supplication by being alone at such seasons."

"Let me persuade you, dear Mrs. H., to try a different plan. Take your little son and daughter each separately to the place of prayer, and, kneeling with them before the Lord, toll Him the name, the history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said, with trembling lips, "I'll try."

As evening came on, she had not forgotten her promise, but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to the chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped his fingers more tightly as each petition for his special need was breathed into the ear of his Father in Heaven. And did not the clinging of that little hand warm her heart to new and more fervent desire, as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees, Willie's face was like a rainbow smiling through tears.

"Mamma, mamma," said he, "I am so glad you told Jesus my name. Now He'll know me when I get to heaven; and when the kind angels that carry little children to the Saviour take me and lay me in His arms, Jesus will look at me so pleasant, and say, 'Why, this is Willie H. His mother told me about him. How happy I am to see you, Willie!' Won't that be nice, mamma?"—*Ex.*

THE LITTLE BOY'S TURKEY.

Dr. George F. Shrady, of New York, the eminent physician and surgeon, was once in the country enjoying a little rest and recreation. During a ramble one day, he saw a sickly-looking boy about eight years of age resting by the roadside. Near the child and gazing tenderly at him, was a sweet-faced old lady, whom the lad called "Granny." The child touched his cap politely to the doctor, and the little wan face lit up at a few kindly remarks that were made by the stranger. A day or two afterward the doctor was told that an old lady and a little boy wished to see him.

"I could do nothing to stop his coming," explained the woman. "He says over an' over, ever since the day he saw you, that *you can make him well an' like other boys.* He give me no peace

night or day, an' so I have taken the liberty to bring him to you to cure."

"The faith of the old lady and her little grandchild was so touching," said the doctor, "that I resolved to do my very best to effect a cure, and in time the youngster was running about, strong, and well as his companions."

A year or so afterward, in November, 1888, on Thanksgiving Day, a home-made box was delivered by express at Dr. Shrady's home in New York City. The box contained a turkey, and a little note written in a boyish hand. It said:

"dear doctor this is from the boy what you made well. i know the turkey is young and tender for i raised him from the egg myself."

"I have often received munificent fees from grateful patients that my skill has helped relieve," said the doctor, "but I was never more touched by a gift in all my professional experience than when the little country chap's Turkey in the rough little box, with the words, '*Expresses all pale*' written on every side, was delivered to me."

It is not the great things that we can do which most please our heavenly Father. The widow's mite outweighs the rich man's treasures; and a little thing done with a willing heart, is always most acceptable to the Lord. Alas that we should so often neglect to do the little things!

THE CONGO GIRL.

Mr. Sharp, a missionary, sent out by the Women's Foreign Missionary Society, said one day to her little negro scholars in West Africa: "A poor Congo woman wants me to take her little girl."

"Take her, take her!" exclaimed all the children in chorus.

"But I do not feel as if I could feed more than I now have," she answered.

"They thought awhile, and then the eldest said: "If we could work, and earn something we could buy her food."

"Yes, but I know of no one who has any work you could do."

After some talk in Kroo, one of them said: "Take her, cook the same as now, and we will give her a part of each one's plate till she have plenty; only take her and teach her about God."

What made it the more touching was that none of them had more than they really wanted for themselves, and that other tribes very much dislike Congo people; yet they were willing gladly to divide what they had with even a Congo child.

How much better this than the greediness of some children who want all for themselves no matter how others may fare.

A PIECE OF MOTHER'S DRESS.

It is an old story—possibly you may have heard it—but are you sure you understand it? You have a mother? No? Well; then perhaps you know better what the word mother means than some who have mothers.

"A company of poor children, who had been gathered out of the alleys and garrets of the city, were getting ready to go West. Just before the time for the train to start, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment.

The superintendent stepped up to him and found he was cutting a small piece out of the patched lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost. "Come, John, come!" what are you going to do with that old piece of calico?"

"Please, sir, I am cutting it to take with me. My dear mother put the lining into this old jacket for me. This was a *piece of her dress*, and it is all that I shall have to remember her by." And as the poor boy thought of that dear mother's love, and of the sad death-bed scene in the old garret where she died, he covered his face with his hands and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of calico into his bosom, 'to remember mother by,' hurried into a car, and was soon far away from the place where he had seen so much sorrow."

My young friend, the time may come when there will be nothing left of mother but her worn and cast-off garments. Will you love mother more then than you seem to now? There are some things which are sad to remember, and difficult to forget, and children who have not done all they could for their poor, weary mothers, may know, some day, what they are.

BIBLE QUESTIONS.

21. Who wanted to go to Spain?
22. Sixteen things, neither of which shall separate a Christian from his Lord. Where are they found?
23. In one verse, a man had been born to a privilege; and another had bought it.
24. Who had a dwelling-house in Bethlehem, known in after ages by his name; which he had probably received from David?

ANSWERS TO FORMER QUESTIONS.

17. The 14th and 53rd Psalms.
18. Luke 16. The poor man's name was Lazarus. The rich man's name is not given, but he

is often called *Dives*, which is only the Latin word for "rich."

19. Ephraimites, who lisped the word "Shibboleth"; (which means "rivers"; or "streams";) Judges 12; 5, 6.

20. FAITH + virtue, (courage) + knowledge + temperance (self-control) + patience + Godliness + brotherly kindness + charity, (love). 11 Peter 1 : 5-7.

THE FROG WHO TALKED TOO MUCH—There is many a man who talks too much with his mouth, and who finds when too late that silence would have been golden.

The Mongols have a story on this wise: Two geese, when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so if a means of conveyance could be devised, the frog produced a stock of strong grass, got the two geese to take it, one by each end, while he clung to it by his mouth in the middle. In this manner the three were making the journey successfully, when they were noticed from below by some men, who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The vain glorious frog opened his mouth to say "*It was I,*" lost his hold, fell to the earth, and was dashed to pieces. Do not let pride induce you to speak, when safety requires you to be silent.

"If human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn
To feel a friend is nigh,
Oh, shall not warmer accents tell
The gratitude we owe
To Him who died our fears to quell,
And save from death and woe?"

IMPORTANT NOTICE—New subscribers, in order to a trial of the *INDEPENDENT*, will be put on our list for six months at half price, 25cts. If desired longer it must then be ordered and paid for. Local agents will kindly see to these renewals; for the "trial trip" itself—and then to end—is of no benefit to the magazine.

THE CANADIAN INDEPENDENT.

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