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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, MARCH 15, 1887.

[No. 6.]

Editorial Jottings.

CAN a good business man be a good Christian? That altogether depends, my friend, on what you mean by your terms. If your "good business man" is one of your keen, sharp men, with an eye to number one above everything else, and who thinks that success in business is the end of life, we say No! But there have been, and are, thank God, men who do not place business first, yet in its proper place follow it with earnestness, yea even enthusiasm; with reference to the affairs of the world, they say: "This one thing I do;" and being in business, they give to it, as to a duty they owe God, thought, attention and active interest. Mr. Binney a good many years ago asked: "Is it possible to make the best of both worlds?" and his conclusion was "It is." Men may shake their heads, but it would be treason to God to doubt it. We are not taught to forsake, but to be "not slothful in business," and we may rest assured that the Spirit of Inspiration would never have given such a command if it carried with it exclusion from a true Christian life. Business, trade, commerce, have difficulties and temptations, but none that the grace of God cannot carry a man safely through.

THE case of Demas is sometimes presented as indicating the difficulties and dangers of a business life; perhaps they do. Demas, so far as the record tells us, had been a Christian man—he had been not simply a disciple, but one who made part of the inmost circle of disciples. Twice only is he mentioned: the first time he is associated with Luke, the beloved physician, in sending greetings from Rome to the Colossian Church. Paul was even then a prisoner, so that Demas was not ashamed of the Apostle's bonds. But in two short years the scene is changed, and the sorrowing

Apostle writes: "Demas hath forsaken me, having loved this present world." We know that Bunyan makes Demas to perish by falling into a silver mine; hence, perhaps, the thought with which we began. But it is far from certain that gain, lucre, was the cause of his apostasy; it is more likely to have been cowardice; he was liable to the same fate as the Apostle, a martyr's death. Paul would doubtless point him to the glorious future, but his faith could not realize that the two were before him, and he chose the present, as thousands of others have done since Demas. Let not these words, however, suggest that we think there is no danger from worldliness; there is, and great danger too. We need but present a few passages, as James i. 27, iv. 4; 1 John ii. 15, v. 4; Titus ii. 12, and so on. The world is a great temptation, but we may be thankful that the divine word tells us that while we are in the world we need not be of the world.

WE are glad to learn that arrangements have at length been made for the conference already referred to in our columns. The appended circular will explain itself. It is understood that the meetings are to be for the free interchange of thought on the subjects discussed, not to be for the general public, but a conference of brethren. We can only hope and pray that the great Head of the Church may vouchsafe His presence, and that the Spirit may be with us in rich abundance.

DEAR SIR,—The committee, composed of representatives of Toronto Congregational Churches, who had in charge the matter of arranging for a conference to deliberate on matters of interest to the Congregational body, passed the following resolutions at their final meeting last evening:

1. That those who have expressed a desire to meet here in conference be invited to convene in this city at the earliest convenient opportunity.
2. That the first meeting be held in Bond Street Church on Tuesday evening, March 22, at eight

o'clock and that the sessions be continued on following days as long as necessary.

3. That a general invitation be extended through THE CANADIAN INDEPENDENT to all who may wish to be present and take part in the deliberations.

4. That those expecting to attend be requested to send in their names at once to "Mr. James Smith, care of Smith & Gemmel, Architects, 31 Adelaide Street East, Toronto," so that provision may be made for their entertainment.

In accordance with the above resolutions your personal attendance, with representatives from your church, is hereby cordially invited.

If your church is favourable, will they kindly assist by a collection, so that members of conference may have little or no personal expense?

It is expected that the ordinary reduction of railway fares will be obtained. In order that the certificates may be furnished, will those who intend coming please apply at once to Mr. Smith. Yours truly,

E. BARKER, *Secretary of Committee.*

Toronto, March 5, 1887.

SUBJECTS FOR DELIBERATION.

1. Missionary Society organization and work.
2. Distinctive denominational principles.
3. Evangelistic work.
4. Denominational extension.
5. Our publications and literature.
6. Our college.
7. Religious education in public schools.
8. Constitution of the union.

Arrangements are made by which each of these subjects will be introduced by some one appointed beforehand.

THE next union meeting is to be held in the Bond Street Church, of this city. We have received a cordial letter from the secretary of that church, expressing on behalf of the church, an earnest desire that the representation of churches shall be full, and the determination of the church to do all that is in its power not only to extend a hearty invitation to all, but to make the meetings enjoyable and effective. We are satisfied that the friends mean all they say, and that no heartier welcome awaits the Union than that which will (D.V.) be given in June next.

A RESPECTED pastor's wife writes thus in answer to the question: What the children can do for missions.

1st. They can become interested by reading mission news, by earning enough to get a missionary paper, or by persuading their parents to provide one for them, e.g., *Dayspring*, *Missionary World*, or *Missionary Herald*. 2nd. They can give so much each week or each month (as they find best) to Christ for missions. "Tis the littles makes the great." Just think of it, children, if the 1,000,000 Sabbath school scholars of

the United States were each to give one cent every Sunday for a year, they would raise more money than is given by all the Christian people of the United States for Foreign Missions, viz., \$3,640,000. And if the children of the Congregational Churches of Ontario and Quebec were to give one cent each Sabbath, they could raise in the year for missions, \$3,640. How the Lord will bless these mites if only cheerfully given, and for His sake. 3rd. The children can send up a prayer daily for the missionaries, that they may have strength and wisdom to do their work, and that the Holy Spirit may prepare the hearts of the benighted ones to receive and accept the Gospel. Children, let us read, and work, and pray, that Christ's kingdom may speedily come.

WE direct attention to the very thoughtful and scriptural paper on the "Holy Ghost," by one whose contributions to these columns have always fed the flock of God. The subject discussed is one that has most intimate relation to our Christian life, and which, rightly appreciated, will add much to our growth in maturer days. Better far than theological quibblings regarding *filioque* are these plain, scriptural thoughts. May they be abundantly blessed to our churches and readers all.

HENRY WARD BEECHER is dead! Estimates of his career are various. It could not be otherwise in relation to such a remarkable man. His faults were many, his virtues not a few. We cannot forget the courage with which, in other days, he fought the battle of the slave, nor the open-hearted frankness with which he expressed views held by others in secret, or spoken with bated breath. He was an orator, not a philosopher, and under the impulse of the hour would utter to an audience words he never calmly penned. But he influenced as no other man influenced, and that for good, the commercial circle of New York, and his voice was ever powerful as he pleaded for the brotherhood of man. As a theologian his lead is not to be followed; indeed we doubt if Beecher had a theology, but, as an advocate for humanity and for honesty, take him for all in all, we shall not soon look upon his like again. He is gone, his work is done; he leaves little behind him save the influences of his long career, and these influences are neither small nor few. If any feel inclined to speak harshly of his memory our word is:

Forbear to judge, for we are sinners all,
Close up his eyes, and draw the curtain close;
And let us all to meditation.

THE HOLY GHOST.

A PRACTICAL PAPER.

St. Paul, by his question at the commencement of the nineteenth chapter of the Acts, indicates very plainly that the reception of the Holy Ghost is the purpose of the Gospel, and by his further question to those disciples at Ephesus he declares that this possession of the Holy Ghost is the benefit to which the institution of Christian baptism points.

"Have ye received the Holy Ghost since ye believed?" or "Did ye receive the Holy Ghost when ye believed?" is the question that ought to ring through the churches of Christ.

It is plain from the subsequent narrative in this chapter that even the intelligent administration of baptism by an apostle did not confer the Holy Ghost; and in the eighth chapter of Acts we likewise read that special prayer was made by the Apostles Peter and John, for disciples at Samaria, "that they might receive the Holy Ghost, for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus." (An exact translation of this passage throws light on baptism—"For not yet the Holy Ghost was fallen upon any of them; but only having been baptized they began to be for the name of the Lord Jesus.") In these two instances, at Samaria and at Ephesus, the Holy Ghost was given through the laying-on of hands, but in the case of Cornelius and the Gentiles "the Holy Ghost fell on all them that heard the Word" while Peter was speaking, and there was no occasion for the intervening solemnity of a special application to God for the gift of the Holy Ghost. In the same way, St. Paul, in Galatians iii. 2, appeals to the recollection of the Galatians that they also had received the Spirit directly "by the hearing of faith." Thus we learn from signal instances that the reception of the blessing itself is all important, although the circumstances which immediately preceded its reception were not always precisely the same.

The possession itself is vital. "If any man have not the Spirit of Christ, he is none of His;" but the antecedent formal means through which it would seem to have been conferred are variable in some respects. The real prior conditions for obtaining this possession are essential and invariable, viz., the coming of God's grace to a soul, and the willing and obedient reception of that grace by the

believing soul. It is God's will "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Galatians iii. 14.) The Holy Ghost is the Spirit of grace. When the Spirit of grace had been received, under the preaching of the word of God's grace, then the laying-on of hands (in order to the reception of that Spirit) was entirely superseded and dispensed with. But even then the recipients of the Spirit were ordered to be baptized in the name of the Lord Jesus, to manifest their devotion to the Son, through whom they had received the Spirit of the Son. And where Christ was first preached with a view to the reception of this gift, St. Peter urges the Jews with imperative directness—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The difference in the tenses here declares an instant requirement for a consequent blessing.

"The remission of sins" is the present purpose aimed at in the injunction, "Change your minds and be baptized;" and "the gift of the Holy Ghost" is the blessing promised thereafter.

Baptism is the ceremonial token of that remission of sins which is preached to sinners, and promised to believers in the name of Jesus Christ. This "remission" is rather dismissal, meaning both forgiveness and removal. Our Lord's final injunction to His disciples was "that repentance for the remission of sins should be preached in His name among all nations." Baptism, as God's appointment, ratifies this grace, which comes to sinners, and which commands repentance and offers Christ. This ordinance is a standing sign of the Gospel of the grace of God. It has been well called "a visible Gospel for the world." But the gift of the Spirit is an ulterior blessing. It is "the promise of the Father," which is dispensed by the Son. (Acts i. 4, and ii. 33.) The Holy Ghost is the cause of holiness; and holiness is the divine nature. The precept, "Be ye holy, for I am holy," can only be obeyed in the strength of God's own Spirit. And this Spirit is promised particularly to those who ask and seek and knock for it.

When it is enjoyed, it fills and floods the heart. It is pressed upon us in the precept, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Only a child of God can say from the

heart: "Glory be to the Father, and to the Son, and to the Holy Ghost." He who knows the love of the Father, which has given the Son, and who, through that Son, shares and enjoys the spirit of a son, can say with experience, "I believe in the Holy Ghost."

The reception and enjoyment of this gift are contingent upon the reality and obedience of sonship. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." While faith marks sonship, "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26), it is the obedience of faith that craves and obtains the witness, the zeal and the earnest of the Spirit.

The witness of the Spirit is conclusive to the mind of the believer in attestation of his sonship; the zeal of the Spirit is the imprint of God's own finger touching the believer's conscious spirit from time to time, and assuring him of his acceptance; and the earnest of the Spirit is the part pledge of God's own nature in a measure imparted to the believer's heart to assure him of his participation in the eternal life. The witness, the seal and the earnest of the Holy Ghost are distinguishable; but they are considered together by St. John when he says: "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." (1 John iv. 13.)

In other places they are separated.

1. The Witness.—"The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans viii. 16.)

2. The Seal.—"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." (Ephesians iv. 30.)

3. The Earnest.—"Now He that hath wrought us for the self-same thing is God; who also hath given unto us the earnest of the Spirit." (2 Corinthians v. 5.)

In his epistle to the Ephesians (i. 13), when he says, "In whom also after that ye believed ye were sealed with the Holy Spirit of promise," St. Paul appears to refer to the occurrence at Ephesus, narrated in Acts xix. 6; and he certainly speaks of the Spirit (Eph. i. 14) as "the earnest" of that inheritance which is common to the saints in all ages. To conceive that this gift was confined to apostolic times is to annul the teaching of our Lord in John vii. 38, and to cancel the inspired

explanation of that very teaching in the connected verse 39. (John vii. 38. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Ver. 39: "But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.")

Again in John iv. 10, 14, this living water is declared to be the gift of the Saviour Himself. And we are led to the conclusion that the Father has given the Son (John iii. 16), in order that we through the Son, and from the hands of the Son, might receive a participation of the Divine Spirit—first as the filial spirit of faith, and afterward as the free spirit of love.

B. MUSGRAVE.

(To be continued.)

THE GOSPEL AFLOAT.

BY REV. W. SCOTT.

CHAPTER IV.—NIGHT SCENES.

A Mediterranean twilight—how short it is! How quickly the night is upon us! The sun is sinking toward the western horizon; the western sky deepens in colour; the water—so beautifully blue, so exquisite in effect when a wave breaks, and spreads its lace-work of snowy foam over the under ground of blue,—changes its aspect with a surprising rapidity. The blue takes on a warmth of tone which is passing beautiful. The sun sinks; the sea assumes a depth of regal purple colour, and the horizon is streaked with the "intolerable radiance" of crimson and gold, which to reproduce on canvas would be voted unnatural. A weird uncertain light for a few moments, and then it is night. The copious dew-begins to fall, and the air assumes a chilliness in terrible contrast to the heat of the day. Voyagers in general consult safety and comfort by retreat into state-room or saloon.

The night had always set in before our service ceased. It was my custom to walk up and down the deck with quiet, unmolested thought for companion for some time before I joined the passenger circle in the saloon. Thus it was that yet another phase of work presented itself. Wrapt in my own thoughts, promenading the dark and lonely deck, after our service in "the church in the fo'c'st'le," I was gently detained by some one concealed from me by the darkness. It was the bos'n, a square-built, stolid Dutchman. He had been at all the services, but had evidenced nothing beyond the interest of his attendance. Indeed, a less likely subject for impression I had seldom met.

"I want to speak to you, sir." I expressed my willingness to talk with him.

"I am very miserable, sir, and I thought as perhaps you wouldn't mind me telling you something about myself, sir."

I encouraged his confidence. He told me he had a religious wife. She was a Methodist. He knew she was praying for him. Often had the thought of her prayers annoyed him in his wickedness, but now he felt so miserable that he did not know what to do. He sketched for me his life in dark, sad colours. He did not spare himself. "I want now to be a Christian, sir, like my wife, that when I go home, I shall make her happy as she has never been before." Shrouded by the darkness, we conversed together of the things that belonged to eternal life. I pointed him to the Saviour, who would cast none out who came to Him. I found, in conversation, that my friend Tandy, his mate, was also in deep concern about his soul. I arranged to meet them both in the bo's'n's state-room after next evening's service.

On entering the state-room as arranged, there were not only the bo's'n and his mate, but a boy of thirteen or fourteen years of age, each with a Bible before him. It was explained apologetically to me, by the Dutchman, that he and this boy had been rather "chummy" for some time, and that they had been trying to have prayer together for some nights past; and that he would like the lad to get good as well as himself. I willingly and joyfully assented to his presence. Then I had to hear Tandy's story. In a word it was this: He had only been married three weeks when he started on this trip. He described himself as fearing neither God, man, nor the devil. My prayers for the dear ones left behind had drawn out his sympathy, and now, like the bo's'n, he would like to go home a Christian. We had a happy conference together for over an hour. I read with them, prayed with and for them, and left the fo'c'stle with a grateful heart, that God was using a feeble instrumentality to draw hearts to Himself.

The constituency of inquirers slowly increased, until I was acquainted with the outlines of the personal history of half the crew.

The work was not confined to the crew. Standing on the bridge at night, a conversation would be begun by the officer on the watch, revealing that interest in "The Gospel Afloat" had extended to the superior officers of the ship. Many a confidence was imparted to me in these dark nights, and many a resolve expressed to lead a different life. How near God was! The dark yet star-lit sky, the solemn sea, the impressive silence, combined to make these scenes sacred. The fellowship on the bridge and the meetings for prayer in the officers' quarters can never be forgotten. One officer I must here specialize. He was the third

officer—a gentlemanly young fellow, of good family and education. He was a great favourite with the passengers and crew. The "old, old story" touched his heart, and drew him into close fellowship with me. At his request I frequently visited his state-room; and kneeling at the same camp-stool, with hand clasping hand, we often enjoyed sweet fellowship at the throne. After we parted at Liverpool, I never heard from him again. He had to make a voyage in a sailing ship to qualify for a master's certificate. Whispers have reached me of the wreck of his ship—true or not I cannot tell. The possibility but adds truth to our short fellowship in the Gospel.

May the seed cast under such impressive conditions yet appear in harvest form to the glory of God!

A difficulty presented itself in the scarcity of Bibles in the fo'c'stle. Out of a crew of fifty-one, there were only four Bibles and one prayer book. This difficulty presented itself to me as we were nearing Malta. I laid the matter before the captain, and suggested that he and I should join in purchasing Bibles for the crew. I was pleased with the readiness with which he responded. We were not, however, allowed to enjoy a monopoly. Several of the passengers insisted on helping in the good work. Sufficient money was easily raised before we anchored in Valetta Harbour. It was Saturday afternoon when we went ashore to see the city, and make our important purchase. After getting rid of that Maltese plague—self-invited guides—we strolled down the principal street, the Strada Reale, in search of the Bible Society's depôt. Failing to find it, we inquired. With a significant shrug, our informant answered: "The priests have done for that." How the priests had managed that piece of work, which we knew would be congenial work, we did not learn; but, sure enough, the depôt had ceased to exist. On the following day, after returning from service in the Scotch Church, we found a way out of our difficulty. An agent of the Seamen's Mission was on board distributing tracts to the men. To him I stated the case. Very kindly he offered to sell me all he had, and taking his mission boat, with its snow-white awning, he was soon back with a large parcel of Bibles. The "blue peter" was flying at the fore. As I should have no other opportunity till we reached Smyrna, I therefore effected the purchase of fifty-one Bibles on the Sunday afternoon, without the slightest consciousness of having broken the fourth commandment. There were no suggestions of Sabbath around. The market on the quay was in full operation, and Maltese "pack men" were busily trying to seduce our lady passengers into purchases of lace and jewellery.

From the missionary to the seamen I gathered much information. He drew a sad picture of the religious condition of Malta. It was overrun with

priests, who had the people completely in their power. Pointing to his little punt, made fast to our gangway, with the words "Mission Boat" prominently painted on her bows, he said he had infinite trouble to secure a boy to row him from ship to ship in the prosecution of his work. The boy he had then was, of course, a Romanist, and he remained with him because he had quietly resigned himself to the perdition his priest had prophesied for being in the service of a heretic.

My missionary friend had given his boy a Bible, requesting him to read it. Soon the Bible disappeared. The following conversation occurs:—

"Where is your Bible, Guiseppe?"

No answer.

"Where is your Bible?"

"In the fire, sir."

"You haven't burnt it?"

"Yes, I have, sir."

"Why were you so wicked?"

"The priest came to the house and made me. He said it was a bad book."

"Do you think it was a bad book?"

"Yes."

"Well," said the missionary, "you see me every day reading that book to others, and teaching what it teaches; what do you think will become of me?"

"You'll go to hell, sir," was the ready answer.

"But what will become of you? You row me about that I may read and teach."

"I'll go to hell too, sir."

I needed no further proof that the people in this British Dependency were priest ridden than the sounds and scenes of revelry on the eastern shore of Valetta Harbour on that Sabbath afternoon. Racing in sacks, climbing greased poles, grotesque nummeries, were part of the observance of a Maltese Sabbath. And all this arranged and patronized by the priests themselves!—and under the British flag!

SOME PROMINENT MEMBERS OF THE BORE FAMILY.

One of the best human things in this wicked world is a bright, lively, vigorous conversation, well spiced with wit, well seasoned with good sense, well lighted up with good anecdotes and allusions, with lots of places where a good laugh comes kindly in. The best doctor in the country can't make a tonic that goes to the roots of the human constitution as fast as a good laugh. Solomon said a good many years ago that a merry heart does good like a medicine. If Solomon had ever taken some of our modern patent medicines, he would have added, And much more good than *some* medicines. Happy is the man, and thrice happy the minister, who knows just where he can strike up in a few minutes a lively, spicy, inter-

esting conversation, interspersed with occasional side splitters. Most of the old ministers were good laughers. We can think of one now who used to laugh so loud that he sometimes woke up the baby, if there was one in the house. He was a grand man. He would have gone to the stake or the battle field for principle, with as little hesitation as he used to light up his long pipe. He was a gentleman, a scholar, a Christian and a *man*, not a dude. When the family gathered around a fireplace that we remember well, and he formed one of the circle, you might always look out for something good and spicy; it always came. We can hear him tell some stories about Aberdeen now, and we distinctly remember that, however they began, they always ended with a good moral. That man was worth more to his country and his Church than a thousand clerical dudes. He has gone up higher. Would that his class had more successors!

Good conversation being such a good and pleasant thing, it is not wonderful that a class of people, very properly called Bores, inflict themselves on society, and add immensely to the troubles of this life. The Bore family are numerous, and may be divided roughly in this way:

There is first the *political* bore. He abounds this winter. He has been to the eyes in clover since last fall. The successful candidate is rarely a bore. He has been bored so much himself that he is thankful when people say nothing about his election. The unsuccessful candidate, you may be certain, is quite willing to talk on some other topic. The bore is a sort of middleman, who burns to tell you of the meetings he organized, the speeches he made, the electors he turned, the sharp tricks he played, and all that sort of thing. To put the matter plainly—but yet in language so exquisitely exact that it cannot offend anybody but one who hates a truthful description of wrong far more than he hates the wrong described—the election bore is often a conceited campaign liar.

And here is the *ecclesiastical* bore. He always has a full budget of gossip about all the congregations and ministers within a radius of fifty miles or so. He sits down, coolly opens his budget, and hopes you are going to sit quietly until he pours its contents into one or both your ears. If you have any sense or any regard for your ears, you will use them for another purpose. One-half the budget is, perhaps, untrue. The other half grossly distorted truth, and the whole contemptibly small and gossipy. The sickening thing about the ecclesiastical bore is that he calls his gossip *religious conversation*. Oh!

And here comes the *clerical* bore. Sometimes he tortures you with an account of his alleged triumphs at college; sometimes with the number of his calls; sometimes with grossly exaggerated accounts of the marvellous effects produced by his sermons and speeches; but more frequently with a detailed

account of how he managed some motion, or overture, or amendment. The best amendment he could pass would be one enjoining clerical bores not to torture their long-suffering neighbours. If the clerical bore has been brought up in the Old Country, he is very apt to lacerate you with an account of the numbers of Lords and Dukes he has met, or says he has.

The *anecdotal* bore is a being who thinks he has the faculty for relating anecdotes. He is alone in his opinion. The anecdotal bore nearly always begins his story back somewhere about Adam, introduces a parenthesis every minute or so, then takes an excursion to one side, then to the other, and then comes back again to the main line. After running a little while on the main line, he switches off again and takes another excursion. He goes into the minutest details, and worries you out miles before he comes to the point, and when you get to the point there isn't any point there.

The *office* bore is the man who drops into the office without any business, and "sits around" for an hour or two. He always smokes, if anybody provides him with the raw material. If he had any business, the office man would be happy to see him, but he never has business or money. All he proposes to give for lodging is his society. Editors suffer more than any other class of men from the office bore. Being mild, modest men, they never like to give the bore a hint to retire. Lawyers suffer the least. Their cheek being as hard as the cheek of their visitor, they usually find ways and means for shortening his visit.

The most *excruciating* member of the Bore family is the *travelled* bore. He expects you to sit down, and patiently listen to him while he gives you all the details of a trip from some point in Ontario to England and back again. Quite often the burden of his story is what he had to eat on shipboard and in the hotels. It is highly edifying, especially when he enlarges on the manner in which he threw himself away over the side of the vessel. You often know far more about the places he ran through and gorged himself in than he does, but still you must listen, because you know the man "has been to Yurup."

The *solemn* bore is a rather amusing member of the family. His *forte* is to make the most commonplace, trifling observations in a solemn way. He strikes an attitude, rolls up his eyes till you see little but the white, opens his lips slowly, shakes his head pathetically, and with frequent pauses, in slow time, with a measured accent and falling inflection, says: This is a fine day. The solemn bore is very often a local preacher.

Bores might be classified locally, and their characteristics pointed out. The Toronto bore differs from the Hamilton bore, and the London bore differs from both. The city bore differs from the country bore, and the Old Country bore differs from the Cana-

dian. The most cruel of all bores is a tenth-rate Toronto man, who coolly assumes that the people of Guelph, or Brantford, or Woodstock, or some other place, know nothing, and that he knows everything, and is bound patronizingly to explain everything to these benighted people.

But we must give the Bore family a rest. It would add a good deal to the sum total of the happiness of this weary world, if the Bore family would mend their manners, and cease torturing innocent people.--*Knoxonian, in The Canada Presbyterian.*

Correspondence.

MR. HALL'S LETTER.

(FROM ENGLAND.)--NO 6.

DEAR EDITOR,--The long-looked-for time, when I will return to Canada, is fast approaching. I am not tired of England, but it is natural I should wish to be among old friends, and especially with the little circle in Kingston. I am more than four months in this country. I need not tell you that it is difficult to awaken much enthusiasm for the Colonial Missionary Society, or for any other society, at present. What with rumours of wars, with bad times, with appalling poverty everywhere, and with spiritual coldness widespread, you can scarcely imagine a harder field than this just now. Yet there are many encouragements amid all this; I am not cast down. We have a good cause. The claims of the colonies, both politically and religiously, are bound to come to the front without much longer delay. Both politicians and Christians are beginning to admit that the future of this great Britain is in her colonies. State-directed, and probably State-aided, emigration is likely to form part of the remedial measures of the future. There is a surplus population in the Mother Country of perhaps 10,000,000. This number, I doubt not, would be glad to find a way of escape from the deplorable circumstances in which they are existing at present. A few millions spent in giving them a fair start in life, in various parts of the colonies, may be a good investment, and the speediest solution of a most perplexing problem. Independently of any such scheme, multitudes will find their way to our colonies during this year, through private enterprise and benevolent societies. By far the larger number will select Canada--thus increasing our responsibilities, and giving us stronger claims upon the churches of this land. When they understand the condition of things the response will be generous. Englishmen are slow to move, but when they are moved they do something. I will now give you a brief outline of my work since I wrote you last. I think the next place in order is

LONDON--WALTHAMSTOW,

in the suburbs of London--a very nice church edifice,

erected during the pastorate of the Rev. Mr. Fielden, secretary of the Colonial Missionary Society. We had three meetings here: a week evening lecture, Sunday morning and Sunday afternoon—all of which were well attended. Our secretary is still a member of the church; hence we were not surprised to find the congregation in full sympathy with our work. The Rev. Mr. Ellis is the pastor at present, and in him we found a warm friend to the Colonial Society.

STRATFORD

is also a suburb of London. Here I spent the evening of the Sabbath. The congregation is one of the largest of our denomination in these parts. The Rev. Mr. Naggs has been the pastor for many years—a venerable, patriarchal brother, kind, sympathetic, deeply interested in our work, and surrounded by a band of warm-hearted deacons, like-minded with himself. I am to give a lecture in the same place next month.

TOLMER SQUARE.

The Rev. F. Hastings, whom you will remember at our union meetings in Hamilton, is the pastor. There is a large congregation, in a very fine church building. As you might expect, I was suitably introduced, and had a most cordial reception from the friends.

NEW COURT, TOLLINGTON PARK.

Week evening lecture, large audience and kind reception. The Rev. Ossian Davies, a warm-hearted Welshman, is the pastor. We have many friends in this congregation, who have long taken an interest in the colonial work. When I visited this country thirteen years ago New Court gave valuable assistance to our Newfoundland work. Connected with the church, and not far away, is

FINSBURY PARK CHURCH,

under the pastorate of the Rev. Eynon Davies, brother of the Rev. Ossian. Here, too, I had a week evening meeting, and was most kindly received. Both churches promise Sunday collections.

HACKNEY COLLEGE.

I spent a pleasant evening with the students, and gave them an address on the work of the society, with special reference to Canada. There are about thirty young men in the college, all of whom seemed deeply interested in the colonies. I found them, so far as I had an opportunity of forming an opinion, men of a missionary spirit (several are thinking of the foreign field), earnest, spiritual young men. Principal Cave was ill, and I had not, therefore, the pleasure of meeting with him; but he is one of the best men in our denomination in England, I am told; and indeed I would conclude, from his address at the Union, that he is.

BRIXTON.

I was sorry as well as glad to be here: sorry to see our beloved Stephenson really the pastor of a church

in London, instead of Canada. I scarcely realized how much we had lost as a denomination, or how much I had lost personally, until now. The Doctor was in the chair. I need not tell you how he would conduct the meeting, nor of the kind things he would say of our mission. The attendance was large—the hall filled. This influential and wealthy church, for some reason or other, has not done much, if anything, for the Colonial Society. This will not be the case in future. I had more hearty hand-shaking here than in any other place in England. The people are warm-hearted. The pastor is greatly beloved, and I was introduced as his friend; hence the kindly greeting. It is pre-eminently a working church, having mission schools and halls in various parts of the neighbourhood. The Doctor is in good health, appears to be happy in his work, and much encouraged. I must ask you to accompany me now to the old city of

BRISTOL.

In no part of England is there a more intense missionary spirit or a more liberal Christian people than here. Our churches sent up recently \$25,000 to the London Missionary Society, on account of its debt, and they have quite recently subscribed over \$12,000 to Mansfield College, Oxford. We came at an unfortunate time. We had meetings in the following places:

REDLAND PARK CHURCH,

of which the Rev. Uriah Thomas has been pastor for about twenty-five years, son of Dr. Thomas, of *Homilist* reputation, himself a living homilist. The congregation is large; service somewhat elaborate, but very heartily entered into by the entire congregation; singing very fine; a good collection, and some subscriptions to the Jubilee Fund.

HIGHBURY,

of Pastor Rev. Arnold Thomas, son of the late Rev. David Thomas, D.D., who was pastor here when I was last in Bristol. I well remember the kindly words and valuable assistance which he gave me on that occasion. It was pleasant to find the son in all these respects like his father. There is a very fine, and rather select congregation. The pastor pleaded the colonial claims in the morning, thus making my work both easy and pleasant in the evening. The collections would be over \$200, with good subscriptions for the Jubilee Fund. In the same place we had a public meeting on Monday evening. The pastor occupied the chair. The speakers were Revs. W. Fielden, Edward White, ex-chairman of the Congregational Union, and the writer. It was an important meeting, and Mr. White's advocacy of the Colonial Society's claim left nothing to be desired. Next morning there was a breakfast, at the Imperial Hotel, under the presidency of Mr. White, when about thirty gentlemen, chiefly ministers, sat together for about three hours, discussing the

operations of our society. The secretary and the man from Canada were subjected to a running fire of questions that was truly delightful to both—indicating, as they did, a desire to know the whole truth in regard to the needs of our colonies. Several subscriptions were handed in, and promises of help in the future. This was a very valuable meeting. Altogether I suppose Bristol will give over \$2,000 to the funds of the society and the Jubilee Fund.

STAPLETON ROAD.

This church is pastorless, and though there are good, earnest men in the diaconate, I imagine it is suffering for lack of an under shepherd. We had a good, hearty meeting.

WHITFIELD TABERNACLE.

Grand old historic place. I sat in Whitfield's study and bedroom, and stood on the spot where he held the multitude spellbound with his mighty eloquence. The building is large, and I believe it is crowded to its utmost capacity. The Rev. Mr. Williams, another eloquent Welshman, is the popular pastor and preacher. We had an enthusiastic meeting.

BRUNSWICK.

I addressed the Sunday school, also the congregation on the morning of the Lord's Day. The school large, the congregation not so large in proportion. It is in the city, and the population has moved to the suburbs. The Rev. Mr. Wilson, B.A., is the esteemed pastor. It was here I met our brother Saer when I was home thirteen years ago. He is fondly remembered by many still, though the faces are much changed since then.

HOPE CHAPEL.

Here I had an afternoon meeting of Sunday school teachers and others, Rev. Mr. Brown, the pastor, taking a lively interest in our mission. We had a most delightful time with the young people, who filled the body of the church. The singing was simply grand.

RUSSELL TOWN.

This is one of the largest, if not the largest, congregations we have in Bristol. The church was built by Mr. Somerville, and presented to the congregation. I believe it cost him nearly \$20,000. Galleries have since been added by the people at an additional cost of over \$5,000. They are now building costly school rooms. There were at least 1,200 present on the occasion of my visit. The whole service was most hearty. The people, I imagine, belong chiefly to the better class of artisans and work people. This church is doing an important work in this thickly-populated locality. The Rev. Mr. Trebiles is the pastor.

SOMERSETSHIRE.

I paid a hurried visit to our old friend, the Rev. William Stacy, in

STREET.

Had a very enthusiastic meeting. He is training his people to support the Colonial Society, and has a monthly collection in his Sunday school for this object. What an interesting place this is! The village of Street is situated on the old Roman road. Not far from here, King Alfred, hiding from the Danes in disguise, incurred the displeasure of the good housewife for being more intent on his strains than attending to the bread she left him to watch during the process of baking. Within a couple of miles is Glastonbury, the site of the first Christian church in Britain. There are the ruins of the finest, and I think the oldest, abbey in England. On your right, as you go from Street to Glastonbury, is

WREANVALL HILL,

where tradition says Joseph of Arimathea and his companions sat down to rest, and he stuck his staff in the ground, when immediately it budded and blossomed—and the thorn on that hill blossomed every Christmas Day since. On a remarkably shaped knoll, some thousands of feet in height, stands the tower of a church. How the congregation can climb there to worship, or why the building should have been placed in such a position, I am sure I cannot imagine. The religion of those days of long ago cost more than it does now—more money, more self-denial. Passing the ruins of the old abbey, you are particularly struck with the monk's kitchen, larger than an ordinary house, peculiarly shaped, and in a state of almost perfect preservation. But it was raining as I drove through here, and I wanted to catch a train, so I must be satisfied with a passing glance at sights rendered famous in the history of British Christianity. If it is correct that St. Paul extended his missionary labours to Britain, there is little doubt but he travelled along this old Roman road, and preached the Gospel in this beautiful valley. Passing along in the train to my next appointment, I am not far from the spot where the last battle on English soil was fought.

WESTON SUPER MARE.

This is a beautiful watering place—crowded with visitors during the season. We have a large and magnificent church and schools. It is at present without a pastor, but we have a good meeting and a cordial invitation to spend Sunday with them before we return to Canada, which is possible. Here I must stop, and assure you I remain very truly yours,

T. HALL.

Memorial Hall, Farringdon Street, Feb., 1887.

MR. EDITOR,—Pardon my intruding upon you with a few words of comment on the Andover Seminary matter. It appears to me that the wisdom, or otherwise, of an attempt to secure that certain doctrines shall be taught to future generations, is not the point

in question. The attempt may be wise under some circumstances. It may be unwise under others. The real question at issue is as follows: A certain party having wealth, and desiring to use it, not for himself, but, as he believes, for God's kingdom, consecrates a portion thereof to secure the teaching of what he conceives to be the divine truth. There are two parties to this transaction, the giver and the receivers. The giver makes his bequest on certain conditions, which are to him matters, doubtless, of conscience and obligation. The receivers accept the gift under the conditions by which it is accompanied; otherwise they would not have it in their power to receive it. The property, therefore, consecrated to the promulgation of certain doctrines deemed to be divine truth, passes into their hands, and they bind themselves so to administer it. This is the first stage.

The second stage is the entrance of teachers upon their functions. These persons accept their position; otherwise they would not be chosen. They engage themselves under this obligation. Therefore they enter upon the enjoyment of the building, rooms, emoluments and the honour attaching to their office. They enter upon the results of the wealth bequeathed by the founder for God's glory and His kingdom. This is the second stage.

The buildings, the appliances, the emoluments, the honours continue to exist as a matter of tangible value and effect through many succeeding years, and after the death of the founder. The question now is: Has any professor the right in this building, under these circumstances and enjoying these emoluments, to do otherwise than carry out the object for which they were founded? If a question arises as to whether any professor is doing this or not, two lines of thought suggest themselves. A professor may claim that his teaching is either technically or for substance in accordance with the intentions of the founder. The ascertainment of this will be a question for enquiry, comparing of documents, hearing of evidence, etc. But he may take another ground altogether, and say he is not bound by the intentions of the founder or the rules of the foundation; that the founder was utterly foolish in attempting to bind him and men like him; that he has a right to teach whatever he conceives to be the truth; that Christian liberty forbids his being bound to do anything else. It is this second ground which I understand THE INDEPENDENT to justify.

Query: Is this ground tenable? Respectfully, and with all deference, I submit that it is not. For if it is, then a Roman Catholic professor might claim that what he held was the truth, and that he was bound to teach it as opportunity offered; that the seminary was a suitable place in which to exercise his function of teaching, and that he had a right, once being a

professor (no matter how his professorship was obtained), to teach the doctrines of the Roman Church therein. Or an Agnostic or Freethinker might obviously claim to teach what he conceived to be the truth. Even a Mohammedan pundit, from the schools of Constantinople, might claim that *he* had the truth, and was bound to teach it, and that there was no let or hindrance to his exercising his function there also. So also might a Brahmin, a Buddhist, a disciple of Confucius or Zoroaster. And if it were objected that should all these opinions be resounding through the college a perfect Babel would result, a reply on the principles held by certain persons (see letter to the *Hartford Herald*) would be that such a conflict was the best mode of bringing out and elevating the truth, and that the experiment of having conflicting opinions taught in the same college would certainly result in the truth, as a final residuum, being lodged in the minds of the students. That, therefore, no harm, but good, could come from such a mode of filling up the professors' chairs of the college; and that, in fact, the trustees administering its affairs were bound to take no notice of a man's belief, or non-belief, but simply to consider whether he was a well-educated man, a good scholar and apt to teach.

I have used, it will be observed, a mode of mathematical reasoning which has proved most effectual in the detection of error. The case has been put fairly and squarely on its merits, and the writer will leave the result to the judgment of impartial readers.

Pardon my adding a few words more. 1. That the world abounds with errors is a very trite saying. What is not so often noticed, however, is that in the wide domain of error surrounding it on all sides the path of truth is *narrow*. 2. Truth *binds* both the intellect and the conscience. Where truth comes, liberty is thereby displaced. Finally, as between English Independency and American Congregationalism, the issue has been tried, and the former was found wanting. It was strenuously advocated in Toronto more than thirty years ago by a man, whose abilities placed him on a towering eminence above his fellows, but the results were disastrous. The churches of Canada, therefore, after full experience of both, have long ago been committed to the latter.

Montreal, February 5.

GEORGE HAGUE.

MR. HAGUE in his critique of our jottings of Feb. 1, raises the question whether any professor in a college has a right to violate his trust: and, answering as he only could answer, No, says this is "the ground which I understand THE INDEPENDENT to justify! THE INDEPENDENT justified nothing of the kind. What it did was to deprecate the conceit and the selfishness which seeks to bind future ages by its own narrowness. We are perfectly aware that this is not the question at issue before the Andover visitors.

We simply cited the case as illustrating *our* position ; we were not discussing theirs. We could cite many other instances of the folly of commanding the new wine of the children to be put in the old bottles of vain traditions received from the fathers. Our correspondent fights a shadow of his own casting—not our position, in his strictures.

Our long quotations from the article in the *Religious Herald* were given without comment save the statement of fact that they are the principles of British Independency, and we indicated that a choice we must make. Mr. Hague says we *have* made the choice. Our correspondent may speak with an authority we at present fail to see, but his statement thereon suggests one or two questions.

The late revered pastor of Emmanuel Church, Montreal, was an English Independent, heart and soul. Are we to understand that he was found wanting? We receive money from English Independency, and Mr. Hall has been working among English Independents for the purpose of eliciting aid and sympathy. If Mr. Hague is right in the principles put forth in his letter, and in saying that our churches have chosen American Congregationalism, finding English Independency wanting, it is more than impertinence for us to either receive further aid, or to have allowed our energetic Superintendent to canvass our English brethren to support churches that have tried their principles and found them wanting. There are peculiarities in the circumstances of our English brethren, in relation to a National Church, which have little bearing for us, but that we should reject their sturdy love of liberty, or make narrow the path of God's commandments, which the Psalmist says is very broad—well—so never let it be. The faith which Milton sang and Cromwell exemplified, if found wanting, is so found because we have not the heart to receive of its fulness.—ED.

News of the Churches.

CHEBOGUE ZION CHURCH.—This church held its yearly meeting on January 2. Most of the officers of the previous year were re-elected. The pastor (Rev. W. H. Watson) gave a pleasing and encouraging report, which was listened to with much interest. The pastor's salary was raised to \$400 ; the former salary was \$375, besides the mission grant. Although a number of the members have removed to other places, and severed their connection with this church, to join the church where they reside, yet there was no decrease in any of the funds. Several have united with the church during the year, mostly young persons. Foreign mission meetings are held in the church the first Thursday of every month. Home mission socials are held frequently at the homes of the members, in which much interest is taken. The last of these was

held at the parsonage on February 7, which showed an increase in the amount of collection and number present. The prayer meetings appear to be growing in interest, the young people taking a more active part than formerly. The Ladies' Auxiliary Society do much toward the increase of funds, and, notwithstanding the loss of adult members previously mentioned, have been able to show in their report no financial decrease.

FRANKLIN CENTRE.—On February 17 a council, consisting of Rev. Messrs. A. Millar, Malone, N. Y. ; E. M. Hill, M.A. ; J. McKillican, and Mr. Mason, of the Congregational College of British North America, met to advise as to the ordination and installation of Mr. Joseph Dixon. After the examination of the candidate, and the consideration of the various minutes and documents relating to the call given by the church to Mr. Dixon, it was resolved to recommend him as a fit and proper person to be consecrated to the work of the holy ministry. A public meeting was held in the church at three o'clock, which was largely attended. Rev. A. Millar preached an eloquent and impressive sermon from the words in Psalm xxxi. 19. He dwelt on the chequered career of the Franklin Centre Church, and drew bright and hopeful lessons from the words of his text. Rev. John McKillican made the ordination prayer, during which the ministers present set the candidate apart for his holy work by the laying on of hands. After an anthem by the choir, the charges to pastor and to people were delivered, and a most impressive service was brought to a close by the benediction, pronounced by the new pastor. In the evening a second public service was held, at which addresses were delivered by Rev. E. M. Hill, M.A., J. McKillican and Joseph Dixon. The pastor spoke hopefully of the work before him. We trust that the newly-formed connection between church and minister may be long and profitable.

GARAFRANA AND DOUGLASS.—These churches have not long allowed themselves to be vacant without an effort at settlement. They have invited Mr. J. C. Wright, of Edgar, to the pastorate. It is generally supposed that Mr. Wright will accept.

HAMILTON.—The social of the school in connection with this church was held last month, and certainly the teachers and officers have reason to congratulate themselves upon the very successful manner in which it passed off. After the usual tea for the scholars, the meeting was adjourned to the church, where a lengthy programme of songs, recitations and dialogues was presented, Mr. D. Aitchison, superintendent, presiding. Parents and friends turned out in full force, and the audience was large and enthusiastic. During the evening the secretary, Mr. E. Alexander, read a most encouraging report of the condition of the school. At the beginning of 1886 there were 208 scholars on the

roll in nineteen classes, but since then the growth has been such that now there are upon the roll 246 scholars in twenty-three classes. A missionary spirit was awakened in the workers at the time of the Sabbath school convention, and one of the results is that several of the young ladies have gathered into this nursery of the church thirty-five scholars who were not in the habit of attending any Sunday school. The average attendance of scholars during the year was 146, and of teachers twenty-one. The finances of the school are in a healthy condition. The children are encouraged to give, and are early learning the blessedness of so doing. At Christmas they had the joy of knowing that many homes were made brighter by their bountiful gifts. Several scholars were received into church fellowship during the year, and it is with great pleasure that renewed earnestness is recorded on the part of both teachers and taught.

MONTRÉAL EMMANUEL.—The Year Book of this church is before us, from which we cull the following historical memoranda: On the 10th March, 1875, 111 members of Zion Church withdrew from that fellowship for the purpose of forming a new congregational church under the pastoral care of the Rev. J. F. Stevenson, LL.B., one of the joint pastors of Zion Church. On Sunday, March 14, 1875, the church was duly organized, and Mr. Stevenson was unanimously chosen pastor. The church received the name of "Emmanuel Church." The public services on the Lord's Day were held in the Montreal Gymnasium building; and on week evenings in the lecture room of Erskine Church. In the month of June, 1875, ground was broken for the erection of a new church edifice, on a site occupying the corner of Stanley Street and facing St. Catharine Street. On April 15, 1876, the cornerstone was laid by the pastor, assisted by Rev. Dr. Wilkes. On January 14 and 15, 1877, the building was opened for divine worship with dedicatory services. In September, 1886, Dr. Stevenson resigned the pastorate, on receiving a call to the Brixton Independent Church; and, amid many tokens of respect, both from the church and the general community, he left for England at the beginning of November, 1886. The following are the statistics of the first pastorate: Additions.—Withdrew from Zion Church, 1875, 111; received on profession, 1875-86, eighty-five; received by letter or as by letter, 200. Total, 396. Removals.—Dismissed by letter, 1875-80, eighty; dropped from roll, unreported absentees, etc., fifty-four; died, twenty-four; excluded from fellowship, two; total, 160; membership, Jan. 1, 1887, 236. The following sums have been raised for denominational or special objects during the past year: Ladies' Aid Society, \$300.05; Congregational College of British North America, \$525; Canada Congregational Missionary Society, \$487; Congre-

gational Union, \$55.50; Foreign Missions, \$176.74; Provident Fund, \$286; by Sunday school, \$210; Young Ladies' Missionary Society, \$38.26; Fellowship Fund, \$220.91; Building Fund, \$3,363.86. Total, \$5,672.32. The general church fund represents income \$6,396, and expenditure \$7,422.

MONTRÉAL ZION.—While in Montreal we strayed one Wednesday evening into the hall on St. Catharine Street, where this church meets. A goodly number, say forty, gathered, and Prof. Fenwick presided. We have seldom spent an hour of more sweet fellowship waiting upon the Father than we spent on that occasion. The address of Mr. Fenwick was brief, but full of unction, simplicity and thoughtfulness, presenting the rest of Christ. The prayers and praise were earnest, hearty, and we fondly hope that yet old Zion may arise, a joy and praise in the city where it was a power for good.

SARNIA.—A tea meeting, followed by an informal induction service, was held in this church on March 1. The supper was well attended, promptly served, and much enjoyed, as it abounded in good things for the body. At about eight o'clock the friends met in the audience room of the church, which was well filled. In the absence of one who was expected to preside, Rev. W. H. Allworth, of St. Thomas, acted as Moderator. A letter of apology was read for the absence of the Presbyterian minister, and for others, *vice vocæ*. The introductory prayer was offered by Dr. Ross, of Port Huron, after which the pastor elect was requested to give a statement of his belief. This he did in a concise and satisfactory manner, going over the essential doctrines of our faith, upon which he showed himself to be sound, and unshaken by modern theories. Rev. Robt. Hay, of Watford, then, with a neat little address of welcome extended to the new pastor the right hand of fellowship, and offered the induction prayer. The Rev. W. H. Allworth then addressed the pastor, not so much in words of counsel as of encouragement, Mr. Black's long experience in pastoral work making it unnecessary to instruct him in the duties of his office. Rev. Dr. Ross followed in a paper to the people, in which their responsibility for the sound teaching of their pastor was fairly set forth, and their duty to guard the sacred precincts of the pulpit from false teachers pressed upon them. The paper presented a phase of church duties not commonly made prominent at our installations. Had it been, it might have saved some trouble in the past, and have prevented the too ready acceptance of unaccredited men. The addresses were interchanged with anthems by the choir, and the whole concluded by the benediction by the pastor. The settlement seems to be a wise one, and promises to be a successful one. Your correspondent does not know how the church could have done better in Sarnia than to call Mr. Black.

If those who can will help the church here to lift their debt, the prospect of the Congregational Church, Sarnia, is good under the wise teaching of Rev. R. K. Black.

STRATFORD.—On January 23 the church anniversary sermons were preached by the Rev. George Fuller, of Brantford, and were much appreciated by good audiences. On the 24th a very successful tea meeting was held, when the choir, with the aid of members of the Philharmonic Society, gave several choruses, and solos were effectively rendered by Miss Frame and Mr. E. Alexander, of Hamilton, addresses being well received from Rev. Messrs. J. Legear, E. W. Panton, and George Fuller. On Tuesday, Feb. 25, the Sabbath school annual party was held, which gave the scholars abundant satisfaction in supper, games and song.

In January the Rev. W. Burgess, of Listowel, gave his lecture on "Orators and Statesmen," with the exhibition of a very fine portrait gallery, of over 100 heads, which delighted a fair audience. On Feb. 25 the Rev. W. Cuthbertson, B.A., of Woodstock, gave his most interesting and eloquent lecture on "The British House of Commons, with its chief speakers." The audience was charmed with Mr. Cuthbertson's easy manner, pleasant delivery and excellent matter.

TORONTO MOUNT ZION CHURCH.—This church held its annual social on the evening of the 3rd inst., at which the several reports of the Sabbath school, Tract Distribution, Mutual Improvement Society, church secretary and church treasurer and pastor, were presented, sandwiched by music from the choir, and duets from Mr. and Mrs. Revell, of the Northern Church. The report showed gradual improvement in every department. A pleasing feature of the meeting was the presentation of a handsome dressing-case, accompanied by an address, to Mr. F. J. Otter, late choir leader, deacon and secretary of the Sabbath school, who is leaving to make his residence in Dayton, Ohio. After his reply, and a few friendly words from Rev. W. Frizzell, Presbyterian, and Mr. Revell, a rich repast was partaken of.

Personal.

The friends of Mr. A. C. Kaye, who laboured for a time in Caledon and in Howick, will be glad to hear that the lines have fallen to him in pleasant places at Grand Haven, Mich. We wish our brother and his wife with their children every blessing.

We had a visit recently from Mr. Geo. Whyte, late of Manilla. Mr. Whyte looks well, very well. We regret, however, to say that he was on his way to the United States, where his future field of labour promises to be. He expressed regret that no Canadian field opened up to him, and that after repeated en-

quiries, he is constrained to bid us farewell. Mr. Whyte was a faithful student, and is an earnest worker. May God be ever with him and his, and open up a way seemingly not to be found here. ²

Official Notices.

THE CENTRAL ASSOCIATION

Will meet at Georgetown in April, probably the 5th and 6th. The programme will be published in next issue. We hope every minister will come and every church will be represented. The friends at Georgetown will give the association a hearty welcome.

JAMES W. PEDLEY, *Secretary.*

Georgetown, March 8, 1887.

THE WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES

Will meet in Listowel, April 5. Meeting for organization, Tuesday, April 5, at three o'clock p.m. Sermon in the evening by Rev. R. K. Black, of Sarnia, with communion.

On Wednesday, discussion of topics to be announced hereafter. Public meeting in the evening, to be addressed by Rev. George Sexton, M.A., LL.D., on "Our Denominational Needs," and by other speakers.

Will churches appoint delegates, and send names of ministers and delegates to Rev. W. Burgess, Listowel, in time to secure railway certificates?

Congregationalists outside the bounds of the association will be welcome. Send on your names.

C. S. PEDLEY, *Secretary.*

Fergus, March 8, 1887.

CONTRIBUTIONS TO CANADA CONGREGATIONAL MISSIONARY SOCIETY,

Contributions received for Regular Fund:—Granby \$61.50; Toronto Northern, \$150; Vankleek Hill, \$25.78; Melbourne Auxiliary Missionary Society, \$5.60; Waterville Auxiliary Missionary Society, \$8.10; Unionville, \$23.05; Barrie, \$19.05; H. H. Laing, \$20; Toronto Spadina Avenue Sabbath School, \$15.40; Bowmanville, \$7; Edgar, \$30; Hamilton, \$120; Georgetown, \$55; Cowansville, \$120; Brigham, \$14.71; St. Thomas, \$18.40; Pine Grove, \$24; Montreal Calvary, \$67.20; North Erin, \$6; Yarmouth, N. S., \$100; Humber Summit, \$11.28; Alton, \$14.53; Danville, \$35; Montreal Calvary, \$5; Clinton, Anonymous, \$10. Debt Fund:—R. Seath, \$10; Parkdale, \$5; Rev. Chas. Duff, \$5; Melbourne Sabbath School, \$7.38; Ladies' Auxiliary, \$1.17; Ulverton, \$6.45; J. D. Nasmith, \$10. B. W. ROBERTSON, *Treas.*

Kingston, March 4, 1887.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The next quarterly meeting of the Executive Committee will be held in the Congregational College, Montreal, on Tuesday, the 5th of April, at ten o'clock a.m. Vacant churches requiring pastors, or desirous of securing the services of students during the summer vacation, will please communicate with the undersigned not later than the end of this month. All communications for the Executive Committee should be in my hands by the same date.

District Associations which have not already nominated their representatives to form the executive committee (see Article iv., Constitution of Canada Congregational Missionary Society) for 1887-88 will please attend to the matter at once.

Churches will please forward their contributions to the treasurer of the society, Mr. B. W. Robertson, Kingston, as early as possible.

JOHN WOOD, *Sec. C.C.M.S.*

Ottawa, March 1, 1887.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The closing service of the present session, the forty-eighth, will be held on Wednesday, April 6, in the Assembly Hall of the college. The Rev. Wm. Cuthbertson, B.A., of Woodstock, Ont., will deliver the address to the students, and other ministers will take part in the proceedings. A collection will be made in aid of the funds of the library. The chair will be taken at eight o'clock p.m.

GEORGE CORNISH, *Sec. C.C.B.N.A.*

Montreal, March 3, 1887.

Literary Notices.

WE regret to receive the following note: "We beg to inform you that, owing to the fact that the public have not sufficiently encouraged us in our efforts to give them a very costly journal of art at an exceedingly low price, we have deemed it advisable to discontinue the publication of *Home Life* and the *Pearl*, and have this day commenced returning money due subscribers." We must record our sense of the honour exemplified in the closing words.

THE PULPIT TREASURY (E. B. Treat, publisher, 771 Broadway, New York) for March is more than usually good. We specially note an admirable sermon on "Say So," by Dr. M. Hodge, of Richmond. Professor E. J. Hamilton is also suggestive on "The Preparation of the World for the Gospel."

THE CENTURY for March is an admirable number. A supplemented article on the Faith Cure is of interest. And Uncle Esek's wisdom is wise, as the following will show:

We stand in our own sunshine oftener than others do.

It is the little things that are the most wonderful and difficult; it is possible for human enterprise to make a mountain, but impossible for it to make an oyster.

There is nothing so necessary as necessity; without it mankind would have ceased to exist ages ago. The heart gets weary, but never gets old.

If a man is right, he can't be too radical; if wrong, he can't be too conservative.

The silent man may be overlooked now, but he will get a hearing by and by.

Method and despatch govern the world.

You can outlive a slander in half the time you can out-argue it.

WEAVING.

Yes, I'm a weaver, and each day,
The threads of life I spin,
And be the colours what they may,
I still must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes He gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my father's door,
And bid me rest within.

Then, safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be! S. L. CUTHBERT.

ALTHOUGH Alsace and Lorraine have now been unwilling appanages of Germany for about fifteen years, the Protestants have made an increase of 31,142 souls, and the Catholics suffered a decrease of 20,162. The largest increase in the Protestant ranks was in the larger cities, namely Strassburg, 10,343, Metz, 5,322, Muhlhausen, 1,258, Kolmar, 1,105, Saargemund, 843. Of the 305,134 Protestants, 254,000 are Lutherans and 51,000 are Reformed. In these two provinces the two denominations are not united, as is the case in the nine old provinces of Prussia, where, since 1817, they constitute the "United Church."

HOW WHISKEY STARTED THE REBELLION.

General Thomas W. Conway, at a temperance lecture in Norwich, repeated an interesting story, told him years ago by Admiral Semmes, of the rebel cruiser *Alabama*, of the way in which whiskey started the Rebellion. According to Semmes, just after the election of President Lincoln, a conference of Southern leaders was held at the St. Charles Hotel, New Orleans, to decide upon which course they should follow. At the opening of the discussions of that conference the prevailing sentiment and a decided majority were against a declaration of war. The majority of cooler heads, when sober, were against it. The discussion continued until a late hour. At length whiskey and ice were brought up. The members of the conference, some of them sparingly at first, imbibed. Bottle after bottle was produced. As a result those at first opposed to war, under the influence of drink, were influenced by the others; and when the conference broke up, near daylight, nearly the entire body of Southern representatives were in favour of making war upon the flag and the government.—*Albany Journal*.

MONTE CARLO suffered less from the effects of the earthquake shocks last week than any of the other places affected. Scientists say this is due to the fact that Monte Carlo is built on a rock. The hotels were crowded to the utmost limit by the rush to the city of thousands of the pleasure-seekers frightened away from the Riviera, especially from Cannes, Nice, Mentone and San Remo, all of which were thronged with visitors when the earthquake came.

THE *Globe* has taken a new departure, not in the direction of weakening in its political creed, but in its journalistic enterprise. It now runs a special morning train to London, reaching the metropolitan city of Western Ontario at a quarter to seven a.m., enabling readers of the leading Canadian journal to have it on their breakfast tables. This striking illustration of energetic management is certain to secure general appreciation.

EIGHT Chinese have just been received into Dr. Behrend's Church in Brooklyn. Chinese were received into several California Churches as early as 1874; Mount Vernon Church, Boston, has admitted no fewer than eight within ten years, other Churches in the city, three; while Worcester, Springfield and Providence have each had accessions to their Churches from among this nationality. Nor is this the first time that Brooklyn itself has received Chinamen to Church membership.

A QUAKER was once advising a drunkard to leave

off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise upon my honour to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so well pleased with the plain advice that he followed it.

IN most churches a cordial welcome is given to strangers who desire to be present. To this, however, there are occasional exceptions, as the following will show: Two respectable and well-connected young ladies in Montreal on the afternoon of a recent Sabbath entered the Notre Dame de Bonsecours Church and knelt down in a pew. They were not acquainted with the regulations of the church, and, shortly after their entrance, the proprietor of the pew came in and took his seat. He appeared quite satisfied, when suddenly the beadle of the church approached the young ladies, and caught one by the arm and the other by the neck, and endeavoured to drag them out through the aisle into the street. A large number of worshippers noticed the scene, and three young gentlemen who were passing at the time came to the ladies' rescue. They were indignant at the beadle's conduct, and applied through their attorneys to Mr. Justice Ouimet in the Practice Court for leave to take a joint action of \$1,000 against the beadle and the reverend gentleman of St. Sulpice Seminary.

LONDON Socialists and their sympathizers have recently begun a new phase of their propaganda. It certainly is an improvement on the method adopted a year ago of attacking carriages on the streets, plundering shops and breaking club windows. They have of late been visiting churches in a body, and expressing their approval or disapproval of the services according to their inclination. So far as appears, Church authorities have preserved their equanimity during these unwonted interruptions. A nearer acquaintance with religious services might be beneficial to the Socialists. Their recent visit to St. Paul's Cathedral attracted crowds of people, and the edifice was crowded. The archdeacon preached from Proverbs xxii. 2: "The rich and poor meet together; the Lord is the maker of them all." When the text was announced, there were shouts of "bravo" and other exclamations of approval and some growls. Otherwise there was no demonstration. A large force of police were present. In the evening an affray occurred between the police and a body of Socialists who were returning to their homes, but the affair was not of a serious nature.

Children's Corner.

A MISSIONARY CALL.

Friends, oh, friends! the King is coming!
Go ye out through every place,
And prepare the way before Him,
Make it straight before His face.

In the desert make a highway,
In the city clear the street,
And, "Behold, the King is coming!"
Say to every one you meet

Over Himalayan mountain,
Far through Afric's desert sand,
Bear ye on the royal standard;
Cry aloud, "He is at hand."

"Tell it out" to "China's millions,"
Spread the news through fair Japan;
Tarry not, but speed the message,
Send it on from man to man.

Send it o'er the lone Pacific,
To her thousand lovely isles;
There proclaim the joyful tidings,
Where eternal summer smiles.

Where the cold north wind is blowing,
O'er Siberia's frozen waste,
With the story of salvation
Let the standard-bearer haste.

"Tell the news to every creature,"
Was the Saviour's last command;
Then, wherever men are dying,
Let the preacher take his stand.

Through the ranks of Christian sleepers,
Let ten thousand voices cry—
"Wake and watch;" the Bridegroom cometh,
Up and work; for He is nigh.

See ye not the fields are whitening
To the harvest of the Lord?
Rouse ye! rouse ye! time is flying;
Scatter wide the Gospel word.

Let it gird the earth's wide circle;
And, wherever man hath trod,
To the conquest of the nations,
March, O mighty host of God!

SIN LIKE A CLOUD.

I have blotted out, as a thick cloud, thy transgressions,
and, as a cloud, thy sins.—Isa. xlii. 22.

HOW is sin like a cloud? Because—1st,
Clouds rise from the earth. The heat of
the sun causes vapours to rise from the earth's
surface. Those vapours, rising to the higher and

colder regions of the atmosphere, are condensed
into clouds. When you see a cloud floating along
the sky, you see something which has risen from
the earth. Even so, sin is from us. It does not
come down from God to us. It rises up from us
into the light of His countenance. He is holy, we
are sinful. There is only one thing we can call
our own, and that, alas, is our sin.

2. Clouds hide the sun from us. Sin, like a
dark cloud, comes between us and God. "Your
iniquities have separated between you and your
God, and your sins have hid His face from you"
(Isa. lix. 2). The boy or the girl whose soul is
under the shadow of unpardoned sin cannot know
true happiness. "There is no peace, saith my
God, to the wicked" (Isa. lvii. 21).

3. From the dark thunder-cloud the lightning
leaps forth, causing destruction and death. Even
so, sin, if unforgiven, will bring misery and death
on the sinner in this world and in the next. "Be
sure your sin will find you out" (Num. xxxii. 23).

4. No human power can scatter the clouds, or
blot them out; God alone can do that. If you
were to hear a man say, as he looked up to the
cloudy sky, "I will dispel those clouds, and they
shall no longer hide the sun from us," you would
think he was not in his right mind. God, who
makes the sun to shine, and the vapours to rise,
and the winds to blow, He only can remove the
clouds from the face of the sky. Even so, God
alone can blot out sin; man cannot. If our sin
is not blotted out, it will be like a dark cloud
between us and Him for ever and ever. But
God is a God that pardoneth sin. "He delighteth
in mercy." Jesus died for sinners. His blood
can cleanse us from all sin. Are you asking God
to pardon you for the sake of His dear Son? If
your sin has been washed away in the blood of
Jesus, God is saying to you, "I have blotted out,
as a thick cloud, thy transgressions, and, as a cloud,
thy sins." On a summer morning, when the sun
was climbing the eastern sky, you have seen a white
cloud resting on a mountain top. An hour or two
afterward you looked for the cloud, but it was
gone. Perhaps you looked all over the sky for it,
but it was not to be found. There was not a
cloud in all the sky. What had become of the cloud?
It had quite disappeared, it had been blotted out.
This is what God will do with your sin, if you will
lay it on Jesus. It shall never more be found.
"Their sins and their iniquities will I remember
no more" (Heb. viii. 12).