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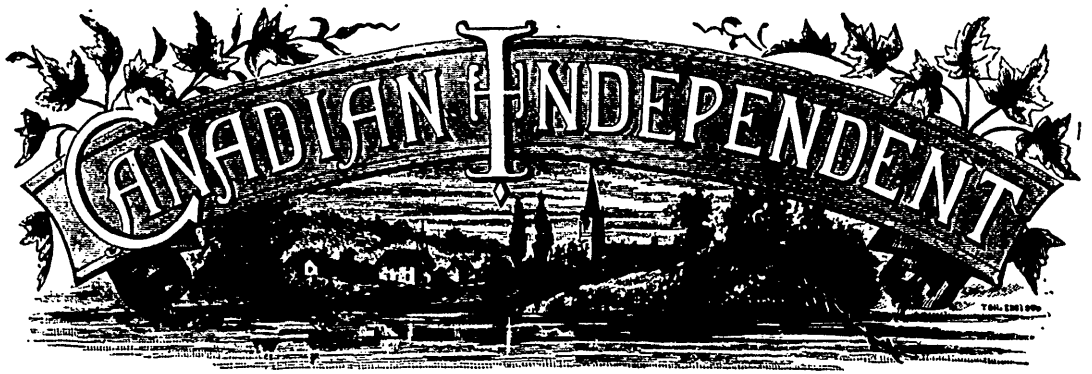
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*CONGREGATIONAL CHURCH, BROOKLYN<sup>3</sup> N. S.*



New Series.

TORONTO, AUGUST, 1894.

Vol. XIII, No. 8

### Editorial Gottings.

DOES your religion hold good on your summer excursions?

MANY a man who smokes can prove to his own satisfaction that it is wrong for a woman to wear a feather in her hat.

THE waters of Lake Nyassa are ploughed by no less than seven steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

A CYCLIST who has 'beaten the record' by riding from Land's End to 'John o' Groats, a distance of 866 miles, in eighty-six hours, took nothing stronger than tea throughout the journey.

A NEW "BALANCE OF THE SANCTUARY."—A miserly man, who insisted that he was a proportionate giver, explained later that he gave *in proportion to the amount of religion he possessed.*

ROYAL COMMISSIONS.—When no further plea for delay remains, appoint a Royal Commission, and you may sleep in peace. Such is the experience of opponents of reform; and it seems now that this expedient is to be suggested in the case of Welsh Disestablishment.—*Christian World.*

MAKE THE CONNECTION.—The electric car appropriates power by touching the charged wire. Without this touch there can be no movement, no progress. The power of God is always with us in the word, and in the Spirit's

presence, but we need to come in touch with the power.

THE HOUSE OF LORDS, at the instance of the Bishops, has thrown out, (129 to 120,) the Bill, now eleven times passed by the House of Commons, to legalize, as in this, and nearly every other country, the marriage of a man with his deceased wife's sister.

INDEPENDENCE of judgment is out of the question with a man who knows but one side of a case. Knowing both sides is essential to knowing one side. Stubborn obstinacy is consistent with one-sidedness; but independence includes a choice between the claims of both sides.—*S. S. Times.*

RATHER TOO HARD ON THE PEOPLE!—If the minister does not spend much of his time in his garden, the people say he is lazy. If he does not spend most of his time in visiting, they say he is not a good pastor. If he does not spend all of his time in his study, they say he is a poor sermonizer.—*Morning Star.*

"THESE HARD TIMES."—This drift, then, from the city to better and happier homes on the farms should be encouraged. There never was and probably never will be a better time to make the change than now. Farms, wherever found for sale, are surprisingly low in value. There is room for all who may wish to come, and labor in plenty for all in want of work.—*Maine Farmer.*

"PEOPLE'S VERSION."—The translators engaged on a popular version of the New Testament in English, in the current literary language of the day, have lately concluded their half-yearly session. They report good pro-

gress made; but do not give any encouragement as to the book appearing till toward the end of next year.

A RECENT WRITER, who to all appearance knows whereof he speaks, makes bold to affirm that neither Hindus nor Mohammedans minister to the poor from sympathy, or from any spirit of philanthropy, but out of pure selfishness, to gain merit for themselves, to offset their sin and guilt.

ONTARIO ELECTIONS.—While the administration of Sir Oliver Mowat is sustained in the election just past, the independent members of the House are largely increased. The development of power on the part of the farmers' organization, "The Patrons of Industry," has been in the nature of a surprise to both political parties. The Patrons are mostly good men, friends of Prohibition and all useful reforms; and their presence in the House—some 16 or 18 of them—will be for the benefit of this, a mainly agricultural Province.

THE COMING CHURCH.—The church of the future is not likely to unite on any external ordinance, either baptism by any given mode, or ordination by any given body. To us it seems that there can be no better basis of union than the independence of the local church, the equality of all its members, the sisterhood of all churches, and the supremacy of the Bible and of conscience. If Christendom can unite upon such terms as these, we need not dispute about the name by which it shall be called.—*Congregationalist*.

GOOD BREEDING.—There are two living examples of good breeding in every home which, consciously or unconsciously, the children follow. If the boys are to be manly let them have for their copy a manly father, whose politeness comes from the heart and who is not ashamed to be punctiliously mindful of small politenesses in the home and out of it. If the girls are to be womanly, sweetness and amiability must be the watchword of the mother. In such a home you will not find churlishness, discourtesy, acrimony and ill-breeding.—*Congregationalist*.

BELSHAZZAR.—The modern "discoverer" of Belshazzar, Mr. Layard, (afterwards known as Sir Austen Henry Layard,) died in July,

aged 80. In 1852 Mr. Layard dug up in "Ur of the Chaldees," an earthen engraved slab, one of a number of such—the official records of the nation—in which it was stated that, "The King, Nabonadius, two years before the city was taken, associated with himself in the government, Bel-Sharezer, his son." This settled half-a-dozen long-standing questions in "Daniel"; and clearly explained the historical reference. And so with every discovery since: all confirm and shed light on the Scriptures.

MAKE A BUSINESS OF IT!—The incident is related that during the late Rebellion, an officer, home on a furlough, was accosted by a clergyman as follows:

"Do you know Corporal —, of Company G, of your regiment?"

"O yes, quite well," was the reply.

"Is he still living religiously?" continued the clergyman.

"Yes, he is still pious," said the officer.

"How can he live piously among so many wicked men?" questioned the clergyman.

"O he just makes a business of living religious, and the boys let him alone," replied the officer.—*Ex*.

DYNAMITE BOMB.—One was thrown in a window of the Montreal *Witness* Printing-office one midnight lately. Some damage was done; but the great Press, which was its object, escaped. As the *Witness* is always a thorn in the side of the whisky men and the gamblers, it does not seem a slander to credit them with the bomb. They have done just such things before. John Dougall, the founder of the *Witness*, once said to the editor of this magazine, "If any public question comes up, which has a *right* side and a *wrong* side to it, we take what we believe to be the right side, let the consequences be what they may!" This sometimes brings the anarchist's bomb, but at the same time it always secures the Great Lawgiver's smile!

For the sake of parents whose children of eight or ten years of age are possessed of a hobby from which it is not easy to divert them, I quote here the testimony of a wise mother, who has raised a family of eight children, most of them sons, and seen them through their school days into their several life-occupations, that in every instance, as she

now recalls their childhood, her children showed in their early years a taste for the occupations they have now chosen, though they lost it during the years of their school-life. Her regret now is that she did not treat more seriously and helpfully early dispositions as a preparation for their later success in life.—*Advance*.

“EURASIANS.”—A new word comes into use with every new need; and “Eurasian”—a compound of “Europe-Asia”—is now widely used to indicate the half-breeds of India. They possess more vigor and push, and other indications of their Anglo-Saxon blood, than the natives; and are likely in the near future to obtain a controlling power in the country. And it is now said that one great ambition of every native ruler is to obtain a European wife. So the “Eurasian” stock is likely to rise in the political market! The fact of the existence, and increase of this race, will have a great influence—and an influence only for good—upon all the questions bound up in the future of India.

PRESIDENT CARNOT, of the French Republic, assassinated by an Anarchist! So the telegraph told us. And a week after, namely on the first day of July, he was buried in great state in Paris. Casimir Perier is his successor. Anarchists are active in many countries. The life of the Italian Premier was lately attempted. In the United States, it is this class among the workmen—and nearly all foreigners—who dominate the Labor Unions, and paralyze railroads and transportation, mining and other operations. If they asserted that their objects were “political,” they would at once be proceeded against as seditious persons. Is it any better that they call their object “industrial” and “social?” The workman of honorable instincts and character will find it necessary to cut adrift from and entirely disown the anarchist.

A RIGHT WAY OF PUTTING IT.—It is better to want to be on the Lord's side than to want the Lord to be on our side. Philosophically, both may seem to come to the same thing in the end. But therein lies just the difference between that which is philosophical and that which is spiritual. It makes a difference what spirit a man begins with, or what attitude he starts from. The man who wants to be on

the Lord's side has an ideal above himself, above his own strength, his conception, his motive. The man who wants the Lord to be on his side, has himself and his energies as his moving ideal. One expects the Lord to follow his lead, the other expects to follow the Lord's lead. Both may seem to perform the same act, or attain the same outward result. But one man grows in self-esteem, the other grows in self-consecration.—*S. S. Times*.

A USEFUL LINK.—Perhaps, too, we have not sufficiently considered that, more than any others, ministers are the visible link between the purely literary class and the people at large. Dr. Francis Patton, of Princeton, claims that taking one hundred lawyers, one hundred doctors, and one hundred ministers, the intellectual level of the ministers will be several degrees higher than that of the others. Certainly the ministry has done more literary work than any other of the learned professions. It is worth our while to reflect that the man who in the morning will be keeping company with Chrysostom and with Calvin, with Jeremy Taylor and Robert South, with Frederick W. Robertson and Alexander MacLaren, may in the afternoon be seated at the bedside of a dying pauper and in the evening singing hymns with a handful of people escaped for a brief hour from the hard grind of daily toil.—*Homiletic Review*.

IS IT IN VAIN?—To the worldly disciple the mission field is simply a necropolis, one vast sepulchre of blighted lives and buried hopes. The dust of nearly a thousand missionary martyrs enriches the soil of India alone. Hundreds have died on Africa's pestilential coast in process of acclimation. In the South Seas hundreds of saintly souls have given their bodies to be burned in cannibal ovens. “To what purpose is this waste?”

Vainly does the selfishness that clutches the bag of temporal advantage wait for an answer. John may read the mystery where Judas cannot. The disciple who is not too far below the level of his Master finds enough explanation in his Master's example of uncompensated love and sacrifice. He remembers that it was One who at thirty-three laid down His life a sacrifice, who said, “Go ye into all the world and preach the Gospel to every creature.” These are what the Iron Duke called our “marching orders”; and if

we fall in the unequal contest, we may at least have written above us a tribute like the famous inscription by which Simonides honored the Spartans who fell at Thermopylæ: "Go, passenger, and tell at Lacedæmon, that we died here in obedience to her sacred laws."

**A GOOD DESCRIPTION.**—A Congregational church is a Union church, associated with other Union churches. It is an independent church, co-operating with other Independent churches. It is a Kingdom within itself, acknowledging only Christ as Master and Lord. It has just as many bishops as pastors. It recognises no ecclesiastical government higher than that of the local church. It does not believe that Jesus Christ has a court on earth, either in Synod or General Assembly. It believes that there is safety in a multitude of counsellors. It believes in co-operation. It is one of the greatest missionary forces; its members give more *per capita* to the spread of home and foreign missions than any other people in the world. It is older than any other denomination. The Christian church was first Congregational, then Presbyterian, then Episcopal, and then Papal. Congregationalism goes back to the beginning. It is not a reformation only, it is a restoration.—*The Advance Almanac.*

**BETTING.**—The man who is always betting finds his interests in the real concerns of life gradually decrease. For him the newspapers have one set of columns of supreme interest; for him all the great events of the political world—from a General Election to a vote in the House of Commons—are of value chiefly as materials for making bets; it is needless to add that for him the future life and its conditions has no importance; it cannot be betted upon. That many men do indulge in betting without going to extremes is of course true, as it is true that many drink alcohol without becoming drunkards. But it is a startling fact that gambling destroys the intellectual interest and social worth of increasing multitudes of our working men and of our city youths. From employers of labour, from managers of clerks, from Christian workers all over the country the evidence is being gathered that when people begin to bet they begin to cease thinking. On the other hand,

the betting habit produces a continuous and unhealthy excitement. Something is always about to happen by which a man will lose or win money. Which is it to be? Where is luck going? What are the chances on one side or the other? Thus the nervous condition is kept on the strain; the victim must become selfish, irritable,—perhaps, at last, unscrupulous.—*Scot. Cong.*

**UNFERMENTED WINE.**—Nothing is more grateful to the palate; and nothing is so appropriate for use at the Lord's Table. But here is a caution: it used to be the general custom—in the days of universal alcoholic wine—to re-bottle what was left in the cups; often half or two-thirds full. Our Church of England friends, who hold to the superstition of "consecration," are paternally cautioned not to save any wine left from the communion. The "unconsecrated" wine is for the Curate's own use; and what is left over of the "consecrated" wine, is to be "reverently drunk" in the church by the priest and other communicants.

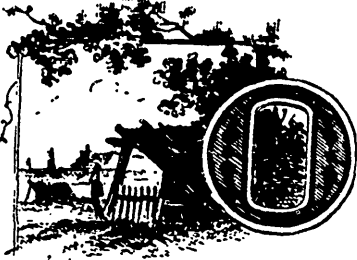
Let not our deacons be too "frugal." It is so easy to follow the old custom of re-bottling what is left. We must do nothing to endanger so excellent a practice as the use of unfermented wine in the communion. To re-bottle the unfermented wine left in the cups is very unseemly; it is unsanitary, in that it is poor, insipid and disgusting stuff, after being once unbottled and then brought out again a week or a month after—with vinous fermentation at work in it! Let it be put up in half-pint bottles, securely sealed; "corking" is not enough; and bring as many bottles as you need. But throw away the leavings!

**JULY 29, 1833.**—William Wilberforce died. In all the great conflict which resulted in the carrying of a bill for the abolition of slavery in 1807, and in 1833 in the emancipation of the slaves within our dominions, Wilberforce was mainly supported by Nonconformists. Very few of the clergy took any part in the agitation. One prominent leader said that the clergy who interested themselves in it might almost be counted on his ten fingers. Lord John Russell emphatically declared that "The Dissenters carried the abolition of slavery."

## Editorial Articles.

### OUR PIONEERS.

REV. E. J. SHERRILL.



NE of our best known and most respected pioneers, was the Rev. E. J. Sherrill, who spent all his ministerial life in Eaton,

Province of Quebec. He was a native of New England; and when retired through ill health, went back there, and died at Lee, Massachusetts, on 13th June, 1877.

If any of our readers can turn to the INDEPENDENT for October, 1877, they will find an article by Rev. Dr. Duff, giving some information respecting Mr. Sherrill. We have not been able to procure it, up to this date; and after waiting, in hopes to get dates and names, etc., furnished us, in quarters to which we had applied, we thought we would give for this number (probably the last under the present editorship), a short sketch of our deceased brother.

A Congregational church was first organized at Eaton Corner, in 1815. Mr. Taylor, the pastor, went over to the Church of England; and the organization fell to pieces. In 1835, a second effort was made, and a church organized. Rev. Mr. Sherrill preached to them during the winter of 1837-38; and in June 13, 1838, was ordained as pastor. After a time, a commodious frame church was erected; and families subscribing each for a "pew," at \$40; and so the church was built. Here Mr. Sherrill labored for nearly thirty-seven years; never having an adequate salary, and receiving exceedingly little actual *money*, except the small quarterly allowance from the (Home) Missionary Society. But he never complained. In 1856, the Congregational Union being held in Hamilton, Mr. Sherrill held the position of Chairman, by the votes of his brethren. In 1875, he resigned his charge on account of failing health; and removed to Massachusetts.

Mr. and Mrs. Sherrill had intended to devote

their lives to mission work in Africa. The Providence of God led them to Lower Canada; but the missionary spirit burned all the same for their whole lives. Mr. Sherrill kept up the monthly missionary meeting ("concert, as it was called in the New England nomenclature); and the Eaton "collection" was always on hand for this work. We remember hearing Dr. Wilkes once speak of Eaton as a representative "Home Mission church." He said, "There is a little church that never has been strong, which has been sending members to Sherbrooke, to Montreal, and even to the far-distant Western States, and always keeping up its missionary meetings, and contributing to missionary funds; and yet must have help, year by year, to keep up its ordinances, and evangelize the neighborhood around."

Mr. Sherrill took every opportunity of advocating and helping the College, the French-Canadian work, Home Missions, the Bible Society, Temperance work, and every other good cause. We are told "His plans for prompt and systematic giving were well carried out by the deacons; so that contributions were always ready when the annual meetings were held." He was noted for keeping his appointments, even in the worst Lower Canada wintry weather; and whoever else might fail, he was always present at the "Association" meetings—often forty or fifty miles away. A journal he kept gives accounts of these meetings for thirty years. On the first Monday of each month, he met with the Methodist and Baptist ministers of the township regularly, for the term of his ministry. He loved singing; and encouraged it in the church, as well as in the day-schools around.

Under other circumstances he might have become a scientist or naturalist. Though the landscape, except in the matter of distant mountains and nearer waters, did not yield much material, he always could find unbounded admiration and study in the heavens above. A member of his family says, "A ride through Canadian woods with him was an *education* and a delight. The names of trees, and flowers, and birds, he knew; and he seldom came home from a drive without bringing a spring flower, or a trailing vine, or an autumn leaf, for our admiration." Romans xii, was a good illustration of his life; and says one, "the 12th verse was Mrs. Sherrill's way!"

Mr. Sherrill's portrait is "No. 14" in the "Union of 1868" (January number); but his children do not like it; it is "too severe and forbidding." He was a genial man; and his countenance generally showed it.

## AN OLD FAMILY.

Among other high-handed proceedings which characterized his reign, William the Conqueror "cleared" of its inhabitants a good many square miles of territory in Hampshire, and called it the "New Forest," and had it kept as a hunting ground. Here and there might possibly be found a poor *squatter*, who, as long as he did not take the game, was allowed to remain. A Saxon named *Purkis* was a squatter of this kind, and burned a little charcoal from the fallen timber; and had a little garden, and probably a cow.

In the prime of his life, William Rufus, son of the old Conqueror, one fine morning in August, 1100, was found dead in the New Forest, with Sir Walter Tyrrell's arrow in his breast. We now-a-days, do not think Tyrrell was guilty; though he fled to the Continent for fear. He said it was his arrow, but it was an accident, his arrow glancing from a tree, as he shot at a deer. *Purkis* (he had but one name; the fashion of having two names had not yet spread down to the masses), found the body of the king, and took it out in his cart to Winchester. He did not know it was the king, but knew it was one of the royal party. Prince Henry (afterwards Henry I.), was there, and professed to be terribly shocked at the accident. Nevertheless, he thought it a good chance to seize the throne, and the royal treasures, before his elder brother Robert would get back from the Continent! And he complimented the "loyalty" of the rugged Saxon; and, learning who and what he was, then and there told him he should have the cottage and two acres of ground thereto attached for himself and his children forever; and the two acres thus granted in A.D. 1100, by Henry I., are in possession of the family still! The Rev. George *Purkis*, so long pastor of the Congregational church at Waterville, Quebec, and who died in the house of his daughter, at Bowmanville, Ontario, on 19th April last, was a direct descendant of the old charcoal-burner. He told me, some years ago, that the present owner, another Mr *Purkis*, was his second-cousin; and that the members of the family are numerous. Lord Palmerston (who lived in the vicinity), used to call the present owner "the oldest landholder in England"; and once in Parliament alluded to this

historic "two acres," as a present-day example of "the tenacity with which Englishmen stick to their *land!*" It has passed into a kind of proverb among the neighbors of the New Forest, that the *Purkises* never were rich and never were poor; "but they always had a bit of land, and a horse and cart!"

## THE PROHIBITION CONVENTION.

The Dominion Convention at Montreal was a highly successful gathering. Senator Vidal was the presiding officer; and the presence of Gen. Neal Dow and Miss Willard, gave an added interest and impulse to the meetings. Some of the deliverances of the Convention were very timely and important. They ask for the granting of the franchise to women. They demand a *plebescite* in those provinces where as yet a popular vote has not been had on Prohibition. They protest against the ratification of the French treaty with its cheap *wines*. They regret the unfavorable attitude of the Federal Government on the Prohibition question.

The most notable speakers were those named above, and Rev. J. H. Hector, the colored temperance orator; but a great deal of hard work was done by well-known and well-tried workers in the good cause, from all over the country.

## Our Contributors.

## HYMN.

*For laying of the Corner-stone of Broudriev Avenue Church,  
Toronto, June, 1894.*

Hear, gracious Father, hear  
Our prayer, as we draw near  
To Thee, our God, on this glad day;  
Grant us Thy Spirit's power,  
And blessings richly shower,  
As now the corner stone we lay.

This service guide and own,  
Bless him who lays the stone;  
To those who speak give thought and words;  
Help all in song and praise  
Our thankful notes to raise,  
Thou "King of kings and Lord of lords."

To builders grant Thy grace,  
Be Thou in every place  
Until the building work is done;  
Then may this house of prayer  
To many thousands bear  
The glorious message of Thy Son.



## CHRISTIAN GIVING.

## II.

Next to the recognition of our stewardship, and growing out of it, is the necessity of a systematic method; the setting apart of a certain portion for the Lord's work. This we are taught to do, by the word of God. Obedience to that word is in every case essential to Christian liberty and joyous service. We all know of the law of the *tenth*, as given by Moses. Many, to-day, try to evade that law by saying "That is done away with in the Gospel." We need only repeat the words of Christ, "I came not to destroy the law but to fulfil." Does the Sermon on the Mount, or I Cor. xiii, require less than the Ten Commandments? Nay, but infinitely more. And until we can rise to the full liberty "wherewith Christ would make us free" from our selfishness, we cannot improve upon the rule of the *tenth*, unless by adopting the apostolic plan, by making it just as much more "as the Lord has prospered us." Francis Ridley Havergal has said that "the tenth belongs unto the Lord; giving must begin beyond that."

Another reason for having a separate purse for the Lord's money, is that it is the most satisfactory. It enables us to give "cheerfully, without grudging," as we have "purposed in our heart."

Then we are always prepared to contribute something to every call that commends itself to our conscience. When the Lord's portion is taken from its consecrated place upon the Sabbath and laid upon the plate, it becomes more truly an act of worship than it could otherwise be. Besides, it is the most successful for carrying on the Lord's work. If it were universally adopted all indirect methods would soon be done away with. Instead of the ordinary "socials" and "bazaars," we should have our socials on true Christian principles, or truly carry out Christ's directions, "When thou makest a feast call in the poor, the maimed, the lame and the blind, and thou shalt be blessed." This does not involve the condemnation of all indirect methods of raising or earning money, as in many cases, especially that of children or young people, who may have time and latent talent where they have but little money, of necessity they are compelled to earn their gifts; and thus many

individual and organized efforts may wisely be used, which may prove "twice blessed." Obedience to this law of systematic offerings brings blessings both temporally and spiritually.

The third step necessary to this higher plane is the consecration of ourselves with our gifts. Paul, in commending the Macedonian saints for their great self-sacrifice in giving, says, "This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." We know from personal experience that we value a gift from a friend less for its intrinsic worth, than for the spirit of love by which we know it was prompted; except so far as that intrinsic worth shews the spirit.

The widow in giving her two mites, showed her devotion by giving all her living. It has been said, "no wonder Christ said she gave more than they all, for her gift has been bearing compound interest through all the centuries since!" Her treasure was laid up in heaven, and the heavenly bank has wonderful powers of reproduction. There is no danger of "break-downs" there. A gift to *reach heaven*, must go on the wings of prayer and faith, and sanctified love.

We may smile somewhat incredulously on hearing stories of how the gift of a penny from some little child has been used to bring in a rich harvest of souls for the Master. Why should we doubt it? Does not God's word teach that our gifts will be blessed according to the spirit of faith or self-sacrifice in which they are offered? Dr. J. E. Clough, who was used by God in bringing about the great revival amongst the Telugus in India, says he fought the battle which made him a missionary, when as a little boy he struggled with the question, whether, of seven cents, given him by his mother to buy gingerbread, he should put one cent, or three, or four cents in the mission box? and finally, because he could not divide it evenly, he put in *all*, and himself with it, and went home hungry.

"Not what we give, but what we share;  
The gift without the giver is bare."

This brings us to the Thank-offering. Thank-offerings had a place in the Levitical sacrifices with the peace-offerings. King Hezekiah said to the people: "Now ye have consecrated yourselves

unto the Lord, come near and bring sacrifices and thank-offerings into the house." The custom of using the mite-boxes, which many of us have in our homes, as a thank-offering box, in which we regularly note the blessings or bright spots in our daily lives, should prove a beautiful education towards a cheerful and thankful spirit.

The thank-offering service at our anniversaries may justly be considered a revival, as far as possible, of the scriptural yearly feast, when all the families from twelve years and upwards, went up together to Jerusalem with their offerings to the temple. Although the types and shadows are passed away, because fulfilled in Christ, may we not carry out in spirit a thank-offering service which shall not only more firmly unite us together, but help to further the work which our Master came into the world to do? In this, as in every service, we put our offering in the plate, let our prayers, our faith, our consecrated self accompany it; then we may expect to reap a rich harvest, not only in our own church, but in our *sister* churches across the wide ocean.

Paris, Ont.

Mrs. B. BOLTON.

## HERE AND THERE AMONG THE CHURCHES.

BY AN ENGLISH VISITOR.

### III.

We returned towards Toronto by way of the Great Lakes, having a most favorable and delightful passage] from Fort William to Owen Sound. Owen Sound is a thriving and growing town on Georgian Bay; beautifully situated, and containing many churches of various denominations. But where are the Congregationalists? Roaming round the streets, I came upon a small but pretentious stone church, with a tower and steeple—whose doors were locked, and whose windows were sealed up with boards. And this had been its condition, I was told, for a long time. Better than the uses to which this same sacred building had been put some time after the removal of its one devoted minister—who stayed on and worked hard for some years, until it was evident to him that he could not get a livelihood for his family. Then, the deserted temple, falling into

the hands of the mortgagee, was let in turn for a music hall and a dancing saloon! And now for some time, no one had hired it for either sacred or unholy purposes; and the holder was vainly trying to find a purchaser to take it off his hands, to recoup himself for former loss.

To a stranger there was something infinitely touching and sorrowful in meeting with these closed sanctuaries, and hearing the stories of failure and disappointment in connection therewith. Either these churches were intruders when first planted, where other Christian bodies were sufficiently holding the field for Christ! or they were unsuitably shepherded, or insufficiently supported by the stronger churches till they had time to feel their feet; or, can it be possible (as was seriously reported to me of a Congregational church that shall be nameless here), that if a church loses a pastor whom it has learned to love, by resignation and removal to another sphere, such church (or any of its chief supporters), in a fit of spleen or vexation, should voluntarily close its doors and let the weeks slip by without divine worship, and without seeking even a "supply" for the empty pulpit? thereby causing the enemies of the Christian faith to laugh, and making it terribly hard for a successor to gather the scattered flock, and build up again the ruins of what ought to be a flourishing cause.

We conclude our sketch with a few words touching a Sabbath of rest and refreshing, spent with two of the Congregational churches of Toronto, on June 3rd. Our attention was naturally drawn first to the Northern church, as to this centre of Christian influence the Union of the Ontario and Quebec churches are converging during the present week. The reputation of the activity and energy of this church had been carried to us in England, by a former member, now one of our ablest workers in our own church in Cheshire; and his report is more than sustained by the present condition and prospects of the congregation, under the leadership of their pastor, the Rev. T. B. Hyde, who recently assumed the pastorate, after a most successful ministry at Chicago, in connection with "Moody's church." We spent our Sunday morning of June 3rd, with Mr. Hyde and his congregation.

The service was beautiful in simplicity, and

breathing with spiritual influences, which are the more inspiring from the evident character and spirit of its devoted pastor. Mr. Hyde's secret of power lies mainly in the rare attainment of lofty spiritual experience and cultivation. To be near him and to come under his influence is to be near a man who lives near to God. His theme, when I heard him, was well chosen for a communion Sabbath, and centred upon the Christian privilege and duty of dwelling near to God. We were told how the covenant relation to God, into which Israel was brought under the first dispensation, is the same into which we are brought who are children of God by faith in Jesus. Our natural alienation from God was vividly depicted by the several clauses of Eph. ii: 12, until conviction was wrought, that of all evil conditions—worse than physical malady, mental distress or family affliction—the most deplorable and pitiable was that of the unregenerate man, viz., "Having no hope, and without God in the world." Then came the contrasting representation of what those enjoy who are "made nigh by the blood of Christ." This was set forth in language of rare pathos and beauty; and when the preacher described the sweet fellowship enjoyed by the Apostle John, with the Lord Jesus, and declared we might all share the same close fellowship with the Master of all—whose only favorites were those nearest akin to Himself in purity and love to God—a powerful, subtle influence seemed to move through the congregation, impelling us at least to seek to draw nigh unto our Lord, and inducing a strong longing and earnest purpose that we may henceforth dwell and serve in closer fellowship with Him.

The communion service which followed was very refreshing and stimulating; and Mr. Hyde had the pleasure of receiving new members, which has been his privilege every similar service since he came to Northern church.

In the evening of June 3rd, we went to hear the Rev. Dr. Sims, the lately appointed minister of Bond Street Congregational church. As the church buildings are under repair, the congregation has been assembling for some weeks in the Pavilion of the Horticultural Gardens. Here a very attractive service has been arranged for Sunday evenings combining orchestral and vocal music with the preaching of the word by their able

minister. Great crowds have come together, and on the occasion of our visit, the whole centre of the vast area was full, with many under the side galleries, while the galleries held a great concourse of people, four deep, all of whom seemed riveted in attention to the proceedings upon the platform. The orchestra consisted of a dozen well-assorted instruments, and were ably supported by a large and well-trained choir. To a stranger, accustomed to a more sober form of worship, the musical element would appear too prominent and frequent, were it not for the supreme influence over the congregation exercised by the magnetic personality and forcible utterances of the pastor, Dr. Sims. His subject was, "The rightful leadership of Christ," from the text, "Follow thou Me;" and he himself is a master of language and a prince amongst preachers. We have not heard many preachers during the last fifteen years of active ministerial service, but amongst those few, a high position would belong of right to Dr. Sims. He has great power in the representation of scenes and characters from sacred and classic literature; and makes his histories to live before the eye and mind by the vivid manner of his descriptions. He has a further charm in the suddenness of his contrasts; at one moment moving the emotions, and at another appealing to the conscience; now presenting a scene to evoke abhorrence of sin, and anon drawing a rapid sketch of utmost beauty and purity. With all his talents and success as a practised orator, the hearer is deeply impressed by the evident sincerity of the man, who thus uses natural and acquired gifts for holiest purposes, and with the manifest longing of winning souls to Christ. Happy is the church that has come under this strong and capable ministry! and we believe for them there are times of growth and service, beyond what they have known and rejoiced in for many years.

And now, after the Union meetings, the English visitor turns homewards regretfully. In his view, Congregationalism in Canada should be stronger and more widely diffused. Especially would he commend to the city churches and to the Missionary Society, the fostering of the country causes, and the keeping alert an open eye and a generous hand, in the initiating and supporting of new causes. Let all the churches also be careful whom

they receive into their ministry, for in this particular, some causes appear to a stranger as having died out or gone down for want of a sufficiently qualified or self-sacrificing pastoral leadership.

Should our steps ever again be directed westward across the seas, we shall trust to find increase of churches, growth in influence and service, and a continued loyalty to the Gospel and to Christ.

Praying it may be thus with all in the Old Mother country, and in the newer colonies, I am, yours very affectionately in Christ Jesus,

J. HOWARD FRY,  
*Congregational Minister.*

Alsager, Cheshire, England.

### "TRY CONCILIATION!"

Tom Hood tells of a London butcher, trying vainly to drive some sheep into a cellar, with blows and shouts. A benevolent gentleman coming along, earnestly suggested to him to "Try conciliation!" Seizing a sheep by neck and crop, he threw it down the cellar; and the rest all followed. "There!" said the butcher, bowing in mock politeness to the gentleman, "I've conciliated *him!*"

The great strike in the United States has come to an end, without any "conciliation" of a much better kind than the butcher showed; and the smouldering brands still remain, perhaps to soon break out into a flame again. It is a dangerous lesson for idlers and tramps to learn, that by combining together they can terrorize a city, and for a time defy the Government. And the real workmen, who disown them, can neither shake themselves free of them, nor convince the nation that they have no responsibility for them. The one inaugurate a revolution, and the other practice anarchy. At so excellent an opportunity, the Ontario Assembly's recent Act comes before the public of this Province, with its Councils of Conciliation and Arbitration. The former consist each of four members mutually nominated. A Registrar is appointed by the Government, to guide the "Conciliators," and receive their award. Then two Councils of Arbitration are appointed—one for railway troubles—by the votes of Labor organizations and Boards of Trade; with a President, an impartial man, not in business.

Such councils, less elaborately conditioned, are established in Norway, and work well. One influence of them will be, that a party unwilling to submit their case to Conciliators and Arbitrators will give the public a very bad impression of the justice of their case. They will therefore be induced to submit; and the thing will be settled. British precedent goes a long way here; and it was probably Lord Rosebery's shining success as referee in a trade dispute there, that suggested the Ontario "Trades' Dispute Act of 1894." Christian principles gather strength, and the "good time coming" does, year by year seem a little nearer!

W. W. SMITH.

### Correspondence.

#### AN EXPLANATION FROM REV. JOHN BURTON.

DEAR SIR,—My excuse for troubling you with a personality is, that sometimes general principles are concerned therein. To me the present is such a case. In reporting the meeting of the late Union, one of the Toronto papers headed one day's record, "Rev. John Burton's case;" and said that my request to have my name removed from the roll, "provoked a long discussion." One of the speakers is reported as saying that I "came to the Northern church avowedly as a Presbyterian working in a Congregational church." Since then I have met several of the brethren who were present, and learn that the impression was pretty general that I had played fast and loose with my ecclesiastical relations, and had—to use the words of one of those brethren—"treated the denomination rather unfairly." More than a personal interest is involved in such feelings prevailing. After the lapse of years memory is not always to be depended upon; there, in endeavoring to place matters in a true light, documentary evidence will be given; if that is not explicit enough no more can be done; if that evidence in the course of time has been misunderstood or forgotten, the blame cannot rest upon me.

My personal position regarding denominational relations was given in my address at the recognition service, published in the C. I. of October 23, 1879, and is thus recorded:—

I believe in the Church catholic and one, consisting of the whole family of the redeemed, those gathered home, those waiting and working on this the other shore, the church invisible. The church visible is its representative on earth, and may be viewed (a) as comprehending all professed believers without reference to particular organizations, or (b), in its relation to the various denominational or national organizations into which men fall by the providences of birth, association, education or country.

Without being offensively explicit, those words are surely enough to show that to me at least, the exclusive claim to divine right for either Episcopalian, Presbyterian, or Congregationalism, had no foundation whatever; so far as polity was concerned, I was free to work under either. The providence of my youth placed me under English Independency, where I heard much of Christ and liberty, and nothing of polity; that of my early manhood under a branch of Canadian Presbyterianism, in which I was led to its ministry, finding all the work and liberty I asked, and most congenial fellowship, with the imperfections that attach themselves to our human endeavors. There the Northern church sought me, and to persistent pressure I yielded; my avowed position ecclesiastically, as the public understood, it was given by some correspondent in the *Toronto Evening Telegram*, November 21st, 1879.

In these days, when church lines are pretty firmly drawn, Mr. Burton's case is peculiar. He still holds that his standing as a Presbyterian minister is as good as ever. The people of the Northern Congregational church are equally liberal, and as far as Toronto is concerned, equally singular. They have not asked Mr. Burton to change his views of church government. The connection has been formed on the broad ground of a uniting sympathy, a mutual affection, and a common Christianity.

That (as to me) unknown correspondent was justified in what he wrote is plain from the "Statement of the church" made by the late Mr. H. J. Clark, at the Recognition service:—

It will be well in making the Statement of the church to define our position as a church with respect to our faith and order. The circumstances under which we meet to-night seem to call for some such statement, not for the purpose of obtruding—but the rather to show how broad the ground we occupy, and how therefore we could feel that there was no yielding of principles in the invitation which we, a Congregational church, gave to Mr. Burton, an accredited minister of the Presbyterian church, nor yet in his final acceptance of that invitation twice given.

I leave these extracts which are given as briefly as possible, to tell their own story, and close with the statement that I have yet to learn that in any way I have departed from the course of perfect frankness, gentlemanly courtesy or Christian honor

in my ecclesiastical relations. It surely was not necessary for me to be always quoting the compact. I the rather threw myself heartily into the Christian work of the denomination until circumstances demanded a severance. As I brought no letters of transfer either to the church or to the denomination I asked none from them, and my old Presbytery had no hesitancy in recognizing my status when asked, which action has been confirmed by the General Assembly. I am tempted to express regret that the friends of the churches cannot continue the "broad ground of uniting sympathy, mutual affection and common Christianity" upon which my relations to the Northern church were based; and that seemingly much of that large-hearted sympathy was laid under the turf which covers the remains of the friend who read the Statement of the church. Awaiting with him the better resurrection,

Fraternally ever,

July 16th, 1894.

JOHN BURTON.

## Christian Endeavor.

### INTERNATIONAL CONVENTION AT CLEVELAND.

The great International Convention of the Christian Endeavor was this year at Cleveland, Ohio, beginning on 11th July. Notwithstanding the threatened dislocation of railway connections, on account of the great strike—and which no doubt kept many away—the attendance was most imposing. 8,600 delegates from points outside of Cleveland; 3,000 from the city itself. Thus about 22,000 delegates were present. The whole numbering registering, as "attending the Convention," was 40,000. The Saengerfest Hall, the largest auditorium in the city, was used. It would hold 12,000. Close by a large tent was spread, which held 11,000 more. Rev. Dr. Clark, the founder of the Society, could only write the Convention from a sick-bed. His address, prepared beforehand, and which he had expected to deliver, was read by another. He strongly advised to "strike for good citizenship, for enactment of good laws, for sturdy and steady opposition to the saloon, the gambling-hell, the lottery, the violation of the Sabbath." He suggests a World's Christian Endeavor Union; and rejoices that the Societies are beginning to do so much for missions. And Dr. Clark is right; the C. E. will only be a blessing to the members, as they become a blessing to others.

Secretary Baer, in his report, gave some encouraging facts. He says:

"It is an ever lengthening procession that marches by each succeeding mile-stone. Last year at Montreal our numbers had been increased in a year by 5,276 local companies; there are now 7,395 more companies of Christian Endeavor than there were one year ago.

England in the van is fairly entitled to that recognition, having made the largest absolute gain in number of local companies of any of the many brigades, in the last year.

Australia in many ways, when compared with our country, is a land of curious contradictions; but Christian Endeavor there stands for the same grasp upon simple, evangelical, evangelistic gospel truth that it stands for in the land of its nativity.

After noticing 72 Societies in India, Japan 59, West Indies 44, Turkey 38, China 23, Madagascar 30; in all 2,740 Societies in foreign and missionary lands, he says;

"The second division, the Canadian, now swings into line, and is separated from us by only an imaginary line. At our last field day, which was held within their borders, they marshalled 1,882 companies. This year their ranks are increased, and they have on their roster 2,243 companies, with an individual membership of 134,580."

He reports 28,696 Societies in the United States.

"And now make way for those cadets, the Juniors. In March, 1884, the first Junior company of Christian Endeavor was organized in Tabor, Io., by Rev. J. W. Cowan. And to-day there are hundreds of city battalions of Junior companies, some of which are large in numbers. The greatest proportionate increase in its number of local companies during the year puts in the front ranks the lively brigade from West Virginia.

The banner for the greatest absolute gain in one year is flung to the breezes by England's brigade in their great advance.

This year the cadets of Pennsylvania have followed closely in the footsteps of her older soldiers, and now valiantly shout as they display the long-coveted Junior banner.

But why that confident tread on the part of the battalions from "little" Delaware? Look again. See you not that she proudly carries the Junior badge banner for the largest proportionate increase in number of companies?

New York has the largest number of companies that have adopted Rev. A. A. Fulton's suggestion, and are giving systematically "two cents a week" to missions.

Soon after our last field day it was announced that three banners would be presented at Camp Cleveland, one to the local city battalion that should report the most work done as a battalion in the interests of good citizenship. The committee, after much deliberation and much thought, have decided that that banner belongs to Chicago.

Another banner is to be presented to the city battalion that enlarged their comradeship by bringing into their ranks the largest number of local companies of Christian Endeavor. Philadelphia will receive that banner later.

A third banner is to be given to the city battalion that reported the largest number of systematic and proportionate givers to God. That banner is awarded to Cleveland.

Best of all, 183,650 have joined the churches during the past twelve months.

There were 26 denominational "Rallies," that of the congregationalists being in the Dunham Avenue Disciples' church. At this rally, it was earnestly insisted on that the Christian Endeavor must be a recruiting ground for the church. Into the Sunday school; from the S. S. into the Christian Endeavor; from the C. E. into the church.

Among the speakers at Congregational rally on Thursday afternoon was the Rev. J. B. Silcox, of Emmanuel church, Montreal. He evoked much applause and considerable enthusiasm.

In the tent an open parliament was held on "What has your Society done to Promote good Citizenship?" Twenty-five Societies received diplomas for work done for good citizenship and good literature. Of these, Montreal received three. Rev. William Paterson and Rev. Dr. Potts, of Toronto, Rev. A. F. McGregor, of Woodstock, and Rev. W. Shearer, of Sherbrooke, took prominent parts in Convention work. Miss Willard made a short address. At one of the smaller meetings, a hundred young people volunteered for foreign mission work. Among the movements started at this Convention are plans for a world-wide union of Christian Endeavor, and for systematic missionary extension. A dispatch to the press says:

"Five hundred Canadians have enrolled at their headquarters, Dunham Avenue Disciple church. On Saturday evening an enthusiastic rally was held, at which speeches were delivered by representatives of Ontario, Quebec, Manitoba, the Territories and the Maritime Provinces. A Dominion Executive head was constituted for the latter organization of delegations at future conventions, of which Rev. A. M. Phillips, of Montreal, is President, and C. J. Atkinson, Mimico, is Secretary."

Governor McKinley, of Ohio, welcomed the Convention in a rousing speech. Rev. William Patterson, of Cooke's Church, Toronto, responded. 18,990 delegates, from points outside of Cleveland, registered their names. Including visitors and Cleveland Endeavorers, the number was 40,000. Mr. Patterson, of Toronto, said: "They said they were going to get the people to strike in Buffalo, but they said they would not, because if they did, the Canadians could not get here, and we cannot do without the Canadians, so they would not strike."

As to number, the Presbyterians lead, and the Congregationalists are second. The "Roll of Honor," having the names of all Societies giving not less than \$10 to missions, was 450 feet long; and represented \$225,000.

In the Open Parliament, some speakers said "the Juniors kept their pledge better than the Seniors;" and "the Seniors better than the Church."

A negro from Philadelphia said: "I am here to give color to this Convention. We were not

with you in the Coxey ranks, and we are not with you in the railroad strike, but we are with you in the cause of Christianity."

The Mother's Society of Christian Endeavor was reported. Their motto is, "For Christ, the Church, and the Children!"

A resolution was passed with a rousing "aye" — "That we recommend the organization of a Junior, wherever there is a Senior."

Rev. E. E. Baker said, "The least a man ought to give is the *tenth*. The man who comes to God empty-handed, will go away empty-hearted. If you trust God with money, He won't be in debt to you!"

Mr. Warszawaik, of New York, speaking of the 21,000 Jews in Cleveland, and how they had only one young man to tell them of Jesus, said, "I went down among my people here in the city and talked with them; and they followed me, 'Mister, Mister, can't you tell us some more about Christ?'"

Miss Ben Oriel from Jerusalem, invited the Convention for 1898, to meet on the Mount of Olives. She described herself as of the house of David. Stranger things have happened than that the invitation—say two years from now—might be accepted.

One speaker noted that this great assembly had been "moderated" without a gavel. The law of love seemed to be the prevailing force. The meeting of '95 is arranged for San Francisco, and '96 for Washington. Satisfactory arrangements cannot yet be made with the railroads; and if the difficulty is not overcome, the Convention next year will be at Saratoga.

CALEDON, ONT.—The following is a list of officers and committees of the Y. P. S. C. E. of Caledon Congregational church:—

*President*, Mrs. J. C. McArthur; *Vice-Prest.*, Mrs. Geo. Patterson; *Treasurer*, Chas. Wells; *Cor. Sec.*, Chas. D. Adams.

*Lookout Committee*: Thos. Wells, Albert Hebdon, John Kirkwood, Emma McArthur, Nellie Higginson.

*Prayer-meeting Committee*: John C. McArthur, Chas. Wells, George Patterson, Mrs. Canning, John Buttler.

*Social Committee*: Geo. Patterson, John Mc-Bride, Alf. Davidson, Mrs. McBride, Jane Mc-Arthur.

The work in this newly-organized branch of the Lord has every indication of being a mighty blessing to our young people. Already the presence of God in our midst has enlightened and cheered the hearts of His followers in the church.

We commenced with 20 active and 2 associate members, and the activity and earnestness of its

members would do credit to many older societies. The weekly topics are taken up cheerfully and in great enthusiasm, by different active members, and much thought and care in preparation has been demonstrated. We are looking forward to a large ingathering to our Lord's kingdom and His church on earth, of many who to day are in the "gall of bitterness and bonds of iniquity."

ACTIVE MEMBER.

PINE GROVE. — On Tuesday evening, July 3, the monthly business meeting of this Society was held at the parsonage, at which the half-yearly election of officers took place. The following were re-elected:—

*President*, Mr. Bennetts; *Vice-Prest.*, Miss Lizzie Bentley; *Treasurer*, Miss McMullen; *Organist*, Miss Bennetts. Miss Laura Bentley was elected *Recording Secretary*.

*Prayer-meeting Committee*: *Convener*, Miss Lizzie Bentley, with Miss McMullen and Miss Bennetts.

*Lookout Committee*: *Convener*, Miss Jarratt, with Miss Laura Bentley and Miss Annie McMullen.

*Sick and Flower Committee*: *Convener*, Mrs. Bennetts, with Miss McMullen and Lizzie Bentley. This is a new committee, and hopes to do good work. The convener, Mrs. Bennetts, has supplied the church with flowers since the season commenced, which have been sent to sick people after the Sabbath evening service.

LIZZIE BENTLEY.

## News of the Churches.

FOREST.—Ordination of Rev. D. S. Hamilton. The services held in the Forest Congregational church, Wednesday afternoon and evening, June 20th, in connection with the ordination of Mr. D. S. Hamilton, B.A., were of unusual interest. The council for examining the candidate met at 4 p.m., the following ministers and laymen being present:—Rev. W. H. Watson, Hamilton; Rev. Robert Hay, Watford; Rev. John Salmon, Toronto; Rev. W. J. Hindley, Forest; and Messrs. A. Rawlings and J. Maylor, of the Forest church; J. K. Cairns, of the Plympton church, D. Brodie, Ebenezer church, and Wm. Fraser and Ellis Lloyd, of the Lake Shore church. Letters of regret were tabled from Rev. A. F. McGregor and Rev. Dr. Hindley. Upon the appointment of Moderator and Scribe, ordination was proceeded with; and after the call from the Ebenezer and Lake Shore churches to Mr. Hamilton had been read, and assent thereto given, the examination of the candidate was taken up. He gave a clear and touching statement of

his conversion and call to the ministry, indicated the platform upon which he stood theologically and ecclesiastically, and satisfactorily answered several questions.

Rev. Robert Hay and Mr. Rawlings made statements concerning the worth and sterling qualities of Mr. Hamilton, the latter referring to the number of believers through Mr. Hamilton's ministry, as evidence of his own conversion and fitness for the work.

The council being thoroughly satisfied with the examination, proceeded to move concurrence in the ordination; proceedings to continue in the evening, at 8 o'clock.

The evening session was very largely attended, and opened by singing the hymn, "Father of mercies, in thy house," and Scripture reading and prayer by Rev. W. J. Hindley. After singing "Lord of the harvest, hear," the Moderator delivered an address upon the theme, "The Kingdom of God, What is it?" taking as his text Rom. xiv. 17, 18.

The male quartette then rendered the hymn, "Come, Spirit, come," after which the minutes of the council were read and adopted, and ordination was proceeded with by laying on of hands and prayer by the Moderator.

Rev. Robert Hay gave the charge to the pastor from Neh. vi. 3, and extended the right hand of fellowship to Mr. Hamilton.

Rev. W. H. Watson delivered a thoughtful and interesting address to the people from Deut. v. 27, after which the doxology was sung and the services brought to a close by the pronouncing of the benediction by the newly-installed pastor.

**ST. JOHN, N.B.**—The Rev. Norman McKinnon, the new pastor of the Congregational church in St. John, N.B., commenced his ministry on Sunday, 8th July, preaching in the morning from Hebrews xiii: 8, "Jesus Christ, the same yesterday, to-day, and forever. He divided his discourse as follows: Jesus Christ of the past, Jesus Christ of the present, Jesus Christ of the future.

The evening service was more informal; and was an exposition of Matt. iv: 18-22, the call of the fishermen. The pulpit was nicely decorated with flowers, and the music was excellent. Rev. R. J. Haughton, of Paris, Maine, assisted at the communion.

On the evening of the 10th a reception was given by the members of the congregation. Addresses were made by Messrs. C. E. Macmichael, James Woodrow, S. B. Paterson, and James Robinson, members of the church, and by Revs. Messrs. Shenton and Wilson. There were also solos, duets, and instrumental music. Mr. McKinnon in response to the welcome, expressed himself as favorably impressed with St. John, and

manifested his pleasure in working among so warm-hearted a people. During the evening refreshments were served by an efficient Ladies' Committee.

The *Laco (Me.) Times* says of Mr. McKinnon that "his sermons are noted for breadth of view and clever treatment. He is naturally an orator of the modern school." Mr. McKinnon is a native of Scotland; was originally a Presbyterian, and is a post-graduate of Bowdoin College. He commences his ministry under the most favorable auspices.

**WATFORD.**—The anniversary services of the Watford church were held on Sunday, June 17th, and on Monday evening the annual tea-meeting; also induction services of Rev. W. H. Madill, who has just been called to the pastorate of Watford and Zion Congregational churches.

Tea was served in the basement of the church. After discussing the bountiful supply of good things provided by the ladies, the audience re-assembled in the body of the church, where the induction services took place. Rev. R. Hay, the retiring pastor, occupied the chair, and reviewed the history of the church since its organization, some fifty-five years ago.

Mr. Hay brought kind greetings from several former pastors, whom he had recently met at the Union meetings.

Rev. D. S. Hamilton, of Forest, was the first speaker, and addressed the new pastor. Mr. Hamilton is fresh from college, and was listened to with great interest.

Rev. W. H. Watson, of Hamilton, followed, and with his usual grace of speech and very earnest manner, addressed the people on their duties toward church and pastor. We expected much of Mr. Watson and our expectations were more than realized.

Rev. J. C. Madill, of Sarnia, was the next speaker. His subject was "Christian fellowship." His remarks were well chosen, instructive and profitable. Short addresses were also given by some of the resident ministers. Proceeds \$45, which was applied to building fund.—*Com.*

**EMBRO.**—On Thursday evening, June 28, a social was held, the occasion being the anniversary of the ordination of the pastor, Rev. E. D. Silcox. A splendid tea was served in the lecture room, after which Rev. A. F. McGregor, of Woodstock, chairman, called the meeting to order in the auditorium, which was filled. The pulpit and platform were tastefully decorated with flowers. There was good singing by the choir and others. Speeches were made by the chairman and Rev. John Salmon, of Toronto, and Rev. G. Fuller, Stratford. Mr. G. M. McKenzie being called upon, came forward



and read a neatly-worded congratulatory address, accompanied by a well-filled purse, which was presented by Mrs. J. M. Ross, on behalf of the congregation. Mr. Silcox, who was completely taken by surprise, thanked the friends for the kind address, and also the purse; in doing so he took occasion to review briefly these twenty-one years in his Master's service, nearly fourteen of which had been spent in Embro. Revs. Allworth, Dickson, Marling and McIntosh were present at his ordination, which took place in the Edgar church; he thanked God who thought him worthy, putting him into the ministry.

Mr. Silcox has withdrawn his resignation, which the church by a unanimous vote urged him to do.

Rev. A. S. McLeod is home from New York, spending his vacation with his aged parents. One of the oldest members of the congregation has just passed away, in the person of Mrs. A. B. Munroe, who was in her 80th year.—*Com.*

CHURCHILL.—Our motto is "Onward and Upward." Our ranks are being strengthened and enlarged by new incomers, some thirty having been received into fellowship this year.

Our weekly prayer-meeting is a source of great help to us all; with an average attendance of thirty per week. We are having some very profitable times. Our congregations are good, and a real spirit of devotion and determination has possession of our church members; and our cry to God is for a deepening of spiritual life for His children, and salvation for those who gather to hear His word Sabbath after Sabbath.

At both these churches our monthly church-meeting and social gathering has been a great help in our work. We meet once a month for business; and after the business has been disposed of, we cordially invite the adherents of the churches to spend an hour or two with us. A bright happy programme is arranged, both vocal and instrumental, and time given for social intercourse. Our average gatherings on these occasions numbering 70 to 80. T. H. A.

HAMILTON.—The First Church has had a sad prominence in being the first contributor to the season's drowning list. Our Boys' Brigade, under Messrs. Chas. Chadwick and Jos. Wheeler, went across the Bay, Saturday, June 16th, for a pleasant outing, and they had it to the full; but just as they were returning, a squall dropped so suddenly upon them, that the two boats were swamped, and in trying to swim ashore, young Willie Henderson was drowned, quite near land. He was a member of our school, and well thought of. It was three days before the body was recovered by the officers and some of the church members, who assisted in the search. Fortunately all the other

boys were rescued, although by a hair's breadth.

Saturday, as a picnic day, has not been tried by our school until this year; and last Saturday it was with fear and trembling, under presages of disaster, that the teachers took the school to Winona. But in spite of this, and the hard times, which the youngsters quite failed to realize, the picnic was one of our most successful.

The church has disposed of some of the real estate which it once intended to build on, and we hope to breathe a little easier now.

Our congregation is gradually thinning out; and the members like the "Graves of a Household," are now "Scattered far and wide by mountain stream and sea." Our pastor is the latest departure, he being off Duluth-ward. Those of us who cannot go anywhere, will stay and keep the pews dusted, and perhaps have the nicest time of all—who knows?—B.

LONDON, SOUTHERN.—The "Council of Workers," met July 17th. Reports were given by Pastor, Deacons, S. Supt., and the Secretaries of Church, C. E. Society, Band of Hope, Building Fund, Willing Helpers, and Woman's Auxiliary.

The church is making solid, steady progress. We can still accommodate our congregations, but we are crowded in S. School; and feel that the lack of a proper church building is a detriment to us. Seven new members have been added lately, and more have applied.

The church at Glendale is again taken up by two young men who have lately come to us, Messrs. Lewis and Harding. In September they go to the Montreal College.

Death has visit us again, and taken two of our little ones; little Frances M. Climie, and Deacon Jepson's baby, Wilfred, to the Saviour's upper fold.

C. CANNON.

CALEDON CHURCH.—Last Sabbath we had the joy of giving a hearty welcome to four more new members. The service was one of deep impression; and the reception of the candidates by the members of the church most touching.

We have closed our church for a thorough renovation, and the friends of Caledon will hardly be able to recognize it when it gets its new clothes on! The individual members of the church are working with might and main, not only in renovating the church, but in the salvation of poor sinners. They realize a great and glorious victory lies within their reach, and they are determined to accomplish great things in the strength of God.

T. H. A.

HUMBER SUMMIT.—On Wednesday, June 27th, the 19th anniversary of the Sabbath school was held. Tea was served in the barn; and a plenti-

ful supply of cakes, strawberries, etc., was partaken of by the scholars, teachers, and friends to the number of nearly 400. A public meeting was held in the evening, in the church; Rev. H. Bentley, pastor, presided, and gave a short address to parents and teachers. Mr. J. Wallis, Superintendent, gave the annual report, which was very satisfactory. At the close of the meeting all felt they had had a pleasant time. Suitable hymns were sung and recitations given by the scholars. LIZZIE BENTLEY.

**PINE GROVE.**—The annual tea-party in connection with the Pine Grove Sabbath school was held in the church grounds on Wednesday, June 20th. A large number of scholars, teachers, and friends were present. The tables, which were set under the trees in the church grounds, presented a very pretty sight. Every one enjoyed the good things, and all entered heartily into the different games which were kept up during the evening. The weather was perfect, which added much to the pleasure.

**LONDON, FIRST.**—The recent arrangements made by this church for the pastorate are as follows:—Rev. Joseph Wild, D.D., late of Bond St. church, Toronto, is pastor; at a salary of \$3,000 a year, with three months' vacation. Dr. Wild continues to reside on his farm at Bronte, and generally goes to London on Saturday and returns on Monday. Rev. James R. Adams is resident minister and co-pastor; salary \$1,000, with one month's vacation. The congregations are large and increasing; and we trust an era of great and increasing prosperity is beginning in the church. Everything points in that direction.

**THE CHURCHES.**—At the Union meeting in Toronto, the names of the following churches were *dropped* from the Union roll:—Inverness, St. Thomas, Warton. Immanuel church, Hamilton, *added*.

Names of Rev. W. H. Pulsford and Rev. John Burton *dropped* from the Union roll. Revs. W. S. Pritchard, W. H. Madill, G. E. Read, T. B. Hyde and W. T. Gunn *added*.

**SUPPLY.**—Any church wishing a pastor as supply during August vacation, can secure a first-class United States pastor, by addressing A. L. Hay, 52 King St. W., Hamilton.

**"SCRIPTURAL GIVING."**—The article in last issue, "Scriptural Giving," was credited in error to Rev. J. W. Cox, of Economy, N.S., who had been giving us some good articles. In dividing the article into two instalments, the editor attached the wrong name to it. It was written by Mrs. Bolton, of Paris, Ont.

## REV. W. T. CURRIE.

In our last issue we gave a very excellent likeness of Rev. W. T. Currie, the leader in the Canadian missionary station of Cisamba, in East Central Africa. We hope all our readers will not fail to carry Mr. Currie in their prayers; and to ask themselves very often, "Can I not do more for missions?" Recently Mr. Currie wrote:—

"Since our arrival we have re-organized the whole work; and put it into a shape which seems to promise much better results in future than have been accomplished in the past. The compound occupied by the ladies is separated from mine by a little valley, through which runs the brook Esanjansondi. There are four young married men there with their wives and children, and a number of girls belonging to our school; all under the supervision of Miss Johnston and Miss Melville, who keep house together.

"On my side of the stream . . . four young men of good report have been selected to act as my counsellors, advisors, cabinet or whatever other name you like to give them. These young men co-operate with me in the management of all the affairs of the station. They superintend the boys at work. If any difficulty arises, they investigate the matter and bring in a report, on which my action is based. . . . The desires of your missionaries are therefore enforced not so much by themselves as by some of the young people. The thoughts and doings of the young people are no longer learned by us from a distance; but are made known to us in intimate and friendly intercourse with the leaders among the young people. At the same time, the four young men have come to feel a stronger interest in the welfare of the station and a deeper sense of responsibility for the success of our cause, and they are learning how to conduct the work in out-stations as soon as we are able to establish them. Thus far we have felt in very many ways the advantage of this arrangement. Every morning before six o'clock worship is conducted for the boys by Ngulu or one of his three associate counsellors, and then the lads go to work at building, gardening, etc., until noon. One of the married men, in the absence of a girl sufficiently far advanced in her studies, conducts worship every morning for the women and girls, and then they go away to work in their fields. After dinner a school for the elder boys is conducted by Miss Johnston; and one for the younger boys by Miss Melville. All the lads, with scarcely an exception, seem to be making satisfactory progress in their studies. After four o'clock Miss Johnston takes charge of the girls' school; in which she has now about twenty-five scholars. Miss Melville assists me in the medical work at our Dispensary, where we have had an attendance of over 1,5000 since our arrival here. When the evening meal is finished the girls assemble for prayer, and are led by one of the ladies; while the boys gather in my large kitchen to make their wants known to God, led by myself. . . .

"Last Sunday night the voice of one fine young man was heard for the first time in public prayer, while several who had grown cold and indifferent seem now to be waxing warm in love and strong in faith. I am also told that five of the girls have begun to take part in the prayer-meetings.

**BIRTH**—At Cornish, Maine, on 27th June, to the wife of the Rev. J. B. Saer a son.

**Official Notices.**

**CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.**

*Receipts from June 1st to July 17th.*

Wingham Church, per Robt. Currie, \$9.70; Point St. Charles Cong'l. S. school, per Rev. Thos. Hall, \$30; Burford C. E., \$3; New Durham C. E., \$4, per Rev. J. T. Daley; Alton church, per Rev. W. H. Madill, \$2.30; J. R., \$1; Emmanuel S. S., Montreal, per B. B. Stevenson, \$20; Liverpool, N.S., Cong'l C. E., per Miss Charlotte E. Wharton, \$5; St. Catharines, Ont. C. E. and Junior C. E., per Rev. W. W. Smith, \$10.

DEAR MR. SMITH,—Would you kindly emphasize in the INDEPENDENT the fact that as Treasurer of the Canada Congregational Foreign Missionary Society, I would like to have all contributions from our churches to any foreign mission work (excepting those which should go to the Woman's Board) *pass through my hands.*

This is in order that each church may have credit in our report for the work done. The amount will be forwarded at once to the society or person designated.

The *Missionary Herald* will be sent, not only to every person contributing \$10, who applies for it, but also to all Christian Endeavor Societies giving the same amount, who will write me the address to which they desire it sent.

Yours sincerely,

WILLIAM T. GUNN,

*Treas. C. C. F. M. S.*

Cowansville, Que., 18th July, 1894.

**Woman's Board.**

**EXTRACTS FROM RECENT LETTERS FROM MRS. LEE AND MISS MELVILLE.**

Mrs. Lee writes: "You will be glad to hear that the health report for our station is good. The members of our own and Mr. Woodside's family keep well, as also our boys; and continue to enjoy Sakanjimba air. Already boys from the villages of this district are beginning to gather round us, working in the morning and attending school in the afternoons. Not just at first could we induce the village lads to come to the station, as they, and still more their elders, looked upon us with suspicion. But gradually the people seem to be believing in our given reason for coming amongst them; and so the young boys are allowed to come here. Mr. Lee has six who are working by the month, one of whom is living at the station. Others would like to live here, but we have no room for them yet.

"Mr. Woodside has also some every-day workers, while several are attending his school, and he tells us that some of them are very quick in learning the alphabet.

"The king and two others of the chief men of the district have given each a boy as a scholar,

probably in order to test thoroughly our teaching. Another good thing we notice is that our average Sunday congregations are larger; and the king, the prime minister, and all the other men of importance are numbered among the attendants. One Sunday recently, four hundred persons were counted. Our services are being temporarily held in the large 'onjango' which has been lately finished. This is merely a public visiting-house for the natives, but it affords shelter for at least part of the Sunday congregation; the rest standing outside. In case of rain coming during service-time, it is well to have even this small building for our use, but we shall be glad when there is a good school-house erected.

"After service . . . I took a chair and seated myself under a large shade tree a little distance in front of our house, and had those who cared to listen to what I should say, gather around me. A large number seated themselves, while others stood on the grass before me; and then I told them what I could in a few minutes, of the message we had come to bring them—how man had sinned, and that we have a Saviour in Christ, who loved us and died for us, and whom we ought to love in return."

"As a few drops of rain fell, our gathering was soon broken up, but I was glad I had been able to say these few words for our Master. . . .

"As we are some little distance from the stream which furnishes our water supply, it was thought best to try whether water could not be found right on the station. For this purpose a well has been dug, and water has been reached at a depth of about twenty-five feet. It may be interesting to you to hear the superstitions of the natives respecting this undertaking. At first on hearing of this proposal, they thought we would be enticing away all the water from the stream, and then they asked where they would get the water to drink? They were assured that we would not draw from that source, and some village men undertook the work of digging for a few days. But soon they refused to work longer, and as no others could be induced to take their places, our own boys had to complete the task.

"On enquiry it was found that the old men were keeping the young ones from working, and for this reason—they said we intended to catch some boy and kill him and throw his body into the pit, in order to draw the water. So it was greatly to their surprise that the undertaking had a satisfactory result; since we had resorted to no special inducement for the water to come.

"All the daily work of the station goes on smoothly; the villagers are quite ready to work in cutting sticks for the buildings, bringing grass for thatching, digging ditches, making fences, etc. Indeed more are asking for work at present than

we can employ. So the work of building up our village is not hindered, in as far as native help is concerned, and the place is beginning to assume a settled appearance. . . .

"Our Umbundu hymn-book has just been printed and is now in use. It contains thirty-four hymns, some of which have but lately been translated, the others being our old ones revised. We are glad to have this printed book, as hitherto hardly any two books have been alike, so many errors having been made in copying. The books of Romans and First Corinthians have also just been printed and are bound together. The other books in use in the order translated, are John, Mark, Matthew, Psalms (the first fifty), and the Acts. These, with a primer, and a small book containing the Gospel story, are the only text-books for our schools, and better we could not have; as thus, in their everyday reading, the boys and girls are studying the Scriptures. . . .

"We hear that a lady physician from the United States is under appointment to this mission. It is not yet decided at which station she will be located, and we only wish we could all have her, or that there were two or three others coming; but we shall be very glad of the one. . . . If possible I shall give you an account of the annual meeting in my next letter."

MISS MELVILLE writes:—"We have quite a village at our station, with our houses and those of the boys and girls. Several of the older boys are building for themselves (they expect to take to themselves wives before very long); this will make room for other boys to take their places. We have the girls on our side of the stream; we have seven houses for them, and have fixed up our storehouse and pig house. As for our schools, we have 46 boys and 30 girls attending; they are from six to twenty-five years of age; we have had our six months of school since we came; the boys and girls are learning well, they are so eager to learn, and trying hard; some of them can commit a whole page to memory with very little effort. They sing well, and of course know the hymns without the book; we always have a hymn at school.

"Our Sunday service is well attended, the school-room generally full to overflowing. The girls' Sunday school, led by Miss Johnston, will show an average of 40 for the past six months.

"In the afternoon the boys hold preaching services at the different villages; four of them preach at as many villages; their meetings are well attended; the boys and girls from the village go with them. This is a work we wish and hope to enlarge, so that all the villages north, south, east and west of us may be visited on the Lord's Day by boys from here, who shall preach to the people

the words of life. We have boys in training who will very soon be able, we trust, to meet this need. Each evening the girls meet in our house for prayer; there are usually 28 or 30 of them. We have some singing, after which either Miss Johnston or myself read a portion of Scripture, and one of the girls leads in prayer; we have six girls who take part in prayer, and their prayers are so earnest and simple, they ask believing, they shall receive an answer, and they remember everyone; if anyone is sick or away, they are never forgotten. One of our boys has been away for five months in the interior, and yet he is always remembered. What a help it must be for a boy like that to know that he is so often remembered before the throne of grace? The boys meet for prayers with Mr. Currie.

"On Wednesday afternoon we all meet for prayer just after school, and it is a nice sight to see the boys coming to meeting in the afternoon, when they are so anxious to get on with their building. Miss Johnston joins in much love to all the friends."

#### CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

*Treasurer's acknowledgements from June 1st, to July 15th, 1894.*

*Paris Branch*—Paris Ladies' Aux., \$6.85; Paris Young Ladies' Aux., \$15.65; Paris Mission Band, \$10.50; Burford Ladies' Aux., \$7.84; Paris collection, Branch meeting, \$3.

*Toronto Branch*—Manilla Woman's Aux., \$5.85; for Home Missions, \$10; Toronto, Zion Woman's Aux., for the Misses Melville and Johnston salaries, \$10, for Home Missions, \$4.50; Toronto, Northern Woman's Aux. for the Misses Melville and Johnston salaries, \$20, for Home Missions, \$33; Toronto, Broadview Ave. Woman's Aux., for Mrs. Rusworth's membership fee, \$1, for Miss Barker's outfit, \$2, for Home Missions, \$5.65; Toronto Broadview Mission Band, for Rev. W. T. Currie's work, \$9; Toronto, Miss Currie's S. S. class, for the support of one of Mr. Currie's boys, \$10; Mr. J. D. Nasmith, to make Mrs. Nasmith a Life Member of the C. C. W. B. M., \$25.

*Ontario* (not connected with Branches)—Warina Mission Band, "King's Stewards," \$7.

*New Brunswick*—Sheffield Academy, for Miss Barker's outfit, \$14.37.

*Quebec Provincial Branch*—Montreal Emmanuel Sunday school, for Miss Macallum's work, Smyrna, Turkey, \$10; Mrs. Charles Alexander, for Foreign Missions, \$5; Stanstead Aux., \$9.25.

*Turkish cap*—sold at Annual Meeting, Montreal, \$6.20.

*Interest*—Per Mrs. Ella F. M. Williams, on bank account, \$5.16.

Total for Ontario	\$186 84
" " Quebec	24 25
" " New Brunswick	14 37
	<hr/>
	\$225 46

FRANCES A. SANDERS,

*Treasurer C. C. W. B. M.*

125 Mackay St., Montreal, Que.

## Review.

### EASTERN SOCIAL LIFE.\*

The more we know of the East the better we understand the Bible, which in its more human aspects was the product of the East; and it is once or twice in a generation that we have a traveller who can go out for one journey—mapped and planned for years, probably—and bring home with him a very argosy of facts and illustrations, which he has been hammering into workable shapes ever since. But Dr. Trumbull, of the *Sunday School Times*, has been doing just this. His "Kadesh-barnea" settled a long-doubtful point, and showed us exactly *where* the Israelites spent so many years after the exodus; and now, in a most attractive volume, he gives us a world of information about the in-door customs of the nations of the East; their betrothals and weddings, their burials and mourning, hospitality and revenge, food and prayers, family relations, healing, wealth, allegiance, and almost everything else we would wish to see and know; and all told in that perfectly simple manner that is the product of long-cultivated wisdom. The illustrations, 30 in number, are small, but very valuable, being half-tone reproductions of photographs.

Dr. Trumbull, in his "Reviews" in the *S. S. Times*, has done much to induce authors to give copious and useful *indexes* for the use of the reader; and we were curious to know if he "practiced what he preached." And he does. His "topical index" has 1,200 references; and his index of Scripture passages extends to 700 texts. To the preacher, the Bible-class and S. S. teacher, the thoughtful Christian at home—everyone who wishes to understand the numberless references to Eastern manners, in which are often hid mines of spiritual wealth—this volume will be a prized and valuable one. And what many will be delighted with, without knowing from whence the delight comes, is the artistic perfection in the "getting up" of the book; such thick, fine paper, such clear type. Franklin said, "The printer used to give us clear black type; now the printing is not black, but gray!" But in the city of Franklin they have heeded this warning, and got back to the blackest of print, and the best of paper, and the newest of small pica, leaded. This volume will take its place among such works as Thomson's "Land and the Book," as a permanent and indispensable

work of reference in Bible exposition. A contemporary says:—

Taken altogether, the book is one of the most useful additions to the Bible-student's library to be procured anywhere. It is certain to prove of great value in the Bible-class; and its freedom from the polemic spirit, its keen observation, and its broad comprehension of the subject, are certain to lead to its general use.

## Obituary.

### DEACON JAMES HARRISON, OF ST. JOHN, N. B.

The Congregational church in St. John has been called upon to part with a valued member, Deacon James Harrison. The deceased was a native of Waterborough, Queen's County, New Brunswick, and was born in the year 1818. He was a son of the late Hon. Charles Harrison, member of the Legislative Council, and moved with the family to Mangerville, Sunbury County. In 1840 he married Miss Hannah Bridges, and in 1856 he united with the Congregational church in Sheffield, as did also Mrs. Harrison a few years later. In 1880, Mr. and Mrs. Harrison, with the greater part of their family, moved to St. John, and soon after transferred their membership from the Sheffield church. With the St. John church they and the members of their family labored earnestly and efficiently. Mr. Harrison was elected a deacon in 1885, in which office he continued until 1893, when he resigned on account of failing health, but was elected an honorary deacon, which he held until his death, which took place on the 10th of April. Deceased was of a quiet, gentle and unassuming demeanor, but was at the same time a very earnest and devoted Christian, always in his place at the Sabbath service when health would permit. He attended worship on the Sunday morning previous to his decease.

His remains were taken to Sheffield, for interment in the Congregational church burying ground, alongside of those of the late Mrs. Harrison, who died in 1890. The sermon was preached in the church edifice by Rev. James M. Austin, the pastor of the Sheffield church, from the text, John xiv. 23. One beautiful symbol, in the shape of a bunch of grain ripened and cut, was laid on the coffin as it was lowered into the grave.

The resolution of sympathy with the members of the family of the deceased testified to the regard in which the late Deacon Harrison had been held.

\* STUDIES IN ORIENTAL SOCIAL LIFE, and Gleams from the East on the Sacred Page. By H. Clay Trumbull. Author of "Kadesh-barnea," "The Blood Covenant," etc. Richly bound in cloth, gilt top, 450 pages 8½ x 6 inches. Price, \$2.50. Philadelphia: John D. Wattles & Co.

DIED.—At Laurel, Ont., on Tuesday, July 24, 1894, Harriet E., beloved wife of Rev. M. S. Gray, aged 68. "Died triumphantly in Jesus."

## Selections.

### "HE'S COMING TO-MORROW!"

BY MRS. HARRIET BEECHER STOWE.

"The night is far spent, the day is at hand!" My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire *is* it almost over—is the day at hand?

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stood at the corners of the streets and discussed an impending something with suppressed voices.

I heard one say to another, "*Really* coming? What? to-morrow?" And the others said, "Yes, to-morrow; on Christmas day He will be here."

It was night. The stars were glittering down with a keen and frosty light, the shops glistened in their Christmas array, but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully on his neighbor, as if to say, "Have you heard?"

Suddenly as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene, and calm. Above the forehead was a pale, tremulous, phosphoric radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confident love, as I said, "Tell me, is it really true? *Is* Christ coming?"

"He is," said the angel. "To-morrow He will be here."

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was in all its appointments a witness of boundless wealth. Gold and silver gables and foreign furniture and costly pictures and articles of *virtu*—everything that money could buy—were heaped together; and yet, the man himself seemed to me to have been neither elevated

nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John," said the woman, turning towards him a face pale and fervent, and clasping her hands, "how can you say so?"

And as she spoke I could see breaking out above her head a tremulous light like that above the brow of the angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off! What does He want of me? I'd be willing to make over—well, three millions—to found a hospital if He'd be satisfied and let me go on. Yes, I'd give three millions to buy off from to-morrow."

"Is He not our best friend?"

"Best friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you are talking about. You know I always hated those things. There's no use in it. I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity.

"*Cannot* I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions. To-night it's mine, and to-morrow it will be all so much waste paper, and then what have I left? Do you think I can rejoice? I'd give half—I'd give, yes, the whole—not to have Him come these hundred years." She stretched out her thin hand towards him, but he pushed it back.

"Do you not see?" said the angel to me solemnly, "between him and her there is a 'great gulf fixed.' They have lived in one house with that gulf between them for years. She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was!—a broken chair a rickety table, a bed in the corner, where the little ones were cuddling close to one another for warmth. Poor things, the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft baby voices. "When mamma comes she will bring us some supper," said they. "But I'm so cold!" said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mamma promised she'd make a fire when she came in, if that man would pay her." "What

a bad man he is," said the eldest by; "he never pays mother if he can help it."

Just then the door opened, and a thin pale woman came in laden with packages.

She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy, joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus; He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming. "O mamma, will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke, "Judge me, O Lord, for I have walked in my integrity. I am as a monster unto many, but Thou art my strong refuge." In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up with her hands clasped, her eyes bright, her whole form dilated as she seemed to look into the heavens, and said with rapture:

"Come, Lord, and judge for me, for Thou knowest me altogether. Come, Son of Man, in Thee have I trusted; let me never be confounded. O for the judgment seat of Christ!"

Again I stood in a brilliant room full of luxuries. Three or four women were standing pensively talking with each other. Their apartments were bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they all wore a troubled look. "This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker with a kind of shudder; "it seems rather fearful."

"Well," said the other, "it seems so sudden—

when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "I have so longed for it."

"The great gulf," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together—Episcopalian, Methodist, Baptist, Presbyterian, Old School, and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "He is coming; He will settle all. Ordinations and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow—the substance is Christ!" And hand in hand they turned their faces when the Christmas morning light began faintly glowing, and I heard them saying together with one heart and one voice:

"Come, Lord Jesus, come quickly!"

### CALVARY.

The Church of the Holy Sepulchre is the shrine at which millions have worshipped in simple faith, believing that here our Lord was crucified, that here His body lay, and that here He revealed Himself after His resurrection. But in these days there are doubters. General Gordon was among them, and he thought, as many think, that the true Calvary, outside the walls, at the junction of two roads, is the hill above the Grotto of Jeremiah. This hill looked so green and quiet on this Sunday that it was more easy to picture the scenes of the momentous events of Calvary there than among the splendid buildings of the churches, and in that direction we went. Our friend, the Welch minister, read the psalms which tell of the love with which Jerusalem was regarded; and thrilling was the effect of such portions of the hundred and twenty-second, hundred and twenty-fifth and sixth, as also the pathetic lamentation, "How doth the city sit solitary that was so full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary? She dwelleth among the heathen, she findeth no rest, and from the daughter of Zion all her beauty is departed." We sat down upon the grass of the "New Calvary," as it is called, and better than any guide book was the Bible, no part of which could be unsuitable reading there. We had listened to familiar words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee," and others were being read in low tones. "And He, bearing His cross, went forth into a place called the place of a skull, which is in the Hebrew Golgotha," and were opening our hearts to all the possible associations of

the place, when suddenly we heard, sung by sweet girl-voices, the well-known hymn beginning—

There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all.

The singers belonged to one of the schools for girls, of which there are several in Jerusalem, and we had a pleasant talk with the children and their teacher, and listened to other hymns. After a time a different kind of singing or chanting reached us, and we saw a funeral coming up the hill. The dead man was on a bier, not in a coffin, but wrapped in linen clothes, and he was buried in a cave, at the entrance to which a great stone was rolled.—MARIANNE FARNINGHAM, in *Christian World*.

### FIRST PASTORATES.

Suppose that all the young men in our colleges and seminaries, who hope to preach the gospel, should agree among themselves not to accept as their first pastorate self-supporting churches, but should choose to spend the first years of their ministry in fields where there is the greatest need and the smallest remuneration, and suppose they did this because they were young and strong and, having no families to support, they could live and work where older men with families could not; suppose they said to themselves, "We ought to go to such places when we are young, for when we are old we can't"; and suppose they did this cheerfully, as a matter of glad, heroic devotion to Christ and the needs of His kingdom, isn't it certain that three or four important results would follow?

(1) The weak churches would be manned. (2) The congestion of available middle-aged men around certain centres would be relieved. The vacant pulpits would call this multitude who are "without charge." This relieving of the ministerial congestion would remove one of the scandals of Christianity. (3) The blessed result of a Christlike work would come to the young men themselves. The reflex influence of genuine self-denial would be to each one an added source of power, and the very best preparation for service in a larger church at a later date. (4) The whole conception of the ministry would be lifted to a higher plane. The old reverence for a true unselfish man of God would be restored. The world would see that "the Lord's soldiers were looking less to their shoulder straps and more to their swords."

I rejoice that a movement in the line hinted at here is already on foot among many young men themselves. The movements of the various home

missionary bands are in the right direction. Forty-two students in Oberlin, most of them in the theological department, have entered into the following agreement: "I do hereby promise myself and my God that I will not seek a place of wealth or honor for my first pastorate, but will enter any humble position among the weak and struggling churches to which I may be called."

A ministerial Brotherhood has also been organized recently of young men in college and academy who hope to enter the ministry. The object of this organization is to help keep the need of more men before the minds of students and churches, and to raise, if possible, the standard of ministerial consecration. Our hope is in the attitude of young men. There is abundant reason to believe that they will respond to the call for heroic service if the facts are understood and the stronger churches will stop tempting them. "I have written unto you young men because ye are strong, and the word of God abideth in you, and ye have overcome the evil one."—PROF. BRAND, in *Congregationalist*.

### A BOY'S BRAVERY.

I heard a good English clergyman preach not long ago, and he told an anecdote which may be useful to boys and girls in this country. He was urging young people, especially those who had professed Christ, to be true to their convictions of duty, and, among other things, never to forget or be ashamed in any company or under any circumstances to kneel down and pray before going to their beds at night.

He said when he was a little fellow, ten years old, he was sent away to the great school of Eton, where there were six hundred boys. His mother talked to him very seriously before he left, and asked him to promise her never to neglect to say his prayers on his knees at night, no matter what the surroundings might be. And he gave her the promise.

The first night after his arrival at school he found himself in a great "dormitory" with thirty other boys, most of them older than himself, and some of them rough coarse fellows. His heart died within him, and the tempter whispered in his ear, "You will have a hard time here if you try to pray on your knees; it will be just as well to say your prayers in bed." But he had given his promise to his mother, and he would not break it; so he knelt down by his little bed, and then the boys began to "guy" him. They threw books at his head, they gathered round him and jeered and shouted, and pulled him about, but they did not pull him off his knees. A teacher hearing the uproar came in, and saw the little kneeling figure



and the tumultuous boys tormenting him. He reported the matter to the head master, and the next morning an order was issued that every boy must kneel in silence by his bed for five minutes every night. Whether these boys said their prayers or not they were obliged thereafter to at least show outward respect to the religious convictions of another little boy, and to give any who knew their duty, but had not the courage to do it, the opportunity to say their prayers in peace. This is what one little boy's adherence to right and duty accomplished.—S. H. B., in *Evangelist*.

A WISE HUMMING BIRD.—Wisdom does not depend on size. The ant and the bee, in fact, often seem to know more than some of the largest animals. The humming bird, too, though the smallest of birds, is not lacking in intelligence. A friend tells a pleasant little story of one that was trying to secure the honey from a flower with a deep cup, and at the same time was plainly very tired. The flower grew near a porch where a family was sitting, and seeing the trouble of the bird a young girl walked slowly toward him, holding out her finger. The tired bird looked sharply at her and then accepted the offered perch, alighted on the finger, and when it was held close to the flower, returned to his work of honey gathering. The girl stood quietly, and he used her finger as a resting place till he had finished his meal, when he flew away home. A wise humming bird that, say I—and a wise girl, too.

## Our College Column.

### NOTES.

Mr. George Extence supplied the Bowmanville church for a Sunday or two while the pastor was off on special leave of absence.

We understand that the directors of the College have asked Rev. T. B. Hyde of the Northern church, Toronto, to deliver the address to the students at the opening of the College, Oct. 4th. The students are much pleased with the prospect of hearing Mr. Hyde on that occasion.

It is now quite proper to address the pastor of the Liverpool church as "Reverend." Mr. Ball's ordination took place July 5th, when Rev. J. Wood, of Truro, took an important part in the service. It must have rejoiced the heart of the young minister to receive as he did five new members into the church at his first communion service.

Circular Letter "B," in its regular course returned to the editor's hands a few days ago, and it is characterized throughout by the same inspiring tone as the former one. The students in general are evidently enjoying much of the presence of the Lord in their work this summer. Mr. Kelly had been on the sick list for three weeks, but at the time of writing was fully restored to his usual strength. Mr. W. P. Jackson on his way back from Toronto occupied his father's pulpit in Kingston. The *Whig* referred to the promising young preacher in terms that were highly complimentary.

One of those events that create so much interest in social circles occurred at Redgrave on Tuesday, July 10th, when Rev. W. S. Pritchard, B.A., of Bowmanville, led to the altar one of the most estimable young ladies of the country-side, in the person of Miss Lucinda Scarf. The ceremony took place at the residence of the bride's father, Mr. John Scarf, in the presence of a number of the friends of the contracting parties. The nuptial knot was neatly and firmly tied by the Rev. E. O. Grisbrook. The bride was assisted through the trying ordeal by her sister, Miss Martha Scarf, while his brother, Mr. Earnest Pritchard, did the honors of the groom. After justice had been done to the sumptuous repast, the young couple left for Cleveland, taking the 1.15 train from Harriston, amidst the best wishes of a host of friends. The bride has been one of the most active Christian workers in the community. She has ably filled the position of organist in the Howick church, and has showed great interest in all other departments of church work. Amongst the numerous and costly wedding presents which she received was a handsome gift from her Christian friends in the church. The editor had the pleasure of being present and enjoying the festivities of the occasion. All the students join in extending their heartiest congratulations.

## Literary Notices.

LADIES' JOURNAL, Toronto, 73 Adelaide St., \$1 a year. This monthly magazine, of 32 folio pages, with many illustrations, seems to be a very excellent dollar's worth; and reflects on every page the skilful hand of the accomplished editor, Miss Jane H. Wetherald, the popular elocutionist, and daughter of the former pastor of the St. Catharines Congregational Church. Under the present editorial management it is rapidly taking its place as a first-class periodical, and is worthy of a large and national circulation. Miss Wetherald has in the current number begun an "Elocutionary department," which will be of great

value to young people aiming to be specialists in that line.

**HOMILETIC REVIEW** for July. Funk & Wagnalls Co., 30 Lafayette Place, New York. Prof. W. C. Wilkinson gives an extract of a poem on "Paul," wherein the bent of the imprecatory Psalms is discussed. The apostle says to his "sister's son," who is here supposed to be with Paul from Jerusalem to Cesarea, and who had quoted with great gusto, the CIX Psalm,

"Yea, nephew, hast thou, then, already grown  
Perfect in love, that thou darest hate like that?"

Hating is sweet and wholesome for the heart  
That can hate purely, out of utter love.  
But who for these things is sufficient—save  
God only? *God is love, and He can hate!*"

Dr. W. H. Ward's article on "Chedorlaomer and Abraham," gives some new light from recent discoveries. "The Ghost Theory of the Origin of Religion;" "Testimony of Science;" "Eternal Punishment"; "Social Science," and "Two Biographies" are other articles in this excellent number.

**THE BIBLICAL WORLD** for July, University Press, Chicago. \$2 a year. Ministers will find this a very valuable publication. Even if they do not subscribe to the sometimes sweeping "higher criticism" of its editor and chief writers, they will find very much of value. In this issue are "Studies in Palestinian Geography," "Jereboam and the Disruption," "The Westcar Papyrus," and many suggestive notes and short articles. The "Westcar Papyrus" shows us something more of the domestic life of the Egyptians before the Exodus. In "Synopsis of Important Articles," we have short reviews of "Jeremiah," "Jonah," "Prophets and Sacrifice," "The Hebrew Legend of Civilization," by as many different authors.

**CONGREGATIONAL YEAR BOOK.** (American.) The volume for 1894 is just out. 438 pp., full of statistics. First, 85 pp. of Annual Record, Obituary notices, National Societies, ("American Board," "Congregational Home Missionary Society," etc.), Theological Seminaries; and then, State by State, the detailed Statistics of the Churches. These, from Alabama to Wisconsin, including the Territories, are 49, each giving Churches and Sunday Schools under 40 columns. The Summaries, and the names and addresses of all Congregational ministers in the United States are of much value for reference. The book, bound in boards, is issued by the Congregational Publishing Society, Congregational House, Boston; \$1.00, postpaid.

## NEW CHURCH AT BROOKLYN, N.S.

Our frontispiece this month is the new building just finished for the Congregational church at Brooklyn, Nova Scotia, ministered to by the Rev. John D. McEwen. The cost of the building is about \$3,500. The inside is very handsome. The ceiling has double arches; the windows have ground stained glass. It is to be seated with chairs. We trust that Mr. McEwen may long be permitted to break the bread of life to his people in their comfortable new building. The people have lost no time in getting their church up and finished. Energy in such matters betokens a similar energy in the more spiritual part of the work.

## SUDDEN CONVERSIONS.

"So far as I have had opportunity to observe," writes C. G. Finney, "those conversions which are most sudden have commonly turned out to be the best Christians. I know the reverse of this has often been held and maintained. But I am satisfied there is no reason for it, although multitudes even now regard it as a suspicious circumstance if a man has been converted very suddenly. But the Bible gives no warrant for this supposition. There is not a case of protracted conviction recorded in the whole Bible. All the conversions recorded there are sudden conversions. And I am persuaded there never would have been such multitudes of tedious convictions, and often ending in nothing at all, if it had not been for those theological perversions which have filled the world with *cannot-ism*. In Bible days they told sinners to repent, and they did it *then*. *Cannot-ism* had not been preached in that day. It is this speculation about the inability of sinners to obey God that lays the foundation of all the protracted anguish and distress, and perhaps ruin, through which so many are led."

## THE CANADIAN INDEPENDENT,

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