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THE
CANADIAN INDEPENDENT

FOR 1891

The Thirty-Eighth Year of Publication.

VOL. X. (NEW SERIES.)

“ One is your Master, even Christ, and all ye are brethren.”

REV. WILLIAM WYE SMITH, EDITOR

TORONTO:

PRINTED FOR THE CONGREGATIONAL PUBLISHING COMPANY, BY DUDLEY & BURNS, 11 COLBORNE STREET.

1892.

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ARCHIVES

“One is Your Master, even Christ, and all ye are
brethren.”

Freehold Wm
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UNITED CHURCH
ARCHIVES

THE
CANADIAN
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

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

JANUARY, 1891.

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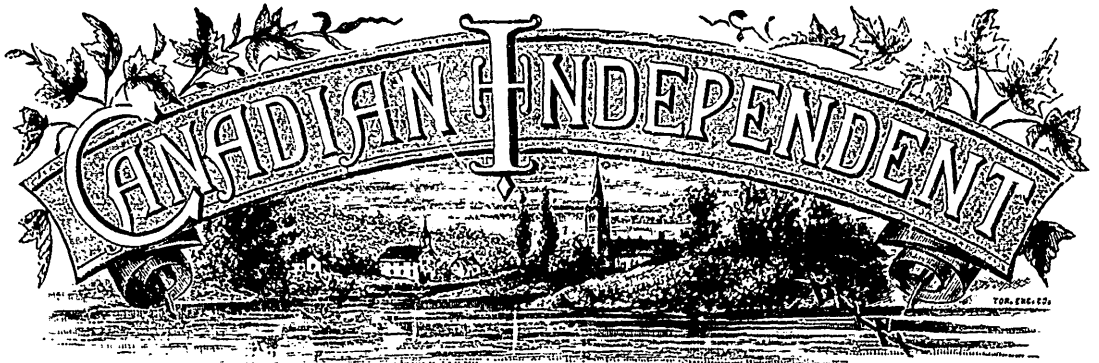
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New Series.

TORONTO, JANUARY, 1891.

Vol. X, No. 1.

Editorial Jottings.

THE devil has sown his tares among the wheat; but the fields would have been all tares if no Christian wheat had been sown.—*Hon. O. Mowat.*

WHEN Macaulay returned from India, he said: "Since I have been where men worship cows, I care very little for your petty demoninational differences."

ALL the world has been moved by the death of Mrs. Booth, wife of the founder of the Salvation Army. A noble woman, and doing a noble work for God. She was affectionately called "The Mother of the Army."

WE have tried to make this a good number, for it is the last a good many of our subscribers will get, unless they pay up. We have notified every one of them by post, and now we are waiting for a small remittance from each.

BELOOCHISTAN, between Afghanistan and the sea, is this year officially reported on as a part of British India. A railway has been carried through it, almost to Candahar. All southern Asia is now commercially, and probably soon will be politically, under British control.

EVERY pastor of a Congregational church in the Dominion of Canada, is an authorized agent for the CANADIAN INDEPENDENT. We hope each pastor in his own field, will exert himself at this season of the year, to get a paid up copy of the magazine in every one of the families of his flock.

EXTEMPORE HEARERS.—The peculiarity of the extemporaneous preacher is that he pays no attention to a sermon before delivery. The peculiarity of the extemporaneous hearer is that he pays no attention to sermons after their delivery.—"Knoxonian," in *Can. Presb.*

THE PURITANS.—Upon the rich, upon the great, upon nobles, princes and priests, they looked down with contempt. They estimated themselves rich in a more precious treasure, eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand.—*Macaulay.*

THOUGH it is reckoned that some one hundred and forty references are made in the Acts and the Epistles to priests and a priesthood, yet never is the Christian minister designated a priest; he is an ambassador for Christ, a witness, a steward, a bishop or overseer, an evangelist, a shepherd, a prophet—but never a priest.

AS to preaching to the intellect, Daniel Webster once said, that the gravest mistake of the preachers he listened to was this: They forgot that men like himself, had had during the week a prolonged strain on thought, and needed on Sunday truths that touched the heart and sustained in the struggles of life.

THE BETTER WAY.—A correspondent says in renewing his subscription to the INDEPENDENT, "For the seven years I have been in Canada, I have seen the attempt made to stir the churches, by telling them how many losses they have to repair. Let us try seven years of making people think we are succeeding.

Toronto and Montreal are trying to push things."

WE go to the world in the power of the Holy Ghost, not as debaters, but witnesses and preachers. We preach rather than prove the Gospel. We do not apologize, but we "open and allege." We expect to save men by grace rather than taste, and we are oracles rather than artists. We are to use "beseeching" power. God never intended the Gospel to be preached "in cold blood."—*E. P. Marvin, Lockport.*

ARCHDEACON FARRAR, at the Church Congress, in England, spoke warmly in favor of "Brotherhoods," with vows of celibacy and obedience, in the English Church. The feeling seemed to be against these; though many supported Dr. Farrar's side. It seems to us that the only reason these monks are not already established is, that the matter would be "illegal." But does any one for a moment imagine the House of Commons would ever make it "legal?"

GENERAL BOOTH'S book, "In Darkest England, and the Way out of It," is creating a great deal of interest in the English-speaking world. He will undoubtedly do much good to many persons by his self-aid schemes of "colonies." But in a country where the chief part of the soil is possessed by nobles, who never paid for it, and where thousands upon thousands of acres are kept for "sport," instead of raising food for the people, there always will be pauperism and want. England needs a new reformation—this time about land.

TO CORRESPONDENTS.—We are not going to speak of bad and careless penmanship, though sufficiently troubled with those who have not yet learned to write—but of another matter. The editor always sends two or more copies to everyone contributing to that particular number of the magazine. When articles or items of church news are *signed*, the writer is sure to get his extra copies. Where there is no name to the item, the editor does not charge himself with neglect, when he fails to remember *who* sent that item two or three weeks before. The moral is on the surface. If you want complimentary copies with your article in, *sign* your article!

CHURCH AND STATE.—It is melancholy sign of the time, though perhaps of no great moment, that what figured as the discussion in the Church Congress of 'the subject of Church and State, was so pitifully inadequate to the occasion. Fallacies that have been a thousand times refuted were once more brought forward as if they were self-evident truths. Champion after champion of Establishment talked complacently about the impossibility of Church discipline being enforced without the power of the State, in sheer perverse defiance of the obvious fact that this would prove Church discipline to have been impossible in the days of the Apostles. As if the free churches of England, Scotland and America, which can believe and worship and regulate their membership in accordance solely with the law of Christ, were enslaved as that State-Church, which cannot, except by permission of Parliament, change one syllable of its formularies or modify the smallest of its rites.—*Ex.*

COUNTRY FUNERALS.—A subscriber in Quebec Province asks about funerals: "Is the minister responsible for the arrangements? We take it in this case: The minister who is called to officiate, has the same control over the speaking, singing and prayer, that he has in his own pulpit. The editor was once sandwiched in between some parts of a "society" ritual at a funeral; but he will never allow himself to be in such a position again. But those parts of the arrangements, which, in cities are seen after by the undertaker, belong to the family; and are performed—not by the head of the house, but a relative in his place. In Quebec, they have a very good fashion; a friendly neighbor, often not a relative at all acts as "conductor." And as in this, as in everything else, "practice makes perfect," such men become skilful in carrying through "the arrangements," much to the comfort of the bereaved family, and the removing of all responsibility from the minister.

A LETTER from Mr. S. P. Leet, Montreal, as well as some others, we are obliged to leave over till next month. The attentive editors of the "College Column" are not responsible for the delay in the College items appearing. They were mostly in type for December, but at the last moment were crowded out.



Editorial Articles.

JOHN D. NASMITH, THE PHILANTHROPIST.

A philanthropist in the highest current acceptation of the word, is one who spends his life doing good to his fellow-men. Mr. Nasmith is such—as far as his means will allow him; and it is safe to say, that his large and rapidly-developing business as a fancy baker, is valued chiefly as providing means for philanthropic work, rather than as a mode to laying up wealth.

No man can know everything; if he give equal attention to all subjects, he becomes but a well informed smatterer. No man can *do* everything; if he so try, he can never be a leader or example in anything, only a useful “private.” And a man’s

specialty, whether in business or philanthropy, often *comes* to him without seeking. So with Mr. Nasmith’s work among the deaf mutes. Mr. F. Bridgen, a product of whose *graver* we give above in Mr. Nasmith’s portrait, took up a Bible class among the deaf mutes, following in the work of Miss McCann, now the head of the Institute in Montreal. The Toronto Y. M. C. A., of which Mr. Nasmith was an active director, encouraged this work; and it was not long till the poor dumb ones began to cling round him as their friend. Blackboard work would not satisfy them; he had to learn the finger alphabet. And now he is the chief instructor and friend of all the deaf-mutes in Toronto.

The poor fellows one time wanted to show their gratitude, and so they got one of the number, an accomplished portrait painter, Mr. Mason, of Queen Street, to paint a half-length portrait of

their friend. But it must be kept a great secret. So they would come to his shop and his lunch-counter at such hours as he would be likely to be about, and the painter would narrowly watch him, trying to "get" his features and expression, as an aid to the photograph he had obtained. Mr. Nasmith could not think "what they were looking at him so for," till, on the presentation of the finished and framed portrait, he found out.

Of course such a man has become an authority on the subject. At the Christian Workers' Convention in Hartford, Mr. Nasmith read a paper on deaf mutes, with a portion of which we close this article. Mr. Nasmith is a native of Toronto; succeeding his father, the late John Nasmith in business. He is about forty years of age, with a rising family about him. The family name has long been known in philanthropic circles. His father had more of the martyr blood in him than any man we ever knew. Had he lived three centuries ago, he would never have seen gray hairs! Persecuting "authorities" would soon have got hold of him. In matters of conscience and duty, burn he would willingly; but *turn*, never! And his uncle, David Nasmith, was the founder of the ragged schools and of the Young Men's Societies in London, Glasgow and Montreal, afterwards known as "Young Men's Christian Associations." Mr. Nasmith is a leading member and a deacon of the Northern Congregational Church of Toronto.

(From a paper read at Hartford.)

There is work to be done in this line. In every town and city of any size, from twenty to thirty deaf mutes are to be found. Consider for a moment the state of these poor people. They never can, even if they would, get to hear the Word of Life. The foreigner may learn our tongue, the deaf mute can never hear it. . . . It cramps the mind, darkens the soul, limits the power of both receiving and communicating knowledge. Without special education the deaf mute walks amongst us with his spirit more securely shut up in darkness than any heathen in the centre of Africa. . . . The right man (a Christian first) will find no trouble in getting the free use of some room and getting the mutes there. Your own parlor may serve for a season. You will not be overwhelmed by numbers. In any case get alone with your mutes, as the dear Lord did with the man of Decapolis. Have no curious gazers around. There must be personal dealing, eye to eye, heart to heart, a stretching forth of the hand, a looking up to heaven with this burden, to do anything.

Having got your mutes together, find out the most intelligent man among them, rejoice if you find a Christian with a double joy: get this man to interpret for you. You will find trouble in getting yourself understood to begin with. If your interpreter does not know the Lord, go for his soul with all the faith, love, tact and energy

the Lord has given you. Don't let him go if possible, he must be your right hand in this work for a long time may be. Get hold of the finger alphabet. Have a big black-board, a supply of chalk, and—a world of patience. . . . Philosophize or theorize as we may, as an actual fact, there is no consciousness of God nor of the unseen to be discovered in the experience of any untaught deaf mute.

The teaching of the Institutes often fails here. It is devoted too often to the training solely of the intelligence and leaves the soul utterly barren. We shall never forget the surprise of some educated deaf mutes on first having the living word of the living Lord brought before them. . . . Deal much in facts, little in abstract words or doctrines. Don't talk of sin, name sins. Don't talk of Omnipotence or Omniscience, tell of the mighty right arm of the Lord, of the eye of the Lord in every place. The Divine adaptation of the Lord's method of revelation to give the living knowledge of Himself will be fully justified. Don't talk of faith or justification, show the Lord Jesus Christ Himself, walking the streets, sitting in homes: hanging on the cross; lying in the tomb; rising up bodily into heaven, so to come again in like manner. Seek and make known personally Him whom your soul loveth, not doctrines about Him. The time is short, the work may be long, seek above all in spirit and in word, to take the hand of the mute and lead him to the feet of Jesus. . . .

In explaining papers, writing letters, clearing up misunderstandings, giving practical advice, interpreting for the doctor, a friend is often needed. Avoid pecuniary assistance as much as possible, advance it as a loan if necessary. Make as little as may be of the money question, the mutes are naturally suspicious: it must be clear as day that they, not theirs, is sought.

The fruit to be looked for in this work will not satisfy the sanguine. It may be long before you see any results, and as it is rarely that any marked manifestation of spiritual life occurs, we must be content with its simplest forms. The power of expression as a rule, is small, and what is thought and felt cannot often be put into clear words. A hard case of intemperance and stubborn, revengeful bitterness, that has wearied patience and hope, may visit you early some quiet Sunday morning, and astonish and rejoice your soul with a burst of penitential tears. A poor, dull intelligence, that has never shown any emotion, but that has honestly labored out its course and tried now and then with confused words, to tell of something told or thought of Christ, passing away in a poor house, may gently pull you down, and with a loving look, give you a kiss which surprises your manhood into unwonted tears. Such has been our experience.

Queerly worded letters may come to you now and then, with practical manifestations of the effect of your teachings. Or, lastly, from a room where lies one racked with pain, we can scarce bear to look upon, we may chance to hear a gentle clapping of hands that tells of a joy and victory, not of this world, of a sure and certain hope that has glorified the last hours of many of the little ones in the Israel of God.

For the use of the cut, and for the Hartford Paper, we are indebted to the kindness of the editor of *The Faithful Witness*, the well-conducted and spiritually-minded organ of the Willard Tract Society.

THE Mildmay Mission to the Jews are just now sending out two experienced missionaries, Messrs. Baron and Barnett, to Jaffa, to work among the Jewish refugees arriving there in such considerable numbers.

CHRISTIAN HOLIDAYS.



GREAT many years ago, a Child was born at Bethlehem, for a light of the world, to save poor sinners—Jesus Christ. The sun seemed to rise upon the eastern world as soon as Christ was preached, and like the sunlight

the Gospel has penetrated to the west. We rejoice in its light.

And at the season of Christmas and New Year, we remember our friends and remember the poor; and draw closer together in the bonds of Christian love. Friend greets friend, and the poor are tenderly remembered with gifts and keepsakes.

[An interruption: A neighbor comes in to ask a list of the very poor in "this end of the town," for the use of the county "Member" in his Christmas donations. We give him a list of five families; some of whom have already had baskets from the editorial cottage.]

The children all delight to see the Christmas holidays come round. Plans are laid—not for "enjoyment" only—but for that best sort of enjoyment that comes from making others happy. Parents and friends—sometimes under the guise of some mythical "Santa Claus," and oftener without disguise—distribute their holiday gifts; "Bands of Hope" visit poor houses and "homes" for orphans, with their songs and flowers; the Sunday schools have "Christmas trees" and pleasant reunions; and those who love Christ try to make all others happy.

And at the winter holidays it is a good time to think, "Wherein have I failed last year? What improvement on my life and conduct can I make next year? And am I nearer heaven than I was?"

AN EDITORIAL REVIEW.

During the year just closed, we have had some editorial chats with our readers. Groaned inward-

ly at times, that we had not more space at command, to talk more copiously. Yet with editors, as with preachers, it is a good thing to have always power in reserve.

We have received many words of general commendation; especially among those whose articles and items have appeared in our pages—for we never *help* anything without also thinking better of it. But we are not sure all our good advice has been followed—or even seriously taken to heart. We appealed to Christian women who read our pages to set the example of emancipating themselves and their sisters from the tyranny of compression of the waist: but a silence as of the grave has prevailed on the subject. We commend this subject to "The Department of Hygiene and Heredity," in the W. C. T. U. We want to save our boys from the destructive bodily evils of liquor and tobacco; and we want to save our girls from the equally destructive bodily evils of the "tight waist."

We have several times pleaded for more work among the members; more "outside stations" being taken up and maintained; more lay preaching encouraged by the ministers, and enjoined by the churches. We are hopeful; still if there had been a general waking-up among the churches in this direction, we should have heard of it. Dear reader, how is it with YOUR church? And are you ready to go out, if the church should send *you*?

We have advocated systematic "giving;" pointed out again and again, that periodical contributions can never be got in, unless *collectors* are appointed to call for them at the houses of the donors at stated periods. Study again our article in February on that point. And here, too, a deathly silence has fallen. Is there not *one* go-ahead member in each church, who will take our February number in his hand, and show it to his deacons, and ask them if they are going to do anything about it? And if so, what? And if not, *why not*?

And we have advised "throwing the net" more. An "after-meeting" every Sabbath night. Ask everybody to stay for just twenty minutes, for conversation and prayer. If anybody prays more than three minutes strike in with a verse of a gospel hymn. The members will soon get into the way of speaking to the unconverted in the pews. *Begin at the door!* We should be glad to hear that the good advice we have given on this point

had been followed. Again, dear reader, how is it in *your* church?

We have advised every large church to have more than one man in the eldership. Read March number. And as an aid in the same direction, we have advised the CANADIAN INDEPENDENT to be introduced as a "church visitor," an unpretending and always-welcome "assistant-pastor." We would be glad to know that *this* advice also was followed.

We have brought up the valuable idea of one church visiting another. One or two (and no more) examples have occurred among us, during the year. Look at our May number; and don't let another month pass, without cheering the hearts of some isolated brethren!

We have pleaded for Christian union. Not for an "organic" union—how could we, when we hold, that according to the New Testament, every particular church is an organism by itself? But for love, and brotherhood, and co-operation, and mutual interchange of ministers and members—all in the bonds of a perfect and glowing Christian charity!

We tried to explain, in October, how pastors get discouraged: and how to prevent it. And in November, "How to be saved?" If our last point is needed, all the others will come in due time.

Here we pause. At the beginning of a new year we dip our pen for further work. Past discouragements shall not deter us from speaking out; nor past efforts satisfy the conscience about present responsibilities. We want to make it easier to practice virtue and to combat sin; we want that each one of us should have more light upon our daily path; and be like Bunyan's pilgrim, who left these words as his legacy to the world; "I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, I have coveted to set my foot also!"

THE STRANGER WITHIN THE GATES.

Churches have only two sources from which to draw increase to their ranks: from the children of members, and from strangers. The former is oft spoken of, and to a fair extent looked after; the latter is practically neglected. Some churches (not all, not even the majority of them) show good attention to strangers coming to worship; few indeed have any working plan for getting them to come. And among the large class—es-

pecially of young men—who don't pretend to go to church at all, except when it takes (to them) the place of an entertainment, there is almost nothing directly done by the churches. We shall not go into the causes; that would just now be too long a story, and would provoke no end of angry opposition; we simply affirm the *fact*.

Here is one good plan, related by a lady in the Boston *Congregationalist*. She says (it was at an hotel) "Each of the party found under his door on Sunday morning a neat card, giving the situation of a Methodist church, a list of its services, and a cordial invitation th-*re*to."

Now, why shouldn't every church keep such a look-out for strangers as that? The same article speaks of stumbling on a very fine and large Congregational church in the same city:

One of the most prominent of any denomination in the city, and within two blocks of the hotel, it made no sign of its existence, and we could not find it for all our asking. Filled every Sunday, and this one also, with its regular congregation, it gave no evidence of occupancy when we had stumbled upon it, nor any assurance that it was the place we wanted. Our party had been interviewed on every subject known to the fertile mind of the daily press; we had sought information and found many persons to give it on a host of subjects; we had been invited to do this or that by "interested parties" of every sort, but when we wanted a particular house of worship we could not find it. It is true that we had been officially and personally invited to join our Methodist brethren and sisters, while the Episcopalians had reached out after us at every turn, but as to our own denomination we found ourselves, with all our asking, entirely at sea. Judge then whether the young man about town, the un-churched, the careless, are like to spend more than an hour trying to find a church which in fact may be found just around the corner.

And it chanced that the week before that beautiful October Sunday, the pastor of this self-same flock had read a most interesting paper to the conference, and its subject was The Church and the Stranger!

Correspondence.

VICTORIA, B. C.



CAN there be any argument for a man remaining silent upon any matter of vital importance in the Lord's work, however insufficient he may feel himself to be, if no one else is minded to take the matter in hand? So with this feeling

I write to you, that I may obtain information as to the best course to pursue in order that the

growing needs of this far-away western City of Victoria, as they affect Congregationalism, may be known by the churches east, and that as a consequence, we may ere long have a cause established in our midst. For I feel sure that were such a work attempted, and the right man sent to establish it, the result would abundantly prove the wisdom of God through His people, and ere long be a source of strength to the church in general.

When the Rev. Mr. Pedley visited the churches in 1889 on behalf of Vancouver, the response was hearty and substantial, although the prospects were not (I venture to say) as encouraging for the establishment of a church as they are in Victoria to-day; for Vancouver was but beginning to rise from the ashes of a fire that had well-nigh wiped her out of existence; and the question was asked by many at the time, whether she would ever rise to become a place of large proportions? But the fine edifice in which Bro. Pedley now proclaims the Word of Life to overflowing congregations of earnest, attentive worshippers, gives the answer to all queries regarding the wisdom of the effort.

Now, is it not strange that in a city like Victoria, in which upwards of 22,000 souls are gathered, and where the grandest fields for Christian work are found, while other Christian denominations are coming in, building, enlarging, and branching, to take up new districts as they rapidly come into existence, and in every case, receiving a ready and hearty welcome from the people, in all this work, we, as Congregationalists, have no part or interest, other than as fellow-Christians with those who are here and in the work?

Being still a comparative stranger, I am at a disadvantage in attempting to ascertain who are Congregationalists, and who would be willing to undertake the work of organizing a church and bearing the responsibility connected therewith: but I am convinced that if a man of learning and ability, and, above all, a man of God, whose heart is fully enlisted in the cause of the Master, were to come out here, he could soon gather together the nucleus of a church, and become eminently useful and successful in the Master's vineyard.

I think the time has come, Mr. Editor, when, if we are to continue to be an aggressive church, moving on into new and untried fields, as we have

in the past, that this part of our fair Dominion should be sought out, and the banner of the Cross be unfurled in the name of our denomination, so that as such we may share in the great work of winning to Christ the many precious souls now walking in darkness and sin, in this beautiful City of Victoria.

I might add, that if I could in any way render service to the Lord in this connection, I would esteem it a great pleasure and privilege, and hoping to speedily hear from you, believe me to be, dear sir, yours in the Master's service,

ROBERT G. HOWELL,

Formerly of Guelph Cong. Ch.

MR HAGUE'S NEW DEPARTURE.

TO THE EDITOR OF THE CANADIAN INDEPENDENT.

I did not know until the December CANADIAN INDEPENDENT came to hand, that Mr. Hague had "gone over to the Episcopal Church," though I have been expecting it for some time. Several years ago I wrote a critique on a communication of his disparaging Congregational churches, and desiderating more organization and greater denominational prestige. My critique was intended for the C. I., but it did not appear. In the course of it I said: "Reading between the lines it is evident that Mr. Hague is debating the question whether to stay in such a "ring-straked, speckled and spotted" fellowship as Congregationalism, or join some other body whose practice is better, but whose principles are worse. Having come to believe in humanly-devised ecclesiastical systems, and holding the low opinion he does of the brotherhood to which he belongs, the temptation to desert must be strong."

I hope we shall have the grace to think, speak and act kindly in regard to Mr. Hague's departure from us. He is a good man, and leaves behind him the fragrance of many Christian and helpful services. I know his faults and failings right well. No man has broken sharper lances of controversy with him than I have. But throughout all I have loved him as a brother, and none the less do I love him now that he has joined the Episcopal Church. It is the natural outcome of convictions he has long been cherishing honestly, I have no doubt, though wrongly, as I think. I

do hope we shall have the grace not to give a good man a kick in this case. I know how it feels. I was kicked when I went to the Presbyterian Church for a brief twelvemonth, was kicked when I came back, and have been kicked ever since. It may be nothing when you are used to it, but it hurts terribly *at first*; so let us not begin this time.

After all, Mr. Hague has not left "our church." That is, the church invisible and indivisible. Denominations are only scaffolds or platforms for men to stand on while building up the spiritual temple. A man does not become an Irishman by going to live in Ireland, nor does he become an Episcopalian by joining the Episcopal Church. Mr. Hague will find himself to be more of a Congregationalist than he thought he was, now that he is among Episcopal surroundings, and he will only add to the amount of Congregational leaven already in that and other denominations. Our chief line of usefulness in this country has been to train missionaries who have gone into Episcopal, Presbyterian and Methodist communions, carrying with them the principles of Congregational freedom which are fast leavening the whole lump of denominationalism in "this Canada of ours."

"God rest thee," brother, in this new environment! We have taken sweet counsel together many a time in the past, and there is no need that the hand-shaking or heart-welcome should be less cordial when we meet in the future. The eternal future is not far off, and when we meet in it we shall have truer, gladder fellowship.

"We shall know each other better
When the mists have cleared away."

WM. F. CLARKE

Guelph, Dec. 3, 1890.

THE EX-PARTE COUNCIL.

DEAR SIR,—I have read the paragraph in your last number in which you refer to one branch of the question as presented in my letter, and thanking you for the correction, I would like to say, that, not having ready access to the records of the Western Association to which you refer me, I looked up some early numbers of your magazine, viz., for 1858-9, and find some references to the

matter under the caption, "The Simcoe Church Case," in vol. v., p. 45; and again at page 374; and, admitting that an instance of the holding of an *ex-parte* council in Canada has been adduced (none from England), I think, Mr. Editor, when you come to look into it, that you will agree with me that the citing of that instance is unfortunate for the advocates of such councils; and that it should have served rather as a warning than as a precedent, for the reason that it utterly failed, by its advice, or otherwise, to mend matters in the Simcoe church, or to prevent that which you intimate took place—the breaking up of the church. I have nothing to do with the names of the parties who were the actors on that occasion, or with the merits or demerits of either side. You may have satisfied yourself that it was Mr. A. or Mr. B., or the minority, or the majority, that was to blame; but for our present purpose, the point to be made is, that the holding of the *ex-parte* council, the taking of one-sided evidence, and upon that, founding and giving forth to the world an *ex-cathedra* utterance, or judgment, intended to affect the other side, which had not been heard, was an utterly futile, if not an unjust, proceeding. The Simcoe matter was before the Union for a second time in 1859, and, as will be seen (p. 74), that body ignored the action of the council; and in reply to a letter from the Hamilton Church, instructed the Secretary to state, "that the action of the Union in reference to the Simcoe case, was not founded upon the result of the *ex-parte* council." We should hardly expect that it would be. That assurance of the Union strongly suggests the question: In what way can the "result" of an *ex-parte* council be utilized among churches formed upon the same plan as that upon which the English Congregational, or Independent churches have been formed?

A mutual council is quite a different thing. Against that, one could have nothing whatever to say.

Toronto, Nov., 1890.

ALFRED HOWELL.

LETTER FROM MONTREAL.

The INDEPENDENT has of late seemed to me decidedly more interesting, newsy and stimulating; heralding a powerful wave of Congregationalism

rolling over the Dominion; in accord doubtless with the magnificent progress of the denomination throughout the neighboring republic. We, in Montreal, are yet in the day of small things, but many of us are conscious of the approaching dawn of bright days, and are more than delighted with the rapid growth of our churches in the Queen City; and cease not to give thanks, believing that the progress of Congregationalism means the progress of all that makes for the best welfare of our country.

Right glad was I to note the faith of the Rev. Mr. King in your last issue; a faith that has found an echo in my own heart, that the increase in the Toronto churches means increase in men and means to our Canadian College, which I believe will continue to send forth a larger number of laborers to render loyal service in our own Dominion. And I thank Dr. Barnes for his communication, and its clear ring in favor of Congregationalism. If the Christians of our land who are thorough-going Congregationalists could be numbered, the great majority of our church members, not to speak of adherents, would be more astonished than Elijah, when he was shown how many prophets of Israel had not bowed the knee to Baal; and multitudes of these Christians would be in our churches, if we and our fellow-members better understood why we are Congregationalists, and lived up to our principles, the principles of our Great Head.

Yours very truly,
Montreal, 8th Dec., 1890. CHAS. CUSHING.

PULPIT POLITICS.

DEAR SIR,—The paper in this month's INDEPENDENT (December) on the Pulpit and its Relations to Political and Social Questions, though well meant, is the mistake of nearly all of our brethren from the old world. They come with the idea of our inferiority, and hence, the general failure of their pastorates. How is it, that with all their pulpit politics, England is still blighted by a church establishment? Have we Canadians not had their experiences, and improved by it? Our churches are made up of men of opposite views on politics and other social subjects, and yet are brethren. Is the truth all on any one side?

"Canadians behind the age," forsooth. Does our brother know Canada? If he did he would discover that for spiritual Christ-life neither England nor Scotland can compare with her. Men who come from the old land but know us, being judges. Canadians he will find are more intelligent, and want neither "priests or washerwomen," and our ministers though intelligent, are not like Englishmen the "most intelligent." Our people do not go to the minister for information on political questions, as they have been accustomed to see done in England. "This country is ours." Whose? Canadians, as our public men though far from perfect, can stand comparison with other countries. If the "pulpit will speak with authority," let it put itself in the spirit of the Master, coming into touch and sympathy with the sinful and suffering; let it think as He thinks, feel as He feels; love as He loves, and bear as He bears, and then righteousness will reign.

Yours faithfully,

WILLIAM EDGER.

Hamilton, Dec. 3rd, 1890.

THE "INDEPENDENT."

DEAR SIR,—The December issue of the INDEPENDENT is an exceptionally good one. It contains a large amount of interesting reading, in fact, almost too much to be included in a single paper.

We should have a weekly, and I hope to see it soon, for I believe, it would be a *very great* help to Congregationalism.

You request an additional 500 subscribers, which only means \$500, to enable you to do this. Surely the denomination will make the effort. I believe it only requires to be properly placed before our people to easily secure this.

I would suggest, that in addition to trying to increase the number of individual subscribers, that all the churches take a certain number of copies yearly, and distribute them.

The assistance of the Congregational Club in Montreal, the Toronto Congregational Association, and other societies connected with our churches should be secured, and I believe the result of the effort will exceed the most sanguine.

Yours, etc.,

ALEXANDER L. HAY.

Hamilton, Dec. 5th, 1890.

ST. CATHARINES.

DEAR SIR,—We know that you are aware of the fact that our pulpit is vacant, but we wish that you would make it known through the INDEPENDENT that we especially desire to secure for a pastor a young man (single). Our College seems to be unable to supply the demand, as we are told that no young man is available to fill such a position. If we could even get a young man for a permanent supply, say for six months, or a year, it would be a present help to us.

We are doing the best we can without a pastor, but of course, we are working to disadvantage, especially now that the winter is before us, when church work is less interrupted than at any other season. Our Christian Endeavor Society is doing well, and so is the Sunday school. We pray for a pastor suitable to our requirements, and have faith and patience. With kind regards,

Yours sincerely,

E. C. WASSMANN.

P. S.—Is it possible that our young men go to the States because they cannot step *at once* into large churches?

Our Contributors.

WHOM TO HONOR.

*Sermon preached in the Northern Church, Toronto,
Nov. 16th, 1890.*

“The vile person shall no more be called noble, nor the knave said to be gentle.”—Isa. 32 : 5.



HIS is included among the characteristics of those days when Messiah shall reign as a King in righteousness, and the Man Christ Jesus be recognized as “rivers of waters in a dry place, as the shadow of a great rock in a weary land.” We have not reached that happy time as yet, not even in the Church, where the vicious are the more readily canonized, and the sorely tried left to struggle on alone.

The hero of the hour is frequently

a scoundrel, who elicits more pity than they who struggle, and, by God’s grace implored and received, keep themselves “unspotted from the world.” As you walk the aisles of the great Cathedral and Minster of London City, the monuments are, for the most part, to men of undoubted power on the battle-field, or on the war-ship’s deck, but over whose personal lives, as viewed from the standpoint of the Christian virtues, the utmost that charity can do is – not even to excuse, but cover with a veil. At our national dinners, the men to whose honor toasts are drunk and speeches made, are not the benefactors of the race, as the New Testament would teach. Until within a few years, the men who, more than any others, raised their respective countries to moral eminence and true power, had not a single statue erected to their memory—Knox, of Scotland, and Oliver Cromwell, England’s uncrowned king. Burns can be praised, his vices condoned. Through “Cotter’s Saturday Night” he tells us plainly that he went knowingly wrong : and James Montgomery, whose hymns have been sung by thousands, passed by. John Bunyan, whose dreams have cheered many a pilgrim, weary with the strife, finds no place in the “poets’ corner” of the great sanctuary of England’s dead. William Cowper, the Christian poet, has not even a slab in the Abbey, of whose school he was a pupil : while Prior, whose verse cannot, for its indecency, be fully printed to-day, has both a monument and a grave. The devil must surely laugh at the homage paid within the shrines consecrated to his destroyer’s Name, to so many saints of his own canonizing.

Look at the example our Saviour set in the choice of his instruments. “The greater the sinner, the greater the saint,” receives no endorsement from His conduct. There was no scandal connected with the name of Peter : James was not a converted gambler, or John a jail bird, and Paul’s great sin had been, not personal impurity, but over-zeal in persecuting the Church of the Messiah he was taught to look for. Timothy, from a child, knew the Scriptures. “Elders” and “aged women” were to be blameless, chaste, patterns of good works. Nowhere in the New Testament are the vicious canonized, or the ungodly seated in the chief places of concourse.

True, the woman to whom much was forgiven

loved much, and she, whose life had been laid bare by the weary Stranger at the well, went and told the story to her neighbors. None need dumbly serve the Redeemer, but no premium is set upon vice, and virtue is everywhere exalted. Over those whose lives were begun in darkness and sorrow, Christ drew the veil; but men who sinned in high places, against light and love, withered under His curse.

We cannot, with impunity, reverse His practice. If we practically make heroes of men who, by an entire life-course, deny the Lord that bought them, we are in the devil's work of strewing flowers along the way that leads to ruin, and cover up the pit of perdition that our youth may fall therein. Let us braid no wreaths to hide the mark God Himself has set upon the brow of Cain, nor weave a veil to make less hideous the face of shame.

There is but one means of taking away sin— beholding the Lamb of God. There is nothing but misery and hell for aiding the devil in damning souls by making vice less hideous.

JOHN BURTON.

LET US BE CONGREGATIONALISTS.

So says Dr. Barnes in his article on "The Melbourne Councils," in last C. I. "Amen," I respond with all my heart. But if we accept the system for which Dr. Barnes argues, we certainly shall not be Congregationalists, in any true and proper sense of the term. What he contends for, is the American burlesque of English Congregationalism, the bogus, hybrid, bastard polity that resulted from the New Englanders looking over into Presbyterian pastures so long that they became like Jacob's cattle, ringstraked, speckled, and spotted. This is not my simile; it was employed by some one, I forget whom, at the Albany Convention in 1866

A leading Congregational organ in the U. S. not long since affirmed that "true Congregationalists make it a part of their polity, as clearly defined and distinctly asserted as the freedom and self-governing power of the local church, that they be formally and actually associated." Local churches "exercising freedom and self-governing power," but not associated, though as sound in the faith and vigorous with spiritual life, are de-

clared to be "not Congregational Churches. During Mr. Burton's editorship of the C. I., an anonymous correspondent (was it Dr. Barnes?) was allowed to say in its columns, and was editorially endorsed in so doing. "The time has come when we must choose between Independency and holy Congregationalism." In many ways, the distinction made between these two terms in the U. S. is sought to be established here. As in Dr. Barnes' letter, a sort of slur is cast on those who do not believe in ecclesiastical councils, and they are not considered good and true Congregationalists.

This is a new departure, so far as the British dominions are concerned. The American organ already referred to, says: "The line between Congregationalism and Independency is broad, deep and enduring." No such line exists in Great Britain. The terms are used interchangeably, and considered well-nigh, if not quite synonymous. Ample proof of this is not far to seek. The only doctrinal statement ever published by the Congregational Union of England and Wales, is entitled, "Declaration of Faith, Church Order, and Discipline of the Congregational or Independent Dissenters." Dr. Wardlaw in his standard work on Church Polity, says: "Independency and Congregationalism are designations of the same system of church order, and Independents and Congregationalists of the same Christian body; each of the designations having been derived from a different feature of the system." What are these different features? Let Dr. W. Lindsay Alexander tell us. He says: "Independency and Congregationalism are perfectly distinguishable, the one from the other. They relate to distinct provinces of ecclesiastical economy; the former having to do with the *external*, the latter with the *internal* relations of each church or society of believers. As *Independents*, we affirm that each church stands free of all extrinsic interference, whether proceeding from private individuals, ecclesiastical functionaries, or synodical bodies. As *Congregationalists*, we assert the right and duty of every member of a church to take an interest in all matters relating to the management of the church's affairs. By the former, we denounce all intrusion into the church from without; by the latter, we protest against all encroachment upon the privileges of the body from within." That the term

"Congregationalist," means one who believes in the council system, is a signification sought to be imported from the U. S. by Dr. Barnes and others.

I cannot follow Dr. Barnes through all the details of the Melbourne affair, but I beg to tell him that the Independency he tries to hold up to ridicule, is quite equal to such an emergency, whenever and wherever it may arise. The bastard Presbyterianism he advocates is open not only to the objection that it is unscriptural and un-congregational, but has these two faults: 1st. That it appears on the scene too late. 2nd. Too soon. 1st. Too late. *After* a church has called a man, the council comes in to pronounce on the action taken. If the man has much magnetic power, he has already "drawn much people after him," and a split is imminent. There is nothing in the council system to prevent churches from admitting men without proper credentials to their pulpits. When once there, the thin edge of the wedge has gained admittance. If church members have not common sense you cannot patch up the defect with a council. Such a church has no right to exist, and the sooner the great law of "the survival of the fittest," kills it off, the better.

2nd. In other cases, the council comes too soon. It has no right to anticipate church action in any way. "The two pastors," whom Dr. Barnes eulogizes so highly (pity some ecclesiastical poet would not immortalize them, as Burns did "The twa dogs"), were bound to collect facts, to remonstrate with the Melbourne people, and to use every endeavor to expose an unworthy man, quite independently of the council system. Yes, they had the right and it was their duty to make "neighboring pastor's suggestions," or any other kind of good and useful suggestions. Independency doesn't say, "Hands off;" or ask either in thunders or whispers, "What has any other individual or church to do with it?" It accepts the New Testament declaration, "We are members one of another." But mark—and I wish this could be put in capitals—

"OURS IS A UNION OF FELLOWSHIP AND CO-OPERATION, BUT NOT A UNION OF JURISDICTION AND AUTHORITY."

So says Dr. Wardlaw, and so says every true Congregationalist, Dr. Barnes, to the contrary, notwithstanding.

If the Melbourne church would not act on information and suggestions, then the neighboring pastors had their recourse through their own churches and in their own individuality to withdraw fellowship, and show cause for so doing.

The spectacle is a melancholy one of a church abdicating in favor of a council. "Only a council can depose a minister?" Bah! A council can only withdraw its fellowship from an unworthy man. *A church only can depose a minister.* That man is neither expelled from the Melbourne church, nor deposed from the ministry, and will not be until the church does for itself what no other body can do for it. The idea of two or three men calling themselves a "council," assuming to do what Christ has made the prerogative of His church, though only two or three are gathered in His name, *He being in the midst*, is a species of assumption that recalls the poet's lines:

"Man drest in a little brief authority,
Plays such fantastic tricks before high heaven,
As make the angels weep."

WM. F. CLARKE.

Guelph, Dec. 3, 1890.

THE PULPIT IN ITS RELATION TO POLITICAL AND SOCIAL QUESTIONS.

BY REV. D. M'CORMICK.

SECOND PAPER.

This subject, from the Scriptural standpoint, is ably treated by Dale, of Birmingham, in his book, "Laws of Christ for Common Life." Everybody knows that Dr. Dale is not only a popular and successful minister, but one of our most zealous and active politicians.

That the Church must take knowledge of social questions, and seek to adjust the differences arising between conflicting forces in our commercial life, there is no longer any doubt. If once it gets abroad, as it has in some places got abroad, that the Church is always on the side of the rich against the poor, the strong against the weak, the Church's influence is gone, gone entirely, and gone forever. Working men are keen-eyed and sensitive. They watch with critical intelligence men and institutions. They scorn, with ineffable scorn, the man who, for position or popularity, cringes to the great, and ignores the grievances of the masses for the smiles of the rich.

"They are slaves who will not speak,
For the fallen and the weak.
They are slaves who will not choose,
Hatred, slander and abuse,
Rather than in silence shrink,
From the truth they needs must think.
They are slaves who dare not be,
In the right with two or three."

We have one minister in our body in this country, who from this side of his life work, I admire with profound admiration. I do not agree with all his views, nor approve of all his methods, but as a fearless, outspoken defender of the right and denouncer of the wrong, Dr. Wild deserves well of his denomination and his country. He looks at a problem calmly, he studies it carefully, he gives his opinion boldly and clearly, and there leaves it. Such is what I think every minister ought to do, but there are some ministers who cannot do it, and those who cannot had better not try. There are others who can do it, but wonder whether, in their position and circumstances, it would be right to attempt. Circumstances must certainly be taken into consideration, and he who doubts had better abstain. Those who can do it, and clearly ought to do it, ought to do it sparingly. Never go out of your way to seek a topic, no more than you would to meet a bear, but if it comes in your way, if you must face it, confront it bravely, grasp it firmly, and give such an account of yourself that all who notice you must know that you are a workman who needeth not to be ashamed. I have known brethren who, by their judicious handling of public questions, have attained to immeasurable influence and usefulness. I have known others who, through peddling in such wares, lost everything. I speak as unto wise men, and as wise men judge when to speak and what to say, and whether your message is from God. If so, in His Spirit declare it, seek His glory, ask for His blessing, expect His help, and nothing but good will follow. Like all other toilers, you may have to wait before the fruit of your labor appears, but it shall appear, and like he who goes out sowing and weeping, you will doubtless come again rejoicing, bringing your sheaves with you.

THE Life of Rev. Dr. A. N. Somerville, 40 years a pastor, 16 years an evangelist, has been published, from the pen of George Smith, LL.D., Edinburgh, by John Murray, London; 7s. 6d.

TWO EVENTS IN THE WEST.

BY REV. H. C. MASON, B.A.

Eight Congregational ministers in Winnipeg! Doesn't it sound curious? Doesn't it look curious? But so it is, or rather, was. Pedley and Unsworth and Jacobs (an English brother), of the city of the mucilaginous mud; Ewing and Stickney, from the land of the Dakotahs; McKinnon, from Wood Bay; Gerrie, from the city of the Plains, and "yures trooly," from the western limit of our "ism"—save where, fifteen hundred miles further on, reposes the benighted village, yclept Vancouver. We were met together for two chief purposes, both of them of considerable importance to our cause in this province.

Our counsel had been asked as to the advisability of the formation of a second church of our order in the city of Winnipeg; and, in connection therewith, as to the installation of Rev. J. K. Unsworth, B.A., late of Paris, as pastor over the new enterprise. After the necessary formalities, evidence was presented to the council by those chiefly interested, and an unanimous and emphatic "Yes" was voted by the brethren in answer to both questions asked them. The new church was then formed, the Moderator of the council, Rev. A. W. Gerrie, leading the people into covenant one with another. In the evening, a public meeting was held in the new church building, which was largely attended. Addresses were delivered by the various brethren present.

The second purpose was the formation of "The Manitoba Congregational Association." This was accomplished, much to the satisfaction of all concerned. A constitution was adopted, and arrangements made for regular semi-annual meetings. The doctrinal basis agreed to was that of the Union of Ontario and Quebec. The objects of the Association, briefly stated, are: (1) To further the preaching of the gospel; (2) To promote the fellowship of the churches; (3) To co-operate with the Colonial Missionary Society, and the C.C.M.S., in pushing forward the work of missions in the west. The formation of this Association makes another step in the progress of our denomination in the west.

NOTES.

The new church starts with very bright prospects, indeed. It has a charter-membership of thirty-one, the majority being trained members from the Central Church. The Sunday school averages now about ninety, its prosperity being largely due to the good work done by Mr. James Daley, when he was in Winnipeg. The church building is a bright and homelike one, worth, with the lot, about four thousand dollars, and subject to a net debt of only about five hundred. The locality is a growing and needy one.

The Manitoba Congregational Association partakes rather of the nature of a district Association than that of a Union, and will not interfere with the present connection between the ministers and the churches of the east and west.

Many of the Winnipeg friends remembered Rev. W. Ewing again, and welcomed him with pleasure. He was the first Congregational pastor stationed in Winnipeg, and is now Superintendent of Missions in North Dakota, with head-quarters at Jamestown.

As is the meeting of the Union to the eastern preacher, so was this Council to us out here. We felt quite a crowd. Mr. Pedley invited the people to shake hands with the brethren, as they had had no such chance before. Here's to "thus and more so!"

A NEW EDITION OF THE BIBLE.

Among many places of interest I visited ere the Central Offices, etc., of the British and Foreign Bible Society, the Religious Tract Society, the unique buildings of the "Oxford" Press, where all requisites, type, paper, etc., are manufactured specially for the Company, and the extensive warerooms of Messrs. Eyre & Spottiswoode, the Queen's Printers. Emphatically, there are no indications here that the Bible has lost, or is losing, its power. I came across a new edition of the Holy Bible, "Varium Edition." I would like to draw the attention of my brethren in the ministry, indeed, of all intelligent students of the Scriptures, to this edition of the Bible, issued by Messrs. Eyre & Spottiswoode. Apart from the text of King James' Version, with references un-

excelled, and the comparatively rare preface of the English translators to the reader, and the excellence of the type used, unexcelled by no press existing, its digest of various renderings, including all the important variations of the Revised from the general version, with a similar digest of the important diversities in the principal manuscripts, place the thoughtful English reader alongside the Greek and Hebrew scholar, under circumstances which enable him calmly to weigh critical evidence, and to form for himself an intelligent judgment, while the scholar possesses in the same an invaluable *vade mecum*. The best results, and latest, of modern Biblical research regarding versions and text, are therein placed before the reader, to be seen at a glance. I know of no work that can take its place. J. B.

Our Story.

ALL HE KNEW.*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

CHAPTER XIX.

The revival into which was merged the special meetings at Dr. Guide's church, continued so long that religion became absolutely and entrancingly fashionable at Bruceton. Many drinking men ceased to frequent the bar-room of the town, some old family feuds came to an end and several couples who should have been married long before were joined in holy bonds of wedlock.

Nevertheless, the oldest inhabitants agreed that never before had life in Bruceton been so pleasant. Everybody was on good terms with everybody else, and no one, no matter how poor or common, lacked pleasant greetings on the street from acquaintances of high degree.

There had been some wonderful conversions during the meetings; hard swearing, hard drinking men had abandoned their evil ways, and were apparently as willing and anxious as any one else to be informed as to how to conform their lives to the professions which they had made. All the other churches sympathized with the efforts which Dr. Guide's flock had been making, for they themselves had been affected to their visible benefit.

Dr. Guide himself became one of the humblest

*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

of the humble. Always a man of irreproachable life and warm heart, it never had occurred to him that anything could be lacking in his church methods. But he also was a man of quick perceptions, so as the meetings went on, and he realized that their impetus was due not at all to anything he had said or done, but solely to the personal example of Sam Kimper, he fell into deep thought and retrospection. He resolutely waived all compliments which his clerical brethren of other denominations offered him on what they were pleased to call the results of his ministrations, and honestly insisted that the good work was begun by the example set by Sam Kimper, the ex-convict.

Dr. Guide was an honest believer in the 'Church Universal,' but he had been trained to regard the 'Church of Rome' as the 'Scarlet Woman' of Revelation, and whenever he met Father Black in the streets he recognized him only with a dignified bow. The day before the closing meeting, however, he encountered the priest at the turning of a corner—too suddenly for a change of manner.

'My dear brother,' exclaimed Father Black, extending both hands and grasping Dr. Guide's hands warmly, 'God bless you for the good work you have been doing.'

'My dear sir,' said the pastor, rallying all his powers to withstand the surprise, 'I am very glad that you are pleased to regard the work as good.'

'How can I help it?' said the priest impetuously. 'The spirit which your church efforts have awakened has spread throughout the town and affected everybody. There are men, and some women, of my flock whom I have been trying in vain for years to bring to confession so as to start them on a new life. I've coaxed them, threatened them, prayed for them with tears of agony, for what soul is not dear to our Saviour? The worse the soul, the more the Saviour yearns to reclaim it. You remember the parable of the ninety-and-nine?'

'Who can forget it?' said the reverend doctor, tears springing to his eyes.

'No one, my dear brother, no one,' replied the priest. 'Well, my lost sheep have all come back. The invisible church has helped the visible, and—'

'Is my church then invisible?' asked Dr. Guide, with a quick relapse into his old-time manner.

My dear brother,' exclaimed the priest, 'which is the greater? Which exists only for the other?'

'I beg your pardon,' said Dr. Guide, his face thawing in an instant.

'Again, I thank you, from the depth of my heart,' said the old priest, 'and—'

'Father Black,' interrupted the pastor, 'the more you thank me, the more uncomfortable I feel. Whatever credit is awarded, except to Heaven, for the great and unexpected experiences

which have been made manifest at my church, belongs entirely to a man who, being the lowest of the low, has set forth an example of perfect obedience.'

'That poor cobbler? You are right, I verily believe, and I shall go at once to pour out my heart to him.'

'Let me go with you, father—*brother* Black. I—' here Dr. Guide's face broke into a confidential smile, 'I want to go to confession myself, for the first time in my life, if you allow the cobbler to be my priest. I want a reputable witness too.'

Then the two clergymen, arm in arm, proceeded to Sam Kimper's shop, to the great astonishment of all villagers who saw them.

That night, at the closing meeting of the revival services Dr. Guide delivered a short but pointed talk from the text: 'Verily I say unto you, the publicans and harlots go into the kingdom before you.'

'My friends,' said he, 'these words were spoken by Jesus one day when the chief priests and elders, who were the types of the clergymen and formal religious people of our day, questioned Him about His works and His authority. They had a mass of tradition and doctrine by which they were justified in their own eyes, and the presence, the works, the teachings and the daily life of Jesus was a thorn in their flesh. It annoyed them so that they crucified Him in order to be rid of His purer influence. We who know more of Him than they, have been continually crucifying our Lord afresh by paying too much attention to the letter and ignoring the spirit. "These things should ye have done and not left the others undone." I say these words, not by way of blame, but of warning. Heaven forbid that I ever shall need to repeat them.'

As the congregation looked about at one another to see whom the cap might fit, everybody chanced to see Deacon Quickset arise.

'My friends,' said the deacon, 'I'm one of the very kind of people Jesus meant when He said the words that our pastor took for his text to-night, and for fear that anybody mayn't know it, I arise to own up to it myself. Nobody stood up for the letter of the law and plan of salvation stronger than I, and nobody has taken more pains to dodge the spirit of it. The scales have fallen from my eyes lately, but I s'pose all of you have been seeing me as I am for a long, long time, and you have known me for the hypocrite that I now can see I've always been. I've done a good many things that I oughtn't have done—I have told half-truths that were worse than lies; I've devoured widows' houses, and for a pretence made long prayers, as the Gospel says; but the worst thing I've done, and the thing I feel most sinful about, is that when an unfortunate fellow citizen of ours came back to this

town and tried to live a right life, I did all I could to discourage him and make him just like myself. I want right here, encompassed about by a mighty cloud of witnesses, to confess that I've done that man an awful wrong, and I'm sorry for it, I've prayed to God to forgive me, but I'm not going to stop at that. Right here before you all I want to ask that man himself to forgive me, as I've asked him in private. I'm not going to stop at that either. That man's life has opened my eyes, in spite of myself, to all the faults of my own, and I want to show my sincerity by promising before you all that I am that man's brother from this time forth until I die, and that whatever is mine is his, whenever and however he wants it.'

The deacon sat down. There was an instant of silence, and then a sensation, as every one began to look about for the ex-convict.

'If Brother Kimper feels inclined to make any remarks,' said Dr. Guide, 'I am sure every one present would be glad to listen to him.'

People were slowly arising and looking toward one portion of the church. Dr. Guide left the pulpit and walked down one of the aisles, toward the point where all eyes were centered. In a seat in the back of the church he saw the ex-convict, with one arm around his wife and the other around his daughter Jane; Sam looked smaller and more insignificant than ever, for his chin was resting on his breast and tears were chasing one another down his pale cheeks. Dr. Guide hurried back to the altar-rail, and exclaimed in his loudest and most impressive voice, 'Sing "Praise God, from whom all blessings flow."'

THE END.

News of the Churches.

HAMILTON.—At our last communion there was received into church fellowship Mr. Loring, who succeeds Mr. McPhie as Gymnasium Instructor in the Y.M.C.A. From what we have heard, he is the right man in the right place. He has already made a host of friends, and on behalf of the young people of the church, we extend to him a hearty welcome. Our church is well represented in the staff of the Y.M.C.A. Mr. Mat. Kelly, a teacher in the Sunday school, and one of "our young men" has received the appointment of Assistant-Secretary. A better could not have been made. God bless and prosper you Mat, and may your influence be a power for good among the young men of this city.

On Tuesday evening 4th November the Mutual Improvement Society, led by Miss Wheeler, discussed the "Bellamy Theory." A number of the members took part in the discussion. The opinion

which seemed to prevail was that it was merely a socialistic dream. One member said the great reform necessary to a proper adjustment of the social surroundings was the restoring to man of his God-given right to free access to natural opportunities.

Instead of trying to make what is produced by individual effort the property of all, let us endeavour to restore to man the land, which no individual effort can make more or less, but which the Creator of all made for the use of all, and which the majority of mankind have been defrauded of.

Next meeting night Mr. John Carrick of the *Times* will address the members on the single tax theory, as propounded by Henry George.

The highly esteemed treasurer of our church, Mr. David Aitchison, after an absence of 36 years, has gone to pay a visit to Auld Scotia (his native land). That his trip may be a joyous one, and that he may return safe and sound in due time, is the wish not only of every member and adherent of the church, but of all who know him.

Our Sunday school sent two delegates to the recent Provincial S. S. Convention which was held in Brantford. They speak well of the meetings, and of the speakers; especially Mrs. Kennedy, of Philadelphia, who spoke more particularly of the different phases of primary work. Let us hope that the Convention will bear fruit, and that at least some of the very excellent suggestions thrown out with regard to the better carrying on of S. S. work, will be put into practice.

ROBT. HOPKIN.

MONTREAL, EMMAUEL.—The Rev. W. H. Pulsford was formally installed last evening as pastor of Emmanuel Church. There was a good attendance; and the pulpit stairs, the platform and the approaches thereto, were tastefully decorated with flowers and plants. Mr. Henry Lyman presided. The Rev. Dr. Wells, the Rev. Dr. Mackay, the Rev. Prof. Warriner, Prof. Barbour, the Rev. Dr. Jackson, the Rev. E. M. Hill, the Rev. Edgar Hill and the Rev. Prof. Scrimger were among those in front of the pulpit. These gentlemen were all clad in the conventional black. The Rev. Mr. Pulsford wore a pair of grey pants, a dark morning coat, and a Shakespeare collar. A flower adorned his buttonhole.

After devotional exercise, the chairman gave an interesting *resumé* of the history of the church, tracing the work and the influence of the various pastors, from Dr. Wilkes onward, and then recounted the circumstances under which the Rev. Mr. Pulsford came amongst them. The congregation and the church had reason to expect a time of prosperity, with the blessing of God, under the ministrations of their new pastor, who came to them in the vigor of manhood, and who, he had no

doubt, would render a faithful and a valuable service. Great was the responsibility of the congregation to receive the Gospel from their pastor as of God. The Rev. Mr. Warriner then read a portion of Scripture.

Principal Barbour delivered the charge to the pastor. This was short but earnest, wise and loving. The congregation received Mr. Pulsford as a man, a Christian and a Christian minister. If Mr. Pulsford had all the learning and the culture of all the libraries in the world, and the talent to use it to the greatest advantage, that would not be sufficient to recommend him to the people of this church. He was welcomed because of his higher calling—as one called of God to spread the Gospel—as a minister, not as a priest. He was welcomed as a man of like passions with themselves, bound to them by ties of common sympathy, human aspiration and possibility. God sent Christ as a man, and it was by human instrumentality that God made known His loving purpose to the race. The pastor was called to a particular church, in a particular place, and at a critical time—critical, not hazardous. This was an age when critical faculties were being exercised with ever-increasing ardor. The pastor's words would be remembered and preserved for future use. It behoved him to gird up the loins of his mind, and quit himself like a Christian man. Let him preach the word as Christ gave him wisdom. Let him not pull the cords farther than the stakes would reach. Let him have the strength of mind to realize his limits. Let him exercise his judgment. Let him be independent. As the faithful pastor, he would be listened to with respect and affection. He was their spiritual guide, and they, trusting him, would be content to follow whither he led.

The Rev. Dr. Jackson delivered a brief but earnest and eloquent charge to the people, urging them to rally loyally to the support of their new pastor, who had been long and carefully trained for the work of the ministry.

The Rev. Dr. Wells offered up the installation prayer, and the Rev. E. M. Hill gave the new pastor the "right hand of fellowship," with a neat and graceful little speech in which he welcomed Mr. Pulsford as a citizen, a Christian, and a Congregational minister.

Letters of apology were read from the Rev. James Barclay and the Rev. James Henderson.

The congregation adjourned to the church parlors where a pleasant half-hour was spent in social intercourse. Refreshments were served by the ladies of the church.—*Witness*.

TORONTO, NORTHERN.—On Sunday, November 23rd, Rev. John Burton spoke of the late Dr. Alexander Hannay, the loved and trusted Secretary of the English Congregational Union. Mr.

Burton said that to him there were peculiarly touching reminiscences connected with Dr. Hannay. On his visit to America in 1880, Dr., then Mr. Hannay, had occupied the pulpit of the Northern Church, had shown special attention to himself when the Jubilee meeting was held in Manchester in 1882, and the last words which Dr. Hannay spoke upon the platform of the late Union meeting at Swansea were the words of welcome and of kindness with which he introduced Mr. Burton to the brethren as the Canadian representative. Dr. Hannay was a trusted leader, wise in council, warm in friendship, prompt in action: it is not saying too much in asserting that the present proud position of unity and influence enjoyed by our English brethren is largely due to his unrivalled leadership. It seems scarcely possible that another will be found to take up the work as Dr. Hannay laid it down: his "dictatorship" was the result of many years of gathered confidence and growing esteem. "I little thought," said Mr. Burton, "when the meeting at Swansea closed, as I looked into his manly face, congratulating him upon his improved appearance as we bade each other good-bye, that we were parting here for the last time: but so it was, and the exhortation comes with overwhelming power, 'This I say, brethren, the time is shortened, that henceforth both they that have wives be as though they had none: and they that weep as though they wept not: and they that rejoice as though they rejoiced not: and they that buy as though they possessed not: and they that use this world as not abusing it: for the fashion of this world passeth away.'"

MONTREAL.—THE COLLEGE.—Mr. George Hague, Chairman of the College Board, in sending us the following revised and very liberal offer for the funds of the College—and we may say that his gifts to the College and Home Missions for years past have been munificent—complains of the curtness of our notice of him in our last. It is true we simply said, Mr. Hague "has gone over to the Episcopal Church." We did not desire to make any comments, not knowing the underlying circumstances. Mr. Hague says:

"The Episcopal Church is often supposed to be a place of luxurious spiritual laziness. It is not so here at all events. Montreal has many Episcopal congregations and hardworking zealous ministers. The Church is full of spiritual activities and missionary zeal. As to laymen, besides the men engaged in Sunday school work, there are more than twenty men of business regularly conducting mission services and preaching, and some of them having entire charge of mission congregations, conducting two services every Sunday. And there is a readiness to avail of the services of laymen which is refreshing.

"I may just add—and you may put this in the INDEPENDENT if you like—that I have made the following proposition to the Board of the Congregational College, viz.: 'To show that my interest in the College still

remains, I make this offer with regard to the Endowment Fund, to stimulate further subscriptions.

"Instead of waiting until the Fund has reached \$45,000 before paying over the \$5000 promised, I will pay over \$1000 at a time, as soon as \$1000 is subscribed. According to the INDEPENDENT, there is some \$650 of new subscriptions now in hand. As soon as that reaches \$1000, you can call on me for \$1000, and so with each lot of new subscriptions. As they severally amount to \$1000, I will contribute \$1000 more until the whole of my \$5000 is exhausted. This, I think, should stimulate exertion, and conduce to a speedy augmentation of the Fund.

"I added, that in case of anything happening to me, this gift of \$5000 was provided for in my will. G. H."

COBOURG.—The Cobourg *World*, 11th Dec., has a full account of the farewell services connected with the removal of Rev. Robert Aylward to London, Ont. In his last sermon, Mr. Aylward said he left Cobourg at the bidding of a larger opportunity. He had been kindly treated; and there was no ripple on the surface of their church life in Cobourg. A farewell social was held on the Wednesday evening following. The Presbyterian, Baptist and two Methodist ministers were present, and all testified their respect and love for the retiring pastor of the Congregational church. Mr. Stokes, the Baptist minister of the town, spoke of Mr. Aylward as having "a genius for sermonizing." "We are losing," said Mr. Stokes, "a good pastor, a worthy citizen, and a faithful friend."

The ministerial Association of Cobourg passed a very warm and brotherly resolution on the occasion of Mr. Aylward's removal.

The same paper contains a notice of the death of Mr. James Crossen, the eminent car builder, which took place on 9th Dec. Mr. Crossen was one of our readers, an active member of one of the Methodist churches in Cobourg. His estimable wife, to whom our most sincere Christian condolence is extended, is a daughter of the late Rev. William Hayden, the first Congregational pastor in Cobourg, and who was instrumental in founding the church there in 1835.

GEORGETOWN.—In entering on work at Georgetown, we find ourselves in the midst of an earnest and liberal people, who are greatly desirous of Christian progress in the church work. Although the church has suffered somewhat during the last few years by deaths and removals, yet there is now a fair congregation, with an encouraging number of young people. In a place so well church-ed as Georgetown, the chief aim of our endeavor must be to gather in all in any way connected with the church, and trust to the Gospel of the Son of God, however imperfectly presented, for further spiritual effects. For the purpose of aiding the pastor in doing this there was formed, at the last church meeting, a committee of ladies, who with commendable earnestness have arranged to divide the town among them, and on each

Tuesday afternoon call upon any families who had been absent on the preceding Sunday, and learn the cause. The prayer-meetings are very well attended. The Sunday school is in full vigor, and of good size. A new library has just been opened for the scholars. Five new members have lately been received; four by letter and one on profession of faith. We have an unusually capable and well-conducted choir; which adds greatly to the interest of the services.

G. A. LOVE.

At the last monthly meeting of the Directors of the Upper Canada Bible Society, a letter was submitted from the Rev. A. S. Hunt, Secretary of the American Bible Society, stating that the Seventy-fifth Anniversary meeting would be held on the 13th May next, and requesting that the Upper Canada Society would appoint a delegate to attend and deliver an address on the occasion. The Directors cordially accepted the invitation of their American friends, and appointed the Rev. John Burton, one of their secretaries, to be their representative at the meeting. It is a matter of some congratulation that the friend chosen for such an important position was taken from the ranks of our denomination, which though small in numbers, has not been found wanting in work and worth. On account of Mr. Burton's position as one of the secretaries of the Board, he will be able to give our American friends information as to the work of the Society in Canada; and his recent visit to London, England, made him acquainted with some of the Home and Foreign operations of the Parent Society.

ST. THOMAS.—A very pleasant and successful tea-meeting was held in the church on Tuesday, 2nd December. Several friends spoke; the choir sang well, and about \$30 were realized for the church. On the 8th Dec. the Societies of Christian Endeavor in the city, had a general meeting; about 200 converging and marching in a body to the Congregational Church. The address was given by Rev. C. H. Whisker.

Mr. Whisker explains that the item last month, about collecting \$300 in Toronto for his church debt is not quite correct. \$95 were paid in cash, and \$170 more promised, in Toronto. About \$150 have been promised in St. Thomas; but in each case the promises are slow in coming in.

MONTREAL CONGREGATIONAL CLUB.—We have received an invitation, which distance alone prevents our accepting, to a supper and meeting of the Club, at the College buildings, on the 16th of Dec. Rev. Dr. Roberts, of Brooklyn, and some of the Montreal brethren were to speak. If the Club would take a suggestion from us, as kindly

as we give it—we would, if in their place, drop the word “toasts” in connection with their after-supper addresses. There are no wines drank; and the sooner the nomenclature of the wine-cup is banished from our Christian repasts and gatherings the better.

ECONOMY, N.S. At a regular church meeting held on Dec. 5th, our pastor, the Rev. Simeon Sykes, resigned his charge with us, to take charge of the church at Keswick Ridge, N.B., resignation to take effect with close of present year. A committee was appointed, consisting of Deacon A. K. Moore and the Secretary, to draw up a resolution accepting his resignation; and at a special meeting of the church, as represented at prayer meeting on Wednesday evening, Dec. 10th, the enclosed resolution was submitted and carried by a unanimous vote, simply because we knew there was no other alternative, and not because we wished him to go; for I am persuaded there is not a member of our church who would not vote for Mr. Sykes to stay with us, if that would keep him. But with the new year he will leave us, and our only hope and expectation is centered in and comes from the great Head of the Church, that in the near future He will send us another under-shepherd, a man after His own heart, to go in and out among us.

ROBERT MORRISON, *Church Sec.*

MR. SYKES TO THE CHURCH.

To the members of the Congregational Church at Economy, convened at a regular church meeting:

DEAR BRETHREN.—After due consideration and prayer, I have come to the conclusion that it is my duty to resign my charge as pastor among you, to take the oversight of the Congregational church at Keswick Ridge, where I formerly labored for eight years. This latter church has been very much tried during three successive pastorates, in consequence of which the members have become very much discouraged and somewhat divided and alienated. It is the general impression of the church and congregation there, and also it is the candid opinion of several of my ministerial brethren, that if I can be induced to go there, I may be the means, under the Great Shepherd, of effecting a reconciliation, and of perhaps saving the church. This resignation to take effect with the close of the present year. I shall be quite willing to answer any questions that this church may see fit to ask. Also, that I will do all that I can to help in securing the services of another suitable pastor.

RESOLUTION OF THE CHURCH.

Whereas, our pastor, the Rev. Simeon Sykes, after due consideration and prayer, believes it to be his duty to resign his charge as pastor with us, to take charge of the Congregational church at Keswick Ridge, and thereby bring together the discouraged and partly divided members, and be the means under the Great Shepherd of perhaps saving that church. Therefore, *Resolved*,—That this church accept his resignation; and while we express our regret at losing our pastor, we would give expression to our confidence in him as an honest, faithful and useful minister of the Lord Jesus Christ, who carries with him their tender sympathies and earnest prayers for his future

prosperity in the work of the Lord, wherever Providence may assign his labors.

ROBERT MORRISON, } *Committee.*
A. K. MOORE, }

HOPE CONGREGATIONAL CHURCH, TORONTO.—The first anniversary services of this church and school took place on Sunday, November 16th. In the morning the Rev. Dr. Wild preached to a crowded congregation. In the afternoon the Rev. George Robertson, B.A., of Hazelton Avenue church, addressed the Sunday school. Special hymns were sung by the children. In the evening the pastor, Rev. Hugh Bentley, occupied the pulpit. Good collections were taken up at each service, in aid of the church and building fund. On Tuesday, November 18th, a tea-meeting was held under the auspices of the Ladies' Aid Society, to which a large company sat down. A public meeting was afterwards held, the speakers being the Revs. G. H. Sandwell, Thomas Webb, T. W. Campbell, W. H. Watson (Nova Scotia), C. Langford, and G. Madill. The pastor gave a very encouraging report of the year's work, and said he hoped in a few weeks that they would leave the upper room for their new building, which was nearing completion. A very enjoyable evening was spent. A special feature at all the services, was the music rendered by the choir, the anthems being very appropriate for the occasion.

STRATFORD.—In the last issue of the INDEPENDENT was an announcement of the formation of a Local Union of the Christian Endeavor Societies of Stratford. Our own church has been honored with the first President, Mr. A. H. Alexander, and the first public meeting. At this meeting the church building was filled with a large and most enthusiastic audience. Mr. Alexander presided, and with him on the platform were the speaker of the evening, the Rev. Dr. Fraser, Hamilton, and several of the city clergymen. The address of Dr. Fraser was racy, instructive and inspiring, and the whole service one of interest and power. At this hour of writing the Union is taking steps to provide poor families in the city with Christmas dinners, and before the eye of the reader scans this, many hearts will be gladdened with practical manifestations of the love of Him who came to bring, “on earth peace, good-will toward men.”—*Stratford Cor.*

STRATFORD.—An “invasion” of a surprise party with a set of furs and a purse of \$40, was a pleasant Christmas experience of the Stratford pastor. The *Beacon* of that city says:—

It has been an “open secret” for some time that his parishioners, and not a few outside friends, were going to “surprise” the popular and devoted pastor of the Congregational church, Stratford, Rev. J. P. Gerrie. The scheme assumed definite shape on Tuesday evening,

when a number of the more active spirits in the praiseworthy movement presented the reverend gentleman with a set of valuable furs and a sum of money. The presentation, made by Mr. A. H. Alexander, was accompanied by warm expressions of friendship and esteem, which Mr. Gerrie cordially acknowledged. Those who took part in the pleasant event feel well repaid by the satisfaction of knowing that they were honoring a highly esteemed citizen and an earnest and able pastor.

FOREST.—The public recognition of the Rev. A. F. McGregor, B.A., as pastor, marked a bright era in the history of this church. The Rev. Robert Hay, Watford, presided and extended to Mr. McGregor the right hand of fellowship. The addresses to the pastor and people were delivered respectively by the Revs. John Morton, Hamilton, and J. P. Gerrie, Stratford. The services were of great interest and profit, and the church is to be congratulated on its happy settlement.

MIDDLEVILLE, CO. LANARK.—This church is without a pastor. The two churches, Middleville and Rosetta, make a good field. Letters, from ministers, with a view to supply and settlement, may be addressed to Wm. Aitken, Rosetta, or to A. R. McIntyre, Middleville.

GLENCOE.—Sunday, Nov. 23rd, Rev. C. H. Whisker, of St. Thomas, preached morning and evening to good congregations, and the collections were good. All this is encouraging. Why don't some of the brethren write and tell us all about themselves?

KINGSTON, BETHEL.—At the beginning of last month a Christian Endeavor Society was organized in connection with this church. In a church so largely composed of young people it ought to do good; and such is confidently anticipated.

TORONTO, U.C.M.S.—The Executive Committee of the C. C. Missionary Society met in Toronto on 10th Dec. Present, Revs. Messrs. Wood, Jackson, McCallum, Robertson, Burton, Silcox, Watson, McFadyen, and Mr. Jas. Smith.

EDGAR, RUGBY AND DALSTON.—We understand that Rev. John W. Goffin, of Waterville, Que. has accepted a call to these churches in the County of Simcoe; and will begin his labors there with the new year.

WINGHAM.—Rev. W. H. Watson, late of Liverpool, N.S. has settled as pastor of the church at Wingham, Ont., beginning his regular work on Sunday, 14th Dec.

GLENCOE.—Some of the friends here have bought the disused Methodist chapel; and are determined to form a Congregational church.

SARNIA.—This church is without a pastor. Rev. W. C. McCormack was supplying the pulpit at the last accounts.

FROME.—The Sunday school here celebrates its fiftieth anniversary on 30th December.

WOODSTOCK reports increased congregations, and "improvement all along the line!"

TWO STANDARD-BEARERS GONE.

EDITORIAL.

"Your fathers, where are they? and the prophets, do they live for ever?" So asked the Lord by the mouth of the prophet; and the words recur to us with force now. Within the month, two notable men have passed away. Both fathers of Congregationalism; Dr. Hannay in Britain, Dr. Dexter in the United States. The one an ecclesiastical "statesman," a wise and far-seeing administrator; the other a historian, a defender of Puritanism.

Dr. Hannay had taken a trip to Australia; but any benefit from the sea-voyage and change of air, was more than counter-balanced by over-work while at the Antipodes. He was none the better, but rather the worse for it: and never quite recovered his tone in the matter of health. He died, somewhat suddenly, on the 12th November; and was buried with great honor by a sorrowing concourse of friends and admirers, in London, on Monday, the 17th. The editor remembers receiving from one of his (Dr. Hannay's) old friends in London, a kind letter of introduction to Rev. Alex. Hannay of Dundee (the "D. D." came later); but not going to Dundee, he had not the opportunity of meeting Dr. Hannay. It was not long after that London acquired him, for the steering oar of the Congregational Union of England and Wales. And that post he held for many years, till his death. In England, where the churches are very numerous, and where the defence of liberty against an erastian church never ceases, it needs the ablest man the denomination can produce, to guide the affairs of the Union. This Dr. Hannay did, with rare judgment and success, for a long series of years. He found in the office of Secretary of the Union just the work both nature and grace had fitted him to do. Bless-

sed is the man who finds his proper work! and Alexander Hannay found his. The General Council of Congregationalists next year will miss him who planned and outlined it, and was so preparing for it. The Council will go on, the cause will live; but Dr. Hannay is no more. Cradled in Galloway, with his first pastorate in Durdee, Dr. Hannay never ceased to be a Scot; but his heart, like his life-work, was cosmopolitan. At the funeral, Dr. Fairbairn said,

"If ever a man was elect to an office and a work, it was Alexander Hannay; and to hold a man so elect, even for a time, is to possess him for eternity. . . . In the office he filled till death bade him lay it down, he found the true work (God meant for him. He never became the mere official. In all he did, in all he was, he loved great principles—he sought great ends. He loved our faith, he loved our churches, where the polity being noble, mean men may so degrade it—a polity that needs noble men to be its administrators. . . . His dream was to bring all kindred churches together, and help them, in the case of the English people, to feel one spirit, possessed by one faith, working for one end, all in Christ, and Christ in all. . . . In days to come, throughout the land, in many an hour of consideration and anxious discussion, the prayer will rise—'Oh! for an hour of Hannay, and the sound of his voice and the counsel of his wisdom!'"

Dr. Henry Martyn Dexter was born in Plympton, Mass., in 1821. His pastoral work was first at Manchester, N. H., and then in Boston. In 1851, in addition to his pastoral duties, he became editor of the *Congregationalist*; which position he held for nearly a generation. Dr. Dunning now fills the office. He is best known as the historian and apologist of the Puritans, and as the most eminent writer of our day on Congregational principles and polity. It seems strange how these two men, Dr. Dexter and Dr. Hannay, who died within a few days of each other, were linked together in connection with the coming General Council of Congregationalists. Dr. Hannay was its organizer and leader; Dr. Dexter was to have delivered the opening sermon. He died unseen—was found dead in his bed. "He was not, for God took him."

Many of our readers will have a kindly remembrance of Dr. Dexter, as visiting the Congregational Union of Ontario and Quebec, at its meeting in Montreal, in 1884; and how perfect his knowledge was of the beginnings of New England—how equally at home he was, whether with Miles Standish, or Elder Brewster, or John Eliot, or King Philip, or Squando the white man's friend.

"God removes the workmen, but the work goes on." And while we mourn departed worth and greatness, we fix our eye upon new leaders, and gird up our loins for new endeavors.

MANITOBA.

CONGREGATIONAL ASSOCIATION.

The first regular semi-annual meeting of this recently-formed body was held in Portage la Prairie, on November 3rd and 4th. The little church was nicely filled when Rev. J'ugh Pedley, preached the opening sermon on "Creed and Conduct;" the object of which discourse was to show the fallacy in the oft-quoted saying, "It don't matter much what a man believes, as long as he lives a square life."

On Tuesday morning the over-night preacher was appointed first President of the Association, and Rev. J. K. Unsworth was made Secretary and Treasurer. A "Business Committee," consisting of these two gentlemen, together with Mr. C. A. Moor of Brandon, and a "Missionary Committee," whose members were Rev. J. K. Unsworth, C. H. Mason, and Messrs. Wickson, W. B. Unsworth and George Brown was appointed. The constitution was finally settled, and then the Association got down to other work.

Rev. A. W. Gerrie read a paper on "The kind of preaching needed in the West," which gave rise to an interesting discussion; stress being laid upon the necessity of meeting, the different condition of things in the west as contrasted with the east, and upon the need of a real sympathy in the pulpit for the pew.

Rev. H. C. Mason, introduced the educational question to the Convention. Reference was made to both eastern and western phases of the subject, and a lively discussion ensued. In addition to a resolution regarding Manitoba University, the following moved by Rev. H. C. Mason and seconded by Rev. A. W. Gerrie, was passed unanimously, "Resolved" That in view of the fact that a movement has been started in Toronto, looking towards the founding of a second Congregational Theological College, a movement interpreted by some (whether with sufficient reason or no, we, in the absence of full information, are not able to judge), as acting in the direction of antagonism to the interests of the Canada Congregational College in Montreal, we as an Association, desire to record our full sympathy with the institution which has supplied all our churches in Manitoba with pastors; and would recommend all our churches in the Province to take up an annual contribution for its funds."

Rev. J. K. Unsworth brought up the question of the establishment of a denominational paper in the province. After an interesting discussion the matter was referred to the Business Committee, to

report on fully at the May meeting; which is to be held in Calvary Church, Brandon.

A pleasant hour was then spent in hearing and discussing reports from various churches. The recent additions to the sisterhood were shown to be both prosperous and hopeful. A delegate from Brandon, spoke of the pleasure it gave him to attend a convention of Congregationalists, the first since he left Toronto, nine years ago. Altogether, the feeling was general, that while there are considerable difficulties in the way, still the outlook of the denomination in this new west, is bright and encouraging. Our present position, as compared with that of a few years ago, is certainly matter for congratulation.

The final meeting of the session was taken up by addresses from the ministerial brethren present; the ladies of Pilgrim Church having previously provided a pleasant tea. We parted wishing them and their church much prosperity; and turned our eyes towards *May* and *Brandon*.

Missions.

THE late Sir James Tyler has bequeathed \$220,000 to the London Missionary Society, and a similar sum, it is said, to the Bible Society.

THE Christian churches in Japan now number 274, of which 153 are self-supporting. The accessions to the membership last year numbered 5,542, and the total is now 31,181. The missionaries, including their wives, number 527.

THE number of missionary stations in Africa now exceed 500. There 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years, more than 200 natives have suffered martyrdom for their faith.

BESSER tells us of a redeemed slave, bought by a rich Englishman, in a slave-market, for twenty pieces of gold, and then presented with a purse of money with which to buy a home. "Am I free? to go where I will and do what I will? Then let me be your slave. You have redeemed me; I owe all to you." He whom Christ has bought will not go free.

REV. T. T. MATTHEWS, of Madagascar, is going home on his second furlough. He has taken an important share in the revision of the Malagasy Bible and in the general literary work of the London Missionary Society's Mission, as well as in the establishment and energetic superintendence of a branch of the Children's Scripture Reading Union, which has greatly promoted the reading of the Bible among the young people all over the island.

There are few things in the mission field so encouraging as the testimony borne by the native newspapers of Japan to the progress of Christianity in that country. The *Hochi Shimbun*, a leading journal, has recently stated that although the number of converts are not very striking, the "foreign faith" is advancing steadily and never retrograding for a moment. That the remarkable paper concludes with an appeal to Buddhists to exert themselves in regard to their faith, only adds to the value of the testimony.

THERE is a very general impression that the Mohammedans are not, and cannot be, reached by the gospel. It is true that less has been accomplished among them than among people who are given up to grosser forms of worship and to idolatrous practices, yet results are not lacking in India in China, and even in Turkey, despite the severe penalties that await apostasies from Islam. Hardly a year passes without instances of conversion, while thousands of copies of the Scriptures are annually put into circulation among them. The way is thus prepared for a great movement when the time of religious toleration shall come, as come it must even in the Turkish Empire.

AN agent of the Bible Society in Australia sends the following: Two men of business, and of the world, were overheard talking in Sydney about the prospects of trading in Madagascar. One of them was a German of Hebrew race and religion. He had lived among the Malagasy, and spoke of their advancing civilization, and of the high condition they were attaining. The Sydney man of business asked the other how he accounted for the strange fact. The reply from the German Jew was:—

"Well, you see, the missionaries always have the sense to give their people the Bible: the Madagascar people have had it long and you may depend upon it that whatever you or I may chose to think about the Bible, there is no book in the world like it for lifting up a nation. I have seen it myself in that island, and seen it for myself elsewhere." *Christian*.

God's people pray in many languages. They use many forms of prayer, and they ask for many things. But there is one petition common to all. They all unite in saying: "Thy kingdom come." Around that prayer there is unity. In offering it we are all one. It is the generic prayer that Christ taught us to offer. He knew that millions of lips would repeat it, and that it would be the prayer of the Church universal for ages. Surely He would not have taught us thus to pray if He had not known that the prayer was sometime to be answered by the complete triumph of His Kingdom on earth. That prayer is the charter for all

the prayers that we offer for missions and missionaries, in all their minutest interests. So let us make every week a week, and every day a day of prayer for the coming of the Kingdom. —*Rev. R. T. Cross.*

To the Hindu social intercourse means only gossip about things as little connected with himself as possible. Among Englishmen social intercourse means self-revelation; draperies of custom and formality fall off, and men reveal to each other their knowledge, their thoughts, and feelings; in short, themselves. This frankness, which has come to be a national characteristic, makes social intercourse possible to Englishmen of all classes, aye, and profitable also. But in India it is not so. The Hindu will not reveal *himself* not even to his countryman; hence, what we understand by familiar social intercourse does not exist among Hindus in their dealings with each other. Fear, mistrust, and concealment, these things are some of their chief characteristics. In England a poor working man responds to the kind speech of the more cultivated minister, and states his condition of body and soul with artless and manly frankness of speech, so that we often feel we receive from the poor far more than we give to them. But the ordinary Hindu is abject in the presence of the Englishman, and the man he reveals is not himself. I simply state the facts as they are. Many generations must pass before they can be changed, for God is not in such a hurry as a mission preacher to renew the world of men.—*Christian World.*

Selections.

HAPPINESS.

In "The Pleasures of Life" Sir John Lubbock insists as much on "the duty of happiness" as "the happiness of duty." The *Halifax Mail* prints the following pleasing verses, entitled, "Why not be Happy to-day?"

I have doubted my hopes for the future,
I have questioned my dreams of the past.
I have roamed through the realms of ambition,
With visions too lovely to last.
I have longed for youth's fondest ideals,
But those phantoms are now far away.
And at last fair Philosophy whispers:
"Oh! why not be happy to-day?"

Though storm-clouds may darken life's valley,
(Each heart has some shadows to bear),
The bright sun will soon gild the heavens,
And thy troubles will melt into air.
So what is the use of repining—
Will it bless or ennoble you, pray?
No, the world does not care for your whining,
So why not be happy to-day?

Ah, the old world at heart is too solemn!
For life is at best full of trials,
So try to be careful: 'twill help you.
If you brighten all pathways with smiles,
Then life will be well worth the living,
Let kindness illumine its way,
And with Hope's gilded banner before us,
Let's strive to be happy to-day!

—L. CHITTENDEN.

TELL JESUS.

Tell all thy joys to Jesus,
Thy comforts, and thy cares;
Thy heavy load He eases,
And wipes away thy tears.

Go tell Him when you're weary,
And He will give you rest:
Although the path be dreary,
He knoweth what is best.

He knoweth when to give us
The help we so much need:
And if we only trust Him,
We shall be helped indeed.

For He has ever promised
To hear us when we cry:
For He who feeds the ravens,
Will hear His children's sigh.

Then let us ever bring Him
Our comforts and our cares:
And if in faith we ask Him,
He'll answer all our prayers.

Toronto.

A. L. Bentley.

An intelligent lawyer, speaking to me of something in which I had seemed to fail, though afterward it came out all right, said: "You ought to have known better than to have sent those important papers on Friday." "Now, really," said I, "do you allow the superstition about Friday to make the slightest difference about your enterprises or journeys?" "Certainly I do," he said, "but of course there is no reason in it. Superstition has no reason." It is amusing, and it is sad also, to see how many intelligent Christian people are influenced by trifling superstitions. Such things are useless and foolish and unchristian. They tend to displace prayer and trust in God. I verily believe there are some professing Christians who put more confidence in an old horse-shoe than they do in the Almighty God. —*N. W. Cong.*

The Welsh Congregational Union assumed a position of uncompromising hostility to "the athletic fever of the day." Several speakers reviewed the history of the subject from the times of "The Book of Sports" to those of the "Evangelical Revival," when sports were practically swept out of the country. Rev. J. Davies "condemned every-

thing from foot-ball to the theatre, from cricket to dancing." So the Rev. Dr. John Thomas preached on the sin of those who bring about the re-appearance of evils once rooted out of a nation's life. The general sentiment—the correspondent of the *Nonconformist* says—seemed to be that the spirit of play cannot be kept from running into extravagances, and, therefore, as it gathers around it betting, abuse of the Sabbath, and a general waste of money and time, there is no alternative but for the ministers and friends of religion to call attention to the danger, and strike at its root. This matter is made the more practical with us by the tendency of so many churches here greatly to increase the drift toward certain popular amusements, in the idea that in so doing they are catching sinners by guile. *Boston Cong.*

SECRETARY Stanton was once greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Lincoln: "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need a second invitation. It was a bone-cruncher that he read to the President. "That's right," said Abe: "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln: "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters: I never do."

No more striking evidence of the power of money could be provided than in the fact that the autocratic will of the Czar and the blind fanaticism of his subjects were curbed by a simple intimation from the leading Hebrew financiers of Germany, England, Austria, and France, that if the anti-Jewish crusade were persisted in there would be a general combination against Russian stocks which could not fail to produce destructive results. The Rothschilds are said to have been the leaders of the combination, and their remonstrances have resulted in the assurance from the Russian Government that the condition of its Hebrew subjects would not be made worse. In this instance capital has demonstrated its capacity for unselfish and generous action. The Hebrew bankers might, perhaps, have found it more prudent not to have antagonized the Czar, but the sufferings of their race in Russia touched a sympathetic chord, and caused them to subordinate every consideration to the one great purpose of protecting their helpless brethren from further persecution.—*Baltimore Sun.*

Official Notices.

CONGREGATIONAL COLLEGE OF CANADA.

Receipts since Nov. 18th, 1890, for Current Expenses.

Montreal, Zion, \$82.30; Montreal, Emmanuel, on account, \$75; Toronto, Northern, \$50; Garafraxa, First, \$23.15; Stouffville, \$17; Pine Grove, \$14.84; donation, Rev. W. H. Allworth; Robert Anderson, Montreal, for prizes, \$100.

Receipts for Jubilee Endowment Fund since 18th Nov.

Rev. Dr. Jackson, Kingston, \$100.

Total receipts from all sources for current expenses since May 31	\$2770 84
Total disbursements to date	3282 99

Balance due Treasurer.....\$512 15

Will the churches who have not yet remitted, kindly forward their subscriptions as early as convenient, remembering at same time, our request for an increase over last year?

CHAS. R. BLACK, *Treas.*

30 St. John St., Montreal, Dec. 13th, 1890.

JUBILEE ENDOWMENT FUND.

At the annual meeting in June, 1888, our Jubilee year, it will be remembered that an effort was inaugurated to commemorate the Jubilee, by raising sufficient funds to bring up the various endowments for the college to \$50,000. The chairman of the Board, Mr. Hague, generously offered to pay \$5000 when \$45000 was secured.

A committee was formed there and then, with Rev. F. H. Marling, as convenor, which did the best it could to interest the churches in the matter.

Unfortunately, however, Mr. Marling's removal from the country interfered considerably with the success of the movement for the time: but the College Board has not lost sight of the extreme importance of the scheme, and in June last a new committee was appointed, and considerable correspondence has been carried on with a view to stir up interest in it. The results up to date are as follows:—Receipts in cash have amounted to about \$5000, and there are promised subscriptions not yet due of about \$2000. It will require further subscriptions to the extent of about \$9,500 to bring up the total funds to \$45000, when Mr. Hague's \$5000 would be available.

At the Board meeting on the 11th inst. Mr. Hague made the following generous proposal in reference to the payment of his promised \$5000. With a view to stimulate the generosity of the churches, instead of waiting until the \$45,000 is secured, he is willing to pay over one thousand dollars as soon as one thousand dollars of *new* subscriptions are secured, another thousand as soon as another thousand dollars are subscribed, and so on until his

\$5000 are exhausted. The subscriptions may extend, in payment, over three or four years.

This offer is certainly an exceedingly advantageous one, and should prompt the friends of the College to united and immediate action, so that the benefit of the increased endowment may be felt as speedily as possible.

Correspondence in reference to the best way of carrying out the scheme successfully in the various districts is invited by the committee, and may be addressed to the Convener.

CHAS. R. BLACK,
Montreal, 13th Dec., 1890. 30 St. John St.

COLLEGE LIBRARY.

Rev. E. M. Hill, 998 Dorchester St., Montreal, wants the following issues of the CANADIAN INDEPENDENT, for the files of the College Library :

All the volumes, 1878 to 1882.
Jan., Feb., Mar., April, 1883.
An index for 1885.
Dec. 15, 1886.
Feb., 1888.

Send direct to Mr. Hill, as above.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

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

Clinton, Ont., Thank offering, \$5; Eastern Association, N. S., collection, \$4.52; Montreal, Emmanuel and Calvary churches, Thanksgiving, \$127.60; Rev. F. H. Marling, New York, \$10; Joseph J. Pritchard, Redgrave, Ont., \$5; St. Thomas, Ont., \$7.15; Cheboque, N. S., \$10.50; Embro, Ont., \$40; Joseph Pim, Toronto, \$50; Brantford, Ont., Thanksgiving, \$134; A Friend, Georgeville, Que, \$10; Yarmouth, N. S., Ladies' Aid Society, \$10; Liverpool, N. S., Ladies' Missionary Society, \$38.30; Yarmouth Aux., Wm's Miss. Soc'y, Thanksgiving, \$80; Gorham estate, N. S., \$61.18; Montreal, Zion, Thanks giving, \$20.75; Hamilton, Ont., Thanksgiving, \$100; Paris, Ont., Thanksgiving, \$5.40; Rock Island, Que \$27.

SAMUEL N. JACKSON,
Kingston, Nov. 29th, 1890. Treasurer.

Review.

CHRISTIANITY, AND SOME OF ITS EVIDENCES.

This is an Address, by Hon. Oliver Mowat, before the Society of Christian Endeavor, in Knox Presbyterian Church, Woodstock, in October last, and now revised, and published in most dainty form by Williamson & Co., Toronto: pp. 80, gilt top, limp cover.

Mr. Mowat explains how the book came to be written. In his youth he had studied the evidences of Christianity very thoroughly. Now, after half a century, he thought—for his own satisfaction and for other reasons—he would study them anew, “with whatever advantage half a century of mental training in the discharge of judicial, professional and legislative duties might have given to him.” So, taking his books with him, during the past summer, for a few weeks' change among the mountains of New Hampshire, he went over the whole subject anew.

It must have struck every observing mind, how, when one qualifies oneself for any particular service, or becomes informed on any particular point, how certainly and soon will come the opportunity and the call for using our newly-acquired knowledge or power. No sooner had Mr. Mowat gathered a mass of notes and *memos*, from reading and thought, than there was an exigency in the Sabbath services at the great hotel; and he threw his notes together in the form of a lecture. This lecture, further elaborated, was delivered in Woodstock in October, and now revised—is issued for the public. Mr. Gladstone has set a good example in this line, showing how a man in public life may not only keep his own faith clear, but help the faith of others, by studying and delivering himself upon religious topics. And the example has spread, not only to the colonies, but to foreign lands. “I thought,” says Signor Bonghi, a leading member of the Italian Parliament, “that as I saw English statesmen spending much of their time over religious subjects, I might do the same for Italy.” And so he is writing a “Life of Christ” for his countrymen.

Mr. Mowat first states the case. He speaks of the present state of Christian belief, and his view is a very cheerful one. Then he speaks of the beneficial influences of Christianity, its principal doctrines, and the great central peculiarity of our religion—the personality and work of Christ.

He then passes on to the nature of Christian evidences—fulfilled prophecies, the suitability of Christianity to human nature, the success of the gospel, “the witness of the Spirit” heathen testimony, Jewish admissions, credibility of the testimony.

The fact is—as such works as these clearly show—that if an intelligent and honest doubter were asked to state (not with special reference to Christianity, or anything else in particular, but as a general proposition) what evidences were sufficient to establish any doctrine or claim, every one of those reasonable demands can be shown to be fully met in the evidences for Christianity.

Some of Mr. Mowat's statements and remarks are most telling. He says, “The devil has sown his tares among the wheat, but the fields would

have been all tares if no Christian wheat had been sown." "The heart is to be for God and goodness, and where the heart is far from Him, worship is vain." "It is said that in the Jewish Talmud there are tracts filled with blasphemies against Jesus, and yet that, among all the evil things said, there is no charge against Him of any sin save His claim to be 'the Son of God.'" "Revelation, if we believe it, gives us some insight into the spiritual world, but beyond what we thus learn there is utter darkness." Speaking of Christianity, he says, "Whilst all previous systems had merely sought to purify the stream, it demanded the purification of the fountain."

Our College Column.

Dr. Jackson is at present delivering his course of Lectures on Congregationalism.

We are pleased to be able to state that Dr. Cornish has so far recovered his health, as to be able to attend once more his classes in McGill.

The first half of our session is fast drawing to a close. Another fortnight, and we shall be in the midst of examinations. Hard work is now the order of the day.

On Tuesday, Nov. 11th, Rev. I. J. Swanson, B. A., of the class of '90," was married to Miss B. Findlay, daughter of Mr. J. Findlay, deacon of Zion church, Montreal. The ceremony was performed by Prof. Warriner, and was attended by many of our students, who were well armed for the occasion. We wish Mr. and Mrs. Swanson every success and joy in life.

It may not be known among all the friends of our College, that we have in connection with it, a reading room; which has been for some years past and is still of invaluable service to the students; but which may be made still more serviceable. In view of the great importance of the reading room, in the preparation for the ministry, we sincerely hope that this branch of our educational institution will not be allowed to suffer for want of funds.

All friends who have assisted us in the past, as well as those who are now assisting us, will please accept our sincere thanks for that assistance. Mr. W. S. Pritchard, reading room committee, acknowledges with thanks a cash subscription from Rev. A. P. Solandt, B.A.; and takes this opportunity of saying, that all such help, from the graduates and friends of the College, will be thankfully received. If any friend wishes to contribute a periodical, he would do well to correspond with Mr. Pritchard before doing so; that he may not send papers already on file.

Mr. R. O. Ross reports as follows,—“I have enjoyed the work of the past summer very much indeed, and have experienced much kindness from the people of Cowansville and vicinity. Though Cowansville was my home during the summer, the greater part of my work was at out stations near. At Brome Corner, ten miles distant, I preached on Sunday afternoons, up to the middle of August; when the church there was closed for repairs. The congregation numbered about fifty on an average. Besides supplying this station I assisted Mr. Main, the pastor of the Cowansville church, both in his work at Cowansville, and at two other preaching stations, where we held week-night services. All our services were well attended when circumstances were favorable, and were enjoyed by all. During the last month I supplied the Brigham church, which from July 1st, up to the time of my return to College was vacant; but now I am happy to state has secured a pastor.”

On Thursday evening, Oct. 2nd, the opening services of the College were held in the Assembly Hall, Mr. Geo. Hague, in the chair. The first speaker of the evening was our honored Principal, Dr. Barbour; who spoke of his visits among the churches during the summer, and of the many friends of the College he had found. He referred to the numerous features of encouragement in connection with the College; and mentioned that the Junior Class in Theology of this session exceeded the total number of students at the time when he assumed the principalship. As far as students were concerned, the outlook was bright, for reports had come from various churches of young men, who were preparing to enter. As an incentive to the students he spoke of the gold medal, to be called the “Cornish Medal”; which, through the generosity of a friend of the college, was to be awarded to the student making the best progress in all branches during the year. And, lastly, he spoke warm words of praise concerning the new professor Rev. W. H. Warriner, B. A., B.D.; referring to him as happily belonging to that class of men, whom *positions seek*, and, not to that class who are continually *seeking positions*.

Then followed Prof. Warriner's inaugural address on “The Minister and his Bible,” about which, as it appeared in full last month, we need not particularize; suffice it to say that it was an able and practical address; worthy of the writer, and of the occasion; and was listened to with the greatest attention and interest.

Inter-Seminary Missionary Alliance.

This rapidly growing organization held its annual convention this year in Montreal, from Nov. 6th to 9th. The Canadian Alliance is a branch of the great student missionary volunteer move-

ment that embrace the college missionary societies of the old land and this continent. Its influence since its inception has been such, that to day there are more than 5,000 men and women at present studying in our colleges, who have volunteered to enter upon foreign mission work at the expiration of their college course. The Canadian Alliance is six years old, and the convention has been in every way the best that has been held, both in point of the number of the delegates attending, and the spirit of the meetings. There were three public meetings held, viz.: A public reception, presided over by Dr. McVicar, and addressed by Sir Wm. Dawson, who welcomed the delegates. A public meeting at which the Rev. L. U. Tucker, M.A., of St. George's Episcopal Church, delivered a scholarly, logical, and appealing address on behalf of foreign mission work; and Mr. J. R. Mott, the travelling secretary of the College Y.M.C.A.'s, spoke more especially of missionary work among the young men of heathen lands. The third and last meeting, was held on Sunday evening, when Dr. Muncey, the popular Professor of Philosophy at McGill, delivered the annual sermon, after which Mr. Mott and Mr. Cossam addressed the congregation, detailing the history of the movement, its trend and aim, and laying upon the hearts and consciences of those present the duty of supporting this unparalleled movement in the church's history, by their interest, their prayers, and gifts and sacrifice. The sessions of the delegates were held in the Wesleyan College, and were open to the public. Friday morning and afternoon were taken up in transacting the business of electing new officers, etc., devotional exercises, and in having read papers upon missionary topics, which were discussed by the members of the convention. Saturday morning was also spent in like manner. The ladies' colleges were well represented by about a dozen delegates, one of whom, Miss Hendrie, read an admirable paper upon "Woman's Work in Missions." The meetings throughout were characterized by deep spiritual devotion and earnest practical purpose.

NOTES AND REPORTS.

The student's motto, "To scorn delights, and live laborious days."

The household arrangements, are giving universal satisfaction, under the direction of the new matron, Mrs. Squibbs.

Mr. S. W. Mack, B.A., now occupies the responsible post of teacher in Dunham Academy. He has obtained the permission of the Board to remain out of College for a year. We wish him success in his present work.

Last month a telephone was placed in the college; and hence it is now the rage to enunciate the magic word, "Hello."

The churches of Alton and North Erin, forwarded to the Directors a unanimous petition, asking that Mr. W. F. Colclough, B.A., be permitted to remain out of College a year, to continue his work among them. The Board unanimously came to the conclusion that it were best that Mr. Colclough's course should not be interrupted.

After the formal opening services of the College on Thursday evening, Oct. 2nd, the students assembled in the common room; and with the usual enthusiasm elected their officers for session 1890-91. Mr. G. H. Craik, was elected *Senior Student*. For the work of the College Column, Mr. W. F. Colclough, B.A., was appointed *Editor-in-chief*; and as *Associate Editors*, Messrs. W. L. Gunn, E. O. Grisbrook, and F. J. Day.

At the first meeting of the Saturday Club, Oct. 11th, the following officers were elected:

Mr. W. F. Colclough, B.A., *President*; Mr. W. S. Pritchard, *Vice-President*; Mr. F. J. Day, *Secretary*. These, together with Messrs. Craik, J. R. Adams, and Baker, constituting the Programme Committee. The meetings of this club have become an important factor in our student-life. They are held for the purpose of discussing the social and religious questions of the day.

At our second meeting, addresses were delivered by Messrs. Colclough, Craik and Pritchard, on "What the experience of the summer has taught us."

At our last meeting, Messrs. Geo. E. Read, and A. Robertson, supported the resolution, "That students of our College are justified in taking pastorates in the United States": while Messrs. F. W. Read, B.A., and R. O. Ross, took the negative. Interest and enthusiasm characterized the general discussion in both these meetings.

We have learnt to value highly the meetings of this club.

We have every reason to be pleased, not only with the size, but also the *quality* of the freshman class. The following are the new comers:

Mr. F. J. Day, of Stratford, Full Course,
Mr. W. P. Jackson, of Kingston, Full Course.
Mr. E. Baker, of Brandon, Short Course.
Mr. D. Donaldson, of Stratford, Short Course.
Mr. A. McDonald, of Melbourne, " "
Mr. A. G. Ridgeway, of Montreal, " "
Mr. M. J. Cameron, of Cowansville, " "

The first year in Theology numbers fourteen students. The largest class that has ever graduated hitherto, had but six members.

COIN OF THE REALM.

"He is truly great, that is great in charity."—*Thomas a Kempis.*

"A man protesting against error is on the way toward uniting himself with all men that believe in truth."—*Carlyle.*

"The most virtuous of all men is he that contents himself with being virtuous without seeking to appear so."—*Plato*.

'In all thou dost, first let thy prayers ascend,
And to the gods thy labors first commend;
From them implore success, and hope a prosperous end.'
—*Pythagorus*.

Woman's Board.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's acknowledgment of "Thank-offerings" received previous to Dec. 18, 1890, and to be used toward the debt of the C. C. M. S.

GUELPH BRANCH.—Miss B. Armstrong, Treasurer—		
Belwood Auxiliary	.....	\$ 8 80
Edgar "	.....	8 50
Garafraxa "	.....	8 00
Guelph "	.....	20 00
Speedside "	.....	14 00
		—————\$59 30
LISTOWEL BRANCH—		
Listowel Auxiliary	.....	7 50
		—————7 50
OTTAWA BRANCH.—Mrs. W. A. Lamb, Treas.—		
Martintown Auxiliary	.....	2 30
Maxville "	.....	16 00
Ottawa "	.....	16 00
		—————34 30
SHERBROOKE BRANCH.—Miss L. A. Hurd, Treasurer—		
Melbourne Auxiliary	.....	4 45
		—————4 45
TORONTO BRANCH.—Mrs. M. A. H. Ashdown, Treasurer—		
Bond St Ladies' Auxiliary (including \$25 from Mr. Yeigh's Bible Class)	.....	125 00
Mt. Zion Auxiliary	.....	7 59
Northern Ch. "	.....	13 50
Zion " "	.....	9 45
Stouffville " "	.....	7 00
" Mission Band	.....	3 00
		—————165 54
MONTREAL—		
Calvary Church Auxiliary	.....	27 14
Zion " "	.....	20 00
		—————47 14
MISCELLANEOUS.		
Cowansville, P.Q., Aux. (per Mrs. Purkis)	25 00	
Granby, " " (" Mrs. McIndoe)	8 50	
Forest, Ont., "Willing Workers" Mission Band	2 50	
Warwick, Ont., Zion Church Auxiliary	3 00	
		—————39 00
Total	.....	\$357 23

ELLA F. M. WILLIAMS,
Treasurer.

26 Chomedey St., Montreal, P. Q.

NOTE.—Amounts received for other purposes since Nov. 1, and any additional "Thank-offerings" will be acknowledged later on.

Literary Notices.

HEMLOCK, A Tale of the War of 1812; by Robert Sellar. Montreal, F. E. Grafton & Sons, 1890; cloth, pp. 223. This is a strong, vigorous Canadian tale of backwoods' life in war time. Hateley Waddell, in translating the Psalms, criticises David as being "ower fond o' blude"; so with our author's tale. There is an unnecessary and altogether unconscionable amount of blood-letting in it. We enjoyed the racy descriptions of forest life and scenery, and wished there were more of it; and are firm in the opinion that a thoroughly good tale, even of old war times, does not need to be crimsoned all over.

ONWARD. This is a new weekly, illustrated paper from the Methodist Publishing House, Toronto; 60 cts. a year, or in clubs of five or more, 50 cts. each. Dr. Withrow, editor. It is intended specially for the young people and the older children, and seems admirably fitted to interest and instruct these.

ST. NICHOLAS for December is on hand; the "Christmas Number," full of all good things for the boys and girls. The editor gives a capital insight into Holland, the land of dykes, and queer customs, and stolidity and "pluck," with many, many other things in the bill of fare. \$3 a year. The Century Publishing Co., New York.

THE CENTURY magazine, from the same house, at \$4 a year, is becoming larger and heavier, and with more and more value in its contents. Somebody described the careful reading it for a number of years as "being equal to a liberal education." Any of our friends with growing families could make \$4 go this way farther in the way of educating their children than any way we know. Sometimes there is a little American "spread-eaglim," as in the last number, but we can overlook all that. Selections from the Memoirs of Tallyrand are to be commenced in January. Union Square, New York.

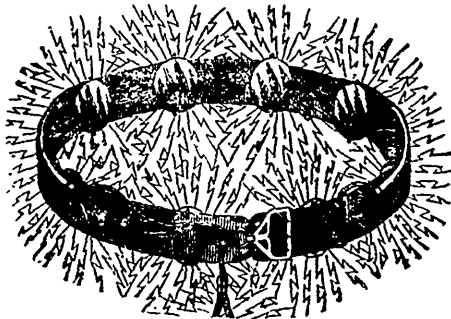
RAISE THE FLAG, is the title of a neat collection of patriotic Canadian songs and poems, published in an enamelled cover, with colored illustrations; pp. 63, 12mo. Rose Publishing Co., Toronto, 1891. These are seventeen Canadian poems, of varying excellence, all patriotic, and from a dozen Canadian writers. It is compiled in sympathy with the order of the school authorities to raise the flag on all school houses on Canadian anniversaries. Some of the pieces are very suitable for recitation on such occasions. We commend the little book.

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- "Having some knowledge of Electricity and its power, and having used other belts prior to my use of yours, I can say that it is the best I have ever worn." JAMES BLAIR, Port Dalhousie, Ont.
- "Your Electric Belt cured a violent attack of Sciatic-Rheumatism of several months standing, in eight days." W. DIXON, Sr., Grand Valley, Ont.
- "Saved my Life when I had Muscular Rheumatism." MRS. CARROL, 1015 Market St., St. Louis.
- "It cured me of Weak Back, Kidney Trouble and General Debility in one week, after being ill and doctoring for a month and more." J. T. TOWNSLEY, Deer Park, Toronto.
- "Am much pleased with Belt; it has done me a great deal of good already." J. SCHMIGER, Car, Ont.
- "Been a sufferer for years from Nervous Headaches and Neuralgia; after trying one of your Belts am more than satisfied with it; can knock out headache now in fifteen minutes that used to keep me in bed for days." THOS. GALES, 340 Crawford Street, Toronto.

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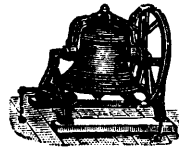
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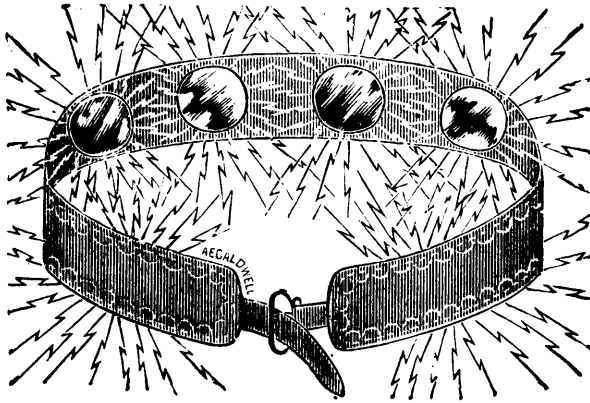
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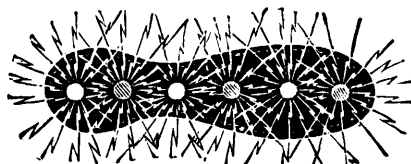


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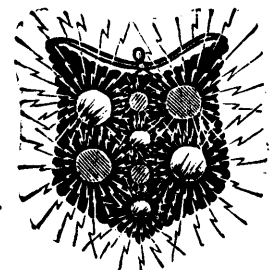
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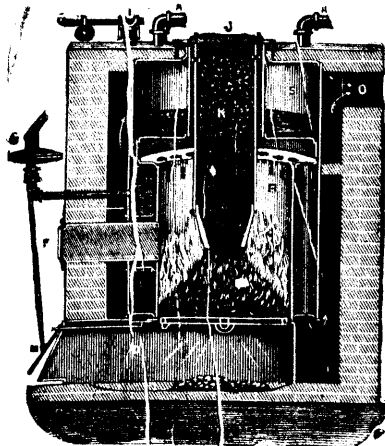
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Please bear in mind that this is a genuine sale, and the whole of our immense stock must be sold by the end of December. Premises to lease.

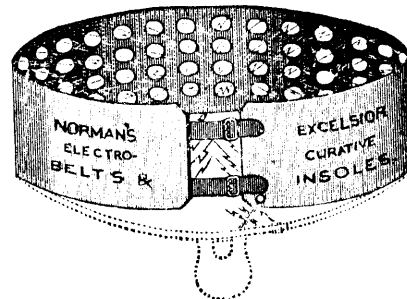
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Taylor; Hon. Judge Macdougall; and many others.