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From Treasurer  
81 Queen  
UNITED CHURCH  
ARC

"One is Your Master, even Christ, and all ye are Brethren."

THE  
**CANADIAN**   
**INDEPENDENT.**

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. V. (NEW SERIES) Nos. 14 & 15.

AUGUST 1.

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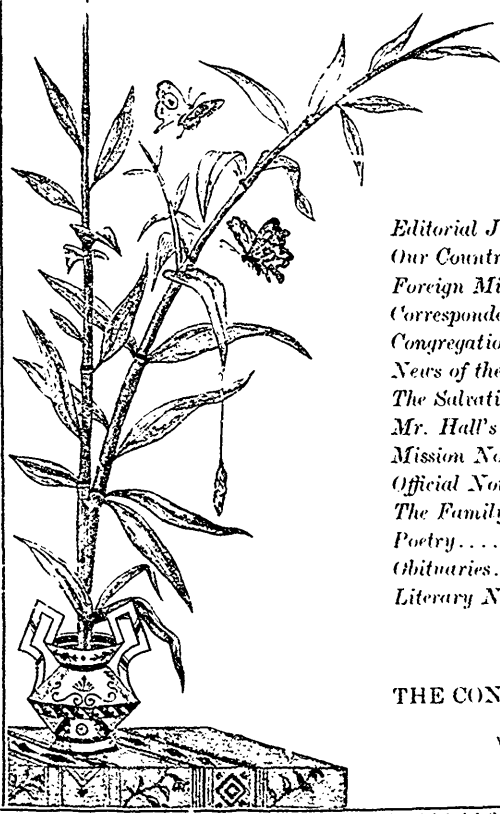
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1886.



# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, AUGUST, 1886.

Nos. 14 & 15

REASONS why the CANADIAN INDEPENDENT should be more heartily supported by our churches, pastors and members:—

It was established and has been continuously published at much personal sacrifice in their interests.

It is the one means of constant communication between the scattered churches of our order throughout the Dominion.

It is a common platform from which all may speak, provided they are not riding hobbies, or seeking mere personal ends.

The denominational *esprit de corps* is a necessity, and would be very much weakened without the denominational paper.

Therefore:—

Every church should feel that it is "our paper," see that it is widely circulated, and that its Editor is kept posted in any local item of general interest.

Grumblers should grumble openly and put their hands to the wheel, helping meantime. No man has a right to grumble who will not work.

More anon.

## EDITORIAL JOTTINGS.

"TURN to God one day before you die," said an old divine to a thoughtless youth. "But," was the reply, "I do not know the day of death." "Then turn *now*." To live each day as though it were the last would be to carry a dead weight ever, paralyzing every activity, and bringing every moment under the bondage of fear. To work as though each day might usher into eternity would be to keep us soberly earnest, and truthfully active. Lord keep us as those who wait for the Master's return.

Some men seem to think it fine fun to run a tilt against the idea of a personal Devil. "It is so funny, you know, that any one should believe in such an antiquated worn out idea," and so on, and so on. We are not concerned just now to argue that question; of one thing we are sure, that there is a devil and a very real devil too in every man's soul, unless the Master has cast the usurper out and entered into the soul himself to fill the place. We have

known more than one argue glibly against the existence of a devil, when all the time their own hearts were in his possession, and they went on to prove that such was the case. It is a solemn thought that of the many out of whom the Saviour cast unclean spirits, not one sought it of Him. Friends did, but their only greeting was, "what have I to do with thee." Beware of the devil within.

In the recent Synod meeting of the Anglican church in this city, our old friend Dr. Roy moved:—That this Synod instruct its delegates to the provincial Synod respectfully to request that body to appoint a committee of representative men to confer with any similar committees appointed by other Christian bodies for the purpose of ascertaining the possibility of honorable union with such bodies, and, if such a union be found possible without sacrifice of essential Christian principles, to formulate a scheme for effecting such union."

Dr. Roy said this was a subject on which he felt very deeply. The resolution simply asked

that the representatives of the Synod look to the provincial Synod for such action as may test the feeling of the other Christian bodies round about them, to see whether there was any possibility of a practical union. He had, he said, been moved to bring the matter forward by conversations which he had had with members of other bodies. He had had the good fortune to be a teacher of young men at one period of his life. These young men were now ministers in the Presbyterian, Methodist, Congregational and Anglican churches in widely separated places, and he felt his heart drawn to them, yet through their unhappy divisions he found a wall like adamant separating them. He wanted that wall removed so that they might feel that they were truly one in their work for the Master. The reason why the word "honorable" appeared in the motion was that when overtures of this kind have been previously made, the other bodies had looked upon them as tending to absorption, and he desired it to be understood that the proposition was made to the other denominations to treat them as men and as brothers.

Rev. Mr. Langtry seconded the motion. He said the subject was not a new one, as he had had the privilege of bringing it before the provincial Synod six years ago, but, owing to pressure of work, time could not be given for its consideration. It was a matter which ought to occupy the attention of the provincial Synod perhaps beyond any other that it could come before. He believed the spirit of God was leading Christian men towards reunion, and to consider how far they should lay aside their differences and unite on the great principle of Christianity. He believed it was the duty of Christian men to stand shoulder to shoulder in the great conflict which was coming on the Christian world, and he therefore gladly seconded the motion. Canon O'Meara said God was moving them in the direction of union, and they ought to move as He directed. The proposal before the house had his warm sympathy. The most honorable position the Synod could take was to be the originators of this movement.

The motion was carried unanimously.

We believe thoroughly in the honesty and earnestness of Dr. Roy's endeavor, and pray that it may lead to something real, but we have little hope from the Anglican quarter unless it completely forsake the ground taken

regarding "orders." Here is an example of the charity of such doctrine.

"The recent convention of the Protestant Episcopal church of Louisiana passed resolutions, sending them up to the general convention, requesting that body to empower its bishops to offer ordination, *the genuine Apostolic Article, to all ministers of "outside" denominations, and even to notify these "societies," that "they are willing (oh, the magnanimity!) to share this divine depositum with all their Christian ministers who love the Lord in sincerity.*" As our contemporary the *Morning Star* says: "This depositum, this apostolical succession absolutely given away to ranters "outside" of "the Church." What is Christendom coming to! Tumbling down the walls of partition! Verily, the denominations are rushing into each other's arms! Still, as outsiders, we are thankful for the ventilation of this folly and especially the motive, underlying it. Such stuff can not long endure the sunlight. As if the Holy Ghost were subject to manipulations of the self-sufficient! As if a showman might buy him as Barnum bought Jumbo! With such absurdity as this staring us in the face, we believe genuine Christianity is the antecedent to Christian union."

These remarks are not printed to discourage Christian union, far from it, we heartily believe in, and endeavor to enjoy, "the communion of saints," in large measure we do enjoy fellowship with *all* who call Jesus, Lord; but no union is possible on the mere ground of church polity, the only union of churches to be ever hoped for is that of love, co-operation, and of liberty.

THE AMERICAN HOME MISSIONARY SOCIETY convened for its sixtieth annual meeting at Saratoga Springs, Tuesday, June 1, 1886.

As some closer relations are contemplated on our part with this society, the following summary of its past year's work will be of interest.

The number of ministers of the gospel in the service of the Society the last year, whose names are found in the general table in the full report, together with those engaged in superintending the work, is 1,469. Of these, 1,097 were in commission at the date of the last report, and 372 have since been appointed.

They have been employed in 41 States and Territories, as follows:—In Maine, 103; New Hampshire, 64; Vermont, 60; Massachusetts, 97; Rhode Island, 9; Connecticut, 46; New York, 71; New Jersey, 4; Pennsylvania, 23; Maryland,

1; District of Columbia, 1; Virginia, 1; West Virginia, 1; Georgia, 9; Arkansas, 11; Florida, 26; Texas, 15; Indian Territory, 16; Tennessee, 2; Ohio, 43; Indiana, 9; Illinois, 54; Missouri, 54; Michigan, 126; Wisconsin, 46; Iowa, 78; Minnesota, 101; Kansas, 97; Nebraska, 87; Dakota, 110; Colorado, 26; Wyoming, 6; Montana, 8; New Mexico, 9; Utah, 13; Nevada, 1; Idaho, 1; Arizona, 4; California, 62; Oregon, 12; Washington Territory, 32; in all, 1,539. Of these 70 having labored in more than one state, are in this enumeration twice counted.

This distribution, retaining the twice counted, gives to the New England States, 379; Middle States, 100; Southern States, 39; Southwestern States, 109; on the Pacific Coast, 106; Western States and Territories, 806.

Of the whole number in commission, 734 have been pastors or stated supplies of single congregations; 504 have ministered to two or three congregations each; and 231 have extended their labors over still wider fields.

The aggregate of ministerial labor performed is 1,058 years.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 3,005.

Five missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 96 have preached in foreign languages: 21 to Welsh congregations; 29 to German congregations; 24 to Scandinavian congregations; 6 to Bohemian congregations; 1 to Spanish congregations; one to Armenian congregations; 2 to Chinese congregations; 2 to Indian congregations; 7 to French congregations; and 2 to Mexican congregations.

The number of Sunday-school and Bible-class scholars is not far from 120,000. The organization of 296 new schools is reported, and the number under the special care of missionaries is 2,097.

The contributions to benevolent objects, reported by 317 missionaries, amount to \$31,139.12.

Two hundred and eighteen missionaries make mention of revivals of religion during the year, some of them reporting 200, 125, 122, 112, 100, 85, 73, 70, 67, 61 and 60 hopeful conversions. In 198 instances the number of reported converts exceeds 10, and the number reported by 662 missionaries is 7,115.

The additions to the churches, as nearly as can be ascertained, have been 9,050—viz.: 5,642 on confession of faith, and 3,408 by letters from other churches.

One hundred and fifty-two churches have been organized, in connection with the labors of the missionaries, within the year, and 66 have assumed the entire support of their own gospel ordinances.

One hundred and eighteen houses of worship have been completed; 181 materially repaired or improved, and the building of many others commenced. Twenty-seven chapels are reported as having been built within the year, and 52 parsonages have been provided. Sixty-nine young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

#### THE TREASURY.

**RESOURCES.**—The balance in the Treasury, April 1st, 1885, was \$1,410.31. The receipts for the succeeding twelve months have been \$524,544.93; making the resources for the year \$525,955.24.

**LIABILITIES.**—There was due to missionaries at the close of last year, \$4,387.06. There has since become due \$498,511.83, making the total liabilities \$502,892.89.

**PAYMENTS.**—Of this sum, \$498,790.16 have been paid, leaving \$4,102.73 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$40,848.90; making the total of pledges \$44,951.63, towards cancelling which (deducting, restored to the Swett Reserve Fund, \$25,000) there was a balance in the Treasury, March 31st, of \$2,165.08.

#### COMPARATIVE RESULTS.

The above named are some of the particulars of a year by far the most prosperous ever yet vouchsafed to the society. The cash receipts exceed those of the fifty-ninth year by \$7,277.27. The number of men in commission is larger by 22 than last year. The number of years of missionary labor is greater by 41; the number of churches and preaching stations steadily saved is greater by 15; 16 more churches have come to self-support; 57 more missionaries make mention of revivals; 1,894 more conversions are reported; 316 more than last year have been added to the churches; 784 more united on confession of faith. Nearly 2,000 more scholars have been gathered into the

Sunday schools and bible classes under the missionaries' care. In every important item the year's advance has been most marked, and calls for devout gratitude to Him who giveth the increase.

#### THE WOMAN'S DEPARTMENT.

The growth of interest in this department has been more decided in all helpful particulars than ever before. Fourteen State Societies and hundreds of county, town, church and neighborhood organizations now concentrate the intelligent interest and make effective the zeal of the women in our churches. Besides the usual family supplies, amounting this year to \$57,000, the contributions to the Treasury by women, individual and associated, including legacies from women, have been materially increased. While a portion of these gifts has been specially designated by the donors for the salaries of teachers and objects directly appealing to womanly sympathies, there is shown a growing readiness to contribute for the general purposes of the society, thus helping the committee promptly to redeem their pledges to the missionaries. Much help has been rendered, also, by women in increasing the circulation of the society's leaflets, and of *The Home Missionary*, in which several pages are set apart monthly for matters pertinent to woman's work for home missions.

For this year, as before, the Woman's Home Missionary Association (Boston) has paid the entire salary of a lady teacher in Worcester Academy, and has generously signified its purpose to continue this essential aid.

#### THE SUNDAY SCHOOLS.

The reported number of new Sunday schools gathered by the missionaries and specially watched over by them is 296. The entire present number of schools, so far as reported, is 2,097, with a membership of about 120,000—an increase of 12 schools and 2,000 scholars within the year.

For many years there was maintained between the Congregational and Presbyterian churches in many mission fields of the States a union scheme, the wolf lay down with the lamb with the usual results, the lamb got inside the wolf, and added much to the wolf's health and value. Over three hundred Congregational churches became Presbyterian. This for many years paralyzed Congregational effort, but of late its old fire has returned, and we see the results in the foregoing summary.

THE *Christian Guardian* speaking of the late conferences and the growth of the Methodist Churches in Canada says: "In view of the unprecedented accessions of the previous year many persons thought if the growth of the year just ended should be found to equal the losses occasioned by death, removals, and probable dismissions; or in other words, if the net increase to the membership of the Church for the two years taken together should amount to 20,000, there would be much cause for thankfulness. We are happy to state, however, that not only has this result been realized, but the past year shows a large and gratifying increase. At this writing the Eastern Conferences—Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences—are not closed, and we are therefore not prepared to state the results of the year's work with them; but in all the Western Conferences, except Manitoba, from which we have not received statistics, there have been gracious visitations of the divine Spirit, and on many circuits many extensive revivals have prevailed. The net increase in the membership of these conferences is stated as follows:—Toronto, 2,318; London, 1,077; Niagara, 2,031; Guelph, 1,905; Bay of Quinte, 1,388; Montreal, 1,368—a total net increase in these six Conferences of nearly 10,000." An increase to the numerical strength of nearly twenty per cent. On the other hand the Wesleyan Church in England is enquiring into the reasons of its stationary, even declining membership.

IN the late General Assembly of the Presbyterian Church of Canada Dr. Torrance, the Convener of the Statistical Committee, submitted a very full and elaborate report, which was received with much gratification. Communicants on the roll (reported) 127,611, an increase of 4,167 over the previous year. Number of Presbyteries, 39; pastoral charges, reported, 773. There are 113 vacant charges, 748 ministers on the roll, 68 within the bounds whose names are not on the roll. Stipend paid shows an increase of \$24,902 on last year. The amount raised for church building is much smaller this year than on several previous years. This explains the fact that though there has been progress in the great schemes of the Church, the sum total of contributions for all purposes is a little short of last year.

THE position of this influential section of the Church on Temperance, is becoming more pronounced. A deliverance was adopted expressing gratitude for what had been gained during the year,—reaffirming the conviction that intemperance is a sin and a crime,—approving the Canada Temperance Act, and urging its rigid enforcement as a step towards total prohibition,—expressing gratification with the improved means of enforcing the law in some provinces, asking the appointment of officers in sympathy with the law, and the election of sound Temperance men as our representatives.

Is there any reason why Congregationalism should maintain a separate existence in view of the many evangelical churches? was a question asked of one of our pastors. "There is one," was the reply, "if no more, and that is myself; I could not conscientiously work in any of the existing organized lines." Is this bigotry? or latitudinarianism? or nothingarianism? or magnified egoism? Let us boldly enquire.

PRINCIPAL CAVEN, the respected principal of Knox College, Toronto, is a man to whom any evangelical pulpit (save the Anglician,) would be freely opened. There is not a Methodist church in the Dominion but would gladly hear him preach. Yet Principal Caven could not enter the Methodist ministry. His theology is Calvinistic, Methodism is Arminian, therefore only by courtesy can he preach the gospel from a Methodist platform. Dr. Badgely, late of Albert college, Belleville, now of Victoria, Cobourg, for months during the pastor's sickness, occupied the pulpit, with great acceptance, of a Presbyterian church in Belleville. No one questioned the propriety thereof, or saw any inconsistency. Dr. Badgely could not be pastor of that church, though that church had desired it, because he is a Methodist, and its theology is not in accord with the Presbyterian confession. In either case the *gospel* these men preach is unquestioned, it is the *speculative theology* which divides.

THERE are men whose theology runs on neither of these lines, to whom Calvinism and Arminianism are dead issues of the past, and their number is fast increasing. They are evangelical in every sense, have no sympathy with new theology or rationalism in any form, but they cannot accept an exclusive Calvinism,

or an equally narrow Arminianism. Where can they consistently go?

THE Anglician church, no doubt, in its theology, is broad enough; but its canons forbid free intercourse with confessedly Christian brethren, and its "orders" perpetuate a sacerdotalism repugnant to any true Christian liberty. To enter its fold would be to procure a theological liberty, but to find oneself perpetually worried with usages and laws forbidding free intercourse with brethren.

THE Congregational platform is simply Christian, only that, and nothing more, and its liberty is a consequent therefrom. We are free to love unrestrainedly, to fellowship fully within the Christian circle, and in that liberty is our reason for continuing a distinctive name. Our brother was right, there is one reason for our continuance. The witnessing to the great fact that One is our Master, even Christ, and *ALL ye are brethren*. We, if true to our principles, know no dividing line save in or out of Christ: and no bond save that which is found with Him. Is there not a cause why we should continue? Assuredly, if we understand our position. If not, let us step aside, and not multiply the discords which unhappily divide the churches of God.

At a recent meeting in a London, (Eng.) Presbyterian church Archdeacon Farrar is reported to have said:—I am a sincere and convinced Episcopalian; you are sincere and convinced Presbyterians. For my own part, I do not believe that either the Episcopalian organization or the Presbyterian organization is essential to a church; I believe that God has many tests, and *I believe that the organization of a Church must remain with the members of that Church, and that they must form it upon scriptural principles in that way which seems best for the common education.*" We draw attention to the words we have italicized; these are essentially the principles of Congregationalism. Just one more step, and we can claim the Archdeacon as our own: the church is not that which is "by law established," but where two or three are met in the Saviour's name.

WE very largely endorse the following copy of a letter received from Mr. Ruskin in reply to a circular asking him to subscribe

to pay off the debt upon an English Chapel :

BRANTFORD, Coniston, Lancashire,  
May 19, 1886.

"Sir, —I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men or boys who care to hear me is: 'Don't get into debt. Starve and go to heaven—but don't borrow. Try first begging—I do not mind, if it's really needful—stealing! But don't buy things you can't pay for!!' And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges or in a sandpit or a coal hole first? And of all manner of churches thus idiotically built iron churches are the damnablest to me; and of all the sects of believers in any ruling spirit, Hindoos, Turks, feather idolators, and Mumbo Jumbo log and fire worshippers—who want churches, your modern English evangelical sect is the most absurd and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write it to them.—Ever, nevertheless, and in all this saying, your faithful servant.

JOHN RUSKIN.

"We heard Dr. Parker in the city temple. Our own hymn book, our own chant book, our own tunes, perhaps I joined the worshippers in singing, (I think I did)." The above is an extract from a letter written by a member of one of our churches from England where he is spending a holiday. There are texts for two sermons in it, which we are not going to preach from, but offer them free to all concerned. 1st.—When away from home go to churches of your own order in preference to others, you will have more enjoyment because you will be more at home. Let that be the rule even if you do go occasionally to hear celebrated men of other denominations. 2nd.—Let our churches learn the value and power of uniformity in their "service of song." Other bodies understand it, let us do so as well. We have a hymn book "The New Congregational Hymn Book," and for those who use chants a little book well selected as a companion. There is nothing superior to these two books.

We gladly draw attention to our missionaries' letter, and send them our greetings from their old homes. Many hearts are beating in loving sympathy with them. May heaven's best blessings attend them.

It may be laid down as a cardinal principle of christian life that no man is permitted to work by deputy. There may be many lines of work he cannot follow, but if there is only one that he can do he is bound to do it. Division of labor there may be, but that implies that each shall do something. An American writer describes how when crossing the Atlantic a man fell overboard, how the passengers rushed about in their helplessness, but one jumped overboard, and at the peril of his life rescued the drowning man, and then when the two were brought on board again how the rest paid for their helplessness by vociferous cheering. Well, if they could not do more it was good so far as it went, to do that. In church life he must be a poor member that can't do more than that, but if that is all you can do, then cheer your minister, the soul-rescuer, pray for him, and say a kind helpful word, help, strengthen, cheer him.

BUT that was not what we started out to say, it was this, that in every fellowship there are so many lines of work, visiting the sick and sorrowing, teaching in the Sabbath school, speaking a kind word, helping in the secular (as it is called,) work of the church, as the finances, the building, etc., in attention to strangers, in warning or caution to any needing such, in far-reaching sympathy, that in some of these or other helpful methods for which doors are constantly opening, it does seem as if every member could find an appropriate sphere.

"In his furrowed field around us  
God has work for all who will;  
Those who may not scatter broadcast,  
Yet may plant it hill by hill."

We learn from our friend the Boston *Congregationalist* that the great Pennsylvania Railroad corporation has lately made some most important changes in the way of keeping the Lord's day as a day of rest. It has ordered the stopping of all freight trains, except those carrying live stock and perishable articles, from eight o'clock Saturday night till midnight on Sunday. It has discontinued many excursion trains and some regular Sunday trains, and orders have been given to discontinue jobs of repairing on Sunday, while freight engineers will be allowed the use of their locomotives to take themselves home to spend Sun-



day. The directors speak of the salutary effect already seen, and they believe that there will be less liability to accidents than under the old plan, when the men were sometimes at least overstrained. These changes have been made quietly, and some of them rather as experiments, but the result is so satisfactory that they are likely to be followed by others in the same direction. With our contemporary we welcome this news as the forerunner of a movement that is sure to come, sooner or later, in the interest not only of the workmen, but of the community as a whole. Let the friends of the Sabbath be reasonable, and consistently persistent, and the land will yet keep her Sabbath.

UTOPIA—THE NEW ATLANTIS—THE COMING RACE: these and other writings of like character give their author's ideal of men individually and socially, as they think that he may be in the future, ought to be, or would be, if all the possible developments of science were pressed into his service, and the chains of habit, fashion and tradition, were snapped asunder. Much that has been written with this object is visionary, not a little nonsensical; but there is a Christian ideal of the possibilities of humanity—nay more than the possibility, the certain future of the race, an ideal presented in the life of one man, the Divine Man, Christ Jesus; when that life enters into the life of His followers, when Christians strive to be like their Master, then will begin the advent of that society which to-day we may well think to be Utopian. We ask not who will delineate for us the glories of that "coming race," but we do ask, "who will help to make this seeming baseless vision a fact?"

THE DRINK TRAFFIC has no more determined foe than J. B. Silcox, of Winnipeg, and in the *Advertiser* of that city appears in full a sermon preached by him on the evening of Sunday, May 9th, from the text "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also," (Hab. 2. 15.) A prefatory note states that "There were present not only a large number of liquor dealers, but also many members of the legislature now in session." As the immediate cause of the sermon was the triumph of the whiskey interest in the Manitoba legislature, the presence of these classes in force to

an announced sermon on the subject is accounted for. But we imagine that they got more than they expected, for in burning words he denounced the hideous traffic, and the action of those men who in the legislature had played into the hands of the dealers, granting their petition for more drinking houses and longer hours of sale, as against the petition of the churches and the Christian people of the city asking that fewer licenses be granted and that the hours of sale be curtailed. We wish that we could reproduce the sermon entire but that is impossible. We shall be glad to find that some of the temperance organizations have reprinted it in pamphlet form. One or two short extracts will give the spirit that runs through the whole sermon:

The work of the church and liquor traffic is contrasted thus:—"The work of the church is divine—it sanes men. The work of the liquor traffic is Satanic—it damns men. There is no concord between Christ and Belial, and there can be no concord between the church of Christ and the liquor traffic. It has been well and truly said that the battle between the church of Christ and the dramshop is a part of the visible war between heaven and hell. The traffic is at war with christ, and His cause and Christ is at war with the traffic. Christ teaches us to pray "Lead us not into temptation." Every dram-shop in the land is an open door of temptation to drinking and drunkenness. The traffic supplies the drink, tempts men to drink, and leads straight on to drunkenness, to the ruin of the body and the soul. It is not a traffic in intoxicating liquors only, it is a traffic in the souls and bodies of men."

On legislation for the traffic the speaker says:—"The nation that legalizes the traffic by a license becomes a partner in the traffic. I believe the license system to be fundamentally wrong. As a Christian nation we commit a sin by making laws to legalize a traffic that God has pronounced a woe upon. The laws of earth should harmonise with the laws of heaven. God's will should be done on earth. Human lawmakers ought to echo and repeat the decrees of the great Lawmaker. Instead of that we legislate in opposition to the decrees of the Almighty. It is morally wrong to make and sell intoxicating liquors. Therefore no legislation can make it right."

As to the remedy, he would make the traffic a criminal offence.—"The only reasonable

methods of dealing with the liquor traffic is to outlaw it. Make it a criminal offence to make or sell strong drink. Let the nation by prohibiting the traffic say "Woe to the man that giveth his neighbor drink." The evil exists not because it cannot be removed but because we are slow to apply the remedy. We must instruct and quicken the conscience of the nation and crystallize that conscience into law. Then, as Bishop Foster in a recent article in the New York Independent says, "a rumseller will no more dare to open his house of death among us than would a dealer in deadly pestilence. Write a law on our statute book making it a criminal offence to make or sell strong drink, then the man who dares to offer his neighbor drink will be treated as a criminal. The business will then cease, and the earth will be delivered from his devilish sorceries." No man in his senses can say that there can be any other remedy or that this is too severe. The battle in which we are engaged is one of life and death. If the nation does not destroy the liquor traffic, the liquor traffic will destroy the nation. As Christians and as citizens it is the duty of everyone of us to take sides against the traffic. On our banner we will inscribe "God, home and country." We will carry that banner on to victory."

Brave words, we would that they were heard throughout the Dominion.

WE deeply regret to see it stated that Mr. S. Morley has intimated to Dr. Hannay that the state of his health will not admit of his accepting the presidency of the Congregational Union of England and Wales next year. We faintly hope that yet the much respected friend and benefactor may be enabled to assume the duties.

The railways of Great Britain are capitalized at an average valuation of \$212,400 per mile, while those of the United States are bonded and stocked for about \$60,000 per mile.

In Madagascar the first revision of the Malagasy Bible has been completed. Since 1873, when the work began, the revision committee have held 771 sittings of three hours each.

"Does your son affect any particular school of art?" asked the visitor. "No—yes—well, he's painting a Belladonna for the religious art gallery," replied the fond mother.

## OUR COUNTRY.

OUR COUNTRY.—Its possible future and its present crisis, by Rev. Josiah Strong, of Central Congregational church, Cincinnati, Ohio. 228 pp. American Home Missionary Society. Bible House, New York. Cloth 40 cents, paper cover 25 cents.

We have been much impressed reading this remarkable book. It bears on its title page a sentence from Emerson: "We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."

Attention is directed to the vast resources of the United States territories, e.g. the population of the U. S. in 1880 was in round numbers 50 millions. Texas contains about 238,000 square miles, or 152,320,000 acres. Place the entire population in that one State, and Texas would not be as densely populated as Germany is to-day with a population of 28 millions to 137 thousand square miles. Yet the United States contains territory equal to more than fifteen such states as Texas. In other words, can contain 700 millions of people and not be more densely crowded than Germany is to-day. Attention is drawn to the immense progress made in manufactures. In 1880 the products of her industries exceeded those of Great Britain by \$650,000. "America holds the future."

But such facts are stated only that the Christian church may realize its immense responsibilities; and the perils of immigration, of Romanism, of Mormonism, of intemperance, of socialism, of wealth, and of the city, are faithfully drawn; the necessity too of taking time by the forelock in Christian endeavor is also pressed.

The field of vision is the United States only, and a sentence concludes with "there are no more new worlds." Realizing in some measure the truth of all our friend writes, we could not help feeling that part of this new world is in Canada, and some reflections such as the following pressed.

We too in our great Northwest have possibilities. We are not desirous of magnifying our possessions, it is true that our area equals, if it does not exceed that of the United States, though more of our land—or rocks—appears as unfit for settlement. Nevertheless it is also true, that while the settled provinces of Nova Scotia, New Brunswick, Prince Edward Island, Quebec, Ontario, Manitoba and British Columbia, cover an area of nearly 800,000 square miles, there are a million and a half of miles yet to be possessed, leaving still a round million to be counted as waste! This land under God is ours! What do we purpose concerning it? No less than our brethren of the American Home Missions we have a country.

Oliver Wendell Holmes was once asked, "When should the training of a child begin?" His answer was, "a hundred years before it is born." There is profound wisdom in the remark. We are the product of the times past. Why has the North American wilderness outstripped the wealthy lands of Mexico and Peru? Roman Catholic Spain possessed the one, Protestant Anglo-Saxondom has prevailed in the other. What makes the difference between Massachusetts and Virginia? between Maine and the Carolinas? The pilgrim and the puritan founded the one; the aristocrat and cavalier the other. Let these facts be pondered.

Have we Congregationalists any mission in the formation of those Canadian homes whose foundations are now being laid? Did the Mayflower do anything for America? Is the England of to-day indebted in any degree to Oliver Cromwell and John Milton? And who are the men this very hour that are specially caring for "Outcast London?" The descendants of those sturdy Independents. Life is really too short, and too intensely earnest, to be discussing the colour of ecclesiastical petticoats, or whether organs are lawful and hymns divine. There is no time to be tinkering at creeds venerable and wearing out. We have a land to possess; let us go up at once and possess it! We are able if God is with us; and if God is not, we may be clubs, but we are not churches, and had better disband. Truly as our friends across the border, we can say with patriotic pride:—

"I hear the tread of pioneers, of nations yet to be;  
The first low wash of waves where soon shall roll a  
mighty sea!  
The rudiments of Empire here are plastic yet and  
warm,  
The chaos of a mighty world is rounding into form."

If truly Christian we have, as Mr. Strong urges, but one business—many occupations—one business; *to witness for Christ*. "One thing I do." God does not muzzle the ox that treads out the corn, nor does he demand from you a hermit life. He giveth richly all things to enjoy, therefore be not slothful in business, but remember there are things the Lord hath need of, and while supplying manna in the wilderness—you the gatherers—replenishing too the garments as they wear. He also says—Go up and possess the land. Let His responsibilities rest upon us.

Think how the world spends money. A man gets \$10,000 in a brutal prize fight for bruising his fellow more than he gets bruised himself. An opera singer can get a thousand dollars for one night and still bring gain to her engagers. Christ's cause can starve, and almost every house where he is professedly worshipped carry a debt. When shall we go up and possess the land? When our benevolence keeps pace with our

enjoyments; when men realize the pressure of heaven's kingdom upon them; when, holding principles, we have faith in them, and give that faith a practical manifestation.

God pity our meanness, pardon our coldness; cause us to realize what great things He hath done for us—under Him may we leave Egypt's bondage, sin's wilderness, and boldly enter into possession of the promised land. Friends, send for this book. It will instruct and stimulate, as few books can.

## Correspondence.

### OUR MISSIONARIES AT LISBON.

MR. EDITOR.—Few cities stand on a more beautiful site than Lisbon. It is situated on the banks of the Tagus, where the river spreads itself into a lake, and is built on a number of hills. The city enjoys the reputation of being very old. Some say it was founded by the great-grand-son of Abraham, B. C. 3,259, but how far this is true the reader is left to enquire.—It was converted to Christianity we are told by S. Pedro de Rates, a convert of Santiago, and first Bishop of Brazil. In the reign of Don Joan 1st it became the capitol of Portugal, and after that period it increased in wealth and political importance until its power was felt in the world, much more than it is now, or is ever likely to be again. We arrived at this place April 28th, and as there are still no docks there at which vessels can discharge their cargo, we stopped some distance from land and had to go ashore in a small boat rowed by two sturdy natives. As we drew near the shore, we noticed a number of girls and women with bare feet and limbs, and their skirts gathered up, standing in the water knee deep, washing clothes and using large rocks as wash boards. This we were informed was the place and manner in which the washerwomen of the city did their work. It saves the expense of wash tubs, water, &c. Our attendant pointed to a section of the city where the land was low and the buildings rather old, dirty looking, and said that it was old Portugal, and further on he pointed to another section which bears the name of new.—On inquiring I find that the former best stood the shock of the earthquake of 1755, while the latter was destroyed and has since been rebuilt. It seems that previous to the date just mentioned the city had experienced several earthquakes, but as not much damage was done, the people took little notice of them.—On the first of November of that year however, three shocks occurred, each one more violent than the first, and after the third the greater part of the city was laid

in ruins. On the seventh day of the same month another shock was felt; the sea suddenly, without warning rose nine feet higher than its greatest recorded level, and swept on carrying away a large number of people, who had congregated on the banks of the river. After this fires broke out in various parts of the city, and robbers pillaged the deserted houses for fifteen days. The loss of property at that time was estimated at £20,000,000 sterling, and no one knows what the loss of life was. From this calamity the city received a terrible shock, and its growth was no doubt permanently retarded. On our arrival at the wharf, a number of barefooted, hatless, ill-clad and wretched looking men came to meet us, each one desiring to carry one of our boxes, for which service they expected to earn about twenty reis, a sum equal to about two cents in Canada. Having landed we were conducted by a guard with due ceremony to the custom house to have our baggage examined. Quite an array of officials were there, but not one of them seemed in any hurry to attend to us, and we were kept waiting until we had exercised patience for which we must some day reap a reward. This was nothing out of the way in Lisbon, however. It was simply fashionable. The Portuguese are seldom in a hurry. They place little value on time, and no wonder. They work early and late, those who do pretend to work scarcely make more than beggars get in Canada. A guard told me that lately the customs' officials have by law been put under military regulations, and at the same time have had a reduction in wages so that now his amounted to about sixteen pence a day, and out of that sum he had to give about four shillings and sixpence a month to the king. On what remained, he had to keep himself, a wife, and five children, and if driven by sheer necessity he should allow a case of fruit to pass for two pence, he would be court-martialled, and likely sent off to spend his time in Africa. Is it to be wondered that men under such circumstances put little value on their time, complain of their hard lot, and plan revolutions with a view of improving their condition. Some of those who brought about the above state of things live in luxury—some of those who would have been subjected to their harsh laws, and the low wages, committed suicide rather than submit to being starved.

Leaving the customs' house we drove along to the Hotel Durand, in which quarters had been secured for us. The streets are paved with large pebble stones, and are very good of their kind. The sidewalks are made of small pieces of flat marble, often of two or more colors, so arranged as to represent various pretty designs. Street cars similar to those used in some of the Canadian cities are run through the principle streets, and they are so arranged that when there is

no longer a track for them to run on, the mules are forced by a little extra whip to draw them rumbling over the rough streets. The hotel was kept by an English lady, and our quarters were very neat and comfortable, though unfortunately for us, in accordance with Portuguese custom, we had only two meals a day; breakfast about nine, and dinner at six, but to make up for this, we were supplied with fresh fruit, such as oranges, tangerines, strawberries, &c., and vegetables, such as new potatoes, asparagus, and others in large variety. Flowers and vegetables are more advanced here in April than they are in Canada in the month of June. After the rest of the night, we were aroused early in the morning by a loud cry as of some animal in great distress outside our room. I hastened to the window and found it was a donkey being led along the street by its master, and having on each side a heavily laden burden and an additional burden on its back. These animals are the general beasts of burden among the peasantry. Mules are largely used for heavy work, though I have seen them in use when so weak that they could scarce stand on their feet. Horses are used, some of them as poor as any to be found in the world, although some of the riding animals are finer than any I have seen either in England or America. The day of our arrival in Lisbon was a public holiday. The people were celebrating the anniversary of their liberation from the yoke of Spain. A monument in commemoration of this event was unveiled.—The troops were out in full dress, and the navy force in the harbor lent its complement for the occasion.—Flags were flying, bands were playing, guns were booming, and on the whole, there was much ado. On the 25th of May there is to be another celebration far more grand than that of April 28th, in honor of the marriage on that day of Prince Don Carlos, of Portugal, to Princess Amelia of Orleans. For this purpose we are told, the government voted one hundred thousand dollars of the public money; yet there are few cities of the size where there are more beggars, and where there is greater poverty among the lower classes. If the marriage had been celebrated by dividing a little of the money among the poor it would have been much more creditable. An avenue is being laid out, which is to run from the principal part of the city out towards the cemetery, a distance of seven and a half miles. There is to be a paved carriage way, and on each side a cement footwalk, flower beds, statuary, fountains, waterfalls, and rivers of water. In fact no pains are to be spared, and ample funds are to be expended in making it surpass any avenue in the world, and yet the treasury is nearly deplete of funds, and the city is without shipping docks to help its business. Surely this is a proof of wisdom in high places. The

condition of religious life in the city seems to be very poor. The people are nominally Roman Catholics, yet if asked to say from observation what form of religion they adopted, I should say they adopted none. The Portuguese waiters in our hotel did not know why a good Catholic should not take meat on Friday. The people (with few exceptions) appeared to spend the Sabbath at work. Stores were open from morning till night. Pedlars were hawking their wares about the streets, and mechanics were to be seen plying their crafts just as on any other day. Some time ago, exactly when I have not ascertained, a law was passed that no more persons should be allowed to enter the monasteries and nunneries in Portugal—and on the death of the then inmates, the property should pass into the hands of the government. A number of such buildings have since been emptied of their inmates, and passing into the hands of the government have been sold. The remains of one large monastery was sold to the Scotch Free Presbyterian Church mission in the city, and at present an English service is held in its chapel in the morning, and in the afternoon a Portuguese service is conducted by our friend, Rev. Mr. Menezes. The Bible and Tract Society, under the agency of Rev. Mr. Stewart, also has its rooms here. Schools are held in other rooms during the week, and other parts of the building are let for stores and dwelling houses, while a large part of the building is falling into decay, and a much larger part of it has been destroyed by the earthquake and other causes. A quiet missionary work is being carried on in the city, but there is still room for much more, and unless a great change comes over the people, we can see nothing very bright in the future for Lisbon. At present the death rate is equal to the births. The people are ignorant and superstitious. The electors sell their votes for money, or cast them like craven cowards afraid to assert their rights. The governors hold purchased positions. The government is a mere tool in the hands of a few, and the few are too dull to know their own interests, and too selfish to think of the public good.

Yours sincerely,  
W. T. CURRIE.

ST. THOMAS, July 15, 1886.

MR. EDITOR.

Will you allow me to acknowledge through the INDEPENDENT, a box sent to my address with no invoice or letter accompanying, apparently from Toronto, containing some books, magazines and periodical literature, pamphlets, &c., evidently designed to be distributed or used in promoting church or S. school work.

With many thanks to the donors, we will apply them in the best way we can to do good.

I acknowledged in a note to the C. I. some time ago, Ten dollars for St. Thomas church building fund, from an unknown *Friend—Clinton*, Ont. This acknowledgment never appeared, I suppose was lost. I have no other way but through the CANADIAN INDEPENDENT of letting the Clinton friend know that the sum was gratefully received and faithfully applied, coming just when needed and asked for, to complete a payment.

Yours, &c.,

W. H. ALLWORTH.

SELKIRK RANGE, ROCKY MTS., July 3, 1886.

TO THE EDITOR CANADIAN INDEPENDENT.

DEAR SIR.—A copy of your issue of May 15th, came under my attention yesterday, and I noticed your reference to the work at present going on on the C. P. R. You may be sure that if the Congregationalists, or any other body, were to send out an earnest Missionary, he would be well received. The living is rough and the accommodations not such as Ontario towns and cities afford, and anyone coming must make up his mind to rough it, but he would find some ready to welcome him. There would doubtless be many discouragements, and the sowing would be like casting bread upon the waters. The expense, I doubt not, would be largely met by subscription amongst the men, and by proper representations to Mr. Van Horn a pass might be obtained. The work is only expected to last four or five months, but a good deal of sowing and possibly some reaping might be done in that time.

H.

[We insert this to show how we allow golden opportunities to slip by.—ED.]

LISTOWEL CONGREGATIONAL CHURCH.

*Editor Canadian Independent.*

DEAR SIR.—Will you kindly permit us to call attention, through the INDEPENDENT, to the present position of our church here. There are many who can bear testimony to its faithful adherence to the principles and polity of congregationalism for a long period of years, and also to its efforts through a period of great difficulty to sustain itself. It is one of the oldest churches in the Province. In 1878 a substantial brick church was built at a cost of about \$6000; of this amount \$4000 has been paid and a debt of \$2000 remains. The cost of interest on this amount however is reduced by a small income which we receive from the rental of the old church and parsonage. The building is in great need of renovating and repairs which will cost between \$200 and \$300. We have been trying to accomplish this for two years past but reverses in the circumstances of some, and the removal of others of our members, have made it impossible to do so. We have been com-

pelled to reduce our regular expenditure and it is only by very great exertion that we are now able to raise the necessary amount. We have not however appealed for aid from the Home Mission Funds. If in addition to meeting the above expenses, we could reduce our debt by about \$500 it would be a great relief and would place us in a position to sustain this church in active work in this growing centre of population. We have determined to make an effort to this end by holding a BAZAR AND ART EXHIBITION during the month of September next, at which we hope with the kindly aid of our friends to realize at least the necessary amount to pay for our repairs. We believe that under the circumstances above stated the friends of Congregational churches generally will help us in this endeavor to help ourselves, if they are made aware of these particulars.

We will be glad to send a circular containing further particulars, and a list of the ladies' committee, on application. Our lady friends in many places could easily help us at this stage, and we confidently appeal to them to do so.

We are anxious about this matter. The churches of other denominations are making special efforts just now, in erecting new buildings, re-decorating, &c. Ours is the oldest church in town, help us friends in our effort to hold our own in this growing neighborhood.

We are yours truly,

On behalf of the church,

WM. BURGESS,

Pastor.

CHAS. BARKER,

Secretary.

#### THE NEW THEOLOGY IN NEW ENGLAND.

There was a very large and intelligent audience gathered in Zion church, Toronto, on Monday evening the 19th inst., to listen to the Rev. J. L. Withrow, D. D., of Boston, on the above subject. After speaking of New England in its relationship to the *isms*, and thinking of the times and the large defection from the orthodox churches by the Unitarianism that took root a century ago, the lecturer went on to speak of the New Theology, as it is called, that is now, though in a mere formative condition, fast becoming wide spread. It is confined to neither the Congregational churches nor yet to New England.

The New Theology, the lecturer remarked, is hard to define. Indeed, those who hold it don't profess to define it. But just as unitarianism with many other false notions entrenched itself around the Trinity of the Deity, and the Deity of Jesus Christ; so the New Theology may be seen most clearly along the three lines of the authority and integrity of scripture, the significance of the sufferings of Christ and the limitation of the offer of salvation to the period of this life. With regard to the first, it substitutes the doctrine that the

Bible contains the Word of God for the old declaration that it is the Word of God. Then, the question would naturally arise, how is the Word of God to be distinguished from the parts that are not? We are to know it by its self commendation to our own moral consciousness. That is to be the judge henceforth. One young man who was being examined by a council, was of a different stripe from many others. A minister in sympathy with the New Theology asked him if the Bible was to be taken as generally correct in scientific results. He thought it was. Did it not say that the "Coney cheweth the cud?" (Lev. 11, 5). Was it not an ascertained fact that the coney does not chew the cud? They had't found the right coney, was the reply. And sure enough, the learned Dr. remarked, there has been found a coney since that time that does chew the cud. When the Bible differs from the declarations of scientific men, they have not found the right coney. Dr. Elliott, of Boston, has admitted and declared that the Bible is an evangelical book; and that the Unitarians were worsted in their contest with the orthodox churches on the ground of that book. The New Theology, as well as Unitarianism, must get rid of the book in order to establish itself. To do this they must first deny that the Bible is the Word of God and appoint a new judge as to what is the Word of God.

In relation to the second subject, the new school ignored the passages in the New Testament which spoke of the blood of Christ. They did away altogether with "the bloody theology"; cleansing or purchase, or anything else, by the blood of Christ, is shocking to them. Bushnellism was explained for the benefit of the young people. It is the excitement of emotions of pity and affection by reading the accounts of and by contemplating the sufferings and death of the Lord Jesus. The New Theology on this subject is simply the old doctrine of *patria passionism*. The holders of it go further than Bushnellism. Dr. W. asked a young man himself who was a candidate for the ministry, what relation exists between the sacrifices of the former dispensation and the death of Christ? "None whatever," he said.

On the last point the Dr. dwelt at considerable length. Those who had not heard of Christ would have an opportunity of hearing in another world. Yea, some went so far as to say that those who had not had Christ presented to them fully in this life would have this. All the moral resources of the universe would be exhausted before a soul would be lost. One country youth went to his professor to ascertain if he had rightly understood him, and after hearing, said, well it seems to me like this that a soul will not be lost until God has become tuckered out himself in trying to save it.

Universalists such as J. F. Clarke, believe that there will be punitive pain inflicted in the next world. It may be a year, two years, or a million years. The new Theology, concluded the Dr., is worse than the worst Unitarianism and the worst Universalism. There is an ignoring of facts, and one singular thing he had noticed was that some men who had been the *most strictly* orthodox had now swung to the other extreme.

#### CONGREGATIONAL UNION OF N. B. AND N. S.

The 29th annual meeting of the Congregational Union of Nova Scotia and New Brunswick met July 3rd in the Congregational church at Keswick Ridge, Rev. W. McIntosh, chairman, presiding. After devotional exercises, Mr. D. H. Burpee was appointed minute secretary. The usual routine of calling the roll, etc., occupied the afternoon.

In the evening there was a large attendance. Rev. W. McIntosh, retiring chairman, gave his address, which we hope to give at length.

Our estimable friend, Rev. J. B. Saer, B. D., of St. John, was elected chairman for the ensuing year.

On Sunday morning the church was crowded. Rev. J. B. Saer preached the annual sermon from the text, 1st Peter i: 12, "Which things the angels desire to look into," coupled with Ephesians iii: 10. The preacher was glad that the Christian system was looked into and examined under the keen criticism of the present day. It was a system that would stand the test of inspection, and would be found to be without flaw. The gospel we preach has Jesus Christ for the centre, with a circumference that reaches not only every living creature here, but every seraph in the remotest bounds of the universe. The preacher outlined and dwelt on these leading thoughts. First, that the principalities and powers are watching with interest the development of the plan of salvation and the ultimate union of saints and angels. Second, through the church, principalities and powers are learning the final destiny of this world, its destruction and removal. Third, that the principalities and powers are not only looking into the destiny of this world, but the destiny of the universe of God. Christ is the great centre around which revolves the whole universe, but is the way by which men are to be justified before God.

On Sunday afternoon an evangelistic service was held, presided over by Mr. James Woodrow, of St. John.— Rev. J. Barker offered prayer. Rev. J. W. Cox addressed the young; Rev. W. McIntosh, parents and teachers; Rev. Thomas Hall, christians and christian workers, and Rev. S. Sykes made an appeal to the unconverted. Rev. J. Whitman made the closing prayer.

In the evening, Rev. Mr. Willet, of Cowansville, Quebec, preached to a crowded congregation from the text, Acts 2nd, 12th verso, "And they were all amazed," &c. The day of Pentecost came on the first of the week, and our Christian Sabbath was not only the commemoration of the resurrection of Christ, but the commemoration of the day on which the Holy Spirit was outpoured on the first Christians. The sermon was devoted to an exposition of the incident related in the second chapter of Acts, as well as to the relation of the Holy Spirit to the church and its work. He was thankful to God that the Christian church was getting back more and more to first principles. It was not given to men to speak in unknown tongues as it was then given, but power from on high was attainable by the Christian teacher and worker, if sought aright, to carry home the message of the wonderful works of God to human hearts.

An evangelistic service followed, presided over by Rev. J. B. Saer, the greater part of the audience remaining.

On Monday forenoon there was some routine business transacted. Several reports were read. A resolution was adopted on Sabbath observance, and the following officers were elected for the ensuing year:

Rev. Joseph Barker, secretary.

Rev. J. Shipperley, statistical secretary.

James Woodrow, treasurer.

C. H. Dearborn, foreign missionary treasurer.

The foreign missionary treasurer's report and the statistical secretary's report were read. Also reports from the trustees of the Gorham trust funds. The statistical secretary's report showed that 1,264 names were on the rolls of membership, an advance on the number reported last year.

Rev. C. B. Waltham, delegate from the Maine conference, gave an address, in which he presented the salutations of that body.

On Monday afternoon Rev. Dr. Watson, of Chebogue, read a paper on Sabbath school work, which elicited considerable discussion.

On Monday evening the public missionary meeting was held. Rev. Thomas Hall, missionary superintendent, spoke on behalf of the Canada Congregational Missionary, and Jas. Woodrow on behalf of the Ladies' Missionary Society. From the report presented it appeared that the Ladies' Society had raised considerably more money than any previous year. Mr. Hall gave an account of his labors as missionary superintendent. The receipts of the Canada Congregational Missionary Society he said exceeded by \$600 the receipts of the previous year. Still there was a deficit of \$1,800. The proportion for the churches in Nova Scotia and New Brunswick would be about \$200. On

motion, it was resolved to raise \$100 of this amount.— This was subscribed in a few minutes on behalf of the churches, after which subscriptions were given in for the balance of the amount required.

On Tuesday morning the union was engaged mainly in the transaction of routine business.

The Rev. Mr. Willet, of Cowansville, Quebec, presented the greetings of the Congregational Union of Ontario and Quebec, accompanied with a very appropriate address.

Rev. Thomas Hall, of Kingston, Ontario, also represented the Congregational Union of Ontario and Quebec, expressing the very deep interest of that union in the churches in the lower provinces. Mr. Hall gave an address at considerable length, referring to the resolution adopted by the Canada Congregational Missionary society, looking towards closer relations with the Congregational churches of the United States.

On recommendation of a special committee it was resolved that the Congregational Foreign Missionary Society of Nova Scotia and New Brunswick be merged in the Canada Congregational Foreign Missionary Society.

On recommendation of the business committee it was resolved that the union approve and coincide with the resolution adopted by the Canada Congregational Missionary Society, viz.: That closer relations be established with the Congregational churches of the United States without disturbing the present happy relations with the Colonial Missionary Society and the churches of Great Britain.

A strong temperance resolution was adopted, also resolutions on behalf of the Congregational college of British North America, the *Canadian Independent* and the *Year Book*.

In the evening, the public meeting of the union was held, Rev. J. B. Saer, the chairman, presiding. The attendance was very large. Prayer was offered by Rev. Dr. Watson. An address was delivered by Rev. J. W. Cox, in reference to the great revival in connection with the Congregational churches of Noel, Selmah, and South Maitland. Rev. Mr. Willet delivered an eloquent address on foreign missions, at the conclusion of which a collection was taken for the Canada Congregational Foreign Missionary society. Addresses were also delivered by Rev. Messrs. Godard, McLeod, Whitman, and Sykes, and the chairman. Then some routine business was transacted, and the union adjourned to meet in St. John on the 8th of July, 1887.

We shall leave our friend Mr. Hall to speak further on these meetings.

Canon Lidden has refused the Bishopric of Edinburg. He has telegraphed from Pera, near Constantinople, to Dean Montgomery, that he is most grateful but must decline.

## News of the Churches.

OTTAWA.—The respected pastor of this church sailed for England on Dominion day, and is now enjoying, we trust, a well earned change. In a communication received from him we learn with rejoicing, that at the communion service of June 27th, fourteen were received into fellowship. Ten were received on profession of faith, some led to this step as a result of the late Union meeting.

BARRIE.—Student Gerrie is working this field with acceptance during the summer months. This church, established four years ago with fifteen members, has had one hundred and twenty pass on to its roll. Its present net membership is sixty-eight. This is an encouraging report for four years. There is also a neat church building, and we are told an united people. Mr. Gerrie must leave for college in September. A true man is sadly needed for this field, who will work and not flag, and bear with patience present straitness, looking for the recompense of reward.

THE COLLEGE.—Up to the 10th July, three applications have been filed for entrance.

MONTREAL, ZION.—We deeply regret to learn through the *Montreal Daily Witness*, which is usually well informed, that the building in which this church has worshipped for some time has been sold from under them to the Presbyterian congregation of St. Gabriel street in the same city. The transfer has not been actually made, and there appears to be some unpleasant understanding in the matter. We faintly hope that yet some more favorable issue may arise to give permanence to the revival, as the *Witness* has it, "of an old and honored enterprise rapidly attaining solidity." Word has also reached us of the resignation of the energetic pastor, Mr. McIntyre, but we know nothing as to whether it has been accepted, or even laid before the Church. We can only express the hope that at eventide it may be light.

STRATFORD.—Many of our friends are from home, some having gone for the summer to the northwest. Their absence is felt in the congregation. During the warm weather the pastor has announced short services for the summer Sabbath evenings, limiting them to one hour. On July 11th were held three floral services. The church having been decorated for the occasion, presented one mass of floral beauty. On entering the church porch the attention was at once arrested by a most luxuriant palm and several India rubber trees, on either side of which on the wall were scripture texts in bold letters of evergreen and pressed leaves. The windows presented a gay appearance from the many plants in bloom. Festoons of evergreens



hung from all the beams supporting the roof, while the side walls were adorned with sickles, stars, crosses and other designs. Before the platform was a tastefully arranged emblem, "Gates Ajar," and over it a star of exceeding beauty. On the wall at the back of the platform were hung the texts of the day—morning and evening—on a blue ground with white letters and flowers. Floral designs exhibited excellent taste in the forms of emblems of christian life, such as the sword, spear, shield and helmet; with signs of christian triumph in the crown and palm leaves, together with harps and anchors. The platform had a very imposing effect, being elaborately decorated with plants and cut flowers. The attendance was good, the ushers being scarcely able to find room for the evening audience. The choir rendered suitable music, assisted by Mr. E. Alexander of Hamilton. Sermons were preached by the pastor in the morning from Matthew, "Consider the Lillies;" afternoon, Solomon's song, "Sweet Flowers;" evening, Solomon's song, "The Rose of Sharon." At the close of the evening service the bouquets presented were taken to many sick homes in the city to cheer the troubled in their affliction by the thought that they were remembered in Christian sympathy. On the evening of the 15th inst., the A. O. F. purpose attending church in a body. It is not often they go twice in succession to the same church, but in this way show their appreciation of the services rendered them last year by the pastor and people of the Congregational church. The first death on the member's roll during the present pastorate, occurred on July 9th, Mrs. Bullock, the church care-taker's wife having passed away unexpectedly, to the great grief of a sorrowing husband and large family.

WOODSTOCK.—Pastor: Rev. Wm. Cuthbertson, B. A.—The following circular will speak for itself. We trust that this enterprising church will receive much countenance from the sister churches:—"Some few months ago this church was organized with the full approval of its sister churches. Since then the Divine Head of the church has blessed us with such a measure of prosperity that it has become imperative we should have a suitable sanctuary. This is now in course of erection, the estimated cost reaching nearly thirteen thousand dollars. Among the efforts being made to meet this expenditure the ladies of the congregation have resolved upon holding a bazaar in the middle of September next. While themselves, working earnestly to ensure a success, they believe christian friends outside their town and fellowship will not be unwilling to help them in this enterprise. In such belief they presume to address you asking at your hands any gift of articles of sale or such other aid as your kindness may prompt you to send. Any communication made to the

secretary of the "Ladies' Circle" will be gratefully acknowledged. ISA G. MCKENZIE, Secretary, Vansittart Avenue, Woodstock."

### THE SALVATION ARMY.

We publish two opposite accounts of meetings held under the impulse of this, to us, inexplicable movement. The first is copied from the London *Nonconformist and Independent*, commenting on which the Boston *Congregationalist* says: "No intelligent reader can feel that such wild and noisy proceedings as are here described are in any degree compatible with a consistent, orderly and devout Christian life." The other is from the pen of a Toronto correspondent and must tell its own tale. "Hitherto, it is believed, no newspaper correspondent has ever been permitted to be present at one of these all-night meetings of the Salvation Army, and many rumors concerning them have been current. At last an enterprising writer on the staff of the *Record* has found his way into one by reason of holding a ticket obtained "through some officer or friend knowing the applicant," and he prints a description of the scene he witnessed in last Friday's issue of that paper. . . .

It was now a quarter past two, and the crisis was at hand. The "general" said it was time for the personal application of what had been set forth. The neighborhood of the "altar"—as he termed some trestled tables in front of the platform—was cleared, and those who wanted the Lord to take "all sin out of your hearts," and were willing to comply with the condition, viz., to turn over all they had, in fact, themselves, into His hands, were invited to come and kneel at the "altar." He emphasized that they were to surrender not only what is wrong, but all doubtful things, to be willing to follow the Lord to the end of the earth. Those who were so willing, let them come out and "jump into the cleansing river." The scene that followed, says the writer in the *Record*, defies description. Words fail to picture the extraordinary and terrible proceedings that lasted for about an hour and a half, notwithstanding the "general's" caution that "they must keep tremendously steady." If that is the way Salvationists act when they are "tremendously steady," I would rather not be present when they give their feelings full license. The vast throng more resembled a horde of lunatics than a band of professedly Christian people. If the inmates of Bedlam were to be let loose, I can hardly imagine their conduct would be more extraordinary than was that of these Salvationists.

In a very few moments the tables were surrounded by persons kneeling at them. There were at least

eighty persons at the first rush. Comrades went to speak to them, while the "general," his two sons, Bramwell and Herbert, and others walked on top of the tables, calling for prayer, giving out hymns, and generally working up the excitement. In a few minutes the whole of the vast audience was in an inconceivable uproar. People who had up to this moment remained quietly in their seats joined in the general restlessness. The singing, the shouting, the swaying, the waving of hands and handkerchiefs became greatly intensified. Each one seemed to act as he or she thought best for the "edification" of the meeting. One poor fellow was raving on the floor, others thumped on the table with their fists in a kind of wild frenzy, with various exclamatory denunciations or aspirations, while others hugged each other. At first men were called on to pray, but very soon any one who felt "moved" shouted a prayer without invitation. Another man in the course of his prayer kept bawling: "Answer by fire!" "It's coming!" "Here's another wave rolling this way!" Another besought God over and over again most vigorously to "rock this place." After this sort of thing had been going on for some half an hour, Mr. H. Booth apparently set himself to bring about the crisis. Standing on the table and shouting at the top of his voice, he announced the hymn, "Thou wilt do it now," which was "clapped out"—i. e., every one clapped his hands while he sang. Paraphrasing the words, he made the people first of all repeat, "Thou dost do it now," and then they sang it. One of the lines was to the effect, "I am now from sin set free." "Oh, here's the devil coming out!" exclaimed one of the leaders, to the great delight of the audience. Then Mr. H. Booth requested that all those kneeling at the table who felt that the Lord had done that for them should stand up and sing it alone, and then pass to their seats to make room for others. Nearly all stood up, but the verse was sung by the whole gathering.

"Now let's have the next batch," said one of the Booths, and the "general" sought to encourage them by saying that "the pool is open." He, however, begged them to "be as solemn as the grave"; but, so far from this being the case, the scene that followed was far worse than before. The second "batch" was not so numerous as the first, and there seemed to be more persons without uniform. The "general," probably to encourage others, dangled a necklace that some lady had "given up," but the only other material offering noticed was a handful of money. "Now, my comrades, come along," the "general" encouragingly said. "Take hold of God," and then he called for more prayer. The hugging, the rolling on the floor, already noticed, were continued, and jumping had commenced in parts

of the hall. Calling a young "officer" out to speak to a "penitent," the "general" rumbled the young man's hair, and, affectionately kissing him, sent him about his task. The shrieks of some of the "prayers" were perfectly dreadful to listen to. One man kept shouting, "Here's a great big wave coming over us—a wave, a wave, a wave! Thank God, we shall be in the flood directly." But whether the wave ever came did not appear, as a short pause was made to give orders to the Scotch contingent to catch their train. One of the Booths again spoke of "the pool" being open, and that "we want you to get into it while there's time." More "prayer" followed, one man believing that God was "willing to send a salvation Niagara right round the world."

Again Mr. H. Booth appeared deliberately to set himself to increase the uproar. He made them sing the verse, "His blood avails for me," over and over again, each time telling them it was not half loud enough, with the result that in the end every one was shrieking at the top of his voice, and it would not have been surprising if one or two blood-vessels had been broken. Then we were told that "the Lord likes to hear a good shout," and a "hallelujah" was called for, which, when given, we were told, had gone right up to heaven. Then another verse was started—"By the blood my Saviour shed upon the tree"—and we were told to stand—quite an unnecessary command, for the bulk of the people had long since risen to their feet.—However, several men mounted on to the seats and others on the tables. The jumping which had been going on here and there now became almost universal, young Booth himself jumping to the tune. Then he told them to sing the verse, "Thou wilt do it now," in answer to the devil's taunt, how did they know they had the victory? This immensely delighted the people. Some of the men began hitting one another, symbolical, doubtless, of their fight with the devil.—With more to the same effect this most painful performance concluded. How many of the second got "the blessing" cannot be said; but several remained at the table for some time longer.

But before closing there was more buffoonery. Three negresses were brought forward to sing their song—"I want to hear the flipping of the angels' wings." This was just the thing for the people in their then frame of mind. They not only sang the chorus over and over again, but each time shook their hands in an idiotic fashion to represent the "flipping." The "general" then gave them a new form of salute as a memento of the congress, viz., instead of the ordinary military one, they were to hold the right hand up and point the finger towards heaven as a reminder of the crown they would receive at the end of their journey.

He then pronounced the blessing, and, as it was just four o'clock (the writer says), "I made haste to get into the fresh morning air, only too thankful to be released from the most shocking and painful 'religious' meeting that I have ever attended."

A SABBATH AFTERNOON WITH THE SALVATION ARMY AT THE RICHMOND ST. BARRACKS.

We arrive at 2.30, already the large hall is rapidly filling. Presently the "soldiers," two hundred strong, are drawn up in marching order outside the building. At the word of command they move off sharply—drums beating, cymbals clashing, streamers waving. Their mission is to beat up recruits. "We go out into the highways and byways and compel them to come in,"—a somewhat superfluous proceeding one would imagine. Inside, a few sentries are left on guard, while up and down the aisles pass six or eight serged-clad "lasses," each carrying a considerable bundle of "War Crys." This sheet, by-the-way, appears to be one of the main sources of the Army's revenue—some 25,000 copies at 3c. a copy, being disposed of each week in Ontario alone.

In the course of half an hour the "blood-washed warriors," as they style themselves, return, shouting "hallelujah!" "bound for glory!" etc. By this time every available foot of space, barring that reserved for the incoming host, is occupied. When order has been somewhat restored, the captain, a genteel looking woman 27 or 28 years of age, takes her place on the platform and begins. "Well, my friends, I'm glad there'll be plenty of room in heaven; plenty of room, too, in the heart of Jesus for each and all of us. There'll be no crowding and jostling there. Now be as patient as you can, those of you who are standing, and we shall commence our service by singing hymn 75 in the soldier's song-book. Those of you who are without a copy get one. It will cost you only 10c. Then if you don't like it yourself, give it to your neighbor; he will be glad of it. Now all of you get a song-book, and let us sing this hymn with our whole strength as unto God." Her voice is clear and musical, and she speaks with manifest ease and freedom and a certain native grace of action that is very pleasing.

The audience led by a full brass band now join in singing the hymn announced, to the tune of "Marching to Georgia." The stirring strains of that grand old martial air thrill every nerve. The *pean* gathers strength and force as it proceeds; and soon the dense volume of sound pouring from the throats of two thousand men and women, singing with all their might, seems to shake the old barracks to its very foundation. The effect is simply tremendous.

Three short prayers are offered, then with bowed

heads the congregation sing softly and sweetly a beautiful, hymn with the refrain, "Oh calvary, dark calvary, speak to my heart from calvary!" More singing follows—this time the words, set to an old familiar tune, are to be found in the "War Cry."

The singing over, the captain again rises, and in a quiet conversational tone—not a word, however, but is distinctly audible in every part of the hall—begins to talk. Her manner is perfectly natural and free from restraint, and she is evidently conscious, yet with all becoming modesty, of her ability to control and attract her audience. This is her last Sunday with the Toronto corps, to whom she has endeared herself, as well by her many acts of self-denying kindness, as by her sterling worth and personal characteristics. Proceeding, she warns to her work, and delivers a touching and powerful farewell address, based on Rev. iii., 4. "Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy."

The simple, unaffected eloquence of this comparatively uneducated woman goes straight to the heart, and she holds the vast assemblage spell-bound by the charm and magic of her earnestness and feeling. Hers is no spurious coin. The true ring is there—not a doubt of it. No human being could act in this way; no hireling, no hypocrite, no mere outward conformer could so communicate the "fire of the spirit" to the listening, waiting soul.

She concludes with these words—"Some of you may be saying: such presumption, what can she do—a bit of a thing like her? Why, she's only a sparrow; yes, but our blessed Master has told us that God watches over the sparrow even; and I have faith to believe he will guard and protect me, and give me strength and courage to do His holy will, wherever I may be called to labor. This is probably the last time that I shall meet with the great majority of you on earth, but I do hope and pray that I shall meet you all, every one, beyond the river. Many of you I know will not fail me; many of you, dear friends, I know I shall greet in the home above; but why not all? As we separate to-day do you come out and separate yourselves from sin and evil and the world. Come before it is too late! before the door is shut and the key turned! Oh come! come! come!"

When the captain ceases many an eye is dimmed and many a cheek is wet with the tear that wells unbidden from its secret source. Truly the scene is one not soon to be forgotten.

Among the audience, consisting chiefly of the poorer class of people, we notice not a few in different circumstances—members of the legislature, city aldermen, professional men, and ladies decked out in "furs and

silks, and jewels sheen." While conspicuous on the platform are such prominent citizens as Wm. Gooderham, Mr. McLean, and city commissioner Coatsworth. These gentlemen, who have proved staunch and steady friends of the Army, afterwards speak a word of encouragement. Each testifies that a general good work is being done, and that his own spiritual pulse has been wonderfully quickened by means of the Salvation Army.

"A glorious free and easy" follows, the main feature of which is the relating of "experience," but to guard against monotony and to enable any person who may wish to leave, to reach the door without disturbing the meeting, frequent singing is made use of. One convert tells that eighteen months ago he was a miserable drunkard—"primed with whiskey from Monday morning until Saturday night, and on Sunday little better. But the Salvation Army got hold of me, and I thank God for it. Go to my home and ask there if this salvation has done anything for them and for me. My wife and family will tell you something that will make you stare. In my workshop, where I used to curse and swear with my workmen—not men of my own age but youths, some of them mere lads—I can now speak a word of warning; I can tell them of the love of Jesus; I can set an example in another direction. This change of the Ethiopian's skin did not take place without a struggle, nor am I altogether free from the devil yet; but by God's help I am growing stronger and stronger, and the victory comes more easily every time. Yes, I am thankful the army ever came to Toronto." Another declares that he was once "a drinking, swearing, tobacco chewing rascal—about as tough a specimen as you could find. But since I joined the Army I have been able, by God's grace, to break loose from my old habits and live righteously and soberly. One woman who, in the words of the captain "has been on the warpath 37 years, and has still more of the true fighting spirit than the rest of us," creates some amusement by her quaint, homely sayings and energetic style of delivery. She tells of a long-continued, vain struggle to learn to read, before her conversion, and of the marvellous change wrought by the "power of the Holy Spirit." I could not read a single word; but oh! as soon as the Lord pardoned my sins, then I got down on my knees, and like Jacob, I wrestled hard with him. The devil, he was there too—his always close by, my friends. Well, I wrestled and wrestled, and wrestled, till at last the devil got tired and off he went; but I kept on, and by and by my eyes were opened. I got up and turned to my testament and it was all as clear as day, I could read a verse. That is what I have always done. When I want anything from God I try to find out whether it

is His will that I should have it, and then I go to Him and *won't leave Him until I get it.* That's the way, just get hold and don't let go till you get what you're after. For if it is right that you should have it, you will get it in God's good time."

No one is allowed to occupy more than two or three minutes, and the majority are content with a less liberal allowance of time. Occasionally, however, some one will forget himself, but a warning word from the captain—"now, that will do, we'll have to sing you down"—never fails to cut off the "flow of eloquence" in short order.

One incident illustrative of the leader's method of keeping the rank and file within bounds may not be out of place. A middle aged woman after a short exhortation, continues:—

"I know that you are all sorry with me that we are about to lose our dear captain. I'm sure I hope we may get as good a one again, but I fear we shall wait many a long"—at this point the captain rises quickly, and with a sudden authoritative wave of the hand towards the speaker, strikes up, "I'm saved I am, I know I am! I'm washed in Jesus' blood," etc. Immediately all unite to sing two or three stanzas. Then she turns to the back row of seats,—"Now another of you up there give us your experience and be brief.—You, a week old, let's hear from you. We've heard from the yearlings and so on; now for the weekling." And so they move along, speaking, singing, praying—when the "free and easy has exhausted considerable time, it is announced that the lieutenant desires to say a parting word. A young woman of pleasing appearance who accompanies her captain to another district, steps to the front; she tells how she was led to join the Salvation Army in one of our northern towns about a year since; how she tried at first to do a little work "in a quiet way;" how the call of duty waxed louder and louder, until finally she determined "to go right out on the open battle-field," and now her "time of departure is at hand." She can say with absolute truth, that Toronto has been for her a grand training school. The lessons she has learned here will never be erased from the tablets of her memory, and wherever her lot may be cast in the future, she prays that she may continue steadfast, and become more and more consecrated to the work of the Master.

Next comes a "flag," or "waving" chorus, in which all who "know their sins forgiven" are asked to join; young, old and middle aged pull out their handkerchiefs and wave them to and fro to the lively music of a "Gospel song," during the singing of which one-third of the congregation depart.

Before the meeting breaks up the following invitation is extended: "If there are any present who desire

prayer offered on their behalf, will they please stand up? Here and there one after another comes out while the captain's "God bless you" is addressed to each in turn. Another hymn is sung and the general meeting is over. Quite a number remain to the aftermeeting; but as the shadows are fast lengthening we join the homeward throng, well satisfied that the three hours spent in the Richmond street barracks have not been wholly wasted.

As we pass down the street it occurs to us that if the good people of our city, whose sensibilities are so grievously shocked by what they are pleased to call the "vulgar, outlandish methods of these Salvation people," would but attend a Sabbath afternoon meeting now and then, and see with their own eyes and hear with their own ears what is really being accomplished along the line of active christian work, in spite of some things that do seem rather out of place to most of us—if such people would only go and judge for themselves, a great deal of this absurd prejudice against the Salvation Army would vanish like smoke in mid air.

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#### MR. HALL'S LETTER.

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DEAR EDITOR :—

I suppose I owe an apology to your indulgent readers. It is some time, a couple of months or more, I think, since I made them acquainted with my whereabouts, or gave them any information regarding the work of the society, or our churches. I will endeavor to make amends for former, what? I was going to say delinquencies, but who is willing to make so humiliating a confession. Indeed we would all much rather with one consent begin to make excuses. I could do this, but what is the use. I have been busy here and there ever since I wrote you. I seem to have been every where, except at home; twice in the maritime provinces, from which point (Cape Breton) I now write. From Sarnia to Halifax, via Ottawa, Toronto and Montreal. It would be impossible to take up the "thread of my discourse," if there was any thread in it, where I left off in my last letter. It would be too tedious to take you over all the 500 thousand miles or so, that I have journeyed since, or even introduce you to the many churches I have visited. Where will I begin. Perhaps I had better begin here and go back. This will be a change. I am on the Island of Cape Breton in the neat little town of Baddeck, on the Bas Do'r lake, pronounced "Brad'or." Student Braithwaite is doing good service here; the new church completed, both without and within. I reached this far away spot at 10 o'clock last night, after being 24 hours on the cars and steamboat, riding through smoke and flames most

of the way. The country seems to be all on fire. St. Johns, N. B., was my last place, and I think I did not tell you that I spent a month there before the union in Ottawa. The pastor was over in the States soliciting assistance for his church. It is almost crushed by debt; debt incurred long years ago, and incurred by those who have gone to the other world, or the United States, or sister churches; leaving those who had nothing to do with creating the debt to shoulder the difficulty. Our people are few comparatively, but truly they are faithful and earnest, and self-denying. They have one of the most helpful of prayer-meetings it has been my privilege to attend. Our members are among the leaders in temperance, Y. M. C. A., Women's Christian Temperance Union, etc., etc.

It is curious, but a fact, that in most places where we have churches, you find our members among the prominent workers in all benevolent and reformatory movements. Indeed some of them give more time to these outside things than they do to the church, and leave the poor pastor to struggle along as best he can, perhaps grumble that the church and denomination does not advance more rapidly. "Off to lodge," "off to temperance meeting," "off to Band of Hope," or "off to something else." Not at the prayer meeting, or to Bible class, or teachers' preparation, or cottage prayer-meeting. With me, ever since I knew the Lord, the church "He purchased with His own precious blood" stands first, commands my warmest love and best efforts. Is this right?

I came to St. Johns from Keswick Ridge where the union meetings were held this year. They were exceedingly good meetings. A correspondent has been appointed to write you a full account of them, therefore I will only give you my own impressions. There was more enthusiasm, more freedom in speech, more hopefulness, than I discerned at any former meeting I attended down here. (This was the fourth). The attendance was large, the interest in our missionary work found expression not only in speech but in giving, more liberal giving than for some time past. The union pledged itself in real earnest to do more for the college in future. We need three or four good men down here. Keswick Ridge is now vacant. The Rev. J. Whitman, who has faithfully served the church for about a year and three months, is leaving, the weight of years make such a large field as this undesirable. He is yet able to work for the Master in places that will not make such a large demand upon the physical man.

Cornwallis needs a strong earnest man. Student Hart is meeting with much encouragement, but who will carry on the work when he returns to college in September. Brooklyn and Beachmeadows cannot be successfully

worked by the pastor of Liverpool church, and Liverpool requires the full time of its pastor.

Give us \$2000 dollars per annum and four good additional men for those parts, and our work will be on a good footing. Milton has secured the Rev. H. Goddard, from England, and from all accounts they are exceedingly well pleased, and from what we saw and heard of our brother we are all more than pleased with him.

If there are any more such men in England, willing to cast in their lot with us in our toil for the Master in Canada, we will give them a cordial welcome, lots of work and small pay. I also visited *Sheffield*. The faithful band works away amid much that is discouraging. With all their financial difficulties the ladies' missionary society keeps up its funds, both for home and foreign missions.

I was much pleased with what I saw and heard at Noel, Mr. Cox's field; for some time past they have enjoyed a time of refreshing from the presence of the Lord, and quite a number have been gathered into fellowship with the several churches under his pastoral care. Our brother is almost broken down in health, and sadly needs a change or rest.

Economy is in charge of Rev. F. McLoud. It is too soon to prognosticate what may be the result of his labors. He is young, strong, well equipped for his great work, and in the Noel meeting, Mr. Cox says, showed great aptitude for evangelistic work. Every young man, every minister, every church member, should aim and labor to save souls. This is the mission of our churches, this or nothing. We need not think to cope with others in organization, or in political influence, if this were desirable, but we can "by all means save some." May God give every one of us a passion for souls, and many such stars in our crown of rejoicing.

Yarmouth is doing well under the earnest and faithful ministry of Mr. McIntosh.

Chebogue is growing, under the indefatigable efforts of Mr. Watson.

I find if I wander back over the past three months I will fill the magazine. I have delightful reminiscences of Ottawa with its committee meetings. I saw the friends in Calvary and Zion, Montreal; Zion and St. Pauls, Toronto, and had pleasant, and I hope profitable, services with them; spent a Sunday in Bowmanville and noted with great joy the progress of our church there. Had a missionary meeting in Belleville. I could not begin to say how much has been done there, and still the work grows and extends. I had a conference with the Brockville friends; preached twice in Granby; saw the friends at Lennoxville, Waterville, Melbourne, Danville; spent a few days in Kingston, far too few.

I am hoping even yet I may get a holiday, but it is rather doubtful. I wish to visit the eastern townships in September, and be ready for anything that may come to hand in the west from the first of October. The west is going to do big things this year, both for the mission and the college, so I am told.

Now, Mr. Editor, if you will accept this as an apology for long silence, I will promise to do better in future.

I remain, very truly yours,  
T. HALL.

## Mission Notes.

THE English Missionary Societies have been holding their usual May meetings, most of them with encouraging reports.

THE Baptist Missionary Union reports receipts for the financial year closing March 1, 1886, in all \$384,996.73, over \$50,000 for the debt; an increase in donations over the preceding year of \$47,051.08, and \$22,223.87 in excess of any previous year. This grand result has been attained by the voluntary and enthusiastic giving of the people. The Missionary Union and its officers and constituents are happy and thankful, and well may be.

THE LONDON MISSIONARY SOCIETY.—At the anniversary of this great organization the cheering facts were stated, that the debt of \$55,000 left over from last year had been all but cleared off within a short time, the people of Bristol raising \$20,000 in ten days; that larger legacies than usual had been received; that there had been an increase of over \$20,000 in the ordinary contributions, \$7,500 of it being from mission stations, and that thus the society had been enabled to carry on its work without abandoning any field. Receipts from all sources for the year, \$710,000.

METHODIST EPISCOPAL FOREIGN MISSIONS.—Many people are not aware of the marvelously successful missions carried on by the Methodists of the United States in the foreign fields. Their Sixty-seventh Annual Report gives the following summary: Missions, 17; foreign missionaries, 116; assistants (females), 140; native women workers, 334; native ordained preachers, 309; native unordained, 400; native teachers, 694; foreign teachers, 16; other helpers, 250; members, 36,950; average attendance on Sunday worship, 55,431; conversions during year, 2,777; adults baptized, 1,532; children, 2,233; theological schools, 10, with 29 teachers and 136 students; high schools, 18, with 90 teachers and 1,508 pupils; day-schools, 517, with 16,327 scholars; Sabbath schools, 1,427, with 66,069 scholars; collected for self-support and other benevolent purposes, \$217,909—a grand record.

THE Church Missionary Society (England), in its review of 1885, presents many items of special interest. Native churches have begun to plan their own foreign missions. Foo-chow, for instance, aided by native and foreign merchants, is sending lay evangelists to Corea. Chinese divinity students astonish Mr. Hoare by their power in open-air preaching and their meekness under

sore provocations. In India a young schoolmaster gives up his situation to join the mission, lives on his scanty savings, and then writes: "I cannot express my joy." An educated preacher goes to a sickly village and lives in a hut that costs just ten shillings to build. A native clergyman of Aurangabad baptizes 255 adult converts, the largest number in the year at any one station. Timnevelly celebrated Bishop Sargent's jubilee and contrasts the 8,000 Christians in 224 villages and the one native clergyman of 1835 with the 56,000 Christians in 1,000 villages and the 68 native clergymen of 1885. The whole number of native clergymen now at work is 252. Bible translation has made progress—the first issue of a consecutive portion of Scripture (Mathew i-vii) in the language of Uganda, printed on the spot; the first printed page in the language of the Ainos; the first translations into the Blackfoot, the Nishkah, and the Hydad tongues. The ordinary income of this society the past year was \$1,006,185, being \$15,000 more than the previous year, and the largest ever reached.—*Missionary Herald*.

A SINGULAR illustration of the good-natured way in which the Chinese use opprobrious epithets is given by Mr. Stinson, while on a visit at Fen Chow. As he was passing along the street a young man called out:—"Heigh-ho, there goes our Chief Hsieu foreign devil!" It seems that he had met Mr. Stinson at Chief Hsieu, and seeing him in another city he claimed him as a fellow-citizen. When pleasantly remonstrated with for using the epithet, he answered: "Why, you are a devil, are you not?" The term is evidently, among the Chinese, applied to foreigners without any thought of insult or special reproach.

STATISTICS of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time, ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been \$170,149.44. Of this amount, \$133,012.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to \$818,270 - 35. This record should awaken our gratitude and stimulate our faith.

The *Bombay Guardian* reports that a year or two ago there were three English papers in India established for the purpose of opposing Christianity and defending infidelity. Two of these papers, *The Anti-Christian* and *The Philosophical Enquirer*, have come to an end. The third was on the point of discontinuance when somebody in England furnished the means for carrying it on. The two features of this statement which are of interest are, first, that East Indians who

read English do not care for anti-Christian literature; and second, that there are those in Christianlands who are devoting their time and money to the overthrow of the only religion which can deliver the Hindus from their debasing superstitions.

THE *Independent* gives some very valuable statistics of missions in Japan, compiled by the committee on statistics of the Japan Evangelical Alliance. It shows that the total membership of the missions is 11,678, and that no fewer than 3,115 baptized adult converts were received in 1885:--

Name of Mission.	Began.	Missionaries.	Organized churches.	Baptized adult converts, 1885.	Members.	Native ministers.
Am. Presbyterian.....	1859	29	46	933	4,463	25
Reform'd Ch. in America.....	1859	13				
U. P. Church, Scotland.....	1874	4	3	1	110	149
Reformed Church of U. S.....	1879	3				
Presbyterian.....	1885	2				
Women's Union M. S. of America.....	1871	4				
Cumberland Pres.....	1877	6	4	77	195	
Protestant Episcopal.....	1859	13	7	55	131	2
Church Missionary Soc.....	1869	10	13	89	300	
Society Propagation of Gospel.....	1873	6	2		223	
Society Promoting Female Ed'n.....	1877	1				
American Baptist.....	1860	11	8	116	400	3
English Baptist.....	1879	2	1	40	69	
Disciple of Christ.....	1883	3			17	
Am. Board.....	1869	33	31	1,027	3,241	22
Independent Native Chs.....			6		214	1
Methodist Episcopal.....	1873	26	38	577	1,700	
Canada Methodist.....	1873	9	7	91	467	6
Evangelical Association.....	1876	4	4		109	1
Methodist Protestant.....	1880	3				
Gen'l Evangelical Prot. German-Swiss.....	1885	1				
Society Friends, America.....	1885	1				
<b>Total.....</b>		<b>183</b>	<b>168</b>	<b>3,115</b>	<b>11,678</b>	<b>60</b>

Of the churches 57 are wholly self-supporting and 101 partially self-supporting. The native contributions for all purposes amounted the past year to about \$20,000.

THE Scott Act has been in force but six weeks in the county of Ontario, and now the county gaol at Whitby is empty, an event believed to be unprecedented in the criminal history of the county. Such a fact needs no comment, nevertheless we shall not be surprised if some anti-prohibition statistician undertakes to prove that within these six weeks there has been more whiskey sold in the above county than during any period of the same length before the Act came into operation.

A clergyman, who married four couples in one hour the other evening, remarked to a friend that it was "fast work." "Not very," responded his friend, "only four knots an hour."

## Official Notices.

During Rev. John Wood's absence in the old country, all communications for the Secretary of the C. C. Missionary Society, will be addressed to Rev. Thomas Hall, Princess Street, Kingston; who will attend to the same.

### CONGREGATIONAL COLLEGE, B. N. A.

The forty-eighth session of the college will be opened with the usual public service, in the Assembly Hall of the college, at 8 p.m., of Wednesday, September 15th. The Rev. Wm. Cuthbertson, B.A., of Woodstock, Ont., has been invited by the Board of Directors to deliver the address, and a collection will be taken up in aid of the library. Candidates for admission to the college are requested to forward their applications to me without unnecessary delay, addressed 177 Drummond St., Montreal.

GEORGE CORNISH,  
Secretary C. C., B. N. A.

Montreal, July 8th, 1886.

### MISSING NUMBERS OF "INDEPENDENT."

Complaints have been received from subscribers—doubtless not without cause—regarding irregularity in receipt of their copies of the INDEPENDENT. Each issue has been duly mailed from the office of publication, in regular rotation as the names appear on the list, and the aim has been to avoid omissions. Several times papers have been returned from abroad to our office for "better direction," when the papers and packages have contained the address as fully as we could give it. If, at any time, a number is missed by a subscriber, we will remail a copy on receipt of request to do so. Whatever errors occur are certainly not intentional, and will be remedied as far as possible. The July issue and the present one are double numbers, and therefore only ONE each month. Henceforth the semi-monthly publication will be regularly continued.

Acknowledgment of subscriptions received for INDEPENDENT since last list was published will be made in next issue of the paper.

W. R. CLINE.

THIS instance of profitable boycotting is given by a San Francisco correspondent of the *Evening Post*:—"The ludicrous side of the agitation continues to be as interesting as ever. Here is a story vouched for by the repentant chief actor. A thriving mechanic in an interior town decided to start a boycott, and told the wife to take the washing from a Chinaman who charged \$1.50 per week, and give it to the only white washerwoman in the place, whose price was \$2.50. A few weeks later he met the Chinaman. "Hullo, John, I guess you got to go pretty soon; get no work?"—"Velly good time work," was the reply. Me do you wash alle same." "What! How's that?" "He Mrs. Smith catch 'em \$2.50 from you, pay me \$1.50; me wash, alle same; no care. You sabe?"

## The Family Circle.

### THREE GENERATIONS AGO.

Never, perhaps, in the entire history of the world, has there been such a complete change in a nation's life in so short a time as this Nineteenth Century has witnessed in England. The difference is so great that considerable knowledge and also a certain amount of imagination are required to conjure up a picture of English life seventy years ago. Manners, dress, food, were all different; the shriek of the steam-whistle was scarcely heard; stage coaches were the common means of travel; gas was a novelty; the "watchman" had not given place to the police, and unfortunate climbing-boys were cruelly sent up narrow chimnies to sweep them free from soot. Horrible "body snatching" still prevailed, the detestable pillory was in vogue, the fear of, or rather determination to oppose "Boney" was yet rampant, and smuggling was common on our coasts. Almost everything, in fact, except human nature itself, seems altered.

By means of diligent search among the newspapers and registers of the period, contemporary works and prints, &c., Mr. Ashton has been able to present a vivid picture of the early days of the present century. The engravings which he has cleverly copied from various prints of the day give him signal help, although, perhaps, some of them might have been omitted on account of their coarseness. Doubtless Mr. Ashton would reply however, that they are necessary to indicate and illustrate the times.

Let us glance at the picture as this clever and painstaking writer presents it to us. There are some persons in these latter days who consider political and financial affairs very gloomy; but what would they say to the condition of things in 1800. The Civil List was five quarters in arrear; the King's servants were in such straits for money that the grooms and helpers in the mews were obliged to present a petition to the King, praying for payment of their wages; the income tax was two shillings in the £1 without any abatement; and the odious window tax was in full force and correspondingly high. Provisions were frightfully dear, and food riots were disquieting all the country. In September they spread to London, and but for the prompt action of the Lord Mayor in calling out Militia, and the East India House Volunteers, that riot might have figured much more largely and disastrously in history than it did. Corn fell on that eventful Monday fifteen shillings a quarter lower, though at the end of the year wheat was 133 shillings per quarter! With regard to the Act of Union between Britain and Ireland which was passed that year, Mr. Ashton says: "There was no enthusiasm in England, at all events, over the Union; no rejoicings, no illuminations, hardly even a caricature. How it has worked we of these later days of the century know full well. The census was taken, too, at the close of this year, and the numbers given are 15,717,287.—Since then our population has more than doubled.

During the first years of the century Britain was constantly in arms—almost, we might say, up to the eventful year of Waterloo. This state of feeling showed itself in songs and ballads, caricatures, sensational handbills, and the like. It was then that the



famous song "Hearts of Oak" was written, and some clever penman, whose very name now is lost, wrote a sketch of Bonaparte's invasion of England, which will contrast favorably with "The Battle of Dorking" of later Jays. In fact, invasion squibs were thick as snowflakes on a winter's day, and the whole country seems to have throbbled with the determination to fight to the death. Some of these squibs were not very refined, but all show signs of the unconquerable pluck which possessed the people. Some were needlessly bombastic, as in Ansell's etching of Napoleon "twenty-four hours after landing." This print exhibited the French Emperor's head stuck on a pitchfork, and two rustics are speaking.

One says: "Why, harkee, d'ye see, I never liked soldiering afore, but somehow or other, when I thought of our Sal, the bearns (*sic*), the poor cows and the geese, why I could have killed the whole army my own self." The other rustic remarks: "Dang my buttons, if that bean't the head of that rogue Boney. I told ou. Squire this morning: 'What! do you think,' says I, 'the lads of our village can't cut up a regiment of them French Mounseers?' and as soon as the lasses had given us a kiss for good luck I could have sworn we should do it, and so we have." Another print of Gillray's makes a rustic apostrophise the head thus: "Ha, my little Boney, what do'st think of Johnny Bull now? Plunder old England, hay! Make French slaves of us all, hay? O, Lord help that silly head! To think that Johnny Bull would ever suffer them lantern jaws to become King of old England, Roast Beef and Plum Pudding!"

Well, these things are not of the best, but they are very characteristic of the period, and helped to fan the flame of patriotism. There is no doubt that, as Mr. Ashton says, the bold front shown by the English people, and the unwearied vigilance of our fleet, saved England from an attempted, if not successful, invasion. The spectacle of upwards of 400,000 men voluntarily springing up in array to defend this country must have astonished not only Bonaparte but all Europe. We have no space to touch upon all the minor subjects connected with the Irish Rebellion of 1803, or with the rumors of spies in the country, but turn to more peaceful characteristics of the period.

Roads are, perhaps, as good a test as any of the civilisation of a nation, and persons now seated in an express train can hardly realise that at the beginning of the century the means of conveyance were only the stage coach or the stage wagon. The latter was a huge and cumbersome concern, with immensely broad wheels, so as to take a good grip of the road, and cover the ruts. These machines and the few canals then in existence did the inland goods carriage of the whole of England. Slow and laborious was their work, but a few passengers were poked in among the goods, and were carried cheaply. Mr. Ashton prints an advertisement, or bill of the Tunbridge Wells "original wagon," which appears to have journeyed to London and back twice in the week, taking twenty-four hours to perform the distance of thirty-six miles. The luxurious travelling of those days was by posting—i. e., having fresh horses at certain recognised stations.—People had to pay pretty smartly for this luxury, the price averaging one shilling per horse a mile. Sedan chairs were used in town at eighteenpence per hour,

and sixpence per hour afterwards. There were also hackney coaches in London, the fares being almost identical with those for chairmen. Moreover, the Thames was extensively used for traffic, and those were halcyon days for the watermen. Boats plied for hire from every "stair," and there was much touting and squabbling for fares among the owners. There were but three bridges over the river, and Gravesend was then the *ultima Thule* of the Cockney, though Margate and Ramsgate were sometimes reached by sail boats or "hoys," as Charles Lamb has duly recorded; but to round the Foreland was considered a very venturesome voyage. Yet even then the Pool was a forest of masts, for the docks were few and inadequate.

The lighting of the streets was very poor. Twinkling oil-lamps, flickering with every gust, shed a feeble glamour over ill-paved and dirty thoroughfares. The lamps were always needing fresh oil and wicks, and men went round almost daily to attend to them. Mr. Ashton gives a graphic description of the introduction of gas, and shows how it gradually overcame ridicule and opposition. Men ate and drank much more freely than now, and the "cult of beefsteak and porter" was at its height. Beer was the national beverage; but it was brewed, says Mr. Ashton, from good malt and hops, not out of sugar and chemical compounds as at present. The quantity drunk in London alone was enormous. Provisions were not so dear as now. Beef averaged from 6d. to 9½d. per lb.; mutton from 6d. to 10d. This, however, was in the latter part of the first decade of the century. At an earlier period the masses of the people at least knew—as we have seen—the pinch of hunger and of scarcity, and bread stuffs were very dear.

Concerning dress and the strange vagaries of fashion. Mr. Ashton has much to say. Headdress of false hair formed structures marvellous to behold, and were in great request; the prices ran from four to twenty guineas, some, however, could be got for half a guinea. Powder was in great use; "quizzing glasses" were patronised by fops; while of curious bonnets, hats, coats, and diaphanous skirts and sleeves, there seemed no limit. Early in the century Gretia Green marriages were in full force, and it is surprising to be reminded that they were legal until 1856. The great vice of the age, which women shared equally with men, was gambling, and instances are recorded of ladies of title riding in public horse races, bull-baiting, cock-fighting, the Prize Ring, and other debasing sports were common and greatly enjoyed by the people.

But we must take leave of this interesting and highly instructive book. Mr. Ashton is entitled to great praise for his painstaking and conscientious work, into which he has managed to throw so many skilful touches as to make the whole a remarkably vivid picture of English social life in the first decade of the present century.—*Nonconformist and Independent.*

Cushions and pillows stuffed with pine, hemlock and spruce, are now the fashion. They make fragrant and useful ornaments for parlors and bed-rooms and are particularly grateful to people suffering with lung trouble or headache.

A glass full of pure good water should be colorless, odorless and tasteless.

## GOD'S LOOMS AND MAN'S.

At the very beginning of human life on the earth we encounter the riddle of divine providence. We are told in Genesis that the Lord God made coats of skins for Adam and Eve, and clothed them. There is no reason to suppose that this manufacture of clothing was by other hands than those of the first pair. The meaning of the statement is the same as that in Christ's appeal, "Shall he not also clothe you, O ye of little faith?" Christ's reference to the grass of the field is suggestive in a too-often-neglected sense; for the grass of the field does clothe itself by the ongoing of its vital operations. These grassy spinners and weavers of the soft and gay fabrics that surpass Solomon's glory in richness and beauty do the work which Christ says that God does. The flowers of the field clothe themselves; and yet it is true that God clothes them. Adam and Eve clothed themselves; and yet it is true that God clothed them. We clothe ourselves; and yet it is also true that God clothes us. If we can read the riddle straight, we shall never have any more trouble about the fact that there is a divine providence in the earth.

Let us begin with the grass of the field. Here no question of volition seems to trouble our thought. We see the grass growing by the employment of its vital powers upon materials in earth, water or air. We know that without this vital activity in the plant it will not be clothed; but we also know that the plant does not make earth, shower or sunshine. God made and makes these, and he made and makes the plant capable of using the soil and the sunbeam. Now in ordinary thinking the rain and the light are fixed facts, and the plant's vitality the variable factor, so that we attend most to this factor when we think of it. But we know in a moment that this vitality of the flower is a little thing, and the natural forces by which it climbs up into the light a very large thing. And so we can easily realize the utter dependence of the plant on the great world from whose bosom it springs, on the great sun from whose golden cup it drinks life. Religion by Christ's mouth says, "God so clothes the flower," because religion affirms that the earth, rain and sun are God's working. At one point of view the flower makes its own glorious robe; at another point of view God's hand is seen weaving the robe out of other things which he has made. In its modesty the lily will cry out, "God made me," and to a rational soul it will be equally clear that the lily has made itself. Even the dumb things that live by the grace of God are permitted and required to build their own lives. The fit soil lies under their feet; the great sky glows over their heads; the dew and the rains fill their little cups.—But they must use all these in accordance with natural laws and harmonies in order to live upon all this beneficence of the great God.

If we turn from the flower of the field to ourselves, we shall see our personal will acting in the place of the vitality of the flower; but we shall also see that we could not possibly clothe ourselves, that God does the greater part of the work of clothing us. There are two looms with flying shuttles at work before our eyes. One is God's great loom, in which all the material of our clothing are growing into being and beauty, that the other loom, man's little loom, may take them and weave them into human garments. The religious

sense, keeping watch of the great shuttle of the divine Weaver, says, "God clothes us; he clothes the grass which to-day is and to-morrow is not." The natural sense, losing sight of the mighty loom of God, cries out, "Man makes his own clothing." Both views are true views; but neither can exclude the other; the combination of them makes religion natural and the natural religious. He who sees both looms working to a common end has before him the explanation of providence. He sees what God does and does not do: what man does and cannot do. He may not find the meeting place of the human and divine operations, but he will know all that he practically needs to know of the relations of providence to human life.

"But there is here no place for a special providence." Is it not altogether special? The Lord God clothed Adam and his wife. It is hard to come closer to special providence than that statement in Genesis. If we have justly conceived of its meaning, we see ample room for a special providence for every man. That kind of a special providence is not, of course, satisfactory to people who want God all to themselves for a few minutes every day; but to broader Christians it is a comfort to feel that God's looms make dresses for the lilies, and coats for men—for all lilies and all men—simultaneously, so that no lily need want a dress, nor any man a coat, because God is preoccupied in dressing others. That is special enough, surely, which puts clothing on our backs. We know that we could not make it ourselves if God's looms did not play. Surely they play for us when we get the product of these looms. This is just the kind of special providence that Jesus had in view when he said, "Shall he not clothe you?" In life perfect modes as those which make the lilies glorious the Father clothes all his children.—No one shall lack clothing who takes up the product of the great loom and weaves it by his industry into garments. But there need not be (how can there be?) a special providence that excuses us from keeping our human looms at work.—*Zion's Herald.*

The *Atlanta Constitution* gives the following story of reconstruction days in South Carolina: "A prominent farmer of Beaufort district had conclusive evidence that one of his Negro tenants was stealing largely from him. A warrant was issued for the arrest of the Negro, and his case was brought for trial before a newly appointed Negro Justice of the Peace, who summoned a jury of his own color to pass judgment on the trial. The trial was a brief one, and the evidence was so overwhelming and conclusive against the defendant that the Justice sent the jury out with a statement that the case was so plain that it was not necessary for him to charge them as to their duty. After a few minutes consultation the jury returned, and the foreman announced that they had agreed. 'What is your verdict?' We find Mr. — guilty.' The announcement was a shock to the room, as Sir. — was the plaintiff. 'You fools!' exclaimed the indignant Justice, 'go back and bring in a verdict 'greeble wid de fac's.' The astonished jury withdrew, and in a few minutes again returned with smiling countenances. 'Well, is you ready?' asked the mahogany-hued Judge. 'Yes sir; we fin' Mr. — not guilty, but guilty of accusin'."

When clothes are scorched remove the stain by placing the garment where the sun can shine on it.

## THE DEAD-PRAYER OFFICE.

What becomes of all the unanswered letters? Thousands of them find their way to the Dead-letter Office. Some never reach the person for whom they are intended because the postage is not paid, some fail because they are directed to the wrong office; some cannot be sent because the address is illegible, and some because the matter inclosed is unmailable. These float through the mails, are examined at different offices, marked "mis-sent," and finally they fall into the Dead-letter office. There they are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that no very valuable letters ever fail of reaching their destination.

Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp-cut" to some brother, or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes (shame on us!) the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is rough, scrawling "hand-write"—these can always be deciphered—but because it has so many flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our government, but there are a few things which cannot even get into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the "Dead-letter Office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp pointed arrows. Is it at all strange that kind answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in midair. It is never answered and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Advance*.

Insomania can be relieved by inducing muscular fatigue before retiring.

## "DON'T."

A little manual of social proprieties, published under the name of "Don't" has obtained a wide circulation; and, as its negative precepts are inspired by much good taste, we have no doubt the tiny book will prove of real value. But, while good social habits are well worth forming, good intellectual ones are at least of equal importance; and it occurs to us that there is ample room for a manual that, in a series of brief and pithy sentences, would place people on their guard against the most obvious intellectual errors and vices. Possibly the objection might be raised that, while everybody wants to be cured of his or her social solecisms (if the expression may be permitted), none so little desire to be cured of intellectual faults as those who are most subject to them. Who, it might be asked, applies the moral denunciations of the pulpit to himself? Who would apply himself the cautions of your proposed manual? Granted, we reply, that it is easier to bring home to the individual conscience the sin of eating with a knife than the sin of reasoning falsely by acting unjustly, we should still be glad to see a telling compilation of the most needed "Don'ts" for the use of all and singular who make any profession of an independent use of their intellects. Some of the maxims would be commonplace; but then the object would not be to lay down novel truths so much as to enforce old ones. Let us throw out a few at random, by way of a start:

Don't think that what you don't know is not worth knowing.

Don't conclude that, because you can't understand a thing, nobody can understand it.

Don't despise systems of thought that other men have elaborated because you can not place yourself at once at their point of view.

Don't interpret things too much according to your own likes and dislikes. The world was not made to please anybody in particular, or to confirm anybody's theories.

Don't imagine that because a thing is plain to you, it ought to be equally so to everybody else.

Don't insist on making things out simpler than they really are; on the other hand—

Don't affect far-fetched and over-elaborate explanations.

Don't be overwise. Why should you make a fool of yourself?

Don't imagine that anything is gained by juggling with words or by evading difficulties.

Don't refuse to change the point of view of a question, if requested by an opponent to do so. A true conclusion can not be invalidated by any legitimate process of argument.

Don't be inordinately surprised when a man who knows quite as much as you do on a given subject, and perhaps a little more, does not agree with you in your conclusions thereon. Try the effect of being surprised that you don't agree with him.

Don't refuse to hold your judgment in suspense when the evidence is not sufficient to warrant a conclusion.

Don't imagine that, because you have got a few new phrases at your tongue's end, you have all the stock-in-trade of a philosopher, still less that you are a philosopher.

Don't try to express your meaning till you have made it clear to yourself.

Don't argue for the sake of arguing; always have some practical and useful object in view, or else hold your peace.

Don't grudge imparting what you know, and do it with simplicity.

Don't prosecute any study out of idle curiosity or vanity. If you have time for intellectual work, be a serious and honest worker.

Don't be too eager to "get credit" for what you do.

Don't undervalue the work of others.

Here we have a score or so of maxims of the prohibitive kind, and the number might be indefinitely increased. There is no doubt the intellectual progress of the world might be hastened, and the good order and harmony of society greatly improved, if these precepts and others like unto them were more carefully observed. Whether we get another "Don't" manual or not, sensible people should think of these things, and try to bring their intellectual habits at least up to level with their social ones. — *Popular Science Monthly*.

#### LORD WELLINGTON'S EXPERIMENT.

In a ground-floor room in one of the public buildings of London, a man sat writing at a table covered with papers. He was a short, strongly-built figure with a prominent nose, and a face hard and massive as a granite statue, wearing a look peculiar to men who have surmounted great difficulties and confronted great perils. Few, indeed, had had more practice in both than this man, for he was no other than the Duke of Wellington, and his crowning victory at Waterloo was still but a few years old.

There was the tinkle of a bell outside, and then a murmur of voices in the anteroom; but the Duke never raised his head from his writing, even when his secretary entered and said:

"If it please your grace, that man with the bullet-proof breastplate has called again, and wishes very much to see your grace for a moment."

The Duke's face darkened, as well it might, for the man in question was the most pertinacious bore whom he had ever encountered. The bulletproof cuirass was his own invention, and he never lost a chance of declaring that the safety of the whole British army depended upon the instant adoption of this "unparalleled discovery," which he carried about with him, and exhibited at all times, and in all places.

"Show him in," said he, briefly.

The observant secretary noted both the tone and the smile that accompanied it; and he inwardly decided that it would have been better for the inventor if he had not insisted on seeing the Duke.

In came the great discoverer—a tall, slouching, shabby, slightly red-nosed man, with a would-be jaunty air, which gave way a little, however, before the "Iron Duke's" penetrating glance.

"I am glad to think that your grace appreciates the merits of my invention," said he, in a patronizing tone. "They are, indeed, too important to be undervalued by any great commander. Your grace cannot fail to remember the havoc made by your gallant troops at Waterloo among the French cuirassiers, whose breastplates were not bulletproof; whereas, if—"

"Have you got the thing with you?" interrupted Wellington.

The inventor unwrapped a very showy-looking cuirass of polished steel, and was just beginning a long lecture upon its merits, when the Duke cut him short by asking,—

"Are you quite sure it is bullet-proof?"

"Quite sure, your grace."

"Put it on, then, and go and stand in that corner."

The other wonderingly obeyed.

"Mr. Temple," shouted Wellington, to his secretary; "tell the sentry outside to load with ball cartridge, and come in here to test this cuirass. Quick, now."

But quick though the secretary was, the inventor was quicker still. The moment he realized that he had been set up there on purpose to be fired at, and to be shot dead on the spot if his cuirass turned out to be not bullet-proof after all, he leaped headlong through the open window, with a yell worthy of a Blackfoot Indian, and, darting like a rocket across the courtyard, vanished through the outer gateway; nor did the Duke of Wellington from that day forth ever see or hear of him again. — *David Kerr, in Harper's Monthly*

#### UNCLE ESEK'S WISDOM.

All political parties are made up of foxes and geese — about five thousand geese to one fox.

The great beauty of charity is privacy; there is a sweet force even in an anonymous penny.

I am an uncompromising Radical up to date, but when I reach the other world I can be a Conservative, if it is the best thing to do.

Men of great genius should not forget that their failings or vices, are more apt to be noticed, and even admired, than their virtues.

All Conservatives have once been Radical, and their virtue consists in having found out that half a loaf is better than no bread.

My friend, if you must keep a pet, let it be one of the serene kind (a rattlesnake or snapping turtle, for instance); this will exercise your caution and strengthen your genius.

I know of nothing that will test a man's true inwardness better than to feel like the Devil, and be obliged to act like a saint.

My dear boy, if you must part your hair in the middle, get it even if you have to split a hair to do it.

Independence is a name for what no man possesses nothing, in the animate or inanimate world, is more dependent than man.

It isn't so much what a man has that makes him happy, as it is what he doesn't want.

There are many comfortable people in the world, but to call any man perfectly happy is an insult.

There is nothing so valuable, and yet so cheap, as civility; you can almost buy land with it.

The great mass of mankind can only gaze and wonder; if they undertake to think, they grow listless, and soon tire out.

THE CENTURY for July.

The wings of turkeys, geese and chickens are good to wash and clean windows, as they leave no dust nor lint, as cloth.

## RECEIPTS.

**ELECTION CAKE.**—Two cups of raised dough, one cup of sugar, yolks of two eggs and white of one egg, one half cup of butter. Beat the butter and sugar to a cream; add dough and egg and beat thoroughly together; add one half teaspoonful of soda, dissolved in a little water; beat; add one cup stoned raisins, one teaspoonful of cinnamon, one half teaspoonful of cloves, about the same of allspice and nutmeg; beat well and bake at once.

**A PRETTY BASKET.**—Take a small sized grape basket, let up the handle a little, soak it in hot water; stretch it sideways to make it better shape. Then cover it all over with scarlet satteen or any color you choose. Then crochet some seine cord, white or pink, and white alternate rows in such a way that you can insert a ribbon around the centre of the basket, making a bow on one side. Cover the handle in the same way, and you will have a nice work-basket.

**EXCELLENT SPONGE CAKE.**—Three eggs, beat till very light; add one and one half cups of sugar; beat; one cup of flour, with one teaspoonful of cream of tartar stirred into it; beat; one half cup of cold water with one half teaspoonful of soda; beat; one cup of flour; beat; bake, the quicker the better and not burn; frost it and it will keep moist.

**SOFT COOKIES.**—Take two cupfuls of thin cream, two cupfuls of sugar, three eggs, caraway or not, as you like, flour sufficient to make it as thick as pancakes, two even teaspoonfuls of soda. Drop with a spoon on buttered tins, and bake fifteen or twenty minutes.

**INDIAN MEAL MUSH.**—Take fine meal of Northern corn, and a little salt, and stir it slowly in boiling water until it is as thick as can be stirred easily. Stand it on the back of the stove, and let it cook slowly one hour. It is better to cook it in a milk boiler.

Starched shirts will iron easier if you will let them dry after starching, so you will have to sprinkle them before ironing.

—*Morning Star.*

## FOOT COMFORTS.

Never go to bed with cold feet. Never try to sleep without being perfectly certain that you will be able to keep them warm. To lie one night with cold feet, gives such a strain to the system as will be felt seriously, perhaps ending in a fit of sickness.

Cold feet show an unbalanced circulation. The very best thing to do is to warm them by exercise, if that be practicable. If not try dipping them in hot and cold water, alternately, two or three times, and then using vigorous friction. If that does not warm them, keep them before the fire, drying them thoroughly and then correct your habits and improve your health, for be sure that one or the other is wrong, perhaps both.

With all the rest, if you sleep on a hard bed with cotton sheets in a cold room, put on an extra covering over the feet. It is very convenient to have a "foot comfort," just wide enough to cover the top of the bed and about a yard deep. This may be made of some light material (perhaps the remains of a pretty dress

filled with cotton like a "comfortable," and tacked with some harmonious color. During the day this may be thrown over the foot-board, and spread on the bed at night. The advantage of this is to secure sufficient light covering for the feet without overburdening the remainder of the body.

If you use a hot brick or an iron, put it in the bed a little beforehand, and then when retiring remove it.

To sleep with the feet in contact with it, has a tendency to make the feet tender.

But better than both these, and to be used with or without them, is the foot blanket. This may be a square yard of domestic flannel, or two yards, folded, of Swiss flannel, or anything else you like that is warm enough, only have it nice and clean. Fold this around feet and ankles before you put them down in the bed. If not very cold, this will very often warm them, especially if you have used friction; and if warm, it will prevent them from becoming cold by contact with the cold sheets. It keeps the warm air around them. It does not make the feet tender, and it is far more convenient than the hot brick or soap-stone. Try it and if you are troubled with cold feet you will be likely to keep it by you hereafter. What ever you use, always lie at full length. To "curl up" hinders free circulation.—*Science of Health.*

## Poetry.

## SECRETS:

Give no harbor, little raiden  
To a secret, great or small;  
Not to have a darkened chamber  
In your heart, is best of all.  
Like the blossoms you are growing  
Sweetly on the parent tree,  
Like the blossoms cook the sunshine,  
And the dews of heaven so free.

Have no secrets, oh, my daughter,  
From the mother whom you love,  
Her fond care is just as tender  
As an angel's from above!  
Go to her with all your troubles,  
Ay! and do so from the start,  
Even though you loved another,  
Let her know and read your heart.

Have no secrets when you're wedded;  
Full of happiness and grace,  
With a wife's sublime devotion,  
Look your husband in the face:  
Dress for him above all others;  
Think for him in time of care,  
Let him know a loving welcome  
Waits him in his home so fair.

Have no secrets from the children;  
Let them know that open truth  
Is a guest beloved and honored  
In the dwelling of their youth;  
Let it be impressed upon them,  
Every day of all the seven,  
That in all the world there never  
Was a secret kept from Heaven.

## ONLY.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40.

Only a word for the Master,  
Lovingly, quietly said;  
Only a word!  
Yet the Master heard,  
And some fainting hearts were fed.

Only a look of remonstrance,  
Sorrowful, gentle and deep;  
Only a look!  
Yet the strong man shook,  
And he went alone to weep.

Only some act of devotion,  
Willingly, joyfully done;  
"Surely 'twas nought!"  
(So the proud world thought)  
But yet souls for Christ were won!"

Only an hour with the children,  
Pleasantly, cheerfully given;  
Yet seed was sown  
In that hour alone  
That would bring forth fruit for heaven.

"Only!"—but Jesus is looking,  
"Constantly, tenderly, down  
To earth, and sees  
Those who strive to please;  
And their love He loves to crown.—*Selected.*

## NAOMI'S QUESTION TO RUTH.

BY WHITING BANCROFT.

"Where hast thou gleaned to-day?"  
'Tis a voice of the olden time,  
Awakening echoes from far away,  
To surge in a solemn chime.

"Where hast thou gleaned to-day?"  
Bring the searching question home;  
The distant hills are growing gray  
In the gathering night shade's gloom.

"Where hast thou gleaned to-day?"  
The harvest indeed is great;  
The Lord of the harvest pray,  
The fields for the gleaners wait.

"Where hast thou gleaned to-day?"  
Hast thou followed those who reap,  
Or do the fields by thy delay  
Their scattered stalks still keep?

"Where hast thou gleaned to-day?"  
Hast thou sat with folded hands  
Or idly loitered by the way,  
Aloof from the reaper bands?

The fields stretch far and wide,  
And, before we kneel to pray,  
May we ask at each eventide,  
"Where have I gleaned to-day?"

—S. S. Times.

## A PERFECTLY AWFULLY LOVELY STORY.

There was once a perfectly modern girl,  
With perfectly modern ways,  
Who saw perfection in every thing  
That happened to meet her gaze.

Such perfectly lovely things she said,  
And perfectly awful, too,  
That none would have dared to doubt her word,  
So perfectly, perfectly true.

The weather, she said, in summer time,  
Was perfectly awfully warm;  
The winter was perfect, too, when there came,  
Some perfectly terrible storm.

She went to a perfectly horrid school,  
In a perfectly horrid town,  
And the perfectly hateful teachers there  
Did things up perfectly brown.

The lessons were perfectly fearfully long,  
But never perfectly said;  
But when she failed, as often she did,  
Her face grew perfectly red.

The church she attended was perfectly mag—  
With a perfectly heavenly spire,  
And perfect crowds go there to hear  
A perfectly charming choir.

The latest style is perfectly sweet,  
The last, the perfectest out;  
The books she reads are perfectly good  
(Just here we raise a doubt).

A ride she took was perfectly grand,  
On a perfectly gorgeous day,  
With a perfectly nobby friend of hers,  
Who happened to pass that way.

The perfectly elegant falls she'd seen  
When on the way to the lake,  
And the graphic description she gave us all,  
Was simply a modern mistake.

The perfectly splendid foam dashed up  
In a perfectly killing style,  
And the perfectly terrible waves came down  
In a perfectly lovely pile.

I might go on with this perfect poem,  
And write to the end of time:  
But fearing to wear your patience out,  
Will bring to an end my rhyme.

*Louisville Courier Journal.*


## NUMBER ONE.

"I tell you," said Robbie, eating his peach,  
And giving his sister none,

"I believe in the good old saying that each  
Should look out for Number One."

"Why, yes," answered Katie, wise little elf,  
But the counting should be begun  
With the *other one* instead of yourself,—  
And she should be Number One."

—Charles R. Talbot in *St. Nicholas* for July.


**bituaries.**
**IN MEMORIAM.**

[These touching letters which follow to our young friend's memory are gladly inserted. Being spontaneous, they manifest the esteem in which Mr. Pritchard was held, and the large place he had won in the affection of those with whom he came in contact. May his death stimulate us all. The time is short, let us work while the day lasts.—Ed.]

The following resolution was passed by the Congregational Union of Nova Scotia and New Brunswick, assembled at Keswick Ridge, July 5th:—

Whereas, the sorrowful tidings of the untimely death by drowning in the Ottawa river, of Mr. Thomas Pritchard, a promising student of the Congregational College of B. N. A. having reached us, —

*Resolved*, That this Union desires to express its tenderest sympathy with the stricken parents in their sore bereavement, and also with the professors and students of our college in their great loss.

And moreover, that a copy of this resolution be sent by the secretary to the bereaved parents, and also the C. I.

MELBOURNE AND ULVERTON, both congregations, especially the latter, seek to express their sorrow on hearing the account of the sad and untimely death of the late Mr. Thomas Pritchard, student of the Congregational College of British North America. About a year ago his ministry began with us. He came with a young life, and like all humble students at first, with a trembling, half-feverish hope. As a student, he soon developed promise, was popular and beloved. All marked his bright, cheerful nature and felt the inspiration of his earnest, consecrated life. One brief summer and then the preacher's crown. He who lives for Christ and mankind lives long though brief be his life. A christian lady felt his death to be somewhat like Enoch's—"He was not, for God took him." Being beloved by the old as well as the young, his faith and christian fortitude gave him growing power. One incident in his last year's missionary vacation may illustrate this. A certain person requested him to abandon a position which he had taken in respect to Divine worship and the sacredness of the Lord's Day. The deceased felt to retreat would be to do violence to his conscience and dishonor truth. Placing his foot firmly on the ground, Mr. Pritchard said, "my dear sir, do you observe that foot?" "Yes," replied the Universalist. Then, *all that foot knows is to go forward.*—With a firmness tempered with gentleness he went forward and his courage was rewarded of God.

Our College has lost a worthy student and our churches a promising minister. His heart and mind pointed toward mission work in West-Central Africa. The news will, therefore, sadden the heart of our little band far across the seas.

A resolution of sympathy was unanimously adopted by the Ulverton church, and forwarded to the bereaved parents, Mr. and Mrs. Pritchard, of Howick, Ontario.

A bishop Hannington falls at Uganda, Africa, and fifty-three offer themselves to carry on the work. May we trust another is ready to pick up our young brother's mantle. We can but hope soon our college will be

gladdened by another, who will fill up the rank broken by the departure of him who hath so soon gone to join the alumni on high.

How true! "My days are swifter than a weaver's shuttle." We may look across the river to yonder city, though brief the ministry.

"Life's race well-run,  
Life's work well-done,  
Life's crown well-won;  
Now comes rest."

G. R.

Melbourne, June 28th, 1886.

MR. EDITOR,—

Permit me to add a word to what has already been said regarding our esteemed and greatly beloved friend, the late Mr. Thomas Pritchard.

In the fall of 1880, during a season of general awakening in the Howick Congregational churches, he together with three of his brothers, was brought to a knowledge of the truth as it is in Jesus.

He soon became an active christian worker, and afterwards was easily persuaded to give up the farm for the class-room work, with a view to preparing himself for the christian ministry.

In September, 1884, he entered McGill University, and the Congregational College of British North America.

He now longed to become a missionary, and finally decided, if spared, to make the foreign field the sphere of his labors. In this work he hoped to be joined by one of his brothers. In the meantime he lost no opportunity of working for Christ and the welfare of his fellow men.

He was blessed with a large amount of "common sense," and possessed rare gifts for winning the esteem and confidence of all who knew him.

In Sunday School work he was more than popular with his class, and exercised great influence over them.

He began this good work with us in Howick and continued it in Zion church, of this city, where he made himself many friends, by his genial disposition and christian zeal.

As a bible teacher, he was very practical. His private counsels can never be forgotten by the boys of his class, to whose homes he was frequently invited by the parents, who say that they and their children have lost not only a friend but a real benefactor. His last prayer meeting address to us terminated with an earnest request for the prayers of the church, that the blessing of God might rest upon his own labors, and that of his fellow students as they went forth to preach during the summer months.

In McGill University he commanded the admiration of all classes, and was honored by his fellow students. He was sent as their representative to the inter-collegiate Y. M. C. A., which met in the city of Hamilton last winter.

While we mourn our loss, yet we rejoice for "the memory of the just is blessed." Our young friend entered college desirous of knowing more of truth and the ways of God. He is taken while others are left to pursue the noble work. Like the disciples of our Lord who walked the earth with him,—some he early called to himself.

Others were spared to see more of the glory and development of His kingdom in the earth. Yet those

called suffered no loss by their early departure. Here our vision is imperfect and our knowledge incomplete. "But when that which is perfect is come, then that which is in part shall be done away."

Death can bring the disciple no harm, but rather gain, for "to die is gain."

Our brother is gone, but his life's work is not yet completed, though he has rested from his labors, yet his works do follow him.

May the Lord raise up many others to fill the ranks of the fallen.

H. A. MCINTYRE.

Mrs. Robert Jeanneret, for many years a useful member of the Congregational Churches of London, Guelph, Paris, and Toronto, and in which places she is still remembered by the older members, passed away to her reward on the 8th of June. She died in Ligonier, Indiana, at the ripe age of 82, surrounded by several members of her family, others remaining in Canada or the Eastern States.

When young, Mrs. Jeanneret was active in church work in her native town of Westbury, in Wiltshire, England, where she took her share of the labor of securing funds for a new church, and sustaining the choir with her fine soprano voice.

On moving to America she soon endeared herself to the church in London, where the family settled, and together with her husband, who survives her, was a helper of the Congregational Church there. Subsequently the family removed to Guelph, where her daughter, Mrs. Hodgskin, still re-ides. There for years she was only known to be beloved. She made a similar impression on those with whom she was in fellowship in the churches of Paris and Toronto. For many years affliction and suffering, together with the infirmities of age, have caused her to drop out of the sight of former friends. We know it will be gratifying to those with whom she has been in fellowship, to hear that during years of suffering, through which her life was prolonged, she adhered to the faith and waited patiently the call of the Master, and has now entered into rest.

W. H. A.

A NOTED Congregational preacher in Scotland, the Rev. William Pulsford, D. D., after a long-continued illness, died on the 15th ult. He had reached his sixty-fourth year. Dr. Pulsford was born in Devonshire, educated at Stepney and Cambridge, and completed his theological course at Halle. Ordained in 1845, he spent some years in London and was then called to the pastorate of Albany Chapel, Edinburgh. There he attracted considerable attention as a profound and thoughtful preacher. Many students of the university and of the theological halls were to be seen weekly among his hearers. In 1862 he was called to Trinity Church, Glasgow, then recently formed with a membership of thirty, but which now numbers upward of 500. In 1868 from the university of Glasgow he received the degree of D. D., and in 1871 he filled the honorable position of chairman of the Congregational Union. He was laid aside by illness in December, 1885. His eldest son, the Rev. W. H. Pulsford, M. A., is settled in Dumfries.—*Canada Presbyterian.*

## Literary Notices.

OUR LITTLE ONES for July is full of nursery chit chat about dolls and mice and pets, which children all love, because God has put young heads on the little shoulders, and we ought to leave them there. Hence our admiration for the monthly sheet fills the little head with innocent glee. The Russell Publishing Company, Boston.

AMERICAN SUNDAY-SCHOOL UNION.—A prize of one thousand dollars, for the best book on *The Christian Obligations of Property and Labor*, is offered by The American Sunday-School Union, of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887. Such an offer ought to stimulate writers and thinkers to produce a work that will be of great service in the solution of the complicated questions involved.

BOQUET OF KINDERGARTEN SONGS.—Edited by Mrs. J. L. Hughes and Bessie E. Hailman. Selby and Co., Toronto. This is a collection of eighteen children's songs, with music for voice and accompaniment, and direction for appropriate gestures. We can only speak of them with unmixed praise. They are eminently child like, pleasing, and chaste. They enter fully into the child's imaginative nature, training heart and voice and hand to move in sympathetic harmony, and the ear to pleasing melody.

THE CENTURY DICTIONARY.—For the past five years The Century Co. has been engaged in preparing a dictionary of the English language, of which Professor William D. Whitney, of Yale College, is editor-in-chief, the purpose being to make a more comprehensive work than has yet appeared in popular form, to include, in addition to a very full collection of individual words in all departments of the language, all technical phrases, not self-explaining, in law, the mechanical arts, the sciences, etc. A prominent feature of the new work will be its encyclopedic character. Its definitions will be fuller and more complete than is customary in works of this kind; it will go further into the various uses and meanings of words, and in many cases will give full explanations and descriptions of matters historical, scientific, legal, mechanical, etc. The publishers are taking great pains with the illustrations, of which there will be about 5000. They are employing the same class of artists and engravers that contribute to their magazines. The inception of this scheme was a desire to improve and Americanize the "Imperial Dictionary" of Great Britain, brought out in this country by The Century Co. five years ago. As the work of altering it advanced, it became apparent that a better plan was to begin *de novo*, and so the far greater work of making a new dictionary of the English language was begun. Two or three years must still elapse before it will appear, and in the meantime opportunity is offered by the publishers to those interested in helping on so useful a work to contribute material and suggestions to it. Much valuable matter has been received in this way from many scholars and practical men all over the world.

THE JULY CENTURY.—Articles of entertainment and of serious interest share equally the space of the July Century. The frontispiece of the number is a profile portrait of Frank R. Stockton, the famous author of "Rud-



der Grange," and "The Late Mrs. Null," yet perhaps more widely known as the author of "The Lady, or the Tiger?" With the text is also given a front-face portrait of Mr. Stockton. The War papers are profusely illustrated, the first of them being a conclusion to the Antietam articles of the previous number and, under the title "In the Wake of Battle," giving a woman's recollections of Confederate hospital work at Shepherdstown during Antietam week. Three other papers deal anecdotally with the capture of New Orleans. General William F. Smith writes of "General George H. Thomas at Chattanooga," in answer to General Grant's article in *The Century* for last November; and H. S. Taylor contributes a stirring poem, entitled "The Man with the Musket," which we give:

Soldiers pass on from this rage of renown,  
This ant-hill, commotion and strife,  
Pass by where the marbles and bronzes look down  
With their fast-frozen gestures of life,  
Oh, out to the nameless who lie 'neath the gloom  
Of the pitying cypress and pine;  
Your man is the man of the sword and the plum,  
But the man of the musket is mine.

I knew him! by all that is noble, I knew  
This commonplace hero I name!  
I've camped with him, marched with him, fought with  
him, too,  
In the swirl of the fierce battle-flame!  
Laughed with him, cried with him, taken a part  
Of his canteen and blanket, and known  
That the throb of this chivalrous prairie boy's heart  
Was an answering stroke of my own.

I knew him, I tell you! And, also, I knew  
When he fell on the battle-swept ridge,  
That the poor battered body that lay there in blue  
Was only a plank in the bridge  
Over which some should pass to a fame  
That shall shine while the high stars shall shine!  
Your hero is known by an echoing name,  
But the man of the musket is mine.

I knew him! All through him the good and the bad  
Ran together and equally free;  
But I judge as I trust Christ will judge the brave lad,  
For death made him noble to me!  
In the cyclone of war, in the battle's eclipse,  
Life shook out its lingering sands,  
And he died with the names that he loved on his lips,  
His musket still grasped in his hands!  
Up close to the flag my soldier went down,  
In the salient front of the line:  
You may take for your heroes the men of renown,  
But the man of the musket is mine!

H. S. Taylor.

"France and Indo-China," by Augustine Heard, deals with the causes and fruits of the recent French war in Asia; and Rev. Leighton Parks, in "A Bozu of the Monto Sect," describes a visit to a monastery of one of the Buddhist sects of Japan. "The Labor Question" is ably treated from the point of view of a Western manufacturer, by Edward L. Day; while Theodore L. De Vinne, who prints *The Century* and *St. Nicholas*, gives his views on the question of "Co-operation." We quote as follows: "The greatest obstacle to the

success of manufacturing co-operations of journeymen is their imperfect knowledge of the expenses of business, and of the smallness of the profit made from each workman. To illustrate. A factory that employs one hundred workmen and pays a net profit of \$10,000 a year does a thriving business. Few journeymen can see that this profit of \$10,000 a year, if paid to them would give each only about two dollars a week. The average workman is not content with the risk and responsibility of a copartner for so small a return. "The intent of trades-union is to secure uniformity of wages, with slight regard to conditions of business or to the unequal production of different workmen. The spirit of the co-operative method is the readjustment of the returns of labor in true proportion with the profits of the business and the true production of each co-operator. The two policies are in direct opposition. Men who have been educated to believe in the wisdom of the first policy will not cheerfully accept the second. To many, co-operation would be a disappointment. If every factory were organized under the co-operative method, there would be great inequality in the earnings of workmen in the same factory, and still greater inequality in the earnings of men in different factories. In some shops men would receive large dividends; in others, equally good and perhaps better workmen would get nothing. In other shops good workmen as well as poor might be debited on their weekly wages with the losses of an unprofitable year. That there might be more of the latter than of the former class is plain enough to any one who has consulted the statistics of manufacturing industries. Few succeed where many fail. The discontent of a superior workman who has been so unfortunate as to work in a shop that has made no profits, when he contrasted his scant earnings with the liberal returns made to another workman, perhaps his inferior in skill, who has been engaged in a lucrative business, would soon make him rebel at the apparent injustice of the co-operative method. Manufacturing co-operations formed by employers of established responsibility with their foreman and leading workmen, who have a proper knowledge of the expenses of conducting business, a full trust in their employers' sagacity, have been of advantage to the co-operators. So far as I know these are the only ones that have been successful. They would be more numerous if employers could be assured that the journeymen who wish to be co-operators would take all the duties as well as all the privileges of the new position. A cautious employer fears to propose co-operation when he considers the prejudices against unequal pay, and the peculiar notions about rights and duties which are held by many journeymen. Men who base their claim for full wages, not so much on their efficiency as producers, as on the prescriptive rights they have earned, or fancy they have earned, by serving apprenticeship, or from membership in a trades society—men who habitually evade the more disagreeable duties of their business, never doing more than is required of them—cannot be desired as good helpers in any co-operative enterprise. They may hinder it more as partners than as journeymen. They cannot help it. The larger part of the world's work is now done, as it has been, for fixed wages. That some of this work is inequitably paid for may be freely admitted; but with all its evils, the preference of the great army of the employed is for fixed wages, the content which comes from present security, and full re-

lease from all risk and responsibility. When a larger share of the employed will accept their fair share of responsibility, one may begin experiments in co-operation with more hope of success. This time should not be far off. Recent events must have shown to thinking mechanics what co-operation in trades-unions can do and what it cannot do in the matter of wages. A year or two more of experience may be needed to complete the demonstration, and prove that the strength of any association, whether it be a trades-union or co-operative factory, is not in proportion to the number, but the quality of its membership—not in its large balance in bank, nor in its prescriptive rights, nor its ability to get gifts or loans, but in the skill, efficiency, and fair dealing of its individual members. The thoughtful workman must see that there are rewards for labor which no society can get for him—rewards to be earned by the discharge of duties which he must do himself; that it is better for him to be expert and active at his trade, trying to do more rather than less than is required of him, making himself more and more useful to his employer and to society, than it is to lean on any association for support and protection. It will be from the ranks of these men, and these men only, that the successful co-operative societies of the future will be formed."

THE July number of *St. Nicholas* opens with an interesting sketch of "La Fayette" and his two visits to America, which is in a way supplementary to Horace E. Scudder's "George Washington," this month's chapters of which deal with the Conway Cabal, Valley Forge, and Monmouth, in which La Fayette took a prominent part.

The leading feature of the number is the first instalment of Rose Lattimore Alling's short serial, "Nan's Revolt," a story which in bright, breezy style deals with the efforts of four society girls to break away from some of the unwholesome restraints and fashion, and become independent and self-supporting.

Ripley Hitchcock has a timely article on "Fly-fishing for Trout," in which he shows how boys and girls can become proficient in this attractive sport, and how, when away from streams and lakes, they can practice fly-casting on the front lawn.

The "Brownies" are out as usual, and "Jack" in the pulpit preaches. We clip two extracts from this number:

**WILD HUNTERS.**—One traveler tells of having witnessed the pursuit and destruction of a large leopard by a pack of wild dogs. Whether or not the dogs had set out with the intention of capturing the leopard, he could not tell. He saw them start up the great cat in a low jungle. The leopard made no effort at first to fight off its assailants; but, with a series of prodigious springs, sought shelter in the only refuge the plain afforded—a tree which had partially fallen.

There the hunted beast stood, snarling and growling in a manner that would have frightened off any ordinary foe. The savage dogs, however, never hesitated a moment, but with agile leaps ran up the sloping trunk, and gave instant battle to their furious game.—One after another, the dogs were hurled back, each stroke of the terrible paw making one foe the less.—Yet they continued to throw themselves against the enraged creature, until, wearied by the contest and

wounded in fifty places, it fell from the tree; when, still struggling, it was quickly torn to pieces.

It must not be supposed, however, that the wild dog usually prefers as formidable game as the leopard. A sheep-fold is always an attraction too great for the wild dog to pass.

And now, after calling this wild hunter a dog, I shall have to say that it is not a dog at all, but is only a sort of cousin to the dog, and really a nearer relative of the hyena, though it so resembles both animals as to have gained the name of hyena-dog. Its scientific name is *Lycan venaticus*; and besides the two common names already mentioned, it has half a dozen more.—*John K. Coruell, in St. Nicholas for July.*

FROM a glance at the calendar of Toronto Baptist College it is evident that this well-equipped institution is doing excellent work in training candidates for the ministry of the Baptist Church. There was a large attendance of students, no fewer than fourteen of whom graduated last session. In McMaster Hall there are six professors, who give instruction in Exegetical, Historical, Dogmatic and Practical Theology, and Christian Ethics. There is one important branch for which some other institutions have made no provision as yet, Biblical Interpretation in English. In this department a professor takes the Old Testament and another the New. Another important chair is that of Christian Ethics, ably filled by Professor Malcolm McVicar, LL. D. In another respect McMaster Hall is most favorably circumstanced; the calendar says: The honored founder of the college has assumed the payment of the salaries of all the professors, under certain conditions. What privileges are possessed by men of wealth!—*Canada Presbyterian.*

It has been reported that the Revised Version is likely to be returned to the revisers for further revision, and such an expression found its way into a report of a committee of the Reformed General Synod, which leads Dr. T. M. Chambers to write to *The Christian Intelligencer*: "While 'it is possible that the convocation may refer the work back to the revisers for modification or for a final standard edition,' there are good reasons to believe that not one of the British Committee, and only one of the American Committee, expects such a thing to occur. . . . The Revised English Bible is *un fait accompli*. It may be accepted or rejected; but, so far as I can learn, neither they who ordered it nor they who made it will ever touch their hands to it now. It stands or falls as it is."—*Independent.*

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