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

THE
CANADIAN 
INDEPENDENT.

THE THIRTY-NINTH YEAR OF PUBLICATION.

VOL. XII. (NEW SERIES) No. 6

JUNE, 1893

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ST. CATHARINES AND TORONTO, ONT. :

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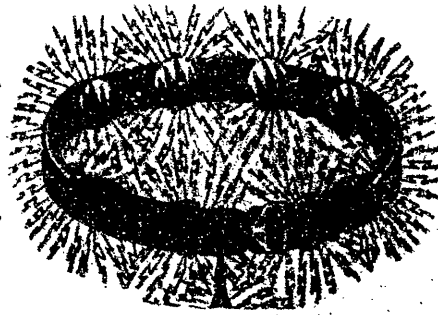
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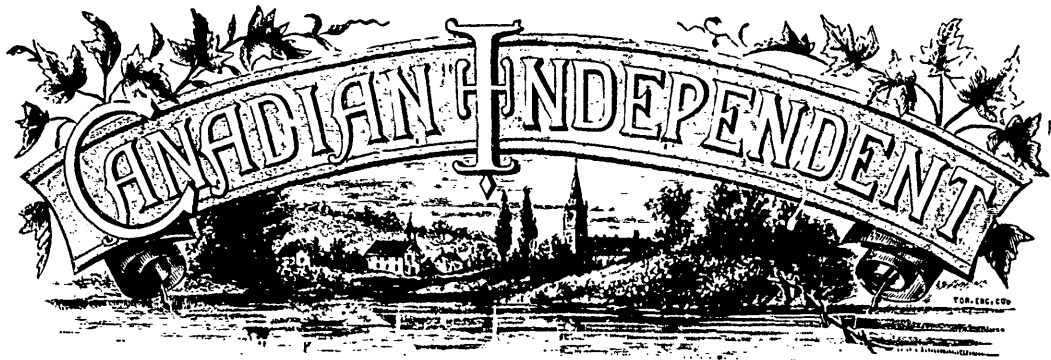
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New Series.

TORONTO, JUNE, 1893.

V. XII
No. 6

Editorial Gittings.

“AS THOUGHT is in the brain, so is God in the universe.”

WE SHALL be judged hereafter not by what we have felt, but by what we have done.—*Robert Hall.*

THE PROMISES OF GOD are certain: but they do not always, (like a bank note), mature in ninety days.

REV. B. FAY MILLS—“It does not take a great man to be a Christian, but it takes all there is of a man.”

PALESTINE. — Bishop Blythe of Jerusalem says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the “latter rains” which had been withheld since the times of the exile, had been granted again during the last two years.—*Missionary Review.*

CALVARY CHURCH, MONTREAL.—The C. P. R. having impinged injuriously on the property of the church, the matter was first left to arbitrators, who found \$16,000 damages for the church. The Railway appealed to the Courts, where the award was reduced to \$1,300. The Church now appealed to a higher Court, and the original award of the arbitrators is sustained and restored; \$16,308.

ENCOURAGING FOR THE BLIND. — There is never an invention but it is turned to new uses. People build “better than they know.” A blind Journalist in New York hires a boy to read for him; and has learned the use of

the “typewriter,” on which to do his writing. How encouraging it must be to every blind man, to be able to do his own writing! And it will not only be encouragement, but *bread*, in many cases.

THE CARD PARTY. — “The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which can not converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost.—*Golden Rule.*”

WHEN we stand in front of a mirror, we take what comes. We can do nothing else. That is the way to stand in front of the Bible. A prominent clergyman, whose name we are all familiar with, told me this last week that he had just commenced to read the Bible for the purpose of finding out what the Bible says: he left off his theological and temperamental spectacles, and is reading it now with bare eyes.—*Dr. Parkhurst.*

PERSONAL WORK.—What we need in our churches more than almost any one thing, (in the way of human effort), is individual, personal work with the unsaved. In the April number of the *Missionary Herald*, Boston, comes the following illustration and proof:

One of the most striking illustrations of personal effort in winning individuals to the acceptance of the gospel is reported in the letter of Mr. Abrecht from Japan, given on another page. In a well-filled house, made up of members of the different churches in Kyoto, Dr. Gordon asked how many of them had been brought to Christ by the personal effort of some friend—and one-half of the audience rose to their feet. In view of such a fact we are

not surprised at the marked progress the gospel has made in Japan, and we earnestly commend the incident to the thoughtful consideration not only of missionaries but of all members of churches in this and in other lands.

HELPFUL SUGGESTIONS.—If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land—*Golden Censer*

WHO'S WHO?—The following are the pastors of the churches named; representing the changes of the last few months:—

Barrie, Ont., Rev. E. O. Grisbrook.

Belwood, Ont., Rev. J. C. Madill.

Beach Meadows, N.S., Rev. J. D. McEwen.

Bowmanville, Ont., Rev. W. S. Pritchard.

Ayer's Flat, Que., Rev. Churchill Moore.

Kingston, Bethel, Ont., Rev. Jas. R. Black.

Montreal, Emmanuel, Que., Rev. J. B. Silcox.

Stouffville, Ont., Rev. Nathaniel Harris.

St. Catharines, Ont., Rev. Wm. W. Smith.

Toronto, Western, Ont., Rev. Wm. Johnston.

Toronto, Concord Ave., Ont., Rev. J. A. C. McCuaig.

Woodstock, Ont., Rev. Archd. F. McGregor.

Toronto Junction, Ont., Rev. Isaac Moore.

London, Southern, Ont., Rev. W. H. A. Claris.

ALGONQUIN PARK.—We are glad this national "Park" in Nipissing District, eighteen "townships" in extent, is to be prohibition-territory. The Bill provides that no licenses for the sale of intoxicating liquors shall be granted. This is a distinct advance in the Temperance line. Thirty-five years ago, a similar prohibition was sought for the Great Manitoulin Island, in Georgian Bay, then just being first surveyed for settlement; and John McNab, Esq., County Attorney for York, sought the aid of the Editor of this magazine in getting up a petition to the Government,

to have there the experiment of a prohibition territory made—as there were no "vested interests," nor anybody on the ground to raise any objections. Mr. McNab got York County Council to back up the proposal; but the Government did nothing—and whiskey went into Manitoulin.

MORE LIGHT NEEDED.—They have peculiar ways in Kentucky. The N. Y. *Independent* records an instance of deadly sin for which a respected deacon of a church in Kentucky was excluded from the fellowship. It appears that on a certain Sunday, when the ordinance of the Lord's Supper was being dispensed, this contumacious deacon aforesaid did, knowingly and with evil intent pass the emblems to a minister present, who had not been immersed. For two months pastor and deacons "labored tenderly and faithfully with him, hoping to convince him of his error—but the longer they entreated, the more stubborn he became;" (this quotation is official,) the only course then possible to the brethren was to expel; and they did, thus was put away that unclean thing! Was deacon Cone's sin against the Holy Ghost? or against the commandments of men?

POWER MULTIPLIED.—A quarter of a century ago, John Clinie—self-schooled, bush-trained; ex-pioneer, ex-chairman of the Union, ex-editor, ex-politician, ever-sterling John Clinie—asked us if ever we had thought much on that wonderful passage, "How should one chase a thousand, and two put ten thousand to flight?" "Mark," he said, "the power of co-operation, and united effort! It is not 'one shall chase a thousand, and two put two thousand to flight'; but when the two work together, the effect is not merely doubled, but made tenfold!" Whatever might be said of his exegesis, there could be no doubt about his heart and his inspiration; and his thought is worthy the getting hold of—that by doubling your workers, you far more than double your power! "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

WHY SHOULD ONE MAN CONDUCT PUBLIC WORSHIP.—May the Editor be allowed to become a correspondent and to make a suggestion? On a recent visit to Whitehaven he

found that the conduct of public worship was shared by a band of twelve "lay" brethren, each of whom has in turn his Sunday for the office. He announced two or three of the hymns, read the Scriptures, and gives such "notices" as may be necessary. The plan is well worthy of imitation in our churches, not only as helpful to the pastor and profitable to the congregation, but also as a protest against the priestism which is so likely to be associated with the restriction of the work to one man. But why not extend it to one of the prayers? And may not more than one friend thus take a part in the service? Especially do we lay stress upon a deacon or competent member of the church offering prayer or giving an address at the Lord's Supper. Our churches are not yet free from the unworthy notion that an ordained minister is needed rightly to preside at the sacred feast.—*Rev. W. F. Clarkson in Cong. Magazine.*

ANNOTATED SCRIPTURES.—Our forefathers used to have their annotated Scriptures; and it is just possible that the great Bible Societies, in pursuing the only course that seemed open to them, if they would command the co-operation of all Christians—that of issuing them without note or comment, have obscured our minds as to the great benefits found in plain and brief notes on the text. All of us are continually "annotating" the Scriptures for ourselves; and when those are obliged to do this mental work whose knowledge is small, and their judgment less, much of the word is understood very imperfectly. And a wrong apprehension of a passage may stick in the mind, undiscovered and unquestioned, for years and years. Of course, while the text "goes on forever," in its substantial entity, notes must be necessarily made anew every few years. Matthew Henry and Adam Clark could not give us the clue to the apparent discrepancies in the history of Belshazzar; nor could they tell us how it was when God's "people went down aforetime into Egypt, the Assyrian oppressed them without cause." But modern research gives us the necessary clues. And as knowledge is still being piled up, notes, a few years hence, must needs be an improvement on notes of to-day. But as we cannot wait for some possible capstone and completing of knowledge, we have to make use of the best wisdom we have, and keep still watching for more.

While bibles with short annotations have too much dropped out of existence in English, a great need of them has been felt in many foreign lands. Notably has this been the case in China. The missionaries there have been long importuning the great Bible Societies, to issue portions (single books) of the Bible with notes, for China, whatever might be their practice in other countries. Now these have been slow to move. When the great agitation for cheap bibles was carried on by Dr. John Campbell for years, with sledge-like blows, (and he conquered at last!) the B. and F. Bible Society never lifted a finger. Griffith John and the rest of the China missionaries have not been able to get them to move; and their local and native "Tract Society" was taking up the work, when the National Bible Society of Scotland, a few weeks ago, came to the rescue.

We should be glad to see the Congregational Union of England and Wales do for us what the "National Bible Society" is doing for China; give us the New Testament with Notes: something like the useful, but now out-of-date issue of the American Tract Society forty years ago. It would be purchased and read with avidity.

Editorial Articles.

PREACHERS.

We have not said "lay preachers," for we don't like the word: the *laos* are the people—which includes the preachers; and the *kleros* are the heritage of God—the whole membership. But we want to speak of preachers who are not ministers by profession; more specifically of the lack of them. Both in Britain and in Canada there has been a drifting of population from the "country" to the towns. Churches ordered after the New Testament polity—called for want of a better name, "Congregational churches"—have been left with depleted membership, and are unable longer to support a pastor. A system of grouping becomes necessary. Three weakened churches unitedly support a pastor, where formerly were three pastors. But this one pastor cannot get round his charges twice on every Sabbath day; and yet the people want two services. If he is a wise man, he has learned the way of saying "yes,"

with a *condition*. "Yes, he'll see that they all have service twice a day, if they'll help him!" Of course they all agree to this; each one thinking of some *other member*, "who ought to lead the meeting."

"Now," says this wise pastor, "I'll be at one of these three places, to preach, every Lord's Day; and you must make it a part of your proceedings at every monthly business meeting of the members, to provide leaders for the other Sunday service. You must give me Monday for a rest day, and Friday and Saturday for study; and I'll give Tuesday, Wednesday and Thursday to visiting in the three neighborhoods respectively, and holding an evening prayer-meeting in each."

Well, the proposition is so eminently fair that it is agreed to at once; each one still hoping that the church will lay hold of some one better "qualified" than himself, (what a convenient word that is! and how the depreciatory use of it for oneself smacks of modesty!) to do the leading. But one use of lights is to kindle other lights; and a brother cannot be active in every good work—getting a blessing to his own soul out of his activity in the meantime—without being pushed forward into other work. And so the best man for the work, but the man who least sought for it or expected it, is voted in as a "preacher." He in his turn we suppose to be a wise man; and he makes *his* conditions! "Well, since you all say so, I'll do it. But I have two conditions; that you all continue to pray for me; and that one brother—and not always the same brother—help me in the devotional exercises." *This* is agreed to; and that church has now its own preachers; and these are often heard of in the other associated churches, and even more appreciated than at home!

But, both in England and here, the trouble is to get them to "take hold." The reason most commonly given for holding back is, that "people don't care to hear them, and don't come out." This is measurably true; and where it is most true there is a reason for it. That reason is that they don't prepare. There is neither the close logical argument that fits and binds some, like an ancient coat of mail; nor the impassioned appeal that moves and stirs others; nor even the pleasing and outward oratorical graces that appeal to all. A brother makes one or two tentative ventures, falls

greatly below his ideal, and refuses to try again. In England, where a very earnest effort is now being made thus to supply preaching in small places, the greatest difficulty is found in getting the right men to take hold of this work. A radical mistake has been, fixing the attention of the church too exclusively on young men. True, they have the most improvement in them. And, true again, it is a good thing to train them. But the church cannot always turn itself into a training-class for young men; it wants, itself, to be fed. And if every thoughtful reader of this article will just turn his mind upon *his own church*, and single out the men of weight and influence, "pillars" in the community, whose voices have never once been heard preaching or expounding God's word—they will know the persons we mean. Every word of such men would carry weight! Hear them on the political platform, on some great moral or national issue, with what force and vehemence they lay down the law of right, justice and expediency, and then, the next Wednesday night at the "church meeting" vote to send a hundred miles to get a young student to come and preach to them on Sunday!

Young men are more tractable than old men; and these we are after to-day may need a little more urging. But they have—with all other qualities—been also cultivating their *conscience*, and it may need the calm, decisive voice of the church, as expressed in a "Resolution," thought over with prayer, and unanimously carried, to bring them to action in the matter. But such a "lay preacher" is worth having! His weight of character, his sound sense, his ripe experience, his earnestness in view of his own setting sun—will all accentuate his appeals. Let the churches rise to their privileges; and let church-members be found, as of old, "everywhere preaching the word!"

WOMEN'S SOCIETIES.

Our columns are always open to every correspondent who has anything to say on any important point, connected with the work or interest of the Congregational Churches in Canada. And all our correspondents do not think alike on all subjects. This would be a dull magazine if they did! Mr. Leet thinks the Union could manage all our

mission-work of every kind—including the Woman's Board—and M. B. B., (whose letter, by the way, was laid aside last month, and missed insertion, till we should know *who* "M. B. B." was), thinks the women are justified and compelled to act for themselves, on account of the inertness, if not the incapacity of the men. It is perhaps a little straining of the rule, to allow a letter of such decided combative qualities to appear in the half-anonymous way it does. If followed by others from the same source, the name must be appended.

These things are calculated to set us all thinking. If the women feel that they were excluded from any management of the Foreign and Home Missions, and it was necessary to get up a separate Society, it would have been wise (and we are not aware that it was done,) to have first made respectful representations to the existing Societies on the subject. And the holding their annual Board meetings elsewhere than in connection with the "Union," has in it something of a separatist flavor, and is mistaken policy. But these things are new to the most of us. We knew that we were gradually breaking down the exclusiveness of ages; many of us voted for their equal admission as delegates to the Union—more from a sense of abstract justice, than from any expectation of any early benefit to the Union, for they have never helped us in any discussion where we wanted light; we felt that the time was arriving when all seeming inequalities would be broken down and removed; when just as the time had arrived for us to expect the full co-operation of the women, whose path we had been clearing of obstacles, they choose to go off and leave us. Our two Missionary Societies were weak enough before; and it does not strengthen their hands to tell them that the secession was because they were not doing their work well, and were refusing help from those who could do it better.

THE PILGRIMAGE TO TYBURN.

AN IMMENSE GATHERING.

(From the *Christian World*.)

"Barrowe and Greenwood died upon yonder tree to secure for you and for me the right of free assembly." So said Dr. Clifford, pointing towards

Tyburn, a few hundred yards away, at the magnificent Nonconformist demonstration in Hyde Park on Saturday afternoon. The gathering, which could not have been far short—if at all—of 20,000, showed that Barrowe and Greenwood had triumphed. And in the City Temple on Thursday, which was the 300th anniversary of the martyrdom of the two English Separatists, Dr. Parker, in his very notable sermon enforcing the idea that men are the spiritual children of the heroes who have shaped their minds, declared that "the men who were this day three hundred years ago hanged, were hanged that we might be able to meet here to day." This was the keynote of the three great gatherings in London—the congregation at the sermon; the enthusiastic audience at the City Temple in the evening, when Rev. H. Storer Toms, Rev. W. H. Harwood, Rev. Wm. Pierce, and Rev. J. Guinness Rogers, lifted high and waved vigorously the banner of Free Church Separatism; and the crowning demonstration in the Park. Before their execution, Barrowe and Greenwood had been confined for nearly seven years in the Fleet Prison, on the site of which the Memorial Hall now stands. The young Welshman, John Penry, suspected without evidence of having had a hand in the Martin Marprelate tracts, and a zealous reformer of the Church in Wales—alien then as ever—was arrested in Stepney, a few days after Barrowe and Greenwood had been executed, and he was hanged on May 25th at St. Thomas a Watering, on the old Kent-road. The only trial any of the martyrs had was an examination before the High Commission Court, where the principal judges were their enemies and prosecutors, the Archbishop of Canterbury and the Bishop of London. No wonder that Rev. Hugh Price Hughes on Saturday said that "three of the most patriotic of Englishmen were judicially murdered by Queen Elizabeth and the Archbishop of Canterbury, because they refused to acknowledge that that singular woman was head of the Church of Christ." The three leaders were not the only victims of the persecution. Of thirty arrested at a meeting in Islington, sixteen died of gaol fever and other diseases brought on by their confinement, and six were hanged. Hundreds, including the Scrooby Church, left their country, and from them sprang the Puritan States of America, while many came back from Republic in Holland with fierce hatred against despotic monarchy and a persecuting hierarchy burning in their hearts, and Church and King soon both fell before them. The lessons of the celebration were forcibly pointed with modern applications by the speakers. Dr. Parker, in his sermon, declared that if they would be

worthy of their ancestry they must act in the heroic spirit of the martyrs. They must get rid of their hindering respectabilities. "We cannot," he said, "have any sacerdotalism or priestcraft either at Rome or at Canterbury, or in the Nonconformist churches." He had heard of reverend pastors hurrying home on Saturday night because communion was on the next day, and the young student helper could not administer. "Away with it, it is superstition," he cried. Why, it would be lovely to him sometimes, if some kind, sweet old mother would sit down and say the sacramental words. At the evening meeting Mr. Harwood claimed sympathy for the Nonconformist heroes of to-day who have to hold their faith against persecution and loss, and yet remain faithful and stand loyal for religious freedom. Rev. Wm. Pierce was inclined to lament that on Saturday they would incur no danger in their pilgrimage to Tyburn. He had been startled by the resemblances between the persecution of the Christians of the first century and that of the Separatists of the sixteenth. Rev. J. G. Rogers, with a copy of *The Standard* in his hand, read extracts in which it sought to justify the conduct of the persecutors, and jeered at the Separatists, for their connection with Brown. Such a tone, he observed, was hardly in harmony with the present-day attitude of the Unionist press towards some Nonconformists. He went on to describe the trial of the martyrs, and said, "We have learnt that the priest has no place in Christianity, and wherever the shadow of the priest comes, it is a shadow that darkens, obscures and paralyzes. God help us to keep out of priestism."

It was an inspiration to be in the Park on Saturday afternoon. The bright sun, the fleckless sky, the air just sharpened by a touch of east wind, the forward trees fully clad in tender green, the springy turf, the glittering Serpentine, were in themselves exhilarating, but the crowd and the occasion of it made the demonstration simply perfect. From all parts of London people had come—men and women, old and young, by train, by brake, and on foot, while bands were playing, and stewards were gay with orange rosettes, and everybody looked cheery as possible. "*The Spectator* says we are unhappy," Dr. Clifford said in his speech. "Do we look 'unhappy?' They certainly did not. The demonstration was a great triumph for Rev. Andrew Mearns, who has been the moving spirit of the celebration. He, in company with Mr. Thomas Ellis, M.P., Mr. Minshall—who led the singing—and others, marched towards the Reformer's tree in front of a banner that bore the legend, in black letters on white, "In memory of Barrowe, Greenwood and Penry, who died in the cause of liberty and truth 300 years ago." Four abreast the procession advanced, and very soon after the speakers had occupied the platform, there

was an immense gathering, chiefly on the Serpentine side, in which direction, fortunately for the hearers, the wind was blowing. Some impatient ones wanted the meeting to begin, and cried "Time," but Mr. Mearns, from the platform, shouted out, "I can't see the end of the procession yet," whereupon somebody remarked, "It's like Congregationalism, it has no end." But it had, and the speaking at last began. Mr. Thomas Ellis, M.P., Welsh Whip and a Junior Lord of the Treasury—has a member of the Government ever before headed a Hyde Park demonstration?—was loudly cheered on rising, and a gentleman down on the turf called out, "Three cheers for the Welsh Suspensory Bill," which were lustily given. Mr. Ellis gave touching details about the last words of Penry, who left a widow and four children under four years of age. The moral and the spiritual force represented by Barrowe, Greenwood and Penry, he said, is not spent—this time 300 years ago it began its work, and we look forward, not only in this country, but in all the great communities of the world, to see the further development of this great force for human good. Never was Dr. Clifford in more splendid form. His voice rang out like a bell, and every sentence told. He described Archbishop Whitgift as an imperious State priest, as intolerant as he was imperious. Greenwood and Barrowe swung on Tyburn tree to secure for them the right of free assembly, and a free press, and to say that there is no true head of the Church of Jesus Christ but Christ Himself. Their principles he declared, are gaining the victory. A great shout of applause arose, and every hat was waved, when he said, imitating the action filing, "the Grand Old Man is filing away at the golden fetters, and he will soon get through." He moved the following resolution:—

That we who are here assembled (representing Free Churches of London) greatly commemorate the heroic martyrs of our Faith, who died in vindication of our Religious Privileges, three hundred years ago; that we recognize, with devout thankfulness to God, the blessings won for all the people by their fidelity; and that we solemnly pledge ourselves, strenuously to maintain the heritage committed unto us, and steadfastly to labor for the perfecting of Religious Liberty, the spread of Religious Truth, and the promotion of Christian Righteousness and Brotherhood among our fellow men.

Somewhat hoarse, Rev. Hugh Price Hughes, who was very warmly greeted, seconded the resolution in a rousing speech. Methodists now, he said, are unanimous in accepting the principles for which the martyrs died. As a Welshman, "he was very glad that one of the three men who were murdered was a Welshman"—a way of putting it that raised a laugh. "The past," he concluded,

amid cheers, "belongs to our persecutors. The future belongs to us." Nonconformity, asserted Rev. Pedr Williams, against a recent deliverance of Dean Vaughan, is not a negation, but the maintenance of a positive principle—the principle of the spirituality of the Church. The concluding speech was a stirring one, powerfully delivered by Mr. C. Silvester Horne. They had not come, he said, on any mere errand of sentiment. They meant business. They had no quarrel with their brethren of the English Church as a Church, yet they meant to avenge the death of these men on all in that Church that conduced to the spirit of oppression and intolerance. He told in moving words the story of the long imprisonment of Barrowe and Greenwood. The object of the Bishops and Archbishops was to stamp them out. That was what they meant to do. That meeting was what they had done. "You don't look," said Mr. Horne, "as if you had been stamped out." They sympathized with their brethren who in the Church of England, owing to the wretched doctrine of Apostolical Succession, were obliged to acknowledge as their ancestors the men who hounded to death Barrowe and Greenwood. The resolution was enthusiastically carried, and the historic demonstration broke up. Some as they made their way homeward through Trafalgar Square, saw another triumph of Puritanism in the bogus workingmen's demonstration, paid for by the publicans, against the Veto Bill, but converted by genuine workingmen and Temperance reformers into a demonstration for the Bill.

Correspondence.

A SUGGESTION.

DEAR SIR.—The question of the condition, progress and future of Congregationalism in Canada, has been for some time receiving considerable attention one way or another.

Some of our friends tell us that our present condition and progress is not at all satisfactory, and that it would be a desirable thing to unite with the Presbyterians.

Others, while admitting that our position denominationally, is not satisfactory, do not see the remedy in annexation to the Presbyterians.

They cannot believe that want of success (if it be true that we are not having the success we ought), is because there is anything wrong in our church polity, or the distinctive principles of our denomination, but rather in ourselves and in the methods we adopt to carry on our work. It is

well therefore for us to examine into our denominational methods, and see if they can be improved in any way. I refer, of course, to that work in which the whole body of the churches are interested, and not to the work of any individual church.

Let us see how the matter stands: For the purpose of carrying on our denominational work we have the Home Missionary Society; the Foreign Missionary Society; the Woman's Board; the Provident Fund; the Publishing Society; the College, and there are two or three other societies or funds. These different societies have separate and independent sets of officers and committees.

All except the Woman's Board hold their annual meetings at the date of the annual meetings of the Union. But they are no part of the Union, and they are generally held at the same hour that important committee meetings of the Union are held.

The executive officers of all of them are busy pastors, or laymen who have already their hands full, and who have not and cannot give the time necessary to push the work of their respective societies. The result is that there is no well-defined systematic plan upon which the denominational work is carried on, and we sometimes see the different societies working at cross purposes; and for fear of encroaching on the work of another society work is not done, and collections are lost, loose ends are not picked up at the proper time, and valuable lines of support and work are lost.

What is the remedy? I think the remedy lies largely in method and organization. The method which I would suggest would reorganize the constitution of our Union and the various denominational societies; but I do not think they should be revolutionary or impracticable; but quite the contrary.

Let the Union be a delegated body as at present, but giving to the churches, perhaps, a larger representation. Let the Union have charge of all the denominational work. Each of the various societies would then become a committee of the Union.

What would be the advantage of this system?

(1) Every delegate to the Union would represent his church, and have a voice in all the denominational work of our body.

(2) The work of each committee would be reported to, and discussed by, the whole body of the representatives of the churches.

1. In the selection of officers, or what would be, under the proposed plan, the committees charged with each department, a wider range of selection would be open. And as all committees would be likely to be suggested by a central nomination committee, I think more suitable selections would be made, and particularly a better distribution of officers among the different churches and sections of the country.

(4) Under this arrangement, I think, the Union could afford to and should appoint a salaried denominational secretary or superintendent who should devote his whole time to the denominational work of our body.

(5) As under our polity, women have equal rights in the church and the Union, it would enable us, by placing them on the various committees, to do away with the anomaly of dividing any part of our work into two sections on the basis of sex.

I have given this matter considerable thought, and I am convinced that if the above plan was adopted, it would tend to consolidate and cement us denominationally. It would give our churches a greater interest in our Union meetings, and would get more workers, and the work would be better distributed, and much that now slips between the fingers of our denominational hand be caught and saved.

SETH P. LEET.

Montreal, April, 1893.

FRANCHISE FOR WOMEN.

Dear Sir,—In a recent issue of the INDEPENDENT, I noticed an article speaking very disparagingly of the effect of Woman's Suffrage in Wyoming. When we consider there are five men for every woman, is it any wonder that the liquor business, gambling and kindred vices, flourish there? What chance have the women to accomplish much when they are in such a minority?

If none but men of fairly good reputation need even apply for office, they have made very great strides ahead of many other States, and our own Dominion.

By inserting the enclosed resolution, passed by the Wyoming legislature, you will confer a great favor on

SUPT. OF FRANCHISE,

London W. C. T. U.

"An occasion of great rejoicing to all lovers of woman's advancement is the noble action of the Wyoming legislators last Thursday, February 16. The unanimous adoption by a body of men, of the unqualified success of woman suffrage for the past twenty-five years, is the strongest endorsement possible. And coming just at this time, when the enemies of the franchise have been demanding a retraction of the privilege, it is an event of no ordinary significance. Here is the resolution in full; cut it out and send it to every dubiting Thomas:

"Be it resolved by the legislature of the State of Wyoming: That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm, and has done great good in many ways; that it has greatly aided in banishing crime, pauperism and vice from this State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government, and a remarkable degree of civilization and public order, and we point with pride to the fact that after nearly twenty-five years of woman suffrage, not one county in Wyoming has a poor-house, that our jails are almost empty, and crime, except that by strangers in the State, almost unknown, and as the result of experience we urge every civilized community on the earth to enfranchise its women without delay.

"Resolved, That an authenticated copy of these resolutions be forwarded by the Governor of the State to the legislature of every State and territory in this country, and to every legislative body in the world; and that we request the press throughout the civilized world to call the attention of their readers to these resolutions."—*Union Signal*.

Our Contributors.

THE CHURCH AND THE SOCIAL PROBLEM.

"Let us have peace at any price,
It is so cosy and so nice;
Is but a namby-pamby cry,
A weak and drivelling lullaby.

Peace cannot reign throughout our world,
'Till wrong shall from its throne be hurled,
'Till truth and love have won the day,
And right has universal sway.

No peace while greed remains enthroned,
No peace till brotherhood is owned,
No peace while Mr. Moneybags
Despises Lazarus clad in rags.

When He whose sovereign right it is
Reigns in men's hearts and consciences,
Then only will there be on earth
The peace predicted at his birth.

"I came, not peace but war to send
'Till all oppression has an end,"
Proclaimed the Prince of Peace to man,
When His august career began.

And ever, 'mid the noise and strife
With which this busy age is rife,
Though dire confusion may be stirred,
The echoing voice of Christ is heard.

"Not until you to others do
That which you would they should to you,
Not 'till you scorn the love of self,
And love your neighbor as yourself.

And not 'till you that truth believe,
'Better to give than to receive,'
Will universal conscience rest,
And man with lasting peace be blest."

'Till then, fell anarchy will reign,
The whole creation writhe in pain,
And, fighting against heaven's wise plan,
Man prey upon his fellow-man.

Let Bethlehem's song be heard again,
"Peace only to good-willing men,"
Heaven's glad evangel at the birth,
Of Him who came to save the earth.

Athwart life's dark and troubled sea,
There sounds that word, "Come unto Me,
Put on My yoke, heed My behest,
And find the soul's eternal rest"

This is the cure of anarchy,
And all the social ills we see ;
This, after many an age of strife,
Will crown with peace all human life.

Guaging aright man's deepest needs,
Let the church cease her war of creeds,
Proclaiming, dogma far above ;
The golden rule, and law of love.

By kindly word and helpful act,
Let Christian men the world attract,
And by unselfish lives attest,
"He prayeth best who loveth best."

Were every church a home of love,—
The "Holy Spirit, Heavenly Dove,"
Spreading His wings o'er each and all,
What power would back the gospel call !

What thronging multitudes would seek
The house of prayer from week to week,
Exclaiming, "We will go with you,
For now we know the Bible true."

W. F. CLARKE.

WHY SHOULD WE HAVE A WOMAN'S BOARD OF MISSIONS ?

BY M. B. B., PARIS.

Because our sex owes a debt to Christianity, which, with all our loyalty, devotion and self-sacrifice we cannot begin to repay. We may not have all the God-given rights and privileges that we hope to have accorded us when our country has awakened to the full power of its Christian

manhood and womanhood, but those that we do possess, compared with India, and China, and Africa, we owe to the Lord Jesus Christ and His enlightening power in our midst.

Woman at the first was formed as a help-meet to man, and wherever the way has been open in any good cause for God and humanity, she has always been ready to take her part, side by side, if not a little ahead in the battle.

In the Bible we have many examples, where woman has been called to the help of the Lord against the mighty ; to take oftentimes, perhaps, an obscure part in the working of God's providence, as to succor His prophets or princes, to afford a haven of rest to a tired Saviour, or His working apostles.

When the enemies of the Lord's people came up against Israel, and Deborah the prophetess called upon Barak to go up against them, on his refusal unless she accompanied him, she said, "I will surely go with thee, notwithstanding the journey that thou takest shall not be for thine honor, for the Lord shall sell Sisera into the hand of a woman."

Do we not learn from this where man from lack of moral courage, fails in the discharge of his rightful duty, God will give not only the work, but also the honor to His faithful women ?

In our churches, our Sunday schools, our Christian Endeavor Societies, woman numbers at least two to one in membership and Christian work. The most vital and important work of any church is its mission or evangelical work. In view of the fact that our churches are so dependent upon women for their vitality, until men are willing to give them an equal voice and place on their mission and benevolent boards, they have not only the right, but also the duty to support their own Mission Board.

One objection sometimes raised against our Women's Missionary Societies is, "What is the use of dividing the forces when we are so weak ? Why so many societies and meetings ?"

The women's society should not be a divider but rather a uniter of the church forces. In small and scattered districts where it is often difficult to get enough ladies together to form a society, it might be better if a good, live mission concert or mission prayer-meeting could be held monthly, in

which all could take part, and a collection be taken up. But we usually find that even when the ladies take much pains in providing an excellent programme, the church as a whole will not try to come out, so the few faithful ones have to hold the fort alone.

Another objection has been brought up. "It will take money from the general society or church funds." This has been proved by experience to be untrue. I think in almost all cases it could be shown that a woman's society, instead of being a hindrance, has been a help even in a monetary way. Does it not help to educate in economy, in liberality, in systematic and Scriptural giving?

Another objection, dictated no doubt by the chivalry of the olden days: "The money has to come from the men anyway."

Many of our young ladies, and older ones too, earn their own living, where they have not an independent income; and the wives and mothers usually count from the busiest in the church. Surely, any mother or housekeeper, who takes charge of her own house and family, has a right to call the offering she makes to the Lord's work, her own money. I remember once, when a few ladies were organizing themselves into a mission circle, one suggested that the funds should be raised by self-denial, by the sacrifice of some little luxury or indulgence; she believes that the offering should be one's own gift, but so far as she was concerned it would not be without the self-denial plan, as she first had to ask her husband for the money, and he gave her what she asked, but she did not feel satisfied in giving to the Lord in such an easy way. I could not help thinking that in her case she had a right to call all she gave her own; for, though her husband had been successful in making money, she had nobly done her part in work, in womanly self-sacrifice, in economy, and was to no small extent an example of the woman in Proverbs, who made her husband to be "known in the gates, when he sitteth among the elders of the land."

Another member in this society, I remember, took exception to the self-denial system alone. She feared her offerings would be small if only made by the sacrifice of indulgences; she had to make the self-denial more systematic by laying aside a portion of her house-keeping allowance,

but by so doing she had something to give, however small; yet she firmly believed that the nine-tenths went further than the ten-tenths before this plan was adopted. When she, for the sake of having her own money to give, asked for a regular allowance her husband at first demurred and raised difficulties, but finally yielded, and had been more than satisfied. In fact he finally became converted to tithe-paying himself, and both found it to bring not only spiritual but temporal prosperity and comfort.

I would advise the heads of the household to just try this experiment for one year, if they do not already practice some such method. I suppose hardly anything is so humiliating to a woman as to have to go to her husband for twenty-five cents, and be asked, "What for?" I think she is not usually without blame, or she should have the courage and tact, so necessary in dealing with the stronger sex, and perseverance to stick to the matter till she receives her rights, and proves to her husband that she can finance in her own department as well as he can in his, and a truly Christian woman will soon save the Lord's portion out of her household expenses.

Women perhaps more than men realize the value of little things in life. A drop of water is a very little thing, but a multitude of drops properly organized and controlled form a mighty energy, as we see in the water-power that moves our huge factories, in the steam-power that propels our ocean steamers and railroad trains. So we trust in time the mite-boxes and missionary collections may do their part in carrying the glad news of salvation; but we must have the *multitude* of them, and we must send them forth *consecrated* with prayer and under the most wisely organized agencies.

It takes so much money to meet our daily wants to enable us to vie with our neighbor in dress and houses, and style of living, that only the fragments are left for God's great work, the missionary enterprise. But, as we were told recently, it is quite in woman's sphere to do the domestic work in the church, so we cheerfully acquiesce in the service of sweeping up the crumbs that fall from the over-flowing table.

While the financial work of our nation, of our churches, of our household support is taken up by

our men, the raising of money to carry out Christ's last command upon earth is left as a matter of minor importance, chiefly to the women and children. In any table of statistics of the expenses of our country we find that the bill for liquor and tobacco heads the list in enormity. That of the necessaries of life and education intermediate, while that of Christian missions is wofully smaller than any. What does that say for a Christian country? Is it not time that the women of our land should arise to the help of the Lord, to work for His cause both at home and abroad? Is it too much in consideration of all we owe to Christianity, in face of all there is yet to be done to uplift a fallen humanity, to ask our ladies to make a little sacrifice, to give of their means, their prayers, their sympathies to uplift their down-trodden sisters at home and abroad. Is it too great a sacrifice to waive some social call, to so arrange the domestic work that an hour may be taken at the woman's mission circle, that we may give and receive help in this great work for the Master.

Though each individual effort may be feeble, yet united in a living organization, guided and controlled and permeated by the spirit of Christ, they may become a mighty power. If we are to win the world for Christ in this coming century, we must devote more than the crumbs that fall from the table. We must "bring all the tithes into the store-house," and the thank offerings, and the free-will offerings, and we must have the united prayers and work, not only of the faithful few, but of every man, woman and child who owns the dominion of Christ. Then shall we pray in earnest, "Thy kingdom come, Thy will be done on earth as in Heaven."

THE NEED OF EVANGELISTS.*

What is an evangelist? is a question that should be answered before speaking of the need for evangelistic work in our churches. Let us first see how the Apostle Paul has treated the subject. In writing to the church at Ephesus, he describes some Christian workers as especially fitted to be evangelists; and further in an open letter to his friend he counsels Timothy to "do the work of an

*An address delivered before the Montreal Congregational Club.

evangelist." We here learn that the evangelist, in his way of working, differs from the pastor; that there is as urgent need for his work as for that of the pastor; that he must be especially adapted for the work, and that the faithful pastor is not necessarily a good evangelist, nor the successful evangelist an acceptable pastor. Philip, who made a tour through Samaria preaching to the communities that had been first taught by our Lord, was called "the evangelist." His work was soon organized into churches by the "missionary superintendent" from Jerusalem. And Paul and Barnabas, too, were sent out by the church at Antioch as evangelists rather than foreign missionaries. They could not in such a short time have organized so many churches had it been necessary for them, as is the case with missionaries now, to teach heathen, ignorant of an omnipotent and all-loving God, the first principles of our faith. Believing Jews or proselytes became the *nuclei* around which clustered all the early churches.

What a wonderful revival was the Wesleyan movement. How many were the churches thus organized, and the work goes on apace. It was eminently the result of the preaching of evangelists. Wesley recognized this, and attempted by his itinerant system to organize his followers for all time, into a band of evangelists. But among our Methodist brethren the pastor has been found as necessary as in other communions. So that although itineracy still prevails, it has been so modified as to partake of all the character of the true pastorate, and yet the office of evangelist is not neglected among them, for a goodly company is set apart to carry on the grand work so well begun more than a hundred years ago. The Salvation Army is a vast camp of evangelists, through which a great revival work is being done, but it will have to set apart educated men to be pastors, or, in course of time, much of that fabric will fade away, and the whole organization fall into decay.

Our Congregational polity is peculiarly fitted for evangelistic work; for all true evangelists, no matter what their church connection, must in a measure act as the Spirit calls or opportunity offers, uncontrolled by a temporal head. Why then cannot much of the latent energy in our churches be thus developed and worked? No expensive schools are required for the training of evangelists;

Although higher education, imparting as it does to the earnest speaker a greater strength, is always good. They are not like pastors, called upon to be college graduates. The training necessary is of another kind. A red-hot revival with long continued contact with those under deep conviction best develops their powers. Peter, Moody, Wesley's followers, the rank and file of the Salvation Army—all successful evangelists, have been counted ignorant by the world of letters, but none of these were ignorant if the special qualifications for their work are considered.

The evangelist should overflow with the spirit of Jesus; have prevailing power in prayer; have such a yearning over erring men that in season and out of season he will seek their salvation; be fearless in speech, uttering burning words, unstudied it may be, but right from the depths of a loving heart; that will strike down into the sin-stained soul. He should have the wisdom of the serpent so that while driving home the shaft of conviction on one hand, he may be able to point out clearly the way of hope on the other; be able to properly conduct revivals, and guide workers in the inquiry meeting; but above all things be a successful *winner* of souls.

Now, coming to the point, do the Congregational churches in Canada need such workers? A look into their present condition, the cause of decay among some of them, and their slowness of growth, will help us to answer this question. Is the fault in the pastorate? Our ministers, in education and ability, average much higher than the ordinary Canadian ministerial standard. It is not because our polity is wanting in vital energy, for it is highly successful elsewhere. It is not because it was a late introduction into Canada, for ours were the pioneer churches in Nova Scotia and in the "Eastern Townships." To-day we have just eighteen churches in each of these fields; while denominations which came much later have grown and flourished, and now far outnumber us. The same is the case in the different districts in Ontario, where Congregationalists did pioneer work.

Why have we not grown and multiplied? Why are there so many sickly and dying churches? Because they have not been stirred up of the Spirit. We have almost altogether neglected the work of the evangelist, and vital religion languishes,

Although the pastor may be true and earnest, he has not the evangelist's faculty for driving conviction home upon the sinner, or quickly leading the awakened to repentance. Conversions are few, and he becomes discouraged. A discouraged pastor makes a discouraged people. He is, perhaps, settled over a county district, with five or six distant out-stations, none of which are strong enough to stand alone. Among these he toils on and on, while the discouragement deepens into despair, as his congregations and stipened together grow "beautifully less." His clothes wear out; he becomes worn out in body; age and his *sermons* too, appear worn out and threadbare. The Congregational pastor, unlike his Methodist brother, has not the opportunity of re-preaching his old sermons in "pastures new," every two or three years.

The only oasis in these desert-years are the annual meetings of the Union; but these fail at length to brush up the weary pastor, for there he meets his city *conférré* sleek and well-fared—a classmate at college, perchance, of no higher standing than himself. This country pastor sees the larger and attentive city congregation; returns to his home soured and discontented. There is just a taste of gall in his next sermons; and gall, at any time unpalatable, is doubly so in the sermon. A revivalist happens his way—a Baptist brother, it may be. His young people—yes, and some of the solid older members—are attracted by the new voice, and the old pastor preaches to empty benches the next Sunday. He is only human; what wonder then that his thoughts should be tinged with jealousy; that "this inexperienced young man, this ignorant loud talker," should attract, while his own more chaste and well-ordered discourses fall flat. There is a great ingathering, the result of his long years of *sowing*. Yet, as he does not join in the work, the old church fails to share in the harvest. The young converts from his congregation—those who through many years he has nurtured—are drawn away to the new cause; impressed, as they have been, with the all-importance of immersion.

Some years later a Methodist revivalist visits the field, and there are more conversions from among the Congregational flock. These, too, are lost to the old pastor, attracted, as they are, by the *all-successful success* of Methodism. Then

comes a Church of England minister, to whose services another company hives off—such as crave the more fashionable tone belonging to that communion. After this, Presbyterianism makes its advent in the community, when another contingent is drawn off, composed of the staid old stand-by's, who seek a strong church organization based on the solid rock of *orthodoxy*. Five struggling churches far exceed the wants of a people for whom the ministrations of one Congregational minister had long sufficed. In this struggle shall the fittest survive? Which is the "fittest?" Close communion holds the Baptists together, and their denominational organizations the others. Congregationalists have nothing of the kind. If, therefore, the old church has never been revived of the Spirit, it is sure to be the first to succumb. Had it been favored with periodical visits from live evangelists, immersion never would have proved attractive; Methodism found no room for success; Anglicanism no fashion-loving constituency; nor a need felt for a representative of old established "orthodoxy."

Let us, then, send out evangelists to discouraged churches. The poor, discouraged pastor would be soon revived, for an out-pouring of the Spirit is sure to follow earnest evangelistic work. With the old coat repaired, or renovated, the drooping body invigorated with new life, and the dry discourses touched with the "live coal," new, crisp sermons, fresh with vigorous thoughts, would continue to cheer the new-born congregation long after the rousing tones of the evangelist had ceased to resound among them.

How often, when pastorless, are our churches as helpless as infants. The church is closed, and soon the Sunday school languishes and dies. With no meetings to attend, and all other means of grace silent, the people drift off to other churches, or become non-church-goers. Had such a church been regularly evangelized, there would have been plenty of *workers* raised up under its wings to successfully carry on the work, even for years without a pastoral head. Why is there a belief among many that none but pastors are qualified to preside at the communion table, and other regular church services? This is not a true Congregational idea. Is it not because revival work has been so neglected, that few, if any,

churches have trained workers? The training-place for church-workers is the *evangelistic meeting*—yes, and for the long-settled pastor, and the staid old deacon too!

We have this year appointed *one* evangelist. Will that suffice? Allowing four weeks on the average to each church, which is little enough, it will take eight years to go over the hundred Congregational churches in Canada. Many of them might be dead and buried by that time! The churches, especially the lonely country churches, should be visited once or twice a year, and the evangelists should not be required to go alone, but be sent out two and two, as were the evangelists in the days of our Lord and the early churches. This would make it necessary to employ a company of fifteen or twenty. Where are they to be found? It would not take many years to raise them up, and students enough too, to fill our college to overflowing, if real revivals were made the order of the day among our churches.

We had a missionary superintendent who did good work in cheering up the churches. Instead of dropping him, twenty earnest young evangelists should have been appointed as assistants; yes, and they should be paid out of the funds of the Home Missionary Society. All experience shows that where it is sought to raise money for the remuneration of revivalists, just before their departure, as is the custom, many of the best workers are called off at an inopportune moment; and thus the work begins to languish, or is even quenched. How then can the money be raised? If these revivalists are true and earnest, all the money that is needed will come; for revived churches contribute much more largely. Increased Christian earnestness means increased *giving*.

Let us, therefore, launch out into this new movement, fearing nothing! It is not too late to save some of our struggling dying churches. There are many unchurched districts and new settlements, in which to work when our churches are thoroughly *revived*. We need not fear because of want of means or workers. The Lord will provide for His own, if they but go forward in the spirit of earnestness and faith.

R. W. McLACHLAN.

"God's stiever ay nor castel-craigs."—*Waddell*.

THE TERCENTENARY OF CONGREGATIONAL MARTYRS.

It is not wise to keep vivid bitter memories. God's forgiveness is represented as forgetfulness both in prayer and in promise, and our forgiveness should be like unto His, unto whose image we are in Christ renewed. Hence harrowing tales of persecution, pictures of racks and thumb-screws, faggot and flame, are not edifying, in a Christian sense, to the youthful ear and eye; they gender bitterness, perpetuate prejudice, and alienate from those for whom, as for us, Christ died, and whom the Father would bring to His heart and home. Bitter memories, like to sins, are the better for being sprinkled with the blood of the Redeemer, only to be recalled in the light of His love. We say recalled, for history is history, and there are times when the past should be made to shed its light upon, and impart its knowledge to, our present. We have such histories in the O. T., also in the N. T., where, *e.g.*, that sum of all crimes is recorded, the torture and crucifixion of our Lord; and yet so recorded as to draw forth the best feeling of our nature, lifting us up to the mercy seat. This is the true spirit of history, and in such a spirit we essay to speak of some early martyrs for what is known as Independent or Congregational principles.

There is power in example; the author of "Hebrews" understood this when he speaks of "a great cloud of witnesses," and declares in view of possible weariness on the part of those called upon to endure, "Ye have not yet resisted unto blood, striving against sin." That power we would evoke, that thus led more attentively to "consider Him that hath endured such gainsaying of sinners against themselves," we wax not weary, "fainting in our souls." This earthly pilgrimage is a period of conflict. Only on stepping stones of their dead selves do men rise to higher things. Jesus as Captain of our salvation was made perfect through suffering, and is satisfied only after the travail or birth-pangs of His soul; with a much wider application than is generally given, remission is not without the shedding of blood.

Three hundred years ago in England, Elizabeth reigned. The false loyalty which, to save the Stuart dynasty, could blacken Cromwell's memory,

as it with savage indignity treated his bones, has left the truer shading of Elizabeth's reign to the more candid enquiry of the present century. There were some glorious names in Elizabeth's days both of those who gave strength to her sceptre and sang the glory of her reign, and in the fame which gathered round Shakspeare, Bacon, Drake, and their companions—Barrowe, Greenwood and Penry, with their fellow-sufferers, are forgotten. Yet these last named were the men that resisted unto blood, striving against sin, as they conceived it, and to whom we, under God, owe much of our liberty and our true joy; more, indeed, than to the more "glorious" names which fame perpetuates. These men died in the Lord, and their *works* do follow them. It is common to report the number of those who in "Bloody Mary's" reign suffered martyrdom; it may not be amiss to be reminded that under Elizabeth's golden reign, six persons were hanged "for conscience' sake," and twenty-five, of whom five were women, were imprisoned, really unto death, for the sin of *Non-conformity*. The three already named suffered the extreme penalty of the law in April, 1593. That for which these men and women suffered was their refusal to recognize as their church the State-institution, so-called, of which Elizabeth was head; or, more correctly, they denied the Queen's supremacy as to the law of Christ. These are recorded words of Greenwood, as to the tenets for which he suffered: "I think the Queer's Majesty supreme governor of the whole land, and over the church also, *bodies and goods*; but I think that no prince, neither th' whole world, *neither the church itself*, may make any laws for the church other than Christ hath already left in His word." We have learned the truth that neither prince nor the whole world has a right to coerce the conscience; we have not yet learned that the church itself may not make laws other than Christ hath already left in His word. We think we have, but our very bigotries and divisions, which cannot be of God, for "did not He make one," make plain to a seeing eye that *opinions* are exalted into the place of the Christ and His gospel of faith and love, and that we impose terms of communion which Christ has not ordained.

I know of no truer definition of a church than these men gave from the damp gloom of the Fleet

prison; read it over and over again: "A company of faithful men, separated from the unbelievers and the heathen of the land, gathered in the name of Christ, whom they truly worship and readily obey as their only king, prophet and priest, joined together as members of one body, ordered and governed by such officers and laws as Christ in His last will and testament hath thereunto ordained." That we could but rise to that supreme height! Stoop to such simplicity! For what laws hath Christ ordained? Let me quote a few sentences from His last will and testament: "This is my commandment, that ye love one another as I have loved you." "Receive ye the Holy Ghost." "Tarry till ye be clothed with power from on high." "Feed my lambs; feed my sheep." These are samples of Christ's commands. How free from all ecclesiasticism, dogmatism, strife; commandments which, alas! we too often make of none effect, teaching for His doctrines the commandments of men.

I do not thus quote in the interest of much that is known as "liberality," to day, but which is really indifferentism, an easy-going faith in anything, in the gospel of love because it sounds well, in some other gospel if only in time with a popular note; for be it remembered that the gospel of love is not a gospel of mere sentiment, or a dream; God is love, and to keep Christ's commandment is to be begotten of God, to find God, and in Him abide. But how can two walk together unless they be agreed? and how can we be God's unless we yield ourselves most unreservedly to Him? "He that loveth not, knoweth not God, for God is love." We must be obedient to the heavenly vision, and as Paul, receive our apostleship not from men, nor through men, but through Jesus Christ, and God the Father, who raised Him from the dead. And in our striving to run that race, looking unto Jesus, we have not yet resisted unto blood, striving against sin. We have not cast aside every weight, and the sin which doth closely cling to us. The gallows, the faggot, and the rack are things of the past; it is not likely that we shall be called upon to resist unto the blood that they shed; but our earthly prospects, our social status, our business caution by which we would secure to ourselves a sure thing—these may be our martyrtests; and we are true inheritors of the martyrs'

faith only as we surrender ourselves to the same Spirit, and take our rule from the same word, by that Spirit made quick and powerful.

We inherit the martyr tradition; do we receive therewith the martyr spirit? The martyr is the witness: "witnesses of these things" means *martyrs* to these things; "my faithful martyr," or "my witness, my faithful one." One who follows conscience above circumstances, who counts not his life as dear to *himself*, but sacred to his God, he is the martyr. Let us remember that we cannot retain our true connection with these martyrs of old, and lead mean lives, nor trade with our religion as the politician with his conscience. We cannot obey the law of Christ, and live in an atmosphere not lovely and of good report. We can only be true heirs of the martyr-faith, as we carry the life for which they contended on to a higher and more God-like development. "And we desire that each one of you may show the same diligence unto the full assurance of hope, even to the end; that ye be not sluggish, but imitators of them who through faith and patience inherit the promises."

To this end let me press upon each an earnest study of that life lived under the Syrian blue, who did not sin, nor was guile found in His mouth; and when the contrast between that life and our own is burned in upon our soul, surrender ourselves to the spirit He is waiting to give. And in the growing fulness of that life let us go on strong in faith and hope, and love; till having left a better heritage for those who follow, we are gathered home in the Father's house, forever [with the Lord!

"Who would sit down and sigh for a lost age of gold,
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And they who can suffer, can dare.
Each age of gold was an iron age too,
And the meekest of saints may find stern work to do,
In the day of the Lord at hand!"

JOHN BURTON.

CHICAGO.—The following are some of the "Congresses" for June, that are most likely to be attractive to any of our readers who may be at the World's Fair: Temperance, commencing June 5. Moral and Social Reform, commencing June 12. Commerce and Finance, commencing June 19.

CALLING A MINISTER.

Churches seem to go to extremes in the matter. As examples: In the Methodist and other churches the pastor is appointed by a central authority outside the individual church, for three years and then moved away again by same authority; the members of the church having no "say" in the matter, and only for urgent reasons can any church have the appointment changed.

In the Congregational churches, the members decide amongst themselves by vote of majority whom they will have for their pastor, and then engage him for an indefinite time, presumably for life or till retirement. The former plan has great advantages, some of the main ones being, no church ever without a pastor, and no preacher without a charge. All danger of disputes and trouble in selecting one saved, no difficulty about how to remove one who is found to be unsuitable, or with whom a majority of the members are not in sympathy, and when there is a minority who would rather have some one else as pastor (and there generally is) they stand a chance of being better suited next term. The experience of the past has shown that this plan generally works well, and almost without exception, the more the individual churches have complied in letter and spirit with the rules, and refrained from intrigue and wire pulling, the more happy and blessed have been the results. But none the less is it true, that this plan cannot be followed without individuals parting, to a certain extent, with their personal liberty; which being done to such an extent as it is, helps to prove Gen. Booth's assertion, that "people like to be governed."

The members of each society thus put themselves on a level with children, as not having intelligence enough to choose a minister for themselves, or as not having Christian charity enough to do so without unseemly contentions, and a forgetting of the injunction to prefer one another in honor, and so must needs place some one in authority over them, to do the selecting for them.

In the Congregational and other churches where the pastor is chosen by voice of the members, there is no infringement of liberty, but too often liberty is abused, and the amount of discussion about, and criticism of candidates, of contention and the ill-

feeling caused thereby, and of general loss and retrogression resulting from the unsettled state of the church, (sometimes lasting for years) between one settled pastorate and another, give too much reason for the reproach cast upon the system by those favoring other systems, and by the ungodly. The root of most such trouble is pure selfishness; those having the least spirituality making the loudest demands for an eloquent and gifted man, regardless of the fact that if they get an exceptionally desirable one in those respects, some other church must lose by just that much. It ought to be considered a disgrace for any church to be without a pastor for longer than three months, unless having more than ordinary reasons. An improvement on the ordinary plans of selecting a minister might be, for the members of the church to come down on their knees and ask the Lord to send them the best and most suitable man possible, without injuring any other society, and I've not the slightest doubt but the Great Head of the church would hear and speedily answer their request. As to the length of time for which to engage a pastor, it seems to me that a compromise might be reached in this way: The length of time to be according to size of majority of members or committee, favoring a certain person. If majority was small, the time to be in proportion; say three years; if larger, five years; if unanimous, or nearly so, say ten. Six months before expiration of time, another vote might be taken, and the result would indicate to the pastor at once whether it was desired that he should stay, or look for another field of labor.

Under the present system, when the majority of congregation wish a change, the hardest thing to be done, and what everybody shrinks from doing, is to tell the minister he is not wanted any longer; it is seldom done straightforwardly, and so he is left to become by various indications slowly and painfully conscious of the fact. A business-like arrangement such as described, would save a great deal of embarrassment to boards of deacons, and of disagreeable surprise, and sometimes almost heartbreak, to pastors.

J. E. W.

Appleby, April, 1893.

"To know what the wolf is you must go to his lair for the lost sheep."

Children's Department.

"ONE, TWO, THREE!"

It was an old, old, old, old lady
And a boy who was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy, no more could he,
For he was a thin little fellow,
With a thin, little, twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was hide-and-go-seek they were playing,
"Though you'd never have known it to be
With an old, old, old, old lady
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee,
And he'd guess where she was hiding,
In guesses One, Two, Three!

"You are in the china-closet!"
He would cry and laugh with glee—
It wasn't the china-closet;
But he still had Two and Three.

"You are up in papa's big bed-room,
In the chest with the queer old key!"
And she said:—"You are warm and warmer;
But you're not quite right," said she.

"It can't be the little cupboard
Where mamma's things used to be—
So it must be the clothes-press, gran-ma!"
And he found her, with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady
And the boy with the lame little knee—
This dear, dear, dear old lady
And the boy who was half-past three.

—H. C. Bunner, in *Scribner's Magazine*.

THE BOY WITH THE CHESTNUT HAIR.

BY MRS. S. E. BRIDGMAN.

Among the brilliant speakers at the late Christian Workers' Convention in Boston was a lady connected for several years with rescue work in Chicago. She has met with many remarkable experiences. One incident, told us as we sat together

in our quiet home, I will give in her own language.

I came to my office one Saturday afternoon, after three days' work outside the city, utterly exhausted and depressed in soul and body. Upon my desk was an accumulation of three days' mail. My first thought was to look them over as the next day was the Sabbath and I could do nothing until Monday. But my weariness was so great that I opened the drawer of the desk and swept them in, all but the last one. Something in the address attracted my attention. I opened it to find that it was from a poor mother in Cincinnati who was distressed about her boy who had run away from home. She was an utter stranger to me and only knew me as connected with the mission. With all the heartache of a mother's love she pleaded with me to find her boy, who she supposed was in Chicago. She said: "My boy has chestnut hair and blue eyes and is dressed in brown clothes. O, do find him!"

I smiled to myself and thought, "Poor mother! to suppose for a moment that I could search out an unknown, strange boy in this vast city." Something about the letter, so pathetic and so appealing, compelled my attention. I leaned upon my desk and cried out: "O my God, Thou knowest where the boy with the chestnut hair and blue eyes is. Thou knowest I cannot find him, but if he is in this city, and if I can assist him and ease the aching heart of the mother and rescue the lost one, O send him to me." Laying aside the letter I closed the desk and went home.

On Monday morning, strengthened and refreshed, I opened my desk and the piteous appeal of the Ohio mother was before me. Again I uttered the prayer, "If the boy with the blue eyes and the brown clothes is in this city, O my God, send him to me." Then I resumed my work.

While thus engaged I heard a tap on the door behind me. Without turning, as callers were frequent, I said, "Come in." The knocks continued and mechanically I replied, "Come in." After a little I was conscious of some one standing beside my chair. Lifting my eyes from my writing I saw the lad with the chestnut hair, the blue eyes and the brown clothes and I knew that the petition to send the boy to me had been answered. I said, "Good morning," in a pleasant tone, and added, "What can I do for you?"

In a hesitating way he told me his story as given me by his mother,

I replied, "Well, Charlie, I have just received a letter from your mother," and handed the missive to him.

Greatly surprised he began to read, and I quietly resumed my writing. Soon I heard the great sobbing of the repentant boy. We sat down and I talked with him of mother and home, of God and

duty. All that the homesick prodigal asked for was a chance to earn money enough to return. A place was found for him and soon, with a radiant face and a truly penitent heart, he appeared with the railroad ticket honestly earned on his way to the waiting mother.

In the meantime I had written her that her boy Charlie, with the chestnut hair and the blue eyes and the brown clothes, had been found, not only by an earthly friend but by One who came to seek and to save the lost. A few days later I received a letter from mother and son expressing their gratitude and joy, not alone to me but to Him who says, "Ask and ye shall receive," and who so wonderfully answers prayer.

JOHN NEWTON'S DREAM.

The Rev. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream, thought that a being approached him and gave him a very beautiful ring, and put it upon his finger, and said to him, "As long as you wear that ring you will be prospered; if you lose that ring you will be ruined." In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream, and told John Newton he would plunge into the sea and bring the ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I will keep it for you lest you lose it again;" and John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the One who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.—*Talmage*.

ANIMALS AT PLAY.

In animals the faculty of amusement wakes very early. Our four-footed friends seem to be aware of this and make it a part of their parental duties to amuse their young. A ferret will play with her kittens, a cat with hers, a dog with her puppies. A mare will play with her foal, though

the writer from whom we quote never saw a cow try to amuse her calf, nor any birds their young. If their mothers do not amuse them, the young ones invent games of their own. A flock of ewes and lambs was also observed in adjoining fields, separated by a fence with several gaps in it. "Follow my leader," was the game most in favor with the flock, the biggest lamb leading round the field and then jumping the gap, with all the others following in single file. Any lamb that took the leap unusually well would give two or three more enthusiastic jumps out of sheer exuberant happiness when it reached the other side.

Fawns play a sort of cross touch from one side to the other, the "touch" in each case being by the nose. Little pigs are also great at combined play, which generally takes the form of races. Emulation seems to form part of their amusement, for their races seem always to have the winning of the first place for their object, and are quite different from those combined rushes for food and causeless stampedes in which little pigs are wont to indulge. Racing is an amusement natural to some animals, and being soon taught by others, becomes one of their most exciting pastimes. Many horses and all racing dogs learn to be as keen at winning as schoolboys. Birds delight in the free and fanciful use of their wings. There is all the difference possible between the flight of birds for "business" or pleasure, and many kinds on fine days will soar to vast heights for pleasure alone.—*Waverley Magazine*.

FREDERICK DOUGLASS was born a slave in Talbot County, Maryland. On a visit last week to his birthplace, with a view of purchasing one of the handsomest villas in the county, he gave a talk to a colored school, in which he said:

"I once knew a little colored boy whose mother and father died when he was but six years old. He was a slave and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather would crawl into a meal bag headforemost and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn and eat it to satisfy his hunger, and many times has he crawled under the barn or stable and secured eggs, which he would roast in the fire and eat. That boy did not wear pants like you do, but a tow linen shirt. Schools were unknown to him, and he learned to spell from an old Webster's spelling-book, and to read and write from posters on cellar and barn doors, while boys and men would help him. He would then preach and speak, and soon became well known. He became Presidential Elector, United States Marshal, United States Recorder, United States Diplomat, and accumulated some wealth. He wore

broadcloth, and didn't have to divide crumbs with the dogs under the table. That boy was Frederick Douglass. What was possible for me is possible for you. Don't think because you are colored you can't accomplish anything. Strive earnestly to add to your knowledge. So long as you remain in ignorance so long will you fail to command the respect of your fellow-men."

The world moves.—*N. Y. Independent.*

HIS MOTHER'S BIBLE.—It has always been the custom to buy a new Bible on which the President-elect of the United States takes the oath of office. But when President Cleveland was inaugurated in 1885 he told the Committee of Arrangements that he preferred to use the little morocco covered Bible which his mother gave him when he first left home. His wish was granted, and he used the same book for a similar purpose this year.—*Congregationalist.*

News of the Churches.

DOVERCOURT.—It is with thankfulness to our Heavenly Father that we are enabled to report that owing to the large success attending the earlier part of our revival services which commenced on Sunday, March 19th, we were compelled to continue them for over three weeks ending April 10th, instead of one week as at first proposed. We have had a different speaker each night, several of those mentioned last month repeating their visit, with the addition of Rev. Charles Duff, M.A., Rev. Hugh Bentley, and Rev. Isaac Moore. The Holy Spirit was present at each service in mighty convicting, converting and sanctifying power, only one night's service being barren of visible results, and only once or twice were we obliged to close before 11 p.m., for many times after seekers had found and testified to the blessing received, a second batch would come forward seeking, and another season of prayer and work follow. This latter meeting usually being the best, as many of the unbelievers had left for home, those remaining being of "one accord"; the showers would descend and great blessings result. It was a common remark of the workers (who also work all day for temporal needs) that they never enjoyed better health, with all the late hours; thus proving that God does strengthen His people in their time of need. About sixty professed to become converted, which does not include about thirty of the Sunday school scholars at a special service held for them on Sunday afternoon, April 2nd; but what is perhaps better, over forty-five believers sought and found the blessing of "sanctification" or holiness; several of the latter having returned to their own churches to tell of "the great things the Lord had

done for them," and to use this new-found power to work for the Lord as they never have or could before. On Sunday evening, April 9th, the pastor, Rev. Thomas Webb, preached a powerful sermon on "Holiness, What it is; and What it Does." After which the monthly reception and sacramental service was held, when fourteen persons were received into the fellowship of the church, all being adults, with one exception. The closing meeting was held on the following Monday evening, taking the form of a special thanksgiving service, thus giving an opportunity for those who had been blessed to tell it. At the close of this meeting the hearts of the people were cheered by the sight of seven persons seeking for and obtaining the blessing of full salvation. A few interesting features of the work may prove helpful. At a business meeting held at the end of February last, like the Israelites in the days of Samuel clamoring for a king to reign over them, etc., "that they might be like other nations;" (1 Samuel viii: 19-20) so one of our members advocated tea-meetings, socials, etc., as a likely means to draw in strangers and increase our finances; questionable methods of doing Christian work, we have not thus far in our history had recourse to; and certainly our not doing so, has not depreciated the spiritual life of our people. However, it drew this reply from our pastor, "Brethren, pray for a revival; nothing will draw like a revival that comes down to lift men up." How true this statement proved is known to many who were present and who repeatedly met in the meetings persons living within a radius of one and a half miles of the church. The method pursued by our pastor was one of separation, *i. e.*, inviting seekers, and then Christians to come forward, leaving the unsaved looking very crest-fallen. Then followed personal effort by the workers and the injunction by the pastor to get ready for the time coming when Christ should sit upon His throne and "separate them one from another" and "set the sheep on His right hand but the goats on the left." Two speakers took for their topic: "The Prodigal Son," both with different views, both with success. Three services were held on Good Friday at 11 a.m., 3 p.m. and 8 p.m. The sermon in the morning by Rev. Chas. Duff, M.A., was one of inspiration and spiritual power, and will long dwell in the memory and hearts of many as such. One of the members of the Davis family of singers sought and found the blessing of "sanctification," the one result of which was the presence of one or more of the family nearly every night afterwards and who helped us much by their prayers, words and song. One quotation from the sermon of Rev. Elder Washington, of the B.M.E. church was remarkable for the spirit and power of his utterance, *viz.*: "We hear much about

astronomers and their work! They study the starry heavens and by books and lectures give us a great deal of useful information about stars of many kinds, but what little they tell us about the 'Bright and Morning Star.' Then again, we have botanists who search our mountain sides and our valleys, making and revealing wonderful discoveries about flowers of many hues, but how seldom they speak of the 'Rose of Sharon,' and the 'Lily of the Valley.'" Rev. Hugh Bentley spoke on Good Friday evening on the hymn "Just as I am," taking one verse at a time, the audience singing each verse as he finished his remarks on it. This proved to be very interesting and helpful. A converted son of one of our members brought another young man with him who became converted; he in turn bringing two others the next night, who also found pardon and peace. One lad was ordered out of the meeting for misbehavior; then placed a plank on a window-sill, to further annoy the congregation and was chased by a policeman in consequence. On the following Sunday he came to the Sunday school smoking a cigarette, but became converted before he left, together with three other unruly boys who had previously been relegated to the adult Bible class for safe keeping. On Sunday evening, April 2nd, at 11.30 seven persons only remained and were preparing to leave for home when one of them became so overcome by the Spirit of God that he dropped on his knees near the door seeking sanctification. All prayed to help him when two of them also received the baptism of the Holy Spirit, all returning home rejoicing in this grand experience. Seven is a complete number, but they were more complete in Christ than ever before, and it was often spoken of as the very best hour of all the services. To Him "who has done great things for us; whereof we are glad," and who is still "able to do exceeding abundantly above all that we ask or think," do we continue to give all the praise and glory.—W. B. P.

CHURCH UNION.—Zion Congregational church, Toronto, on the 3rd May, adopted the following resolution, which was afterwards communicated to, and read at, the meeting of the Central or District Association, May 9th, viz.:

Moved by A. F. Wickson, seconded by George Pim,

That *Whereas* a certain anonymous publication with the superscription, "*To the Churches of the Congregational Faith and Order in Canada, Greeting,*" and entitled "*An Endeavor for Christian Unity,*" having been brought under the attention of this church, and it appearing necessary and proper—from the fact of its being so addressed, as well as from its apparent object, namely: to influence Congregational churches in favor of corporate union with the Presbyterian Church in Canada—that this church should take some notice of such publication; therefore, be it

Resolved, 1, This church does not accept the assertion

that denominational distinctions are in themselves a bar to the Christian unity taught in the Scriptures:

2, That existing conditions render it impossible that corporate union should take place between the Congregational churches of Canada and the Presbyterian Church in Canada, for the following, amongst other, reasons:

(a) Presbyterianism, as its distinctive feature, gives to a certain organization, known as the Presbytery, a spiritual and temporal authority over local or individual churches and congregations, which is incompatible with the foundation principle of Congregationalism that each local church should be free from, and independent of, all external control.

(b) The power or authority supposed to be vested in Ruling Elders of the Presbyterian Church of opening and shutting the Kingdom of Heaven, asserted in Chap. xxx. of the Confession of Faith, and known as the power of the Keys, is not acknowledged or received by Congregationalists.

(c) Because not only the *Standards* the Westminster Confession of Faith, with the Larger and Shorter Catechisms, The Form of Presbyterian Church Government, and The Directory of Public Worship, with the System of Church Courts, adopted by the General Assembly of the Church of Scotland and ratified by Act of the Scottish Parliament in 1649, about two and a half centuries ago—were so recently as 1875, with very slight (and to Congregationalists unimportant) modifications, re-adopted by the Presbyterian Church in Canada, and are now adopted by its Book of 375 Rules and Forms enacted and sanctioned by its general Assembly in 1880, with Formula to be subscribed by ministers and elders upon ordination; the whole constituting a system of church polity which is not acceptable to Congregationalists; this church does not deem it expedient to seek corporate union with the Presbyterian Church in Canada.

3, This church expresses its satisfaction that the Congregational ministers who approached the Toronto Presbytery on the subject of union as set forth in the address or publication referred to, were careful to state to that body that they were acting on their own responsibility and not in any representative capacity.

4, That a copy of this resolution be furnished to the delegates of this church appointed to the next Union meeting.

A. HOWELL,

Church Sec.

FROME.—A very interesting meeting was held in the Frome Congregational church, April 24th, Rev. W. H. Allworth, of Lansing, Michigan, lectured under the auspices of the Mutual Improvement Society to a good audience. After the lecture the members of the Society and their friends retired to the basement and sat down to a banquet prepared by the ladies in honor of the lecturer, a former pastor, whom they designated the Father of the Society. Many sentiments were given and responded to by Revs. Claris, E. D. Silcox, Allworth, and many members of the M. I. S. In the course of the evening, Rev. Mr. Claris was presented with a beautiful easy chair and an address. Rev. W. H. Claris leaves his charge here, for London South, Ont., much regretted by his friends in Frome, to whom he has ministered nearly eight years with usefulness and acceptance. May the Lord send another man to fill his place. Here is

a pleasant field for a man who wants to serve the Master. Fromo and She-iden about two and a half miles apart. Intelligent young people Christian Endeavor and Mutual Improvement Societies and Sabbath schools under the auspices of the churches, and good congregations both morning and evening.

COM.

TORONTO, HOPE CHURCH.—The Mutual Improvement Society in this church closed their winter session on the 5th May, by a social and entertainment, consisting of sacred songs, music, readings, etc., by the members and their friends. A large number were present, and fully enjoyed both the tea and entertainment. On Wednesday evening, May 10th, Mr. McCarthy, of the China Inland Mission, gave a lecture in the school room, on his tour through Western China, 3000 miles from Shangai to Burmah, 1,000 by water and 2,000 overland; this was walked by him and a native Christian. The chief object was to find out if money, letters, etc., could be safely sent to the interior, as at that time the Society was hoping soon to send missionaries there. He did not see one Christian all the way, he being the first unofficial foreigner who had ever gone through that part of the country. The lecture from beginning to end was most interesting; one felt sorry when it was ended. The anniversary social of the Christian Endeavor Society was held on May 18th. Tea was served in the school room by the members of the Social and Look-out Committees. An interesting programme followed. A very pleasant evening was spent, and many expressed a hope that this kind of meeting would be held oftener.

MONTREAL, EMMANUEL.—From a private letter from an official member of the church, we learn that the arrangement with Rev J. B. Silcox is for "twelve months; with a view to the future pastorate, if agreeable." Mr. Silcox begins 28th May.

The ministrations of Principal Barbour in the pulpit have been much enjoyed, during the nine months since Mr. Pulsford's pastorate terminated.

Miss Susie Lyman, second daughter of Mr. Theodore Lyman, and sister of Miss Lily Lyman the devoted missionary to India, died of pneumonia, after only three or four days' illness, in April. She was engaged in Hospital work in New York. But she has entered into peace; having been for years thoroughly devoted to the Lord Jesus.

OTTAWA.—The semi-annual meeting of the Congregational Christian Endeavor Society was held May 1st, in the church parlor, when the following officers were elected: President, Miss H. Wood; Vice President, Mr. Alex. Gervan; Secretary-Treasurer, Miss Florence Davis; Convener of Look-

out Committee, Mr. T. E. Chisnal; Prayer-meeting Committee, Miss Mabel Stephens; Missionary Committee, Miss Emily Harper; Flower, Miss Hattie Jarvis. A vote of thanks was passed to Miss Emily Swaffield for the able way in which she performed her duty as organist. After a few remarks by the new President, the meeting closed with the hymn, "God be with you till we meet again."

H. A. GERVAN.

TORONTO, BROADVIEW AVE.—The Toronto District Association held its regular meeting for May in this church, Mr. J. C. Copp in the chair. The chief topic of discussion was the recent overtures for union with the Presbyterians. These were, by resolution, disclaimed on the part of the Association. The meeting was a somewhat dull one. We hope good may eventually come out of these discussions, but meanwhile it is not pleasant to find brethren at cross-purposes in the matter. Let everyone come to the Union in the spirit of peace, only seeking light and the best interests of the whole church of God. The following is the resolution alluded to, copied from the *Globe*:

"Five of the delegates, Revs. John Burton, Charles Duff, Nathaniel Harris, D. McCormick and Joseph Unsworth, were among the Congregational ministers who met the presbytery, and the first work of the association assembled was to repudiate their action. This was done on a motion submitted by Rev. J. A. C. McCuaig and seconded by Rev. Wm. Johnston, which read as follows:

"That in view of the denominational prominence that has been given to the action of certain Congregational ministers in conferring with the Toronto presbytery regarding church union, this association feels called upon to place on record its lack of sympathy with the brethren referred to in the course taken.

PINE GROVE, ONT.—Rev. George Skinner has resigned the charge of Pine Grove and Humber Summit churches. The Pine Grove Secretary, Mr. John Bennett, invites any minister looking for a field of labor to communicate with him at Woodbridge P.O., Box 20.

UNION BETWEEN PRESBYTERIANS AND CONGREGATIONALISTS.

I have read with much interest all that has appeared in the newspapers and in the *CANADIAN INDEPENDENT* on the above subject, during the past few months; and desire to say that I am in hearty sympathy with the movement, and hope to see it go into effect. So far from finding fault with the brethren who took the initiative in this matter, I thoroughly approve of what they have done, and the way they have done it. They were scrupulously careful to commit no one but themselves, and did

not, at the outset, even commit themselves farther than to enquire into the feasibility of union. The most surprising thing, to my mind, about the whole business, is that their right to do this has been challenged. There have been some new and startling developments in Congregationalism, so called, in connection with this matter. We have been told that the subject should not have been broached without the sanction of the Congregational Union. Some of the more radical of our younger ministers have affirmed, if correctly reported, that no pastor has a right to open his lips on such a subject, without his church's permission. And to crown all, a local organization, having no right to speak for the denomination as such, has passed a resolution of censure on brethren for the high crime and misdemeanor of having a friendly conference with members of a sister denomination. Brethren, what are we coming to? Is this the liberty we have in the gospel? I venture to say there is not a denomination short of Roman Catholicism, that would dare to think of thus padlocking the lips of its ministers.

In striking contrast to all this, has been the course pursued by our Presbyterian brethren. Though supposed to have less ecclesiastical elbow-room than we have, no one has questioned their right to discuss the subject, and not a word of disapproval has come from any quarter. The *Canada Presbyterian* has referred to the matter kindly and courteously, and not one of its correspondents has raised an objection to the movement. How is this? Are we like the Jews of old, who boasted that they were never in bondage to any man, when after all the Roman yoke was on their necks? We have boasted of our breadth, our freedom from sectarian bitterness and narrowness, our Catholicity, our desire to see the divided church made one; and lo! when the time comes to show our faith in these things by our works, we invite our blessed Lord's rebuke:—"Ye know not what manner of spirit ye are of."

If brethren who have been hasty to commit themselves in opposition to this movement, had taken the pains to inform themselves of its real nature, they would have found more to commend and perhaps nothing whatever to censure. So far as anything tangible has been cited by way of objection, it has been the result of misapprehension.

I speak from book when I say that several bugbears have been raised which do not exist. There is no idea cherished of compelling us to adopt the Presbyterian Confession of Faith. All that has passed, so far as doctrine is concerned, is based on the Declaration of Faith in our own *Year Book*. No interference with the autonomy and independence of the local churches is intended. Our very name is proposed to be left us.

The Presbyterian Church of Canada is sound on the principle of conversion as a necessary qualification for church membership; and if there are Sessions that do not faithfully carry it out, these may be easily matched by Congregational churches that are lax enough in all conscience. Nor have I seen any "Scotch formality" that was worse than some English and Canadian formality I have met with. Our brethren in the old country long ago gave up some of the inquisitorial methods, to which certain brethren here in Canada still seem to cling with a most astonishing pertinacity.

I say it with the utmost deliberation, that I do not know of one vital principle that is put in jeopardy by the proposed union. Our Presbyterian brethren have met us more than half way, and have shown a cordiality that reminds one of the 133rd Psalm. Union, if it can be effected, will greatly enhance the power for good of both denominations. It will end a number of unseemly rivalries, and stop the waste of much missionary money. It will pave the way for further consolidation of the "one army of the living God." O brethren, my heart glows and burns within me, as I think of what may possibly grow out of the happy consummation of this union. It may yet be the most glorious incident in our history, as the *British Weekly* says that "to the Congregationalists of Canada credit is to be given for making the first overture toward a sister denomination" in the direction of union. Sure I am that the Master will set it down among the things done in His name, not to "the least of these my brethren," but to some of the most honored, eminent and useful among them. I feel like making Mordecai's appeal to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" Denominationalism is surely doomed to give place to a higher type of church life; and if we can be a link in the golden chain that shall bind the now divided sects into one, it will be a grand wind-up to a mission which, even so far, has been by no means an unfruitful one.

WM. F. CLARKE.

Guelph, May 16, 1893.

Temperance.

THE cause of Temperance has arrived at an important juncture. Mr. Marter introduced a Bill in the Ontario Legislature, prohibiting the sale of liquor by retail. The Attorney General of the Province and leader of the House, Sir Oliver Mowat, being unable to say whether the House could thus prohibit, would not commit the Government to the Bill; and it was lost. Many Temperance people are not only disappointed, but displeased. Not a single member supported liquor-selling. The opposition, led by Mr. Meredith, voted solid for the Bill. Mr. Meredith came out, much plainer than ever before, for Prohibition. The Government, driven to do something, have had passed an Act for taking a *Plibiscite* in Ontario on Prohibition, next January. The balance-wheels of *Royal Commissions* and *Plibiscites* are running finely; is it not about time to hitch on the running-gear of actual Prohibition? We never like to see "power" running to waste!

It is a pity that there were no Bands of Hope when the Archbishop of Canterbury was a boy. Had there been, his Grace might have been saved from saying in his place in the House of Lords that "in his opinion alcohol was a food." The circumstances seems to point to the desirability of some elementary scientific training for eminent ecclesiastics, or else to the advisability of their saying nothing on physiological questions. What wonder that the publicans feel emboldened to appeal to the Church for help in defending their business when its highest dignitary regards a cause of moral evil as simply a form of wholesome nourishment.

IT is now announced that the "Autobiography of Mrs. Letitia Youmans, the Pioneer of the White Ribbon Movement in Canada," will be issued in a few weeks from the Methodist Publishing House, Toronto. It will contain 300 pages, well printed and well bound, with portraits of Mrs. Youmans, Miss Willard and the late Mrs. Lucas, of England, a sister of Rt. Hon. John Bright, who were at the time the group was taken, the presidents of the W.C.T.U. in Canada, England and United States, respectively; the work will contain a history of the W.C.T.U. movement, many interesting facts and scenes in the author's life, two of her most popular and valuable lectures, and many other things sure to interest and instruct. The price is \$1 per copy. Orders may be sent direct to Mrs. Letitia Youmans, 19 Metcalf-street, Toronto.

Obituary.

MR. DAVID GEMMILL.

Died at Turnberry, Ont., on 28th March, Mr. David Gemmill, senior deacon of the Congregational church at Turnberry, County Huron. Mr. and Mrs. Gemmill formerly resided in Lanark, Ont., and became members of the Congregational church there, at the time of the great revival of 1853, but for the last thirty-five years their home has been in Turnberry, theirs being one of a number of Congregational families who removed from Lanark to settle in the Townships of Turnberry and Howick; at that time a new country.

Our deceased brother aided in the formation of the Congregational church in Turnberry, and of this church he was, through the whole of his future life, a much-beloved and respected deacon, and zealous Sunday school teacher.

For many months before his death, Mr. Gemmill's strength had been declining, and when the end came it was peaceful, for he fell asleep in Jesus. The death of Mr. Gemmill will be much regretted by a large circle of friends and relations, to whom he had endeared himself by many amiable qualities and kindly hospitalities. He was seventy-four years of age at the time of his death, and leaves behind him a widow, three sons and five daughters, all of them of adult age, and nearly all of them married and heads of families. Within ten days from the death of Mr. Gemmill, the grief of the family was farther intensified by the sudden death of another member of it, Mr. Alexander Gemmill, who was accidentally killed, leaving a wife and four children to mourn his loss.

JAMES McFIE HUNTER.

The Barrie Congregational community has recently met with a severe loss in the death of J. M. Hunter, Principal of the Collegiate Institute. He was born August 11, 1851, at Borland Burns, near the town of Dumfries, Scotland. His parents dying when young, he spent the greater part of his boyhood with his aunt. In 1871 he came to Canada, and the following year entered the Barrie Collegiate Institute as a student. In 1874 he entered Toronto University, and during his course took several scholarships, receiving his Bachelor of Arts degree in 1879. Two years later he obtained from his *Alma Mater* the degree of M.A.; and a few years subsequently, from Queen's University, Kingston, the degree of LL.B. In 1878 he was appointed to the position of Master of Modern Languages in the Barrie Institute; and

eighteen months since, he was promoted to the Principalship. He was married in 1879 to Miss Sarah J. McConkey, of Bradford, by whom he had four children, all of whom survive him.

Mr. Hunter was early connected with the Presbyterian Church, but left it about eight years ago and united with the young Congregational Church in the town of Barrie.

The deceased was a man of pure life and strong faith in God. His sincerity was never questioned among those who knew him. The writer, from his point of observation in the pulpit, has observed him remain silent when a verse or a whole hymn was being sung with whose sentiment he did not agree. He deemed any offering from man to his Maker in which the whole heart was not given could not be acceptable to God, or beneficial to the offerer. For many years he was an earnest student. His studies covered a wide area. Besides those necessitated in his own province as a teacher in modern languages, he made excursions into general history, philosophy, and theology; and as he passed along he swept from all sides a mass of knowledge into his receptive and retentive mind, which made his society sought after and valued by all who loved knowledge in these departments.

He leaned towards liberalism in every direction. He would leave each generation or each man, in case of dissatisfaction with the conclusions of the past, open up the questions afresh, and examine each in the most fearless spirit. Truth, he held, had nothing to suffer from the most careful examination; only error need dread the light. But he maintained for himself a safe anchorage in the existence and goodness of God, and His highest revelation in Jesus Christ.

His devotion to the church of his adoption left nothing to be desired. For several years he served on the diaconate, the Sunday school teaching staff, and held efficiently the position of Secretary of the church. His hand was open to succor the needy, and his material contributions to the support of the work of the church, and institutions outside, were large in proportion to his income.

Kingston.

J. R. BLACK.

MISS E. WESTACOTT.

On Sunday evening, May 14th, Rev. Thomas Webb, pastor of Dovercourt Church, Toronto, delivered an appropriate funeral sermon from the words in Psalm 73: 24-26, at the request of friends of the late Miss E. Westacott, who died on April 29th, after a short illness. A few weeks previous she received a wonderful baptism of the Holy Spirit, which was manifested by her works as well as her testimony. She had given in her name for

the reception service in May, but was not permitted to see that day here, but has gone to that better country, leaving a grand testimony behind.

Her last public testimony, given at our "Special Thanksgiving Service," held on 10th April, will long dwell in the hearts and memories of many who heard her. She spoke somewhat as follows:—"For many years I wandered in the wilderness, but am so thankful to my Heavenly Father that He led me to cross over Jordan into the land of Canaan. Oh! it is a beautiful land; the manna of the wilderness was angel's food, but the pomegranates and the grapes, the corn, the oil and the wine are better! Why, friends! you who have not yet crossed over, do so; you will never regret it, for it is delightful, glorious! But there are giants to fight and walled cities to conquer; but "be strong and of a good courage, for victory is on Israel's side; for our Captain and Leader never yet lost a battle, and if we prove faithful we shall by-and-by possess the whole of our glorious inheritance, prepared for those who love Him! I do not always find it sunshine, but

"In God I have found a retreat,
Where I can surely abide;
No refuge or rest so complete,
And here I intend to reside."

"Blessed are the dead which die in the Lord, they rest from their labors and their works do follow them."

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the above Union will be held in the First Congregationalist Church, London, Ont., beginning with Wednesday, June 7th, at 9, a.m.

The usual travelling arrangements are being made. Delegates travelling by rail will purchase a single ticket at the point of starting, and get from the agent the regular standard certificate receipt which must be presented to me at the Union for signature, in order to get a reduced return fare. Delegates travelling by boat will send to me for certificates entitling them to reduced fares.

The Union collection should be kept in mind, and made as liberal as possible. A strong enthusiastic rally from the churches, and the Union of 1893 will be one of great interest and power.

J. P. GERRIE,

90 Langley Ave.

Secretary.

Toronto, 17th April, 1893.

NOTICE OF MOTION.

REV. W. W. SMITH,

Dear Bro.—Will you kindly allow me through your columns to give notice that (D.V.) I shall move the following resolution in the Union of Ontario and Quebec, to meet next month in the City of London.

Yours sincerely,

8 Gwynne Ave., CHARLES DUFF.
Toronto, May 19th, 1893.

RESOLUTION ON UNION.

The delegates of the General Assembly of the Presbyterian Church in their addresses of fraternal greetings to the Congregational Union of Ontario and Quebec, at Montreal last June, having in substance said that they believed the time had come when the two bodies should not only think of, but approach each other in plain, frank talk about the subject of closer union; that having made several endeavors in other directions, they felt persuaded that the next union of churches would, in the providence of God, be one between Congregationalists and Presbyterians; that they thought these bodies ought unite for the reasons that they are greatly similar in doctrine, worship, education of their ministry, general church practices, and that they might the more successfully meet skepticism, Atheism and Romanism in the land, and deal with error and wrong-doing in the churches; and having testified their esteem for Congregationalists, and their personal pleasure and harmony in Christian work with men of the body with whom they had come in contact, etc., etc.

And the Congregational churches moreover, though having ever claimed full liberty of conscience for the individual, and the complete autonomy of the local church, being not schismatical, but having ever fully acknowledged and wrought for the manifest unity of all true Christians as the body of Christ; and having had this subject in various forms before the churches now for some time:—Therefore be it

Resolved, that we, the personal members and the delegates of churches constituting the Congregational Union of Ontario and Quebec assembled, do choose and elect a committee of — personal and — representative members to meet with any similar committee appointed by the General Assembly of the Presbyterian Church of Canada.

First: To thoroughly and prayerfully consider and if possible frame a basis of union for future adoption by the two bodies, according to the requirements of their different systems of church government; which basis shall recognize and involve the teachings, principles, precepts and example of our common Lord and Saviour Jesus Christ, which He has given for the individual and social guidance of His people; and the teachings and practices of His Apostles, and the churches of the New Testament based upon them.

Second: To form if possible some practical plan of working, by which the two denominations shall be brought into truer harmony of co-operation in their various church schemes and life; but more especially in their work upon the home and foreign mission fields

Third: That this committee report to the Union next year the results of its labors, for reception and adoption or otherwise; that in the event of their adoption by the Union, they may be recommended to the churches for their individual or independent action in relation to the matter.

Fourth: That this committee shall, until such union of

Presbyterians and Congregationalists, or of Congregationalists and any other denomination or denominations, has taken place, be a standing committee, to meet with a similar committee appointed by the Presbyterian, the Methodist or the Anglican Church, the Baptist or Disciple Churches of Canada—to report to the Union, and be appointed annually.

All this we do in humble honor of our common Lord and Saviour; who, on the eve of His passion and with Gethsemane and Calvary full in view, prayed that His disciples might all be one, even as He and His Father were one, that the world might believe that the Father had sent Him.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of the Canada Congregational Missionary Society will be held (D.V.) in the First Congregational Church, in London, Ont., on Wednesday, June 7th, 1893, at the hour of 10 o'clock, a.m., when a report of the work of the past year will be submitted, and its general business transacted. The annual platform meeting for the advocacy of Home Missions will be held on the evening of Thursday, June 8th, in the same church, at 8 o'clock.

The Executive Committee of the Society will meet in the vestry of the church on Tuesday, June 6th, at 2 p.m., and the General Committee at 5 p.m. on the same day.

JOHN WOOD,
Ottawa, April 17, 1893. Sec. C.C.M.S.

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

The Congregational Union of Nova Scotia and New Brunswick meets in Truro, N. S., Friday, July 7th, 1893. Ministers and delegates intending to be present will please communicate with Mr. C. H. Beattie—not later than June 25th.

J. W. Cox.
Economy, N. S., April 24, 1893.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of the Provident Fund Society will be held in the First Congregational church in London, Ont., on Friday, 9th June, at 4 p.m.

THOS. MOODIE,
Sec.-Treas.

Montreal, 13th May, 1893.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The annual meeting of the College Corporation will be held in the First Congregational church, London, Ont., on Friday, 9th June, 1893, at 2 p.m.

W. H. WARRINER,
Secretary.

Montreal, May 11th, 1893.

CONGREGATIONAL PUBLISHING COMPANY.

The annual public meeting of the shareholders of the above Company will be held in the First Congregational Church, in the City of London, Ontario, on Friday, 9th June, at 4 p.m.

W. W. SMITH,
St. Catharines, April 18, 1893. *Sec. Treas.*

Woman's Board.

A NEW BRANCH AT PARIS.

At Paris, on April 13th, at a union-missionary meeting, the ladies from the various societies organized themselves into a new branch to be known as the "Paris Branch of the C. C. W. B. M. Officers elected: President, Miss B. Patton, Paris; Secretary, Mrs. Foster, Burford; Treasurer, Miss A. R. Campbell, Paris. At the evening session several papers were read, with greetings from the local sister societies. Two of the papers by special request are submitted for publication in the INDEPENDENT.

MEN IN THE PRAYER MEETING.—Can anything be done to make the *men* of our churches come to the prayer meetings, and when they come take their proper share in them? I find it almost impossible to induce them to do either. How is it? Is it *infra dig.* for a man, although a Christian man, to attend prayer meetings, or is it because they have not acquired the habit in youth. I am inclined to think the latter is the chief reason. If the habit of attendance and taking part is not formed in early life, it is hardly likely to be formed at all. Is not the Christian Endeavor Society, in getting young Christians to pledge themselves to attend and take part in the weekly prayer meeting, the best cure of the evil?—*Independent, London.*

Our College Column.

HOW TO PREACH WITH GLEE.

We always enjoy men who enjoy their own work. Professor Barbour once said, looking back to his first ministry, from the professor's chair—"Oh the pastorate's the thing. I used to run into the pulpit, and run out of the pulpit for more truth; and I preached with glee." When I heard him say that, I thought I understood the secret of his power. We listened to him with glee. We stipulated with Professor Park, in the Seminary, that he should not exchange save with Barbour, the young pastor of South Danvers.

Such preaching is always good. It does the preacher himself good and he comes to Monday without weariness. The friction is reduced to the minimum. The same food he has given to others so feeds his own soul that preaching becomes to him a delight. The very strength of his bones. You are without a pastor. What kind of a man do you want? A man who preaches with glee. You yourself want to preach till you are old. How shall you do it? Preach with glee. You want to be heard with pleasure every time. How shall it be? Preach with glee. People will always listen to a man who evidently relishes his own teachings and preaches with glee. Such preaching adorns the doctrine and makes people wish they were Christians even if they are not.

But how shall it be done? Let me give three general suggestions.

I. A man must preach from a full experience of the blessedness of the gospel.

II. There must be a full mind as well as a full heart. The baptism of the Spirit never makes a man lazy as a student. If it does there is something radically wrong. Never will you study the truth of God in his word with such enthusiasm as under the light of the Spirit. The Bible will shine in that light. But it must be real study. It must be patient and painstaking and thorough. The man who prepares every sermon as a task or as a grind will not preach with glee and will not be heard with glee. He who counts the weeks to vacation, instead of saying "when may I preach this again," will give neither milk nor honey to the people.

III. There must be a real delight in men. The souls of men with all their wants and struggles and hopes and fears must profoundly interest the preacher if he is to continue to preach with glee.—*Rev. Addison Blanchard, in The Rocky Mountain Congregationalist.*

NOTES.

All communications, news items, etc., for this column should, during the summer months, be sent to the Editor, Mr. Frank J. Day, Granby, Que.

We hope the members of the class of '93 will not forget our "column." We shall welcome articles from them on their own church work, college work, or any other subject they may chose to write upon.

The first "Circular Letter" has been sent on its way. We hope each student will bear in mind that promptitude in its despatch will ensure its return to the editor in time for the next "column," when we expect to be able to give some account of the work being done by "our boys" in the various fields.

The results of the examinations, in so far as concerns our College, were on the whole satisfactory. All the full-course students held their years, with the exception of one, who, owing to sickness was unable to write on two of his examinations. The majority of the partial students were successful in all the work they undertook.

Mr. T. Arthur Colclough, passed all the examinations of the First Year, and took the prize in Hebrew. M. Jas. G. Watt, of the Second Year, passed creditably the Intermediate Examinations. Mr. Frank J. Day, of the Third Year, was successful in all his examinations, taking First Rank Honors in Semitic Languages, and prize in Hebrew.

It is pleasing to note the very high stand taken by "Congregational boys," other than theological students in this year's work. Among those specially worthy of mention we note the following:—Mr. Chas. C. Gurd, son of Mr. C. Gurd of Emmanuel Church, and a member of the graduating class in Arts, won the Logan Gold Medal in the Natural Science Honor Course. Mr. W. A. Duff, son of Mr. J. M. M. Duff, one of the deacons of Emmanuel Church, led his year in the Department of Mechanical Engineering in Applied Science, and won a prize for machine design. Mr. David Murphy, of Calvary Church, took second place in Mechanical Engineering in the graduating class in Applied Science. In the same faculty Mr. W. F. Carter, of the Cowansville Church, ranked second in Civil Engineering in the Second Year, and won prizes in English, French, and mapping and surveying. Mr. J. S. Stevenson, who graduated in Civil Engineering, is a son of Mr. Stevenson, a member of the South Granby Church.

One of the greatest student movements of the age is that of the College Young Mens' Christian

Association. Throughout the Colleges of Canada and the United States, these bands of consecrated young Christians wield a mighty influence over their fellow-students. This influence is felt, not only in the religious circles of University life, but in every department—in athletic, social and literary circles. The ideal Y. M. C. A. worker aims to carry his religion into all he does, and herein lies the secret of his influence. From a small beginning with 15 members in 1884, the McGill Association has grown steadily, until now the membership has reached 300, and its influence has spread to all the faculties. The Association has at all times received the sympathy and practical aid from the Principal, Sir Wm. Dawson, and the Dean of the Faculty of Arts, Dr. Johnson, both of whom have time and time again expressed their appreciation of the high moral and spiritual influence of the Association, and their desire to see it prosper in every way. In this work the students of the College have always taken an active and a leading share. The first president, Mr. Jos. K. Unsworth, was a member of our College, and twice since then has this office been filled by our students; while in all the ordinary work of the Association they have always been most willing workers. Of the present Executive Committee of seven members, three—the President, 2nd Vice-President and Treasurer are Congregationalists. Should this strike the eye of any intending students, we would commend this work to their earnest and prayerful attention, and assure them that they can find during their University career, no greater field of usefulness, and no better training school for aggressive Christian work in their after life.

We have received two very interesting letters from Rev. Hilton Pedley, from Japan, descriptive of his work. Mr. Pedley evidently keeps close watch of all the political changes in the country, and like a true missionary seeks to identify himself with all the interests of the people; thus winning his way into their hearts and homes. Speaking of a recent trip made with an evangelist, he says: My going to Shibata was for the purpose of meeting Mr. Hara, so that together we might walk four miles further to a small town and there hold our first Christian meeting. We reached there in the afternoon of March 3rd, but as this was the 15th January, according to the old calander, and a holiday, most of the town people had gone off to celebrate. However, some fifty people came together and listened attentively to three addresses, one of which was delivered by the writer, his first in Japanese. After the meeting several of us sat around the fire, and together talked about the chief truths of Christianity. I like these talks better than the speech-making, for hearts come closer to-

gether at such times. On the same evening a meeting was held at Kaji, one of our way stations, and over 100 people came to hear us. The meeting was enjoyable, and we were asked to come again. Mr. Hara tells me that one or two young men are thinking seriously about Christianity. This is the first of occasional labors by Mr. Hara during the last nine months. Speaking of the difficulties and trials of those who take a stand for Christ, he says: Most of the Christians are young, and are surrounded and beset by opponents of Christianity. Charges of lack of patriotism, want of respect for parents, subjection to foreigners, etc., are continually hurled against young believers; and, of course, they are as false as they are numerous. Even little children are not exempt. The child who goes to Sunday school is tormented by his public school playfellows; and even by his teachers he is looked down upon. As a result of this, the Sunday school is practically closed. In view of these things we are thankful for the few young men who show no decline in their zeal for Christianity."

THE BLESSING OF NOT GETTING.

God is continually blessing us by suffering us not to do certain things which we greatly desire to do. He thwarts our worldly ambitions, because to permit us to achieve them would be to suffer our souls to be lost or seriously harmed. One desires worldly prosperity, but every effort in that direction is defeated. We speak of our failures as misfortunes, and wonder why it is that others less industrious and less conscientious succeed so much better than we do. We even intimate that God's ways are not equal. But no doubt the very disappointments over which we grieve are in reality the richest of blessings. God knows that the success of our plans would be fatal to the higher interests of our spiritual life. The best blessing God can bestow upon us is to suffer us not to prosper in our plans to gather riches and to attain ease.

To let men have what they want would be to open the gates of ruin and death for them. What they hunger for, thinking it bread, is but a cold stone. The path that to their eyes seems to be strewn with flowers and to lead to a paradise is full of thorns and leads to darkness and death. The things we crave and cry for, thinking to find sweet satisfaction in them, when gotten at last prove to be but bitter ashes.

"I think God sometimes sends us what we have cried for
 Year after year in vain;
 To prove to us how poor the things we've sighed for,
 And how beset with pain.
 The human heart can know no greater trial,
 Than comes with this confession,
 That the continued sorrow of denial,
 Was better than possession.

CONGREGATIONAL UNION IN LONDON.

Judging from the returns already to hand the attendance upon the meetings this year will be unusually large. However there will be ample accommodation for all, and we shall be glad to see everybody. A card will be sent to each pastor and delegate, giving name and address of their host, and if they will be good enough to send to the persons entertaining them a line to say by what train they expect to reach London, it will be deemed a great favor. We shall endeavor to meet all the principal trains, and give whatever information and aid may be required.

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Now, will our young friends go to work!

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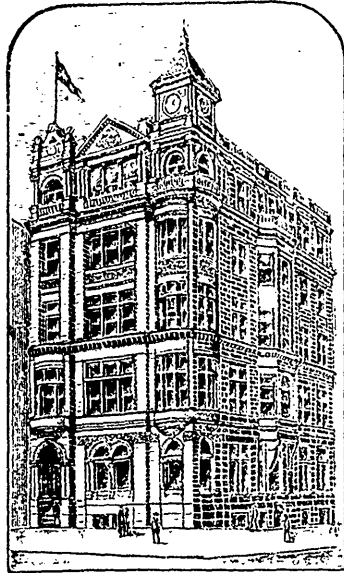
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Life Assurances in force 1st Jan. 1893	\$23,901,046 64
Increase over previous year	4,464,084 80
New Life Applications received during 1892	8,566,457 10
Increase over 1891	2,664,935 50
Cash Income for year ending 31st December, 1892	1,134,867 61
Increase over 1891	214,693 04
Assets at 31st December, 1892	3,403,700 88
Increase over 1891	518,129 44
Reserve for Security of policy-holders	2,988,320 28
Increase over 1891	507,477 30
Surplus over all Liabilities, except Capital	307,428 77
Surplus over all Liabilities, and Capital Stock	244,928 77
Death Claims fallen in during 1892	151,526 36
Decrease from 1891	16,537 72

THE YEAR 1892 was a red letter year in the history of the SUN LIFE. The new business was not only greater than that secured by the Company during any previous twelve-month of its history, but also greater than that secured by any other Canadian company in this or any other year. The increase in the new business of the SUN LIFE beyond the figures of 1891, exceeds the corresponding increase of all the other Canadian companies combined. The income was about \$4,000 for every working day of the year. The assets also increased by over half a million dollars. But even more important than the wonderful growth in size is the highly satisfactory and profitable nature of the business transacted. The death claims were \$16,537.72 less than the previous year, although the sums assured had increased by nearly \$4,500,000. The Company, moreover, divided nearly \$200,000 of Cash profits to its policy-holders during the year, and yet shows a surplus, according to the Dominion Government Standard, of \$244,928.77 over all liabilities and capital stock. The fact that the greater part of this large amount has thus been accumulated from the operations of one year alone, cannot fail to be highly gratifying to our members, as it is an evidence that the profit distributions of the past will in all probability be not only maintained but largely increased.

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