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Maxwell A. Amherst

THE
CANADIAN
INDEPENDENT.

THE THIRTY-NINTH YEAR OF PUBLICATION.

V. XX NEW SERIES No. 4

APRIL, 1893.

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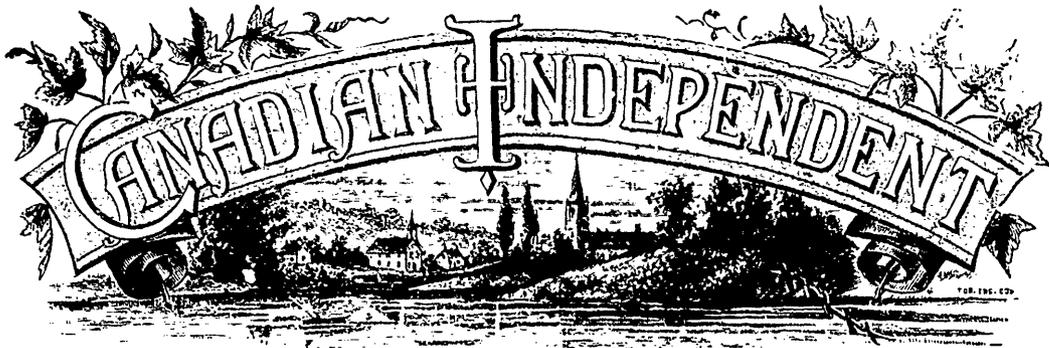
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TORONTO, APRIL, 1893.

V. XII
No. 4

Editorial Jottings.

WHOEVER fears God fears to sit at ease.—
Mrs. Browning.

WHAT are God's purposes? Learn man's true needs and you will know.

HOLINESS does not consist merely in the ability to see defects in the religious life of others; but some seem to think it does.

THERE are people who claim that they are willing to do anything for the Lord who never think of going to church on a rainy Sunday.

BEST WAY FOR SERMONS.—The best and most effective way, if one can do it, is to write the sermon out, and then leave it in the study and preach from memory.—*Dr. Cuyler.*

WE HAVE to acknowledge receipt of *The Canadian Congregational Year Book*, a bulky volume, giving statistics which would be hard to draw out of the officials of Australasian churches.—*Australasian Independent.*

AS NO POLITICAL PARTY that was on its knees to the slave power deserved support from honest, patriotic citizens, so no political party that is on its knees to the whisky power deserves support from men of intelligence, conscience and honor.—*Joseph Cook.*

TIME-LIMIT FOR DEACONS.—Deacons are often now elected for a term; generally three years. A good plan. Let it always be accompanied with the further provision that one drops out of office every year, and is in-

eligible for re-election for one year. It gets over the difficulty of dropping an inefficient (but otherwise excellent) brother, who might feel hurt at being superseded; and it compels the church to introduce new men into office: two good objects gained.

CONGREGATIONALISTS travelling in Canada are urged to disclose themselves to our brethren here, and to render all the aid and encouragement they can to our churches and pastors. The benefit will be mutual. Yet visitors from Great Britain and the United States often forget this duty.

A DEAD CHURCH.—Another fact remains true. If the Holy Spirit should convict and powerfully convert in many places the converts would die. Of what earthly or heavenly use is it to bring converts into many churches? They are sure to die. Of what good to have them become like the majority there now?—*Selected.*

SELF-MADE MEN.—Many people are fond of talking about "self-made men"; but the only value of the matter depends on *what* they have made themselves to be at last! as somebody says, "The gist of the matter is, not where a man starts from, but where he comes out."

SOURCES OF PAIN.—The touchy temper, which takes offence at a word. The irritable temper, which takes offence whether offence is meant or not. The brooding, sullen temper, which never utters a word, but displays a cloudy face day after day. The severe temper, which always looks on the dark side of things. The grumbling, discontented spirit, always dwelling on its own wrongs. The

wilful temper, which overrides every scruple to gratify a whim. Who shall tell the pain and misery which such dispositions have caused in countless homes?

THE INDEPENDENT.—Some of our readers are naturally anxious to know about the success of the magazine this year. We have no other dependence than on the pastors and members, pushing our circulation in the churches. Paris is well attended to, and Guelph, and Hamilton. There we have to stop. We should be pleased to hear of fifty churches doing just a *little* for our circulation: Where a church in good working order only takes four or five copies, it would not strain them to *double*. We have been sending out lists to a number of the pastors. Shall we hear from you, brethren?

PROFESSOR FINNEY.—The Oberlin divine had a great aversion to debt and hesitated about dedicating church edifices that were not paid for or completed. When he consented to do this he sometimes prayed: "O Lord, we offer this house to Thee. It is not yet finished, indeed, but we remember that we have frequently offered ourselves to Thee and Thou hast accepted us, though Thou knowest that we are far from being finished yet." Such a petition as this may be in order occasionally even in these days.—*Advance*.

"THOSE WOMEN WHICH LABORED WITH ME."—Writing to the *American War Cry*, Miss Frances E. Willard says:—"I am a Methodist, and my apprenticeship in the mighty Church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The Church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor, and 'the swing of conquest' is the result."

A COLD WINTER.—We have had an unusually cold and stormy winter, and no doubt many things have been badly frozen up. But in what way are we to understand the Western Ontario brother who writes a few days ago: "P.S.—There is considerable news in the church here; but the weather has been so cold, I fancy it has frozen over. It will

likely thaw out in the spring!" We shall see. We find that subscriptions and news come in about the same ratio from a church, and they generally "freeze up" or "thaw out" in company.

WOMEN-VOTERS.—A practical example is worth a great deal more than any amount of theory. In Wyoming, women have had the same franchise as men, for about twenty years. The *Chicago Advance* thus speaks of the results:

"No especial moral reform has been as yet effected by it. The liquor business and kindred vices flourish there as elsewhere. Gambling is licensed and games, it is said, are open in every saloon. The voting at the polls is as orderly as anything else that is done in public where men and women meet. The women do not display any special desire for office, and are voted for or against on their merits as are other candidates. But, from all accounts, there is this that is noticeable in Wyoming politics, the candidate, of whatever party, who has any hope of success, must be a person of fairly good personal reputation. A man who drinks to excess, or gambles, or ill-treats his wife and children, or is tainted by bad associations of any kind, is pretty sure to be black-balled at the polls."

ANOTHER PRIEST MARRIED.—This time the happy man is Father John T. Culleton, pastor of the Roman Catholic Church of Raywick, Ky., and the young lady is his cousin. May they live long and prosper. We said last month that the example of Dr. Snell, the private secretary of Bishop Keene, rector of the Catholic University, who was married to the daughter of a Presbyterian minister in Washington, would soon be followed by many priests. Father Culleton had been thirteen years a priest, and his marriage caused the greatest surprise and consternation among his parishioners. Every priest in Kentucky is now suspected of an intention to get married. What about the priests of New York?—*Converted Catholic, for March*.

THEATRES, THE LARGE AND THE SMALL.—We believe, in common with nearly all Christian moralists, that the general influence of the theatre is demoralizing. There may be no immoral sentiments in the play. Some people even think that the stage might be purified and become a school of virtue. But whatever might be true of an ideal stage, the testimony of those who have had good opportunities of judging the actual stage, is, that the influence of the theatre is against religion and purity. As to Sunday-school performances, where the children dress for a part and

act it out, we think it cannot fail to create a taste for theatrical performances, as given by professional actors on the public stage.—*Christian Guardian*.

THE objections which some people make to the work of evangelists are the same as those made in the time of Christ. One thing is certain, this world will never be won to God unless we have mighty revivals of religion as in apostolic times. The non-committal, do-nothing policy of some churches must grieve the Spirit of God. They are afraid of what they call religious excitement and scout revivals. The church needs an earnest Christianity and a plain, straightforward gospel. Many of our pulpits simply "coddle" rich or intellectual sinners, and do little or nothing for the salvation of men. They are little more than clubs for social and intellectual culture. The church must have the saving of souls as its primary idea. But there are in the church some earnest souls who long for a deeper spirituality and a greater interest in the conversion of men. But too often they have little power to stem the tide of worldliness.—*Religious Herald*.

OUR CHURCHES.—Less than a year ago, there was one of those periodical seasons of "vacancies" in the pastorates of the churches; a comparatively large number being for the time in need of pastors. These vacancies have nearly all been filled, and filled wisely and well. At the present writing (March 10), the only important churches without settled pastors are Emmanuel (Montreal), Calvary (Kingston), Woodstock, Barrie, Listowel and Toronto Junction; and probably this list will be smaller ere this reaches the reader's eye. It may be noted that none of these have a manse or parsonage. That settles a minister more than many people think!

RECIPROCITY IF NOT UNION.—The following, from the *Canada Presbyterian*, will commend itself for its practical good sense:

"There has always been considerable reciprocity in ministers between the Congregational and Presbyterian churches without any serious injury to either; we might be permitted to say, to the manifest gain of both; and within the last eighteen months two prominent ministers of the Methodist church have accepted calls to Detroit and Chicago pastorates in the Presbyterian Church. Would a step further be possible, and a mutual eligibility be agreed upon, based on the minimum of education required by an ordinary minister?

"Radical and revolutionary, it may be said,—perhaps so; but the most of these are in practical operation wherever the true spirit of Christianity largely prevails, and we do not see any danger in voicing them, especially when so many find a stumbling-block to the acceptance of any church, and we fear of Christ himself, in the bitterness and rancour of sectarian strife."

QUOTATIONS FROM HATELY WADDELL.—
Clean han's are braw at God's ain yetts.

The sheep-keepin' o' the Lord's kind and cannie.

God's a match for the best: folk maun lout, when he dings them.

The warl' may shog; David's sikker.

Want o' God's a sair drouth.

Righters suld be right themsels; an' they're no, they're no like God.

The days o' langsyne; the years o' sae mony byganes.

God's kind; his folk suld be canny.

Ye hae drookit my head wi' oyle; my bicker's fu' an' skailin (Ps. xxiii. 5).

Folk suld be fain, wi' God for a king.

The world's to a wearin' dud.

An' God gang-na but till the stour, kings wad be wysser at hame!

The man wha kens na how till do gude, sal ne'er hae gude till ken.

THE PLYMOUTH BRETHREN.—With those who can see no good in the peculiarities of the Plymouth Brethren—only their depreciation of church organizations, and endless *splits*—may be urged this thought: that most errors are but the undue emphasizing, the undue exaggeration of some truth. Now, amid the mass of the people in *England*, where it is "church, church," in word, but Mammon and beer in practice, you could not get them to go to another "church" or chapel; but the Plymouth Brethren can get them to come to their nondescript meetings—just as the Salvation Army can get them to come to their "barracks," and once there, can often win them to Christ. They don't "follow with us;" but we shall not, on that account, like James and John, "forbid" them. These are good elements, in the midst of a ritualistic and Romanizing church.

LIGHT IN INDIA.—A missionary writes to our esteemed contemporary the *Australasian Independent*, of the general breaking-down of caste rules in India. Hitherto, Hindoos crossing the ocean lost *caste*. Now, there are

so many Hindoo youths going to England for liberal educations, that a great anxiety exists to find some text or passage in their sacred books to sanction a relaxation of their usages. No doubt they will find something that can be made a sanction! When filtered water was first supplied through pipes in Calcutta, there was trouble about it. *Mohammedans* wrought at the water-works, and *cows' grease* was used on the engines! Dreadful! But by diligent search they made out from the *Shasters*, that what was *paid for* was to be considered ceremonially clean! Quite lately, too, they have started what we in Canada would describe as "Separate Schools," in which the Hindoo religion is distinctly inculcated; and *Girls' Schools*, to counteract the effects of the "Zenana Mission." The world moves.

PRIMARY TEACHING IN THE S. S. — Two troubles have always beset the infant-class teacher: (1) Keeping order. No sooner is Johnnie and Fred shamed into something like good behaviour, in one corner, than Sam and Dick are squabbling about a seat in the other corner; and little Lizzie is crying because "somebody pushed her." (2) Promotion. When the scholars get bigger, and are "promoted" into the larger room, they feel "strange" with a new teacher: they miss the lively singing and the familiar talks; are discontented, and often leave the school altogether.

Now for Mrs. Craft's plan, to remedy both these. She has the infant school in a separate room: nothing much can be done without that. Then a number of teachers and classes; six scholars to each teacher. She does the most of the teaching herself; the teachers having a part of the time of the session, and keeping good order. The scholars in a class are about of an age. Then, when they have grown a bit older, and can read well, and can understand more mature teaching, a whole class, *teacher and all*, is "promoted" into the larger room; and there is no breaking up of associations, with teacher or fellow-scholars. A brother from St. Catharines was bringing this forward very lately, as substantially *his* plan of working, and one he had found to succeed.

RITUALISM.—A recent issue of *The Christian* says, editorially:

"It presses upon us increasingly, that Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system. We therefore ask, Is there any suggestion in the New Testament that an "ordained" man is essential to the valid observance of the Lord's Supper? Is it in accordance with New Testament teaching to describe any order of men as exclusively appointed "to administer the Sacraments"? Is there any ground in the New Testament for calling Baptism and the Lord's Supper Sacraments? What is a Sacrament? The answers to these questions bring us down close to the Pagan roots of Papal error. We must be free from these ourselves if we would exorcise the assumption of the priests and the subservience of the people."

We think that we are year by year getting rid of sacramentarianism among ourselves, though there is doubtless room for farther improvement. And the need arises much more from the supineness of the members than from the assumptions of ministers. Often when there is nobody else ready to do anything, the minister takes hold: and is then blamed for grasping power.

And young men are better trained in the duties of the ministry and the privileges of members, than formerly. One of our students, supplying a country church for the summer, said to us once, that he had to get one of two pastors he named to come once a-month to "his" church, "to administer the sacrament."

"Why don't you do it yourself?" we asked.

"Oh, I'm not ordained."

"Well, isn't *the church* there? And has not the church a right to the ordinances? And can't the church appoint one for the day, to preside at the table? And why not appoint you?"

"Well, these are our orders from the college. And I get these brethren, because I am expected to do so."

"Well, if I was in their place, I wouldn't come! I don't believe in this sacramentarianism."

But we have not heard any more of such "orders," for many years.

There's enough human instrumentality in the worst desperado on earth to shake this continent for God from the isthmus to the pole. It is not strength or goodness of men that gives the Almighty His chosen leverage in this world, but completeness of consecration; and that church will yet unsheath a living sword that throws away its crutches of worldliness and marches out in the name of the Lord God of Israel alone.

There are steps that lead to steps that lead to ruin.

Editorial Articles.

COLLEGES LARGE AND SMALL.



NOTHING has more distinguished Congregationalism than the ever continued desire and effort to provide collegiate training for young men. The school, and closely following it, the college, has ever been established wherever the church itself took root.

The Congregational colleges in England have been numerous; but mostly small. Now an effort, which is somewhat wide-spread, is made to amalgamate some of these colleges; and of very late years something of this has been done. Then for the results. There are fewer students, and smaller subscriptions than before; though it was hoped both these would show an increase. There was also more village and hamlet work; more evangelistic work in general, under the small-college system, than under the larger.

These are serious results. Now what are the advantages claimed for the large college? (1) More *esprit de corps* among the students, which is supposed to be a good thing; (2) more and better professors, resulting from the larger funds to obtain them; a larger field for their professional zeal; (3) a combination of means and funds; (4) more prospect of perpetuity of corporate existence, from large endowments and more wide-spread interest; (5) a better educated ministry.

But the results have shown in England no such gathering-in of students, or of subscriptions and endowments; and not in every case even an enlargement of the professorial staff. The *esprit de corps* remains, and the claim for better educated ministry remains; but the advocates of smaller and more numerous colleges put little value on the first, and dispute the second.

The question of residence or non-residence also comes into the argument. The comparison arises of a small college with residence together as a family, and the large college and non-residence; for that is the way the question practically divides itself. The advantages of the family-system—

where the number is (as is generally the case), small enough to have all the intimate acting and reacting influences of the family—must be very great. The young men will go out, with most of the intellectual, and many of the moral features of the professor they have studied under in the class, and ate with at the table, and walked with on the campus. In the other case, where it is only hearing lectures and attending examinations, no such results will follow. The young men will take on the habits and imbibe the opinions of those among whom they move outside their classes. And as for the *esprit de corps*, there is no reason why all that is good in it should not exist in a company of eight or ten, as with fifty or a hundred. And some of the best men we ever met, held that the most valuable "*esprit*" was that held in common between an evangelizing student and the souls he had won to Christ, and between a pastor and a flock he is helping on their way to heaven.

Every college should be a centre of gospel effort in its own neighborhood. This the small college always is. The training in preaching, and hand-in-hand work among the pews—and among the homes of the people—are what "make" the good minister. No amount of apologetics and hermeneutics, of homiletics and eschatology, will ever make up for these. All well to do these, but not to leave the other undone. Even if the influences of the large college were as favorable as the other, it only occupies one centre, where the other occupies three or four.

And every such college is a centre of denominational effort. If we possess a good thing, we want to spread it. The Roman church works thus, to spread what *they* hold. Says a contemporary: "Roman Catholics seem to go upon the plan of having as many colleges for students as they can support, for every college is an influence for Romanism in the neighborhood where it stands." And so it ought to be among us. We ought to have colleges in Winnipeg, London, Toronto, Kingston, and Montreal—five college centres instead of one, from whence could radiate influence and labor; where our young men could be trained further in the work many of them are already engaged in; and where village-work, not necessarily impinging on proper hours of study, and daily and hourly contact with the pastor-professor who

guides their studies, would give them the best part of their "education"—that of the heart, the intellect, the conscience, the fellow-feeling that makes them ever after "one" with their people, and the Christian democracy that teaches them in youth, so that they never forget it, that One is their Master, even Christ, and that all they ARE BROTHERS.

FOUNDATION PRINCIPLES.

The corner-stone is Christ. If a man believes, he shall be saved. But we want to keep as closely to the pattern laid down in the New Testament as possible. And so, when we inculcate faith, we also advise as to church-order and church-privileges. Paul made a custom of staying with his converts long enough to get them formed into a church, and familiarized with what for want of a better name, we shall call ecclesiastical order.

And the footprints of the apostles do not seem to us to be very hard to trace in the New Testament. We said in February, "We cannot give room to the thought, that what the apostles omitted in their teaching, and did not bring into their practice, should be exalted to be a principle of the first importance, a *sine qua non* in negotiating for union." They omitted (to put it on the lowest ground,) to establish, or provide for the establishment of territorial bishops; and they did not establish permanent church-courts, of the nature of the presbyteries, synods and conferences of the present day.

"The apostles *did* establish government by the members," we said. That is to say, all the government that the church possesses. The legislative power, correctly speaking, is not in the church; it belongs to Christ: but the church has to carry out Christ's laws; and this carrying out is rather executive than legislative. The most important thing a church can do, after the supreme work of leading souls to repentance, is to admit to membership in the church, and to guide and warn them after they are in. Paul in writing to the saints in Rome, (he never mentions the elders,) i: 7, tells them, "Him that is weak in the faith receive ye," (xiv: 1.) Whatever else the command extended to, it beyond doubt *included* church-membership. And in writing to the

Corinthian church—not to the elders, as a ruling court—respecting the incestuous man, he tells them "Therefore put away from among yourselves that wicked person," I Cor. v: 13. And in II Cor. ii: 6, the apostle writes, "Sufficient to such a man is this punishment, which was inflicted of many," [Revised Version, "by the many."] The man might have been tempted to contest the judgment of a court of elders, but was repentant in the presence of the censure of the whole church.

We said "they *did* establish the churches independently." There is not a trace of authority of one church over another. Those who say there is, have liberty to prove it. Even in the inspired council at Jerusalem (Acts xv.) there is nothing before us to show any representation of the churches in Judea itself. Paul speaks of the "churches of Judea"—not "the church"; and writes to "the churches of Galatia," and speaks of a brother (II. Cor. viii: 18, 19,) whose praise was in "the churches"; and who was "chosen of the churches."

We said, "They *did* lay down the principle of a converted membership" "The Lord added to them day by day those that were being saved," (Acts ii: 47, R. V.) We have no evidence that this principle of admission to the church was departed from during the apostles' lives. And Paul wrote the "saints" at Rome (Rom. i: 7) to the "sanctified in Christ Jesus," in "the church of God which is in Corinth" (I Cor. i: 2); to the "saints" of Ephesus (Eph. i: 1); and "the saints," with the "bishops and deacons" at Philippi; the first chapter of I Thess. is in every verse a proof of a converted membership in that church. And where we require of members that they themselves believe they are accepted of God in Christ, and give us reasonable ground for believing the same, we keep as closely as possible to the apostolic model. "If ye have judged me to be faithful," said Lydia to Paul (Acts xvi: 15); and such faith is properly required to Christian fellowship.

In Bradford, England, the free churches made a house-to-house visitation of the town. Birmingham will do the same. The Bradford visitors reported only twelve cases of rudeness; *eleven of these were at villas*. It was not the poor who repulsed them!

Correspondence.

FROM THE MISSION FIELD.

[The following, from our Canadian Congregational Missionary, Rev. Wilberforce Lee, is dated "Cisamba, N. Bibe, Benguela (via Lisbon), West Africa, 17th Oct. 1892," and is addressed to Mr. T. B. Macaulay, Treasurer of the C. C. Foreign Missionary Society, "Sun" Life Assurance, Montreal; and by him placed in our hands for publication.]

Dear Mr. Macaulay.—Your letter of May 23rd, came to hand by last mail, together with a letter from Miss M. E. Richardson. Both letters are much appreciated by us: they seem to bring us a breath of home Christian atmosphere, which is cheering and invigorating: and we seem to renew our connection with the home societies as we read the several items of interest concerning them.

Our chief item for report this month is the arrival of Mr. and Mrs. F. W. Read at our station. The day of their arrival was indeed a happy day for us. We had looked forward to that event for so long a time, and so eagerly, that when a letter arrived saying they were only one day's march away, and would arrive the next day, we could scarce believe it true. However, true it was, and now they are safely domiciled with us. Can you not imagine how pleasant it is for us to have congenial companions with whom to converse, take counsel, and share our work? Such companions we feel assured the Reads will prove, and we and all our boys rejoice at their having come to labor with us.

Another item, not so pleasant to report, but one of great moment to us at Cisamba, is the probability of Miss Clark's prolonged absence from this station. You will remember in my last letter, I spoke of Miss Clarke as suffering a good deal from fever. She continued to have more or less fever up to the closing of the school-term, at which time she started for the Bailundu station, expecting to make a good visit there with the friends, and then to escort Mr. and Mrs. Read to Cisamba. A day or so, however, after her arrival she was prostrated by a very severe attack of bilious-malarial fever, and for some days the friends thought she must succumb. Happily their fears were not realized, for God in His great mercy supplied strength to withstand the fever;

and the latest information we have received is of her continued and satisfactory convalescence. The mission, however, have taken the matter into consideration, and are of the opinion that it will not be wise for Miss Clarke to return to Cisamba for some months at least, as they fear she will not be able to stand our climate here. While Miss Clarke feels most keenly this detention from her chosen station and work, she is quite willing to do as the mission think best. Mrs. Lee and myself know how intensely Miss Clarke loves her work here, and how much attached to our boys she is, which attachment the boys fully reciprocate; and we therefore know how to appreciate her submission to the verdict of her colleagues. We only hope that her health will soon be so fully restored, that there will be no longer any necessity for her remaining at Bailundu. As to our own personal feelings, they can be summed up in the words: We scarcely know how we are going to get along without Miss Clarke.

As soon as Mr. Read is settled in his house, he and I intend to re-open the school. How we shall succeed remains to be seen. It will probably be some time before Mr. Read will acquire enough knowledge of the language to teach with facility; and how I, with the many demands upon my time made by other work, am to find daily the necessary two and a-half hours for the school, is a problem I have not yet solved. Still we will do our best, and with the help of Mrs. Read and Mrs. Lee shall probably manage to keep the school from retrograding.

Having spoken of the demands made upon my time, it occurs to me to cite as an instance a little police work that invaded my yesterday's leisure time. For a long time past natives have been coming to me reporting that soldiers were plundering their villages, and asking if I could not send away the soldiers. As we are careful to do nothing that will appear like interfering with the Portuguese authorities, I have put the natives off by saying that soon I would write to the Capitao Mar and tell him what the soldiers were doing. Lately, however, I have become convinced that the marauders were soldiers who had deserted from the Fort. Well, yesterday, after my outside work was finished, I settled down to do a little letter writing for the next mail. No sooner had

I got started than three men came running to my house with the information that a soldier was plundering their village; so at once I saddled my mule, and taking our boy Ngulu with me, started with the messengers. The village is about four miles distant and on arriving there we saw Mr. Soldier sitting under a huge tree, surrounded by the villagers. His soldiery was very modest (?) in his demands; he only wanted from that village two slaves, one tusk of ivory, two pieces of cloth, and four baskets of corn. That is all! But that was enough to about ruin the village. The man was evidently much taken aback at seeing me ride into the village, but he at once came forward and saluted me. Having instructed the villagers to see that he did not escape, I called the chief and the old men to hear their complaint. When they had finished their palaver, I asked the soldier to show me his letter from the Fort authorizing this plundering. On his saying he had no letter, I took a rope from my saddle and with it tied his hands behind him; then, giving the other end to a man to hold, we set off for our station, several carriers coming along to bring the goods already plundered from other villages. We arrived home just at sundown. The first thing this morning I despatched a messenger to the Fort, with a letter to the Capitao Mar telling him what I had done, and asking for his instructions. Now I am waiting results.

The poor natives stand in great awe of the soldiers since the late war, and it is only necessary for any man, white or black, so long as he wears a pair of trowsers, to enter a village and say, "I am a soldier and want such and such goods," to throw all the inhabitants into a panic. All the villagers within a radius of five or six miles of our station come to us missionaries with all their trouble, and, whether it be sickness, or robbers, or what not, they think we can help them if we will so to do. Poor people! I often wish I could indeed relieve them of all their troubles, but that is impossible, and we can only try, with God's blessing, to relieve them of their greatest burden, *i. e.*, sin, and to put them in the way of self-elevation.

A day or two ago I received a very encouraging piece of information. Ngulu (our eldest boy) told me that some people from a distance had sent for Makimba, the priest of Cisamba, asking him to

come to them with "Kankundu," that is the chief fetish of this people. (I understand the "Kankundu" to be a frog caught by the priest, placed on a plate covered with a cloth, then put in a box, the outside of which is covered with fancy cloth, to which are attached a number of little bells. This box is hung on a pole and carried by two men; and the wonders this "Kankundu" can perform are legion.)

When Makimba received the message he sent back word that he was not going to carry Kankundu any more, as it made him ashamed since he had heard the words of "Suku" (God). I do not doubt the truth of this because Ngulu told it to me, and he is most reliable; and so am much encouraged. It means no small thing if the priest sticks to his resolve, for it will entail the loss of a good many fees.

Makimba has acted as head man to a good many of our caravans. He brought Mrs. Lee and me in from the coast and ever since has claimed Mrs. Lee as his child. The old man says, "Did I not bring her in from the coast, and is she not then my child?" Not very complimentary to Mrs. Lee, you will think, but the man regards it as a compliment, and we take it as such. He has been very regular in his attendance on our meetings for months past and always listens attentively, and if he has really made up his mind to abandon "Kankundu" his listening has not been in vain. But O! the terrible trial these people have to undergo when they embrace Christianity. Such evil habits to break off. Such confirmed superstition to abandon. Such jeering and insults from their fellows to withstand. I tell you nothing but the grace of God could give them strength to overcome these things. Pray, pray continually for these people; and pray for us missionaries too, that we may have grace and wisdom to teach them the truth.

Another very regular attendant and most attentive listener at our meetings is old Chioka (Chee-o-kah), the ex-king of Bihe. He is a man of very fine presence and intellectual cast of countenance. We have reason to believe this old man is also meditating seriously on what he has heard, and we do hope that he may be guided into the light, and that soon.

Still another interesting member of our congre-

gation is Sanumbelo. He is the father of Lumbo and Ekumba, two of our best Christian lads. The dear old man evidently understands pretty well the road to eternal life and longs to walk therein. But those trials again. Sanumbelo says: "Yes, I like my children to come to school and like them to accept the words, but as for me. . . Oh, well I am an old man you know," and therewith endeavours to excuse himself; feeling, I am sure, at the same time that the excuse is paltry. He comes every Sunday and often hears his own sons praying for his conversion.

Oh that the Lord would so fill us missionaries with the Holy Spirit that our power would be such as to compel these people to accept the truth! It is possible. Some day it will be; but how long, O Lord, how long? However we will work on and pray on and trust on, until the glorious Pentecostal day dawns, or until the Lord sees fit to call us from this our labor of honour.

I could write for hours on facts of interest to you concerning this people but time forbids. I will endeavour to answer the letter from Miss Richardson on behalf of the C. E. Society by next month's mail.

With kindest regards from both Mrs. Lee and myself to yourself, the members of your Bible class, the Christian Endeavor Society, Calvary Church and all our friends in Canada,

I remain, yours fraternally,
WILBERFORCE LEE.

Oct. 20th.

P.S.—Many thanks for the books and papers which you have sent. We much enjoyed reading them.

I have received a letter from the Capitao Mar, thanking me for arresting that deserter, and saying that the fellow has caused much trouble, both to the Fort and to the natives. The soldiers brought the letter and conveyed the prisoner back to the Fort, so now our villages need fear no more depredations from him.

W. L.

LOCAL CHURCH ORGANS. — Both the Western and Concord churches, Toronto, have begun to issue monthly church papers, four pages, of the size of the CANADIAN INDEPENDENT. And they are well filled too! We delight to see such enterprises.

DEFINITIONS WANTED.

Dear Mr. Editor.—As the subject of church union is now thoroughly engaging the attention of the Christian world, and we in Canada are taking our part therein, it is needful — unless we intend to play with the question — to take the old cynic Chelsea's advice and to clear our mind of cant. It is of equal importance that we should find ourselves redeemed from our vain manner of life handed down from our fathers, and look at facts fairly in the face. Especially is this necessary when we come to distinguish between essentials and non-essentials, and in thus distinguishing we are, I suppose agreed "to take" (I am here quoting your own words, Mr. Editor) "to take the apostolic principles, as far as we can gather them from the Word, as our guide." You, therefore, exclude from ultimations in union negotiations that the apostles omitted in their teaching. So far, good. You then posit three apostolic principles, viz., established government by the members; independency as already existing in the synagogue; a converted membership. May I confess to utter confusion as to your meaning, and ask, not captiously, but seriously, what do you mean "by government by the members?" and indicate your apostolic authority. Where did the apostles "establish the churches independently after the synagogue rule? And what do you, as a paedobaptist, mean by a converted membership? There is much in the art of putting things, and to my mind you have put some vital principals in a very neat form for ecclesiastical and polemical purposes; in which judgment I may be, so far as your intent is concerned, very much mistaken. You will, however, serve a good purpose if you plainly put before us in scripture presentations the principles you say "the apostles *did* lay down." Above all things, in discussing this great question of union, wherein Congregationalists may fearlessly lead, it is required of us to build upon rock.

ONE OF THE ELEVEN.

SETTLEMENTS. — Barrie and Woodstock have made arrangements for settling pastors during the month. This adds, however, *Forest* to the list of vacant pulpits: and several of the smaller churches have been vacant for a good while.

Our Contributors.

OUR TRUST.



AS Congregationalists, we inherit a birthright of great value. That boon from above had to be, nevertheless, bravely contended for by our denominational ancestors, who at a great price obtained this freedom; though, in this sense, it is our privilege to be free born. The battles our fathers fought against ecclesiastical dominance and suppression of free scriptural interpretation were not merely for themselves and their contemporaries, but also for all time. They, like Abraham, looked forward by faith, and rejoiced to believe that in later days the results of their victories would be continued; that each family and each congregation, however small, would fearlessly worship God as their own consciences would dictate, and manage their own internal church affairs without any external intrusion, interference or control. The days of liberty of that character have come, and come to stay, and enable us to raise our standard in full view of both suppressor and suppressed in matters of faith and polity.

Our numbers in Canada, compared with those of some other denominations, are not large, and none have accused us of manifesting an extravagant aggressive spirit. Yet we are told that our proportionate increase in the Dominion compares favorably with that of other bodies. We do not pretend to concentrate our efforts to increase our numbers, but we exercise a leavening influence on and, as far as permitted, co-operate in Christian work with all the followers of our one Master. We believe our existence has been exemplary and modifying in its effects on the application of some rigid rules existing in other bodies. Therefore, we have been and still are looked upon by those "dressed in a little brief authority," as a standing

menace against any stern discipline which church powers might otherwise deem it wise to inflict on insubordinate children. Although Congregational influence is admitted by many of those affected to have been salutary in its effects hitherto, yet there is evidently a fear, hidden or expressed, as to whereunto this may grow if our influence be not in some way checked? Here, happily, we have no legal barriers such as have been exercised in the Old Land to obstruct our progress, and if we had we see that they might be to a great extent ineffectual. For in spite of all legal restraint and undue influence the British Isles have produced according to statistics in the last Year Book 4,868 churches of our order, besides mission stations.

Congregationalism is, moreover, the child of persecution and oppression. These have, in the past, seemed to be its vital breath, as they have been its native air. Like Israel in Egypt, the more it has been persecuted the more it has grown: for neither conflict nor poverty will stamp out the life of genuine Congregationalism either in the individual or in the community. If the influence of our churches is to be weakened, that debility must be from internal languor. Our weak spots are our own wavering children of all positions. Such invite the assiduous attention of antagonists of full church liberty. These use tactics to win over such weaklings to their ranks. As in the Lord's army under the command of Gideon, there are occasionally some, even among ourselves, that are "fearful and afraid" when called upon to contend against conflicting circumstances. They may have put on our distinctive armor and yet lack the courage of their profession, and so "in time of temptation fall away," because they feel unable to face manfully our uphill struggle during our numerical "day of small things" in this Dominion. Often probably, conscious of their lack of personal force needed to sustain steadfastly their position, apart from an ecclesiastically organized arm of flesh, such look in their crisis to such a refuge, and beseechingly cry, "Give us of your oil, for our lamps are gone out." They give up their trust, the burden which they may not have felt to have at any time lain very heavily on them. They may be welcomed and paraded elsewhere as exemplary

trophies of victory, yet we weep not for our cause, as real strength and genuine material is still retained to sustain the inherited trust, which, in turn, we hope to leave as a legacy to multitudes yet unborn.

In any possible union, to take place some where in the dim and distant future, there would be indeed cause for rejoicing, as happy results would follow. But it would be bought too dearly if we become hungry Esaus and barter away our birthright with the mere hope of obtaining even something better than pottage. Let us stand fast in the liberty which we believe Christ has brought us, and the trust which has hitherto been so nobly defended.

Maitland, N.S.

J. SHIPPERLEY.

DANVILLE (QUEBEC) SUNDAY SCHOOL.

In presenting the report of the Danville Sunday School for 1892, I would call your attention to a few facts in the past history of this school for the benefit of the young people, that they may know the history of the school established by their forefathers. This school was begun by the Rev. Amini James Parker, on May 17th, 1829, and will therefore celebrate its sixty-fourth birthday next May. It began with fifty-five scholars, and in two months increased to 101, 100 of whom recited lessons. It was customary to commit the lessons to memory, which practice continued for a number of years. Prizes, it is said, were given to those who committed the most verses, and one girl named Alma Emerson used to repeat 100 verses Sunday after Sunday. After consultation, seven verses, one for each day of the week, was the allotted lesson, and all were expected to learn and recite them.

This school has continued without interruption ever since; and I have often thought how interesting it would be to read the record of the names of those who have been its members since 1829. At our fiftieth anniversary, our good friend, Mr. Joseph L. Goodhue, gave a carefully prepared history of this school, mentioning some sixty persons who had been connected with the school, but whose course was then finished. A great number had gone to all parts of America

(one was a missionary in Chili, South America, and one a missionary in Guadalajara, Mexico), many of them filling honorable and useful positions in society. We regret that we have not the report written by Mr. Goodhue's own hand, but we have to thank Miss Parker for having preserved a sketch of that report which enables us to know who were the first teachers, and who were members that assisted in the school during its first years. Its first male teachers were Joseph Silver, Ezra Leet, and Abel Willey; the first female teachers were Mrs. Eveline Parker, Mrs. William Pearson, Miss Abigail Flint, Miss Polly Cleveland, and Miss Lydia Barnard. Its first superintendent was Mr. Silas Whitcomb. The names of those who were active in the school and were members from the first were Mr. and Mrs. Parker, the Flints, the Willeys, the Lects, the Silvers, the Pearsons, the Cleavelands, the Bickfords, the Magoons, the Perkins, the Harveys, the Philbricks, the Smiths, the Bakers, the Morrills, the Emersons, the Burbanks, the Bonnelles, the Bains, the Allis, Wilcox and Brand families. In this first Sunday school in Danville nearly all the first settlers here and hereabout took part in its services, for "the people had a mind to work." Later on other denominations came in and divided the work: now Episcopalians, Methodists, Presbyterians, and Adventists all have Sunday schools in their several places of worship.

As far as we can ascertain the names of the superintendents of this school since 1829 are as follows: Silas Whitcomb, Thomas C. Allis, Abel Willey, Henry Cramer, James Laing, Joseph L. Goodhue, Archibald McCallum, James Mackie, Charles Patton, Col. A. B. Lawrence, Seth P. Leet, William H. Lynch, and James Riddle. The most flourishing school that I can remember was under the superintendency of Col. Lawrence about 27 years ago. He was an excellent Bible scholar, a ready and fluent speaker, and second to none (always excepting Mr. Goodhue,) in the requisites necessary for a good superintendent. In the local paper published in Danville at that time, we find the following account of the school:

The usual quarterly concert was on Sunday afternoon. Mr. Mackie, the secretary, read the report. The whole number connected with the

school is somewhat over 150. Average attendance 105. Mr. Lawrence, the superintendent, made some interesting remarks. Addresses were made by J. P. Stockwell, Rev. A. J. Parker, G. W. Leet, A. McCallum, Dr. Hurd, and James Riddle. A large number of children's papers have been circulated during the past year among the juvenile members of the school, and an excellent library purchased, both of which have added to the interest and profit of the school.

This is the history of the school in 1866, but like every other school it has had its ups and downs. In 1877 we find that the total number on the record books was eighty-one, with an average attendance of from forty to forty-five scholars and teachers. Rev. Ebenezer Ireland, who was then pastor of the Congregational Church, urged me to become superintendent of the school. After deliberation, I began the work on September 30th, 1877 (though not without fear and actual trembling), with Mr. Warren Leet as assistant superintendent and treasurer. Alterations were made in the arrangement of classes, and opening services introduced previous to such services being printed in our "Lesson Books." During the next year our records show an increase of thirty-seven, or total attendance of 118, the year following 131. In 1885 our records contained 185 names, the largest number ever on the class books, yet the average attendance was but little greater than that of the year 1892. Since 1885 our numbers have diminished owing to the removal of so many families to the N. W. Territory, to California, and to other States. After our great fire in 1882 we too lost some of our good helpers and good scholars. We have only two teachers who were with us even fifteen years ago, Miss Parker and Mrs. Joseph Gibson. Some have removed to other fields of labor, and some have responded to the Master's call to "Come up higher."

The present officers are Rev. John G. Sanderson, President; James Riddle, Superintendent; Henry Stockwell, Assistant Superintendent; Mrs. T. S. Mitchem, Librarian; Miss Minnie Stockwell, Organist; and Miss Rose Riddle, Secretary of Mission Band. The teachers are Rev. J. G. Sanderson, Mr. Edward C. Goodhue, Mr. Neil McNeill, Mrs. Sanderson, Miss Parker, Mrs. Jos. Gibson, Mrs. Willis Wentworth, Mrs. Lorenzo

Smith, Mrs. Wm. Carson, Miss Kate Trenholme, Mrs. George Williamson, and Mrs. George Fullerton. We have a "home department" consisting of twenty members. To these we furnish "Lesson Leaves," and the parents teach the children who are too far away to attend our school. The total number on the attendance list for 1892 is sixty-four females and eighty-three males, making 147. The average attendance has been sixty-nine. The average class-collection for the year is \$1.01½. Four Missionary collections taken on Review Sunday amounted to \$8.77. This was paid to the Treasurer of the Missionary Band. The total receipts for the year are \$71.53.

We use the "International Question Books," by Peloubet, in two grades, and "Little Lesson Picture Cards" for juveniles. We use in opening services the "Responsive Service" given in the "Question Books," the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the "Beatitudes," that all can read, from coarsely printed sheets on the walls. There is a selected library consisting of 221 volumes for the older scholars, and 120 monthly papers for the younger scholars. The President gives several magic lantern entertainments each year from "Bunyan's Pilgrim's Progress," and from "Palestine." A summer picnic and a winter tea-meeting bring many together in an enjoyable way.

In closing I may say that the utmost harmony and goodwill has always prevailed among the officers and teachers, and that the school has been orderly and well-behaved. To the teachers and scholars I would say be enthusiastic about your Sunday school. What we need is enthusiasm. Talk about the Sunday school, tell others about it, invite others to come to it, make it one of the best Sunday schools. To any teacher who is discouraged or who thinks but little good is done, "Remember that this is not reaping-time but sowing-time—the sower went forth not to reap but to sow,"—remember too that patience and perseverance in well-doing are essential to success.

"Little by little the waves in their glee,
Smooth the rough rocks by the shore of the sea."

And do not despair if after patient, persistent effort with the hardest pupils you see no visible results. As surely as the continuous action of

the water smoothes even the hardest rocks, just as surely will your influence and kindly efforts impress even the hardest heart. Remember that your employer is the God of the Universe, your example the Great Teacher, your reward not the gold that the bank contains but Heavenly treasure—noble Christian lives—made such through your efforts and influence.

ORGANIC UNION.

Lovers of change are restless, and some would sooner go back than even seem to stand still. Union means that we should be "of one mind in the Lord," not necessarily all joined in one large organization. An organic union of all Christian denominations promises nothing for purity, for zeal, or for earnest activity in the service of God.

Have but one church in a town, as is the case in hundreds of towns in Europe, where the Roman Catholic religion prevails, and would it promote piety, or quicken to more active service? Christian union should be a union of love for a common Lord, and effort for a common end. Different battalions may fight in one army, under different commanders, all under the eye of the same chief, and loyal to him. It is certain that there may be union of spirit, and love for one another, and a common Lord, even though some may prefer to be ruled by a supreme bench of elders, some by a centralized conference, and others by an Episcopal bishop. These preferences do not necessarily imply an absence of love, or the existence of antagonisms, or prevent a united purpose in a common cause. If Christians cannot love one another notwithstanding these preferences, it is very unlikely that an organic union would accomplish the object. The only feasible argument that we hear for the organic union of the denominations, is the fact that in some towns two or three churches exist where one would do, "especially if that one church were mine." The matter of the crowding of churches has been much exaggerated, but granted that many such cases do exist. These places with so many churches would afford legitimate localities in which to organize union churches. Let it be tried in such places first, but if men will not do this where they must suffer in

order to keep up a distinct organization, how can men be expected to do it in places where there is room for churches who think alike, to worship together. It does not imply antagonisms. It is a sham piety in those that cannot exercise Christian love to any whose preferences may differ from their own. Organic union in such a case would be only an external tie. Christianity teaches us to love and tolerate those who think differently from us in things non-essential; but it does not enjoin on us to be indifferent to what we believe to be taught in the Bible. The people who are so very liberal as to be indifferent about doctrinal distinctions, are usually those who feel very little interest in anything the Bible teaches. In times of real revival men resort to their Bibles for the truth, and often for the first time begin to contend for the faith once delivered to the saints, whereas before they believed that one faith was as good as another. Politicians who believe all parties are alike good, will follow the demagogues of the strongest party. Sleeping people or dead people do not contend. It was when men began to awaken up and think that divisions began.

A dead stagnant church will not contend about doctrines, as the Christian church before the reformation. Christ said to the sluggish Jewish church, "Suppose ye that I am come to give peace on earth? I tell ye nay; but rather divisions." And so it will be when men are awake and thinking. Let us beware of the tendency of the times. This is a day of combines, trusts, monopolies, socialism, when men want to centralize power and control the multitude. Discontented people want political annexation, and great nations and great religious bodies want to widen their influence. That "two are better than one," often applies to churches as well as nations. A large body with centralized power is not the most hopeful condition of the Redeemer's kingdom. If any good minister wants to unite with the Presbyterians, that should not break up our oneness in Christ with him, or if one of our churches is tired of managing its own affairs, and desires to put them in the hands of a presbytery, it is the church's business, not the Congregational Union's. Each church and individual must decide. We have no body with centralized power to decide for us, or pave the way, or speak for others, any more than

a number of discontented politicians have to hand over five millions of free people with half a continent to American rule. The rights of our churches and our nation cannot be delegated to a few, but personally we have rights of our own to join another church or another nation.

W. H. ALLWORTH.

Lansing, Mich., U. S.

SANCTIFIED CLANNISHNESS.

Scottish clannishness is proverbial. There is no doubt as a matter of history such a thing did exist, and as little doubt as a matter of fact such a thing exists still. Efforts many have been put forth from time to time to import it; but by the time it has reached this side it has always been pretty well washed out, and not altogether like the original article, so carefully packed, sealed and transmitted. Spurious imitations are plentiful, the genuine article is scarce. There are organizations, societies, brotherhoods, whose ostensible object it is to foster and perpetuate the peculiar characteristics of nationalities, but the product of such institutions flavors too strongly of artificiality to suit the palates of such as have tasted of the "real original."

In the good old times the Clan was a family, the chief was father, and every member a brother or sister. To the chief all were loyal, to one another all were devoted. Sometimes they differed among themselves, but never in time of war; always when they had nothing else to do! When duty called or danger threatened they ceased their strife, sank their differences, closed their ranks and went forth foot to foot to meet the foe, ready to do or dare, to conquer or to die.

If denominationalism means anything, it means church clannishness. People are drawn together by religious preferences and spiritual affinities. They become a clan or family, having for their Chief, Head, or Captain, Christ, who is over all, blessed for evermore. In some denominations this is a marked feature of life, and has contributed very largely to their material prosperity. They hold all things in common, they never lose sight of each other, nor cease to take a practical interest in each other's welfare. If one member suffers they all suffer; if any member rejoices,

they all sing. The weak feel stronger by reason of their relationship, the poor do not feel their poverty, because they know they can always count on the sympathies of the rich. While attempting, inasmuch as lieth in them, to live peaceably with all men, they never forget the tender injunction, "Little children, love one another."

In our denomination this element is less prevalent than in any other. This has proved a weakness and a loss. The love of independency has in some cases led to isolation. The motto, "Every church for itself," has led to disastrous results. Had the spirit of a loyal and loving brotherhood always pervaded the activities of our organizations, there would not remain so much to be regretted. What but this mutual sympathy and practical interest can justify the existence of our union and our associations? No church liveth to itself alone nor dieth to itself alone. The church that ceases to interest itself in other churches is nigh to perishing. Clannishness, like charity, "begins at home;" but, like charity, it ought not to stay there. If ever it is realized that "One is our Master, even Christ," brotherly love will begin; and when it is realized that all we are brethren, brotherly love will continue. Some associations are endeavoring by the visitation of the churches to fulfil this law of Christ. What inspiration is given to weak churches and struggling causes by the assurance of practical sympathy and moral support cannot be put into words. This interchange of sentiment, this intermixing of interests, this diffusion of sanctified clannishness, if judiciously prosecuted, cannot fail to introduce a new order and a better order of things; such an order as will bring to our churches richer blessings and to our Christ greater glory.

Georgetown, Ont.

D. McCORMICK.

PRAY AS YOU VOTE!—Here is a case of "vice and vice-versa" wrought out in the fertile imagination of an out west temperance editor. He has read a good many times that old saw about "Vote as you pray," and ventures this remark: "What an everlasting hub-bub would be raised in prayer-meetings if certain Christians should turn in and pray as they vote!" We never thought of that before, but no doubt some such meetings would be decidedly interesting.—*Royal Templar.*

Children's Department.

A CHILD'S FAITH.—“It almost makes one feel as if one ought to have the faith of the little girl of whom we heard on the very last Sunday we spent in the old land, who told her father of her desire to go forth as a missionary, and who, hearing that she would have to wait at least ten or twelve years, replied, with somewhat of disappointment, “But, father, will there be any heathen left then?”—*Dr. S. Lavington Hart.*

THE make believe of doll life seems to open a little girl's mind to the care and tenderness that will one day be demanded of her by the live dolls laid in her bosom. It is the miniature of a wider interest and deeper solicitude.—*S. S. Chronicle.*

A LITTLE girl who claimed to be converted was asked to explain it. “Well,” said she, “once I ran after sin, now I run from it.”

A SUNDAY-SCHOOL teacher was teaching the lesson about Elijah being taken up into heaven by a chariot of fire, and asked the scholars this question: “Wouldn't you have been afraid to ride in such a chariot?” When one bright boy answered, “I wouldn't if God drove the horses.” This proves George Macdonald's statement that, “Children see things as God sees them.”

ONE of the sweetest incidents of Mrs. Booth's early life is related in her history which has just been issued from the press. She was no more than a girl; she was running along with hoop and stick, when she saw a poor man being hauled along to prison, a jeering mob hooting him. He seemed utterly friendless, and this feeling so strongly impressed the little girl, that impulsively she sprang to his side. She felt determined that he should feel that at least one heart sympathised with him, and she walked beside him all the way to the prison. How beautifully significant is this incident in the light of her self-sacrificing life.—*The Christian.*

DISCHARGED FOR WILLIE'S SAKE.

THERE are often pathetic incidents in real life which never get into books. Here is one clipped from a Chicago paper which will appeal to all the children who read it, and make them appreciate better than ever before the father who has no bad habit, and is an honor instead of a disgrace to his children. It does, indeed, seem strange that a father who has such a good boy as Willie is could ever burden him by getting drunk and being arrested for disorderly conduct. Thank God, dear

children, that you have never had to appear at court to plead for your father's discharge for drunkenness.

At the armoury yesterday morning, when Justice Lyon opened his mail, he found the following letter written in a boyish hand: “Jan. 21, 1893.—Judge Lyon—Kind Sir,—If my papa's case comes before you, will you please be easy with him, as my sister Lelia and I have no one to care for us. He is kind and good at all times. His only fault is drinking. Please oblige.—Willie Jordon.” When the case of O. S. Jordon, charged with disorderly conduct, was called, a bright-faced sunny-haired boy, not more than ten years old, who had been watching the faces of the prisoners as they were led into the dock, gave a cry of joy and rushed into the arms of the prisoner. Child and man wept, and there was a suspicion of moisture in other eyes when Justice Lyon inquired in a subdued tone what the defendant had been doing. “It was a simple case of drunk,” replied Sergeant Ward. “Well, he's discharged this time for Willie's sake,” said his honor, and Willie led his father from the dock. At the door leading from the court-room the two were joined by the golden-haired Lelia, who wept for joy.—*N. Y. Evangelist.*

HELPING THE MINISTER.

WALLACE is seven years old. Ever since he was three years old he had been a Sunday school boy. He loves Sunday school, but till lately he has not liked going to church.

It was so much pleasanter, he thought, to stay at home, as he was sometimes allowed, with mamma, who was an invalid, and listen to her stories.

One day last spring a great change came into Wallace's life; his papa, a machinist, was suddenly killed.

When the next Sabbath came, Wallace asked: “Mayn't I come home after Sunday school and stay with you?”

But this lonely, heart-broken mamma had the courage to say: “No, my son. Remember papa will not be there to-day; and when the minister looks from his pulpit, and sees his empty seat it may trouble him. I think he would like to see you in papa's place.”

So that morning, at the close of Sunday school, the little man went at once upstairs and took the seat his father had occupied from week to week, with rare exceptions, for years back.

After service he hurried home to tell his mother: “I guess I helped him a little; 'cause he came and spoke to me.”

Since then, every Sunday, Wallace feels that he has a place to fill in the church.

When sometimes the usher brings strangers to

that pew, the little boy by the door, standing up, makes his slender figure very small that they may pass in, but never gives up "papa's" seat to any one.

Not only the pastor, but many of us, while our hearts ache with pity, feel confident that such a boy, with such a mother, will some day take his good father's place in the church and in the world.—*National Baptist.*

READING.

It is quite impossible to lay down rules for reading that will suit all children, and generally difficult to map out a "course" to be inflexibly pursued by any one. But nearly every mind is or can be interested in something, and a very good plan is to encourage reading concerning the subject the child shows some curiosity about. One thing will certainly lead to another, for nothing is isolated in this world. Try to find out all you can about one thing, one fact in history, one person, the habits of one animal, the truth about one historical character; pursue this, and before you know it you will be a scholar in many things.

Do not forget that reading is a means to an end. The indulgence of it is good or bad, according to the end in view. The mind is benefited by pursuing some definite subject until it is understood, but it is apt to be impaired by idly nibbling now and then, tasting a thousand things and swallowing none, in short, by desultory reading.—*Charles Dudley Warner.*

Temperance.

At a Scottish National Temperance Convention in the City Hall, Glasgow, Principal Rainy counselled temperance men not to turn their backs on local option because of plausible objections to it; where secured it would be the lever to other reforms.

LONDON TEMPERANCE HOSPITAL.—This hospital, founded to demonstrate the practicability of the non-alcoholic treatment of disease, has not only been a pronounced success in the treatment of the patients it has had to deal with, but it has also been a most valuable temperance object-lesson to physicians and others on both sides of the Atlantic.

MR. GLADSTONE intends to be as good as his word regarding the proposed local option liquor law in Great Britain. A Government measure has been introduced into the Imperial Parliament

somewhat on the line of the Scott Act. If it becomes law, municipalities will have power to prohibit the sale of intoxicants. During the late election the United Kingdom Alliance pledged a majority of those who succeeded at the polls to support a veto law. They will be called upon to redeem their pledges.

BIDDY'S VIEW OF "A SENSIBLE THING."—A son of the Emerald Isle with his rollicking wife were in court on the too frequent charge, "drunk and disorderly." They had often been there before, and were only too well known to the presiding magistrate. Actuated, no doubt, by kindness, he began to lecture them about the extravagant and ruinous habit they were indulging in, and earnestly urged upon them the duty of reformation. But Biddy was ready for him, with her voluble tongue. "Ah!" she exclaimed, "there you are again, yer honour, moralising. Och; and will yer tell me why yer don't lock up the drink and let me and Pat out! Sure, and that would be a sensible thing to do."

THERE is some small comfort in knowing that the drink bill for 1892 is a trifle less than that for 1891; but it still makes one's heart sad to reflect that we spent £140,886,262 on an indulgence which, even were much of the good that is claimed for it granted, creates the worst of all our evils. If we were asked by what means we should like to see the sin and curse removed, we should reply: First, by means of the Church of Christ; by no member of hers using intoxicating drink as a beverage; by no member selling it for gain; by no church using it at the Lord's table. Second, by means of the people themselves deciding that it shall not be sold as a beverage. So long as there is an open market, so long will there be an open, notorious, and ruinous sin.—*The Christian.*

A PUBLICAN'S BEST DAY'S WORK.

A MAN whom I know well, and whom I will call Mr. Brown (a correspondent writes), was, until lately, landlord of a public-house in a moderate-sized town in an eastern county. It was neither a first-class nor a third-class house, but was considered decidedly respectable. Mr. Brown got out of it, and obtained a situation on the railway at eighteen shillings a week. Giving me his reasons for making the change, he said: "I could not possibly endure it. Life there, for me, was absolutely insufferable. I was the most miserable man in the town. I lay awake almost the whole night, writhing in agony at the thought of getting my living in that way. On a Saturday, when the wages were paid, mechanics living in the neigh-

bourhood would come in and sit and spend and spend until the biggest part of their week's earnings was spent. Little children would come in and beg their fathers to go home, the children with hardly a rag to their backs. Half-starved women would come and try to get the men home. Many a time I have done my best to persuade the men to go, and sometimes I would refuse to let them have any more. Then in sheer anger they would go to some house near, and drink all the more in their madness at being stopped in my house. How I did loathe their money! I seemed to be taking part in starving those poor women and children. Then there was my child serving in the bar, and breathing an atmosphere of blasphemy, and do what I would I could not check it. At last I vowed that if I scraped the roads I would get out of that awful trade. I could easily save a hundred pounds a year, but a thousand pounds a year would not have kept me in it. When I got eighteen shillings a week offered me I jumped at it, and I have been a thousand times happier ever since. Getting out of that place was *the best day's work I ever did.*"—*Christian World.*

Selections.

A TYPICAL INSTANCE.

He was a Scotch-Irish mountaineer, of good attainments and bright mind. For about twenty years he had been a minister of the Methodist Episcopal Church South. But hereditary impulses and the influences of free mountain air could not be suppressed, and his spirit became too *independent* to submit to the dictatorial polity of the episcopacy. He resolved to be independent and at the same time to work in harmony with his brethren in Christ. From what he had heard he was led to suppose that the Congregational church was the body toward which his convictions led him. He wrote to Richmond, Va., expecting that there would be a Congregational church there, but failing to get a response he wrote to a friend in Leavenworth, Kan., and was by him directed to Southern Congregational Home Missionary Superintendents. Correspondence was opened, literature was sent him, he saw the *Advance* for the first time and in this way he learned, not that he might become, but that he *was*, a Congregationalist.

A few days ago the pastor of the church of a neighboring town met him at the station to conduct him to a new point where he was to preach at the dedication of the first Congregational church in that part of the State. He grasped the pastor by the hand and exclaimed, "Well, brother, I am

glad to look into your face. You are the second Congregationalist I have ever seen." Plainly this man's Congregationalism was not of a forced character. It was a clear case of natural development. Spending a time with this church and mingling with his brethren, he went away more than ever satisfied with his knowledge of the church and its workings. He had taken in the second great denominational idea: the idea of *fellowship*.

We find this pushing mountaineer, though a minister of twenty years, suddenly possessed of another great denominational idea as a result of the promptings of his new-found faith. Liberty, independence, self-government, demand that there shall be education. He is, therefore, striking for an Academy among his people. He himself has boys to educate. The young people in his part of the State are destitute of educational advantages in spite of all the church work that has gone before. He is therefore pushing on the true Congregational home missionary spirit to found Congregational churches, which shall support, and in turn be sustained by, Congregational schools.

This true story of a pastor in North Carolina, is a suggestive study in evolution. It points clearly to the earliest, as well as the latest and best idea in church polity, to which all aspiring spirits are tending in the natural order of things.—*Advance.*

THE EVANGELICAL UNION OF SCOTLAND.

The Congregational Unions of Scotland and England were represented at the Jubilee meetings, as well as the Baptist Union of Scotland. The Congregational standing of the Evangelical Union has been doubly recognized. In the International Council, 1891, it was represented on an equal footing with the other associations constituting the Council; and negotiations are on foot, initiated by the Congregational Union of Scotland, for bringing the two Unions into ecclesiastical fellowship. But the Evangelical Union is not Congregational simply. It has the note of a true Congregationalism in its recognition of the independence of the particular church; always it speaks of "the Churches of the Evangelical Union"; not, as Presbyterians are apt to do, of "the Evangelical Union Church." It has brought over from its Presbyterian source two features, the kirk session, and a central authority in all matters concerning the denomination at large. When the question of uniting the Presbyterians and the Congregationalists comes up again, the constitution and practice of the Evangelical Union of Scotland will certainly be studied for practical hints. It is to the religious worth of the churches and their ministry that the happy

position they now occupy among the denominations of Scotland is due; but of the subsidiary causes of the good fellowship in which they live we ought not to overlook the Scottish habit of educating the students of all churches together in the National Universities before giving them their special training in the Theological Halls.—*Review of the Churches.*

THE SONG THE ANGELS SING.

I.

There is a song which the angels sing,
Far up in the heavenly choir :
Where the spirits are bright
As the stars of night,
And God is their one desire, —
Oh, noble and long is the angels' song,
Far up in the heavenly choir.

II.

They sing of the hour when creation rose,
From the waste of eternal night ;
Of the word that brought
The worlds from nought,
And girt them with dazzling light ;
Of the power supreme of the Heavenly King,
And the great Creator's might.

III.

There is a song in the courts of Heaven,
And the angels, in mute surprise,
Lay their harps aside,
While like flowing tide
The voice of the myriads rise ;
And the angels are fain to join that strain,
But they listen in mute surprise.

IV.

Oh, Christ and His Cross, are their joyous song,
His life and His death and His crown ;
And the love that came
To a world of shame,
And won them for Heaven's renown :
Oh, mute is the song of the angel throng,
While they sing of His cross and crown.

JOHN BROWNLEE.

Portpatrick.

AMONG THE "SAINTS."—An article in April *Missionary Review of the World*, by Rev. D. L. Leonard, of Oberlin, states that the first missionary of a pure gospel to Salt Lake City was Rev. Norman McLeod, 1865, sent by the American Congregational H. M. Society. Later, other denominations followed. Norman McLeod was one of Dr. Lillie's students, coming from L'Original, Ont., and graduated in 1844, standing No. 12 in the list of our students.—See *Year Book*, p. 186.

Let us not be weary in well doing ; for in due season we shall reap, if we faint not.—Gal. vi. 9.

News of the Churches.



ORONTO, NORTHERN.—The rebuilding and renovating of the buildings in which the church worships and works, were completed and re-opened on 6th of February last. The school-room, (used also for the lecture hall,) is upstairs, light, spacious, airy ; with six class-rooms, three on either side, which by sash-fashioned doors flung up can be opened

out into the main room, and the 250 scholars who assemble under the superintendency of Mr. H. L. Thompson are loud in their praises of their new quarters. The broad spacious hall leading to the stairway is flanked on either side by two spacious parlors, separated by folding doors, carpeted, curtained and furnished ; and by rooms especially fitted up for social requirements. In the front parlor there is a library and reading room for young men, which is open every Tuesday, Wednesday and Saturday afternoons, and Friday evenings, to all young men of the neighborhood. This is the first church in the city to inaugurate a public reading room, and no doubt the example will be followed by others.

In the church proper, the walls and siding have been painted in oil, an arch has been flung over the west end, enclosing the organ in a chancel-like recess, and giving on one side a vestry, on the other a choir retiring-room.

On the day of re-opening, the pulpit at the morning service was occupied by Rev. Chancellor Burwash of Victoria college. He took for his text the words of Isaiah lvi. 7 :—" My house shall be called a house of prayer for all people." His discourse was an exposition of the power and efficacy of prayer. Prayer was a human instinct and implied a felt necessity which those who were in great need could understand. Did prayer, he asked, really move the arm that moved the world ? Assuredly it did, for to believe otherwise would imply that we were in the hands of an iron fate. We would not hold for a moment to such a thought if we had any faith in the personality of God. He used the organ very effectively as an illustration. The difference between a hand-organ and a large reed organ was that one was simply a mechanical grind, while the other was only responsive to the touch of human hands, giving forth its song at the will of the player.

The evening service was made an occasion for praise and rejoicing. The choir under Mr. W. A.

Thomas, organist, sang a number of selections very nicely and the congregational singing was also of a hearty character. The pastor, Rev. John Barton, preached from the word of Isaiah lii, 1. — "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." The strength of the church, he said, was like the strength of the individual, consisting in the strength of its principles. Physical force, under control, was far in advance of mere brute force, and still more, when it is under the control of love, it was the mightiest power the church could manifest. The truest strength of a church was faith in its God, and thus a reaching out to the poor and needy, and endeavoring to make manifest the power of Christ's love in whatever district our lot may be cast.

About \$10,000 have been spent in the building, some \$2,000 more in the furnishing, which is complete.

PROPOSALS FOR UNION.—The following are the proceedings in the Toronto Presbytery, on 7th March, concerning the proposed union with the Congregationalists:—

Rev. Principal Caven presented a report from the committee appointed by the presbytery to confer with representatives of the Congregational church upon the subject of union. The report stated that two meetings had taken place at which full, frank and friendly exchange of opinions took place, and as a result the committee unanimously recommended that the presbytery memorialize the General Assembly to appoint a committee with power to confer with any similar committee which might be appointed by the Congregational Union or other competent body upon the subject.

This report was received and adopted. Rev. Dr. Reid being the only member to raise a dissenting voice, and his objection was that the presbytery was acting rather too hastily. Principal Caven pointed out in answer to Dr. Reid that there was no attempt to commit the presbytery or assembly to any action, but only a request for a committee to confer with their Congregational brethren in the matter.

This report having been adopted, the memorial itself was next submitted and adopted as follows:—The presbytery of Toronto to represent to the General Assembly that a number of ministers of the Congregational church met with the presbytery in December last, and that one of them, Rev. John Burton, read a document subscribed by them and others of their brethren setting forth the desirableness of union between the churches of their own communion and the Presbyterian church; that this presbytery, reciprocating fully the brotherly sentiments expressed by the Congregational brethren, and sincerely desirous of union, could it be effected on satisfactory conditions, appointed a committee to meet with the Congregational brethren aforesaid and any others who might be associated with them, and after full conference to recommend to the presbytery such action as should seem expedient to the said committee. After meeting twice with the Congregational brethren the committee reported to this presbytery in favor of memorializing the General Assembly to appoint a committee which might be charged with the duty of conferring with any similar committee which might be appointed by the Congregational Union or by such other body or bodies as should be authorized

to act on behalf of the Congregational churches. The presbytery therefore respectfully memorializes the General Assembly to appoint a committee for the purpose above specified, with instruction to give their best attention to the important subject committed to them and report to next General Assembly.

Principal Caven and Rev. D. J. Macdonnell were appointed to present the above memorial to the Assembly on behalf of the presbytery.

KINGSTON FIRST CHURCH.—The final farewell to the Kingston public to the Rev. T. B. Scott, M.D., and his wife, prior to their departure for Ceylon, was recently tendered them in the First Congregational church. A very full choir assisted in the singing of appropriate hymns and chants. The Rev. Dr. Jackson, pastor of the church, presided, and after the opening devotional exercises, referred to the solemnity and significance of the occasion. The American Board, he explained, under whose auspices Dr. and Mrs. Scott were going out, was the missionary society of the Congregational churches of the United States, but was in the habit of accepting as missionaries men and women of all evangelical denominations. Mrs. Scott was the daughter of a well known Congregational minister, the Rev. Daniel Macdunn, of Maxwellville, Ont., who had another daughter laboring as a missionary at Smyrna, and a son at Erzurum, in Asiatic Turkey. During her residence as a student in Kingston she had become a member of his church and a teacher in its Sunday school, which could not but view with special pleasure and interest her entrance on the foreign field. Mr. T. J. Shanks, Dr. Scott and others spoke. Mrs. Scott was presented, on behalf of the church, with a beautiful Bagster Bible. After prayer by Dr. Jackson, Dr. Scott pronounced the benediction.

THE CONGREGATIONAL UNION.—At the annual gathering in June much will be said about "union." Possibly the address from the chair may deal with it. It is certainly a living question. We trust it may be approached on all sides with care and prayer, courtesy and caution. We do feel, as Christians, very much more as "one" than a number of years ago.

Whom the brethren are thinking of for the new chairman we have not heard a hint; nor did we expect to hear. The members of the Union have acted as if it were constructive "treason" to speak of such a thing beforehand; and have therefore generally voted on "the spur of the moment" when a nomination was made by the Union Committee. There is a better way; an excellent midway between our past method and any active and unseemly canvassing for the position. We have some excellent lay brethren, so called, with claims equal, if not superior, to any of the clerical

brethren, so far unrecognized in this way; and would be glad to see the gavel for next year placed in the hands of one of them.

FOREST.—The Forest Congregational church is vacant. The Rev. A. F. McGregor has accepted a call to the church at Woodstock, and leaves for that field of labor on the 1st of April.

It is with regret that we bid him good-bye. The following address was presented to him at a farewell meeting.

TO THE REV. A. F. MCGREGOR, B.A.,
Pastor of Forest Congregational Church.

Dear Sir,—We, the members and adherents of this church, in accepting your resignation, and on the eve of your departure from us, desire to express our feelings of respect and esteem. Your urbanity and kindly Christian courtesy has won our hearts. Your two years and four months' ministrations amongst us has been a very pleasant and profitable time to us. We have profited by your able and loving presentation of truth, and there has not been a jarring chord.

You are leaving us in every way prosperous. Your work here has painted itself on the eternal world and can never be effaced. As a church we regret that you are leaving us, while we are thankful that you have been with us. We unitedly join in conveying to you and Mrs. McGregor, that you will ever have a warm place in our hearts. For ourselves, though the parting is painful, our trust is in the living God, who will again prepare our way before us. We believe that your leaving us has been after prayerful consideration on your part, and not for ease or worldly gain; that in all you have been actuated by the best motives, for the greatest good, and by the Divine Spirit. We hope that in Woodstock, with its larger possibilities, you may, as here, be the means of bringing many from darkness into light. We earnestly hope that your work may be blessed of God, and that many may be added to the church. The work is one, the church is one. "They shall prosper that love thee."

And now what more can we say? All our love and respect you have; we know that it is reciprocal. Our hearts are sore at the parting. We will be rejoiced if at any time you can give us a Sabbath. We pray the great Head of the church to be with you and your family; "to put underneath and around you the everlasting arms," and present you with us and all the faithful, through the blood of the everlasting covenant, faultless before the throne.

Signed on behalf of the church,
D. LIVINGSTONE,
J. MAYLOR,
J. SCULAR, *Deacons.*

We are now anxious to secure another pastor; but in the meantime will endeavor to do all that we can to keep the services up, and the church open. Any information in regard to the church and work can be had from the deacons or secretary.

FLORENCE RAWLINGS, *Sec.*

ORGANIC UNION.—To the Congregationalists in Canada a credit is to be given for making the first overture toward a sister denomination in the direction of organic union. The conference recently

held in Toronto to discuss the question, at which representatives of five Protestant churches spoke, was the result of the action of several Congregational ministers who waited on the Toronto Presbytery at its last meeting, and presented an able paper in which the possibility of union between Presbyterians and Congregationalists was discussed, and suggestions for a conference on the subject were submitted. The paper was signed by ten ministers, and was read by Rev. John Burton, B.A., a man of large heart and earnest aggressive spirit. The conference which resulted from this action made plain one fact that while a desirable spirit of friendliness exists among the different denominations, there is little readiness on the part of any to yield such principles of belief and government as would promise an early disappearance of existing divisions.

[The above extract is from the *British Weekly*, of March 2nd. There is a little confusion as to the different "conferences;" but the two sets of discussions, in both of which some of our ministers have taken an active part, have created interest in Great Britain.—ED.]

TORONTO, HOPE CHURCH.—The Mutual Improvement Society connected with this church, had a very good programme for their second session. It commenced with the second part of Mr. Reeve's paper on "The Lost Tribes: Who are they?" This was followed by an animated discussion. The next evening was readings and recitations by the members. There was also a ladies' evening, which was very much enjoyed; Mrs. Tooley presided. On March 6th, the pastor, Rev. Hugh Bentley, read a paper. Subject, "The Higher Criticism." This was exceedingly good, and very helpful to Bible students. At the close some questions were asked by a professed sceptic, which were ably answered by the essayist. L. B.

LISTOWEL.—The church has been gaining ground since the advent of Rev. F. D. Bentley of Toronto, who will be here till June. The work in connection with the Y. P. S. C. E. and the Sunday school, as well as the regular church meetings, has been given considerable attention, and the result so far has been very satisfactory. The attendance at all the meetings has been on the increase and the members consequently feel somewhat encouraged after the trying time which they experienced on the removal of the late pastor, Rev. S. Nichol. A very pleasant social was held at the residence of Mrs. Tamblin a few weeks ago, at which a liberal collection for the church interest fund was taken up. D.

CHURCH UNION.—The Toronto Presbytery has memorialized the General Assembly to appoint a

committee to meet any similar committee from the Congregational Union. So far, good; but not a word has been dropped, as far as we have seen, as to what common ground the parties were expected to occupy. The Congregational brethren who first moved in the matter are, we understand, preparing a statement in print; so our churches will probably have before them—perhaps before these lines meet their vision—the whole matter, as far as propositions and negotiations have gone. We are glad of this; for as the matter will doubtless be thoroughly discussed at London in June, it is well that the delegates should be informed beforehand of the state of affairs.

TORONTO, BROADVIEW AVENUE.—Our Y. P. S. C. E. here, is flourishing, both spiritually and numerically. Many of the associate members have lately been transferred to active membership, which is very encouraging. On the Sunday preceding Christian Endeavor Day, our pastor commemorated the day by preaching an "endeavor" sermon, which was fully appreciated by those who heard it. A. G.

TORONTO, CONCORD AVENUE.—Fourteen new members were received into fellowship last month, ten of them married couples, and all but two persons on confession of faith. Four of the S. S. scholars have expressed a desire to unite with the church.

OUR FOREIGN MISSION.

REV. EDWARD M. HILL.

Now a change comes over the spirit of our dreams. We have been imagining another missionary couple sailing out to Africa this spring, as company for Mr. Currie. We have been talking about it for two or three years. Calvary church has been looking forward for five or six years to having another representative in our African work. But God has disposed while we have proposed and planned.

Mr. and Mrs. Gunn will not go out. Some have been prophesying that when it came to the final test, Mr. Gunn could not stand the physical strain. When, a year ago, our Society considered the matter, it was decided that we would send him out if he stood the American Board examination. He is as well as any of us at present, but has an hereditary tendency to lung troubles. And the Board know that African fevers have a faculty of picking out a weak point, and making the most

of it, so they recommend him not to go, unless within a few years his weight should increase till it reached the average for a man of his height.

This is a disappointment to them, to our Society, and very especially to Mr. Currie. But the loss to our African work brings the gain to our Home field, and there will be no laborers more loyal to our denominational work than these who have all through their education planned for foreign service! Our local work will always be done best by those pastors who feel responsible for the conversion of the world to Christ.

But now, who will go in their place? Where is the medical missionary we have been seeking for a long while? Mr. Currie expects to start about the last of May, after a winter of medical study in New York. Miss Johnston, of Brandon, will also go at that time to assist Miss Clarke.

The Treasurer reports the offerings as coming in very slowly. The remaining two months of the financial year should replenish the treasury. The Foreign Society has been spared from deficit in the past, and it is a record worth maintaining. Miracles of missions have been wrought in India, Madagascar, the South Sea Islands, Hawaii, Siam and elsewhere. Let our gifts be our fervent prayers that such a miracle may be wrought in West Central Africa! Dr. Gordon has said that when this present missionary opportunity is past, there will be no more chance to help save a continent by giving money.

Even if we fail to send out recruits, the missionary group is growing in Cisamba. The Reads have welcomed to their home the first baby born at our mission. May it live long and make everybody very happy.

FOR THE INDEPENDENT.

CAN IT BE?

Sweet secret of the Christian's happy life!

Oh, tell me, can it be?
That I, so weary of the tears of earth,
Its empty joys, vain hopes and heartless mirth;
Its fretting cares, its restless aims and strife;
Have found a treasure of such price untold,
To gild my joys, to turn my grief to gold,
To make my days one song with gladness rife:
Once sad—now joyous me!

Sweet secret of the Christian's happy life!

Oh, tell me can it be?
That He who brought this gift from heaven above,
So close will draw me to His heart of love,
Apart from jarring noises, discords, strife,
That I, the accents of His voice may hear,
Bidding me carry messages of cheer
To darkened lives, to souls with sadness rife;
Sinful, but trusting Me!

ANNA ROSS.

Antigonish, Nova Scotia.

LETTER FROM MR. MAIN.

Dear Mr. Smith,—As I sit down to write you this morning I feel very much like sending you a thanksgiving letter; and many of your readers know why I am thankful, and what reasons I have for joining with the psalmist when he exclaims, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

The good Lord is with me in all the churches and places I visit. He is keeping me in perfect health. He is smiling on His truths. His word is not returning to Him void, but is accomplishing that which is pleasing to His will, and prospering in the thing whereto He has sent it.

Since writing you I have visited six churches, namely: Waterville, Dasville, Lunark, Hamilton, Pine Grove, and London—(where the mission is still in progress). In all these churches God gave rich blessings, and all classes have felt the divine influence of the Holy Spirit; and almost every evening witnessed responses to the invitation to accept Christ as their Saviour, and to confess Him before men.

Our meetings are void of all noise or physical excitement. On the other hand there is a quietness, and yet thoroughness, in this work that is gratifying, the pastors and members of the church working in harmony, to reach, as best they can, the unsaved. The faithfulness of Christian Endeavor Society members has given me great encouragement, and a real impetus in the work.

I expect to go from here to (Zion,) Montreal, and then work west again.

I rejoice that my report is one of hope, comfort and blessing. May the Lord speed His cause.

Yours in the good work,

A. W. MAIN.

London, March 20th, 1893.

ONE THING TO DO, AND DO NOW.

As the time for our annual meeting is drawing near, it is in point for us to take up any neglected duty, so that our secretaries may have wholesome reports to present to the Union in London.

The report that should be looked for with most interest is that of "Home Missions." Since we have not had very much information respecting the progress of this important branch of our work, we may be disposed to assume that it is going

ahead all right; at the same time it may not have been considered, that in order to have the work "go ahead," all the churches must contribute a liberal share of the "go." That this may be done, pastors and officers should see that the annual collection is taken up, and sent to the treasurer.

There are urgent reasons why this should be done. The Board needs every cent that can be given, even when giving means self-denial on the part of churches and individuals. The opportunities now presenting themselves are demanding a liberal support and energetic occupation. Under such circumstances, withholding support means crippling, in the most serious sense: that it "the one thing" we must not "do."

An examination of the report for 1892-93 shows that many of our churches fell behind in the amount of their contributions, and a large number did not contribute at all. Will the brethren look into the matter, and take such steps as will assure us against another report of the same kind. We have yet time, but we have not any time to lose. Let us remember our obligations to the Home Missionary Society in the past. It helped us in our hour of need: we must enable it to help others. As a body this is certainly the "one thing to do, and do now."

C. E. BOLTON.

[With respect to the second paragraph of Mr. Bolton's letter, we are convinced that the practice which has crept in for a few years past, of accepting the reports from the Home Missionary churches in the hands of the Secretary "as read," when they were not read, has had much to do with a lack of interest in the work, at the Union meetings. The "Reports from the Churches," as published in the last *Year Book*, would take exactly forty minutes to read. Let us go back to our former practice.—ED.]

THE LATE REV. ROBERT BROWN.

In addition to the obituary sketch in our last we this month present a portrait of the late Rev. Robert Brown, from a very recent photograph, and the following sketch by Rev. John I. Hindley, Ph.D., of Granby, Que., who was an early and intimate friend of the twin brothers Brown and of their family. Dr. Hindley writes as follows:

Some time ago a notice of the death of Rev. John Brown appeared in the "C. I.," and in the last number a reference to the death of Rev. Robert Brown. My intimate knowledge and high estimation of these two brethren prompts me to send you the following lines. Revs. John and Robert Brown were born in Caledon in January,



1833. They were the eldest and the twin sons of Mr. John Brown who, together with his truly noble wife, was among the pioneers of that township. Their home was not only the birthplace of two ministers but a veritable ministers' home. The student or minister ever found a hearty welcome, and many a solitary waif was there housed, clothed and fed; some of them for years finding a home with Mr. and Mrs. John Brown. "They never turn anyone away" was the grateful utterance of many of these. Besides rearing a family of ten of their own they also reared many others, and will be long remembered as the most large-hearted and whole-souled couple of Caledon. Their children all possessed that nobility of character of which they might justly be proud; seven of whom now survive them.

Many a night we have lodged with the worthy couple during our career as student. Revs. John and Robert worked on the farm until the age of twenty-one; then, with a laudable ambition, they started out in the world (their only capital, brain and muscle), to obtain an education and fit themselves for the Christian ministry. With indomitable perseverance they prosecuted their studies, until they held *first-class certificates* from the

Normal School in Toronto. By teaching they earned sufficient to enable them to enter the Congregational College, then located in Toronto.

During much of their college course they paid their own way, being unwilling to burden the institution with their education. Upon graduation, John received and accepted a unanimous call to Speedside, and Robert settled in Garafraxa. They subsequently occupied other pulpits in Ontario, and then removed to the new Province of Manitoba. Here, after laboring in the Congregational body for some time, they united with the Presbyterians; but upon removing to the Pacific slope they resumed work in connection with the Congregationalists, in which community they remained until they were called away.

Rev. John was our pastor for some time, and we found him invariably kind, loving, upright, and deeply consecrated to his work. He was much beloved in Speedside. We can speak equally well of Rev. Robert, as we were very intimate. The longer we knew these brethren the more we loved them. They possessed good talents for poetry and elocution; their generous natures won them many friends. Never "greedy of filthy lucre," they began their ministry on salaries just *three-fifths* of

what they had realized in teaching. Rev. John died in May and Rev. Robert in January on the Pacific Slope. Working side by side nearly all their lives. they sleep together at Roy, some miles from Tacoma, where Rev. Robert spent the last years of his ministry. The latter died at his brother-in-laws', Rev. John Tait. His son John is now a student in our college. May the God of all comfort be the "very present help" to all the mourning friends!

Official Notices.

COLLEGE CLOSING EXERCISES.

The closing exercises of the 54th session of the College will be held in the Assembly Hall of the College in Montreal on Friday evening, April 7th. Addresses will be delivered by the Principal and members of the graduating class. All friends of the College are invited to be present. The usual collection will be taken up in aid of the Library Fund.

W. HENRY WARRINER,
Montreal, March 15th, 1893. *Sec.*

TORONTO DISTRICT ASSOCIATION.

SUPPLY COMMITTEE.

The committee appointed by the Toronto District Association and the old Central Association to act as a means of supplying the pulpits of vacant churches, desire to perform its duties intelligently and in harmony with Congregational principles and practice, and thus become a medium between those ministers or lay brethren who are able to fill a pulpit occasionally, and such churches as may at any time need an occasional or a stated supply. They wish therefore to intimate:—

1st. That the function of this committee is simply to fill an occasional vacancy of one or more Sabbaths, during a pastor's absence, or while a church may be without a pastor.

2nd. It is the desire of the committee (and they will as far as possible carry out that desire) that only properly accredited persons be sent out by them. In this matter they ask the churches to aid them, by allowing no one to enter their pulpits who does not come to them well recommended by this committee, or by the secretaries of the District Associations, or the Secretary of the Union of Ontario and Quebec. By so doing, a great deal of confusion will be avoided, and sometimes much scandal and unpleasantness, if not positive wrong, prevented.

3rd. It must be distinctly understood that the

unordained men sent out by the committee are, in no instance, to be regarded as thereby fitted to become pastors of churches. There are many brethren in our city and country churches, well qualified to render acceptable service occasionally, whom it would be a grave mistake to recommend to the permanent ministry.

4th. The committee would further state their opinion, that should any of those on its list exercise undue influence to secure a call from any church they may supply, they by such action prove their unfitness to the pastoral office, and will be discredited in the estimation of the committee.

5th. This is not, by any means, to say that the committee desire to prevent, or would wilfully stand in the way of, any worthy brother who seeks the work of the ministry in a thoroughly Christian spirit, and by proper methods.

Address all communications to MR. WILLIAM REVELL, 518 Ontario Street, Toronto, Ont.

Woman's Board.

TORONTO BRANCH.

The regular quarterly meeting of the Toronto Branch of the C. C. W. B. M. was held in the parlor of the Northern church on Tuesday afternoon, Feb. 28th. Delegates were present from all the city Auxiliaries but one; we also had with us a delegate from Stouffville. Mrs. Burton presided, and after devotional exercises and the reading of minutes, called on Miss Hattie Clark, who read an interesting paper on "The Joy of Giving." At the conclusion of the meeting proper, the visiting ladies were entertained by the Young Ladies' Missionary Society of the church, and a pleasant hour spent in social and missionary talk.

The Auxiliaries and Mission Bands are reminded that the annual meeting will be held this year in Bond St. church, Toronto, during the first or second week in June. Full particulars will be given in the May number of the INDEPENDENT.

SEC.

Our College Column.

NOTES.

We informed our friends through this column some time ago, that we intended holding an entertainment in aid of the organ fund. The entertainment was held on the 23rd of February, and was in every respect a complete success. When, early in the session, we discussed the project of a

new organ, some of the fainter hearts thought that it would be impossible for fifteen poor students to procure an organ such as we would desire; but our most sanguine expectations have been more than realized, and we have now an organ of which we are proud. The plan we adopted was as follows: Circulars, with subscription blanks attached, were distributed among our churches in this city, and also sent to friends in different parts of the country, soliciting their subscriptions. The ladies of Zion church kindly undertook the decorations, and the ladies of Emmanuel furnished the refreshments. A short programme was rendered, consisting of music, vocal and instrumental, and recitations, after which the collection was taken up. Some collections are disappointing, but this one was not. It is doubtful whether the two plates, borrowed from one of our churches, ever held a larger collection. All formality was then dispensed with, and the company gave themselves up to social intercourse for an hour, refreshments being served in the basement.

We take this opportunity of expressing our thanks to all our friends who have assisted us in this matter. The Montreal churches especially have shown that they have the interests of the College at heart. The expressions of good will that we heard on every hand will probably lead us to make such an entertainment an annual affair, though we hope that the next time we invite our friends to spend an evening with us we will not need to ask them for money.

We feel that it is due to those who have so liberally helped us, that they should receive a statement as to how their money has been spent. The organ we have purchased is the best reed organ made by Mason & Hamlin.

The following is a statement of the receipts and expenditures:

Cash Receipts.....	\$165 00
Value of old organ, taken as part payment of new one.....	30 00
Total Receipts.....	\$195 00
Price of organ.....	\$150 00
Expenses of entertainment.....	9 00
Total Expenditure.....	\$159 00

The balance of \$36 will be deposited in the bank as a music fund, to supply us with music from time to time as we may need.

We have lately been favored with another letter from Rev. Hilton Pedley, Japan, who reports cheerfully of the work there. We glean the following for the benefit of the CANADIAN INDEPENDENT readers:—

A Congregational missionary in Japan is simply

one of a co-operative association, the members of which are Japanese and foreigners. He is not a bishop, and he does not act the bishop. "The independence of the churches," meaning the removal of all control from the hands of missionaries, is the latest cry from the ablest of the Congregational pastors of Japan.

Dr. Clark, of the C. E. Society, has lately visited the country, and as a result there are now some twenty-three Christian Endeavor societies under way.

Speaking of the work in Echigo, Mr. Pedley refers to three influences which have of late handicapped the progress of Christianity. First, the intense cold, snow-falls from three to ten feet; second, the excitement of local elections; third, the presence of the Plymouth Brethren. Reference is made to the good work being done by Mr. Ebena, the Niigata evangelist. Mr. Pedley, speaking of the work in Niigata, says: "The outlook for the schools is at present not very cheering. Many difficulties beset the missionary in Japan, but we have many compensations for all trials and perplexities."

At a recent meeting of the students, Mr. F. J. Day was appointed summer editor of the College column of the CANADIAN INDEPENDENT; also director of the circular letter. Mr. J. C. Watt, who has had charge of the reading-room for the past year, resigned his office, and Mr. H. E. Mason was appointed to the position.

A few days ago we had the pleasure of seeing again our circular letter of 1891, after its trip to Africa, Turkey and Japan. It received hearty welcomes from our missionaries across the seas.

We were glad to learn that Mr. H. Horsey has recovered his health, and occupied Dr. Jackson's pulpit for a Sabbath.

Mr. E. O. Grisbrook has received and accepted a call to the pastorate of the Barrie Congregational church.

Literary Notices.

OUR DUMB ANIMALS.—The March number of this sterling periodical is before us. It is the best thing we know of the kind. 50 cents a year. 19 Milk St., Boston. 12 pages of 3 columns each, 10 illustrations, and not an advertisement in it! For Sunday schools, Bands of Hope and the like, its teachings of kindness and deeply-interesting articles and anecdotes make it most suitable and valuable. We often make clippings from it; and would be glad to have all our friends read it.

CONGREGATIONAL YEAR BOOK, 1893.—Not ours, which will be out in August, but that of England and Wales. A bulky pamphlet in paper boards, 500 pp., 3 portraits, 9 views of churches, and full reports of *everything* connected with the Congregationalism of England and Wales; and a good deal about all the other parts of the Empire. The addresses from the chair of the Union, the sketches of the noble men who have passed away, and the full reports and statistics are matters of great value to the churches. 2s. Memorial Hall, Farringdon St., London.

THE HOLINESS BEREAN.—Monthly: Toronto, 231 Shaw St., Rev. J. M. Kerr, editor. 50c. per annum. Mr. Kerr, with whom we have the pleasure of being well acquainted, is very earnest in his chosen field of insisting on believers being holy. There is some excellent reading on the subject in every issue. The *Berean*, though probably chiefly supported by the Methodists, takes "inter-denominational" ground, and adopts that phrase as part of its title. We wish it prosperity.

OUR LITTLE ONES AND THE NURSERY.—The March number contains, in its 32 dainty pages, no fewer than 16 pieces, all illustrated. A first-class magazine for the very little folks. \$1.50 a year. Russell Pub. Co., Boston.

POSTSCRIPT.

DOVERCOURT.—The workings of God's Spirit having of late manifested itself in various ways at our ordinary meetings, has led to the devotion of one week for special revival services, which commenced on Sunday, March 19th. These meetings have been blessed with very marked success, necessitating their continuance for at least another week. There was a change of programme each night, led by prominent workers of this city, *i. e.*, Rev. McD. Kerr, Rev. P. W. Philpott, Rev. Elder Washington, Evangelist Pink, A. H. Wright, Esq, the Davis family of jubilee singers, the untiring and zealous pastor, Rev. Thomas Webb, and others. The meetings have been well attended throughout, especially on Sunday evening, March 26th, when we were unable to seat the late-comers, and had to throw open the infant class-room doors to admit the overflow. The work accomplished has been a definite one, no less than fifty-four having thus far come forward for salvation and other blessings, particularly that grand and blessed experience of sanctification by the Spirit of God, whereby believers are endued with power for service in and out of the church,

and receive courage enough to stand true to God at *all* times, and under all circumstances.

On Thursday, March 30th, at 8 p.m., the Davis family will again take charge of the service when Miss C. Davis, who is preparing to leave shortly for the dark continent of Africa as a missionary, will give an account of her call to this work and some of the many needs of those far distant people. A collection will be taken up which goes towards helping to build a school-house where the converted natives are prepared to carry the Gospel message to their unenlightened brothers and sisters.

It has been decided to hold three services on Good Friday, the 31st inst., and on Easter Monday at 8 p.m. A special praise service will be held so as to give an opportunity for those who have been blessed to tell it and give the glory to Him who gives every good and perfect gift.—W. B. P.

CONVERSION OF AN INFIDEL.

Dr. Eremete Pierrotti, a French scientist, architect and engineer, many years ago—when an infidel—journeyed through Palestine with the avowed intention of disproving the truth of the Bible. Visiting the heap of stones over Absalom's grave, he sat down to meditate with a heart full of unbelief, and while he tarried there an Arab woman came by with her little child, which she held by the hand. In passing she threw a stone upon the heap marking the tomb of Absalom, and bade her child do the same.

"What do you do that for?"

"Because it is the grave of a wicked son who disobeyed his father."

"And who was he?"

"The son of David," she replied. He started as if a blow had struck him. Here was an Arab woman, a Mohammedan, who probably had never seen a copy of the Scriptures, and could not read a word of them, yet she held these ancient facts and was teaching her child to fling a stone at the monument called by the name of a son who rebelled against his father.

Dr. Pierrotti, Bible in hand, turned to the story of Absalom, and as he read it a new light shone on him.

This was the first of many convictions which so wrought upon him, that at length he embraced the faith he once attempted to destroy, and devoted his life to the proof and illustration of the sacred Scriptures.—*Hebrew Christian*.

CHRIST'S welcome depends upon the honesty of the inquiry. It pays no heed to mere speculation. Whether the enquiry be chiefly intellectual or emotional makes no difference.

IS IT "MY OWN" JESUS?

The doctor went away, and Mrs. O'Callaghan was left alone, with her mother-heart throbbing and heaving with pain, and her eyes wet and heavy with tears.

Essie was dying, and Essie must be told.

Upstairs, in a little truck bed, drawn up close under the window, lay five-year-old Essie. All her curly hair was cut away, and the white face on the pillow looked like a baby's—it was so sweet, so loveable, so tiny! To that bed came Mrs. O'Callaghan.

"Essie, darling, you are going away from me to-day."

Slowly the big, blue eyes opened.

"Where to, mammy?"

"The dear Lord Jesus is coming to take you to heaven."

This was all the trembling lips could say, and the mother buried her face on the pillow beside Essie. But the little one raised herself.

"Is it my Jesus, mammy? *My own* Jesus?"

"Yes, darling," came the answer, thick with sobs.

"Then, mammy, don't cry," and a thin, wee hand stroked the wet cheek. "I'm not a bit afraid to go to *my own* Jesus."—*The Rock*.

EXPECT WHEN PRAYING.

Is it not often so in our prayers, that we have more faith than expectation? We have confidence in God, but we forget to look out for the answer to our prayer. Have we not heard of the little maiden, who, when the church met to pray for rain, took her big umbrella with her, and when the congregation came out to find their prayers answered, they almost forgot to be thankful in their concern about their dresses and bonnets, whilst she went safely sheltered on her way. When you begin to pray, let faith set the door of expectation open. It is a parable, with many lessons for all of us—the little company upstairs praying that Peter might be released, and all the time Peter is standing outside and cannot come in, because there is nobody to open the door for him. So is it that many pray for forgiveness of sin and they forget to go to the door and see if the Saviour is there. Many are praying for the peace and joy of the indwelling Christ, and lo! He Himself is standing without, knocking and waiting, if they would but open unto Him and let Him come in.—*Mark Guy Pearse*.

"HE IS RISEN."

BY HARRIET M'EWEN KIMBALL.

On the world of doubt and sec.,
Wrapt in cold and starless night,
Pour again, O Easter Morn,
Floods of clear, convincing light;
Show the Cross, a thing of shame,
Blazoned with a Victor's name.

Henceforth vacant is the tomb
Where the Son of Mary lay;
Filled no more with hopeless gloom;
He hath borne its gates away.
Sits an angel evermore
Where the guard once kept the door.

Thither Love and Penitence,
Sorrowing twain, in tears repair,
But with joy returning thence,
Haste the blessed news to share:
He is risen; all is well;
The exultant tale they tell.

Grief and Doubt, that side by side
Journey toward their weary bourn,
See, albeit the sight denied,
Him whose death they sadly mourn:
Suddenly with hearts aglow
Mary's risen Son they know.

Valiant souls that suffer long,
Silent tho' the world deride,
Yet shall lift a triumph song
When the heavens are parted wide,
And they see their Captain stand,
Mary's Son at God's right hand.

He, the Life, hath conquered Death!
Evermore this Truth remains.
He who drew our mortal breath
Now the Man Immortal reigns.
Son of God as Mary's Son,
Endless life for men He won.

SHOULD A PASTOR BE A MEMBER OF HIS OWN CHURCH?

Would you be kind enough to inform me as to the law of the Congregational Church in regard to the pastor being a member of the church? Should not he unite with the church when called to be the pastor? If there be no law in regard to this what is the custom? D. A. G.

There is no such law, but it is common for Congregational churches to expect this of those who become their pastors, and some churches require it. This is reasonable and right. A refusal to do this makes the pastor liable to the suspicion that he is unwilling to be amenable to the rules of the church he is called to administer. Any church can make such a law for itself by providing in its bylaws that its minister must be a member of the church.—*Congregationalist*.

SEE to it that you have no baggage on board that you cannot check for heaven.—*Holiness Berean.*

ANNIVERSARY missionary meetings, missionary prayer meetings, missionary magazines, are all good and necessary, but just as "one touch of nature makes the whole world kin," so the living contact, if only maintained by letter with one or more missionaries abroad, creates an interest in the country, its inhabitants, and its needs, which will surely result in many giving their money and in some giving themselves.—*The Christian.*

HIGHER YET! There is a very expressive call to the Church, as rendered in the Welsh Bible, "Climb higher, thou heraldess of Zion, to a very high mountain." (Is. 40 : 9.) This is the call of the Leader from epoch to epoch; and as we in the different sections of the Church—climbing each his own path—become nearer to one another, and by following Christ the grand level plateau is not far, where we shall all meet as one Christian brotherhood in the purer air and with the broader outlook of the "new earth wherein dwelleth righteousness."—Dr. Herbert Evans; chairman's address, May, 1892.

NEW Testament revision by the Turkish Press Censor has produced some curious results. That facetious official requires that the words 'Jew' and "Hebrew" shall be omitted, and that "Christian" shall be inserted before "sinners" in the text, "Jesus Christ came into the world to save sinners." He has also struck out from the lessons for Sunday schools the story of Joseph being sold by his brethren. Sir Clare Ford, our Ambassador at the Porte, has called attention to these mutilations, and the Turkish Minister of Public Instruction has promised the matter immediate attention, and pledged the Government to grant redress. But pledges are cheap on the Bosphorus.—*Christian World.*

S. S. HELPS.—We desire to draw attention to the excellent S. S. helps and periodicals for which our publishing co. act as agents, issued by the Congregational S. S. and Publishing Society, of Boston. As yet only a small proportion of our Sunday schools thus supply their wants. Here is a very good way of doing a "good turn" to our publishing company; as they get a trade discount off the orders they send in. The editor of this magazine will send samples and take orders for the Company. We have not yet heard a single complaint concerning the value and suitability of these publications. And they comprise a full and very varied list.

REPLYING to the statement of an observer, that many Congregational pastorates are being filled with men of Methodist origin and education, that there is no drift the other way, and that one Methodist minister declared this to be due to dissatisfaction with the administration of the Methodist Church, the *Northwestern Christian Advocate* answers in a manner that looks much like admitting the whole charge. It says that the transfers are largely limited to the East, and the Boston school of theology, that Congregationalism in Massachusetts has a prestige which is not without its influence on the candidate for ministerial work, and that Congregationalists have so modified their attitude toward the peculiar teaching of Calvinism that the broadest Arminian finds place among them. The reply of the *Advocate* is as significant as the fact itself.—*Advance.*

TO OUR READERS.

We want to double our subscription list within the next few months. Our present subscribers can easily do it for us if they will, and we will reward them for the service.

BOOKS FOR NOTHING.

Every present subscriber, who sends a dollar in advance for himself or herself, and another dollar for a new subscriber, shall have, post-paid, any one of the following popular books. They are in very beautiful ornamented cloth bindings, and are every way fine books. We could get them in cheaper form, with neat cloth bindings, but we want to give our friends a book that is pretty as well as interesting :

Ben Hur.
Uncle Tom's Cabin.
The Prince of the House of David.
The Pillar of Fire.
The Throne of David.
Chrissy's Endeavor.
Little Women.
Good Wives.

Remember the conditions: the two dollars must come in one letter; one dollar being for a new subscriber. Or, if \$3 come in one letter, two dollars being for two new subscribers, we will send any two of the above books; or instead, one copy of William Wye Smith's Poems, Canadian, Scottish and Religious; cloth, bevelled edges, portrait. Or, for two dollars as above, two copies of "The Life and Times of Rev. Dr. Wilkes;" paper; portrait.

Now, will our young friends go to work!

THE CANADIAN INDEPENDENT,

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. *Cash in advance* is required of all subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, St. Catharines, O.

Endorsed by the Press, the Clergy, and Medical and Electrical Experts.

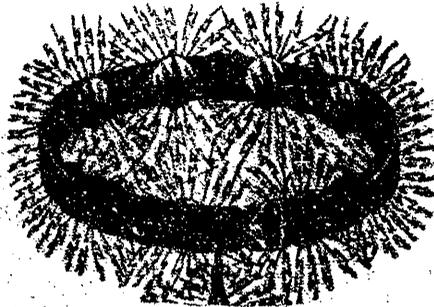
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WE CHALLENGE THE WORLD.

to show an Electric Belt where the current is under the control of the patient so completely as this. We can use the same belt on an infant that we would on a giant, by simply reducing the number of cells. The ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

EXTRACTS FROM CANADIAN TESTIMONIALS.

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"Saved my life when I had Malignant Rheumatism."

MR. CARROL, 1015 Market St., St. Louis.

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J. T. TOWNSELEY, Deep Park, Toronto.

"Am much pleased with Belt; it has done me a great deal of good already."

J. SOMMERER, Gars, Ont.

"Became suffering for years from Nervous Headache and Neuralgia; after trying one of your Belts am sure that satisfied with it; can knock out a headache now in fifteen minutes that used to keep me in bed for days."

THOS. GALES, 340 Crawford Street, Toronto.

BEWARE OF IMITATIONS.

Our attention has been attracted by base imitations of "THE OWEN ELECTRIC BELT," we desire to warn the public against purchasing these worthless productions. They are being sold through the country by men calling themselves electricians, and prey upon the unsuspecting by offering worthless imitations of the genuine Owen Electric Belt that has stood the test of years and has a continental reputation.

Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.

GEO. C. FITZGER, M.D.,

Professor of the Theory and Practice of Medicine in the American Medical College, St. Louis, author of "Electricity in Medicine and Surgery," says:—

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FEATURES OF THE REPORT FOR THE YEAR 1892.

Life Assurances in force 1st Jan. 1893	\$23,901,048 64
Increase over previous year	4,464,084 80
New Life Applications received during 1892	8,566,457 10
Increase over 1891	2,664,936 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 \$20,000 of Cash profits to its policy-holder 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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