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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, SEPTEMBER 1, 1887.

[No. 16.

Editorial Jottings.

WE give an engraving of the new building about to be erected on Spadina Avenue by the Western Congregational Church. The frontage of the building, which is to be of white brick, is sixty-seven feet, and the full depth eighty-four feet. The distance of twelve feet between the rear of the new and the present building is to be occupied with a low one-story building, giving accommodation for vestry and class rooms. Entering through the front door, the main vestibule, eight feet wide and extending across the whole front of the church, will be reached. At either side are staircases leading to the gallery. The audience room proper is fifty feet wide by sixty-one feet long, exclusive of organ recess at rear or the large recess at front in gallery over entrance vestibule. Four aisles or passages run longitudinally down the church, giving access to the seats, which are on the circular plan, all facing the speaker's desk. Immediately in front of the pulpit platform is the choir platform, which is raised two steps above the floor of the church, while the pulpit is four steps higher. The floor of the church slopes toward the pulpit so that all may have a good view of the speaker. In rear of these platforms is the organ recess. Along both sides

of the church is a three seat gallery, while the portion across the front opposite platform is seven seats deep. The actual ordinary seating accommodation of the church is as follows: ground floor, 452; gallery floor, 293; choir platform, thirty. Total, 775. The ceiling of the church is one clear span formed into a triple barrel arch and divided by plaster ribs and purlins, and the side windows groined up into side arches. The height of the centre of the ceiling from the floor is thirty-seven feet. The interior casings and woodwork of church will be clear pine with varnish finish; the seating will be finished with hardwood. The door into the audience room will be covered with cloth. The building will be heated by two large furnaces. The ventilation will be from gratings in the floor, connected by ducts to two large ventilation shafts, while at the ceiling there will

be ventilation at the open plaster centre bosses, which will be controlled by cords let down to the staircase landings. The space in rear between church and old building is utilized for a vestry and also for two large class rooms which open by folding doors on the old school room.

OUR readers will remember that this church was formed in November, 1875, by an emigra-



tion from Zion for this very purpose, and enjoyed for several years the pastorate of Rev. J. B. Silcox. After Mr. Silcox went to Winnipeg the church called their present pastor, Rev. A. F. McGregor, B.A., under whose faithful ministrations the church grew beyond the necessity of missionary aid to the position of growing prosperity indicated by the work undertaken as above. No better locality for growth is to be found in this growing city, and no better investment for the denomination's future presents itself to those who give to the Lord for the means with which he has blessed them. We trust that this sketch of contemplated enlargement will call forth active sympathy from many of our friends.

READER, are you living for time? or for eternity? You know like sunset glory all earthly gains fade into the chill darkness of the grave's night. What of the morning? Saul of Tarsus would have lived and died a persecutor of Christians; had a temporary lease of power and then passed into oblivion. He met Jesus by the way, accepted Him, and became through Christ one of the most important men that ever lived: No other man has exercised a greater influence over the thoughts and practices of the race, and to-day he is a living power with the crown of righteousness on his brow. Paul or Nero, which would you be?

ONE of the social dangers to which we are fast drifting is the virtual destruction of home. The *Toronto Globe* had some sensible words lately on "bonanza farms." These farms are immense stretches of country which the prairies of the west render possible, owned perhaps by a joint stock company. The labourers live in large boarding-houses, where home life is entirely out of the question. The men are well paid, well kept, but the enforced absence of women and children, with all the mellowing and hallowing influences they bring, works its inevitable results. It is business, business only, and man becomes an intelligent beast of burden, little else. God pity Canada if the thousands of her rural homes where peace and contentment may well rule, and homely virtues flourish, should come under the blight of bonanza farms.

GOD'S unit of social life is the family, the home, no individual member living to himself.

The New Testament unit of Gospel work is the church. Apostles, evangelists, pastors are Christ's gifts to the church (Eph. iv. 8, etc.). The great and truly independent apostle of the Gentiles, as far as the inspired history goes, was ever in close relation to the church. See, e.g., Acts xiii. 1-3, xiv. 27, xv. 41 (too many of our modern evangelists go through the cities and towns denouncing not edifying, the churches), xxi. 17, 18, xxviii. 14, 15. Paul was no wandering star. The church was his home. We run churches on business principles. They must be "bonanza churches," because they pay the best, though all true home feeling be banished from the place. "Socials," where music—we had almost written "and dancing"—amuses, have taken the place of fellowship where they that love the Lord "speak often to one another; and the financial boom is in the eyes of many the gauge of success. The place "where prayer is wont to be made" gives way to the convention, and the two or three where the promise rests to the evening entertainment where little reason could be given for a gathering together. We depart from God's rule at our peril. This is one of our promised jottings on church polity. We have given a few texts for study. We shall give more anon.

HERE is another bid for a union basis. In so far as it is practicable, it is only practicable where it follows Congregational lines.

The Committee on Union from the General Council of the Christian Union and from the "American Christian Convention" met at Covington, Ohio, July 26, 1887. After full and frank discussion of the resolutions on union passed by both bodies, it appeared plain to all that we in aim and spirit practically are one people; and we find no valid reason why we should be separate. In the discussion, and in this report, it is unanimously agreed that it is a fundamental principle of Protestantism, and a well-established question of Biblical interpretation, that "the church and the state should be separate," and that true liberty and efficiency of service in the church are best obtained by a congregational form of government; and, therefore, in the absolute independency of the local church that all matters of business, service and worship shall be decided by each local church for itself."

I. Therefore your committees in joint session agree and recommend the union of the two bodies upon the following principles:

1. The Holy Bible our only rule of faith and practice.
2. Christ the only Head of the church.
3. Christian character the only test of fellowship.

4. Individual interpretation of Scripture the privilege and duty of all.

5. The union of all the followers of Christ without controversy.

5. Each local church absolutely independent in government.

II. And, further, we agree and recommend that in the united body the individual believer be known as "a Christian"; that all the churches retain their present local names; conferences and councils be known hereafter as assemblies of Christians, and that the general body, head and representative of the union herein sought shall be "The General Assembly of Christians in America."

III. And, lastly, we agree that this basis be presented to the various conferences and councils and through them to the local churches for their ratification and adoption.

A LETTER from Mr. Currie, dated May 21, and received in Montreal August 13, is before us. It is dated from "Going to the coast." Mr. Hill's letter of January 31 had been received one week previous. Kind reference is made to letters from "the boys at college." The journey to the coast is taken to meet other missionaries, and to bring them inland. Mr. Currie corrects an error in the copying of his previous letters. The word "tepoia" has been wrongly spelt "tepora." Our readers will kindly note this. Our missionary meets with the difficulties of African travel, and his energy in overcoming them may be told in his own quiet way. "We went to the river and there had to halt for some time because the ferry men refused to carry us over unless we yielded to their terms, but I took a large pole to which the boat was fastened, paddled across and back, and declared that the ferry men should either take me across or I would set their boat adrift. This had the desired effect, and they yielded to fair terms. Next morning our men utterly refused to move, and, leaving their loads, started back on the pretence of going home. I knew them and had little fear. Soon they came back, and sat down in camp. I mounted the horse and quietly rode to some villages near and hired new carriers. You can perhaps imagine the crestfallen look of the rebellious carriers when they saw others follow me into the camp, take up the loads and walk away, leaving them to return minus fifty yards of cloth, which means about the same as a loss of \$50 to a working man at home. As these men came mostly from the same village as they who deserted on a former occasion, I am in hopes that the lesson will be beneficial to them and to others." And thus

our brother works on, a true pioneer, clearing the way for a more direct presentation of the Gospel of peace.

THE Prohibition movement has received a check in Texas, the popular vote having decidedly rejected it. Exultingly the saloon-keepers say, "Let the preachers go back to their pulpit and the women to their habits. We will take care of the country." The *New York Independent* gives the following as an example, taken from one of many similar instances in that city, of the care to be taken of the country:

A family, consisting of Michael Downey, his wife and five young children, were dispossessed from No. 572 West Twenty-fifth Street on Monday. On Wednesday an officer of the Sanitary Squad visited the house, and in the yard he found the family. The children were filthy, and two of the youngest were naked. They were crying for something to eat. The husband was lying upon a pile of rubbish intoxicated, and the wife was bleeding from blows she had received at his hands.

Comment is needless, or ought to be.

THE same paper prints the following:

The old Assyrians had good temperance ideas, if we may judge from a line in a text just published by an American scholar, Mr. S. Alden Smith. The tablet is numbered S 526 in the British Museum, and the sixteenth line reads: "Belu ana bit shikari la tirrub," which is evidently an address to a deity, and must be translated: "O god, into the house of strong drink thou dost not enter." It is pleasant to know that the gods of Sennacherib and Sargon did not patronize the liquor saloons. And there is every probability that this hymn in praise of one of the gods came from an early Babylonian source, and that it describes the good behaviour of the gods as far back as the time of Abraham if not of Nimrod.

WE clip from the *Boston Congregationalist*, endorsing the sentiments, the following, regarding the annual Northfield convention of Christian workers under Mr. Moody at Northfield.

The fame of Mr. Moody, the attractions of the town, the presence of so many representative men, and the uplifting power of the meetings themselves, conspire to place the summer gatherings at Northfield in the front rank of undenominational religious assemblies. Its spirit is prevailingly good, and the general trend of the meetings is in the right direction. The evangelical and evangelistic tone is marked. One catches a new glimpse of the glory of Christian service, and receives from men who live in communion with God an impulse to a more spiritual life. Yet the convention might be bettered in some respects. A ten-days' session tends to diffuseness, and the multiplying of daily meetings scatters rather than

concentrates attention, while the quality of the platform speaking deteriorates every now and then. The convention needs, more than anything else, men like Professor Drummond, who take a broader outlook, and have grasped the essence of a simple and genuine Christianity. There is too much laboured exposition of Scripture, and interpretation that is either too literal or too fanciful, although it should be said that pre-millennialism was not made unduly prominent this year. If some of our leading pastors and teachers, or representatives of other educational centres, could bring to bear an influence which would lift the meetings from the ruts into which they occasionally fall, Mr. Moody's conventions could be made reservoirs of much greater spiritual power.

THE *Canada Presbyterian* is responsible for the following, we sharing responsibility by reproducing it. Of course our contemporary, with ourselves, gladly recognizes exceptions from the stricture here implied but imitations multiply and are poor things; at any rate there is room for thought.

Chat-away Assemblies, Whimsy Camps, Paradise Parks and such like are very nice and enjoyable places to visit. It is quite possible to have a very good time at any of these delightful retreats, but it is possible also that these summer religio-educational fairs may be considerably overdone, just as was the old-time soiree which has now almost gone out of commission. It is a grand thing to meet with old friends and make new ones, amid the fluctuating associations of the camp grounds; it is delightful to hear the lions, ecclesiastical, scientific and educational, do some mild roaring. These modern institutions have their use no doubt. Those who like to have their reading and thinking done for them by proxy will find that those midsummer dissipations fill the proverbial long-felt want, while those who, through the year endeavour to give their intellectual nature anything like justice, will find their moral and spiritual being braced and strengthened by calm and silent converse with nature. But then it has to be remembered that these gregarious summer pasturages are paying concerns.

OUR contemporary, the *Christian Mirror*, Portland, tells us that Congregationalism is growing in Pennsylvania. It has now ninety-five churches in that State, and has made a net gain of eighty per cent. in church membership since 1880.

SUMMER holidays and summer retreats are becoming more and more necessities of our social city life. Houses are closed because the family is away rusticated. It is a serious question how this summer *abandon* may be indulged without demoralization, for in too many instances the strolling player, the saloon-keeper and gambler follow the pleasure-seeking crowd. We therefore welcome

all endeavours to provide places of summer resort free from such demoralizing influences. Of the Toronto endeavours we feel justified in mentioning Long Branch, a place of seventy acres, fast becoming a scene of comfort and of beauty. We mention it because its manager, Mr. T. J. Wilkie, has been long known as a Christian worker, having been the active secretary for many years of the Toronto Y. M. C. A., then of Brooklyn, besides being an active member of one of our city churches. There are many lines of Christian work, and this, though business, may be made Christian also in influence and in power. The rules of the ground, rigidly enforced, forbid all alcoholic liquor and unseemly conversation.

ACCOMPANYING the Press Association party on its annual excursion brought before us more of these endeavours to provide summer rest and recreation. Near Barrie is a pleasant resort on Lake Simcoe, and at the other end an island on which a pleasant evening and night were spent. Orillia, on Lake Couchiching, is prettily situated, and the entire scenery of the lakes in that region delightful. Shaded islands, charming bays, glistening wavelets, with clear skies, combine to impress a Canadian with the fact that for beauty of prospect and clearness of air there is no need of seeking other climes or foreign shores.

OUR brief stay in Barrie enabled us just to call upon our friend, Mr. J. R. Black, and to meet one or two of our friends there. We found Mr. Black cheery and hopeful, and the friends we met spoke highly of his work and power. The town of Orillia was visited, and under the town authorities we drove around it. We shall not dwell on the horrors of the idiot asylum there further than to say that the kindly care exercised over these horrible forms of humanity is a standing testimony to the power of Christian disinterestedness and charity. As we were driven around the growing town we were impressed with the fact—no Congregational Church here. There is room and work.

It has been our practice to give our readers the benefit of all adverse criticisms of ourselves that could well be published. Is it too much to publish the following *per contra*, and to thank our friend for his encouraging words? We do get encouragement, betimes.

DEAR SIR,—Your editorial jottings often come like a sweet rivulet to my soul. Specially, timely and refreshing was "Don't Know," in THE CANADIAN INDEPENDENT, August 15. The pointedness and brevity perhaps fit the mind of ordinary calibre, anyway it suits a busy man like me. It did help me when I opened the blessed Book, and looked at my *five* anchors, and such anchorage and cables, too. Sometimes I am tossed on the rough sea, darkness falling on me, a weird sound "soughs" around me that rises to a hurricane, these may arise from my environments or of my slipping away from my Jesus. I was in a like condition this Sabbath morning, when your article pointed me to those precious truths, and I was blessed and comforted—the darkness cleared away, the winds ceased, there was a calm, and the anchors sure and fast. What a miserable solace it would have been to my condition—"Don't Know." Could I carry that message to a soul in darkness and trouble? What a consolation! Nothing for me like a living, personal, human and divine Jesus. It is something tangible to carry to a weary soul. Some would smile at this "weakness." My father and mother rested during their lives on Jesus, and piloted their dying heads on Him, and I desire to live such a life and die such a death. Forty-six years since my dear mother went home, but her hand is on me still. Thanks for your editorial jottings,

HELPED LAYMAN.

MISS ANNIE, eldest daughter of Rev. J. Salmon, B.A., has been accepted by the American Board of Commissioners for Foreign Missions for mission work in West Central Africa. Miss Salmon has for some years been teaching school in Watford, and is a member of our church there. Here is an opportunity to increase our mission staff, and we hope, yea, urge, our Foreign Mission Board to add Miss Salmon's name to those of Mr. Currie and Miss Lyman, as missionaries to be supported wholly by our Canadian Churches. God be thanked for the missionary spirit awakening. We look forward with much greater hope now that the true work of Gospel expansion is entered upon.

THE FRENCH-CANADIAN PROBLEM.*

The Rev. John Burton, B.D., pastor of the Northern Church, Toronto, recently delivered a lecture to the young men of his charge on the above subject. It was somewhat fully reported in the papers, in the usual manner—that is to say, the first part was given pretty fully, and the last part merely glanced at: a hint to all speakers to put their best points *first!* It was also commented on with fairness, though the newspaper scribes did not all agree with the lecturer. Mr. Burton, whose learning and painstaking

research are widely and favourably known, has revised and polished his manuscript, and even made use of some of the newspaper comments, and had the lecture published in a very attractive style, with the best of paper and type, in a neat 12mo pamphlet.

One of the first questions Mr. Burton raises is about Separate Schools. Now, questions can never be settled till their relations to other questions are ascertained. A question is always one of a *class*. We must mark and define the "class," and find whether it stands on a good foundation. We must dig down to the general principle underlying it. Now, what about Separate Schools? How should the Government deal with a sect, a class, a division of the citizens? We answer, with Mr. Burton, that a Government should know no men as a Church, as a class, a society, or in any other way, except as *citizens*. Notwithstanding what party papers may now say, many of us remember the disgust we felt when Separate School legislation was forced upon us, in the old Province of Canada, by a solid Lower Canadian vote turning the scale. And to have this state of affairs fixed upon us forever, by the North American Act at Confederation, was a blunder of the most gigantic type. School affairs, in their entirety, should have been left to each Province, to manage in accordance with the wishes of its own people, as expressed through its Local Legislature. The *Globe*, of Toronto, said, in a discouraged manner, at the time of Confederation, that far more attention had been paid, and far more letters received by them, concerning the *name* of the new Confederation, than concerning the infinitely more important matter of its *Constitution*. We are reaping now, the fruit of our carelessness then! Mr. Burton does not, in this respect, nor in several others, offer any solution. In so doing he fails in what we hold to be a universal obligation, that a man should never object to anything without he has something better to propose. This may come, however, with further study, and in a second pamphlet.

Mr. Burton's points may be said to be unassailable; for they are matters of fact, not of opinion. They are these: the author believes in Christianity; the French-Canadian is with us; his Church is here also; he has a right to be here, and his Church, too; Romanism is a compact organization, not only and merely a religious faith; the Jesuits are aiming at control of all possessed and claimed church-lands, as sinews of war for their system of education; the French-Canadian Catholic is the subject of a foreign power.

His working out of these positions will commend itself differently to different minds. Every one who knows anything of the *habitant* will agree with Mr. Burton when he says, "I have no unkind word for the French-Canadian. Having lived for two summers

* THE FRENCH-CANADIAN: IMPERIUM IN IMPERIO. A Lecture, etc., by Rev. John Burton, M.A., B.D. Copp, Clark & Co., publishers, Toronto. Paper, pp. 24.

among them, my testimony is cheerfully borne to their happy, kindly, virtuous character; inoffensive and simple-hearted, the *habitant* has my esteem." If it were not for the priesthood, there would be exceedingly little trouble with him. But he is taught to leave everything to the priests. Even such a Catholic as D'Arcy McGee said, in discussing a matter in the papers, as soon as he had touched on the question of education, "As education is a question of morals, I leave that to my clergy." Dared not give his own opinion on the subject! Protestantism, though there is very little of it seen among the French parishes—for as soon as a man leaves Rome he is "boycotted," and has to leave for the States—yet a purer faith is not quiet out of the horizon; for the *habitant* admires and venerates old France and her people more than the priest desires; and evangelical truth is spreading in France. If France once were largely leavened with Protestantism, Romanism would receive a mortal wound in Quebec.

Much has been said about the Treaty of Paris, 1763, and the Articles of Capitulation preceding it. Perhaps the great mistake was in not putting Canada under British laws and institutions at once. But the rights and liberties of the citizen were but little understood under the Second and Third Georges. A few years afterward, the other colonists, in their highly-worded Declaration of Independence, give, as one of their many (and generally well-founded) grievances, this:—"For abolishing the free system of English laws in a neighbouring Province [referring to the Canadian Act of 1774], establishing therein an arbitrary Government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies." Quebec has a good Provincial Government now; and there is no way of teaching a people the exercise of True Government, but to give them liberty.

This of the French-Canadian is, however, a "live" question; and all who wish to study a question so vital to us as a nation would do well to buy and read this exceedingly well-written and well-printed pamphlet. It can be had from the author or the publishers at ten cents.

It is but fair to the author, to give the reader a specimen of his style. We take as a representative quotation, this, from near the end: "In brief: We have a compact organization in our midst, possessed of enormous wealth, grasping steadily for more; virtually controlling under our present system of party politics the election for the Houses of Legislature, Dominion and Provincial; confessing to a nationality foreign to our flag, and under the control—where it is deemed expedient to use that control—of an Italian priest and his Jesuit advisers, for all branches of the

Papacy centre at Rome, which at the right moment can bring every agency, however diverse, into line.

"Have we any cause of present complaint? From our standpoint—Yes. We have adopted the principle of Public Schools. This is just, especially in view of our practical democracy. Yet what do we find? In Quebec the schools are bitterly sectarian, for the Papacy in this relation is the most remorseless of the sects. The Protestant minority, with rights guaranteed on paper, are practically deprived of Public School privileges; by the parish divisions made by the hierarchy and ratified by the Government, the dissentient schools are either made inaccessible or handicapped effectually. In Ontario we have the Separate School, which not only breaks up the Public School system, but establishes schools where children are taught to view their Protestant neighbours as heretics, and as given over to uncovenanted mercies. Is this nothing?"

"The immense estates of the Papal corporations in Quebec, being untaxed, impose ruinously unjust burdens upon the remaining property-holders, who are largely Protestant.

"And the state is perpetuating the existence of a foreign element in our very midst, by means of which Ontario is practically separated from the Maritime Provinces even more than by distance."

While Mr. Burton is afraid that he sees no remedy—if it be not Annexation (which may indeed be good or ill, it just "depends!")—the old adage will probably come true again, "When things are at the worst they will mend!" What with a corrupt Government, a grasping priesthood, a marvellously-increasing French population, Quebec desperate in its local finances, confidence in Confederation well nigh bankrupt, it is time for all true-hearted Canadians to seriously consider all these matters: and men *are* beginning to consider them seriously. Meanwhile, with Mr. Burton, we hope that through Christianity "in hearts, homes, and Legislative Halls, we shall lay broad and deep the foundations of a Canadian State—free, just, from ocean to ocean, embracing rock and vale, prairie and mountain, in one harmonious whole, giving homes to a people happy, loyal, prosperous, worthy allies of free Britain." W. W. S.

THE GOSPEL AFLOAT.

BY REV. WILLIAM SCOTT.

CHAPTER IX.—HOMEWARD BOUND.

Homeward bound!—a welcome and meaningful phrase to every home-loving Englishman. Thousands of miles of weary fickle waters may lie between him and home, yet, when his ship "heads" homeward, the heart is filled with new and happy feelings. The consciousness that every knot brought us nearer home, was simply delightful. Everybody felt it, from the

cabin-boy to the captain ; " home again " was the *pièce de resistance* of our daily fellowship.

Our journey from Smyrna to Malta brought us strange company. For passengers we had a motley group of Orientals—four or five Turks, a few Arabs of the Bedouin type, and several Jews. The Bedouin Arabs, with their long, blanket-like covering, and the Turks were of course all deck passengers. We say " of course," because Easterns will not occupy a bed on which any one has previously slept. Each carries his own bed—a mat or rug of Turkey-carpet. Their custom is " early to bed, and early to rise " ; whether with the traditional triple sequence or not we do not know. Very interesting it was to watch their habits, especially those of the nomads. Their scrupulous observance of devotion was most instructive and suggestive. At sunrise and sunset these Mohammedan devotees would kneel and prostrate themselves, with their faces turned toward the east. There were no attempts at concealment. Very seldom would an audible sound of prayer escape them. With a look of stolid solemnity they would maintain their kneeling posture for some moments, their hands the while open behind their ears, as if in the attitude of intent listening. Then they would bow and touch the deck with their foreheads. This they repeated for about the space of half an hour. Thus morning and evening these Mussulmans would continue their devotions, oblivious of the presence of others as though they were in the heart of their own deserts.

At first Mussulman devotion, to frolicsome " Jack " was a source of infinite amusement. The seamen would assemble to watch the changing positions of the devotees ; and many a time an unseemly laugh of scorn at what seemed grotesque mummeries would shock our ears. Not content with this, practical jokes would be played upon them. It is said that if any pass immediately between the Mohammedan engaged at his devotion and the east, he is compelled to recommence his prayers. Whether this is true or not, we cannot tell ; but this was certain, that most of the positions taken up were evidently assumed with a view to prevent interference. This was Jack's opportunity, and once or twice the " joke " was perpetrated of needlessly passing before the worshippers. No angry response was ever made to this cruel unkindness, not even a change passed over the passionless stolidity of their faces.

We took an early occasion to protest against the unchristian bearing of " Christian " to the " Faithful. " At our first meeting we expressed the opinion that our observance of religion might well stand rebuked before the scrupulous fidelity of these faithful followers of the false prophet ; that they set before us, notwithstanding their error and superstition, an example of a fearless loyalty to their religious convictions and observances, which the Christian might do well to imi-

tate ; and we expressed the wish that seamen would not give these Mussulmans the impression that Christians were intolerant of the religion of others. The Mohammedan devotions were ever after uninterrupted.

If the Mussulman usages of prayer were strange to us, it was most manifest that our ship meetings for worship were passing strange to them. Stoical as they appeared to be, more than once we discovered, or thought we did, an expression of wonderment on their faces, as, drawn by the sound of song, they approached our meeting place. Instead of the silence of their mosque services, there was the sonorous ring of the seamen's song. This, with the reverent aspect of the bowed heads as prayer was audibly offered, and the solemn attention given to the exhortation which followed, was to them unique and strange.

This phase of homeward bound was brought to a close at Malta, where we landed our Eastern friends, not sorry to get our ship into English ship-shape again. Malta was our last port of call ; we were, therefore, fairly *en route* for Liverpool.

In point of weather, this last phase of our wanderings was the worst. Rounding Cape Bon, we encountered head winds and heavy seas, which endangered the continuance of our Gospel meetings. It was not, however, until we rounded Europa Point, passed Gibraltar and were fairly in the Atlantic, that we felt the full force of the gale. We did our best to maintain our meetings in the fo'c'stle, though often the roar of the storm drowned the puny voice of man, and shipping heavy seas at every plunge and lurch, the conditions of service were very uncomfortable. The number of extra men on duty, moreover, thinned our attendance considerably, and during two or three evenings no meetings were held. A reference to the log we kept will enable the reader to form some idea of our circumstances :

September 16.—Cape St. Vincent a-beam ; gale ; head sea ; clear ; taking in heavy seas.

September 17.—The Burlings a-beam ; gale continuing ; heavy sea ; steaming five knots.

September 18.—Latitude dead reckoning 41° 33' ; longitude, dead reckoning, 9° 35' W. ; gale ; head wind ; shipping seas ; cold ; steaming six knots.

September 19.—Cape Finisterre S.E. by E. ; fresh wind ; clear ; steaming 7.4 knots.

From the 16th to the 19th no meetings were held. In a heavy head sea, with a northerly gale, we had considerable apprehension of the behaviour of the Bay of Biscay. But as we entered it calm and warm weather set in, and we again renewed our much-loved work. We counted the days before our arrival home, and as the first English headland was reported by the lookout, we felt a momentary regret, which was manifestly shared by the crew, at the prospect of early parting.

Our last Sunday's service was a very solemn one. We were passing the mouth of the Bristol Channel. The captain suggested having the service on the saloon deck. Very quickly that deck was fitted up with seats, and in lieu of a book-board the capstan was covered with a Union Jack. All disengaged hands were present. Next day we would be compelled to separate, and this gave our service a solemnity in all minds. Very eagerly they listened to the "old, old story" once more re-told. Down many rough cheeks the silent yet eloquent tear stole; and many were the warm words of thanks which the seamen spoke as they left that deck. Very encouraging was the captain's testimony, given in his private cabin, whither after service he had invited me. He expressed thanks for the work done, and testified that he had never sailed with such a crew before. There had been no cases of breach of discipline, no disturbances—nothing but unbroken harmony. God grant that more had been done than the reformation of external conduct!

Our entrance into the port of Liverpool was eventful. We had taken a pilot on board off Point Lynas, and after subjecting him to all sorts of interrogations concerning popular topics, we turned our attention to the possibility, or otherwise, of getting over the bar with the tide. It was exceedingly doubtful, notwithstanding our utmost speed. Still both captain and pilot were anxious to avoid the tantalizing position of an anchorage for twelve hours in sight of home. It was decided to risk it. The tide had been ebbing for an hour, and the draught of our ship was twenty-two feet. The lead was cast as we approached the bar, and a considerable depth reported to an excited auditory. The soundings got rapidly less, and our excitement became more intense, when before another report could be given the ship had grounded on the bar. The scene that ensued is simply indescribable. The captain and pilot gave conflicting orders; the engineers rushed upon deck and nervously reported, what we already knew, that she was making no headway; the passengers were spellbound, well knowing that with a fast ebbing tide wreck was inevitable. The order, "Hard a-port!" was thundered from the bridge. She obeyed her helm; a larger breach was thus made in the bar, and to the universal joy she slowly slid over to the Liverpool side, and we were home again.

POSTSCRIPT.

My story is told. It has been imperfectly told—written in intervals snatched from a busy life. It has more of self about it than suits my taste. That seemed inevitable in a record of personal experience. I hope, however, that that will not obscure for a moment from the reader the purpose ever present to me in committing to general reading such a simple holiday experience—the claims of those "who go down to

the sea in ships, and do business in great waters." The sailor has my deepest sympathy; so peculiarly shut off from religious privileges, and so often shut in with influences destructive of true manly character, the sailor demands a larger place in the solicitude and sympathy of the Christian Church. His openness of character, his unsuspecting character, nurtured in the school of the sea, mark him as the victim of the designing and the vicious. "There be land rats and water rats." The sailor knows it to his cost. Legislation will ultimately be brought to secure a maximum of safety for him in sound ships; the Christian church, at home and abroad, and the Christian traveller by sea must rise to a truer conception of the claims of the sailor, and sustain a practical relationship to him, consistent with such conception. Any stilted patronage or official fussiness, or professional unreality, he will at once detect, and with rough scorn resent; but any open, hearty manly approach he will be quick to appreciate and reciprocate. Honest work for the sailor must be fruitful work.

My story has a sequel. The Master of the harvest permits us, graciously, for our encouragement, to see some sheaves gathered in. What we see is but a small part of what is to be. Sheaves are not the harvest. For the full revelation of harvest glory we must wait with a "holy patience." "It is good that a man should both hope and quietly wait for the salvation of the Lord." From the boatswain's mate there has come cheering news across the world. From "out at sea," he writes to say that he trusts he is the Lord's. His wife and aged mother had also determined, before he left home, to serve the Lord. Away from the sphere of privilege, and surrounded by influences not the most favourable, he reads "the old ship Bible" and "tries to be true."

From others—officers and seamen—there still comes welcome and touching testimony to the attractive and saving power of the simple story of the love of Jesus.

A few closing words anent the captain of the ship. God, by His Holy Spirit, had been working with him. His pleading tones at the throne of grace, which I have inadvertently heard issuing from his cabin, gave me great hope. Events gave strength and shape to my hope. Some twelve months after my return home I received a letter from a Presbyterian minister in Dundee, in which was the following information: A lady missionary went out to Constantinople by the *Morocco* on her return voyage. The captain told her the story of "the Gospel afloat" which I have endeavoured to tell in these pages. He showed not only evidences of interest, but of deep impression. She at once realized her privilege and duty, and proceeded to take up the lines of work, and sought to deepen existing impressions. On her arrival at Constantinople another lady missionary, whose place she had

gone to take, returned to England by the same ship. History repeated itself; and God's work went on apace. My correspondent closes this recital by adding "Surely, surely God means to have this captain."

Last summer, returning from Glasgow to Liverpool by the S.S. *Bear*, in incidental conversation with another passenger, I discovered that he was a relation of our old captain. I eagerly questioned him. He told me he was dead, but could not tell me how he died. Before we separated, he promised to glean all the information possible as to the sequel of those deep movings of soul and of such a gracious environment of spiritual influences. A subsequent letter contains this sentence, "We have every reason to believe that he died in the full assurance of faith."

"In due season ye shall reap, if ye faint not."

OUR COLLEGE COLUMN.

EDITOR : A. P. SOLANDT, B.A.

When will our college issue a suitable calendar, giving all needed information to intending students? As regards McGill College work there is no difficulty, but as regards the theological course, it is impossible for a student to do any reading in preparation for the course required, or to have an adequate idea of what ground the course will cover. Again, more should be taught in our college about our English Bible, Sunday school work, the rise and development of modern missions, the attitude of the pulpit toward the great questions of the day, such as, temperance, civil government, the disputes between labour and capital. The distinctive principles of Congregationalism and the superiority of our church polity to all others (if such superiority exists) should be more clearly taught. A denomination without backbone is sure to fail.

Missionaries must be sent to the heathen only until an efficient native church membership and ministry have been raised up. To establish such a church is the object of our foreign work. Hence the importance of the educational department in missionary operations. The American Board has 856 common schools, forty-one high schools for girls, and fifty-six training and theological schools for young men. The result of this work is seen in the fact that with a foreign force of only 434, there are employed 1,964 native helpers. In every land the chief part of the work of evangelization is to be done by natives. The Gospel must be sent in the first instance to heathen lands, by those who have heard it. But as soon as it has taken firm hold of a country, the missionaries may withdraw, and leave the work safely and almost entirely to the native churches. For example, the Sandwich Islands have been so left. The only aid now given them is in the form of grants for educational institutions. In the "Pacific Institute" there are fourteen

theological students. One such student comes from every ten churches: in America the proportion is one student from every forty churches. Ninety-five men have entered the ministry there since 1849, when the first minister was ordained. During that time only seventy-two have passed through our college. Since the mission to Micronesia was established in 1852, seventy-five Hawaiians, male and female, have gone as foreign missionaries; while the churches have contributed for foreign missions \$170,150, and for all purposes \$818,270. This is but a specimen of what has happened and will happen in all lands. This has always been the missionary idea. It was so in the early days of the church; so in Africa then; so in Greece; so in Italy; so in England. Foreign missionaries came, established the church, then left it to perpetuate itself. The opportunity that is ours to-day of opening up through dark countries shining pathways for the pierced feet of Christ, and of laying the foundations of Christian empires yet to be, may not wait much longer. It is now or never for us at any rate, and the end may come sooner than men think. What wonder that young men and women are pressing into this work, and that the church is girding herself for the conflict as never before? Personally, reader, What are *you* doing?

Manilla and Creswell.—At Creswell, a largely attended weekly prayer meeting and a flourishing Sabbath school gave evidence of the excellent spirit which prevailed on the arrival of the student after the Union meetings. A church full of people every Sabbath evening—mostly young people—shows nothing to the contrary. Yet it seemed hard that the doors had to be closed, as far as preaching was concerned, three months after the opening of the new church. Three months' preaching, half-a-year's vacancy, and then three months of student-labour. It will be yet harder if the doors must again be closed when the college reopens. Where is there a pastor? A number of new members have just been received into the church, most of whom were converted during the recent evangelistic services held by Rev. J. Salmon. Manilla did not show the same *outward* signs of progress, but on becoming acquainted with the people there were found to be many faithful to the cause. A small attendance the first Sunday—but the members and adherents have kept gradually falling into line until a good congregation now gathers. With a settled pastorate there would be more, as the frequent vacancies have been discouraging to some. It has been a pleasure to have with us for a couple of Sabbaths Rev. H. M. McIntyre, B.A., B.D., late of Zion Church, Montreal, but more recently of Michigan, U. S.—E. E. BRAITHWAITE.

The following report from Student J. P. Gerrie embraces visits from August 1 to 14, inclusive.

Tilbury and Edgeworth.—Monday evening was devoted to Tilbury. Tuesday gave us a good opening meeting at Edgeworth, and Wednesday concluded the work here with an evangelistic service at Tilbury. Misses Flora Burgess and Maggie Carless volunteered to collect. Student Watt did good work, and leaves warm friends who regret his short stay.

Sarnia.—In Mr. Black the college has a genuine friend, and his interest is manifesting itself in his new charge. The meeting on Thursday was a good one. The twenty-dollar-pledge is to be followed, if possible, by something more handsome in the way of regular subscriptions. Messrs. Grisbrook and Adams are preparing for entrance. Church work shows a decided forward movement, which augurs well for the future.

Warwick.—With Mr. Hayall, three churches were visited on Sunday as follows: Watford, morning; Ebenezer, afternoon; and Zion, evening. Large congregations and attentive hearers all day. Collections small, but more will follow. In church life we note a healthier feeling, greater seriousness, and the loss to Watford of Miss Annie Salmon who goes to Bihi, Africa.

Forest.—On the way to Stratford a few hours was spent in Forest. Student Mason was in the best of spirits, and no wonder, since his mission here has been very satisfactory. Before leaving he will attend to college matters.

Stratford.—A kind welcome by Mr. Gordon-Smith. Few present on Monday, the evening being unsuitable. One young man gave expression of his interest by a voluntary subscription of \$5. Will others do likewise, and all help when the annual appeal is made?

Listowel.—Through the painstaking efforts of Mr. Burgess a fair attendance greeted us on Tuesday. At the close of the address an old lady brought her offering. Others will help and thus break the silence of several years. The loss of Mr. C. Barker, who has removed to Toronto, will be greatly felt.

Wingham.—Rev. Dr. Ward, M.A., is just settled. Already we hear of progress, and the slow but steady increase promises better days. College lecture on Wednesday, and we hope that Dr. Ward's desire, to have Wingham well up on the list of contributors, may be realized.

Kincardine.—Many improvements since last visit here. New parsonage, sheds, fences, etc. Ladies Foreign Missionary Society newly organized. Some severe losses by death, and removal, yet a crowded house met Mr. Ross every Sunday at both services. Thursday and Friday saw the largest meetings held thus far in the interests of the college. One young friend gave his \$5 note. Another followed with his

gift. Both voluntary. Collectors were named. On behalf of himself and people Mr. Ross promises willing help.

Warton.—Two services at Warton and one at Hepworth on Sunday. Good audiences. Mr. Bolton warmly seconded the appeal on behalf of the college, and is a good sample of the men we should send out. Money will be furnished. The present thriving condition at both places shows what wise management and earnest work will accomplish. The Indian Mission is granted valuable assistance.—J. P. G.

WOMAN'S BOARD OF MISSIONS COLUMN.

August 8.—Mrs. T. Hall, of Kingston, writes that she visited Belleville in the interest of the branch work of the Woman's Board, and reports the auxiliary of the church as being very enthusiastic in the work.

August 9.—Mrs. J. C. Wright reports that an auxiliary of the Canada Congregational Woman's Board of Missions has been organized in each of the churches of Belwood and Garafraxa.

In the list of contributions to the Mrs. Currie Memorial Fund, given in the July INDEPENDENT, the following omission was made: Guelph, Miss Parker's Sunday school class of little girls, \$2.

THAT MISSIONARY MEETING.

Yes, we are going to that missionary meeting today even if the thermometer is up in the nineties, and fourteen miles lie between us and the place of meeting. So said a company of women as they took their seats in the carriage which was to convey them there.

On the way, one of the ladies proposed that they should have missionary meeting all the way, and as several calls were made, the opportunity of speaking a word for the Master and the work was gladly improved.

An aged saint, whose feet have trod the long journey included in the more than "threescore years and ten," was visited, and as they sang "Nearer Home," read of the "many mansions" and joined in prayer to the loving Father, what wonder if to them was given a glimpse of the blessedness of those who have gained the victory, and are "forever with the Lord."

A goodly company was met in the house of one of the ladies of the church. The meeting opened with song and prayer, with thoughts from Christ's words, "Greater works than these shall he do, because I go to My Father."

Then India with its teeming millions, its few labourers, its sad spectacle of sorrowful widows, its custom of child marriage, the low state of education among its women, passed in review before them, as well as the encouraging aspects, the progress of the Gospel, and the desire for reform among the natives.

The gifts were then cast into the treasury, and tea was announced. After partaking of a bountiful repast, and chatting in a friendly way for some time, the good-byes were spoken, and they turned their faces homeward, saying, What a good missionary meeting we have had.

J. M.

St. Elmo, August 15, 1887.

A correspondent in the Home Department of *Mission Studies*, and a very busy housewife and mother, writes of many cares and labours under difficulties, but adds: "No plea of so much to do at home shall ever wholly divert my hands, my mind, my deepest heart from earnest service in the work of foreign missions. How I do love this work! It seems to me the very life and soul of all benevolent work. If one's heart goes out to the girls and women in Africa and India, with an effort to lift their heavy burdens, and to right their many wrongs, one will certainly give *two* loaves to the suffering neighbours across the street where none would have been given before."

A TIMELY WORD TO THE DEAR WOMEN OF OUR CONGREGATIONAL CHURCHES.

We did wish to send you a letter of greeting and appeal, now that the report of the Woman's Board is coming into your hands, and as you are gathering home from seaside and summer resort, not forgetting the tired ones to whom no holiday has come, but as we are busy with many cares, instead of that letter at this time, we shall give one that serves our object for the present. It is a letter from the State Treasurer, Mrs. E. R. Potter, to the Iowa Auxiliaries, and appears in *Mission Studies* for the month of August.

After presenting the question, "How shall we secure an *average* of two cents per week from the female membership of our churches," the writer continues:

We are not unmindful of the fact that many give far more than this, but the average, even in churches where there are auxiliary societies, is far less except in one or two cases.

How shall this result be secured in the churches having organized auxiliaries? Those belonging to the auxiliary, of course, give not less than this sum, but the end sought is, two cents per week from every woman and girl belonging to our churches, or failing in this, an *average* of this amount made up by those who make larger gifts. Will not each auxiliary discuss this matter, take it into prayerful consideration, and settle upon some means by which to attempt its accomplishment? Local circumstances will, of course, indicate different methods of work. Some who have had much experience have found a soliciting committee useful—dividing the town, giving each solicitor her district. In this way a personal appeal may be made to each woman.

How shall this result be secured in churches having no auxiliaries? Who shall take the responsibility?

Will not *you*, dear sister, whose eyes fall upon these lines? Does not the Spirit of Christ call you to *begin* this work? Be entreated to set yourself at once to interest some others in sending the blessed light you have to those who will hold it equally dear. Be not surprised if a real missionary society is the result of your prayerful, faithful work, and be not surprised, if in the coming day, the King shall count it among the things done for the poor and needy, for which He shall say, "Come, ye blessed of My Father."

Permit an urgent word upon another point. Do you not prefer sending your gifts till near the close of the year. Remittances should be made at least quarterly. Monthly contributions from many of our auxiliaries would be far better. Missionary expenses begin with the year. Promptness and regularity in this direction would save much anxious care to the Executive Committee of our Board, whose members serve us so faithfully, month after month. We are none of us willing to increase their burdens by our procrastination.

We cannot too often remind ourselves that we serve under orders, orders given by our Great Commander, even with His parting blessing. He whom we serve will never be satisfied with America and England and a few other countries for His earthly kingdom, and let us not be. Is He not saying to us, "Have I been so long time with you, making your lives rich and sweet with Gospel grace and privilege, and yet have ye not realized and taken to your hearts My broad and gracious plan for the whole world?" We should follow *His* plan, not ours. Let no one of us say, "I am not interested in foreign missions." We are interested in *Christ* and His *commands*. Let us resolve to do His bidding, then the question of our sympathy and prayers and giving for the coming glorious kingdom in the uttermost parts of the earth is settled: "Go ye into all the world," has come down to us through the centuries. It does seem as if Jesus just intended the command for *us*—for our day, for now He has swung all the doors of the world wide open, and from many of them eager eyes are looking out, and hands are beckoning us. Yours sincerely,

St. Elmo, August 18, 1887.

J. MACALLUM.

THE PRESIDENT OF THE ROYAL SOCIETY ON SCIENCE.

Her Majesty the Queen having on two occasions during the past year sent messages to the Victoria Institute, signifying her pleasure in accepting the volumes of its journal, and the fact that its annual address was to be delivered by its recently elected president, Professor G. G. Stokes, the president of the Royal Society, caused special interest to attach to its annual gathering at 7 Adelphi Terrace, London, at the end of July. A large company there-

fore assembled. Captain Francis Petrie, the honorary secretary, read the report, showing that the number of home, colonial and American members and associates now reached twelve hundred. Lord Grimthorpe; Sir William Dawson, K.C.M.G., F.R.S.; Sir W. Warington Smyth, F.R.S.; Sir Monier Williams, F.R.S.; Sir Joseph Fayrer, K.S.I., F.R.S.; Sir J. Risdon Bennett, F.R.S.; Professors Max Müller, F.R.S., Maspero, F.R.S., Hull, F.R.S., McKenny Hughes, and Cowall, of Cambridge; Tristram, Leitner, Rhys Davids and numerous others, had contributed to the papers read during the session in furtherance of the Institute's work of investigating all philosophical and scientific questions, including those bearing upon the truth of revelation, and its journal has now been made more valuable than ever.

The president, in his address, said the highest aim of physical science was, as far as might be possible, to refer observed phenomena to their proximate causes. He by no means said that this was the immediate, or even necessarily the ultimate, object of every physical investigation. Sometimes their object was to investigate facts, or to co-ordinate known facts and endeavour to discover empirical laws. These were useful as far as they went, and might ultimately lead to the formation of theories, which, in the end, should stand the test of what he might call cross-examination by nature that we became impressed with the conviction of their truth. Sometimes their object was the determination of numerical constants, with a view, it might be, to the practical application of science to the wants of life. In scientific investigation they endeavoured to ascend from observed phenomena to their proximate causes. But when they had arrived at these, the question presented itself, Could we, in a similar manner, regard these causes, in turn, as themselves the consequence of some cause stretching still further back in the chain of causation till a time well on in the past? Science conducted us to a void which she could not further fill. It was on other grounds that we were led to believe in a Being who was the Author of Nature. The subject-matter of scientific study was not at least directly theistic, and there had been a few instances of eminent scientists who not merely reject Christianity, but apparently did not as yet believe in the being of a God. The religious man, on the other hand, who knew little or nothing of science, was in the habit of contemplating the order of nature, not merely as the work of God, but in very great measure as His direct work. But when we got beyond the region of what was familiarly known, still more when we got outside the limits of well-ascertained scientific conclusions, and entered a region at a still debatable ground, when men of science were attempting to push forward, and were framing hypotheses with a view to the ultimate establishment of a theory in case those hypotheses

should stand the test of thorough examination, a man such as he had supposed might feel as if the scientists who were attempting to explore it were treading on holy ground; and he might mentally charge them with irreverence, perhaps he might openly speak of them in a manner which implied that he attributed to them an intention of opposing revealed religion. The primary object of the establishment of the Institute was to examine questions as to which there was a *prima facie* appearance of conflict between the conclusions of science and the teachings of religion. Scientific investigation was eminently truthful. The investigator might be wrong, but it did not follow that he was other than truth loving. If on some subjects which we deemed of the highest importance he did not agree with us, let us, remembering our own imperfections both of understanding and of practice, bear in mind that caution of the apostle, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." The Institute fully recognised that between Science, rightly understood, and Revelation, rightly understood, there was no opposition; if an apparent discrepancy should arise, we have no right, on principle, to exclude either in favour of the other; for however firmly convinced we might be of the truth of Revelation, we must admit our liability to err as to the extent or interpretation of what is revealed; and however strong the scientific evidence in favour of a theory might be, we must admit that we are dealing with evidence which in its nature is probable only, and it is conceivable that wider scientific knowledge might lead us to alter our opinion. Again, it was impossible for the bulk of our populations to weigh the evidence of what are stated to be the conclusions of science, they take them on trust; and if scientific conjectures are represented to them as the conclusions of science they are predisposed, knowing what science had done, to accept them as true. It is quite possible a stumblingblock might thus be placed in the way of religious belief, for though the fundamental idea of the unity of truth involved, as an axiom, the absence of antagonism between true science and Revelation, yet we had no such guarantee respecting scientific conjecture. As dangers arose from a separation of science from Revelation, and an ignoring of one of the two modes of arriving at truth, these dangers were best guarded against by recognizing both as coming, in different ways, from the Author of our being.

BALTIMORE has about 300 churches, chapels and synagogues. As to communicants, the Roman Catholic Church stands first, the Methodist second, the Lutheran third, the Baptist fourth, the Presbyterian fifth, and the Jewish sixth. The population of the city is about 410,000. Of this, 120,000 is Roman Catholic, 210,000 Protestant, and 80,000 unevangelized.

TWO PSALMS.

BY REV. WILLIAM WYE SMITH.

PSALM CXXXI.

My heart is not haughty, my heart is with Thee ;
 Mine eyes are not lofty, no sin would I see ;—
 In things that are mighty and things that are high,
 I keep myself humble as lowly I lie.

And walking thus meekly and humbly a child,
 As a babe of its mother bereft and beguiled,
 My hope, with all Israel, still is the Lord ;
 And ever and ever we'll trust in His word.

PSALM CXXXIV.

Ye stars that through the silent night
 Your torches lift for God—
 Who stand, obedient in His sight,
 And wait upon His nod ;
 And all your hands, ye earthly throng,
 Lift up with glad acclaim ;
 And bless the Lord, His courts among,
 For holy is His name !

The Lord that made the heaven and earth,
 The Lord that made the skies—
 The God that shines in Zion forth,
 And bids our hope arise—
 Yea, He who saves from all ill,
 His blessing send thee now ;
 And balm that breathes from Zion's hill,
 Descend upon thy brow.

Newmarket, Ont.

Correspondence.

MARITIME UNION NOTES.

When I first came to Nova Scotia and heard people talk of "The Union," I thought what a pretty assembly it must be, with so few churches, scarcely half as many ministers, and by no means a full number of delegates. Yes, it is not a large representative gathering, still it is perhaps as good in proportion to its constituency as that august assembly which some of us have attended in England, and it is perhaps, too spirited to place itself far below the level of the Union of the Upper Provinces. The churches, some of them, are the pioneers of the denomination in British America, and the Union itself has attained the mature age of forty years. The meeting this year in the city of St. John, N. B., was not so well attended by the general public as is generally the case when some rural locality is accepted as its place of meeting. The congregations on the Sabbath and also at the Union Temperance and Missionary gatherings in the evening lacked the enthusiasm which so generally mark similar occasions in our country churches. The reason is natural, and too obvious to need explanation. All the pastors connected with the Union were present with one exception, Rev. J. W. Cox, whose health would not permit

him to attend. Two students were also there representing churches, viz., Messrs. Lee, from Baddeck, and Daley, from Noel. The discussions were lively and animated, but did not perhaps reach what is sometimes called *warmth*, only just enough opposition, apparent or real, being expressed to draw out the much needed information which was given both by the local members and visiting delegates from Ontario and Quebec, whose presence, by the way, was helpful and appreciated. There is evidently a strong feeling of *independency* in the minds of a small part of the Union. This may be merely a hobby, but the horror of anything like the thin end of the wedge of Presbyterianism makes some of the brethren watchful lest the rights of the individual church should be encroached upon by some prerogative of the council system. The wording of the resolution in respect of THE CANADIAN INDEPENDENT caused the most animated discussion on this subject, an amendment having been moved that the last part of that resolution be left out as being both reflective and unnecessary.

A new departure was this year adopted as to the way in which the chairman should be elected. The ballot system was decided upon and carried out. It is hoped also that the Missionary Conference plan will be accepted both by the Union and the Missionary Society as one of the regular meetings. This will be at once satisfactory to the pastors and churches, as the peculiarities connected with all our mission churches and their pastoral connections, and needs can be quietly and privately talked over in the presence of executive representatives who are thereby in possession of information which will at once be helpful to the executive, and inspire full confidence in their constituency in these Provinces. The labours of Missionary Superintendent Hall have been so much appreciated by the Union that more of his kind of work is needed than he can possibly give. The natural result of this need is to enquire whether we can get a co-operator with him for the Lower Provinces exclusively. That desire is almost if not quite unanimous, but the two difficulties in the way are, 1st, the right man ; 2nd, the money to pay him. It is thought by most that if the first of these difficulties be solved, the second must consequently fall. A second Mr. Hall is not expected, but an earnest Christian minister with tact, push and stimulating power, may possibly be found to periodically or specially visit our scattered churches.

J. S.

MR. EDITOR,—For the sake of keeping up my connection as a correspondent, I must send a few lines. It had been my intention to write a letter descriptive of Congregational work in Dakota, but the ground has been more fully and ably covered by Mr. Allworth's letter. The information he gives there, and the opinions he expresses, deserve the attention of all who are

interested in Western missions. We may learn something from our American friends, though it is not possible for us to enter into the work upon so large a scale. When they can spend on the northern half of a single State twice as much money as we have to spare for the whole Dominion we cannot expect to quite keep step with them in the onward march. Then, too, New England is constantly sending to the front men and capital and enterprise—the latter at any rate—whose Congregationalism is historic. Our reserve is altogether inferior to theirs.

Is there then a work for us to do in this country? I cannot but think that there is; but both our resources and the state of the country will prevent it from being a large work for some time to come. In the first place the population is small. The whole population, white and red, of this vast territory could be contained within the city of Montreal. Then the growth at present is very slow. There is no pouring in of the people. They come in in straggling companies, and I am told that many who come soon take their leave. Again, the spiritual needs of the people are pretty well supplied. In the whole North-West there are but a little more than 100,000 Protestants, and for these, besides what little is done by Congregationalists, Baptists and Lutherans, the Presbyterians supply about seventy ministers, and the Episcopalians six bishops and about 100 clergy. All these facts seem to forbid the hope of very extended operations just at present.

Yet we ought to have our arrangements of such a nature that whenever a door was opened we could enter in. If it were at all within our means to have a Missionary Superintendent, we ought to have one. There might be scores of Congregational families come into the country, and no one know it. It is not possible for a pastor, and especially a city pastor, to do the work that is needed. He has enough to do to get heart and mind ready for each Sunday's demands. He cannot be expected to attend to the correspondence and travel necessary in keeping oversight of so vast a region. The man for this office is the man who can give himself wholly to the office. Then the men adapted for the ministry in this country are young men in sympathy with the new life of the land, and not too much encumbered with conventional ideas about the way to do Christ's work. Such men will have a fair chance here. Denominational lines are not so closely drawn. In some of the towns of Ontario, once a Presbyterian, or once a Methodist, always such. The perseverance of the sects is even more remarkable than the perseverance of the saints. In this Western country people rally round the man that loves them, that sympathizes with their struggles, and has brains enough to talk common sense to them. With a few such men to begin with, and a wise super-

intendent to advise and be on the outlook, I think we might take our stand in the country.

But I must close this letter, as in an hour or two I take the train for British Columbia. My stay with the Winnipeg people has been an exceedingly pleasant one. Congregations have been good. Last night the church was filled with an audience containing many scores of young men. The people have been very kind to me, and I wish them a safe and speedy deliverance from their share of the financial troubles that have come upon the churches of this city. I did not manage the trip to Southern Manitoba. I went out, however, to Portage la Prairie, where I was warmly welcomed by two sons and a daughter of Rev. Joseph Unsworth; and to Brandon, where I met a little handful of Congregationalists who keep on cherishing the hope that the state of the town will some day warrant the founding of a Congregational Church. There, too, I met with Rev. John McKinnon, of Pilot Mound, and his young wife on a horse and buggy expedition west and north. They give a charming account of their work to the south. When in Dakota I was so unfortunate as to miss seeing my old fellow-student—Ewing. After walking ten miles, and encountering one of the worst of Dakota storms, in the hope of seeing him, I woke the next morning to learn that as I lay asleep in the hotel he had taken the train not a hundred feet from where I lay.

To-day I leave for the West. Providence has been kind to me in sending on the Rev. J. G. Sanderson as my travelling companion. He came in on Saturday, took part in the service last night, and is going with me as far as Calgary. I hope to take him as far as Victoria.

HUGH PEDLEY.

Winnipeg, August 22, 1887.

MR. EDITOR,—The long expressed wish of four years' growth has been at last realized, under such glorious auspices, that I am fain to tell you all about it. My desire was to see "Sunday Point"—the spot where they landed whom we call our Nova Scotian Pilgrim Fathers (and mothers, too). I had often seen it at a distance, but that only lent enchantment. So, when it was suggested to hold our Sabbath school picnic on the memorable ground, it fairly made my toes tingle with pleasure. The day was fixed for Thursday, the 11th August, and many were the wistful glances cast at the sun as he bade good-night to this part of the world. Ominous prophecies were disregarded, and hope, bright and joyous, said it must and shall be fine—and hope had the right of it—was it for nothing we had waited these four weary years? Never! Well, we had a splendid day, and at nine o'clock a.m., the champing steeds could be seen pawing the earth and keeping their drivers busy all the time. For, let me tell you here, in passing, we

went in true Acadian style. People may laugh as they will at the primitive order of things, but for real solid enjoyment from the moment of starting, commend me to a good, steady, well-laden ox team. You are not sent flying up and down by electric springs, but one feels they are *in to stay*. With flags flying and blowing of horns the procession started, and in little over an hour we arrived at the camping ground of our "Fathers."

In the month of June, 1761, these first settlers from the State of Massachusetts came here, so that you see we preserve a "true apostolic succession"—*Mayflower*, Plymouth Rock, Sunday Point, N. S.,—and from Old Zion Church has gone out influences that shall *never cease* to be felt in this county of Yarmouth. From the old Congregational stock went out Baptists, Free Baptists, Presbyterians and others. Standing there, on that never-to-be-forgotten spot, where, 126 years ago the few passengers from New England struck tents (or pitched them, no matter)—the same sea rolling in with its soul inspiring music; the same rocks standing guard, voiceless, yet grand in their stateliness; the same sun shining down as then shone; the same blue sky of heaven; the same breezes wafting health-giving properties to the tired, and giving wholesome appetites to young and old alike,—could you wonder that our thoughts went up and beyond all these, to "our father's God," "our mother's Friend"? It was sacred soil, soil worthy of being trodden by our worthy editor and his lady, by Dr. Jackson and his good wife. I only wish that we could have you down, *all* together, and Dr. Cornish, etc., etc., all of you. Never mind, the Union meets next year at Yarmouth, and then, who knows *what* may take place? only all of you be there!

After partaking of a good reliable dinner, for which the ladies of Chebogue are noted, and then allowing an hour for digestion, we gathered together and listened to some excellent addresses, short but pithy, from Rev. Wm. McIntosh, Rev. Edwin Crowell and Mr. Chase, a gentleman visiting from Boston. This last speaker in pleasing terms alluded to the method by which America was effecting annexation, her young men were coming over to these shores and inviting our fair daughters over the lines of forty-five to dwell there. After a few words from the pastor, a hymn was sung and prayer offered by Rev. W. McIntosh. Thus we made our picnic *International*, as Scotland, Canada, United States and England were represented among both speakers and hearers. After several games and climbing of rocks, we entered our vehicles of transit and journeyed homeward. We had a large company and, so far as we can learn, a delighted one. Our secretary, Mr. Hilton, deserves great praise for his management, and the courtesy of Mr. Allen, the owner of the soil, is beyond forgetting. Ever yours,
Chebogue, August 16, 1887. CORRESPONDENT.

DISCIPLINE.

The marble was pure and white,
Though only a block at best;
But the artist with inward sight
Looked further than all the rest:
And saw in the hard, rough stone
The loveliest statue that sun shone on.

So he set to work with care
And chiselled a form of grace—
A figure divinely fair,
With a tender, beautiful face;
But the blows were hard and fast,
That brought from the marble that work at last.

So I think that human lives
Must bear God's chisel keen,
If the spirit yearns and strives,
For the better life unseen.
For men are only blocks at best,
'Till the chiselling brings out all the rest.

—Select*d.*

Literary Notices.

WE are glad to have before us so early (August 23) our Year-Book for 1887-'88, and must congratulate the editor, Rev. W. W. Smith, of Newmarket, not only upon the promptness of the issue, but also upon the book as a whole. In some respects this issue is even an advance upon the previous numbers, and that is praise sufficient. Paper, typography and general care are all that can reasonably be desired.

We note one or two new features. There is a portrait of the late Mrs. Currie, which we shall give ere long to the readers of THE INDEPENDENT, and a plate of the church in which the Union met this year.

We miss the address of the chairman of the Western Union, but hail the able address of Mr. Saer, the chairman of the Union of Nova Scotia and New Brunswick. It is worth careful study. Its publication in the Year-Book will render its production in our columns unnecessary, as the same readers ought to have both.

We notice two advertisements. One, a memoir of the late Dr. Wilkes by Rev. John Wood, of Ottawa, soon to be issued; the other a volume of poems of the respected editor, Mr. W. W. Smith. Mr. Smith has more than once favoured our columns with a poem from his pen. We have seen others—in Scottish dialect—and await consequently the publication with some interest. We trust that the Year-Book will soon be in all our readers' hands.

THE new CONGREGATIONAL CHURCH HYMNAL prepared for the Congregational Union of England and Wales, is before us at last. Of making of books there is verily no end, and Hymn Books are numerous—shall we say—as sands by the sea? So are alterations, omissions, etc., etc. What hymn book suits every taste? What collection but omits some hymn that association has endeared to the reader? The "Congregational Hymn Book with Supplement," now familiar to most of our churches, sins perhaps the least in that respect, but then its proportions swell to 1,281 hymns! During the eight years in which we have used this book, 490 have been given out, of which 140 were in the Supplement. We ventured to

say few churches use more. A collection, therefore, of 775 (the number in the new hymnal) seems ample. In that respect the new is an improvement upon the old, there is not so much waste of paper. Of the 490 we have used from the old, nearly 400 we find in the new. Yet what possessed the editor to leave out such hymns as "Blest be the tie that binds," with a few other such of old and sacred memories, we cannot tell, though the insertion of such hymns as "I've found a Friend, Oh such a Friend," and of the old, "O come all ye faithful," goes far to atone for the omissions. The manifest attempt to maintain the author's words is praiseworthy, though to carry this out in case of alterations which a generation has made permanent may not be desirable. On the whole, we think this part of an editor's duty has been judiciously performed. All such ascertained alterations are marked. Of the 1,000 hymns in the older collection, 290 appear to have been taken, and of the 281 in the supplement 155. There are about 330 new hymns introduced. These new hymns embrace translations from some of the old mediæval writers, and a few of the best from the Sankey collection. We were pleased to see in the Children's Corner that hymn of our childhood, "I think when I read that sweet story of old."

That this will be a final collection we do not believe, as Dr. Allen writes: "Finality in the provision for service of song is as impossible as it were fatal. While each generation inherits what is most precious from the past, it will, so long as the church is a living church, bring its own contribution of fresh hymns and tunes, the exact expression of its own distinctive life." Yet our advice is, to churches looking for a hymn book, Get this one, it will last for many a day, and is on the whole the best selection for Congregational Churches which we have seen. True, the time honoured hymns of Watts have been mercilessly eliminated, about sixty only being retained; but Watts wrote some terrible trash, as every man must who wrote so many. Suffice it that his best have been preserved, and the sanctuary will not suffer from those left behind.

A few words as to the music. The tunes are printed with the hymns, a practice growing in favour with churches now. American hymn tunes have been largely influenced by music of the old "Boston Academy" class: quavers, semiquavers and slurs abundant. And our heart has been often cheered by the hearty ring of such tunes as "Desert," "Duke Street" and "Lenox." But the trained musical ear appears to bear with none of these. Such music has been described by a recent American compiler as "more attractive to the ear than appropriate to the sacred offices of religion," and an endeavour is avowedly made to introduce "the German choral writers, and that tune writing of the modern Anglican School which in the judgment of the compiler has so faithfully caught the spirit of divine worship." The "Congregational Church Hymnal" follows what this American compiler is endeavouring to encourage, is in short essentially English in its tunes and harmonies. Whatever our association or tastes may be, among professed musicians the class of tunes this work presents is that which alone finds favour. Our Canadian churches will do well to fall in line.

The Copp, Clark Company are prepared to fill orders for this new and excellent hymnal.

THE YEAR-BOOK.

The Year Book is now ready for the reader, and is being despatched to subscribers. Churches and friends who have not yet sent in their orders are asked to do so. The value of the book depends considerably on its early perusal. It is a good issue.

August 23, 1887.

W. W. SMITH, *Editor.*

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The forty-ninth session of the college will be opened with the usual public services in the Assembly Hall of the college on Wednesday, September 14, at eight p.m., when the principal-elect will be formally inducted into office, and will deliver his inaugural address. All students of the college and probationers are expected to be present. A collection will be made in aid of the Library Fund.

Candidates for admission, and others who may have correspondence with the secretary on college matters, are notified that Rev. E. M. Hill, M.A., has been appointed acting-secretary during the absence of the secretary, until September 14. All communications may be addressed to Mr. Hill, 944 Dorchester Street, Montreal, and they will receive prompt attention. GEORGE CORNISH, *Sec. C.C.B.N.A.*

Montreal, June 18, 1887.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Executive Committee of this society will meet (D.V.) in the Congregational College, Montreal, on Tuesday, the 13th September, 1887, at ten o'clock a.m. All parties having matters to lay before the committee will please communicate with the undersigned on or before the 10th of September. Students of the college who have been occupying stations during the vacation will please report to me by that date, if possible.

JOHN WOOD, *Sec. C.C.M.S.*

Ottawa, August 16, 1887.

The following subscriptions have been received since the annual meeting in June: Collection at Annual Meeting, \$80.50; Economy, N. S., for 1886-87, \$33.75; Mount Zion, Toronto, for 1886-87, \$9; Kingsport, N. S., for 1886-87, \$5; Toronto Northern, \$100; Milton, N. S., Ladies' Home Missionary Society, \$23.50; Liverpool, N. S., Ladies' Home Missionary Society, \$21.50; Chebogue, N. S., Ladies' Home Missionary Society, \$8; Economy, N. S., Ladies' Home Missionary Society, \$10; Keswick Ridge, N. S., Ladies' Home Missionary Society, \$19.06; Sheffield, N. B., Ladies' Home Missionary Society, \$19; Collection, Annual Meeting N. S. & N. B., \$49.19; Brooklyn, N. S., \$5.25; Beach Meadows, N. S., \$6.50; Noel, N. S., for deficiency 1886, \$9.26; "A Friend of the Cause," Almonte, Ont., \$15; Humber Summit, Ladies' Aid Society, \$10. Total receipts to date, \$415.51.

The following is the amount of expenditure to date: Balance due former Treasurer, \$481.28; Amounts since paid, \$1,551.15; Total expenditure, \$2,032.43; Less amount received, \$415.51; Amount due Treasurer, \$1,616.92. SAMUEL N. JACKSON, *Treas.*

Kingston, August 9, 1887.