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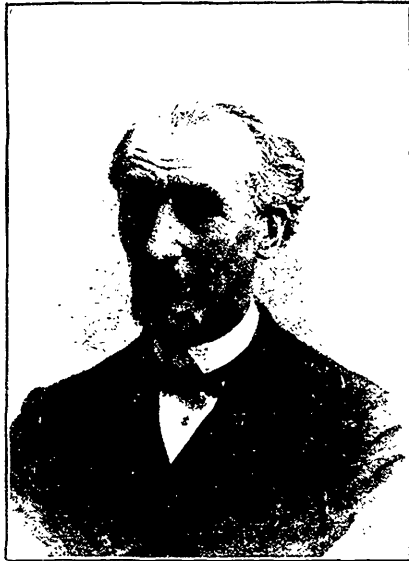
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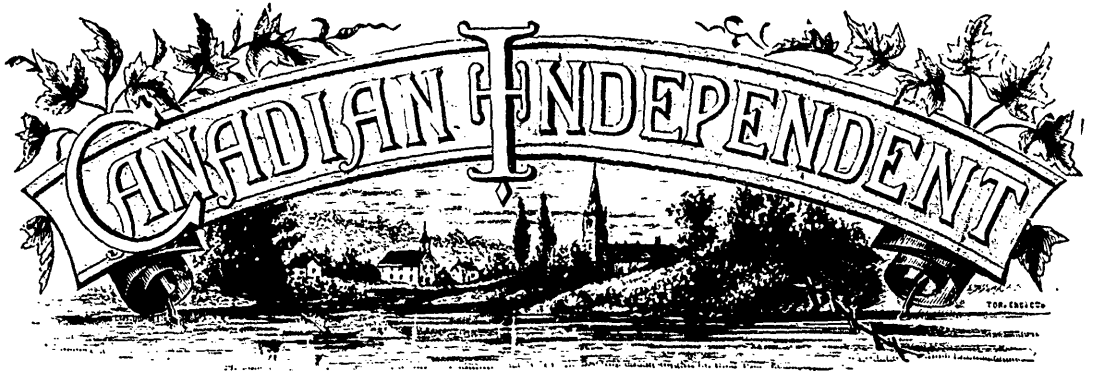
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FRONTISPIECE,  
CANADIAN INDEPENDENT, MAY. 1891.



REV. ENOCH BARKER, TORONTO.



New Series.

TORONTO, MAY, 1891.

| Vol. X, No. 5.

## Editorial Jottings.

GOOD manners are made of petty sacrifices.  
—*Emerson.*

THAT which is most needed in our churches to-day is heat and enthusiasm.—*N. Y. Independent.*

EVERY pastor of a Congregational church in Canada, is an authorized agent of the CANADIAN INDEPENDENT.

THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Ruskin.*

If you are trusting in Christ as your Saviour, why not let others know it and thus be influenced to do the same thing? This is "confession unto salvation."—*Ec.*

LET every delegate to the Union have written authority from his church, to represent it at the meeting of the Missionary Societies, College, etc. Let this not be forgotten.

GEORGE MACDONALD says that the song of a bird is made up of a warble and of a pause. The silence is a part of the song which it interspaces. It gives depth, sweetness and permanency to the melody. So with human speech.

DOUBT comes when the church is at a cold temperature. The way to answer doubt is by intense Christian faith and activity. Men think they can eliminate doubt by minimiz-

ing doctrine. I don't propose to give up any doctrine to diminish doubt.—*R. S. Storrs, D.D.*

ADJECTIVES. — The last years of the lamented Bancroft were spent in carefully revising his history. Someone asked him what he was doing. He answered, "slaughtering adjectives." The disposition to slaughter them marks the dawn of literary maturity; the ability to do so, its meridian.—*Ec.*

WHILE some Christians complain that they can find no opportunity to do good, others are embarrassed because of the multitude of inviting openings, only a few of which they can find time to enter. The difference between these two classes of Christians is not in their circumstances, but in their spiritual discernment.—*Ec.*

REV. JOSEPH UNSWORTH writes us that Stouffville church did not receive a missionary grant last year, nor for a series of years; nor has any church under his pastorate for 39 years. Our correspondent last month had evidently taken the sum opposite St. Thomas to refer to Stouffville. But too much care cannot be taken in having quotations correct.

IN lands where Christianity is only as yet tolerated, its humane principles are nevertheless gaining ground. In China the government has forbidden the murder of female infants; and in India an increasing support is given by natives to reforms as to widows and the marriage of girls.

The committee for arranging the International Council of Congregationalists have,

by unanimous vote, decided to regard the churches belonging to the Evangelical Union of Scotland as eligible to appoint representatives, and have invited them to do so. For several years the churches of the Evangelical Union with their ministers have been given a place in the official Year Book.—*Christian World*.

IN London the churches are grouping themselves together for more united and methodical action. In one, called "Group Third," in N. W. London, consisting of nine churches, the following was agreed upon:

1. That there be an exchange of pulpits once every three months on a Sunday;
2. That there be an exchange at a week-night service once in three months;
3. That there be a united co-operation with those churches which desire to hold special evangelistic services;
4. That another conference be held at Paddington Chapel as soon as can be arranged, to consider the subject of "How best to call forth the services of the women of our churches."

CONFEDERATION is being arranged among the Australasian colonies. They have agreed on the general principle, and improved on our model by agreeing that all powers not expressly given to the General Government shall remain with the several provinces. We made the mistake of having it *vice versa*, and have suffered from encroachments on provincial liberty ever since.

REV. CHARLES BERRY, of Wolverhampton, has been nominated for the secretaryship of the English Congregational Union, in succession to the late Dr. Hamay. Immediately following this, the Brixton Church, London, unanimously and enthusiastically invited Mr. Berry to succeed the late Dr. Stevenson, as pastor of that church. It remains to be seen whether Mr. Berry will accept either proposition.

MY only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy, where it is now difficult, and possible, where it is now all but impossible, for men and women to find their way to the cross of our Lord Jesus Christ.—*General Booth*.

ABOUT a year ago we made some remarks

about the need of our Ontario cities waking up; and instanced London, Hamilton, Ottawa, etc., where we ought to have more than one church. Since then, London has branched into two; Hamilton has founded an East and West "Mission." We hear nothing from Ottawa as regards outside work. Is there not a Congregational family or two, in such large centres as Peterborough, Galt, Owen Sound, Chatham, and Windsor, to make their presence known?

GOOD ADVICE.—In addition to the good night's sleep, it is a good plan to take a short nap in the middle of the day. It divides the working time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such times, since such is apt to produce disagreeable relaxation. There has been much discussion regarding the after-dinner nap, many believing it to be injurious, but it is nevertheless natural and wholesome.—*Ex.*

MR. DEPEW, in a recent address before the Young Men's Christian Association, said, "There is a good deal of talk about the 'dignity' of labor, but I prefer to think of the *pleasure* of work." There is much truth in that. A lasting pleasure is found in a work in which one is interested, and which is carried on for honorable ends, and in a prudent way. An idle mind is a miserable one. Work is the law the Creator has imposed upon the universe.

WHAT is called "Institute" work, and "Normal" work, is coming more and more into vogue with our S. S. Conventions. Mr. Hossie, of Brantford, writes us that they shall have "an afternoon of Institute work at every Convention," after this in Brant. It would be well for one or two men in every County to qualify themselves by special study, for so desirable and excellent a work. Sabbath School teachers feel the need of more systematic study of the scriptures; and whatever makes the Bible better understood, helps Christianity in the world.

WE want to suggest to our young Christian Endeavorers, whether in Societies or working individually, a little item of congenial work. Look at our announcement of Communion

Sets as premiums, in late issues (not this month), and think whether a new Communion Set would not be an excellent thing to present to your church, and go to work to get the necessary number of new subscribers to secure it. Double the number of people will subscribe when they know what you are thus trying to secure. Try then, and see! The best plan is first to leave a copy of the INDEPENDENT in each house you want to lay siege to, and say, "I want to leave a copy of the INDEPENDENT for Mr. A. to look at. I'll call to-morrow and talk to him about it." For this purpose we'll send you as many spare copies as you need.

**MOODY'S BOSTON MEETINGS.**—Of late years Mr. Moody has confined his evangelistic labors to the churches. No more tabernacles for him! He is a builder of Gospel schools and an evangelist in the churches. He has grown conservative without losing any of his zeal for souls or his power as a preacher. His present labors in Boston show this and also illustrate completely his new methods. He does a good deal of what is called "district preaching." Speaking in one church, now here and now there, he aims to reach the people of more or less definitely defined districts. His Tremont Temple audiences have been immense. Great numbers of people have been unable, at times, to gain entrance; and his discourses have been frequently extremely powerful. They are simple in style and not always novel or profound in thought, but they are intensely practical, full of "points," abounding in Scripture citations, anecdotes, bits of personal experience, and are delivered with great force and at times a torrent-like impetuosity. The great evangelist's delivery is such that if he were simply to recite the multiplication table his auditors would hang upon his utterance. And this is a great element of his power.—*Morning Star.*

**THE TEMPLE CHRISTIANS.**—Everything connected with the Holy Land is of interest to us. The following extract concerns a Christian sect of Germans, who have begun, in their own way, to renovate Palestine:

The Temple Society aim at reproducing in their own lives the original Christianity of Christ and his Apostles, and who conceived it to be their special work to prepare in Palestine a spiritual temple of true Christians for the coming of Him who will suddenly come to His temple and proceed to set up His temple thereof out of the world.

In 1868 the first colony of Temple Christians was founded at Haifa, at the base of Carmel. A few months after a second colony was established at Jaffa, and a few years after a third colony at Sinia. In 1872 a fourth colony was founded near Jerusalem. There are Temple Christians also at Nazareth and Beyrout, and last spring Mr. Ross saw the German flag floating over a tiny cottage built by the Temple Christians at Haifa, on the desert shores of the Sea of Galilee. The Temple Society whose head-quarters are now at Stuttgart, numbers 5,000 members, 300 of whom are Americans, but the majority are South Germans. It is the business of those members who do not go to Palestine to further the interests of the Society in their own country. What may be the future of these colonies it is hard to predict. One may smile at their interpretation of prophecy and at their dreams of the future; but at the same time it may turn out that these shrewd, industrious, God-fearing Germans may in the long run do more for the restoration of Palestine, and the spread of Christianity in the land of its birth than societies and institutions which are working on more conventional lines. They are introducing Western civilization among the natives in agriculture, road-making and other industries, and by the uprightness and Christ-like simplicity of their lives they are rendering an immense service to Christianity in a country where Christianity has been so miserably travestied, and where the people among whom missionaries work need most of all to know what sort of thing real practical Christianity is. The Temple Christians are not strong in doctrine, they are all wrong in their ideas of Church order, and their handling of Scripture texts makes scholars smile; but then they believe in Christ and in the entire dedication of themselves to the life Christ lived, and after all, the secret of spiritual success lies somewhere in that neighborhood.—*Christian World.*

**MINISTERIAL CHANGES.**—These have been very numerous for the last few months. The following are the present pastors in the places named:

- Burford . . . . . Rev. Jas. Daley (accepted).
- S. Caledon . . . . . Vacant.
- Sarnia . . . . . Rev. W. C. McCormack.
- Cobourg . . . . . Vacant.
- London First . . . . . Rev. R. Aylward.
- London Second . . . . . Rev. G. Trotter Carr (res.)
- St. Catharines . . . . . Vacant.
- Cold Springs . . . . . Rev. A. McCormack.
- Edgar . . . . . Rev. J. W. Goffin.
- Melbourne . . . . . Rev. T. Hodgkinson.
- Georgetown . . . . . Rev. G. A. Love.
- Guelph . . . . . Rev. B. B. Williams.
- Kingston Bethel . . . . . Rev. D. McCormick.
- Speedside . . . . . Vacant.
- Lanark . . . . . Rev. Jos. Colelough (accepted).
- Wingham . . . . . Rev. W. H. Watson.
- Liverpool . . . . . Vacant.
- Paris . . . . . Rev. C. E. Bolton.
- Warton . . . . . Vacant.
- Woodstock . . . . . Rev. I. J. Swanson.
- Truro . . . . . Rev. R. K. Black.
- Brigham . . . . . Rev. E. C. W. McColl.
- Middleville . . . . . Vacant.

Winnipeg, 2nd. Rev. J. K. Unsworth.  
 Forest.....Rev. A. F. McGregor.  
 Belleville.....Vacant.  
 Toronto, Con-  
 cord Ave....Rev. Jas. Madill.  
 Wood Bay.....Vacant.  
 Waterville.....Vacant.

**TWO INSTANCES.**—I once spent an evening in a vain endeavor to bring a man to a decision for Christ. Before leaving, he took me up-stairs to show me his beautiful children in their cribs. I said to him tenderly: "Do you mean that these sweet children shall never have any help from their father to get to heaven?" He was deeply moved and in a month became an active member in the church, and for twenty-five years that man has glorified his Saviour.

On a cold winter evening I made my first call on a rich merchant in New York. As I left, a piercing gale swept in, and I said, "What an awful night for the poor." He went back, and bringing out a roll of bills handed them to me, with a request to use them for the poorest people I knew. A few days afterwards I wrote to him the grateful thanks of the poor, and added: "How is it that a man who is so kind to his fellow-men, has always been so unkind to his Saviour as to refuse Him his heart?" The sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He told me that I was the first person who had talked with him about his soul for twenty years.—*Dr. Cuyler.*

**FOREIGN MISSIONARY SOCIETY.**—We recommend to our readers a perusal and consideration of the list elsewhere published of the receipts of the Foreign Missionary Society, Montreal. Their receipts ought to be more, for so worthy an object as carrying the Gospel by our own young Canadian men and women to the heathen. Only 31 churches contributed, the following not appearing on the list: Belleville, Bowmanville, Brandon, Brantford, Brigham, Brooklyn, Burford, Cobourg, Cold Springs, Danville, Eaton, Edgar, Economy, Forest, Georgetown, Guelph, Keswick Ridge, Kingston, Second and Third, Lanark, Listowel, Maitland, Manilla, Melbourne, Ottawa, Parkdale, Pine Grove, Toronto ("Zion" contributed), Scotland, Speedside, Stouffville, Stratford, St. Catharines,

Ulverton, Vancouver, Warwick, Watford, Wiarton, Wingham, Winnipeg, Woodstock and Yarmouth. This is too long a list to be practically out of connection with our Foreign Missionary Society. There is no doubt that in most of these churches the matter was mentioned in the pulpit, and the claims of the Society recommended. But that was *all!* We have again and again recommended—and the churches will never do their duty till they heed the advice—to have collectors appointed, who will call (say once a month, on a particular day), on subscribers for their gifts. How easy for a family to make up a quarter-dollar once a month for each of these objects—Home Missions, Foreign Missions, College. The church support going in weekly; the CANADIAN INDEPENDENT annually (first week in December). Look in this list at some of the churches who work systematically: Montreal Calvary, and St. Andrews. The first (in several payments), \$224.88; the latter, a poor little country church, six payments, in all \$170.00.

## Editorial Articles.

REV. ENOCH BARKER.



**REV. ENOCH BARKER**, of Toronto, whose portrait we give as a frontispiece to this number, is now one of the older graduates of the College, having finished his studies at that institution in 1853. His first field of labor was in the township of Eramosa, Ontario, at the locality now known as Speedside. Here he remained six years, and then resigning, spent a year in trying to regain his health, which had been impaired. In 1862 he removed to Newmarket. The Editor remembers dropping in on him there, in the spring of 1863.

No man among us has made more changes, nor on the whole done better work than Mr. Barker. It may be said of him, emphatically, that he has never been a self-seeker. He was always ready to take hold of a church that seemed to open up before

him a prospect of good work to be done, without much question as to the amount of financial support. In the autumn of 1865 he went to Pictou, in Nova Scotia, adding to his duties as a minister that of teacher in the Pictou Academy. There was no formal church-organization there, but "plenty of people," as he said, "to preach to." In 1868 he came back to Ontario, beginning work in Fergus, and building a house there. He preached also in the township of Garafraxa, and (the last year) had also the church in the village of Douglas (now Belwood) under his care. He labored in Fergus nine years, gaining the highest respect of all classes of the community. As a pleasing instance of this, a gentleman of means, connected with another denomination, sent him in an envelope securities for money amounting to six hundred dollars, with a few lines asking Mr. Barker to accept it as an expression of his good will and admiration of his conduct and character as a Christian minister. The only condition added was that the donor's name should not be published.

In 1877 Mr. Barker again removed to Nova Scotia, was in Milton two years, and Cornwallis two years—and then his health, never robust, broke down. In 1883 he came to Toronto. Zion church had begun a Mission Sunday School in the eastern suburbs—over the Don—which they called "Mount Zion." Mr. Barker began labor, with this Sunday school for a nucleus. For a time the school supported the church—contrary to the usual experience; but both school and church went on. A small building was erected—which they are now anxious to replace with a better one—and the church, with no well-to-do people among them, but full of work, has gone on, gradually increasing in numbers and experience. The membership, at the last official returns, was 72. The Sunday school averages an attendance of 140.

In 1873 Mr. Barker was honored by his brethren in being placed in the chair of the Congregational Union of Ontario and Quebec.

Having in earlier days acquired Pitman's method of shorthand, Mr. Barker when he came to Toronto turned his accomplishment toward the support of his family, by becoming a teacher of Phonography in Bengough's Institute. For the last two or three years, however, he has conducted an Academy of his own, which has now developed into

"Barker & Spence's Shorthand School," 133 King St. East, Toronto. Here we found, a few days ago, two flats of a large fine building filled with classes of young people, all busily intent on improvement in the allied arts of Shorthand and Typewriting. Since January, 84 pupils have entered. They have 5½ hours close *drill* every day; and, it having now become as much a regular profession as Book-keeping, they find no difficulty in getting "places," as soon as they leave the "school."

### THE UNION MEETING.

We commend to our readers a careful survey of the "Official Notices" in this number. The officers of the Union, the College, and the Missionary Societies, desire the thoughtful assistance of all the churches, as expressed through the ministers and delegates; that these societies and enterprises may go on for the benefit of the world and the glory of God. There is at least one monthly church meeting in every church before the "Union." What better could each church do than talk over the work and prospects of each denominational object mentioned—refer to their last "Reports" in the Year Book—and decide what to do and what to recommend? It is quite right—and delegates should demand it—to be instructed what to propose and what to agree to, in reference to the various questions which are known to be coming up: what to do about the *deficit* of the Home Missionary Society? How to wipe it out and how to avoid deficits in the future? How to advise the College in the matter of funds, and how to finish up the Jubilee Endowment? And how to get the young men and the vacant churches in closer connection? What can be done for the weak churches? How can the Foreign Missionary Society, the Provident Fund, and the Publishing Society be helped and encouraged?

Eighty or a hundred earnest church-meetings, talking these things over—with the glory of God in view, and with an earnest desire to do what is right—cannot fail in bringing some light to the Union meetings.

A correspondent writes, that Sarnia did *not* receive a grant of \$350. But somebody in Sarnia must have so reported it.

## SUPPORT YOUR OWN PAPER.

No doubt the question will come up again at the Union, "Cannot we have a weekly?" It would be unwise, and only end in financial disaster, to try to establish at once a first-class weekly. The paper must *grow*. But it ought not to be an impossible thing to establish a useful and acceptable weekly, on a moderate scale, and correspondingly moderate price, and have it "pay." The question would still remain, "Shall the magazine still be continued, and be allowed to *grow* also?" It would probably be best it should. The whole matter resolves itself into a question of support. If the brethren come to the Union a month hence, with guarantees from their respective churches of payment for a certain definite number of copies, the matter would begin to assume a practical shape. We have not much confidence in a mere "resolution," however warm may be its wording or its support. A year or two ago, the INDEPENDENT was endorsed and recommended in the highest and warmest terms by the Congregational Union of Nova Scotia and New Brunswick; yet our circulation among the twenty-one churches and one thousand members of those Provinces is but ninety all told, a gain of fourteen in three years. In the larger Canadian Union, similar expressions have been heard; yet our circulation in a number of churches in Ontario—as compared with the membership, is as follows:

Members	Copies INDEPENDENT.	Members	Copies INDEPENDENT.
234	8	125	8
77	3	46	7
228	29	129	4
80	3	99	6
69	11	71	5
29	6	64	8
145	2	109	4
38	5	59	5
127	8	114	10
107	17	86	4
148	13	50	5
53	3	32	2
16	2	29	1
114	5	47	2
122	12	41	1
46	2	23	3
230	14	87	3
167	11	65	4
163	13	92	8
21	3	30	2
192	20		

The meagre support extended to the magazine—and the fact that \$580 subscribed as stock in the

Publishing Co. still remains for years *unpaid*—are not encouraging things. Why cannot every church have an agent for the INDEPENDENT? And why, in the case of many churches, cannot *every family* be supplied, from the church funds, (on very favorable and special terms), with the magazine? If these things were done, the way would be cleared for a further advance.

## "THE BEST CLAIM ON HIM."

Standing on a railway platform a few years ago, and conversing with a well-known citizen of Brantford (now passed away), we heard as an illustration of a selfishness that over-reaches itself, this story of a man in one of the new western States. He had secured a large tract of prairie, and was laying out a *town*. A new railroad was coming that way, and they applied to him for a grant of sufficient land for a "depot." Instead of giving them all they wanted—for the railroad would be the making of his *town*—he put on a high price for the right of way, and for the ground needed for a depot. "The consequence was," said our friend, "that the railroad changed its survey a little and went a mile and a half one side of his new *town*—where they got all the land they wanted, for nothing—and a rival village sprung up, and this man's *town* only remained a town on *paper*! Well," he added, "his greed didn't do him any good! He's dead and gone now. Gone to—well, to *whoever had the best claim on him?*"

We have often since thought of the way this man of the world put it: for *every* one does go at death to the one who has the *best claim* on him! Is it God? or is it Satan? And let us not forget that the "claim" is fastened on us now, in life. If the claim is let down from above all garlanded with flowers, it will hold! and if the claim is from below—dark and sulphurous—it too will hold! How well and wise, to think every day, "What claim is drawing me? and *who* has the best claim on me?"

LONDON, UNION CHURCH.—Rev. G. Trotter Carr has resigned. So it is stated in the public prints. We have at present no further information.



## Our Contributors.

### AGAPE.

When in the thirteenth chapter of I Cor., Paul reviews the Christian Graces, he exclaims in the 13th verse, "The greatest of these is agape." Again when Paul was passing in review the Law of Moses he reaches the sublime conclusion, that the fulfilling of the law is agape. When John the Divine reviewed human nature as to its perfection--being delivered from fear and sin --being raised to a condition of "dwelling in God," he concludes it is reached through agapē. When in holy contemplation upon the nature of God, he declares, "God is agapē." Here we have the principal Grace, the Golden Law, communion with the Divine, and the nature of the Divine, expressed by the term agapē. Now as all graces, and laws and communions have their origin in God, we shall view the progressive unfoldings of God to the human race -- through the terms employed--until God stood forth before the gaze of the whole race in the royal robe of agapē.

In nature the facts, the phenomena, stand in chaos or disorder, judged from the human standpoint. Man's efforts to introduce a *cosmos*, to systematize and classify, gave rise to the Natural Sciences. The truths, the phenomena, of the Bible are mixed, and their reduction to an orderly system gave rise to systematic theology. Our purpose in the last named department is to contribute "two mites" to the treasury of knowledge, by throwing into an orderly succession the Bible terms, through which the Divine Being has unfolded Himself to human vision, until He stands arrayed in the wonderful term agapē.

That their is development of doctrine, none will deny ; it is as the progress of the sun from horizon to zenith. There is likewise an unfolding of the mind, a development, a self-revelation. Language the vehicle of thought, is subject to the law of development as well. The ripe mellow fruit is the last and highest form of development. There are many stages of progress before the vital forces of the planted seed are reproduced and multiplied, amplified and perfected in the luscious fruits clustering on the bending boughs. Or viewing lan-

guage as the garb of thought, it may yield profit to enter the royal wardrobe and view the various mantles in which the Divine has manifested, yet more and more of His spirit and nature, until in the scarlet robes of royal agape God appears to the race. "He that hath seen me hath seen the Father," said Christ.

(a) *Gentleness.* "I beseech you by the gentleness of Christ," II Cor., x : 1. Here is, as it were, the royal offspring with a thousand innocent charms in natal swaddling clothes. The first visible presentation of divinity in humanity was the gentleness of the Babe of Bethlehem. *Episikua* is the term derived from *epi*, and *eikos*; from *eiko* to yield. Yielding to the claims of human need, responsive to the dictation of divine sympathy, conforming to the painful and humiliating circumstances which environed man whom He came to save, clothing Himself accommodatingly in human nature, arriving from afar on the shores of human woe, a friend, a pitying Saviour all the awe-inspiring dignity and terror-inspiring glory removed. The flaming sword of mighty justice sheathed, the visage once anger-clouded because of sin, bore the winsome traces of a tender pity. The thundering footsteps of vengeance were toned to the key of "gentleness," for "He took little children in His arms and blessed them." Then Paul presents a new feature under the term

(b) *Meekness.*--"I beseech you by the meekness of Christ," II Cor., x : 1. *Praotes*, *praos* from *prauno* to soften, to make mild. "As a sheep before her shearers is dumb, so He openeth not His mouth"; "Jesus gave him no answer." In Him the world witnessed the sublime spectacle of conquest of evil principles and sinful personalities, by exalting pure principles and a holy personality. Powerful to crush His adversaries, He yielded Himself to the bruising ; and yet He is as an invincible anvil upon which the hammers of opposition are worn out. Here is a lovely feature that charms the savage and thrills the civilized with the splendor of a sublime character. The energizing and outflowing of the divine nature appears under the term

(c) *Sympathy.*—(*Sumpatheia*, from *sun*, with, and, *pathos* passion, feeling) fellow-feeling.

"For we have not an high priest which cannot be touched with the feeling of our infirmities,

(*sumpathēsai sympathize*). There is a spontaneity about this. "There is a kind of sympathy in souls which fits them for each other," says Steele. This is an endearing feature of the divine. The human prompts to the gathering up of the phylacteries and with drawing from the low, needy, and fallen, like the priest and Levite from him that had fallen among thieves. 'Tis human to shun the groan, sigh and petition; 'tis divine to hearken, to feel, and to hasten with aid. 'Tis human to companionate the wealthy; 'tis divine to benefit the poor. 'Tis human to flee from sorrow; 'tis divine "to weep with those that weep,"

"In every sorrow of the heart  
Eternal mercy bears a part."

While sin saddens human lives, and sympathy rules the Saviour's breast, the holy spectacle shall be witnessed of "a seeking sinner" comforted by "a seeking Saviour." The power of a broad sympathy breaking over family bonds, leaping natural boundaries, ignoring caste and color, wiping the tears, hushing the sobs, and soothing the woes of universal man, is heaven-born. This key-note sounded out by Jesus when upon earth, now echoes through all the temples of wisdom, and greets the dwellers of every clime and shore, trembling into a sympathetic vibration millions of human hearts. Sympathy rapidly matures into

(*d*) *Kindness*.—"But after that the kindness . . . of God our Saviour toward man appeared," etc., Titus iii : 4. "He is kind unto the unthankful," Luke vi : 35. (*Chrestos*, from *chraomai* to make use of, and this from *chreia*, need, necessity.) The germinal idea is the supplying of a deep-felt need—in this case a need so deep and wondrous that no other power in the universe could supply. The English word kindness is from *kin*, Greek *gennaō*, and Latin *guascor*, to be born, and has reference to that fundamental bond which binds together the human race, which, acting at short range discovers the needs and forthwith is prompted to supply them. The faculty for the exercise of kindness is inseparable from the constitution of man, and here is a fundamental rock upon which to fashion hopes for the alleviation of human woes, and the augmentation of human joys. By and through the assumption of humanity, Jesus stepped upon the plain for the display of divine kindness,

being "touched with the feeling of our infirmities," and "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." And now in the benefactions of Christ we have the antecedent to the sequel. "Be ye kind one to another," for "I have given you an example." With a reason, "He shall not lose his reward." The generic is wide in sweep, the specific narrower in range and more concentrated. As the circle lessens to embrace those who are separated from the worldly-minded multitudes as believers in and lovers of the Lord, a corresponding, narrowing, enriching and intensifying marks the divine relation. Now it appears as

(*e*) *Friendship*.—*Phlos—philes—to love*. This divine friendship runs on spiritual lines—not blood, nationality, race or tongue. He cements a bond of friendship with the outcasts even, whose hearts gravitate to Him by the power of faith and the persuasions of love. Mary Magdalene summed in His friendship, while sinners luxuriated beneath His rays. "A friend of publicans and sinners," He was called. In friendship the confidence, affection, helpfulness, sympathy, must be mutual in order to the coveted fruitfulness thereof. "Ye are my friends, if ye do whatsoever I command you." The world has never had such a friend as Jesus. He is everybody's friend from the palace to the cabin, from the equator to the poles. His friendship compasses the body with good here, and provides resurrection-glory hereafter. His friendship is indestructible by the corroding agencies of revolving years, it defies limitations—ignoring the tomb, it leaps the boundaries of time and the confines of earth, energizing through the eternities. Its vocabulary is never and forever. The title to his friendship is "Keeping His commandments." This privilege is open to all nations, ages, complexions, social compacts—everywhere, and everyhow, and everywhen. It appears in the mass secondarily, having appeared in the individuals primarily. Testimony grows out of the experience of the divine friendship in human life. "Let the redeemed of the Lord say so," Ps. cvii : 2. Song, as a golden-plumed eagle rising on tireless pinions to the gates of the morning, soars triumphantly to the paradise of God.

"What a friend we have in Jesus  
All our sins and griefs to bear!"

Now we reach the kingly word

(*J*) *Agape*, which is in this line of thought the "Ultima Thule." The most perfect unfolding of God's nature to man through terms is through *agapē*, for here we reach the essence of his nature "Theos *agapē* estin." Various derivations of this term are proposed by pious scholarship. "*Agapē*, from *agapaō*, is supposed to be composed either from *agan* and *poiein*, to act vehemently, intensely, or from *agein kata pan*, because love is always active, and will act in every possible way; for he who loves is with all his affection and desire, carried forward to the beloved object in order to possess and enjoy it. Some derive it from *agan* and *panesthai*, to be completely at rest, or to be intensely satisfied, because he who loves is supremely contented with and rests completely in that which he loves. Others from *agan* and *paō*, because a person largely embraces and vigorously holds fast that which is the object of his love. Lastly, others suppose it to be compounded of *agan*, I admire, and *pauomai*, I rest, because that which a man loves intensely he rests in with fixed admiration and contemplation. So that genuine love changes not, but always abides steadily attached to that which is loved." Our English word love is derived from the Teutonic (*leben* to live), because love is the means, dispenser and preserver of life, and without it, life would have nothing desirable nor indeed supportable; see the order, life, live, love. The classical Greeks employed three terms to express love, viz.: *eros*, *philia*, *storgē*, meaning passion, friendship, affection—respectively. These terms contained the low meanings attaching to a base human life. The inspired penman to reach the exalted purity of the divine nature and law, employed, and in the employing sanctified the non-classic word *agapē* as the suitable term ever-after. As knowledge proceeds from the known to the unknown, *agapē* must first come into the experience of the human subjectively before he is qualified to predicate it of God, or in the predication embody any true experimental and communicable meaning. This is the order, "The *agapē* of God is shed abroad in our hearts by the Holy Ghost given unto us." From parental love to divine love, the progress of our knowledge takes place. Mother-love is strong enough to produce sacrifices and lead to toils for her offspring.—peradventure to lead

up to death for the child of her bosom. Love in heart of the Apostle will lead to great and zealous labors, and even death—as in the case of Paul—for God and His cause. The Martyrs had power from the indwelling love of God's cause to seal their faith with their blood. Peradventure for a babe some mothers would die. For a good man some would even dare to die. "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus as the drop of water has the same composition as the ocean of water, man has been led up from what he experienced in his heart—the drop—to contemplate the mighty ocean of love—the fulness of God.

"I worship thee, sweet will of God,  
And all thy ways adore;  
And every day I live, I seem  
To love thee more and more!"

*Agapē* is the measure of our possessions. God places down one end of His compass of love upon His Son, and swinging the other limb to touch the outermost limit of the universe, He completes the circle, and deeds it to man. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

LEWIS W. HILL.

Newmarket, Ont.

#### "LET THE RAIN STOP THEE NOT."

It is a palpable fact that a rainy Sunday affects most congregations. Many so-called Christians are exceedingly fearful of the rain, and more than usually so on the Sabbath. It is true, that it is a Christian duty to take all needful care of the body, but nowhere are we enjoined to neglect the interests of the soul, even for the body's sake. It remains yet to be proved that a rainy Sunday is more injurious to health than a rainy *Saturday*, or that it is physically more dangerous to attend a place of worship than to attend the market. People say that their Sunday clothes are more valuable, and more susceptible to injury than their week-day garments. Surely in a country like this, that difficulty might be met at no great cost.

Whatever superficial excuses may be offered, the evil has its root deep down in human nature. Till we can explain how it is that men are more anxious about the concerns of the body than those of the soul, more engrossed with the things of time than those of eternity, we cannot understand why a rainy Sunday should materially influence the attendance of believers at their Father's house. Where there is a keen relish for the word of life, and due appreciation of religious privileges, the state of the weather receives but momentary consideration. In Madagascar, during the persecution, the disciples met on Sunday in the crevice of a great rock. One of their number says: "We used to be delighted when it rained, for then we were sure the soldiers would not be out; and if it thundered all the better, for then we could sing."

In our highly-favored country the sin arises from thoughtlessness, and a misconception of the true object of going to a place of worship. We do not go merely out of compliment to a minister, however highly esteemed; or in obedience to a custom, however time-honored; but to hear what the Lord our God will speak. When He condescends to fix a time and place, it is our duty and interest to be there. Our absence may cost us dear. We may be deprived of a blessing of infinite worth, we may disappoint the Beloved, grieve the Spirit, and furnish the enemy with a weapon of reproach. We are not able to ascertain whether Thomas was detained by the rain on the evening of the Resurrection, but we know his absence nearly plunged him into infidelity. Many like him become callous and unbelieving through neglecting the means of grace. Let worldly minds the world pursue, and formalists do what seemeth them right, but let the true-born child of God despise not the message, "Let the rain stop thee not!"

D. McCORMICK.

Kingston, April, 1891.

### THE CONGREGATIONAL WAVE.

In 1880 the City of Brooklyn had fourteen Congregational churches, with some chapel work; now there are twenty-eight churches and chapels with pastors and assistant pastors, and thirty-three Congregational Sunday schools, five of them

with more than 1,000 members in each, and three above 2,000, the Tompkin's Avenue leading all denominations with 2,874 scholars. The Congregational schools are the largest and best equipped in the city. Brooklyn has the three largest Congregational churches in America, and eight churches have 500 to 1,000 members each.

The Lewis Avenue church was *in extremis* awaiting burial, but a Congregational council or club, I am not sure which, extended an encouraging hand, and already it has a membership of 450, and is rapidly growing, and has just added \$1,000 a year to its pastor's salary. Dr. Meredith and 1,800 Bible students and teachers may be met any pleasant Tuesday evening in the Tompkin's Avenue church, studying together the Word of God.

Croakers gave the Rev. Henry Ward Beecher's church short shrift after his death, but Plymouth Church holds its own with large audiences and a big organization. With its pastor and two assistants, its three flourishing Sunday schools, Working Girl's Club, Young Men's Union, Young Women's Guild, Boys' Club, Union Athletic Club and Gymnasium, Plymouth League, Sewing Schools, Bands of Hope, Mother's Meetings, Reading Rooms, work among the sailors, and preaching on ship-board, with the regular preaching services and prayer-meetings, there is a large force in this grand church for the evangelization of the city, and a large personal work assured "to bring men to God by bringing them into living contact with those who love God."

C. CUSHING.

## Correspondence.

### THE WEAK CHURCHES.

DEAR SIR,—The good brother who wrote the article last month on "The Weak Churches," should not be ashamed to give his name; he has many friends who want to shake hands with him, and say "amen" to his article. Some of us would have written as he does had we been able. We want to solve this problem, how to get our weak churches made strong. They have many sympathizing friends outside of themselves. I trust this loving epistle will help to awaken the thought "How can we best help ourselves." Like the liv

sister referred to, God and a committee of one can accomplish great things!

A. F. McGregor, in his report of Sarnia, did a noble act in so referring to W. H. Allworth. Our vacant churches should know that such of our own men as Allworth, senior and junior, and others, doing good work in Michigan and elsewhere, still love Canada, and prefer it to any other field.

How is it that our churches change their pastors so often? The Western Association met with us this week, and I notice all present were new men within ten years. While we gladly welcome the younger and new men, we still say, "the old was better"; yet rejoicing to find they are true witnesses because more careful to build men after the pattern of Jesus Christ than to construct an ecclesiasticism.

Yours truly,

WILLIAM EDGAR.

## Our Story.

VETULIA :

OR, GOING TO THE BOTTOM OF THINGS.

BY REV. WILLIAM WYE SMITH.

CHAPTER VI.

GO TO LIMBO-LEE—COURT OF "JUSTIFICATION"  
EVERY MAN MUST "JUSTIFY" HIS CALLING—  
THE IDLEMS—THE MISERS.



AFTER spending a few pleasant and profitable days on Nesco Island, we sailed with a light wind and a bright sun to another Island, the shore of which we could just distinguish on the horizon to the westward. It was called "Limbo-lee Island," and was the great Penal Settlement of Vetulia. At the time I arrived at Vetulia, I had heard, along with other gossip of the day, that the great "Court of Justification" had just been held; but I paid little attention to it, and failed to make enquiry on the subject. Now, however, I learned all about it. Once in seven years, on an appointed day (or rather days, for it lasts a week or more), every man over twenty-two, and every woman doing business for herself, must come before the Court to "justify." Those who have *justified* before and have not in any material

way changed their profession or life, are passed in quick succession, and are again *justified*. But these who come before the court for the first time, are very strictly and impartially dealt with. The "principle" long ago passed in Parliament was, "Every man's life should be of some benefit to the State." And this was made the foundation of the official scrutiny. When, for instance, a carpenter, mason, tailor or blacksmith came before the Court, he could easily show his occupation to be beneficial to the public; and was then *justified* for seven years. And although hundreds of such cases passed in somewhat rapid review before the Court, the judges would not allow it to be assumed that they knew anything about any occupation brought before them; but compelled the "examined" to state the matter in the best way he could, or to supplement his statement (if it were somewhat deficient), by the evidence and opinion of his neighbors. A certain class, who manufactured mere articles of luxury, or dealt exclusively in such, had always more trouble to pass the Court; but generally managed to do so, on the ground that beauty was allowable, and that beauty is itself utility. But I was assured that the makers and vendors of ale and liquors had always been unable to show that their business was in anywise of "benefit to the State." Physicians educated in the days of a former dynasty, would be brought forward to testify to the "strength-giving" properties of their "ales," and the like, but for many years, these pleas had failed before the Court. The raggedness, wretchedness, poverty, disease and suicides, directly traceable to this business (and always on distinct evidence—nothing taken for granted), were sure to condemn people thus engaged. To such persons, the separate evidence demanded in each case, was the worst of all! It did not so much hurt the feelings of a great brewer, or a "respectable" hotel keeper, to be condemned on the general principle, that such a business was "hurtful to the State," as to have poverty-stricken wives and orphan children come forward and testify, that *this* man's beer, or *that* man's public-house, was the direct cause of their wretchedness. Or worse still, when some criminal was brought from the prisons, to testify that his first and last lessons in crime were learned in drinking society, from men who were first tipplers and then criminals, made tipplers and drunkards at the public house of such-and-such. Drink cases before the Court had, however, almost become things of the past. Of course, all the brotherhood of sharpers and the like were very summarily dealt with. The only trouble was in catching them; for they were very expert in keeping out of the way, when it came near Court time.

All men who could not "justify" before the Court were banished to "Limbo-lee," till the holding of the

next Court; that is for seven years. Then, if they had so reformed that they thought they stood a good chance of being "justified," they might stand before the Court again. My friend the doctor told me that not only had the action of this Court a most beneficial effect in lopping off excretions from the body politic, but had also a certain excellent effect in determining a young man's choice of an occupation or profession; and that on high and right principles. For he was led to ask himself, at the very outset, "Is this business conducive to the welfare of the State?" And an honest answer to such a question, could scarcely be otherwise than good for the young man himself.

"And are the people," I asked, "banished to this Island, restrained of their liberty in any way? are they—as in our penal settlements—made to work, and kept as prisoners?"

"Not at all," replied the Doctor, "they have all the liberty they ever had, except that they must not leave the Island. A considerable force is kept on the Island (which is the only military establishment the Vetulians find need for), to keep them in order. But the fact of their misdeeds being known, and the comparatively small number of the general public here, on whom to practice their arts (for they cannot live on one another), compel them to change their life. And I am glad, for the credit of humanity, to say, that a large number of them do really reform; and are able to get back again, in seven or fourteen years, to their homes. You will perhaps doubt it—but the worse class to manage, even more so than the criminals, are the *idlers*; and the very worst of all this class, are the high-class, well-bred idlers. It is so extremely difficult to 'break them in' to any kind of work! They will beg first—almost die first. And they actually do go round the Island begging for years before they will take to any useful employment. But, once they are reformed, they make a very valuable class of citizens."

The principal town was called Experiment. And here we staid for five days, much interested in everything we saw. It happened, fortunately for our investigations, that only a few weeks previously, the septennial batch of *unjustified* ones had arrived from the mainland of Vetulia; and of course we were just in time to know how they were disposed of. The country boys, who had been lured into bad company and crime in the cities, were taken out to the Model Farm; and by easy steps induced to work at remunerative and honest employment. They were not, however, expected to work more than four hours a day for the first month, for it takes a little while for the muscles to harden; and too sudden an experiment of steady work is very discouraging.

Some brewers and distillers were making fortunes in sugar manufactories and refineries; one

of which was a "beet-root" establishment. And they actually looked in better health and sounder flesh than they could ever have done before. Hotel keepers made excellent purveyors for the many public institutions of the Island. And though many of them shrank in bulk, none of them lost in health. The great army of sharpers contributed many useful members to the constabulary and railway departments. A noted phrenologist was stationed here by the Government, to advise men who were willing to make the best use of their powers. It was surprising here, as elsewhere, how many men had mistaken their vocations. Nature had shaped them in one particular fashion, and they had twisted themselves in some other fashion, and never seemed to find it out. Here, they could get such advice as a high-class phrenologist could give them; and often benefited themselves much in following his suggestions.

The Court of Justification had no authority in Limbo-lee; for it was considered a penal settlement, and the most part of the inhabitants were enforced immigrants. Anyone could ask leave to go to Vetulia to stand before the Court; but the Court could not summon him. This leave was always given, if the application did not seem altogether absurd; for sometimes the most unreformed and unreformable characters would take the notion to "try their chance" once more before the Court. And a *second* adverse decree was accompanied by some restrictions, which did not apply to the first.

The Misers interested me more, and amused me more than any other single class. It seemed so perfectly outrageous to them, that *they* should be banished. It was true that they could not get the Court to look at them as they looked at themselves; and failed to convince the Court that their "business" was for the benefit of the public. "But then"—they would want to know—"can a man not do what he likes with his own? Has a man got to be a spend-thrift, whether he chooses or not? Are there not a whole Island full of such characters already in *Limbo-lee*? Can't a man husband his resources, and even make them larger if he chooses, without having the law down on him? It was too bad!" So they argued, but all in vain. They were allowed to take one-fifth of their wealth with them. The remainder was put out at interest, and the interest given to charitable institutions. If the man reformed, and was *justified* before the Court, he received his money back again—that is, the principal. The interest was already spent by the Government.

These men established in Limbo-lee a joint-stock monetary institution, for lending out money at fifteen *per cent.* As nobody would borrow money on those terms, they had to become bor-

rowers themselves. And as the high interest paid in, and the high dividends drawn out, as nearly as possible balanced each other, they got no increase of wealth from it; though it caused them to "handle money";—which of itself was, no doubt, a great source of pleasure to them. It does not take much in the way of sport, to please a boy; and it does not take much, in the way of money, to please a miser!

CHAPTER VII.

THE GIANTS OF THE TROPICS—WARS—DIPLOMACY  
—ALWAYS ONE WAY OF DOING A THING.



IN the history of Vetulia, there was nothing that interested me more, than the records of the wars with the giants of the Tropics. The clay in the make up of most men—like much of our clay in Ontario—is full of little explosive bits of limestone, which kiln-burn it as you will, will "go off" sometime! And men who have not gone into the fight with wrongs in the body-politic, or imperfections in themselves, or with the thousand evils that annoy and degrade human nature—must perforce find something else, or somebody, to fight. And so—just as the British nation for centuries would fight the French; and the mere statement of the fact was supposed to justify it—the Vetulians had, in former ages, fought the giants of the Tropics; and no one seemed to think it his business to ask "why?"

Sam Patch, who finished his little career about the time I was born, but who was a great man with us boys at school, used to say, "Some things can be done as well as others." But there are some things entirely outside of Sam Patch's philosophy. A farmer can't put four bushels of wheat into a two-bushel bag, nor a little soldier stand in a close wrestle with a giant. The farmer must borrow another bag from a neighbor; and the little soldier must get behind a breastwork, or trust to a long-range rifle. But it took the Vetulians a long time to learn all this. How they got into the war nobody knew nor cared: but in war they were, and they must go through with it. The giants were naturally peaceable; did not attempt to invade Vetulia—nor indeed were they able to do so, for they possessed no fleet. But when the Vetulians invaded their country, the giants always managed in the end to repulse them. Probably William Tell would have made a very poor attempt at storming Vienna; but he was impregnable at home. A Vetulian army successfully over-ran all the northern part of the giants' territory—where

nobody lived; but as soon as they came into the thickly-inhabited parts, a phalanx of the enemy just "walked through their crack regiments"—as one historian put it. And no improved ordnance, nor any inventions they could apply, would enable their men to stand before the terrible onset of a phalanx, fifty deep and forty broad, of men eight feet high, and weighing three hundred pounds! They tried cavalry; but the giants mounted too—and they were literally trampled into the earth, before these big fellows, mounted on horses eighteen and twenty hands high! Then the Vetulians themselves obtained a number of the big horses, and formed a special corps. The horses were like the giants themselves—very peaceable, almost dull, at ordinary times; but only to be ruled by a will stronger than their own when they got excited. The horses were as large and round as they were high; and no man could keep his seat astride a hog'shead, if the hog'shead had a neck and head (not to speak of a tail), and four legs, all going at once in obedience to some electric "motor" within! So the Vetulians rolled off their big horses, or were carried by them, *volens volens*, into the enemy's camp. It would not do!

Then they relied on artillery. Their army was all "ordnance." If, instead of being within the Tropics, it had been within the Arctic Circle—and summer time—this might have done. But a park of artillery, however well-served, was no protection against the giants at night! They just made an irresistible rush in the dark—and though there was much wild firing—the giants were pitching the gunners "head-foremost over their own guns, before they knew what they were about!" So an eye-witness put it. Plainly, the giants could not be conquered.

Well, why not let them alone? The trouble was here: a desultory war had been going on for centuries; until it was said, every giant baby, before he was a month old, would instinctively shake his fist toward the north—just as it was reported in England, that every Scotch baby, if left to himself, would crawl toward the south! And it was gravely said in Vetulian cabinets, that to leave the giants alone till they became "civilized" enough to build a fleet of their own, was just to invite ruin and subjugation for Vetulia—for nothing known could stand before the giants. Something must be done! But what?

A "necessity" is a far more blessed thing than most people imagine! A large proportion of things that have done the world good have been born of it. It was in the text-books of Vetulian schools, that "if you think long enough on any subject you will get some light on it!" And "There is always some *one thing* a man can do; he is never absolutely without recourse!" The Premier of the day believed this, not because he

had been taught it at school, but, having learned it at school, he had tested it, and weighed it, and found it true. The question was, "How to apply it in the case of the giants?"

A Vetulian philosopher came to the aid of the Government. "Oh, King!" he said to the monarch, "don't you know that every man in the world has some strong points, and some weak points? And it is by a man's using his strong points he becomes successful and great, and it is when he permits his weak points to be played upon by his enemy that he is overcome. The first thing toward conquering a man, is to find out his *weak point*! Now, in a giant, the weak point cannot be in his body; so you can neither overcome him by physical force, nor put him in terror in that respect. *Every man has his weak point*, and if it is not in his body, it must be in his *mind*. Now, my opinion is, we can overcome them by diplomacy. We have cultivated our minds for many generations (not having much bodily strength to cultivate); but not so the giants. They have prided themselves on their brute strength, and cultivated that, at the expense of their minds. The mind is the weak point with them. Now let us try treaty-making with them! It is in the historical archives of this land that nations have made themselves great by judicious treaties!"

And to the threadbare philosopher, with his thin, aquiline nose, and thin, long hair, the king listened; and he would have given him a nobility coat, and made him a Lord, but the philosopher would not have it; he said "his weak point was not in the direction of *clothes*." But the premier (who had been to Barker's, or some other shorthand school, when he was young), was diligently taking down the wise man's speech in cipher. And he determined to act on those lines. The giants were very bad for enemies, but they would be very good for friends. If the Vetulians had conquered them, it would have been but a barren conquest. The giants would still have been there, occupying the country as before; and no Vetulian would care to live where he was looked upon as a pigmy. And as for any possible *tribute*, that might be obtained in other ways; and "*glory*" would redound as much to him who established a lasting peace, as to him who obtained a decisive victory. When it came to that point the matter was soon settled. A treaty of Perpetual Peace was easily made. If ever Vetulia was attacked the giants would come to drive out the invaders. If ever the giants were attacked the Vetulian fleets would come to defend them. And between themselves, and forever, the rights of citizenship should be in common. (But with many particular, and some very curious, provisions).

At once there was prosperity in both countries; the Vetulians could now spend their revenues in

improvements, rather than wasting them on war. The giants could *work*, instead of playing "soldier." Soon they found their way to Vetulia, and placed their willing, strong arms, and docile dispositions, at the service of every kind-hearted householder. I found them everywhere. Like the Delacarlans, the unconquered freemen of the mountains you find on the streets of Swedish cities, these giants walked the streets of the Vetulian capital, feeling their freedom while they felt their strength. For a hundred years there had been peace; and I was told that in a time of danger, should such arise, they would be the first to rally to the standard to defend the liberties of Vetulia. So much for wisdom and right-acting in respect to neighbors—whether of a nation, or of a family.

(To be Continued.)

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## Missions.

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### LIVINGSTONE AS A TEACHER.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:—

"I have been in Africa seventeen years, and have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings, and police gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a wordly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked or what? What is it that inspires him?' For months we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leaving all things and follow Me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there."

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REV. JOHN WOOD, of Ottawa, left home on 7th April, for England, and the Holy Land.



## Temperance.

THE PROHIBITION PETITIONS.—Rev. E. C. W. MacColl, who has had in charge the petitions resolved on by the Union last year, will have a statement respecting the results of the canvass, in our next.

It is pointed out that a considerable number of insurance offices now refuse to accept publicans' lives on any terms. The annual report of one society states that out 774 new policies issued last year, 476 were on the lives of total abstainers.

THE police reports show that during the past year 27,358 persons were arrested in London for drunkenness—*i. e.*, about one in every 250 of the population. There has been a very great falling off since 1875, but, unfortunately, the figures are again rising. London contains 14,132 licensed houses.

OPPOSITION to the saloon is not confined to a few unreasonable fanatics. Millions of citizens hold the opinion that this institution is inimical to the welfare of society, threatens the existence of the country, and has no right to exist. This is not merely an opinion; it is a profound conviction. Among those who hold this view are multitudes of the wisest and best men in the country—ministers, lawyers, physicians, judges, teachers, business men, mechanics and laborers.—*Christian Advocate.*

TEN years ago, says Mr. Cook in *Our Day*, no State in this country required scientific temperance education in its common schools. Now such education is compulsory in thirty-three States, and all the Territories. This has been largely accomplished through Mrs. Mary H. Hurst. "A great majority of the future voters of the American public are now in schools which teach total abstinence as the unquestionable dictate of advanced science."

A CORRESPONDENT says that some thirty years ago, he heard J. B. Gough, the temperance orator, in the theatre at Bath. At the close of the oration a clergyman rose from one of the boxes, and asked to be allowed to second the vote of thanks to Mr. Gough, and to do so in the most practical manner by signing the temperance pledge. This he did amid much enthusiasm. The name of that clergyman was Magee, the then minister of Octagon Chapel in Milsom street of that city. Recently he was made Archbishop of York. He has, however, long forgotten the principles he then espoused.

COMPLAINT was made at the recent Conference that although Evangelical Unionists were active friends of temperance, they were deficient in the matter of organization. Only twelve temperance societies are in direct connection with the Union. Rev. George Gladstone, replying to criticisms, said the Union should take up the position that because men were Christians they should be abstainers, and that they did not need to go into a society to proclaim the fact. Ultimately the Conference, by a majority, carried a resolution recommending total abstinence in members of churches and congregations; and urging (1) that churches should give no countenance to the use of intoxicating wine at the Lord's table; (2) that special means should be adopted to advance the cause of temperance.—*Scottish Ex.*

## News of the Churches.

KINGSFORD, N. S.—*Church Dedication.*—The Congregational church of Kingsford was opened for Divine service on Sunday, the 15th of March. The Rev. Burnthorne Musgrave, of Aylesford, occupied the pulpit in the morning. He preached a powerful sermon from Ps. xlii: 4: "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." The dedication prayer was offered by Rev. J. W. Cox of Milton, Queens Co. The Scripture lesson was read by Rev. E. C. Wall. In the afternoon an appropriate sermon was preached by Rev. J. W. Cox, from 2 Chron. vii: 16: "For now have I chosen and sanctified this house, that my name may be there forever, and mine eyes and mine heart shall be there perpetually." In the evening, Rev. Mr. Musgrave again occupied pulpit, taking for his theme "the Kingdom of God." The rev. gentleman most impressively showed in his discourse that the kingdom, which is "the reign of God in the soul," is the all-important thing to be sought; and with great earnestness urged upon his hearers to enter therein without delay; which was effectively followed by a short address from the pastor.

The dedication offerings at the services were liberal. The house was well filled at all the services, and all seemed to be conscious of the Divine presence. On Monday evening a large audience again assembled. Considerable disappointment was felt at the non-appearance of the ministers of the sister denominations who had been invited to take a friendly part in the exercises of the evening. An apologetic reply was received from one only. With this exception the meeting was a great success. A short praise-service was held, after which addresses were made by the esteemed pastor, Rev. Churchill Moore, and Rev. J. W.

Cox. The secretary of the building committee, Mr. I. N. Cox, was called upon, who reported as follows: Total cost of building as it now stands, including furnace, chandeliers, etc., is \$2440; total receipts, \$1764; total debt, \$676.

An appeal was then made for one united effort to reduce this debt upon the sanctuary, which was so generously and cheerfully responded to, that at the close of the meeting it was announced that it had been reduced nearly one half, or to the comparatively small sum of \$342. Too much praise cannot be accorded to Mr. William Farnham, and the choir of which he is the leader, for the great assistance rendered in all the services. The church is a credit to all concerned. It is plainly but substantially built. Has a corner tower and spire. Stained glass windows. Size, 33 x 52 ft. It is ceiled on the inside with matched spruce, oiled and varnished. The seating capacity is about three hundred. The people of Kingsport and the whole community at large, are to be congratulated on the dedication of their beautiful church. May it be a great blessing.—*Com.*

BRANDON, MAN.—What a contrast to the Old Country—in a good-sized town; 7 in the early morning, attending prayer-meeting; 9, Sunday school; 10.30 services; at 3, Sunday school again; 6.30, services; 8 to 9 special meetings—to come out to this far Manitoba; and, being the single Congregationalist inside of eighteen miles on either side—what a happy day for that little company in Brandon that was, when a minister arrived! And not content with that, but they must do their very best, and hence a Congregational church right here in Brandon, with a well-fitted addition as a class-room or prayer-meeting room, and a neat parsonage! That little company took the right way by starting right and keeping so. No wonder, therefore, at the monthly additions. They have a grand future and a popular pastor; yet I could almost say I envy them. Well, when I say that I go over *eighteen miles* to attend some of these services, that is in the best of weather in the summer, I may say I have been well repaid.

Of course we have to be up in the morning and away with my family to Brandon. Drive early in the morning. It would not do to draw a veil to dim one's eyes, when the sun is just beginning to rise, and the birds seem at their sweetest, and the fragrance of the flowers at its best; while travelling past field after field of grain, such expressions are my thoughts: "My God, the fields, the fields! the grain, the grain!" What lessons can we learn, and how much to meditate on—to see Nature's garden, the prairie, strewn with flowers, still wet with the dews of the early morning—what fragrance! Tell me then, are

there no lessons to learn? Tell me, is there no sunshine in the Christian's life? I see God in everything, and His smile!

Returning in the evening, or at night, after staying for all the services in Brandon, we have still the eighteen miles to reach home. Some of the nights are dark. What a time we have for meditation, after the day's services!

I must not write too much, or some one will envy me. I hail the INDEPENDENT; and when I see a bit of news from Manitoba, I am flushed with almost wild imagination; but it will all come true, and the dear brethren who are laboring there, will see a brighter day dawn, which will clear the mists away, and through their instrumentality many, very many, jewels will shine in that day of "Well done!" These are the trying times, and bearing the heat of the day. Yonder is the Promised Land! Cheer up, and shout Glory Hallelujah! Amen. W. M. MADDER.

Madford, Man.

TORONTO, WESTERN CONGREGATIONAL CHURCH.—It is not too much to say that the past six weeks have been the most eventful in the production of good, in the history of the Western Church.

Early in February preparation meetings were inaugurated in connection with the special services just recently closed; almost every night for one month previous the Evangelist coming, the members and friends met for prayer and conference, and thus the fallow ground was broken and the hearts made ready for the reception of the word of God, which is eternal life.

Mr. Ferdinand Schiverea came amongst us the first Sunday in March, as one known and loved, at first the church secured his services for two weeks only, but as the days wore on the time was extended through the whole of March, the closing meeting taking place on Friday evening, March 27th, when the church was literally packed. Thus for four consecutive weeks, day by day Bible readings, and night by night Gospel meetings have been held, with large audiences, to the great ingathering of precious souls. From the very first day, it was manifestly of God, for the spirit was present in power at each gathering. On the Sunday afternoon of Mr. Schiverea's arrival, over six hundred young men assembled and some fifty to one hundred rose for prayer. The scene in the enquiry room, as nightly witnessed, will never be forgotten, and the workers were engaged until late each evening, dealing with anxious souls. It is just here that Mr. Schiverea's wonderful sympathetic directions are recognized; such a simple, Biblical and apt way has he, that it is impossible for any one desirous of salvation, to go out without knowing the truth.

The church as a church received great spirit-

ual help and power, whilst the unsaved of the congregation were gathered in by scores. Perhaps, however, the most marked blessing was seen in the scholars of the Sunday school, nearly the whole of the older boys and girls were brought into the fold of Christ; so great a work, indeed was wrought, amongst the boys and young men, that hardly one of these but what have received the Lord Jesus Christ as their personal Saviour.

The five o'clock Sunday morning prayer meetings were a source of great strength and power, as many as 300 and 400 people met at this day-break meeting and wonderful, wonderful things at our Father's hands did we receive. Several all-day meetings were arranged with similar results; at one of these day meetings the Rev. Dr. Parsons administered the Lord's Supper to some 600 or 700 people.

On Sunday evening, April 12, the Rev. J. I. Parr, temporary pastor, assisted by Rev. Hugh Bentley, welcomed into fellowship sixty new members, on profession of their faith in Christ, whilst some 30 to 40 more will, it is expected, be received at the next communion service. Altogether nearly 300 enquirers have been dealt with personally during these weeks, and out of this number nearly 200 will unite with our own and other churches in the neighborhood.

The church and officers have been greatly helped by earnest friends, including Revs. G. H. Robertson, J. C. Madill, W. A. Hunter, J. Philp, Hugh Bentley, Dr. Parsons, Prof. Trotter, Dr. Thomas, and others, to whom we tender our thanks, and above all we earnestly and with heart-felt gratitude raise our song of praise to the dear Lord for His gracious blessing and favor in this great work in His name.

JOHN ORCHARD,  
*Chairman of Committee.*

WIARTON.—In July, 1883, the writer, while on a visit to Wiarton, was pressed to accept a call to the pastorate. In accepting the call it was distinctly understood that we would give the cause a fair trial. The village was growing and there seemed to be a prospect of a population sufficient to support all the churches.

After two years we took up Hepworth, and in six years became self-sustaining. Notwithstanding this prosperity, we had to consider: that Hepworth was unwilling to become permanently identified with us; the building in Wiarton was getting into an irreparable condition; we could work on and carry the burden of self support, but could not add a building debt; the village was over-churched, and we were in an insulated position and felt keenly that we were out of range and out of touch with our church. The pastor believing that he

could serve the churches to more advantage elsewhere resigned. Now, what was to be done? Disband and unite with other churches and be absorbed? That was proposed. We thought that it would be more desirable to maintain our identity by uniting with some other church in Christian work. A committee was appointed and it conferred with a committee from the Presbyterian church, the result was a basis of federation which was signed by the representatives of both churches. In this scheme each wing has its rights and privileges clearly defined, provision is made for reception of members by each, according to their usages, and a public reception is given to members of both by all the communicants in a regular form, agreed upon. The church property remains untouched. In the event of a building being erected in the interest of the Presbyterians, the Congregational property reverts to the Congregational Missionary Society. If the interests of truth demands, either wing can withdraw, perpetuation wholly depends upon harmonious co-operation.

While we would not care to recommend this as a precedent for many of our churches, we do think it is to be preferred to a weak organization that can not reasonably hope to become strong, or, absolute absorption in others churches, when Congregational rights are not fully recognized.

By making a definite arrangement, the principles for which we contend are kept in the foreground, and identity with our churches is retained. The church at Wiarton would hope that its future will be in line with the final success which our principles are certain to realize. In the meantime they will do what they can to further the cause of Christ in this new relation, if it is found to be feasible.

CHAS. E. BOLTON.

HAMILTON, WESTERN ASSOCIATION.—The Western Association held its spring meeting in Hamilton on the 7th and 8th of April. Although all the churches were not represented, the attendance was good. An excellent programme was carried out, with but one exception. The Rev. B. B. Williams of Guelph, chairman, ably presided over all the meetings. The chairman's address on "What the age requires of the Christian church," was worthy of a place beside those of the Union. Papers were read on "Our methods, and how to mend them," "How to be a pastor," "Congregationalism, and its mission," "The claims of the Sunday school, upon the church," "The Christian Endeavor in the church."

Rev. Trotter Carr led a discussion on "Home Missions."

On Wednesday evening addresses were given on "How shall we best interest the young in our work?" "The purpose and position of a Christian church," and "Christian Endeavor." Where all

were so good, it would be in vain to attempt to give a fitting *résumé*, unless this number of the *INDEPENDENT* was largely placed at our disposal. The Rev. W. F. Clarke read his article, which appeared in *The Week* signed "Warfleek." His statements provoked warm and earnest discussion.

At our closing meeting the Rev. Dr. Burns, principal of the Ladies' College was present, and was invited to the platform. He congratulated us upon our splendid achievements in education, and in view of the presence of the old *evils* of sacerdotalism, ecclesiasticism and church and state, which our fathers so successfully and faithfully opposed, he said that the Congregational churches are not *superannuated* yet!" We believe that what Dr. Burns stated as true is true. "Then up Congregational churches, and at them!"

Rev. A. W. Richardson was appointed the representative on the Home Missionary Committee, I. J. Swanson, on the Foreign Missionary Committee. Wingham was chosen the next place of meeting. Revs. R. Aylward, W. H. Watson, I. J. Swanson, and C. E. Bolton were received as members.

The Hamilton Church and pastor did all that thoughtful kindness could do to make the delegates comfortable; and from what was said, they succeeded in doing so.

CHAS. E. BOLTON.

REV. J. B. SILCOX.—"I am always glad to get the *CANADIAN INDEPENDENT*, and hear from home. I hope the churches give you a good subscription list. Congregationalism is holding its own in this State. This is the only State that has no Sunday law. The day is used as a day of pleasure. What a heaven it would be, if we had Ontario's quiet Sunday here!" [Mr. Silcox encloses a printed sermon, "A Sunday law for California," preached by him in his church in Sacramento, of which the following are the chief points: ED.]

1. It is God's will that man shall rest from labor one day out of seven. A nation needs a conscience, as well as an individual.

2. The Sabbath has been one of the institutions of the Republic from the beginning. California had a Sunday law till eight years ago, when it was abrogated by the Democrats, at the dictation of the saloon power. During these eight years, while our population has increased fifty per cent. our criminals *have increased one hundred per cent.*

3. There is a class of men in the State who argue that "The civil government has nothing to do with religious things." But every State legislature has committees on public morals. They believe, with Gladstone, that it is the duty of governments to make right-doing easy, and wrong-doing difficult. The bigamist, the Mormon, the murderer, the thief, the gambler, the vendor of licentious literature might all plead the argument of this class in the State.

4. The founders of the Republic started right. "All men are endowed by their Creator with certain inalien-

able rights." And it is because of this, that governments are instituted among men, to secure to men their divinely-conferred rights.

5. He who ordained the Sabbath is the poor man's friend. This *rest day* is one of the inalienable rights conferred on man by his Creator.

6. What the church calls religion the State calls morals. Nothing can be politically right which is morally wrong. Otherwise we have only the Nihilist's creed left, "No God, no law, no government."

7. The observance of the Sabbath as a day of rest and worship, is conducive to public morals; and public morals are essential to the prosperity and stability of the State. On these grounds the State establishes and supports public schools and colleges.

8. California is on the down-grade in morals. The best people of the east are deterred from making this State their home, because of its lower morals. According to population, there are more lunatics, more criminals, more divorces, more children in reformatories and penal institutions, and more saloons open night and day, and every day in the week, than any State in the Union.

9. A Sunday law will help churches and religious organizations in inculcating morality and religion among the people.

10. The Church has a right to ask helpful legislation from the State, just as agriculture and manufactures and useful industries have.

TORONTO, PARKDALE.—The Easter Sabbath services of this church were somewhat novel, at least in Canada, but exceedingly interesting and instructive. Amid the singing of birds, profusion of flowers and extra music and song, quite a number of young children were baptized at the morning service; some who had been neglected were brought forward, and in this church, at any rate, it cannot be said that infant baptism is unpopular. The pastor preached in the morning on the subject of the resurrection, and the evening was given up entirely to a service for the children of the Sabbath school and the choir. A service of song, recitations and readings, taken part in by the pastor, superintendent and teachers of the S. S., all bearing on the subject of the day, was exceedingly interesting. The day's services seemed to be heartily enjoyed by the crowded audiences that attended them. Their arrangement and success were chiefly due to the teachers of the Sabbath school, and the training of the choir to their able leader, Mr. W. H. Seymour, B.A., and of the children to Miss Emma Duff. This church recently held a series of special services without outside help. On the whole, they were very successful, and imparted new life and inspiration to many.—CHAS. DUFF.

ST. JOHN'S, Nfld.—We have received in the St. John's papers a full account of the farewell services in Queen's Road church, 29th March, on the occasion of the removal of the pastor, Rev. T. Hodgkinson, to Melbourne, Que. His sermon was on the words, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." A

very large congregation, representing all denominations was present.

Rev. Dr. Milligan, who was present, paid a splendid tribute to the talent, ability and influence of Mr. Hodgkinson, and regarded his departure from Newfoundland as a great loss to the moral fibre and force of the colony. His influence for good had been powerfully felt in the community, and, at an important juncture like the present, they could ill-afford to part with large-hearted, manly men like Mr. Hodgkinson. Rev. F. R. Duffill also addressed the congregation in the same strain.

On the Thursday previous Messrs. John Sharpe and John Cowan presented, on behalf of the citizens, an illuminated address and a heavy purse of gold. We regret the necessity (being nearly all in type) of so much abridging this interesting account.

GARAFRAXA.—This church has recently been the recipient of two acceptable gifts, the one being a pulpit Bible and hymn-book, from a friend whose name has not authoritatively transpired; the other, a beautiful silk velvet cushion for the reading desk, from Mrs. Wm. Boyle, a member of the church. The Ladies' Aid and Missionary Society had a successful missionary social, which has enabled them to contribute more to the Woman's Board this year than last, in addition to which they have given \$15 to the manse fund, and have provided the church with a set of dishes. The Rev. J. and Mrs. Webb had a successful "At Home," to celebrate the first anniversary of their residence. Best of all, things are moving along pleasantly and prosperously in the church. The annual revision of the roll on the 3rd of April, showed a considerable net gain, and further additions were made to it immediately after the revision.

JAMES WEBB, *Pastor.*

TORONTO, CONGREGATIONAL ASSOCIATION.—There were about fifty present at the monthly meeting of the Toronto Congregational Association, held last night in Zion Church. Mr. John C. Copp presided, and after the usual routine business had been disposed of, Mr. Henry O'Hara, Treasurer of the Association, read a paper on "Congregationalism." The committee appointed to consider the advisability of building a new church at West Toronto Junction, reported favorably, and an effort will be made to raise \$2,000 for that purpose.—*Globe, March 31.*

TORONTO, NORTHERN.—*Mr. Weaver's Meetings.*—I hope some one has sent you a notice of our late united special services for the INDEPENDENT. To many of us they were a season of much refreshing and enlivening.—C. C. N.

TORONTO.—On Easter Sunday special services were given in nearly all the churches. At the "Northern" morning service a good musical programme was well rendered by an efficient choir under the direction of Mr. A. Thomas, organist. Rev. J. Burton preached, taking as his subject: "The stone rolled away." Zion in the evening had a large gathering to listen to a special musical service, every number of which was exceedingly well rendered:—Duet, Love Divine, Miss Warnock and Mr. Theaker; Solo, Jerusalem, Miss Maud Snarr; Solo and Anthem, Christ being Risen from the Dead, by the Choir, Solo part being taken by Mrs. Revell, of the Northern Choir; Solo, Miss Eldred Macdonald, Show me Thy Ways. Mr. Hunt, Organist, is to be congratulated on the success of his musical service.—*Canadian Advance.*

REV. ROBERT MACKAY, for many years so well known as an active and successful evangelist among the churches—and of late a pastor in London—is now for a time in Australia. The *Australian Independent* (Sydney), says:—

The Rev. R. Mackay, of Wood Green, London, has arrived in Melbourne with his wife and daughters. Mr. Mackay has come to these lands for a change, his church having given him leave of absence. Mr. Mackay is a member of the "Royal Colonial Institute," and also a member of the Colonial Emigration Society, and the Colonial Missionary Society. As a member of the Committee of the Emigration Society, he brings kind letters from the Earl of Aberdeen to the Governors of Victoria and N. S. W. Mr. Mackay proposes to visit the various colonies, taking such preaching engagements as may offer; and at the same time making himself acquainted with the position of things here, so far as he is able.

WATFORD.—You will be pleased to hear that we have just closed special meetings in the Warwick church, which have been very much blessed by the Master, resulting in the quickening of the brethren, and in the conversion of a number of souls who, we have every reason to believe, will be earnest workers in the church.

We have just begun special services in the Watford Church, with the pleasing prospect of a good work being done among the young people of the congregation. Pray for our success. Yours very truly, R. HAY.

BURFORD.—The Congregational churches at Burford and New Durham recently extended a call to Mr. Jas. T. Daley, B.A., who graduated with high honors from the Congregational College, Montreal, last year, and is now completing an extra year's studies at Union Theological Seminary, New York, which it is said he has accepted and will take charge of the field in May.—*Ex.*

SCOTLAND.—A Christian Endeavor Society has been organized here, and is doing a good work. The older members feel much encouraged by this sign of earnestness among the young people.

Our pastor, Rev. W. Hay, though in failing health, keeps bravely at work. The Ladies' Aid Society is working away, and a general feeling of hopefulness seems to be with us.

✍ We take a chance opportunity of saying that some of our friends will have to wait a month for the appearance of their favors. They come in irregularly; and sometimes in a freshet! Seven or eight accepted articles are thus laid over for our next issue.

LANARK.—Rev. B. W. Day, late of Belleville, supplied this church for two Sabbaths. The new pastor, Rev. Joseph Colclough, is expected to arrive in time for the first Sunday in May. Mr. Day, in his visit to Lanark, was specially advocating the claims of the Home Missionary Society.

MONTREAL, ZION.—Rev. A. W. Main, of Cowansville, has been assisting Mr. Warriner, the pastor, in holding special services in Zion Church, Montreal. The meetings have been well attended, and it is believed that much good has been accomplished.

CHEBOGUE, N. S.—The choir of Zion Congregational Church gave an entertainment on Thursday, March 19th, which was well received. The proceeds, which amounted to \$8, were handed over to the Home Missionary Society.

TORONTO, WESTERN.—A correspondent in Toronto writes:—"Words would fail to tell of the very blessed outpouring of the Holy Ghost. It was truly a time of refreshing from the presence of the Lord."

WATFORD:—Some additions on professions of faith, were made to the church here at our last communion. Further additions are expected shortly. R. H.

REV. G. TROTTER CARR, of Union Church, London, Ont., has resigned.

DR. JOSEPH PARKER forcibly says in a recent sermon: "Do not compare a man's prayers with a man's practice. The prayer indicates what he would be; the practice indicates, poor soul, what he is, under the stress of temptation and the torments of life."

## Official Notices.

### THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this Society will be held, according to the Constitution, on Wednesday, the 10th day of June, 1891, at 10 a.m., in the Congregational Church, Guelph, Ont., when the Report of the General Committee for the last year will be submitted, a new Board elected, and the general business of the Society transacted. For information as to membership, representation of the churches, etc., see Article III of the Constitution, on page 90 of the "Canadian Congregational Year Book" for 1890-91.

The Executive Committee of the Society will meet in the vestry of the same church on Tuesday morning, June 9th, at 9 o'clock, and the General Committee at 2 o'clock, p.m., of the same day. A full attendance is requested. JOHN WOOD, *Sec'y.*

Ottawa, April 4th, 1891.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the month of March:

S. C., interest G. R. M. F., \$60; W. B., balance interest G. R. M. F., \$3.34; J. T., interest G. R. M. F., \$51; Rev. J. Webb, Garafraxa, Ont., \$2.50; Toronto, Olivet, Thanksgiving Offering, \$20; Maxville and St. Elmo, \$79.02; Martintown, Ont., \$28.44; Shirliffe Estate, 164 shares, E. T. Bank, \$8,200; proceeds of sale, Clifford, Ont., lot, \$18; Rev. M. S. Gray, \$2; Eaton, Que., \$25; Garafraxa Mission Band, \$8; Chebogue, N.S., Ladies' H.M.S., \$20.

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, March 31st, 1891.

### CONGREGATIONAL UNION.

Members of the Union and accredited delegates from the churches, and from corresponding bodies, are respectfully requested to notify the undersigned at their earliest convenience of their purpose to attend the approaching Union meetings. By so doing they will greatly aid the work of the committee of entertainment. If any make private arrangements for accommodation, will they please send full particulars of the same.

G. J. NEWTON, *Sec. to Com.*

Guelph, March 17, 1891.

### CONGREGATIONAL PUBLISHING CO.

The annual meeting of the Shareholders of the above Company will be held in the Congregational church, Guelph, on Friday, 12th June, 1891, at 4 o'clock p.m.

W. W. SMITH,  
*Secretary-Treasurer.*

Newmarket, 20th April, 1891.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

*Receipts from churches, and donations to date.*

WIDOWS' AND ORPHANS' BRANCH.

Kingston, 1st, \$47.40; Lanark, \$18.53; Hamilton, \$15; Winnipeg, Central, \$15; Granby, \$14.40; Frome, \$4.42. Donation, Mrs. Ebbs, \$5. \$119.55.

RETIRING MINISTERS' BRANCH.

Maxville, St. Elmo and Martintown, \$10.75.

CHAS. R. BLACK,  
*Treasurer.*

NOTICE.

The annual meeting of the Provident Fund Society will be held in the Congregational Church, Guelph, on the same day, and immediately after the close of the annual meeting of the Congregational College of Canada, in the second week of June, 1891.

CHAS. R. BLACK,  
*Secretary.*

Montreal, April 13th, 1891.

MOUNT ZION CHURCH, TORONTO.

Toronto, April 1st, 1891.

The Treasurer of the new Building Fund of Mount Zion Congregational church begs to acknowledge the following:

Previously acknowledged .....	\$: 3 61
January subscriptions, and interest ....	4 34
Feb. 19—Proceeds parlor concert .....	22 25
February subscriptions .....	50
March 14—Proceeds concert, combined choirs Leslieville Pres. and Mount Zion Cong. churches .....	23 70
March 19—A friend .....	1 00
" 31—From mite boxes for quarter. ....	3 54
	\$228 94

H. W. BARKER, *Treasurer.*

CONGREGATIONAL COLLEGE OF CANADA.

*Subscriptions received since last acknowledgement for Current Expenses.*

Montreal, Emmanuel, additional, \$55; Lanark, \$37; Ottawa, \$25; Forest, \$19; St. Andrew's, \$11; Brigham, \$10; Toronto, Mount Zion, \$8; Eaton, additional, \$3; donation from "a friend to the College," Georgeville, Que., \$5. Total, \$173.

Total disbursements to date..... \$8631  
Total receipts to date from all sources..... 7348

Deficiency..... \$1283

The financial year closes on 31st May, and as the time is now very short in which this deficiency must be turned into a surplus, I earnestly beg those churches who have not yet subscribed to attend to it without delay, so that subscriptions may be in my hands not later than 28th May, in order to give time for arranging and printing the accounts for presentation at Guelph.

I cannot communicate with every church individually, and I, therefore, through the best medium, beg to remind the following churches, in case the matter may have been overlooked. I know several churches take up the College subscriptions in April and May, but the list contains all from whom I expect yet to hear, and I hope no church will omit taking up a collection or subscriptions, be the amount large or small, for the College interests are peculiarly the interest of every one of our churches in the Dominion.

ONTARIO.

Alton, Barrie, Belleville, Bowmanville, Brantford, Burford, Cobourg, Cold Springs, Edgeworth, Embro, Fergus, Georgetown, Guelph, Hamilton, Hawkesbury, Howick 1st and 2nd, Kelvin, Kincardine, Kingston Bethel, Kingston Calvary, Listowel, Manilla, Middleville, Newmarket, New Durham, North Erin, Parkdale, Rugby, Sarnia, South Caledon, Scotland, St. Thomas, St. Catharines, Toronto, Bond St., Toronto, Western, Turnberry, Warwick, Watford, Wingham, Woodstock.

QUEBEC.

Cowansville, Fitch Bay, Franklin Centre, Melbourne, Montreal Calvary, Stanstead South, Waterville.

NOVA SCOTIA AND NEW BRUNSWICK.

Beach Meadows, Cornwallis, Lower Selmah, Manchester, Margaree, Pleasant River, St. John.

MANITOBA AND NORTH-WEST.

Wood Bay, Manitoba; Vancouver, B.C.

JUBILEE ENDOWMENT FUND.

Subscriptions secured since February 17th, 1891: "A friend," per the Treasurer, \$200; proceeds of lecture in the American Presbyterian church, Montreal, by Rev. Dr. Wells, \$169; B. W. Robertson, Kingston, \$50; Dovercourt, Church, Toronto, \$50; Rev. E. Barker, Toronto, \$5; two ladies, Toronto, \$2. Total, \$476.

This brings up the total new subscriptions for the J.E. F. since the Union meetings to \$1479. Mr. Hague has added \$1000 to this amount, and so soon as the new subscriptions reach \$2000 he is ready to pay another thousand.

I am very anxious to be able to report payment of this second thousand at least, before the Union meetings, and it only requires subscriptions of \$521 to enable this to be done, while the payment may extend over a period of three years, there being therefore no immediate payment of money necessary.

CHAS. R. BLACK,  
*Treasurer.*

Montreal, 13th April, 1891.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

*Thanksgiving and Self-denying offerings for the deficit.*

The following amounts have been received to date, for the above object:

Ladies' H. M. S. of N. S. and N. B. ....	\$ 22 55
Chas. Whitlaw, Paris, Ont. ....	20 00
Liverpool, N. S., Sunday school.....	10 00
Clinton, Ont., anonymous .....	5 00
Montreal, Emmanuel and Calvary .....	127 60
St. Thomas, Ont. ....	7 15
Chebogue, N.S. ....	10 50
Embro, Ont. ....	40 00
Brantford, Ont. ....	134 00
Georgeville, Que., "A Friend" .....	10 00
Montreal, Zion .....	20 75
Hamilton, Ont. ....	100 00

Paris, Ont. ....	5 40
Kingston, First, Ont. ....	53 59
"    United Thanksgiving .....	9 11
Toronto, United Thanksgiving, (Zion and North-ern) .....	29 10
Burford, Ont. ....	30 00
Maxville and St. Elmo, Ont. ....	7 75
Liverpool, N. S. ....	5 00
Ayer's Flat, Que. ....	3 60
Ottawa, Y. P. S. C. E. ....	10 75
Rev. W. N. Bessey .....	2 00
Economy, N. S. ....	35 00
Granby, Que. ....	12 45
Milton, N. S. ....	5 00
Lanark, Ont. ....	40 38
Stratford, Ont. ....	10 52
St. Catharines, Ont. ....	10 00
Danville, Que. ....	173 85
Woodstock, Ont. ....	8 60
Cowansville, Que. ....	10 00
Chebogue, N. S., additional .....	1 00
Cobourg, Ont. ....	23 20
Kingsport, N. S. ....	10 00
Brooklyn, N. S. ....	4 15
Belleville, Ont. ....	5 00
Danville, Que., additional .....	2 50
Toronto, Olivet .....	20 00
<hr/>	
Total from the churches. ....	\$1,035 50
Received from the C. C. W. B. M. ....	362 23
<hr/>	
Grand total. ....	\$1,397 73

It may be possible that churches have intended amounts sent should be credited to the above object, without specially indicating the same. Of course all remittances not so marked have been credited to the ordinary annual subscriptions. I fear some of the churches may forget that the above amounts were special, and neglect their annual contributions for mission work. At all events the larger part of them have not yet sent in their annual collections, and the missionary year closes next month.

SAMUEL N. JACKSON,  
Kingston, April 11th, 1891. *Treas. C. C. M. S.*

CANADA CONGREGATIONAL FOREIGN MISSION-ARY SOCIETY.

(Collections since last Annual Report.)

1890.	
June 9th—Sheffield N. B. ....	\$ 22 00
Kingston, First S. S. ....	34 53
Frome Church, \$6; S. S. \$5. ....	11 00
Toronto, J. Austin. ....	2 00
Sarnia. ....	13 57
" 16th—Montreal, C. Alexander. ....	5 00
Montreal, Calvary, F.M.S. (Special). ....	6 66
" 19th—Margaree N. S. ....	4 00
July 16th—London. ....	33 55
" 17th—St. Andrews. ....	50 00
" 23rd—Cowansville, Ladies' Miss'y Soc. ..	37 00
Cowansville S. S. ....	20 00
Paris S. S. ....	12 00
" 31st—Sheffield N. B., Col. at Union meetings	8 50
Aug. 1st—St. Andrews .....	25 00
" 3rd—Montreal, C. Alexander .....	5 00
Sept. 25th—Howick, First S. S. ....	10 00
Howick, Second S.S. ....	5 00
Oct. 2nd—Embros S.S. ....	11 00
" 10th—Liverpool N. S., F. M. S. ....	14 00
" 13th—Montreal, C. Alexander .....	5 00

" 18th—Stanstead South, Collection .....	30 00
" 23th—Montreal, Arch. Moir. ....	5 00
Nov. 10th—Humber Summit. ....	5 00
" 17th—Chebogue " Busy Bees" .....	20 68
" 27th—Franklin Centre. ....	13 00
Dec. 3rd—Garafraza, Col. on Thanksgiving Day	15 00
" 8th—Montreal, C. Alexander. ....	5 00
" 20th—Sheffield. ....	15 00
" 22nd—Kingston First, Girls' Own Mission	
Band. ....	15 00
1891.	
Jan. 5th—Humber Summit, Two classes in S.S.	4 38
" 6th—Belwood S. S. ....	2 70
" 7th—Montreal, Calvary S. S. for L. M. S.	
Travancore Mission. ....	60 60
Granby .....	16 05
" 10th—St. Andrews. ....	25 00
Montreal, Zion .....	11 00
" 12th—Montreal, A. Moir. ....	3 00
Portage la Prairie, Rev. A. W.	
Gerrie .....	5 00
" 14th—Chebogue " Busy Bees" .....	5 50
" 15th—Barrie S. S. ....	3 12
Toronto, Zion .....	51 00
" 23rd—Kingston B. W. Robertson .....	25 00
" 28th—Hamilton .....	20 00
" 30th—Kingston First. ....	24 95
Waterville Ladies' M. S. ....	12 00
" 31st—St. Andrews. ....	15 00
Feb. 2nd—Montreal, C. Alexander. ....	5 00
" 5th—Montreal, Emmanuel, Collections. ....	13 70
" 6th—St. Andrews. ....	30 00
" 9th—Milton N. S. ....	4 25
" 12th—Montreal Calvary. F. M. S. ....	167 62
" 16th—St. John N. B., S. S. ....	6 07
" Band of Faithful Workers. ....	17 20
Mar. 9th—Embros .....	25 00
" 10th—Sherbrooke .....	39 35
" 14th—St. Andrews. ....	25 00
Interest on Bank account for Dec.	
1890. ....	29 19
<hr/>	
Total. ....	\$1101 72

T. B. MACALAY, *Treas.*  
Montreal, March 17th, 1891.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

*Treasurer's receipts, Feb. 15th to April 15th, 1891.*

TORONTO BRANCH.—Mrs. M. A. H. Ashdown, <i>Treas.</i> —	
Pine Grove M. B. "Cheerful Givers," for	
Miss Lyman's salary. ....	\$ 6 00
Do., Africa .....	6 00
Do., Sabbath school, for foreign work ..	9 00
<hr/>	
	\$ 21 00
GUELPH BRANCH.—Miss B. Armstrong, <i>Treas.</i> —	
Speedside Auxiliary .....	5 00
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LISTOWEL BRANCH ————— <i>Treas.</i> —	
Listowel Auxiliary, for Home Missions ..	10 00
" " for Mr. Currie. ....	10 00
<hr/>	
	20 00
OTTAWA BRANCH.—Mrs. W. A. Lamb, <i>Treas.</i> —	
Martintown Auxiliary .....	11 00
Mayville M. B. "Cheerful Givers," Aux-	
iliary fee. ....	5 00
Do. Miss Clarke's salary .....	5 00
<hr/>	
	21 00



MONTREAL.—

Emmanuel Church Young Ladies' Missionary Society (not auxiliary), for one month's salary of Miss Lyman...	50 00	
Calvary Church M. B. "Faithful Workers," for Miss Lyman's salary...	5 00	55 00
MISCELLANEOUS.		
Cowansville, P. Q., Auxiliary, for Foreign Missions .....	40 27	
Do., Home Missions .....	40 28	
Ontario, "Friend Debbie," for Miss Lyman's salary.....	10 00	
Rugby, Ont., balance of Auxiliary fee ..	84	
Paris, Ont., Young Ladies' Auxiliary, for Home Missions .....	9 02	
Paris, Young Ladies' Auxiliary.....	24 00	
Warwick, Ont., Zion Church Auxiliary, for Miss Lyman's salary .....	10 00	
		134 41
Total.....		\$256 41

ELLA F. M. WILLIAMS,

26 Chomedy St. Montreal, *Treasurer.*

WOMAN'S BOARD.

The books of the C. C. W. B. M. will be closed for auditing, May 30th, 1891. All who have accounts to be settled, are desired to send them to Miss H. Wood, 101 Metcalf Street, Montreal, that the necessary orders may be drawn and forwarded to the Treasurer for payment before that date. Treasurers of Branches and Auxiliaries will kindly forward all donations before the closing of the books.

ELLA F. M. WILLIAMS,  
*Treasurer.*

26 Chomedy Street, Montreal.

The next annual meeting of the C. C. W. B. M. will be held (D.V.), in the Northern Church, Toronto, on Wednesday and Thursday, June 3rd and 4th, 1891. Branch Secretaries are earnestly requested to secure from the Auxiliaries and Mission Bands, yearly reports, and to forward the same to the Corresponding Secretary, Miss H. Wood, 101 Metcalf Street, Montreal, by May 20th. Auxiliaries and Mission Bands not connected with any Branch, will please forward their annual reports to the Corresponding Secretary, as above. Please study the Constitution, and see if your Society has complied with the conditions, and is therefore Auxiliary, and entitled to send delegates to the annual meeting. Intending delegates are requested to send their names and addresses by May 15th, if possible, to Miss Jennie Willson, 4 St. Vincent Street, Toronto.

H. WOOD,  
*Corresponding Secretary.*

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

ANNUAL MEETING.

The Union will assemble on Wednesday, June 10th, at 9 a.m., in the Congregational church, Guelph. In the evening the Chairman, the Rev. Hugh Pedley, B.A., of Winnipeg, will deliver his address. The Chairman for 1891-2 will be chosen on Thursday morning.

The Union Committee will meet in the church vestry, on Tuesday evening, at 8 o'clock.

Churches are reminded of Article 13 of the Standing Rules, which calls for a collection in aid of the funds of the Union, to be taken up on or near the Lord's Day prior to the meeting.

Delegates travelling by rail will be careful to obtain from the agent selling their tickets a receipt for one first-class fare, which they will present to the Secretary of the Union on their arrival in Guelph, for his signature, and so secure the reduced rate on their return home. Those intending to use the Richelieu boats for any part of the journey, must obtain their certificates from me before starting.

W. H. WARRINER,

*Secretary-Treasurer.*

7 Shuter St., Montreal.

FOREIGN MISSIONARY SOCIETY.

The tenth annual meeting of the Canada Congregational Foreign Missionary Society will be held in the Congregational Church, at Guelph, Ontario, on Thursday, June 11th, at 2.30 p.m., for the reception of reports, election of officers, and other business.

For those entitled to membership, see Constitution in the *Year Book*, page 159, Article III. Churches should appoint representatives.

The Directors will meet at the same place, on Wednesday, at 4.30 p.m.

EDWARD M. HILL,  
*Secretary.*

Montreal, April 14th, 1891.

COLLEGE LIBRARY.

Permit me to give public acknowledgment for a fine gift to the College Library. Mr. H. J. Clark, of Toronto, has sent 63 volumes of "Clark's Foreign Theological Library," whose work is known by all students. They came not as refuse stock, but right from his private shelves, and add materially to the value of the library.

E. M. HILL,  
*Librarian.*

## RETURNS FROM CHURCHES.

The statistical blank forms for the Congregational churches of the Union of Ontario and Quebec, have been sent to each church. It is most desirable that the pastors and officials addressed, will do their utmost to send in, on or before the 8th of May, complete returns. Late replies render it almost impossible to present a satisfactory statement in June.

Thanking all for kind and generous replies in the past,

We remain, yours very truly,

GEO. ROBERTSON,  
*Secretary.*

10 Avenue Place, Toronto.

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CONGREGATIONAL UNION OF NOVA  
SCOTIA AND NEW BRUNSWICK.

The annual meeting of the Congregational Union of Nova Scotia and New Brunswick will be held with the church in Kingsport, King's Co., N. S., commencing on Friday (at 2:30 p.m.), July 10th, 1891. Ministers, members of and delegates to the Union, will please notify the pastor, the Rev. Churchill Moore, not later than the 25th of June.

FRANK DAVEY,  
*Sec. pro tem.*

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**For the Young.**

MICHAEL DONOVAN.

The following narrative, from the lips of a friend now in the East, should not be suffered to pass without record:—

"Upon a bright summer evening," said my friend, "after a day of study, I went for a walk along one of the beautiful roads which lead from the city of Waterford. It was a favourite stroll of mine. From the higher parts of the road the finest reach of the river Suir could be seen, and in the far horizon the sea.

"Sauntering easily on my way, my attention was arrested by the voice of an old man by the wayside, who asked for alms. Turning towards him, I was struck with his tall and dignified appearance, as he stood with staff in hand, his snow-white beard flowing down his breast.

"My friend," I said, "if I may judge from your appearance, you are a very old man—the snows of many years are upon your head and bosom."

"You may well say that," he replied; "only last week I completed my three-score and eighteen

years. Strange things have I seen in my day—more changes than I could tell, and the real old times seem to have slipped away altogether.

"Yes; and old men like you love to linger upon the past. I hope, however, you have not neglected to think upon the future. You must expect soon to pass from this world. What are your prospects, and what preparation have you made for the life to come?"

"Oh," he answered, "I have not forgotten the care of my precious soul. What of this world's good have I ever known to make me heedless of the concerns of eternity? I have labored hard, sir, to make my peace with God, and have followed the advice of my Church in all her holy requirements. Poor and despicable though I seem, I am a member, sir, of the blessed order of St. Francis, and of the blessed order of St. Benedict, and of the blessed order of St. Joseph, and I hope soon to belong to the order of the Holy Virgin, "blessed above all women;" but it takes a large sum for one such as I am, besides long penance, to secure the means of admission. However, I am glad to say the greater part of the penance I have performed, and the money I have nearly gathered. When I enter that sacred order, I hope to be ready for God's summons from this life."

*My Friend (fastening his eyes upon the old man with a sad but interested look).*—"I am glad that you have not been heedless of the great interests of the other world; but I am a member of a far higher order than any of those which you have mentioned."

*Old Man (raising his head suddenly).*—"Pray, sir, what order is that?"

*My Friend (solemnly and slowly).*—"I am a humble, unworthy member of the order of the Lord Jesus Christ."

*Old Man.*—"I never heard of that order; it must be in truth a high one; for Jesus Christ (bowing) 'is above all. But how did you gain admission into it? You are a young man; you must have paid a large sum for the privilege."

*My Friend.*—"You are right as to the greatness of the order—for "a Christian is the highest style of man"—but quite wrong as to the difficulty of becoming a member of it. I paid nothing for the safety and the honor. Upon application I was received at once, "without money and without price;" and you, my aged friend, may also be numbered among its happy members with a similar promptitude, and upon like terms as I was."

*Old Man.*—"Can it be possible that your words are true? I never heard before of religious privilege without a payment. I should like to be a member of the order of the blessed Saviour. Tell me, sir, what must I do to obtain admission? What did you do?"

My friend's emotions were stirred, and he had an eloquent tongue. With clearness and pathos he set before the aged beggar the Gospel of the Son of God—told him of the fulness and freeness of the salvation which was purchased on the cross, and how no qualification was required from the sinner who penitently received it. To illustrate the facility and speed of the divine remedy, my friend used many of the figures of the Bible, especially the typical act of Moses in raising, amidst the camp of Israel, the brazen serpent, upon which whoever looked lived, though in the agony of death.

As he proceeded, the expression of the old man's face changed from curiosity to wonder, and from wonder to awe. Then there was an evident struggle to repress emotion—the eyelids moved quickly, and the muscles worked in the throat. At last, however, restraint became impossible. The tears coursed rapidly down his furrowed cheeks, while he sobbed out, "Thank God, sir, that ever I saw your face, or heard your voice. You have been as an angel of God to me. Long have I been hungering and thirsting for such news as you have brought to my ears. It is as the soft, fresh rain of heaven to my perishing soul. What you say, sir, must be true—that God's own heart and hand are plainly to be seen in such a way of salvation; it never could have come from man. It is indeed God's own Gospel; and long as eternity shall I have to bless you for making known to me its precious and marvellous truths."

In language to this effect, the old man spoke. He had an Irish eloquence of speech, and deep feeling had opened up the fountains of his soul; for the throb of a new life had begun to pulsate in his spiritual nature; and he felt the dark shadow of a terrible dread to be passing away from his heart, and peace and confidence, such as he had never known before, coming in upon his troubled bosom.

After a time he said, "Sir, would you condescend to pray with me?"

*My Friend.*—"Gladly, if there were opportunity; but it would not be seemly to kneel upon the public road."

*Old Man.*—"Oh, sir, there is no need for that. I know of a quiet place in yonder field, and, if you allow me, I will lead you to it."

*My Friend.*—"With all my heart; I will trust myself to your good faith. Go on before, and I will follow."

The old man, with my friend, crossed through an opening in the hedgerow beside the public path, and soon reached the hollow of a field, which was shaded with hawthorn and hazel. There they knelt—the young and well-educated Christian gentleman on the one side, and the aged, unlettered, and ragged beggar on the other—two "assembled"

in that unwonted place, in the Saviour's name, relying upon the assurance of His presence.

"If ever I prayed in my life," said my friend, "it was then. My soul was full of Christ, and felt His sacred power; and my aged companion made known the sympathetic emotion of his soul by swayings to and fro, and floods of tears and sobs, and broken responses.

"How long we remained in prayer I cannot tell; for we were both borne beyond the note of time by the intensity of our feelings. At last we rose to our feet and looked into each other's face. How I seemed to my aged friend I know not; but he appeared to me like one that had been borne heavenward; a spiritual beauty and grandeur beamed upon his fine countenance, and I forgot his torn and faded garments in the moral elevation and dignity that so plainly invested him. It was evident that he had some request upon his mind, but hesitated to express it. After some time, however, with a gentle smile he said, "Pardon me, sir, but a strong desire prompts me. I should like to make a request of you, and yet I fear to utter it. I think, however, you will excuse me. You cannot imagine what new joy you have been the means of bringing into my once desolate heart. Would you permit me to kiss you?"

"And," said my friend, "I did not for a moment hold back. In the snowy-headed man before me I recognized a brother in Christ, whom I had been the happy instrument of introducing to His kingdom. I kissed him, and with the holy fervor of Christian love.

"Having gained the public road we parted, he taking one direction and I another.

"It was my intention," continued my friend, "next day, or soon after, to take the same road for my accustomed walk, and seek another interview with this man, in whom I felt the deepest interest. An unexpected summons, however, called me to a distance, and more than a fortnight elapsed before I returned. Soon I sought for a meeting with my aged friend, but the attempt was in vain. Nowhere along the whole road could I see him. Greatly disappointed, I returned for another search on the succeeding evening, but with the same result; I made inquiry, but it was also ineffectual.

"At last I obtained intelligence of the quarter of the town where he had lived, and proceeding thither, after a long search, found the house which he used to inhabit, at the lower part of a narrow and squalid lane. When the door was opened I inquired for Michael Donovan. A woman answered, 'Is it Mike you mean? Oh, sir, he's dead and buried. Last week we laid him in his grave.'

"How did he die?" I asked.

"A strange death, sir. When he turned *real* had at times his mind wandered; for we could hear him talk about a serpent that bit, and of a serpent

that healed, and of the power of a look, only of a look, he would say, to the cross of the blessed Jesus—holy be His name!"

"Was he happy then?"

"He seemed very easy in his mind; and when the last hour came he was more than happy. A joy such as I had never seen on him before rested on his face. Looking up, as though he saw some one, he faintly said, "Blessed Lord." They were the last words he spoke, sir. As we held him up, his head dropped back, and all was over."

My friend added, "What was a riddle to the persons in that wretched home was none to me. Of the serpent which the dying man talked about in words so strange to them, I knew the explanation. My illustration, taken from the brazen serpent, had been a key which unlocked to his faith the mystery of the Gospel; he had learned from it what to believe and how to believe, and his mind loved to dwell on the light which his soul had derived from the simple, but pregnant representation of Scripture.

"This man heard the Gospel only once and at once received it," said my friend. "Alas! for those who hear the Gospel a thousand times and yet continue to neglect it. 'Verily, there are first which shall be last, and last which shall be first.'"

H. M.

#### CONSIDER THE LILIES.

Christ spake of lilies, and of birds,  
And of our Father's care, so sure,  
In simple, earnest, loving words;  
How sweet it is to think them o'er.

'Tis strange that in our low estate  
Our thoughts can take such strong, bright wings,  
Can soar aloft and meditate  
On the eternal King of Kings!

More wondrous still, it is, that He,  
(In glory that no spot doth dim),  
Should think on poor and needy me;  
Or I should never think of Him.

The blessed Spirit shed abroad,  
Brings all those precious things to view;  
"He shall take of the things of God,  
And shall reveal them unto you."

Oh, weary soul! oft filled with gloom,  
Round whom dark memories sadly lower,  
Think now of Jesus' life, death, tomb,  
Think of His resurrection power.

And give thyself to love so free,  
Then wilt thou say "God knoweth best."  
And Peace shall fold her wings o'er thee,  
And gently soothe thy soul to rest.

For He who spake of birds and flowers,  
And of His Father's love so true,  
Said also, "Will He not much more  
Care (ye of little faith), for you?"

#### A HYMN FOR THE LITTLE ONES.

Those who do not already know them will be glad to have the words of the following simple hymn. They can be sung to the tune of "Twinkle, Twinkle Little Star":

Two little eyes to look to God,  
Two little ears to hear His word,  
Two little feet to walk in His ways,  
Two hands to work for Him all my days,  
One little tongue to speak His truth,  
One little heart for Him now in my youth,  
Take them, Lord Jesus, and let them be  
Always obedient and true to Thee.

— Word and Work.

HOW TO LOOK AT IT.—The INDEPENDENT vouches for the truth of the following story: In one of our Ontario townships, a Christian man, who had been active in all church work, was leaving the neighborhood, and a movement was made to get up a nice present for him, "as an expression," etc., etc. A fine-spirited Christian worker, in the same church, called upon a friend for a subscription. "Now, see here," said the friend, "you just get up a good oyster supper; everything good, even if you charge fifty cents for it, and then buy him a nice present with the proceeds."

"I don't know about that!" said the worker. "I know I wouldn't like to accept a present got up that way!"

"You wouldn't? You'd think yourself insulted to accept a present got up by an oyster supper? And yet here you're getting up a tea-meeting to get money to give to the Lord, and you don't think of His being insulted!"

We wish we could add that both the oyster supper and the tea-meeting were made "free," and the money needed raised directly for the purposes desired. But the real fact was that, a day or two after, the worker called on the friend, and said, "I've been thinking that matter over, and perhaps as good a way as any is to get up that oyster supper."

LET one sit in the pews for a term of years and face a succession of preachers, as I have done, and note the results of their preaching, and he will find invariably that the upbuilding, converting preaching is that which puts the plain gospel of salvation by Christ uppermost and foremost. Other preaching may be entertaining and instructive, but so far as it answers the object of preaching it is foolish, and it doesn't pay.—*Am. paper.*

SAINTS are made saints, not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit.

## Obituary.

### MRS. JOHN MILNE.

The subject of this sketch will be remembered by many of the present readers of the CANADIAN INDEPENDENT, in the neighborhood of the Garafraxa and Belwood churches especially, and by many of our ministers in the northern and western parts of Ontario. In the good olden days of annual missionary meetings, when outside deputations visited the churches, the warm-hearted hospitality and cheery spirit of our now departed friend left an impression that could not easily be erased from the minds of those who enjoyed the benefit of them. She always succeeded in making her guests feel perfectly at home with her.

Like most of the active members of our churches in that generation, she has now gone to the believer's rest, and "her works do follow her." On the 29th of March, 1890, more than a year ago, she passed peacefully away among her friends, at the house of one of her sons, Mr. David Milne, of Nassageweya, in her 88th year. Her last audible words were those of the publican, "God be merciful to me a sinner"; and like him, she would go "to her house justified."

Mrs. Milne was born near Dundee, Scotland, in the year 1803. At twenty years of age she was married to Mr. John Milne, a mill-spinner, of the same place. Some ten years after, she with her husband decided to leave the Established Church, which at that time possessed comparatively little of the light and life that our friends thirsted after, and connected themselves with the Independent Church in Blairgowrie, which was then under the pastoral care of the late Dr. Adam Lillie. Mr. Milne was soon chosen to the office of the diaconate, which he continued to fill, with honor to himself and usefulness to the church, till his death, which took place in 1850. Three years after this Mrs. Milne, with her five sons and two daughters, came to Canada. Most of these are still living, her daughter, Mrs. John Hill, being yet a member of the Belwood church. Mrs. Milne enjoyed the reward of all faithful parents, in the happiness of seeing all her children walking in the footsteps of their deceased father, and adorning their profession

by service in some Christian church. They settled at first in Toronto, where Mrs. M. became connected with what was then the 2nd Congregational church, at that time under the pastorate of Rev. F. H. Marling. Some years later she removed to Belle Ewart with her sons, who were engaged in the lumber business there, which was very active then. At that time there was a Congregational Church there, under the charge of the Rev. Ari Raymond; with this Mrs. M. and family connected themselves, and became a very important addition to it. When the lumber business subsided there, the village went down, and the church of course with it. She spent many happy summers afterwards at Belwood with her daughter there, and enjoyed the Sabbath services with the Douglas (now Belwood) Congregational Church, of which the Rev. Robert Brown was first pastor, and whom she greatly admired. Her love for the Saviour's Kingdom, especially the Congregational portion of it, was very strong. She was well known and much esteemed by many of the older ministers of our body besides those mentioned, such as Revs. W. F. Clarke, E. Barker, etc. During the latter years of her life, though somewhat enfeebled in mind and body on account of her advanced age, she preserved her calm, peaceful trust; and left the legacy to all her friends of an example of Christian patience and blessed hope.

E. B.

## Our College Column.

We glean the following extracts from the letter of our missionary, Rev. Hilton Pedley, B.A.:

NIGATA, JAPAN,  
Jan. 23rd, 1891.

The climate varies a good deal, according to the particular spot in which you happen to be located. By looking at the map of Japan, you will see that it is a very long country from north to south, so that there is room for a good variety of climate. In the extreme north—Yezo, there is a strong resemblance to Canadian winters and summers. Where I am we have pretty hot summers, and winter is fairly cold, the thermometer dropping to about freezing point very often, but not going much below that. Proportionately, however, the cold is greater here, as there is so much more rain than in Canada, and consequently the atmosphere is damp. Spring and Fall are beautiful here. In

the south the climate is very mild in winter, and something less than boiling in summer. We missionaries, however, avoid the intense heat of July and August, by going to Mount Heizan, near Kyoto, where it is quite cool.

Patriotism and filial obedience are prominent features in the national character of this people. Their business morality is bad; debts lie like feathers on their consciences. Tobacco and sake (rice-beer) are consumed in large quantities by all classes. Marriage is by no means the sacred thing we count it, and divorce is common. Intellectually, the people are rather keen, especially in the line of philosophy and hair-splitting; the great defect seems to be the want of practicality. They are splendid in theory, but in practice very deficient as yet. The difficulties in carrying on the work are a good deal what you find at home. Indifference, moral rather than intellectual infidelity, and of course the opposition of Buddhists. The Unitarians and Universalists have come into the country lately, and by their seeming liberality have hindered rather than helped orthodox Christianity.

#### STUDENTS' APPOINTMENTS.

The Missionary Society has appointed the students to their several summer fields.

Mr. F. W. Read, B.A., will supply for Rev. Mr. Wood, of Ottawa, and Mr. G. H. Craik for Rev. Mr. Sanderson, of Danville. Rev. Mr. Sykes, Chairman of the Maritime Union, having resigned Economy, N. S., Mr. W. F. Colclough, B.A., has been appointed to this field. Mr. G. Read goes to Portage la Prairie, Manitoba, vacated by Rev. A. Gerrie; Mr. W. S. Pritchard goes to Listowel; Mr. E. O. Grisbrook to New Durham; Mr. D. S. Hamilton to Lake Shore, Ont.; Mr. J. R. Adams to St. Catharines, Ont.; Mr. R. Adams to Hawkesbury, Ont.; Mr. R. O. Ross to Tilbury, Ont.; Mr. A. Robertson to Canifon, Ont.; Mr. Donaldson to Woodstock, N. B.; Mr. Baker to Canaan, Vt.; Mr. A. Macdonald to Ayer's Flat, P. Q.

#### ANNUAL CONVOCATION.

The annual convocation of the College was held on Thursday evening, April 9th. Mr. G. Hague, Chairman of the College Board, presided.

After devotional exercises Mr. Hague made a short address, speaking of the prosperity of the College, which was now greater than ever, and exhorting the students to remember that their education was by no means finished when their college course ended. He also paid a tribute to the character and ability of Principal Dr. Barbour. Dr. Barbour next spoke, instancing a few of a principal's duties. Of the prosperity of the

College much might be said. He had begun the work with a class of three; now the class numbered thirteen. He had never had a class more interested in their work. He had been a professor at Bangor College and at Yale. The students here received the same instruction as in those Colleges, and there were those in the present class who could be pitted against Yale men and beat them in scholarship, accuracy and application. He had closed no year's work with so much satisfaction as the present one.

The names of two benefactors of the College, Mr. Hague and Mr. Clarke, of Toronto, were greeted with applause.

Rev. E. M. Hill, M.A., of Calvary Church, delivered the closing address, his subject being, "The Importance of the country church." The man who took hold of a country church and was perpetually longing for a city charge, with a higher place, would not count for much. City sermons preached in country churches were not productive of the largest results. In his five months' vacation a student must preach sermons that would not be forgotten during the following seven months, when the country people would be without a pastor. A forcible sermon in a country church put the idea of Africa into the mind of Livingstone. The world to-day thanks the minister who preached it. The whole character of the country depended upon the action of the Church in supplying the new centres of population with religion. So the student's lot was a responsible one.

"God be with you Till We Meet Again," was sung.

The results of examinations this year were very satisfactory. The great majority of the men were in the first class. The Cornish Gold Medal was awarded to Mr. W. T. Gunn, and with it the second year (Robert Anderson) prize of \$30. In the first year the prize (Robert Anderson), of \$20, was equally divided between Messrs. R. O. Ross and G. Read. The Junior Medal was awarded to Mr. Read and the Student's Medal to Mr. Ross. These medals are to be given again next year.

#### NOTES.

Mr. G. H. Craik has been appointed editor of the column for the summer months.

At a special meeting of the students, votes of thanks were accorded to Drs. Gurd and Wanless for medical attendance during past session.

Steps have been taken to procure a Missionary Map of the World. We expect to have it adorning our common room, next session.

It has been a custom during past vacations to observe seven to eight o'clock on Saturday evening as an hour of prayer for one another. Let us not forget to attend to this blessed duty.

The P. O. address of Mr. D. S. Hamilton will be Forest, Ont.

Mr. A. G. Ridgeway has sailed for Ireland on a visit to his home, where he intends spending part of the summer.

The "Circular Letter" is to be kept up this year. A new method is being tried—the letter is in book form, and is to be sent on by each student to the next after he has written his items on the pages allotted to him. Let each strive to send off the letter on the day upon which he receives it.

Some time ago the students presented a petition to the Board of Directors requesting the abolition of the bursary system of granting pecuniary aid to students of our College, and suggesting that in future money should be advanced as a loan, to be repaid within a certain time after graduation, the rate of interest and other details to be arranged by the Board. Every student also offered to give his note for all bursary money received by him during his past course. We are much pleased to state that we have received a favorable reply. Particulars will appear later.

#### COIN OF THE REALM.

Theology is rather a divine life than a divine knowledge.—*Jeremy Taylor.*

The serene, silent beauty of a holy life is the most powerful in the world, next to the might of God.—*Pascal.*

Within every man's thought is a higher thought; within the character he exhibits to-day a higher character.—*Emerson.*

True believers get all the substance and sweetness of their hopes from the flowers of the promises, and dare not live upon themselves or anything that they can do or be.—*Spurgeon.*

W. F. COLCLOUGH, B. A.,  
*Editor in-Chief.*

E. O. GRISBROOK,  
F. J. DAY,

*Assoc. Editors.*

## Literary Notices.

A HANDBOOK OF SABBATH SCHOOL MANAGEMENT AND WORK. By David Fotheringham. Toronto: Presbyterian Pub. Co. An exceedingly neat booklet of 52 pp. limp cloth, containing thirteen chapters or sections, on all departments of S.S. work; as also a dozen pages of forms and rules. It is indeed a complete work on the subject of Sabbath schools—only very small and very condensed, and very cheap, 10 cents, we believe. Mr. Fotheringham was long the leading spirit in S.S. organization in Aurora and North York, and has a very large and long experience in educational matters;

and his opinions and experiences are entitled to much weight.

NIGHT AND DAY. Dr. Barnardo's organ. London, 18 to 26 Stepney Causeway.

It announces a circulation of 135,000. The philanthropic Doctor has a *family* on his hands of 3600 orphan and destitute children: and depends on the freewill gifts of Christian people, to meet the large current outlay.

Just now he is sending out a contingent of 200 well-trained lads, mostly to Manitoba, to begin the world for themselves. The Roman priests have been struggling in the Courts for a year or two past, to get away some of his boys and girls, whose parents were said to be Roman Catholics. He is anxious to celebrate the 25th anniversary of his work, by the raising of £50,000, to get all mortgages off the "Homes." We hope he may be thus assisted.

THE MISSIONARY HERALD for April (American Board, 1 Somerset Street, Boston), has reports from all parts of the wide field.

In Turkey, in India, and other places, the missionaries are crying out against "retrenchment" just at a time when all things seem ready for a great advance. It largely depends on the interest the church at large has in the Lord's work. Several of the missionaries write from West Central Africa. Miss Clarke is at work in the school, helping Mrs Webster.

THE CENTURY, Union Square, New York. The April number has an interesting article on Madame De Stael and "her set," in Paris; Prison experiences at Camp Morton during the American Civil War, Expeditions to Mount St Elias, To California in '49, etc., with more than the usual amount of miscellany. We notice that the *Century* now circulates very largely in Britain.

ST. NICHOLAS for April is as enticing as ever for the boys and girls. It is exceedingly well edited by Mrs Dodge. Same office as CENTURY.

## THE CANADIAN INDEPENDENT.

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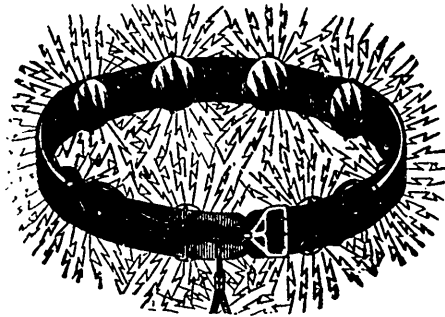
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