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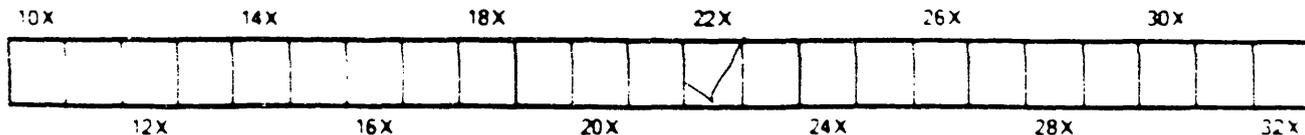
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"One is Your Master, even Christ, and all Ye are Brethren."



THE CANADIAN INDEPENDENT.



UNITED CHURCH ARCHIVES

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 10.

OCTOBER, 1888.

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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, OCTOBER, 1888.

[No. 10.

## Editorial Jottings.

TO DISTANT SUBSCRIBERS.—After first of January next, we shall require cash in advance for all copies of the INDEPENDENT sent to subscribers outside the Dominion of Canada. We give timely notice, that no one may be put to any inconvenience. Subscribers in the United States, Britain and Newfoundland, will please remit before January.

WE have no authorized agent in Montreal. Subscribers will communicate direct with Newmarket.

W. W. SMITH, *Manager.*

Newmarket, 18th Sept., 1888.

IT is said that the temperance people in England are preparing a list of the ministers of all denominations who hold shares in brewing companies.

MR. W. V. Wright and wife, of Pickering, have started for Tokio, Japan, to engage in missionary work there under direction of the Women's Foreign Missionary Society of the Society of Friends in Canada.

THE Cumberland Presbyterians in the United States, taking a hint from the Salvation Army, have agreed to set apart the first week in September as a week of self-denial, devoting to the church all that they would otherwise have expended beyond what will provide absolute necessities.

THE Chicago Labor Assembly proposes a novel kind of boycott. In order to bring the brewers to time, the Assembly voted last Sunday not to drink any beer for thirty days. When 20,000 workmen stop drinking beer,

said the member who made the motion, the brewers will submit. This is a grand strike, and we trust that the Assembly will keep it up henceforth and forever.—*Chicago Advance.*

THERE are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies: of these missionary vessels 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.—*Calcutta Witness.*

THERE is a double-edged sarcasm in this: "Passenger (to street car conductor): 'Do you ever go to church, young man?' Conductor: 'No, sir; but I always get a load of people coming from church every Sunday morning, so I know all about the sermon. A good many poor sermons preached now-a-days, sir.'"

IN Scotch elementary schools a higher education, it is pointed out, is given already, 100,000 out of 381,000 children over seven years of age passing in 'specific subjects;' whereas, in England, the number was only 56,341 passes out of 2,464,000 children over seven.

"AND now comes" our Michigan correspondent again this week, and finds, after a careful and thorough investigation, that about twenty per cent. of the total contributions of the Congregational churches of Michigan last year went to foreign missions, of which sum the women gave six parts; the churches, as such, three; and individuals, two.—*Congregationalist.*

WHITEFIELD'S PRAYER.—"I prayed God this day to make me an extraordinary Christian." So reads an entry in the diary of the great and good Whitefield, and his life is the

evidence that the prayer was heard and answered. In spirit, in prayerfulness, in ceaseless labor, in love to Christ, and in earnest and tireless efforts to win men from their sins to Him, he was, as he prayed to be, "an extraordinary Christian."

**HOLINESS AND PRE-OCCUPATION.**—"Expulsive Power of a New Affection." Chalmers' sermon on this theme was suggested by a stage-driver's remark. He whipped his leader just as he passed a big white stone, at which he always shied, to give him something to think of till he passed the stone. The secret of holiness is pre-occupation with the things of God. A mind and heart filled with God make sin comparatively powerless.

I THINK the trend of evangelical thought is in the direction of primitive simplicity and primitive doctrine. Real union will never be brought about by any number of compromises, but by throwing aside all the accretions of dogma and ritual of the past ages and returning to the New Testament, build once more on the foundation of the apostles and prophets, Jesus Christ being himself being the chief corner stone.—*Canadian Baptist*.

THE problem of infant marriages in India seems likely to be solved in an unexpected manner. The whole of the Rajput States save one have agreed to a proposal that the age of marriage for boys shall be not under eighteen, and of girls not under fourteen. Colonel Walker, the Governor-General's agent in Rajputana, is credited with having brought about this most desirable reform.

ALL the holiday makers have got back to work again. Every year there is more and more holiday-seeking. And it is all right, if only these days of "rest" are rightly spent. The practical question is coming up, How to recuperate, and, at the same time, increase in holiness, and spread Christ's kingdom around? It is not impossible, and to every vital interest of the Christian life it is necessary. Will our readers think about it? and have some good plan discussed and matured before next summer?

IN Salonica, the city which in Paul's day was called Thessalonica, a church of ten members was formed last June by the missionaries

of the Presbyterian church (south). From this as a centre they go through Macedonia and Epirus on evangelistic tours. It must be with peculiar feelings that these men traverse the same roads over which the Apostle Paul walked eighteen hundred years ago, and speak to the descendants of the people whom he was wont to address.—*Congregationalist*.

MR. SPURGEON was present at the Metropolitan Tabernacle on Sunday, but explained that his weakness was still so great that he should require assistance in conducting the service. On Monday he presided at the annual meeting of the Sermon and Tract Society, and stated that the tract distributors had found that though people might refuse tracts they invariably accepted the sermons. Mr. Cornell, the secretary and founder of the society, stated that there were fifty districts in various parts of the country where Mr. Spurgeon's sermons were distributed, and they had reason to believe that, as the result of the operations of the society, thousands had been converted.—*Christian World*.

**A YOUNG PHILOSOPHER.**—He lives in Deloraine, Manitoba; by name Peter Shepherd. Not long out from Scotland, and eight or nine years old. A friend sends us the following about him. He and John Williams were chatting together, and at every statement Peter made, John's ready response was, "Is that so?" At last Peter asked, "What makes you always say, 'Is that so?'"

"Oh, I don't know," said Williams; "what would you say in such cases?"

Peter's philosophic answer was, "I'd save my breath, and say 'Is it?'" (Is it.)

ONE sometimes catches an expression on a human face as if from another sphere, or as if one saw the face of an angel. No wonder Moses covered his face till the glory he had brought from the mountain-top faded away! It was at Guelph station, and but the other day, we thought we saw the face of an angel! A mother was holding her six months' old babe in her arms. The train came rushing in, and slowed up, passing within six feet of the child. It was not frightened—was it not in its mother's arms? but the look of wonder—of exalted amazement—on that child's face, has haunted us ever since! The great round eyes, the parted lips, the rapt expression of a

wonder it had no voice for—as if the soul for one moment had come to the windows and shown itself to the onlookers outside. Others noticed it as well as we. It was something seen but once in a lifetime. Nor does it seem idle or astray to say, that (unperceived by the object of our view), “We saw an angel once!”

WE commend to all our readers a careful perusal of Rev. James Pedley's letter from Vancouver. He says truly that “a crisis” has come upon them. They *must* build, in some shape! Mr. Hague's magnificent offer of a dollar for every dollar contributed in the East, ought to stimulate brethren, everywhere, to help them. Now, don't wait! As soon as you read Mr. Pedley's letter, just put your hand in your pocket, clap a five or a two (if no more) in a letter, put on a stamp, and send a young one with it to the post-office, and the thing is done! In questions of conscience, benevolence and duty, your “first thought” is always the purest and the best. A lady once told us, at the close of a noonday prayer meeting in Glasgow, “If we would go with her to her home—she lived close by—she would give us a pound note for *that mission!*” So we went; and got the pound. On the way she said she “never liked to trust herself; but when she resolved to do something for the Lord, she wanted to do it at once for fear she might change her mind!”

“MAXVILLE AND MARTINTOWN.” That is our text for a short sermon. Two little country churches; in what is *not* the best agricultural portion of Ontario. For a long series of years helped by the Home Missionary Society. Pastor and his family got waked up on the subject of missions. Churches opened their eyes too. Pastor's daughter sent off (through the American Board) to Syria—to the only church of the historic seven that escaped censure, and has kept a spark of grace to this day—Smyrna. Consequences:—Revival after revival at home; churches now self-supporting; students sent to Congregational College; churches full of zeal; contributions, 1888, to the Union, \$12.87; to the Missionary Society, \$72; for British Columbia, \$17.23; for the College, \$34.63; for Woman's Board of Missions—a *President* (who never knew till she gave a daughter to Foreign Missions, how much power and eloquence she had!) and \$122.70! In all, \$259.43; besides \$12 through

Maxville Sunday School; \$45 for general benevolence; and their own pastor's salary and other payments; \$1,715 in all, from the two rural churches, numbering (*now*) 163 members. It “pays” to give! and the surest way to be watered, is to water others. We make the application of our sermon very short (and so the easier remembered). There are more blessings to be had in the same way.

CONFESSING SIN, BUT DENYING SINS.—Most men are willing to acknowledge that they are sinful. Those who pray are sure to do this in their prayers, and those who do not pray are ready to acknowledge, in a general way, their faults to one another. “Yes,” they say, “I know that I often do wrong and make mistakes; I am not what I ought to be; I am a sinful man.” But now, on the very day when the man has made this confession, he is confronted by some one in regard to a specific, individual fault or sin. He is kindly but frankly told that he has shown toward some neighbour an uncharitable, harsh, and censorious spirit; that he has wronged some one by the utterance of an unfair judgment; that he has shown a blind or unreasoning passion, utterly unworthy of him. Who is so unacquainted with human nature as not to know that, in the majority of cases, he will resent the arraignment and justify himself? Who has not known men who, in their daily prayers, confessed sin in the strongest terms, and, during the entire day, denied every fault and sin of their lives by perpetual self-justification? It is easy to make a vague and general confession; it is hard to acknowledge frankly and honestly that, in particular cases, one has acted meanly and spoken wickedly. Thousands of Christians confess their “ manifold sins and wickednesses,” who constantly exert themselves to deny their individual sins or wickednesses. The former confession is so general that it easily becomes meaningless. For a man to admit, in general terms, that he is a sinner, involves no particular humiliation, since it is generally admitted that all men are sinners; but to confess specific sins means real humiliation and abasement of soul. Hence, the apostle urges that we “confess our faults” one to another, meaning the acknowledging of particular acts of wrong-doing.—*S. S. Times.*

DEATH OF MR. HENRY RICHARD.—The sudden death, in his seventy-sixth year, of

Mr. Henry Richard, on Tuesday morning, during a visit to his friend, Mr. Richard Davies (the Lord-Lieutenant of Anglesey), while it will grieve all who knew and honoured him, will not surprise those who have been aware that for some time past he has been in a declining state of health, and that his disorder (*angina pectoris*) might at any time suddenly bring his valuable life to a close. He has died not only full of years and honours, but in harness; the very last of the many services he rendered to the public having been his share in the preparation of the reports of the minority of the Royal Commissioners on education, which appeared only a few days before his death. By this event the Principality of Wales has lost one of the ablest and most faithful of its sons, and the cause of peace a devoted and courageous champion; while the principles of nonconformity and of religious equality, the advancement of popular education and the progress of political liberalism were, throughout Mr. Richard's lengthened public career, objects of the deepest interest, to which he devoted himself with unquenchable ardour, and with unswerving consistency. When Mr. Richard was in Parliament he succeeded where Mr. Cobden failed; for, in 1873, in spite of the opposition of Mr. Gladstone and the government, he carried, by a majority of ten, a motion for an address to the Crown, having in view "the further improvement of international law, and the establishment of a general and permanent system of international arbitration." That was, probably, in Mr. Richard's eyes, the crowning moment of his career; for if the immediate effect was slight at home, the event made a great impression abroad; and even here the Alabama arbitration and some other cognate incidents have shown that the principle has brought forth some solid fruits.—*American Paper*.

## Editorial Articles.

### THE YEAR BOOK.

The annual volume is now out, and largely in the hands of the members of the churches. It is not quite so prompt in issue as last year; but will no doubt be as warmly welcomed in September as in August.

There is shown a gratifying increase in every thing except money-contributions. Pity that so

much depends upon money! That "The earth is the Lord's, and the fulness thereof", is a text we all need to preach to ourselves pretty often from.

The miscellaneous portion of the book is full, and this feature seems increasing. More biographical sketches of deceased persons than ever before; and more descriptions and views of churches. The "reports from the churches", we are inclined to think, occupy more pages than ever before. This part will be read with great interest. The edition is the same as last year. We have very little doubt that it will be entirely exhausted in a few months.

It is an excellent medium for making known to people unconnected with our churches, the principles and polity that constitute what we call "Congregationalism". And it is wise to make the volume as attractive as possible; not full of "Reports" merely—though these are often most graphic and interesting of themselves—but everything connected with our work and position.

The price (15 cents) is a compromise between the systems of printing reports and distributing them gratuitously, and printing a book and selling it. It is sold at a loss; the loss of the Publishing Company being made up by the Societies paying for the insertion of their reports. The typography is good; and not more than the ordinary amount of printers' errors and slips of the pen. One of the latter occurs in the description of the Western Church, Toronto—"barred arch", instead of "barrel arch". There is such a thing as a barrel arch; and it should have so read. The statistical tables will repay careful looking at. We have never seen anything of the kind, in relation to any church, in any country, so full and elaborate.

### LITTLE JOSEPH.

Mrs. Stowe tells of a godly old minister, who, requiring all young candidates for membership to give a history of their conversion, was nonplussed by a boy, who knew he was a Christian, because he knew he loved Christ, and that Christ loved him, but who couldn't tell when this began, or when "the change" took place, or whether he had ever had "a change!" The question, whether we are Christians, does not pivot on the "when," it pivots on the "why."

And the work of the Holy Spirit is most various in its modes. We knew of one who decided for Christ when he had ceased to breathe ; and was, to outward view, drowned. The proof of it is, that he lived afterward a Christian life. And here was Little Joseph, a Christian Ojibway Indian, who never gave any history of the inward work of the Spirit, but who lived a happy Christian life for many years after.

One winter evening the Indians were gathering for worship. In the twilight the native pastor said to us, as an undersized, very quiet man approached, "This is Little Joseph, a good man." We shook hands with him, taking him, in the dim light, for a boy of fifteen or so. But when inside the church, and while we were preaching, we saw he was a man of perhaps fifty. He was somewhat lame, and came to church in a little sleigh, drawn by two dogs. When the service was over, he whistled up his dogs, slipped on their collars, and was off like the wind.

He was one of the very last of his tribe to give up paganism. He had been at the mission school and could read, but he would not change the "religion of his fathers." This is thought to be a very good reason of action by many white people ; why was it not as good with this Indian ? But Joseph got sick ; was very near death. So near his end was he, that the Indians stood round his bed, and said to one another, "Joseph is dead !" But he came to ; and as soon as he could speak, he said, very quietly, "I'm not going to be a pagan any more !" He continued to recover ; began living a life of faith and prayer, but nobody knew any more of his Christian experiences than that. He was unmarried, and lived all alone, in a little log hut. He had his two faithful dogs, his Ojibway New Testament, and his Saviour ; with no knowledge of the world, without an enemy, and probably without an unfulfilled desire.

Now, the Holy Spirit had been working in that man's heart—perhaps for years : but when at the very verge of eternity, he surrendered ; and only then. Had his swoon ended in death, none of us would ever have known in this world that he was saved. Thus "worketh that one and the self-same Spirit, dividing to every man severally as he will."

## THE LABOR CONGRESS.

On the last day of the Labor Congress in London, Ont., the 6th Sept., thirty-one resolutions were passed ; and one voted down. The one which was lost was in favor of a Dominion Act in prohibition of the liquor traffic. The thirty-one which were passed were on a great variety of subjects affecting the moral, social or financial well-being of workmen, and the community generally.

The first thing that will strike the reader is, that so many resolutions, on so many subjects, could not have had, each, the consideration necessary to a wise deliverance. And that is exactly what we think. Some of them are very crude ; some are wrong in principle ; some are suggestive and good. As none of them have the effect of law, even the faulty ones will perhaps do no harm ; yet it were wiser *not* to pass resolutions unjust in principle, or undesirable as matters of expediency. With some of the resolutions passed we are in most hearty sympathy.

They protest, very properly, against the exceedingly heavy penalties in the General Railway Act, for contravention of Rules of the Company by employees.

They call for the abolition of the contract system in Public Works : that the Government should do the work itself with proper overseers. Right in principle ; but would there not be more loss to the public than at present, from corrupt overseers ?

Also, that all personal taxes be removed ; and that no exemptions of real estate be allowed. Quite right, in both particulars. And, if professing Christians, instead of spending \$100,000 in sending out home and foreign missionaries, spend that amount on a building, why let them, like honest men, pay the proper tax on \$100,000 assessment !

They will petition the Government "to prohibit the importation of labor under contract," and denounce employers for "importing" mechanics "under false pretences." Wherever such laws have been attempted and enforced, it has been found that such restrictions on freedom of action have resulted in evil rather than in good. Such prohibitory laws, had they been in force for the last ten or twenty years, would have kept out of the country very many of the men now protesting.

And that the various Governments should allow no firm to tender for contracts who had, "during the preceding twelve months, *paid less than the standard wages.*" Who fixes the wages? What right has a labor "Union," or any other Society, first to compel a man (by a system of boycotting) to join them, and then to accept the wages they fix for him, and no other? And why has not a skilful mechanic a right to *more* than the ordinary wages? And why has not an employer the right to give *less* than the "standard" wages to a somewhat incompetent man?

They protest, very properly, against the unjust "deposit" and forfeiture in cases of parliamentary candidates. It practically keeps poor men from offering themselves; and in so doing, becomes "class legislation," and introduces a needless hardship. It should be repealed or modified.

They decide (without having any right to do so) against "the system of manual training in the Schools, as proposed by the Minister of Education." Why? For the same reason that Trades Unions in Britain limit the number of apprentices. It is not that it will be bad for the boys, but, it will make too many handy men; men who have found out they have two hands; and who, perhaps, afterwards improve themselves, and make a living by the use of tools. A terrible state of things, indeed?

They protest against "bonussing manufacturing industries." So do we. The man who has built a nice block of dwellings in a town has benefited the town, and deserves a "bonus" as much as anybody. But no one thinks of giving *him* a bonus! The bonus system is wrong—only because it is one-sided. The *principle* of rewarding a man who benefits a city or town, is sound. Our plan would be, to have assessment-values changed only once in five years, and thus give *every* man who builds and improves, three or four years' untaxed income out of his new improvements. And no man should look for a *larger* bonus than that; otherwise it would be unjust to the tax-payers generally.

They decide that sheriffs and other officers should be elected. We do not. Our practice would be exactly opposite to United States practice. There, the men who administer justice between man and man, are elected by those very men. While the higher

judges and officers, who have often to decide on the constitutionality of laws, and the acts of the Government, are appointed by that very Government. We would reverse all this.

They protest against the opening of the Welland Canal on the Lord's Day, and the desecration of that day by railway companies. Right. We hope the agitation will go on, till the Government, for very shame, will attend to both these two sides of this great question.

They recommend the organization of female labor. That is right. But, as we understand it, all the women want, is, that the Labor Unions will not interfere with them, wherever they can find remunerative labor.

I cannot but do good to have men cease their labor for two or three days, and discuss principles and rights. We want to have in our country, an intelligent, well-trained array of workmen. But some of their resolutions are fortunate only in that they will not, and cannot, be carried out. In this sackful of resolutions, there are some good nuggets; it is wise to accept these, and lay aside the rest. In another twelvemonth, the nuggets will have increased in number.

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## Our Contributors.

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### OUTLINES OF A SERMON.

[The following unpublished outlines of a sermon, preached by the Rev. T. Jones, of Wotton-under-Edge, at Surrey Chapel, London (Rowland Hill's old chapel), on February 18th, 1830, is sent us by a reader of the INDEPENDENT.—ED.]

*Text.*—Romans viii : 14 ; "For as many as are led by the Spirit of God, they are the sons of God."

I. All God's people in this world need a Guide, because—

- (1) They are blind.
- (2) They are ignorant.
- (3) They are weak.
- (4) They are surrounded with dangers.

II. The Holy Spirit graciously condescends to be our Guide, according to a covenant transaction.

And he is most suitable, because—

- (1) He has infinite wisdom.
- (2) He has infinite compassion.
- (3) He has infinite strength.
- (4) He has infinite faithfulness.

III. How does the Holy Spirit perform this act?

(1) He opens the man's eyes, that he may see the way.

(2) He bends the will.

(3) He raises the affections from the things of the world, to heaven.

(4) He gives strength and support on the journey.

IV. To what the Spirit leads.

(1) To a right knowledge of God.

(2) Experimental knowledge of our own state.

(3) To Jesus Christ.

(4) To true worship.

(5) From all sin.

(6) To be fruitful and diligent in the use of our talents.

V. The Rule, by which the Spirit of God guides His people.

The Holy Scriptures.

## WORK.

(*Second Paper.*)

We commit many superlative blunders in our speculations on the economy of nature and circumstances combined, by too narrowly confining this adaptation of humanity. Thus, we observe that a man is physically fitted for the position in which he exists; if he be a mathematician, that he has a clear calculating brain; and if a blacksmith, that he has a brawny muscle, and sinewy arm. But here we stop. It is only when we go further than this, and examine the taste, the desire, or ambition—the adaption of soul and mind, as well as body—that we can recognize the wonderful completeness and perfect balance of their positions. I observe in the brook, numbers of trout pursuing their several errands; in the air and grasses, numberless insects, each working his particular duty. The fish is fitted peculiarly in construction for his place; flies have wings wherewith to fly; the trout cares not for the joys of the bee, which he understands not, and could not enjoy; and the worm invades not the watery dominion of the former. For each is fitted, not only physically, but instinctively, for his place; and a transposition would result in pain and death.

The idea of unfairness in the distribution of the

world's places arises, moreover, in a great measure, from the want of a proper calculation of the relative advantages and circumstances of each. Thus, in comparing poor B. with what we term the more fortunate mortal C., we forget that each has cares and pleasures, of which the other knows nothing, and could not appreciate did he experience them: cares and pleasures dependent upon those positions. The child is pleased with oys, and a man with books; hence the pleasures of each are balanced. The world of one man may be contained in a tea-cup; that of another fills a universe; but when each possesses his world, where is the injustice? And so the cares and sorrows of divers positions.

And the work of the world is portioned out by an all-wise hand, with the same due regard to balance; and *vice versa*. The adaptability of each to his business or work, makes the burden equal.

I admit that to this maxim of complete adaptability, there may be advanced many exceptions, or *seeming* exceptions. These, in the first place, are mainly to be attributed to the perverseness of man's own will. Nature provides every man with certain capabilities, and circumstances will afford him the opportunity of obtaining that position for which they fit him. Those capabilities may be improved, or neglected; and, unheeded, may be lost, or corrupted; and their owner, by his choice, sink into debasement. And as circumstances in the one case (should he seek his proper place), would develop and adapt him for that position, so, in the other event, she would be terrible in her justice. For when Nebuchadnezzar makes his home with the brutes, she removes his shame, blunts his sensibilities, causes his hair and nails to grow long, and makes him in sense, desire and hope, even as the creatures of the field.

While I believe it is an impossibility for any man to remain in that place for which he is absolutely unsuited, as, for instance, for a man of refined taste, and one keenly alive to intellectual enjoyments, to be completely debarred from all such influences; yet I grant that oppression may do much to disturb that equilibrium, and might destroy it altogether, were it not for the balancing "Hand that guides." In a general sense, it is certain that, whatever wrongs may be inflicted by one portion of humanity upon another, the evils

cares and troubles thus sown will surely be reaped by the inflictors; and however one class of society may grind down another, the injustice will assuredly recoil.

The Egyptians may rigorously oppress the children of Israel, but the Red Sea will avenge the injustice. When the burdens are, however, multiplied, so also are the powers of endurance. Where the difficulties are felt, all the greater the glory of the triumph; and where slavery is tasted or endured, or struggled against, the more keen is the enjoyment of the moments, or the hours, or the life of freedom. "Where the greatest strength lies, there will the greatest burdens fall, but where the greatest burdens fall, there will the greatest prizes fall also." S. HUXLEY.

Montreal.

## Correspondence.

### THE LATE HENRY RICHARD, M.P.

MR. EDITOR.—The enclosed clipping is from the Halifax, N.S., *Chronicle* of Sept. 5th. Dr. Tomkins, the writer of the address, is now on a visit to some of his family who are settled in N.S. He was formerly Principal of Gorman Congregational College, Liverpool, N.S., and subsequently pastor of the Yarmouth Congregational Church, and planned the building of its present edifice, as also that, if I remember correctly, of Milton, N.S. Dr. Tomkins has for some years retired from the ministry to act as a lawyer in London. The subject of his paper, read on board the *Nova Scotian*.—"Henry Richard, M.P., in the Imperial Legislature," was, during my school days in London, pastor of the Marlboro Congregational Church in the Old Kent Road. He subsequently retired from the Christian ministry, as a pastor, for the purpose of taking the Secretaryship of the Peace Society. The description of the man given by the learned doctor, very vividly recalls to my memory the physique, manner and genial force of the departed minister, to whom I often listened as one of his congregation. It was also my good fortune to often meet with Mr. Richard, as one of the Board of Directors of the educational institution where I received some instruction. The World soon afterwards learned of his benevolent efforts

to abolish the horrors of war; and it was, probably, mainly for the purpose of establishing a Christian band of universal brotherhood, that he allowed himself to be elected by his own countrymen, to represent Myrther Tydvil in parliament. Of course, the history of this philanthropist may not be so interesting to those who had no personal acquaintance: yet some knowledge of what one of our foremost men did, cannot fail to impress Christians of our own and all other denominations.

JAMES SHIPPERLEY.

"His mind was like his stature—strong, massive, well-knit and firm. Short of stature, his head was like the head of an apostle. His beetling brow and sunken cerulean eyes, well set, not too close and not too far apart; his shaggy eyebrows and grey hair, gave him a lionlike aspect; but it was the strength and power of the lion, without one line of truculence. He was trained as an orator, not in the school of the mere declaimers, but in the natural school of the late Archbishop Whately. His rhetoric displayed itself in the invention and arrangement of arguments. I had the opportunity of hearing him speak on various occasions, but will only refer to his addresses delivered on three different occasions. A great missionary meeting held in the town of Abedare, in Wales, for the promotion of religion in the colonies, had been announced. The lord mayor of London had gone into Wales to preside. The late John Crossley, Esq., M. P., and Samuel Morley, Esq., M. P., were by Mr. Richard's sides. He began to speak in English for a few minutes, and then to the astonishment of Lord Mayor Wre, and the Englishmen around him, proceeded to speak in Welsh, of which he was a great master. He seemed to grow in stature, and I shall never forget the look of the Carmarthen women, in their tall silk hats like men, a very troop of amazons. Mr. Richard, with his magnificent Welsh oratory, raised a perfect storm of emotion, which abated in a Welsh hymn, in melting minor tones, like the sobbing of the wind amid the vibrations of the Eolian harp. Such a song I have rarely heard, only twice in a long life time. Once the negro soldiers in their church song at City Point in Virginia. Once by the Constance *Liedentraum*, when competing in the "wager song" before an audience of 5,000, and the grand Duke Baden at Freiburg, in the Breisgau. A second occasion occurred some years afterwards at the first meeting of the Law Association held in the Guildhall in the city of London. The lord mayor of London, Sir Charles Whetnam, presided also on this occasion. Mr. Richard's great theme was peace. He would have been unwillingly listened to, but he had not long before brought a donation of £5000 to our funds, and those who feared turning our association into a peace society were compelled to listen with respectful attention, if not with approval to his remarks. His speech was so judicious, so unimpassioned, so full of statistics, that he not only gained the ear of the distinguished men present from all nations, but forced the conviction on the minds of all that he was indeed a good and true man, and a lover not only of his country but of mankind at large. I will only mention another occasion. We were in Holland together, and were holding some grand conference in the parliament house at The Hague. Feted by the Dutch and treated with a regal hospitality from the late noble and learned queen, the friend of Motley, the historian, from ministers of

state, and from the people as we drove in procession through the Herregracht and the streets of Amsterdam to a banquet which had been provided there; after Frenchmen, Italians, Austrians, Americans and hearty Germans had spoken, Mr. Richard was called up to respond for Great Britain. I was close by his side, and shall never forget his beaming and genial countenance, nor the ring of his manly utterance. There were assembled judges and statesmen, learned professors of the law and jurists from every part of the world; but the simple, hearty, well-expressed utterance of Henry Richard, words so kindly, so wisely and so manly spoken, won all hearts. Even those foreigners who could not understand his words understood his looks, and easily interpreted the benevolence of his heart. The description Goethe gives in the introduction to his Faust, written it is said thirty years after the tragedy itself, of his own feelings and experience, expresses my own in reference to Henry Richard. Goethe, so sad and melancholy, dimly discerned in the spirit land those who had first listened to the words of his wonderful song. Henry Richard's words, amid the gloomy silence, have not ceased to live and breath, and they yet come back to memory, like an almost forgotten song, or like the fading tones of distant and very far off chimes. Men of worth, worshipful men, shall rise up, and take their part upon the stage in the great drama of the world's future, but none more kindly than he, none more devout, more resolute, more true to principle, none more devoted to the interests of his country and to the welfare of mankind. Adieu noble soul, till the rolling years gather in the noble ones of our world to that 'divine assembly and counsel of mind,' for which Cicero longed and where he hoped to meet his beloved Cato, which every good man now knows is no mere burst of eloquence from the tongue, so cruelly treated, of the great Roman orator, but a reality easily discerned and heard by the undimmed eye of faith, as it learns to gaze 'far up the path of immortality e'en into bliss.' Rest noble friend and brother! Rest in your quiet resting bed! Rest! *Requiescat in pace.*"

#### VANCOUVER.

DEAR EDITOR,—I should like to put before your readers a plain statement of our position in this place. It is now a little more than five months since we arrived in Vancouver. We were utter strangers. So far as we knew, there was not a single friend of ours in the city. A few names (not more than half a dozen) of Congregationalists had been given to us, but they were problematical. Everything in connection with our work was untried and unknown. Ignorance of us and our denomination was prevalent.

Five months have gone, and the aspect of things has changed; already we have many warm friends. We are in our home; we are beginning to feel as if we were part of this new city, and had an interest in its welfare. Beginning with a small company of 35 in the Y. M. C. A. Room, we have progressed until now our regular congregation in the evening is nearly 300 people, and our Room is

being uncomfortably filled. We have a place and standing in the town. The newspapers have recognized our existence. Our church is thoroughly organized from the pastor down to its door-keeper; and, barring one thing, I think our membership will bear comparison with that of any eastern church.

I call the foregoing a plain unadorned tale. It is a simple statement of the facts—a statement which will, I am sure, receive ample confirmation from the lips of the honored brethren who have visited us this summer, and have spoken to our people, and have done us so much good by their stimulating words. Revs. Messrs. Fielden and Hall, and, still more recently, our generous friend Mr. Hague, have been on the ground, have seen with their eyes and heard with their ears, and, if we can judge correctly, were favorably impressed. I have no doubt they have told you something of our prospects.

The time has come when we, in common with all young churches, must meet the question of a church building; and a very serious question it is for us. We are in great doubt and perplexity as to what should be our best action at this crisis. One thing is sure, we must have a house to worship in. The hall we are using is too small now; all those who have been with us understand that. They have all agreed in saying, that it would be wisdom to erect a building to hold six or seven hundred people, with provision for easy enlargement. Messrs. Fielden, Hall and Hague were all in union on this point.

There are one or two alternatives to choose. We may go on renting the hall, that means, *we have decided to remain at our present size.* We may build a school-room, and calculate to add the church hereafter; the objection is, that a building to suit a school would be too small at the very outset for our congregation. We may decide to put up a cheap structure, suitable to present circumstance and accordant with our present means, and wait for what the future will bring; this is feasible, but the objection is, that every other church has passed through the temporary structure period, and is now putting up the permanent church. The last alternative is to take the responsibility, at once, of erecting an edifice which will serve as long as it will wear.

This is the decision we have come to. We have invited architects to prepare us plans from which to choose, of a building to cost not more than \$10,000 and capable of seating from 500 to 700 people, with provision for putting in a gallery at some future day. After we have chosen our plan, we shall make it our aim to realize it; if not sooner, then later. Mr. Hague met us in conference last night, and listened to all we had to say, and inspected our proposed plan, and advised us to set up an ideal to which we might reach.

Our finance committee will receive instructions to raise enough money to build the church. They will at once find out what we can do in town. They think that, at the least, they can raise \$2000; probably more. Then we are hopeful of some help coming from the east. For the present we will continue in the Wilson Hall; perhaps stay there all winter. But I venture to predict, that in six weeks, when this beautiful, un-church-going weather has given way to the dark, wet, winter weather, we shall be crowded out. However, I do not see that we can do better.

I hinted at one drawback in our church, as compared with those in the east. We are *poor*. There is none of us that can lay any claim to wealth. But there must be a change. If enterprise and youth, and energy produce wealth, then we will have it, but at the present we are struggling. We do not wish to shirk our share. We will give all we can. We will be content, if Providence so orders, to do a small work, in a cheap house. We are desirous, I am anxious, to keep in touch and fellowship with our eastern friends. Many of you will be coming this way. How glad we shall be to see you? We want to give you royal entertainment. We would like to give you a pleasant church to worship in. And we ask you to help us.

Mr. Hague's liberal offer filled us with hope. How many will take advantage of it? He will cover your subscription, whatever it is. Any amount that you give, means *double that to us*. Think of it! If, as churches or individuals, you have interest in this our denomination's youngest child, it will stimulate your interest to remember, that you are in a position to give *twice* as much as you can! It is impossible you should feel as I do on this subject; I am convinced the door of opportunity is wide open now, and that we can put

down in this city a Christian society,—that will have immeasurable influence on the future development of its morality.

We are not discouraged. We are not complaining. If needs must, we can pull through alone. But as a matter of denominational policy we bring the matter before the churches.

We thank you, Mr. Editor, for your kind words; and our gratitude is strong towards those who have helped us in our enterprise. In this outermost fort of Congregationalism, we are glad to hear, though far in the distance, the echo of the cry of encouragement, from those who make up the main army. Hoping this letter is not too long—if so cut it short.

I am, yours ever,

JAMES W. PEDLEY.

P.S. Our Treasurer is Mr. Thomas Prest, Vancouver, B.C.

September 11, 1888.

#### TEMPERANCE VERSUS INTEMPERANCE IN POLITICS.

DEAR SIR,—The temperance cry is not comparatively old. It is yet, "An infant crying in the night—an infant crying for the light." Yet it is old enough to have the minds of the people. The cry against temperance is as old as the cause itself, and will never cease to be raised as long as temperance is agitated. There are many wise people who sneer at the idea of anything so good and religious being introduced into politics; but when politics are becoming so corrupt, chiefly through the influence of the rum-traffic—surely nothing worse can be introduced; so why need there be any hesitation in the only alternative of introducing something respectable and good, in the way of temperance.

Are the present liquor laws doing what they were expected to do? Are they being enforced? If not, why not? That the liquor traffic stands in the way of every moral and religious reform, and is one of the greatest hindrances to the advancement of Christ's kingdom in the world to-day, no thinking, intelligent man will deny.

The efforts of the church to lift men up into a higher, purer, moral atmosphere, are too often more than paralyzed by the dram-shops; whose

influence, in many localities, is apparently more potent than church and educational institutions combined. The liquor traffic is not only destroying our young men by the thousand, but is debauching our public officers, and seeks to undermine the very foundation of our civil and religious institutions and liberties.

The formation of the numerous and consolidated liquor dealers' Associations on this continent, representing hundreds of millions of capital, whose avowed object is to corrupt legislators, secure the repeal of Sunday laws and prohibitory acts, and prevent the enforcement of such laws where they do exist, should arouse every earnest temperance man to the imminent danger which threatens us. These rum-sellers are thoroughly united, alert and powerful; with almost unlimited means at their command, and as thoroughly unscrupulous as to the means or methods of accomplishing their purpose.

It is a life-and-death struggle with them, and they know it. It is a life-and-death struggle for this nation, and the people are not half awake to the dangers of the hour. The liquor dealers' Associations are completing their organization in every county and town in this Dominion, and are bound together as one man for the accomplishment of their purpose. All over the country, men in office perjure themselves to secure the rum vote; the will of the people is threatened in all the large cities and towns, and the Scott Act is virtually a dead letter in the hands of the officers who are sworn to enforce it. Every rum-seller will carry on his nefariousness in defiance of public sentiment and law, thereby creating a contempt for all law. In many places both the old parties tried to outdo each other in nominating men on their several tickets who were satisfactory to the liquor interests in the latest elections, so that whichever won, the rum-traffic was safe. If it were not for the votes controlled by the liquor organization, the evil would not be tolerated for a single year. Intemperance is in politics; how can temperance keep out of it?

The time is past when temperance can be considered a merely moral question. The rum-sellers themselves have made it a political question. However much we may deplore the fact, or cavil against it, it is a fact, and one we cannot shut our

eyes to—the temperance question is a political issue, and of infinitely greater moment than the plans of the "Pope" or the policy of the "President." God, in His providence, is pushing it to the front as never before, and His people must meet the emergency.

"The liquor traffic must be crushed, or the light of the nation will go out in darkness." All the moral forces of the Dominion are needed to settle this great question. The evil has a gigantic hold upon our country; withering, blighting, cursing whatever it touches, and will not die without a struggle. We must meet it in the political arena. And in the honest judgement of great and good men, the question cannot be settled until a political party comes into power, whose central idea is the annihilation of the liquor traffic, and the protection of home and civil and religious liberty. As no political party that was on its knees to the slave power deserved support from honest and patriotic citizens, so no political party that is now on its knees to the whiskey-power deserves support from men of intelligence, conscience and honor. What we need then, is a temperance party in the truest sense of the word; and, please God, the day has already come when such a party is being formed, established to root out this soul destroying drink from our land.

B. N. W.

DEAR SIR.—In answer to my letter of last Spring to the INDEPENDENT, regarding help for a new church building, Mrs. Revell, of Toronto, immediately expressed her sympathy, and offered to provide talent for a concert here, we having to bear but a part of their travelling expenses. On Monday evening, August 13th, the church was filled with, I believe, a happy people, for Mrs. Revell and friends gave a most enjoyable concert; something for everybody. An additional pleasure was an ice-cream social. Our object was accomplished—that of materially increasing the church building fund. Next morning an impromptu party started, not to board the train for Toronto, but for a day's pleasuring at Dufferin Lake and the Forks of the Credit. So much profit combined with any amount of pleasure and jollity is the result of their coming to Alton, that I believe we shall not be able to resist the temptation to accept of their kind offer to come and give us a "Harvest Home" festival and service.

"Blest be the tie that binds  
Our hearts in Christian love."

Alton.

ANNIE McCLELLAN.

## Obituary.

### MR. P. S. MARTIN, GARAFRAXA.

The Congregational Church of Garafraxa has just suffered a great loss in the death of Peter Sumner Martin.

The deceased was born at East Bridgeford, Nottinghamshire, England, in the year 1822; where he taught school some time previous to his emigrating to Canada. With his wife he came to this country in 1855, and settled near Guelph. Soon afterwards, both he and Mrs. Martin were received into the Guelph Congregation Church, in which connection they remained until moving to the farm in West Garafraxa. That was in the year 1862.

By letter and hearty commendation from the Guelph Church, they were cordially received into communion with the Garafraxa Church, then worshipping in the old log house.

Mr. Martin's worth was soon recognized by the Garafraxa folks, and they elected him deacon of the church in March, 1865; and also made him treasurer, 1868. For twenty years he held this twofold office in the church, and performed the duties relating thereto in a most loving and faithful manner. He also, for many years, did good work in the Sabbath school, and in the choir; indeed, in all that pertained to the best interests of the church, he took deep interest and rendered good service; and not only was his death a loss to the church so dear to him, but the whole community has lost a friend.

His death was most severely felt also, because of its extreme suddenness. Mr. Martin, the week before he died, was in the best of spirits; especially the Friday-week before. A garden party and literary entertainment was held for the benefit of the Manse Fund. At this party a number of his old friends were gathered, and he, with them, spent a most enjoyable time. He also attended church on the Sabbath before his death, *i.e.*, July 15th. But he complained a little that day, and gradually grew worse until his death, which came to us all with a suddenness that stunned us; 21st July, at 5 p.m.

Yet, thank God, it did not take him by surprise.

He was ready, and what is loss to us is doubtless infinite gain to our much loved brother. His memory will ever be precious to us. May we all profit by his faithful service.

### MR. FRANCIS WENESICK, OF FRENCH BAY.

[The following notice of Francis Wenesick, an Ojibway Indian, of the Saugeen Reserve, Ont., is furnished by the native pastor, Rev. Thomas Bigcanoe.]

Mr. Francis Wenesick, who died June 19th, 1888, was brought up in the Roman Catholic faith. I visited him several times. When I first visited him he objected to any admonitions from me, stating that he had sent the priest word that he expected to die, and that he would come and pardon all his sins. I continued to visit him, and read portions of Scripture to him. He commenced to think for himself, and listen with anxiety to the sacred Word. I read that portion referring to Moses lifting up the serpent in the wilderness, also where Jesus comforted His disciples by telling them of the place He was going to prepare for them; and while I engaged in prayer with him, he laid hold of Christ by faith, and claimed Him as his Saviour.

A short time before he died he repeated part of the following hymn, stating that if his voice was able he would sing three verses:

"Jesus my all to Heaven is gone."

He was happy all day; and in his half unconsciousness imagined he saw a *steumboat*, coming with a great company of angels and playing on musical instruments with sweeter music than any he had ever heard. The leader came and greeted him, taking him by the hand. "Where I am, there ye shall be also."

## News of the Churches.

NOEL TO S. MAITLAND, N.S.—Along the south-west shore of the upper or Cobiquid Bay end of the Bay of Fundy, and in one direct line of road, are located four Congregational churches. Neither of these churches is strong either numerically or pecuniarily. Yet they have great tenacity of ecclesiastical life, and have made great sacrifices in the erection of buildings for worship. These

edifices are not all finished nor paid for in full; but all are used for worship.

*Noel* church is a good, well-finished building, comfortable and convenient, with an ideal *churchly* appearance; having a large gable window, while its tower and spire rising above a cluster of trees, adds to its picturesqueness. A good congregation meets here on alternate Sunday afternoons; several of its members coming up the shore for a distance of six miles. The village of Noel is two miles from the church. There a hall is used by the pastor often on Sabbath evenings, when the attendance is generally encouraging.

*Selma* Meeting-house is a comparatively small, but well-finished neat structure. This building is, however, sufficiently large, and is free from debt. A porch is sadly needed as an addition, but a scarcity of funds prevents this improvement at present. The ladies have, however, raised funds to be expended in painting the exterior of the house.

*Maitland*. Here the little flock feels encouraged. The church debt is not heavy, but neither is any part of the building finished. The auditorium is constantly used two or three times weekly. An effort will shortly be made to finish plastering the principal room, and prepare another room for the smaller meetings. Some time, however, must elapse before \$250 can be collected here to complete properly the whole house, which would then be one of the best churches, if not indeed the very best, within a radius of ten or twelve miles. How the little company here, and the whole sympathizing sister churches would rejoice, if that small amount could be placed at our disposal for that purpose.

*South Maitland* is six miles above, and has a very pretty church-building, as viewed from the exterior. The basement is here used for worship, is warm and well seated. It is sometimes too small for the congregation, especially in the summer. A good auditorium is above, if it were only made fit for worship. But at present it lacks plaster, a second floor and seats. I am glad to see a stir among the congregation in the right direction, and hope to find the work soon progressing there. The congregation at South Maitland may, with a strong effort, ere long complete their building, on which there is at present, I believe, little

or no debt. But Maitland much needs outside practical sympathy. Who will help?

J. SHIPPERLY, Maitland, N.S.

LIVERPOOL, N. S.—We clip the following from the Liverpool, N. S., *Advance* :

“On account of failing health, the Rev. S. Sykes resigned his charge of the Congregational churches of Liverpool, Brooklyn and Beach Meadows in July last. At that time, at a meeting of the church and congregation of Zion church in this town, a unanimous call was tendered him to devote his entire services to the Liverpool church, but on advice of his physicians he decided on a change of location, hoping thereby to better his health. The reverend gentleman left on Wednesday last for his new field at Economy, Colchester county, leaving behind him the most kindly recollections, and hosts of warm personal friends.

#### “ADDRESS.

“To the Rev. Simeon Sykes, late Pastor of Zion Congregational Church, in Liverpool, N.S.

“We, the undersigned, your parishoners, on your retiring from your pastorate, respectfully tender you our best wishes for your future prosperity.

“During our connection with you in the church, we have enjoyed your Christian teaching and discreet counsel with satisfaction and benefit to ourselves and families. Your endeavors for the improvement of society and the elevation of Christian morals in the various vicissitudes of life by which you have been surrounded, has had our warmest sympathies. And as you and your respected partner in life are about removing to other spheres of Christian labor, we entertain the hope that you may be successful, and to the satisfaction of your parishoners to the same extent as inclines us to tender you this farewell benediction. And it is our wish that the remainder of your days may be passed to the satisfaction of yourself, and to the Christian benefit of the community in which Providence may call you.

“Respectfully yours,

“JONATHAN CROWELL,	C. H. WHITMAN,
JAMES CLEMENTS,	JNO. H. DUNLAP,
JOHN H. FRAZER,	NICHOLAS SMITH,
A. W. HENDRY,	DANIEL DEXTER,
CHAS. F. GORHAM,	CHAS. MCINTOSH,
HENRY ELLIOT,	JAMES BAXTER,
JOHN G. DEXTER,	NATHAN DEXTER,
CAPT. JAMES GARDNER, and 75 others.”	

#### “REPLY.

“To the Members of the Church and Congregation of Zion Congregational Church, in the town of Liverpool, N.S.

“DEAR BROTHERS AND FRIENDS,—Being absent in person, permit me by letter to return to you my sincerest gratitude for the testimonial of esteem, which, unsolicited, you have favored me with, as your former pastor.

“If, as stated, my Christian teaching and discreet counsel have been to you so helpful, I am exceedingly thankful to you for expressing it, as an incentive in my future labors. And I am doubly grateful to Him who is

the giver of every good and perfect gift, for giving and bestowing upon me these beneficial influences to you and yours.

"You may rest assured that Mrs. S. and myself will carry with us, never to be forgotten, your kind and tender farewell wishes for our future prosperity, etc.

"I am, dear brethren, yours most affectionately in the best of bonds.

"SIMEON SYKES."

HAMILTON. We have heard—we presume it is correct—that Miss Hattie Turner, of the Hamilton church, has enlisted with Hudson Taylor, for his "Inland China Mission," and will almost immediately sail for the Flowery Land, to engage in the Lord's work there. Nothing has ever happened, for twenty years, that will give the church in Hamilton such a blessing as this giving of their own flesh and blood to Foreign Missions. It will be a "Revival" twelve months long, every year! We congratulate the Chairman of the Congregational Union that one of his S. S. teachers has thus gone to "the front." And our heart goes out in blessings toward Miss Turner herself, whom we have watched and known since she was a "wee gowdie-lane," just beginning to walk.

May Providence aye hear your cry,  
And gie ye daily breid;  
And hand-wa'd blessings frae on high,  
Fa' on your dainty heid.

GEORGETOWN.—The Sunday School here has a library of about 125 volumes, which has been "read through," and which it desires to pass on to some missionary church. The most needy applicant will have the best claim. Address Miss Stowell, Georgetown.

COLLEGE.—Subscriptions in aid of the College Reading Room are in order now. No appeal to our kind friends is necessary for this beneficent and needy cause. Money may be sent after Oct. 1st to F. W. Macallum, Congregational College, Montreal, all of which will be acknowledged in the College column.

WINGHAM.—The Rev. W. K. Shortt has received and accepted a call to Wingham Congregational church, and is removing thither. Mr. Shortt's name was before the Union in June as an applicant for membership, coming with recommendations from the Methodist Church.

EATON, QUE.—In our church affairs we are prospering, perhaps as well as could be expected. Our meetings are all well attended. Good attention seems to be paid to the preaching; and our pastor, Rev. George Skinner, is well liked. He is very earnest, and a faithful servant of our blessed Lord and Master; and I trust his labors will be blest for the salvation of souls. The same results of the preaching in this place in days gone past are prevalent now: people unite with our church in this place, and then go away to other places; and other Congregational churches are benefited by ministerial work done here. Now, as in days passed away, we live in hope that God will remember us for good, and pour out his Holy Spirit on the means of grace here; that we shall yet see the salvation of many souls in this place.—H. F.

BADDECK, C.B.—Student Read has ministered to the church here during his vacation, with much patience, perseverance and acceptance. He has had to contend with disadvantages which have not come under the experience of his academic predecessors here. All three of those, who in the church's short history have been appointed deacons, have left the village; and the visiting pastor having also left, no church officer remains. The whole care and responsibility of the church's general and financial management, therefore, was for the time most efficiently borne by our young brother, who has been thus blessed with an ecclesiastical training which, however hard to bear, cannot fail to be of benefit both to himself and to any future charge. J. S.

COLDSPRINGS.—Mr. Swanson preached his farewell sermon last Sunday evening. The church was crowded. Chairs were placed in the aisles, and every available seat was occupied. The sermon would have done credit to an old divine. The preacher wisely refrained from alluding to the parting between himself and his people until the close of the sermon. Mr. Swanson will shortly return to Montreal to pursue his studies at McGill College. We predict for this young divinity student a brilliant future and wish him abundant success.—*Cobourg World*.

NOEL, MAITLAND, S. MAITLAND AND SELMA.—Our quarterly communion services have been held

during the last four Sabbaths, in all four of the churches. All the meetings were well attended, and were of a refreshing character. At South Maitland three members were admitted and all on profession. One of the new members brought two of his children to be dedicated by baptism during the morning service. At Maitland two were added to the church, one being the head of a family. The Selma church added a promising young man to its number. The churches on the bay shore are encouraged.

J. S.

WINNIPEG.—The Congregational friends in Winnipeg have started a little paper there, *The Outlook*. Eight numbers have been issued. Glad to know of it. We have always been accused of using ink very freely. "Who is it," said the late Chief Justice Hagarty, then a young man, at a political meeting in Toronto, "Who is it that are making all this ado about the Clergy Reserves? We trace it to a religious sect—the Congregationalists—insignificant in point of numbers; yet with a *hundred pens* they are stirring up the people and keeping the country in agitation!"

SARNIA.—We are sorry to learn, from a short communication from the pastor, Rev. Robert K. Black, that when the family were all absent at their annual Sunday School picnic, his house was entered by thieves, and thoroughly ransacked. Desks, bureaux and work-boxes were broken open. \$35 were carried off, with several articles of jewellery, the gifts of friends, worth an equal amount; as well as a watch. No clothing or articles of bulk were taken. As yet, there have been no clues to the guilty parties. We are sorry for our good brother's loss, and damage to his house-furnishings. The graceless varlets might have gone to somebody's house abler to stand a raid than a hard-working missionary pastor!

NEWCASTLE, ONT.—I am very much pleased with the CANADIAN INDEPENDENT, and am always glad when the time comes for it to make its visit. I have been a reader of its pages from the very beginning; and I hope to be till my journey ends—or as long as I can read at all. I have been an isolated Congregationalist for over thirty years; and I should not have known anything about our body, had it not been for the magazine. I have

always regretted being so lonely, and so distant from the people of my choice; but here I am, and I suppose it is the will of God; and I must endeavor cheerfully to submit.—MAURICE COOPER.

WINNIPEG.—Our dear pastor (Rev. Hugh Pedley) seems very happy in his Master's work. The church is working very harmoniously together. We had a very pleasant picnic to Lower Fort Garry, 14 miles from Winnipeg, for the Sabbath School, 250 children and 200 adults. We had to pay the railroad \$100 for the trip. All came home safe and well pleased.

We are thinking of starting a second church in Winnipeg. Our city is growing very fast. There are a great many important improvements in contemplation, which, if carried out, will increase the city very much.

Trade has been very dull this year, but it is improving, and the prospects are very cheering. We expect three or four new railroads before New Year's.—*Com.*

PORTAGE LA PRAIRIE, MAN.—With pushing enterprise the friends in the Portage have their new church building opened by this time. A word from the pastor, Rev. A. W. Gerrie, received by the INDEPENDENT, says, "Our new church will be opened on 30th September; six weeks after the foundation was laid down."

PARIS.—The pipe-organ in this church is being put into first-class condition at the cost of \$200. The missionary-boxes, which had been out for six months, produced \$25 for Home Missions. The amount was divided up between the different fields in the far West. We help to shingle the roof of the Portage church, and will put in a few stones in the foundation of the coming Vancouver building.

NEWMARKET.—Student Mason was sent to supply this church for the vacation. But hearing from England that his father, who was suffering from cancer, was not likely to survive long, he left in midsummer to go to see him. We are now informed that his father, Mr. Edwin Mason, died on the 23rd August, aged 51. Mr. Mason expects to be back in time for the opening of the College session.

TORONTO, ZION. We understand that the Rev. William Scott, of Hull, England, who supplied the church for four or five Sundays in midsummer, has received a call to settle as pastor for Zion church. The readers of the INDEPENDENT will remember a series of sketches, "The Gospel Afloat," last year, in these columns; and will be pleased to know that the hard-working, diligent brother, who was the author of the sketches, is sought for as a pastor among us. Mr. Scott has returned to his home in England, and it may be a little time yet before his final answer is received. We hope he may accept.

TORONTO, BOND ST. CHURCH.—At the prayer-meeting service on Wednesday evening last, Mr. George Read was bade farewell by his many friends, on the occasion of his leaving for Montreal, where he will enter on a four years' course of preparation for the ministry. The Chestnut Street Mission School, the Bond Street Bible Class, and some of his personal friends presented Mr. Read with a purse of \$60.—*Canadian Advance*.

ECONOMY, N.S.—This church, for some time vacant, has secured the services of Rev. S. Sykes, late of Liverpool, N.S. Mr. Sykes removed to Economy early in September. We wish him a long and fruitful pastorate.

HAMILTON.—George Duff and Miss Turner, of the Congregational church, also go to inland China as missionaries with J. Hamilton Racey.—*Hamilton Spectator*.

#### MR. HALL'S LETTER.

DEAR EDITOR,—Holiday season is not the best time for press work, as you very well know. I am not in lack of work either, for no day except Sunday has passed since I came home without bringing new demands through the post-office.

Nevertheless the change to home and comparative rest has been appreciated, enjoyed and improved and has resulted in invigoration, and a strong desire to be pushing on the work of the Lord throughout the bounds of the Missionary Society's field of operation.

I have promised to lay before your readers some account of my tour in company with the Rev. W.

Fielden. I shall begin at the place where the most of the western brethren parted with him after the meetings of the Congregational Union in Montreal.

My esteemed companion in travel often referred to those delightful meetings, and to the pleasant seasons both in committee and in the public gatherings, which he spent with the pastors, delegates and friends; and nothing seemed to astonish him more than the wonderful power of endurance, displayed day after day, and night after night while he and others skilfully wielded that unruly member called the tongue. With the business tact, promptness, hospitality, and general good feeling manifest throughout, he was much impressed.

We reached the Maritime Provinces *via* Quebec and over the Intercolonial Railroad. There was no help for it. It so happened that the night we travelled, there was no sleeping car from Quebec to Halifax. Englishmen are not in the habit of roughing it, but I think my friend made up his mind after that *bedless*, if not quite sleepless night, that he must rough it in Canada.

We managed pretty well, nodding and napping, till we reached Moncton in the middle of the night where we had to "change cars." It was cold, and by the time we arrived at the Londonderry Station, where we took stage for Great Village we were both somewhat reserved, or reticent. The peculiar appearance of the vehicle in which we were compelled to ride in the dewy morning, and the newly ploughed highways, over which (or through which) we slowly passed, aroused my English friend, and very considerably excited his risibilities. The hotel (?), the breakfast and the rather novel method of making muddy boots look respectable, all added to his amazement, if not amusement. But yonder is the first glimpse of the far-famed Bay of Fundy, with its wonderful tides. Here quite close, is Shubenacadie, River only a muddy basin when the tide is out; but when it rushes in for a few hours, it is wide and large enough to float on its surface a large ocean-bound vessel.

Beyond the river are the two Maitland villages, where we have two very beautiful churches, now approaching completion. Farther down the Bay is our church at Selma, and along that shore our good brother Jacob Cox toiled for souls for many long years, till failing health compelled him to relinquish his work.

At last we find ourselves, late on Saturday night,  
at

## ECONOMY.

where we spend the Sabbath, conducting two public services, and a Church meeting. No pastor. The people much troubled and discouraged. Our visit was most opportune. A decision was come to at the meeting to invite Rev. S. Sykes, of Liverpool, to the vacant pulpit. This was done at a meeting of the Church, regularly called for that purpose subsequently, and Mr. Sykes has accepted. He is a well-tryed, faithful man, whose praise is in all the churches in these regions. We augur prosperity to the church under the new pastor, and sincerely wish the union may be long and happy.

Our next exploit was to get across Coboquid Bay. This we had to do in an open boat. My friend is evidently not in such raptures with the "briny" as I am, and certainly not as accustomed to sailing thereon in any kind of a cockle-shell that an old sailor will venture out in. The distance from shore to shore was only ten miles; and with fair winds and favouring tides, we should step on *terra firma* in a little over an hour from starting. With all things favorable we embark,—spread sail and away. The tide is rushing along, as it does only in the Bay of Fundy, on any part of the American continent. But while we may depend on the tides it is very different with the wind. That element sadly deceived us in this instance, and for four long weary hours, (most delightful experience for me) we drifted about; now swept for miles out of our course, and anon dropping anchor under a headland, and then, at the "turn of the tide," running into a small bay, and up the river to the village of

## NOEL,

too late for any meeting or other work this evening. I found it difficult ever after this event to induce my canny companion to venture his precious life on a fishing boat on the Bay of Fundy.

The Rev James Shipperly is the pastor now in charge of the four churches on this shore. He has been meeting with a good deal of encouragement since his arrival on the field some nine months ago. A public meeting and a meeting with the church, completed our work on this shore.

The parsonage is not yet finished, but some steps are taken towards that end; and we do so much long to see that dwelling of the prophets completed. If the people only knew what pleasure the sight would give, I think they would make a strong and determined effort to afford that gratification, next summer at the latest.

Our next appointment is

## KINGSPORT, ON THE BASIN OF MINAS.

There are three ways by which this point may

be reached: (1) By boat up the beautiful bay, on the sparkling, dashing tide, in a fishing-boat. This we decided to do; but when morning dawned the storm-king ruled, the white-caps held possession, and even the boatmen refused to venture out. (2) By rail from Windsor—which necessitated, first, a drive of 40 miles. Or (3) we might drive round the bay to Shiverree, cross the Avon beyond Windsor, board the cars at Newport, ride through the scene of Longfellow's "Evangeline," take stage across the Cornwallis valley, through Canning, etc. The latter we were advised to do; and our very good host Mr. Mitchel O'Brien, mounted us behind a good horse, in a comfortable waggon, and over a first-class road, along the shores of the beautiful bay, a distance over 40 miles. We had an opportunity of seeing the elegant homes of the farmers, fishermen, sea-captains, and others. The day was one of the loveliest of the season, and at supper-time we put up with a kind family by the wayside and near to the rising tide of the bay.

At 10:30, we had a large and influential deputation of gentlemen, most of whom had never seen a Congregational minister before. We were scanned and questioned till after twelve o'clock, and were evidently objects of unusual interest to our visitors.

They were well informed, intelligent men. What they wanted to know from us was "If there was any prospect of their getting a Congregational minister settled among them?" For years past, nearly twenty families in that neighbourhood "have been restive under Ecclesiastical tyranny," as they expressed it; and without knowing it, were *strong Congregationalists*.

Early next morning we are on the road, for another drive of four or five miles, to reach the ferry, and the cars on the Windsor and Annapolis R. R. In time for the public meeting, we reach the village of Kingsport. The Rev. H. Goddard has been holding the fort here for some months. His services are very much appreciated by his four congregations, and the church would be well pleased if he could see his way to remain among them. But this, for domestic reasons, seems unpracticable.

Next evening finds us at the old meeting-house at

## HABITANT.

Whether it was by the inspiration given by finding himself on ground hallowed by the grand-children of the Pilgrim Fathers, who first unfurled the banner of Congregational liberty in this beautiful valley—or from "Association," as he stood in the quaint old meeting-house, reminding him of some of the old-time chapels in England, I cannot say—but he gave us one of the greatest speeches I ever heard in my life. In reference to the speaking, all along, I may fearlessly say it was good, and only good; without a single instance of failure.

This mission field has been without a settled pastor for several years. We do not wonder the friends are growing discouraged. The difficulty, or part of the difficulty at least, is that the people are not able to raise a sufficient salary, even with the help of the Missionary Society, to secure the services of a suitable pastor. The ship-building trade has declined of late, and, financially, they are not so strong as they were some time ago. But I will venture to say they might do a great deal worse than they have been doing, and, no doubt, if the right man was settled among them they would do well. Giving is the result of education and custom, like many other things; and all are not endowed with a "capacity."

At anyrate, the Missionary Society decided, and in this Mr. Fielden heartily concurred, that we must maintain our church in this place.

Kingsport is to be the terminus of a branch railroad. It is a port at which large steamers call and take in fruit for England; and three or four times every week, steamers call from different parts of the bay. Ours is the only church in the village, or from Habitant to Cape Blomidon, a distance of eight or ten miles. There is a grand field for wise evangelistic effort all over this region.

But we must not linger here any longer. A ride to old Port Royal, or Annapolis, through the "Garden of Nova Scotia," is something to enjoy and remember. The day was the hottest we experienced during the summer, and it was very pleasant to enter the cool breezes of the Bay of Fundy. The same Saturday evening we found ourselves among warm-hearted, genial friends in the

#### CITY OF ST. JOHN, N.B.

The pastor is in Europe, but his supply, Rev. W. Daniels, of Boston, fulfills his duties, and though to us he could not fill his place, proves to be an earnest and faithful brother. The congregations were good all day Sunday, and the services were helpful and pleasant.

Monday morning, six o'clock, found us *en route* for our mission at

#### KESWICK RIDGE.

We travelled over the New Brunswick Railway to Frederickton, the capital, through a vast tract of valuable country, awaiting settlement. Often we remarked, as we passed through uninhabited places in these sea-girt provinces, that there was plenty of room, even here, for the surplus population of the mother country.

We had a meeting with the congregation on "the Ridge." The pastor here preaches over his wide parish to seven congregations.

The friends wished a second meeting at the Ridge. I remained, and my friend fulfilled our appointment at

#### SHEFFIELD ACADEMY.

on the river St. John. He expressed himself as much pleased with the loyal-hearted Congregationalists whom he met there, and with the cordial reception they gave him.

The sail down the river to St. John next day, I will not attempt to describe. Suffice to say, that Mr. Fielden said over and over again, it was finer than anything on the Rhine, excepting the historic interest and the grand old ruins that adorn the banks of the latter.

Another successful meeting in St. John, and we part for a few days. My friend to pay a visit to Brother Jonathan, and I to return to Nova Scotia to see the brethren there, of which more anon.

Very truly yours,

THOS. HALL.

#### HAMILTON.

(From a Correspondent.)

There was an interesting episode in our lecture-room last night, Sept. 12th. One of our young people, a member of the church, and teacher in the Sunday School, who is about to sail for China as a missionary, was presented with a token of the church's regard. The lecture-room was filled; the pastor, Rev. J. Morton, being in the chair. As it was the night of the regular prayer-meeting, the special feature was fitted into it, or rather, the meeting was modified to suit the special feature. After a hymn and prayer, the pastor read the sentence of Scripture beginning with the words, "Behold, I send you forth as sheep among wolves." Another hymn, and Mr. D. Donaldson read the three verses beginning, "As Thou hast sent Me into the world, so have I sent them into the world." Mr. W. Bale then read the words, "The harvest truly is plenteous, but the laborers are few," etc. After another hymn, the pastor rose and made the presentation of a fine morocco writing-case. He said that they were all aware, both from the character of the meeting so far, and in other ways, of the special feature of this meeting. He had been asked by the teachers in the Sunday School to perform a duty which he had great pleasure in doing. Their young friend, Mr. George Duff, had been a member of the church some three years; had been a scholar in their Sunday School

and a teacher. He had been engaged in many good works, and was known and esteemed. Some time since, his heart had been set on the mission field; and in order to carry out his desire, he had been corresponding with Mr. Staniff, the native Bulgarian, who had preached one evening for them. He (the pastor) did not know whether the address of Mr. Staniff had been the seed that had grown in Mr. Duff's heart into the missionary purpose, but if not, it had stimulated it. The way did not open in that direction. But now, as they were aware, Mr. Duff had resolved to go to China, under the direction of the China Inland Mission, and specially under Mr. Hudson Taylor. And since he was going, they desired to let him know their love to him, and their desire for his success. They were glad that from this time they would have two of the children of the church in the mission field. The other was, as they were aware, Miss Harriet Turner, the daughter of highly esteemed members of the church. Though she was not with them on that occasion, their hearts went with her as with their young friend who was present; and he was sure that, as she occupied a warm place in their hearts, they would also have a place in her heart. From that time, when they thought of China, these two friends would rise to their minds.

They were glad that Mr. G. Duff and Miss Turner were going under the direction of this Inland Mission. It would secure for them, in the first place, the training for the work undertaken by that Mission, and it would ensure for them an opening when they were trained. Then turning to Mr. Duff, he (the pastor) said: "We shall remember you; every time we read of missions in China, your name will be recalled. And we know you will also remember us. You will do so without any reminder, for we live in your heart, but we wish to give you a token which will, every time you see it, make you think of Hughson Street. I have pleasure, therefore, in the name of the Sunday School teachers, and members of the church, in presenting you with this writing-case, which will be our token of regard; and my wish and prayer is that you may be brought to your chosen field in safety, and that then the way will be so opened up that you will be made abundantly useful in bringing light to those who sit in darkness." Mr. Duff, in response, said, "He was glad to be there; for he knew now, better than before, the regard which his fellow-workers had for him. He was glad that he had been a scholar in the Sunday School. He was glad also that he had been a teacher; very glad, for it had been a great benefit to him. It was not necessary for him to refer to his purpose to become a missionary, and his cor-

respondence with Mr. Staniff, as these had already been spoken of. He had not had any reply from Mr. Staniff, for many months, and he had felt that his way to Bulgaria had been blocked. The way then opened to China, and he was glad he had not been thinking of it long. He was glad he had the opportunity of preaching the Gospel to those who lived in the very stronghold of Satan.

"In conclusion, he was thankful for the token of regard which he had received. He would remember his friends, and he desired that they should stately remember him in prayer. He had heard of other missionaries who had been strengthened in their work by the prayers of brethren at home, and he believed that he would be also."

After a hymn, Mr. J. Black read the words addressed to Paul on the occasion of his conversion, "Rise, and stand on thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness . . . delivering thee from the Gentiles, to whom now I send thee; to open their eyes, and to turn them from darkness to light."

Mr. A. Alexander then spoke in behalf of the deacons. Referring to the fact that he had not known till a few days ago, that Mr. Duff was thinking of the mission field, he felt that his knowledge of him, as a brother, had not been intimate enough. Had he been longer acquainted with his purpose, he could have better entered into sympathy with him. He then spoke of the need there was of cultivating the family-feeling in the church. The church was a family, and the hearts of its members should be known to one another. Referring to the fact that Mr. Duff is going to the mission field, without any special training, he spoke of the change in this respect from former times, when it was considered necessary that missionaries should not only have a college education, but also some medical knowledge. Their hearts went out to Mr. Duff, and they wished for him the best blessings of heaven in his chosen work.

Mr. E. Savage said he was glad of the privilege of saying a word. He thought he was the oldest teacher in the Sunday School, and it was interesting to him that these two young friends were going to the foreign field. He had been greatly interested in the Inland Missionary Society, of the working of which he gave a short account. He expressed his sympathy with the parents of the two young missionaries.

Mr. W. Bale, Superintendent of the Sunday School, expressed the good wishes of the teachers, and hoped the pens, and paper in the writing case would be used, among other purposes, to write occasional letters to his old friends in this church.

Mr. William Edgar also said a few words; speaking of the joy he had in seeing two of their young people going to the lands of darkness to preach the Gospel.

Mr. F. Maxwell spoke of Mr. Duff's work at the "Kitchen Meetings," and how he had tramped through the snow to attend them.

Miss Edith Nadin having read the verse, "Fear thou not; for I am with thee," the interesting meeting was brought to a close by singing "My times are in Thy hand," and by the benediction.

## Selections.

### CONGREGATIONALISM.

#### A DEFENCE OF ITS EXISTENCE IN THE DOMINION.

"Why it Should not be Absorbed by Other Bodies" ably Discussed by Leading Congregationalists—Interviews with Rev. John Burton, B. D.; Rev. Chas. Duff, Mr. H. J. Clark and Mr. James Thomson.

(From the *Globe*, 7th Sept., 1888.)

The recent official visit of Rev. W. S. H. Fielden, missionary agent of the British Congregationalists, to Canada, with a view especially to enlarge and energize the Congregational mission work in the North-West and British Columbia, led naturally to an inquiry as to the necessity for and the advisability of continuing Congregationalism as such in the Dominion; and as none would be more interested in nor more able to give a fair defence of their general position than the Congregationalists themselves, a representative of the *Globe* called upon several leading local members of the body and obtained the following expressions of opinion:

#### REV. JOHN BURTON.

Rev. John Burton, B. D., was seen at his residence and asked to give a *raison d'être* for Canadian Congregationalism. Mr. Burton declined the task of representing the entire denomination, but was willing to give utterance to his own opinions, which, he was confident, are in accord with those held by the leading members of the Congregational body in England.

He said: The only Congregationalism in which I take an interest is that form of Church life which aims to witness for Christianity as a spiritual and quickening power. A Church is simply an assembly of men professing faith in Christ, and who manifest as a result of that faith, a Christlike character. This was the fundamental principle of the so-called Brownists of history. Such an assembly does not depend upon a bishop's licence or a king's decree for order or for validity. It exists lawfully, simply because it has life in Christ. The liberty it asks is that its members may freely witness for Christ and have unhindered fellowship or communion with all who serve in love and loyalty

their common Master and Saviour. Its relation to creeds is that they should, when existent, express the form of the assembly's life and not be used as moulds into which life is to be cast, or as partition walls between churches. What I believe, not what you must. The unity it strives for is of the spirit and not of the letter. Assured that as each plant, left free, will develop after its kind, so true Christian life, left free from the special pleading of creeds, will develop after its kind; in other words, Christ will be preached wherever Christ is felt as a life. The great concern of true Congregationalism is the making of "men in Christ Jesus, and through them the making of a new heaven and a new earth in which shall dwell righteousness."

The question has been asked, Why should not Congregationalism unite its forces with other acknowledged Christian organizations? The answer is somewhat difficult. There are some tendencies which claim to be Congregational, which apart from the name have nothing to distinguish them from other bodies; there are other manifestations that shelter themselves under the name that no Christian body need to covet; but while such philosophic systems as result in what is known as Arminianism and Calvinism, or such traditional forms as the episcopacy or the baptismal rite, divide, there will be a loud and, we believe, a growing call for a manifestation of spiritual unity where, as in God's great world, diversity mingle in one great harmony to declare the praise of its author and its life. This we view as the great mission of Congregationalism. This spiritual conception of Christ's Church has led Congregationalism to place no dependence upon the Civil power for Christian work. In its English development it never sought to perpetuate a State Church. It does not desire a godless State, but it makes religion a matter of the heart and not of legal enactment. Thus persecution, State compulsion, intolerance, are utterly foreign to its genius. I have used the term *Congregationalism*. The composition of the word is unhappy, though its use seems inevitable. There is no ism in true Congregational principles, which aim at an ideal broad as the Gospel of Christ and as inclusive as His love.

#### REV. CHARLES DUFF.

After thoroughly understanding the point at issue, Rev. Charles Duff, of Parkdale, wrote as follows:

Congregationalism is a term of Church government. It designates the absence of certain corporate bodies, such as synods, assemblies and conferences in the Episcopal, Presbyterian and Methodist churches, which exercise a legal control over the individual congregations. This is its negative aspect. Positively, it recognizes the

right of each church to manage its own affairs, such as the selection and dismissal of its own officers and the complete management of all its internal and out-going activities. Congregational churches, refusing to ally themselves together (as they may do) for common work, may be regarded as more ultra in their independency than those mutually agreeing without any other bond than that of Christian honor and fellowship to unite their efforts to secure ends that are common to them all; such, for instance, as the education of young men for the ministry, the carrying on of home and foreign missions and the watching of those civil and religious affairs in the neighborhood and nation in which the entire public have an interest.

This liberty in the management of individual churches and congregations, and of loving combination for the grand works of the Gospel common to them, is not a state of things which has its roots in the dispositions of men to have their own way. They have, in the opinions of Congregationalists, conditioning principles and laws which have far higher claims. Neither vain philosophy nor men of commanding influence and power, however talented or good, are the soil from which they sprung. They are the outcome of the Divine fatherhood and human brotherhood of the Gospel of Jesus Christ. That fatherhood unfolded in Jesus Christ brings to the individual the enlightenment and control of Him who is the author of his pardon, peace and eternal life. Having died for him and secured to him his divine inheritance, He is the most natural and only Lord who can and who does command his entire homage, service and obedience. So that in all sincerity believers, individually and collectively, are enabled to appropriate the words of Jesus and say, "One is our master, even Christ, and all ye are brethren."

Thus, in the estimation of Congregationalists, "that same Jesus whom God hath made both Lord and Christ," "Prince and Saviour," became such not by divine appointment only, but by the loving, spontaneous suffrages of the people of the early Church whom the "Spirit of the Lord" made truly free. They also think that believers now should take their law of brotherhood from Him, as did that Church, basing it upon the golden rule and the "new commandment." To do as we would be done by is not enough for brotherhood in Christ; that brotherhood requires, when emergency calls for it, that we love one another as Christ loved us. Common and material justice, when men are fully equipped to cope with all the ills of life, is well administered by doing as we would be done by; but the maimed, weak and helpless need a love that is self-denying and God-like in order to meet their case. And, hence, from the one extreme to the other, in all conditions of

life the Christian law of brotherhood is adequate and effective, while it is the highest expression and exponent of justice and benevolence.

If an Apostle could say, "Not that we would have dominion over your faith, but be helpers of your joy," the elders, who are spoken of as having the "rule over you," cannot possess any other instruments of "rule" than those of love and truth. There was no such thing in the Apostolic time as "rule" in the Church of God through corporate power by civil law. The Council of Jerusalem depended wholly upon moral obligations for the execution of its decrees. It was not, therefore ecclesiastical in any such sense as any of the centralised denominations that exercise an *ab extra* control over their individual congregations through their church property.

The form by which the action of believers finds expression is by no means essential to Congregationalism. The action may be determined by several or one, as in the case of James in the Assembly referred to, who spoke boldly the sentiments of his heart on the subject in question. So long as that action is really the pleasure of "the whole Church," it makes but little difference. "Decrees" may be delivered by "chosen men," or without men for that matter, if they are delivered and executed by "commendation to every man's conscience in the sight of God." Nor are names essential. A Board of Finance chosen by "the whole church" and with due care to essential qualities, is equally Scriptural with a Board of "Deacons" for the same purpose.

There is a question as to how far believers are at liberty to form themselves into societies with other than moral bonds, and claim that such societies are churches of Jesus Christ, even though they are called into being and exist for the pure purposes of the Gospel. Congregationalists, however, have ever conceded to them the same liberty of opinion and practice as they claim for themselves.

At the same time they hold that loyalty to Christ and His law is both the best promoter and conservator of the liberty, faith and life of the Christianity of the New Testament.

Congregationalists believe in creeds—the living visions, principles and convictions which enter into and control Christian lives. They make a distinction, however, between the declaration of a creed and a creed formulated for acceptance. With them, churches, ministers and theological students declare, on certain occasions, what is their actual faith instead of assenting to something adopted by others for them. They, therefore, concede and teach the right and duty of the individual believer in the best exercise of the faculties God has given him (guided by the best light of the Church's thought, the Holy Spirit and the word of God) to decide for himself the great questions of his religi-

ous faith and duty. They, therefore, leave many questions of eschatology, theories of regeneration, atonement, inspiration, etc., open. Hence, it includes such men as White, Dale, Henry Allon and Dr. Parker, in Britain; Joseph Cook, Lyman Abbott, Richard S. Storrs and Washington Gladden in the United States, and the Rev. J. Burton, F. H. Marling and Dr. Wild, in Canada. But because of this breadth of charity and liberty it must not be supposed that it is in any sense loose in its evangelical foundations. As we have seen, its very elemental principles—Jesus, Lord, because He is Saviour, and the freedom of those who crown Him such, produced by His own spirit—constitute the very essence of New Testament evangelicalism.

As to the modes of worship, each church is at free to select for itself as it is in the election of its own officers, or the management of its financial affairs. Many churches favor a modified ritual service, while others—probably the great majority—very rigidly exclude everything that in any sense favors it.

In matters of education, Congregationalists have ever been in the front rank, maintaining a Christian basis and upholding the very highest standards. As to State education, they support it in England as "secular, compulsory and free," and oppose anything in the shape of State grants to denominational schools. In the United States they were the founders of the free and universal Common school system that operates in every State. In Canada they hold intact the principles of their brethren in the United States and Great Britain. They do not favor separate schools, and cannot consistently support compulsory, or State-aided religious instruction in the Public schools.

Their missionary zeal and enterprise are general. They support the London Missionary Society and the American Board of Foreign Missions. The names of Ebenezer Williams of Evangelical Methodism, and John and John are honored words wherever the history of the foreign field is traced.

They have never been opposed to the State, and have always defended the rights of the State of Christ, on the grounds of Liberty and Fraternity, as well as on the basis of the Gospel.

While Congregationalism has never been in Canada either a very popular or a very influential religion, it has retained some of the noblest and noblest and true principles of the Gospel, and with them the most noble and truest principles of the Gospel. It has retained the noblest and truest principles of the Gospel, and with them the most noble and truest principles of the Gospel. It has retained the noblest and truest principles of the Gospel, and with them the most noble and truest principles of the Gospel.

spiritual, yet unconquerable power of the Gospel of Jesus, it ought to be welcomed by other Protestant Christians, and make strenuous efforts on its own part to spread itself, and become a living power in the Dominion of Canada.

MR. H. J. CLARK.

Mr. H. J. Clark, of the Copp-Clark Co., a member of the Northern Congregational church, was found by the reporter busy in his warehouse; and, when asked to give to the public his reasons for being a Congregationalist, he readily assented; but first sought to secure the conversion of the press man by putting into his hands a pithy little pamphlet bearing the title, "Our Principles, a Church Manual for Congregationalists," written by Mr. G. B. Johnson.

Mr. Clark said, by way of definition of Congregationalism: "The principal basis of Congregationalism is that every separate organization is a Church of Christ, and that the power for its own arrangement rests with that Church. It is supposed always, of course, that it is a congregation of believers, and it has all power for its own ordering. We do not believe in bishops, presbyters, or any orders, the one above the other. In so far as that goes, we are identical with the Baptists, but we differ from them in the acceptance of paedobaptism, or infant baptism, which they reject; though we have no objection to an adult being baptized should he wish it. Then we believe, as distinguished from the Episcopalians and Presbyterians, that only believers should come into the Church. The Presbyterians are now coming more into this way of thinking, but with the Anglicans it is just limited to the borders of the parish."

"Have you any means, then, for punishing heresy?"

"No; if the man preaching false doctrine can get any one to hear him. Of course we have a voice, and the person teaching heresy would not be received as a member of that union, nor acknowledged by any other Congregational church."

"You are descended from the Independents of England, I understand?"

"Yes, but the rigid independency of England has been modified somewhat in this country. There was a reaction from the State Established Episcopal Church, and took an extremely uncompromising attitude, but here it takes the shape that while one Church may not interfere with another, it is swayed more or less, by its neighbor's wishes. We do not believe in any endowments of any kind whatever. In New South Wales, where all other sects, I think, have been endowed—it is the policy of the Government to endow all churches—but we have protested against the endowment of the other denominations and refused endowment for ourselves."

MR. JAMES THOMSON.

Mr. James Thomson, a prominent member of the Zion Congregational church, said, in answer to a query as to the distinctive features of Congregationalism :

"The main characteristic of Congregationalism—its distinctive feature—is that all questions of whatever sort are referred to, and are decided by the entire membership."

"Does that apply to matters of doctrine?"

"There are no matters of doctrine," explained Mr. Thomson, "that are authoritatively binding upon the Congregationalists as a body. Committees have been appointed to draw up confessions of faith, which have received the general approval and consent of the Congregational body, but they are not of any binding effect, and there is no Church court outside of the individual church itself to which such questions may be referred. This is, of course, unlike the Methodist and Presbyterian bodies, which have higher Church courts that make and administer law."

"How would you proceed to eject any person teaching heresy?"

"Our Congregational Union, which is an annual assembly of pastors and representatives of the churches that have united in the membership of the Union—the pastor may be a member and his congregation not, and *vice versa*—that body is only valuable for its consulting powers, and has no authority whatsoever. Suppose any minister became unsound in doctrine, the only discipline that can be inflicted by the Congregational Union is dismembership, and the same with the church. As a matter of policy, the system of Councils has met with general favor from our body. This has reference mainly to the induction of a new minister in a church; then the pastors and members of the neighboring churches meet together, listen to the views of the new minister, and if approved of by them, they unite with the congregation of which he is about to become the pastor, in inducting him into that office. If the Council should not thus agree with the candidate pastor's views, the congregation may still induct him as their pastor, but they will probably lose the friendship of the neighboring churches. For general missionary purposes, church-building objects and for assisting each other, the Congregational Union is a valuable body, but in a matter of law they have no right to interfere with any single church."

"What relation do you bear to the Independents of England?"

"We are a continuation of that body in this country, though, of course, we have not the same name here. It is not necessary, as there is no Established Church here of which we profess to be independent." Congregationalism is a more com-

prehensive name than the other; our motto is, 'One is your Master, even Christ, and all ye are brethren.' Thus we have no orders as bishops, deacons, etc., but the pastor is simply the first among brethren. The Congregational body is opposed on principle to all State establishment or support, to all church exemptions—many Congregational ministers pay their taxes as a mere matter of protest—and also to the teaching of religion in the Common schools. However, I do not understand this last as an objection to the Scriptural reading in the schools; that is not teaching in any sense of the term, but simply religious service."

#### FIDELITY OF GOD TO HIS PROMISES.

I have had all sorts of experiences in all sorts of circumstances, and when I have come to God and pleaded His own promises in His own Word, I have never been disappointed. I have been in circumstances of great difficulty, and have been led to ask Him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifting upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student, some of the other students used to jeer at me because I was going among the heathen, and they would talk about "cold missionary." Well, it did look that night as if somebody was going to have a piece of hot missionary. The captain said to me: "We can't do anything else but let down the long-boat." They had tried to turn the head of the vessel around from the shore, but in vain. We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy. "Well," I said, "there is one thing we haven't done yet. Let the Christians on board pray about it." There was a black man on board, a steward, who was a very sweet Christian man, and the captain was a Christian and myself. I proposed that we should retire to our cabins, and in the name of our Lord Jesus Christ, ask our Father and His Father, for a breeze immediately. They agreed. I went to my cabin, and told the Lord that I was just on my way to China, that He had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask Him for a breeze, but I felt so confident about it that I couldn't ask Him. So I went up on deck. There was the second officer, the chief mate a very godless man. I went up to him and said: "If I were you I would let down the mainsail." Said he: "What do you want me

to let down the mainsail for?" I said: "We have been praying for a breeze, and it is coming directly, and the sooner we are ready for it the better." With an oath he said he would rather see a breeze than hear of one. As he was speaking, I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze. Said I: "Don't you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it." Of course, the mate went to work, and soon the sailors were tramping over the deck. Before the sails were set, the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn't forget to praise God for so signal a deliverance from the perils to which we were exposed. We have been penniless in the interior of China; but we simply turn to this book, and draw a check, and it is always honored.—*Rev. Hudson Taylor.*

### HORATIUS BONAR.

The poetry of Horatius Bonar is usually thought of as being simply religious. There is a religious tone to it all, and yet some of his pieces show that he is observant of nature, and skilled in depicting natural scenes. In this he resembles Keble more than Watts and Wesley, who rarely take cognizance of the natural world. The following poem, called "The Stranger Sea-Bird," will illustrate both qualities in his verse:

"Far from his breezy home of cliff and billow,  
Yon sea-bird folds his wing;  
Upon the tremulous bough of this stream-shading willow,  
He stays his wandering.

"Fanned by fresh leaves, and soothed by blossoms  
closing,  
His lullaby the stream,  
A stranger, in bewildered loneliness reposing,  
He dreams his ocean-dream.

"His dream of ocean-haunts, and ocean-brightness,  
The rock, the wave, the foam:  
The blue above, beneath, the sea-cloud's trail of white-  
ness,  
His unforgotten home.

"And he would fly, but cannot, for the shadows  
Of night have barred his way:  
How could he search a path across these woods and  
meadows  
To his far sea home's spray?

"Dark miles of thicket, swamp, and moorland dreary,  
Forlorn his hopeless flight:  
With plumage soiled, eye dim, heart faint, and wing all  
weary,  
He waits for sun and light.

"And I, in this far land, a timid stranger,  
Resting by Time's lone stream,  
Lie dreaming hour by hour, beset with night and danger,  
The Church's Pattern dream.

"The dream of home possessed, and all home's gladness  
Beyond these unknown hills;  
O! solace, after earth's sore days of stranger-sadness,  
Beside the eternal rills.

"Life's exile past, all told its broken story;  
Night, death, and evil gone;  
This more than Egypt-shame exchanged for Canaan-glory,  
And the bright city won!

"Come then. O Christ! earth's Monarch and Redeemer,  
Thy glorious Eden bring,  
Where I, even I, at last, no more a trembling dreamer,  
Shall fold my heavy wing."

—*Ill. Christian Weekly.*

### THE DARK CLOSET.

Rev. Asa Bullard, in his autobiography, recently published by the Cong. S. S. & P. Society, relates the following, which will awaken a hearty response in the minds of all who are accustomed to go to the same place, month after month, for their secret devotions:

After I became interested in religion, in seeking a place for retirement for my secret devotions, I thought of a large closet out of the spare chamber. That closet was the place where my mother kept her blankets, comforters, and various kinds of bed-clothes. It was large, and without a window. When the door was shut it was total darkness; no eye but that of Him who "seeh in secret" could behold any one who there sought retirement from the world.

In that closet I erected my altar for secret prayer. It was my Bethel; and none but God can ever know the Bethel seasons I there enjoyed in communing with the Saviour in that time of my first love, and until I left my home to prepare for the work of the gospel ministry.

In one of my visits to my dear old home, years after I had left it, as I was "company," I occupied at night the spare chamber. In the morning I had a desire to visit the dark closet, and see how it would seem to shut the door, and pray to my Father which is in secret, as I was wont to do in my young days. I opened the door, and what a scene greeted my eyes! There in the centre of the closet stood a chair, and before the chair there was a cushion in which there were deep prints, where someone, evidently, was accustomed to kneel in secret worship. And who could it be? Who but my own blessed mother, who had prayed all her ten children into the kingdom? What a hallowed spot did it seem to me! A thrill of sacred awe came over me, and a voice almost seemed to say, as it did to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

As you grow ready for it, somewhere or other you will find what is ready for you in a book.—  
*George MacDonald.*

## LATER CHURCH NEWS.

## Woman's Board.

MONTREAL, ZION.—Many of our readers will remember the old church with which the name of the revered late Dr. Wilkes was for so many years associated, and will hail with gladness the news that the congregation bid fair to surmount the difficulties which have hitherto cramped them, and are making arrangements to erect a building of their own in which to worship. The necessary land, situated at the corner of Mance and Milton streets, as already stated in the *Gazette*, has been purchased and building operations will shortly be commenced. The congregation do not intend going into needless expense to put up a pretentious building, but are anxious to keep within their means, thereby avoiding incurring a large debt, which is an incubus on any congregation. They propose erecting a building that should be substantial, so that it can be extended at any time. The part of the city in which the land is situated is rapidly growing, and even now church accommodation is at a premium. Several of Montreal's most influential citizens have already promised their assistance to the undertaking, and we have no doubt many more will assist now that the congregation (small though it is) has made such a good beginning. The scheme had the support of the Congregational Union, who met here during the summer, and no doubt it will be well supported now that the land is secured. It is hoped that the canvassers who are now seeking contributions will be heartily received and encouraged. In the meantime any contribution towards the desired end can be addressed to the treasurer, Mr. Thos. Moodie, P.O. Box 1156, who will cheerfully acknowledge the same.—*Montreal Gazette*.

ST. ELMO.—The Rev. Daniel Macallum has moved from one part of his field to another. Last month he took up his residence in Maxville, which will now be his Post-office address. He has, for several years, been residing in St. Elmo. Several of the villages in that neighborhood have taken a wonderful start since the new "Atlantic" Railway has opened them up.

A CORRUPT imagination is the nesting place for the devil, where every foul thing is hatched and nourished into life. "Blessed are the pure in heart; for they shall see God."

The report of the Woman's Board in the Year Book is an abridged statement; but the full report is issued in pamphlet form, and may be had either from Miss Ashdown, 46 Maitland Street, Toronto, or Mrs. C. J. Williams, 26 Chomedey Street, Montreal, at \$1.00 per hundred copies, post-paid. For a newly organized Society, with a limited constituency, the ladies have done well. They have raised, and expended in the work, over a thousand dollars; and have evoked much missionary feeling in the churches and Sunday schools of the denomination. All honor to their zeal and ability.—ED. C. I.

## A FOREIGN MISSIONARY.

Early in September, Miss Jennie McKillican, of Vankleek Hill, left for San Francisco, *en route* for Peking, China, in company with Miss Dr. Sinclair, who is also a Canadian, to begin medical missionary work in a hospital in that city.

Miss McKillican graduated from the Harrand Training School for Nurses, in Detroit, Mich., was assistant principal for a time as well, as a successful nurse in private cases. We wish her abundant success in her chosen life work. She goes out under the care of the Presbyterian Board of the United States. One question, as Congregationalists, we might ask, Shall we not need to enlarge our work in the foreign field if we are to retain our workers?

## HOME MISSION WORK.

While on a recent visit to some valued Christian friends, I was asked, at breakfast, on Sunday morning, whether I would drive early to church with the mother of the family, or walk there, later on, with her daughters. On ascertaining that the distance was not great, I made choice of the latter proposal. Before I had time to enquire whether there was a prayer meeting prior to the regular service, my host explained to me that his wife made a practice of going thus early, in order that the carriage might afterwards be employed in conveying invalid friends to the house of prayer. The kindly consideration thus shown to those who,

otherwise, could not have attended church, was so in keeping with the generous character of my friends, that I felt very gratified, and esteemed them the more.

At the same time it recalled to my mind how often, during past years of delicate health, forbidding exposure to the extremes of heat and cold, I had wondered that good people driving to church themselves, seemed to *forget* how much good might be done in helping others to get there. If it be a necessity to have a church bell, calling to all to assemble together for praise and prayer, should it be unworthy of consideration, to have a vehicle, for a given time, to bring those, detained at home by various hindrances, but whose absence might be obviated by some such arrangement.

It is a mere suggestion coming practically under the heading of Home Mission Work. Whether worthy of notice and consideration, is for others to decide than

"ONE OF THE HALT."

### ANNUAL REPORTS.

These reports are at last printed and ready for circulation, much to the relief of the committee. As Mrs. Toller is away from Toronto for some weeks, Miss Ashdown has consented to act as assistant in that department, and orders for reports may be sent to her at 46 Maitland Street, Toronto. The report gives the list of officers, names of delegates, amount of money contributed by each church last year, revised constitution and other business matters, as well as a sketch of each day's proceedings. It was written by inexperienced hands and may be open to criticism, but it is sent forth with the earnest prayer that it will help to enlist some workers in our ranks and hasten the coming of the kingdom.

H. W.

### TORONTO BRANCH.

The Toronto Branch met in Hazelton Avenue church, on Tuesday, August 28th, at 3 o'clock. Many of the members were taking their vacation, so that the attendance was less than on former occasions, only forty-two being present, but to those who were permitted to gather, the meeting was interesting and profitable.

The President, Mrs. Barker, in leading, called attention to the present need of workers in our Congregational Mission Station in Africa, and prayers were offered for the one who is now devoting his life to that field, that he may be specially sustained and blessed in his work; and that other laborers may speedily offer themselves for this part of the Master's vineyard.

The report of the Annual Meeting in Montreal, by Mrs. Ashdown, was received with deep interest. Mrs. Dr. Richardson read a short paper, full of helpful suggestions to those Christian women who, while they rejoice in the progress of the Lord's work—through lack of courage, feeling they have not the qualifications to speak, or do as they would wish, fail to use the one talent which is theirs for their Lord.

A collection of two dollars and ninety cents was taken, and two ladies who follow with interest the progress of Christianity in Turkey, contributed one dollar and twenty-five cents to the water fund of Euphrates College.

A cordial invitation, given by Bond Street Auxiliary to meet with them in the parlor of their new school-house, on the 27th November, was accepted, and after singing the Doxology, the Branch adjourned.

## Reviews.

### THE INSPIRATION OF THE OLD TESTAMENT.

We have before us as we write a book with the above title, by Principal Cave, of Hackney College, England.\* With the editor's permission we shall lay some thoughts and criticisms thereon before our readers. Our brethren in England are fully alive to the necessities of the times; witness their exposé and efforts on behalf of "Outcast London." A series of lectures have also been instituted by the Congregational Union of England and Wales for the promotion of Biblical Science, to meet in large measure the unbelief at the other end of the social scale, and this volume (8vo. pp.

\* THE INSPIRATION OF THE OLD TESTAMENT, inductively considered. The Seventh Congregational Union Lecture, by Alfred Cave, B.A. London: Congregational Union, Memorial Hall.

468), containing eight lectures, ought not only to convince Mr. Spurgeon that Congregationalists in England are on the up, rather than on the down grade, but also to make manifest the fact, too seldom realized, that the Union embraces scholarship that can stand side by side with the brightest and the fairest which England's proud Establishment can produce.

We have one or two adverse criticisms to make; we shall dispose of them first and briefly, and then to our more grateful duty.

As in very many theological treatises, the writer appears to us too much in the character of a barrister, who, having a brief placed in his hands, feels bound to make the most of it at all hazards; and thus an air of absolute certainty is assumed which is not always warranted by the facts presented. We give one example: The almost universal possession by the nations of a tradition of the deluge, and of a primitive Eden, is justly brought into court. We are then told that "No possible eclecticism could have constructed Genesis from these traditions." Perhaps not, but why? A hint is given that the Genesis record is pure, and therefore primitive. *A non sequitur.* As well say that the expurgated editions of the classics used in our schools are the original, because purged of the grosser element. There may be, we believe there are, considerations from comparative philology, from chronological hints, which point to the priority and greater trustworthiness of the Genesis record, but our author at this stage contents himself with strong assertions. They whose preconceived views are corroborated will naturally fall in with the reasoning. We fear that the thoughtful sceptic will scarcely feel his difficulties in this respect lessened by such induction.

Having thus pointed out the fly in the pot of ointment, we may now enjoy the more pleasant duty of opening up its fragrance. What is known as the Higher Criticism, has been very free of late in its work with the Old Testament, and reconstructed histories of Israel in accord with the scientific craze of these later days (evolution) are sufficiently plentiful to show the shadow of the chaos towards which we are being led. The Pentateuch, especially, has been assailed as to both its authenticity and its authorship. Genesis is legendary, Deuteronomy belongs to the time of the later kings, Leviticus is *post exilic*. Moses wrote little, unless it be the "Ten words" which form the basis of what are called the Ten Commandments. The rest is composed of legends, edited, altered, adapted, till we have a literary mosaic of gems antique and modern, not always well fitted or artistically formed. Like to the Talmud or the Vedas, we have an interesting collection of a people's literature, which, critically read, indicates how a religious culture grew, and how a tribal

deity became, in the hearts of his worshippers, gradually exalted to the position of Creator of all things, and Lord of the whole earth. Principal Cave confronts this Higher Criticism with a reading and culture equal to that of its best exponents. Admitting freely that in Genesis there are two records, indicated chiefly by the titles given to Deity, LORD (Jehovah) and GOD (Elohim), and that there are good grounds for believing that here and there notes have been added to make plain the text, *e.g.*, "Which are in Hebrew," Gen. xiii : 18; our author advances weighty reasons for holding Moses to be the Jehovest scribe, and the Elohist portions to have been an earlier revelation, written or oral, which he properly preserved, incorporating with his own. Thus all demands of a lawful criticism are met, and the integrity of the Mosaic authorship preserved. The principal consideration in this connection is, that to Moses, Ex. iii : 14, God was first revealed as the I AM, or Jehovah. We heartily commend to students this part of Principal Cave's work.

Having thus settled the authorship, and with it the substantial trustworthiness, historically, of the Pentateuch, the lecturer gives in ample detail how, both in the record of creation, in moral law and in spiritual teaching, these most ancient records anticipate all that true science, high culture and exalted conceptions of God and man have attained unto; and that the prophetic teachings, both in their moral power and predictive aspect, stand unique in the religious history of nations. Can such results have been reached and God been afar off? Emphatically, Principal Cave says No, and most cordially we join him therein. "The Bible is not the book of an age or of a class. It appeals to all, and, like the greatest of whom the Bible speaks, the common people hear it gladly." No book or collection of books has, or ever had, the same power to speak with the voice of the living God to the quickened hearts of needy men; and though "that the record is absolutely devoid of mistakes, we do not know, yet. As said the Psalmist: *The sum of Thy Word is truth.*"

To the poor, emphatically, by our English brethren, the Gospel is being preached; the cultured are not neglected, and this scholarly and thoughtful contribution to the defence of evangelical truth is worthy of its place on the roll as "The Seventh Congregational Union Lecture." It is the work of a furnished scribe, bringing out of his treasures things new and old.

JOHN BURTON, M.A., B.D.

Toronto.

GIVE an hour to a respectable book; give a year to a great book; and don't give a minute to a poor book.—*Sir Francis Bacon.*

## Our College Column.

ACTING EDITOR, HILTON PEDLEY.

We hope that those students who have been presented with cakes, jars full of jelly and bottles of raspberry vinegar, will be generous enough to treat their friends right royally when they assemble at College (!)

Mr. H. C. Mason, B.A., writes that his father died on the 23rd of August last, after a painful illness. We can assure our brother that his fellow-students fully sympathize with him in his affliction. He expects to be back to College soon after the day of opening.

Rev. Frank Davey spent a few days with us in Edgar. While staying with us he preached the anniversary sermon in the Dalston church, and assisted at the tea-meeting on the following evening. It is almost unnecessary to say that the people were rejoiced to see him.

The older students will be glad to know that our friend Miss Pigott will again assume the management of domestic affairs at the College. Those of us especially who "matriculated" with her, and who have pursued their studies side by side with her for the last four years, will know how to appreciate this their last session with her.

The 4th of October is approaching fast. What noble resolves are being formed by students new and old! We wonder how many of the hitherto idle boys are girding up their loins for real genuine work this session? May the good resolutions all be carried into effect! Below we give a list of the students who graduate in our College next spring. We arrange them in alphabetical order: *J. Austin, W. N. Bessey, W. Lee, H. C. Mason, B. A., F. Macallum, B.A., Hilton Pedley, B.A., W. G. Watt.*

The readers of the College Column will remember that during last session the students succeeded in obtaining a considerable number of periodicals and papers, and thus were able to have quite a reading-room. The first few dollars for the purpose were subscribed by some friends outside the College; and if the same thing could be done this year, our reading-room might be even more successful than during last session. Will not some one give us a lift in this matter?

All our students will have read with interest the account given by Rev. Mr. Fielden of his trip westward. According to him there seems to be a good prospect for Congregationalism, both in the North-West and in British Columbia. Would it not be well for those who are desirous of doing missionary work, to include both of these countries within the range of their vision?

A word to new students. It may not be out of place here to say a few words to students who are entering Collège for the first time. Five years at College constitute perhaps the most important period in a man's life; and a word from one who himself has been there may be helpful to new men. The first thing we would notice is that a man receives from his college course no more than he brings to it. By this we mean that the disposition with which we approach the different studies presented, will determine the effect of those studies upon us. If a man studies theology with a view to establish some pet opinion, his course is liable to make him more one-sided than ever. If, on the contrary, he swallows everything that is told him by his professors, without careful examination of the views presented, his course will have the effect of making him nothing more than a reflector of other men's opinions. We would counsel every beginner, to receive all instruction with the respect due to the men who have carefully delivered it, but at the same time exercise his own judgment upon every part of it. Occupying this position, he may rest assured that his college course will furnish him with a great amount of information, and at the same time increase his ability to make a right use of it. In the second place, a student ought to be a sociable man. One part of college life consists in receiving lectures, and thinking them out afterwards; but another part consists in becoming acquainted with and interested in one's fellow-students. Often one is called upon to engage in a friendly conversation upon some subject of interest, or it may be that the student is asked to take part in a debate, read a paper or engage in some outside work. Further still, he may be asked to put his hand into his pocket, light though it may be, and contribute to some worthy object. Let the new student enter into these things heartily. They will not only make his college life happier, but will the better prepare him for his life-work afterwards. Last of all, let men enter college with the resolve that the *head* shall not develop at the expense of the *heart*. Christ and his work are to be the supreme objects of our affection; and if love towards these increases, the driest studies will be quickened into life. After all, we enter college to learn how to work for Christ, and if our love for him diminishes, to that extent our course will have been a failure.

A TRULY holy man communes with God till, as in photography, the image reflected becomes fixed and permanent upon the sensitive plate of his inner self.

"I WISH by some inscrutable action of Providence that men who know nothing about theology would say nothing about it."—*Rev. Dr. Parker.*

## DEATH OF THE REV. L. P. ADAMS.

*(From a Correspondent.)*

Another veteran has laid by his armour. The Rev. L. P. Adams, one of the old standard bearers who, for nearly half a century, has been doing battle for the truth, is gone to his rest and reward.

Our brother was born in Reading, Vermont, on March 15th, 1812. He was brought to a knowledge of the truth when young, and was ordained to the Gospel ministry in the year 1840, and for several years labored as a Methodist minister in the United States and Canada. He afterwards became united with the Congregational body, and organized a church in Fitch Bay, Que. In the year 1854 he was installed as its pastor; where he continued to labor on till the Master said, "It is enough."

His field was a large one, but he cultivated it with diligence and perseverance; obeying the instructions given to all laborers in the Lord's harvest field, "In the morning sow thy seed, and in the evening withhold not thine hand." And truly he did not sow in vain, as many can testify who now mourn the loss of a beloved pastor, and who are now anxious to secure a successor to take up the work, and go in and out among them.

Not only those remaining on the spot, but large numbers who have removed to distant parts of the country, still cherish for him a loving remembrance.

He labored on without any marked abatement of his usual energy, until five weeks before his death, when it was observed by the congregation that he was laboring under some great difficulty, and from this time it was evident to all that he was rapidly breaking down both in body and mind, until Saturday, Sept. 8th, he passed away.

He died at Ayer's Flats, where he had for some time resided with his daughter. The remains were taken on Monday morning to Fitch Bay, where a very large congregation was assembled. The Rev. G. H. Dunlap, of Rock Island, preached from the words, "Well done, thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy Lord." The subject was well applied, and was highly appreciated by those who heard it.

The Rev. G. Purkis, of Waterville, who assisted

in the service, said, "He felt that no words could express his feelings better than those of David, when Saul and Jonathan fell on the mountains of Gilboa, "I am distressed for thee, my brother Jonathan, very pleasant hast thou been unto me."

Mr. Adams was universally esteemed, and a very large number of people feel that they have parted with a very dear friend.

The departure of our brother presents an opening for one whose only ambition is to win souls for the Master. May such an one soon be found.

**Official Notices.**

Western Association meets at Woodstock, Oct. 9th and 10th. A good meeting is expected. Printed programmes will be sent to all the churches in the west. Pastors and churches we hope will come in a strong delegation. The subjects arranged for are all practical and interesting. Particular interest centres in this meeting; as the young Woodstock church, for the first time, welcomes the Association to its heart and hospitality.

J. K. UNSWORTH, *Sec.*

**CANADA CONGREGATIONAL MISSIONARY SOCIETY.**

The following amounts have been received for the society since the last acknowledgment of June 20th:

Zion Church, Toronto, additional for 1887-8, \$10; Winnipeg, Man., \$120; C. C. W. B. of M., additional, \$200; Paris, Ont., Sunday School, \$12; Annual Collection, Yarmouth, N. S., \$20.50; Keswick Ridge, N. B., Ladies' H. M. S., \$13.06; Rent of Gorham College Ground, \$24; Dividend from Bank of Nova Scotia, \$126; Paris, Ont., \$32.25; J. T., interest to G. R. M. F., \$51; A. J. R., interest to G. R. M. F., \$27; Miss T. C., interest to G. R. M. F., \$60.

Excess of expenditure over receipts to date, \$2,617.04.

SAMUEL N. JACKSON,

*Treasurer.*

Kingston, Sept. 1st, 1888.

**Literary Notices.**

READING THE BIBLE WITH RELISH. By Rev. Wilbur F. Crafts, author of "Sabbath for Man," etc. 12 mo., 64 pp.; cloth, 25c.; paper, 15c. Revised fifth edition. Funk & Wagnalls, New York.

This little book is hardly second in importance to any of the larger books of the same author. "It makes the Bible read like a romance, like a new book," is the testimony of one who has tried

it. It gives 365 brief Bible readings for daily home worship, or daily prayer meetings, or daily personal reading, arranged to begin at any time, traversing the whole Bible in a year, in chronological order. The psalms, prophecies and epistles are introduced where they will light up the history, and be lighted up by it. The readings consist of selected passages, requiring about five minutes daily for reading, omitted portions being concisely summarized to preserve the connection, with brief explanatory notes, and an appendix containing "Bible Markings" by the author and by Mr. Moody and others, and several pages of "Helps to Extemporaneous Prayer." The book is full of topics for sermons and prayer meeting, but its best use is as a cheap manual for uniting a whole church, or Sabbath school, or association in daily Bible reading.

THE OLD TESTAMENT STUDENT, Prof. Harper, of Yale, Editor. New Haven P. O., drawer 15 : \$1.50 a year. The September number is very full. W. E. Chancellor, of Amherst College, contributes an article of eight pages on The Book of Amos. Too discursive and general; does not give the student what he is looking for: too much of general disquisition, and too little of Amos. Rev. Dr. Nordell's "Word-studies," promise to be extremely useful. In the derivation of woman (Ishshah,) he differs from the majority of the commentators, and coincides with Delitzsh, who derives it from "insha," the weak or tender one. He says, "It appears then, that while these terms are commonly used to designate the relation of sex, yet *ishshah* is not a mere feminine form of *ish*, a "man-ess," as many of the commentators on Gen ii: 23 interpret it. The signification and use of the words repose, not on the fact of sex itself, but on a recognition of the distinguishing quality of each sex—'physical strength in the man, weakness and dependence in the woman.'"

A new feature is introduced in this number—Inductive Studies in the New Testament. Nearly ten pages are occupied over the first chapter of Mark. We give an editorial from the O. T. Student on Bible Study:—

*Bible-listening!* There is much of it. It is of value; it is better than nothing. It is easy; many enjoy it. We find it in our churches, in our Sunday-schools, in our schools and colleges. Some imagine it to be *Bible-study*; some even so call it. But the mistake is great. The sad fact is that, in the case of many who so deceive themselves, *Bible-study* is becoming a thing unknown, well-nigh a thing impossible. *Bible-listening* has become a bane. Who will measure the evil it has done? Who, the evil it is doing?

*Bible-reading!* There is very considerable of this. It is of more value than *Bible-listening*. It may not be as easy; it may not be as enjoyable; but it is more profitable. And yet, how profitable is it? Are we not satisfying ourselves with the less? Are we not neglecting

larger possibilities? Have we not, in many directions and in many cases, much *Bible-reading* that is called *Bible-study*? that is really thought to be such? The evil is not in the reading of the Bible; it is in the fact that we do not call things by their right names.

*Bible-study!* There is very little. Many who talk about it have never met with it, or have not recognized it. What is it? The way to find out is not to study a definition, but to become acquainted in experience with the fact. When one can clearly distinguish, in one's own practice, between *Bible-listening*, *Bible-reading*, and *Bible-study*, then probably one has begun to become acquainted with the last.

*Bible-study* stands in direct relation to *Bible-listening* and *Bible-reading*. It fits one to do either with profit, with intelligence and Christian judgment. It prepares the congregation to listen to expository preaching, the Sunday-school scholar to consider the lesson in company with the teacher, with interest and independence of thought. Especially, it prepares the scholar and student in our institutions of learning for proper *Bible-listening* and *Bible-reading* throughout life. How often we sacrifice the lasting good to the apparent edification of the moment! Shall we do less *Bible-listening* and less *Bible-reading* that we may do more *Bible-study*? Shall we do more *Bible-study* that we may listen and read the better and the longer?

THE CENTURY.—Mr. George Kennan contributes to the September *Century* an article on "Exile by Administrative Process," in which he gives a great number of instances of the banishment of persons to Siberia, without the observance of any of the legal formalities that in most countries precede or attend a deprivation of rights. Mr. Kennan will also discuss, in an Open Letter in this number of *The Century*, the question, "Is the Siberian Exile System to be at once abolished?" stating his reasons for believing that the plan of reform now being discussed in Russia, and which is said by the *London Spectator* to involve the entire abolition of exile to Siberia as a method of punishment, will not be put into operation. Mr. Kennan says that the present plan is one proposed by the chief of the Russian Prison Department, with whom he had a long and interesting conversation just before his departure from St. Petersburg. It grew out of the many complaints of the respectable inhabitants of Siberia, who demanded that the penal classes of Russia should not be turned loose upon them. The Russian official only hoped to restrict and reform the system, so as to make it more tolerable to the Siberian people, by shutting up in prisons in European Russia a certain proportion of prisoners who are now sent to Siberia. This reform would have affected in the year 1885 fewer than three thousand exiles out of a total of over ten thousand. Before such a plan goes to the Council of State for discussion, it is always submitted to the ministers within whose jurisdiction it falls—in the present case, the Minister of Justice, the Minister of Finance, and the Minister of the Interior. Two of these officers have already disapproved of the plan, the Minister of Justice

declaring that "exile to Siberia for political and religious offences must be preserved," and it is Mr. Kennan's belief that the scheme will not even reach the Council of State. This is by no means the first measure of reform which has been submitted to the Czar's ministers, but every effort has so far been fruitless, and the plans have been found "impracticable."

MISSIONARY REVIEW OF THE WORLD. Funk & Wagnalls, 18 Astor Place, New York. \$2 a year. The October issue is on hand early. It is the most complete presentation of the missionary world in the whole range of periodical literature. In its eleven different departments, we have forty-six articles and groups of missionary intelligence. It would be impossible, in any other way, to gain so much information (and *enthusiasm*) at the same expenditure of time and money.

#### POSTSCRIPT.

Rev. Charles Duff again begs the indulgence of the readers of this magazine, on the non-completion of his serial, "The New Revival." He has had his time so completely taken up with other engagements and duties as to be unable to keep up the monthly instalment. He feels that it would be best, after this interruption, to close the story in a single chapter; which he expects to furnish for our next.

KINCARDINE.—The Congregational church in Kincardine township (Tiverton P. O.) has been recently repaired and painted. The Rev. Mr. Sutherland, of Ripley, preached to a crowded house the re-opening sermon, on the first Sabbath of September. Since the settlement of the present pastor, the Rev. C. L. Ross, there have been many improvements. A fine parsonage has been purchased; three acres of fine land has been bought and fenced; a good shed built for the horses of those who come from a distance; and now the sanctuary has been beautified, and the grounds nicely fenced. The local paper, the *Tiverton Watchman*, says, "It is now a credit to those who take an interest in the cause, and an ornament to the 10th concession." The attendance is always good in fine weather, when the people can come from a distance. The pastor is a man greatly beloved, a faithful preacher, diligent in all his works of faith and labor of love. His visits to the afflicted are much valued among all classes. May God spare him long to break the Bread of Life to Christ's flock!—*Com.*

## For the Young.

### THE QUESTION.

I asked, "What heaven was like?" and the answer of her eyes  
Was plainer than her prattle, or the smile that rose so fair;—  
Ah, I knew 'twas only they whom the proud and vain despise,  
The pure in heart, who anchor there!

But she told me not her thought—I could only dream and guess  
How lovely was the land she had no words to tell!  
Where the Friend of little children still lifts His hands to bless  
His babes, and those who love them well!

WILLIAM WYE SMITH.

Sept. 12, 1888.

### SPEAK TO THEM.

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes under a sudden impulse, she asked the question: "Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said, "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would."

It was keen reproach to her friend, and one that she never forgot.

How many poor, sad seeking souls, like little Maude, wonder why Christians never speak to them of the things nearer their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?  
—*Selected.*

At the Fulton St. prayer-meeting, one evening, a brother's story was a happy illustration of the helpfulness of prayer. He came to the meeting bowed down with a burden of anxiety. The way was hedged about him. He could not tell how he was to earn the bread that perisheth. He intended telling the Christians present that he desired prayer for guidance, but the time was so promptly

taken up by others that he seemed to get no opportunity to make known his burden. He could speak to God, however, and this he did. He just laid his burden on the Lord, committed his way unto Him who guides the stars and feeds the sparrows. And while he prayed, a merchant in a distant city was busily thinking what he should do to secure the proper person for a certain position of trust that needed filling. He bethought him of the young man whose need was being laid upon God hundreds of miles away. The merchant resolved to write him a letter and learn whether his services could be secured. The letter came next day. Surely an answer to prayer! At least it brought cheer to the heart of the praying one. And yet the prospective arrangement was never made, "God having provided some better thing." Another door opened and Divine guidance was seen in it all. And the young man, relating the incident, says: "I learned then to believe with more heartiness and simplicity than ever before that God concerned Himself about me. When He leads me to pray He may be preparing the answer many miles away." A happy heart is that which can thus trust, and why may not the Christian heart so trust, since the word on which we lean is Divine?—*N. Y. Witness.*

It has been common to give little children their first idea of God as the being who made the world and all things in it. This places God afar off in the dim past to them, and makes it harder for them to realize his constant presence and protection than it would be had they never heard of God as a Creator. Suppose that, instead of this, they learned to think more of God as ever present in nature; as constantly working in the rising and setting of the sun, in the growing of plants and trees, in the unfolding and coloring of the flowers, and in all the phases of sky and weather. Becoming thus accustomed to think of him as always present, and working wherever the processes of nature are going on, it seems but an easy and natural step to think of the Lord's care being extended over themselves and over their friends wherever they may be.

It was so this little girl was taught; and she learned to think of each new leaf and blossom as a fresh work of God. And, when she grew older, each new morning, with its dewy freshness and song of birds, and each golden and crimson sunset, were new creations of his ever-active presence. Then it required no undue tax upon her credulity to say, "If the Lord is doing so much all the time and everywhere for flower and bird and sky, he will surely care for us, wherever we may be."—*S. S. Times.*

"I'm a big man. I ain't a ~~big~~; I'm a man." It is a little boy who says that—as everybody would understand. And the little boy says it, not because he is sure that it is true, but because he is in doubt at the very point of his bragging, and he wants to convince himself, even if he is unable to convince anybody else, that there is more truth in his brag than there seems to be. And just that which is the basis of that little boy's bragging is at the bottom of all bragging everywhere. It is doubt, not confidence, that is disclosed in the strongest words of boastfulness.—*S. S. Times.*

LET no boy think he can make a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends—and yet every boy may be a gentleman. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how. And finally, and above all, by fearing God and keeping his commandments.

It was the wife of President Madison who said to a young woman of her acquaintance, "Give your appearance careful and serious thought in your dressing room, and forget it elsewhere."

OUR finest adventures are our thoughts; and in my own experience I estimate among my keenest delights visions of great truth, enthusiasms for great principles, and admirations of men nobler than myself.

HEAVEN be thanked that when I found I had trusted men too much and credited them with more good than was in them, I did not try to mend the matter by distrusting the rest of the world and disbelieving in all goodness.

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REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. *Cash in advance* is required of new subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 15th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.

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