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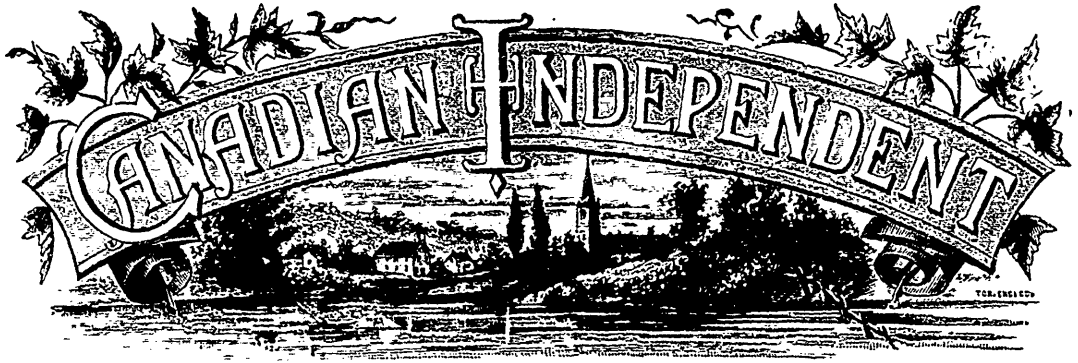
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New Series.

TORONTO, NOVEMBER, 1890.

| Vol. IX, No. 11

Editorial Gleanings.

USE A BINDER!—We find it very convenient for our office-file of the INDEPENDENT. 75 cents; post paid. This office.

REV. R. Y. THOMSON, B.D., has been inducted as a Professor in Knox College, Toronto, in the department of Biblical Literature.

SPECIAL SERVICES.—What are the churches doing in this particular? They are a great means of grace; if it were only for the spiritual warming-up they give the members.

It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

THE director of the Lombardy Observatory, Schiaparelli, has discovered, by patient long-continued observations, that the planet Mercury does not turn on its axis while it revolves round the sun.

THE *Year Book* WRONG.—In the list of members of Quebec Association, page 27, read, "Henry E. Barnes, D.D., Sherbrooke, Secretary," and omit Messrs. Robertson and Dixon, removed from the Province.

COMPLETELY EXPOSED.—We print among the "News of the Churches," the finding of the council concerning the late pastor at Melbourne, Que. Pity it is, that there should be such wolves in sheep's clothing.

THE proposition, in the Methodist Con-

ference, to extend the pastoral term from three to four years, and in certain special cases to five years, was lost, 131 to 104. The friends of the extension, however, are quite sanguine as to the future, and think their cause is gaining.

METHODIST STATISTICS.—At the recent General Conference in Montreal, the statistics presented, show the following:

Ministers and probationers, 1,748; members, 233,868; Sunday schools, 3,173; officers and teachers, 28,411; scholars, 226,050; average attendance, 129,811; churches, 3,092; parsonages, 967; total amount raised for all purposes during the four years, \$8,063,067; or \$862 per annum, per member.

THE great public excitement of the autumn has been the trial and condemnation of Birchall at Woodstock, for the murder of young Benwell. A bad boy makes a bad man; and in Birchall's case the detection and punishment followed quickly on his last and great crime. Everyone is sorry for his wife; who even now, it is said, refuses to believe him guilty of murder. Friday, 14th November, is the murderer's fatal day.

DR. CHEEVER is dead. Although a voluminous writer, he will be best remembered as the author of "Deacon Giles' Distillery," and as the fearless opponent of rum and slavery. Rev. George B. Cheever, D.D., was born at Hallowell, Maine, in 1807. First a pastor at Salem, Mass., from whence he was virtually driven out on account of his famous "dream"; then for a long time in New York. He was one of the men, who, had he lived 300 years ago, would never have been allowed to die

peacefully in his bed at the age of eighty-three! His memory will live behind him; and, what is more important, his life work will continue to bear fruit as the years go on.

—
 THE SIXTH OF NOVEMBER.—Thanksgiving Day is on the sixth of this month. That was the time agreed upon at the Congregational Union, in June, to gather in the "self-denial" offerings of the churches, in aid of the Home Missionary Society. Let there be no failure in this matter! Whatever the amount of self-denial has been, let the offerings be such as become Christian men and women, *acting for Christ*, in the world. And, please, let us know, not only what your Church raises, but by what plans and schemes and self-denying ingenuities it was brought about in many individual cases. These experiences will be of immense value to be known.

—
 WITH respect to Mr. Howell's letter in our last, he is mistaken or misinformed, in believing that no instances have occurred in Great Britain or Canada, of *ex parte* councils. When Mr. Harris was pastor of the Congregational Church in Simcoe, Ont., and some 20 or 23 members were expelled—wrongly, as they held—a council was called by them; and actually assembled and deliberated on the case. That council, desiring (like the council in Toronto), to be a "mutual" council, invited Mr. Harris and the majority of the Church to join in the council, but they refused. Mr. Harris' proceedings broke up the church, and "Simcoe" has long ceased even to be on the roll of Congregational Churches in Ontario. The *ex parte* council referred to, was held in 1857 or '58. Whoever has the custody of the records of the Western Association (then called, we think, the "Hamilton Association") will be able to verify the date.

—
 THE CHRISTIAN ENDEAVOR MOVEMENT—*Prize Essays*.—The sum of five hundred and twenty-five dollars (\$525) has been placed in the hands of the Trustees of the United Society of Christian Endeavor, to be used for prizes for essays on the following topics:—1st, "How can Christian Endeavor Societies promote and stimulate the systematic benevolence of young people for missionary purposes." 2nd, "How can Christian Endeavor Societies best promote the introduction of religious journals and other wholesome reading

into all the families of the congregation with which they are connected." 3rd, "The Christian Endeavor Society. Its adaptability to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own churches, (c) their activity in all branches of Christian effort." These essays are not to be more than 1,500 words in length; to appear in the column of some religious paper before April 1st, 1891; the judges to be eminent clergymen and others of different denominations; the successful essayists to be announced at the International Convention in Minneapolis, July 10, 1891.

—
 DR. FAIRBAIRN, of Mansfield College, Oxford, has been lecturing at Chautauqua, and visiting various cities in the United States. We have not heard of his being in Canada; although when at Chautauqua, he was only eighty miles from Toronto.

—
 A writer in the N. Y. *Independent* thus speaks of Mansfield College:—

The influence of Mansfield extends far beyond the circle of her own students. The buildings were opened last year free of debt; they are among the finest of modern Oxford, and cost about \$250,000. While the funds for them came chiefly from Congregationalists, who have ever been leaders in education, the doors of Mansfield are open to all denominations. The present roll of forty students includes representatives of all the principal ones coming from both sides of the Atlantic and from several English colonies.

The first ministers of New England were Oxford and Cambridge men, and we are without doubt to draw our ministers more and more from the mother country to fill the pulpits for which our own seminaries, or rather let me say our *homes*, fail to make provision. One-half of those who come into our pastorates in the Congregational body, are from outside ourselves. Thus, Mansfield College possesses a peculiar interest for us. Would it not be a graceful thing if some generous, broad-minded man should endow an American chair at Mansfield, and thus perpetuate the connection of our religious life with the universities of the old country?

—
 A GOOD many months ago, we asked that ministerial brethren available for "supplies" of pulpits, whether looking for settlements or not, should let us have their names and addresses, for insertion in a little list on our cover; that churches (who often correspond with us on the subject, and were continually corresponding with Mr. Hall), should thus be able to know where to write for a Sabbath supply. *Not one brother responded.*

—
 Again, we asked that churches should furnish us with what might be called a "Directory" for each; a list of officers, and services, etc. We intended to put three or four

of these short lists in each issue of the magazine. *Only one responded.*

Now, this is rather discouraging. Was there anything foolish in these requests? None know better than the officers of all our Societies, how hard it is to know whom to write to when a church is "vacant."

Dear reader, ask YOUR minister and church-secretary, what was *their* objection to furnishing the above information? Was it pure laziness? or was there some solid, strong, immovable objection, which they would not hurt the editor's feelings by stating—but nevertheless acted on?

Editorial Articles.

"WANT TO BE SAVED."

How many people—especially young people—if asked whether they want to be saved, will answer readily, "Yes; I want to be saved!" Some one, speaking on this subject, says it is like a person looking in at a shop-window. There is some article there that the person *wants*; and he has buying it. Why? Because, though he wants looking at it for a time, he goes off without money in his pocket to buy it; and yet, after the article, he has not made up his mind to pay the price for it. In other words, he does not want it bad enough to give money for it. Everyone who is a Sunday hearer—and many who are not—would like to go to Heaven when they leave this world. That is all. Their secret thought is that they wish it were not quite so holy a place—if it were only just a little like this world; that is, this world in its best conditions—they would really feel more at home in it. But as it is—and with the only alternative as it is—they would like to go to Heaven. And when they say they "would like to be *saved*," they only mean they would like to avoid perdition.

But as soon as they are ready to do what needs to be done, in order to be saved, the matter is perfectly clear and easy. As soon as they are willing to be made holy, to hate sin, and to follow step by step as Christ leads them, giving up their own will for His divine will, the difficulty is all past. They have "bought the Truth," with the only *price* that will be accepted for it—which is *themselves*; and now they not only "want to be saved," but

are willing at all times to testify that they "are saved!" Before, they were unconscious hypocrites.

AMONG THE JEWS.

Just as hitherto there has been little done among the Mahomedans, so there has been extremely little done among the Jews—that is, where they are chiefly found, in Austria and Russia, and the Orient. Dr. Delitzsch, who for more than a quarter of a century, had been the heart and soul of the Central Missionary Society for work among the Jews, located in Leipzig, is dead. As often happens, the work which one man did, all by himself, is better afterwards done by a number of men, so the Leipzig Society is now waking up to the fact that Dr. Delitzsch is not there to do their work, and they must do it themselves; and it will be better done than ever, for more men will be at work. So they are organizing work in Southern Russia and in the East, using Delitzsch's Hebrew New Testament as their great means of reaching the minds of the Jews. The Jews in Christian and evangelical lands, should, they think, be the special care of the Christian churches in those lands, and they will attack Judaism and Rabbinism in its strongholds. The prospects seem good, and the missionaries are much encouraged. The directors of the British and Foreign Bible Society knew not the great work they were beginning, when they induced Dr. Delitzsch, twenty or thirty years ago, to translate the Greek Testament into Hebrew.

HISTORY OF THE INDEPENDENT.

Somewhat early in the history of the Congregational churches in Canada, a desire arose for a denominational organ. The Nonconfirmists in England had their papers and magazines: and ours is a reading and book-loving, as well as a liberty-loving set of people.

The venerable Dr. Carruthers, of Portland, Maine, then pastor of the Second Congregational Church in Montreal, began the publication in 1842 of "The Harbinger," a religious monthly. Dr. (then Mr.) Carruthers, had just come out from Britain the year before and was full of youthful fire and vigor. The magazine went on for two years;



Wm. J. Clarke

when the desire for a "weekly" prevailing, and Mr. Carruthers shortly after going to the States, "The Observer," Rev. Richard Miles, Editor, took its place. "The Observer" was a weekly religious newspaper. We don't know the price of it; but no price that people would willingly pay, can keep up a paper of that kind, except (1) there is a large job-work printing patronage connected with it, or (2) it obtains a large advertising patronage. Mr. Miles was a versatile man; but he had not the conditions to make a newspaper pay, and it did not pay; and after the experiment of a year was discontinued.

For several years we had no "organ." But at the "Union" of 1854, the matter was taken up, and Rev. William Fletcher Clarke, then pastor at London, Ont., was appointed Editor of a new publication to represent the Congregationalists.

Mr. Clarke now lives at Guelph; and has for a great many years been an authority and writer on agricultural and horticultural subjects. In his

chosen field which includes *bee-keeping*, he has few equals. He is not in pastoral work, though he often preaches. We give above a portrait of the founder of the INDEPENDENT, from a recent photograph.

At the first of July, 1854, the CANADIAN INDEPENDENT—for that was the name Mr. Clarke gave his fortnightly broadsheet, came out. We remember reading with great interest, the first number, though—like the old woman who could not remember, twelve years afterward, our brother Snider's text, but remembered offering him her snuff-box, and the funny remark he made about it—we can't now recall his editorial salutation. On the first of July then, this year, it entered, as the changed line on the title-page indicated, its "thirty-seventh year of publication," and we, with (alas!) an ever-diminishing circle on the list, have read every number of it. At the end of two years from the beginning, Mr. Mellish of Brantford assumed the proprietorship, and Rev. Mr. Marling, of

Toronto, the Editorship. In June 1858, it was turned into a Monthly, and Rev. T. M. Reikie of Bowmanville, became editor. During most of this time, several gentlemen shared with Mr. Mellish, the responsibility of proprietorship: for it meant in those days, *loss*. In 1866, the proprietorship became a Company, though not yet incorporated.

In 1865, Mr. Marling was again editor; in 1868, Rev. John Wood, took his place for three years; then Mr. Marling for two years more. Rev. Dr. Jackson had it for one year; then Mr. Wood again, which lasted for four years. In 1877 the Company was incorporated as "The Congregational Publishing Company of Toronto."

In January, 1879, the publication became a weekly; Rev. Wm. Manchee, of Guelph, Managing Editor; Rev. J. B. Silcox, of Toronto, Office Editor. In a few months Mr. Manchee withdrew, and Mr. Silcox, for a time had all the responsibility. Near the end of the year, Mr. Alex. Christie of Toronto, assumed the management; and in September, 1880, Mr. H. J. Clark, of the publishing firm of Copp & Clark, had the conducting of the paper placed in his hands. The next year he associated with himself the Rev. John Burton; and the succeeding year (1882), Messrs. Clark, Burton and Revell had its care. In January, 1883, it was changed again into a Monthly, and Mr. Burton, assumed the sole editorial control.

After two or three years, Mr. Burton tried the experiment of issuing the INDEPENDENT twice a month. The readers liked the idea of getting their church news more frequently; though the thinness of the magazine was somewhat against its appearances.

In the meantime the experiment was made of having it published at Bowmanville, which though well-meant, was a great mistake. In the meantime too, a cumulative debt had now got to \$950, for the paper had never really paid its way; (members of churches here and there, all over the country, who *still owe* from \$3 to \$8 a piece, may know the reason!) This debt was chiefly owing to Mr. Blackett Robinson, printer, Toronto. Mr. Burton collected, from the free-will offerings of friends, about half the amount and knew not what more he could do. With rare business generosity, Mr. Robinson accepted the sum in hand, and gave a full discharge. A new loss of two or three hun-

dred dollars resulted from the Bowmanville experiment; and it is only two years ago that the INDEPENDENT, for the first time, was *out of debt*.

In January, 1888, the present editor, Mr. Smith, took charge of the magazine, stipulating that as he did not live in Toronto, it must again be *monthly* in form; as a "fortnightly" would take up so much of his time, without yielding him a support. At the beginning of 1889, considerable improvements were made, better paper, a new heading, and more frequent illustrations.

This brings us down to the present time. And the question in the minds of a great many good and staunch friends of the INDEPENDENT is, "what is the prospect now?" Well, we shall have a Weekly sometime; and next time we want a Weekly to come to "stay." We have got pretty nearly to the end of our string, as regards improvements in the Monthly. If any one can tell us how, with our present prospects and means, we can make it better, we shall be glad to do it. But at the present moment, the patronage and enthusiasm expended on the INDEPENDENT by the churches, is not sufficient to guarantee a paying support to a Weekly. A little more and better support to the magazine—say 500 more paid-up subscribers—and *then* the Weekly would begin to be hailed on the distant horizon, with her bill of lading all correct, and her *insurance papers* all safe! At which consummation of a long and varied history for the publication, none would rejoice more than the pilot of the present little craft!

Correspondence.

LETTER FROM ENGLAND.

I do not know that this will reach your readers very long before I reach my home, yet while the matters are fresh in my memory, a few lines. At Memorial Hall, the chief desks are largely vacant, Dr. Haunay recruiting health, Mr. Mearns holiday-making, with work. I got a glimpse of our friend Mr. Fielden, for a moment—little more. But I found one old friend Mr. R. Mackay, who so long made Kingston his head-quarters, at his desk in the office of the Self-Help Emigration Society; though he too, is preparing for a rest. As I have not attended a Wednesday evening meeting since leav-

ing—invariably I found the church doors for that evening closed—and learnt from Mr. Mackay that his meetings were going on, I took the district railway for Sion Chapel, Whitechapel Road.

Whitechapel, the district made famous or rather infamous by the atrocities of "Jack the Ripper," is thronged by lace weavers, paper-box makers, slop-tailors and tailoresses; indeed by the people who make up largely for the cheaper stores the many necessary articles of wear, and of domestic comfort. The Whitechapel Road itself is broad, spacious; its pavement alone equal in width to many of our streets: the lanes and side streets a perfect labyrinth; narrow, crowded; not dirtier than the surroundings demand. Sufficiently so, however, to render the gin-shop with its gas, glass, and prettily arranged bottles, to prove, in very many cases, a temptation not readily resisted. It is, however, to be noted with thankfulness, that practical Christianity is in very many ways rendering the way of virtue easier; the path of vice less alluring by contrast. There are numbers of temperance rooms, clean, light, airy; into one of which we stepped. A warm cup of really good cocoa cost one half-penny; and a crisp sweet currant bun, one penny. My brother and I thus enjoyed each a cup, with a bun between us; amply sufficient for a refreshment, for the amazing sum of *two pence*; the cost I suppose, of a pot of beer, or a glass of gin. This was one of over sixty cocoa-rooms, scattered over the city, bearing the name of Lockhart. There are numerous others. But the drink curse still triumphs along that road, should a school boy throw a stone from the front of one of these palaces, "licensed to sell to be drunk on the premises," (the curse!) the stone would pass another before it struck the pavement at the door of a *third*. England, shut up those infernal dens, and half your misery is gone!

We found the chapel; a little late; with about 50 people present: the greater part middle-aged or elderly. Apparently well-to-do working people; men and women, who had evidently gone home from their labor to clean up for the meeting. It was a quiet resting place, as the multitudes without surged by. Here that common incubus to all our work "debt," is felt. Some men talk "business-like," of interest being but a rent; but the more I see of the inner side of this *debt* business, the more

I feel like rising up and cursing its habitation! A debt may be lawfully incurred, but to sit quietly under it is spiritual death and temporal insanity. The debt here has not been recklessly incurred; far from it; and efforts are being made to immediately lessen the same. They deserve to be successful. This is one of the churches planted in a needy district, deserving of the sympathy of the Christian world.

On the whole, as we walked home, along the Whitechapel Road, down Aldgate, past the Minorities, along Cheapside and Holborn, we felt that, upon the whole, the crowd was orderly. The omnibusses were full, families were out—boys, girls, in pairs or in groups; only the gin palaces seemed to curse. A peep within revealed some sad sight: a father, mother, and boy all talking a drink; a respectably dressed woman coming out, with a bottle under her shawl. There was loud talking (the rattling of the vehicles over the paved way makes this inevitable); a stray song; some whistling, and along the streets at some quieter corner, a blind (?) man, crooning some ditty for the half-pennies of the stranger, an old woman, selling matches; a chapman putting up seven or eleven articles "for a penny!" What modes of life, to earn a crust, or to breathe an air of restfulness. And thus goes this world around!

It may stimulate some to know that men and churches of the Congregational faith and order, are ever in the fore-front of work for the people. A terrible hiatus in Christian work would there be, did the Independent Churches shut up their doors! That the same mass of work can be done by us in Canada, which scatters across a continent what is here pent up in a city, is an impossibility; but we may learn to do more than we are doing; bring still more forward the amenities of life, imbued with the Christ-life in our communities; and thus make manifest the Spirit's presence in the varied life of our busy century.

Fraternally, JOHN BURTON.

KING MWANGA, of Uganda, Central Africa, who has been twice dethroned and driven out of the country, has returned and is again at the head of the kingdom. In a letter written to Cardinal Lavigerie he asks that priests be sent to teach the religion of Christ in all the country of Uganda.

Our Contributors.

NOTES OF A TOUR IN NEW BRUNSWICK AND NOVA SCOTIA, IN THE INTERESTS OF THE CONGREGATIONAL COLLEGE OF CANADA.

BY REV. R. K. BLACK.

Not to weary the readers of the INDEPENDENT with the very common-place incidents of my trip from Sarnia to Montreal, or even from Montreal to St. John, N. B., by the Canada Pacific short route, accomplished in eighteen hours, I may say that my tour in the Maritime Provinces commenced when—

At *Indian Town*, St. John, on the morning of Friday, July 5th, I stepped on board the river steamer *David Weston*, bound for Fredericton, and intermediate points. Glad was I to find that the larger number of the passengers consisted of the ministers and delegates of the churches from Nova Scotia, on their way to Sheffield, N. B., to which spot we too were bound. The beauties of the River St. John have been so often described in the pages of the INDEPENDENT, that I will not now enlarge upon them, save to say, that to myself, re-visiting these lovely and familiar scenes, in the company of so many old friends and fellow-laborers, that sixty miles sail was a source of great delight. It seemed to me, that as the river had grown older since last I traversed it, years ago, it had also grown greater. Commerce seemed largely to have retired from it. There were fewer objects to divert the eye of the tourist from what was beautiful and romantic in the natural scenery. We met but few steamers, wood-boats and rafts of timber. The railway from St. John to Fredericton has diverted the stream of commerce from the river; but not less lovely are its emerald islands, its wide stretches of *intervale* land, flanked by gently undulating hills, and terminating in densely wooded mountains in the distant perspective.

Sheffield was reached early in the afternoon and many were the friends awaiting on the wharf to meet the visitors to the Union, and to conduct them to their homes for entertainment. We were fortunate in being one of several who shared the

hospitality of Charles Burpee, Esq., for many years Dominion M. P. for Sunbury, whose kindness, and that of his amiable lady, we shall not soon forget. Not for many years had we attended a meeting of the N. S. and N. B. Union, and pleasant was it for us to meet again the brethren of this historic church. We were given a full house and a liberal collection, on the evening that we talked "College" to the Union. If the Union is now older since first we knew it, it certainly has not grown weaker, nor are its gatherings less fraternal. There was a hopefulness and aggressiveness in the whole proceedings. Lively were the debates, able the addresses given, prompt the business transacted, and earnest the prayers offered during those five days' meetings of the Union. As formerly, the hospitality of the Sheffield friends was unbounded, nor were there many dry eyes, when, on the Wednesday forenoon the steamer sailed away from the wharf with the home-bound contingent of ministers and delegates. Those on the shore struck up the familiar hymn, "God be with you till we meet again." We were among the number who stayed behind, for our destination was higher up the river; hence, the evening of Thursday, July 9th, found us at

Keswick Ridge, a rural spot, beautiful for situation; for its lofty table land commands an admirable view of the windings of both the St. John and the Keswick rivers, until their junction near Fredericton.

Pity that the Ridge, with its commodious church and parsonage, the monument of Brother Sykes' pastorate there, should be without a pastor at present. Here I spent a profitable Sabbath, preaching twice, and pleading the cause of the College before large congregations. Happy were we to find in the house of Mr. W. Coburn, our host, that their only son, an earnest young man, is at present prosecuting his studies at the New Brunswick University, Fredericton, and contemplates entering our College at Montreal. With such a prospect before him, we were only too glad to give him all the information he desired concerning our *Alma Mater*. Having to leave Keswick Ridge on Monday, in order to be in time to take the steamboat, we entrusted the collecting to the Rev. W. Peacock, who had accompanied us from Sheffield, and to Student Coburn, both of whom

did their work effectively, and have our best thanks. Wednesday noon of the 16th July, found us at

Yarmouth, after passing a night of thunder, lightning and rain on the Bay of Fundy. In Yarmouth we shared the hospitality of our old friend and brother, Mr. McIntosh, pastor of the Tabernacle Church. Here and at Chebogue we remained a week, assisting in the installation of Brother Davey (doing duty in the Tabernacle on the Sabbath for Mr. McIntosh, who went to supply at Truro), and collecting for the College, in which, as on a former occasion, we were quite successful.

I need hardly say that our Brother McIntosh is strongly intrenched in the affections of his people, and in the esteem of the community. Ten years had elapsed since we had been in Yarmouth, and much as we missed from their former places in the congregation such familiar faces and time-honored helpers as Capt. N. R. Clements, Freeman, Dennis, and the brothers Horton, it was a joy to find in some cases their children, or near relatives supplying their lack of service, both in the church and the varied industries of the town. At midnight on Thursday, July 24th, we landed at

Liverpool, Queen's Co., and here and at Milton and Brooklyn (adjacent churches), we spent the next two weeks, preaching, lecturing and collecting, in which work we were ably assisted by pastors Watson, of Liverpool, and Cox, of Milton. This last-named place had been our home for eleven years, and the sphere of a most successful and enjoyable pastorate, around which clusters many happy memories. We were received by our former flock with every demonstration of affection; and very greatly did we enjoy preaching once more in the pulpit where we had so often in former years proclaimed the words of life. All too short was our visit to Milton; but the claims of affection had to yield to the call of business; and comforted by the conviction, that in Brother Cox our people had an able and devoted minister, whom they well knew how to appreciate, we, on the morning of Thursday, July 7th, reluctantly departed from the hospitable home of Deacon W. H. Freeman, for

Greenfield, and the Milego Gold Mines. Thither

we were taken by our old friend, Richard Knowles, and his son, our namesake, Robert Black Knowles. A drive of ten miles through the woods brought us to Greenfield, at which place we embarked on a tiny steamboat, and after a lovely sail of fourteen miles on the romantic Milego lake, whose banks and numerous islands are clothed with the primeval forest, we were landed at the Gold Mines.

Yes, dear readers of the INDEPENDENT, don't be startled at the report; not simply *a gold mine* but gold *mines*; ten or a dozen of them, in one of the most rocky spots of Queen's County, and all within an area of a few miles.

Two years ago and this country known as "The Barrens," was the resort only of sportsmen, or women and children in their search for wild berries; but now it is the head-quarters of a most prosperous and profitable industry. Gold was discovered in the quartz rock, at no great depth from the surface; and hence the mines worked by Canadian and American capitalists, and giving employment to hundreds of workmen. We were taken through one of the quartz crushing mills, by the obliging manager, who informed us, that while in gold-mining circles, a mine is said to pay well, if half an oz. of gold is extracted from a ton of quartz rock, their mine had yielded of late, three ozs. of gold to the ton of quartz. We were shown some of the precious metal in its consolidated state; but there being no likelihood of our obtaining any of it for College purposes, our stay at the Milego mines was but short; and so after bidding farewell to our Milton friends, we left in company of the Rev. W. Peacock, who had come thus far to meet us. Tea at the parsonage, Pleasant River, and a lecture and collection for the College at Ohio, the same morning, was all we could do in that district; but contributions will be taken up by the pastor at a more convenient season. Sabbath, August 12th, found us at

Kingsport. On our way thither we were joined by our old friend and fellow student, Rev. Enoch Barker, of Toronto, whom we met at Grand Pré. Pleasant and comfortable were the Sabbath services, and it was easy to talk about the College to a people who had so recently settled over them one of our own College graduates, Mr. Churchill Moore. The Church in Kingsport at present worships in a hall or "upper room," and there we

preached on the morning and evening of a very hot Sabbath day.

But what with a young and deservedly esteemed minister, a new and roomy church edifice in the course of erection, the completion of the branch railway from Fort William to this point, and the revival of the ship-building industry, the friends in Kingsport may well take courage. A short sail across the Basin of Minas to Parrsboro, a rough ride between the mountains over an execrable road, and through a drenching rain, brought us on the Wednesday evening to Five Islands, where we met our brother Sykes, who took us the same evening in his carriage to his comfortable parsonage at

Economy. Why this lovely spot should ever have been called by so prosy a name we never could tell; certain it was, that while there was no waste, there was yet no appearance of a rigid economy in the parsonage, when the entertainment of an old friend was concerned. Nature too, has been lavish in the bestowment of its beauties all around. Possibly the people may be economical, but that they are by no means illiberal is proved by their possessing so excellent a church building and parsonage, nearly free from debt; as also by their having given next to Yarmouth, the largest contribution to the College. One week spent on the opposite shores of Chebucto Basin, following a Sunday's supply at Truro, brought our work to a close. Here in our Brother Shipperley's most extensive parish, stretching for a distance of twenty-five miles and more along the shore, we preached, talked College, and took up contributions in the churches of Maitland, S. Maitland, Selmah and Noel. In all these churches, save one, we had large congregations although it was the busy harvest time. Would that our missionary funds would admit of another laborer being sent to help our already over-worked Brother Shipperley, whose very useful services were placed at our disposal during our week's sojourn. Another Sabbath spent in Truro, a conference with brother McIntosh at Digby, a day spent in St. John, N. B. (during which we formed the acquaintance of the new pastor of the Union Street Church, the Rev. Mr. Howie, and addressed his people at their weekly prayer-meeting), and the evening of Thursday, Sept. 5th, found us at Montreal, from which place

we reached our home early the following week. How many miles we travelled by land and sea, we have no means of exactly determining, nor can we announce in pecuniary results, for the returns have not yet all been made; but from the many sermons and lectures delivered, and the very frequent conversations held with ministers and members of the churches in regard to College matters, we trust no little good will follow.

MINISTERS AND VACANCIES.

To the Editor of the CANADIAN INDEPENDENT.

Will you allow one trained in our Canadian College, now laboring in the United States, to offer a few comments on Brother Solandt's letter in the C. I. It is true the Canadian churches cannot reasonably find fault if the men, trained for the work in Canada, go elsewhere, provided they have tried and failed to get work at home. Things may be no better on the whole here than with you, but here is a wider field and more vacant churches, always a good many unsupplied with ministers. Ministers from Canada or England are always welcome under the circumstances; and a good many Methodists and Baptists, and others, come here, as well as Congregationalists. They are not, very many of them, *satisfied any better here than in the country they left.* Having conversed with many of various denominations, at Sunday school conventions, I have found that they do not think that they have found the change a bed of roses. Difficulties meet us everywhere. The larger number of churches *here*, as in Canada, are of the poorer kind—mission churches. Weak churches are usually the most in need of ministers. The large, wealthy churches are soon supplied; there are many on the look out for them. Strangers do not usually light upon them. These churches may not in every case get the best man; but they are supposed to be held for the most talented, *native citizens*, unless a very popular man from another country can make an impression, and capture one of them.

Churches here, that can pay a good salary, are not long vacant. In this respect it is here as with you; the vacancies are with the poorer churches. Many of these need supply as much

as their wealthy sisters, and afford as good a field for usefulness. For obvious reasons ministers prefer the larger, wealthier churches; and the stipend may have something to do with it. A good salary is no bad thing when there is a large opportunity for usefulness with it, though it requires more grace, strength and talent to do it justice.

A minister who has consecrated himself to the service of the churches, should be ready to take a weak or poor church. A man with a family is not to be blamed for looking out for a support. If he is pinched for means, his usefulness is hindered. An aged man is not to be blamed for desiring a charge with no out-stations—a single church where he would not be worried into the grave by a church debt. The younger brethren should spare the elder, and be willing to take their share of the heat and burden of the day.

It may be true that the churches in Canada have a predilection for ministers trained in other countries. All ministers are not alike efficient. Some of the best, and some inferior, come out of every college. It depends much on what goes into it. We cannot make the colleges responsible for what turns out to be a poor student. It may be prejudice; but the writer of this thinks that the ministers trained in the Congregational College of Montreal, will compare favorably with those trained elsewhere; and even without finishing in Oberlin or Yale, may do as good service for the Canadian churches as even *better* men trained elsewhere. If men have failed to be qualified in Montreal, so men have failed to take a finish in Harvard and Yale. Some material won't take a polish anywhere, and some will.

It is peculiar to Canadians to undervalue and belittle their own *country*, and *government*, and *men*, and *churches*, and *ministers*. The very reverse is characteristic of the American. There everything is praised, prosperous, progressive; and whatever is wrong is kept out of sight. None of the religious papers seem to be willing to publish the dark side of anything. Anything great, prosperous, progressive, will find its way to the public eye at once; but anything that will interfere with the self complacency of the people, and leave the impression that something is wrong, and should be corrected, will not find a welcome in

the columns of the press. In reading the accounts of things here, Canadian readers must make an allowance, and discount the flaming accounts they read. In many things the churches here are much as they are with you. In some things the churches here may have the advantage, in many others the Canadian churches are preferable.

I fail to see the correctness of Brother Solandt's inference, that "it would be a *thousand* times better for the Canadian churches if they were more closely drawn to the American Congregationalists; and had gradually cut themselves adrift from English influence." I ask why? In what respect? Has not England always kindly helped you? Her influence, I take it, is anything but bad on Canadian churches. Draw as near as you like to the churches here, but *do not* "cut adrift from English influence." We are brethren, but England has shown a parent's love and a parent's care. May it be a distant day, when you shun her influence!

W. H. ALLWORTH.

Memphis, Michigan.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

XLVII. INDIVIDUAL RESPONSIBILITY.

1. The natural disinclination to think for one's self, and assume one's own responsibilities, is a weakness upon which the Roman church has traded, and become powerful.

2. The Scriptures tell us that "every one of us shall give account of himself to God"; and no priest, church nor party (however willing such may be), can assume our responsibilities before God, or answer for us.

3. An individual responsibility which cannot be transferred to another, calls for an individual liberty of judgment. We must therefore search the Scriptures for ourselves; and whatever truth we find—and as fast as we find it—believe and follow it.

4. Each one hears for himself, receives an individual salvation, and must answer for himself. Our connection with Christ, therefore, is not

through a priest, through a church, or through any ceremonies whatsoever, but directly, and without any intermediary, by Faith alone.

5. Many persons have joined the Roman church, and trusted in its pretensions, from pure indolence to think and judge for themselves. That church taught them that their whole duty was, not to *think*, but to *follow*. And all highly ornate liturgies and ceremonies, and all highly elaborated confessions, have, in their measure, the same teaching and tendency.

XLVIII. A CHRISTIAN'S PLACE IN THE WORLD.

1. Wherever a Christian has pleased God, and done any good in the world, it has not been by conforming to the world, but influencing the world, and leading it.

2. By easy imagination, every Christian can picture to himself what Christ's life would be, if on the earth now. What He was on earth, and what His character would make Him now, is the pattern and example for all His followers.

3. A man who is living right, has nothing to change or renounce when he comes to die. This thought ever carried with him, will give a man strength and consistency in Christian living.

4. All truth moves in "great circles." What is morally right for a man, is morally right for a Government. What is morally wrong for a man, is morally wrong for a Corporation. The world is made up of individuals; and will be good or bad, as the individuals are who compose it.

5. Fallen human nature is so selfish, that we can scarcely judge aright in our own case. We can therefore put our neighbor, the corporation, or the government in the scale; and as we judge of him or them, in like manner judge ourselves—knowing that the responsibilities before God are alike in all.

6. The world has yet much to learn, as to the duty and possibility of conducting business, legislation, government, the home, society, industry, education, recreation—on *Christian principles*. The Christian (with his Master behind him, all unseen), is in all these matters, a teacher.

7. There is only one rule that will carry a man through all the intricacies of this world—through death—and through eternity—without change, or need of change; and that is, "TO PLEASE GOD."

XLIX. USE OF THIS MANUAL.

1. Theology is the only science in the world that has not candidly admitted its own defects.

2. The reason is, that whereas the great truths it treats of are perfect, glorious and divine—it has been rashly assumed by those who have written of it, that *their expositions* were therefore perfect, and incapable of improvement.

3. Let none be led astray into such thoughts regarding this brief outline of theology. The author hopes he has written as the Holy Spirit has taught him in the Word. That he has not written more perfectly, is from his imperfect hearing of the Spirit. But he expects to continue learning, and hopes the same for his readers. The Spirit has more wisdom for all God's children, as the years roll on!

4. Therefore, the author reserves to himself the right of correcting his mistakes, as he discovers them, and of following the Spirit into whatever better light and larger liberty He may lead him; and he claims the same for every thoughtful reader.

5. This, as far as the author knows, is the first "Creed" ever published, that provides for its own amendment.

THE END.

Our Story.

ALL HE KNEW.*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

CHAPTER XVII.

"Tom," said Sam Kimper to his oldest son one morning after breakfast, "I wish you'd walk along to the shop with me, there's somethin' I want to talk about."

Tom wanted to go somewhere else; what boy doesn't when his parents have anything for him to do? Nevertheless the young man finally obliged his father, and the two left the house together.

"Tom," said the father, as soon as the back door had closed behind them, "Tom, I'm bein' made a good deal more of than I deserve; but 'tain't any

*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

of my doin's an' men that ort to know keep tellin' me that I'm doin' a lot of good in town. Once in a while, though, somebody laughs at me—laughs at somethin' I say. It's been hurtin' me, an' I told Judge Prency so the other day, but he said, 'Sam, it isn't what you say, but the way you say it.' You see, I never had no eddication; I was sent to school, but I played hookey most of the time."

"Did you, though?" asked Tom, with some inflexions that caused the cobbler to look up in time to see that his son was looking at him admiringly—there could be no doubt about it. Sam had never been looked at that way before by his big boy, and the consequence was an entirely new and pleasurable sensation. After thinking it over a moment he replied,

"Yes, I did, an' any fun that was to be found I looked after in them days. I don't mind tellin' you that I don't think I found enough to pay for the trouble; but things was as they was. Now I wish I'd done different; but it's too late to get oack what I missed by dodgin' lessons. Tom, if I could talk better, 'twould be a good thing for me, but I ain't got no time to go to school. You've been to school a lot; why can't you come to the shop with me, and sit down, and tell me where an' how I don't talk like other folks?"

Tom indulged in a long and convulsive chuckle.

"When you've done laughin' at your father, Tom," continued Sam, "he'll be glad to have you say somethin' that'll show him that you ain't as mean an' low down as some folks think you be."

"I ain't no school teacher," said Tom, "an' I ain't learned no fancy ways of talkin'."

"I don't expect you to tell me more'n you know," said the parent, "but if you've got the same flesh an' blood as me, you'll stand by me when I'm bothered. The puppies of a dog would do that much for their dad if he got in trouble."

Tom did not answer; he sulked a little while but finally entered the shop with his father and sat down, searched his mind a few moments, and than recalled and repeated the two injunctions which his last teacher had most persistently urged upon her pupils—that they should not drop letters from the ends of words, nor say 'ain't or hain't.' Then Sam devoted himself to practice, by talking aloud, and Tom became so amused by the changes in his father's intonation that he finally was obliged to go home and tell his mother and Mary.

"Stop that—right away!" exclaimed Mrs Kimper, as soon as Tom got fairly into his story. "Your father ain't goin' to be laughed at in his own house, by his own family, while I'm around to stand up for him."

"Oh, stuff!" exclaimed Tom in amazement. Then he laughed as he reverted to his father's efforts at correct pronunciation, and continued his

story. Suddenly he was startled by seeing his mother snatch a stump of a fire shovel from the hearth, and brandish it over his head.

"You give up that talk right away!" exclaimed the woman. "Your father is astonishing the life out of me every day by the new way he's talkin' an' livin'. He's the best man in this town; I don't care if he *has* been in the Penitentiary, I'm not goin' to hear a bit of fun made of him, not even by one of his own young ones."

All the brute in Tom's nature came to the surface in an instant, yet his amazement, kept him silent and staring. It was such a slight, feeble, contemptible figure—that of the woman who was threatening to punish him—him, Tom Kimper, whom few men in town would care to meet in a trial of strength. It set Tom to thinking—he said afterward the spectacle was enough to make a brickbat wake up and think. At last he exclaimed tenderly,

"Mother!"

The woman dropped her weapon and burst into tears, sobbing aloud, "You never said it that way before."

Tom was so astonished at what he saw and heard, that he shuffled up to his mother and awkwardly placed his clumsy hand upon her cheek. In an instant his mother's arms were around his neck so tight that Tom feared he was being strangled.

"Oh, Tom, Tom! What's got into me? What's got into both of us? Ev'rythin's difrent to what it used to be. It's carryin' me right off my feet sometimes; I don't know how to stand it all, an' yet I wouldn't have it no other way for nothin'."

Tom could not explain, but he did something a great deal better; for the first time since he ceased being a baby and his mother began to tire of him, he acted affectionately to the woman who was leaning upon him. He put his strong arm around her, and repeated the single word "Mother" often and earnestly. As for Mrs. Kimper, no farther explanation seemed necessary.

After mother and son had become entirely in accord, through methods which only Heaven and mothers understand, Mrs. Kimper began to make preparations for the family's mid-day meal. While she worked, her daughter Jane appeared and threw cold water upon a warm affectional glow by announcing, "I'm fired."

"What do you mean, child?" asked her mother.

"Just what I say. That young Ray Bartram—that's the Prency girl's feller—has been comin' to the house almost ev'ry day while I've been workin' there, an' he's been awful polite to me. He never used to be that way, when him and the other young fellers in town used to come down to the hotel, an' drink in the big room behind the saloon. Miss Prency got askin' me questions about

him this mornin', an' the less I told her the madder she got, an' at last she said somethin' that made me get up an' leave."

"What's *HE* ever had to do with *YOU*?" asked Mrs. Kimper, after a long wondering stare.

"Nothin', except to talk impudent. Mother, what's the reason a poor gal that don't ever look for any company above her always keeps findin' it when she don't want it?"

Mrs. Kimper got the question so mixed with her culinary preparations that she was unable to answer, or to remember that she already had salted the stew which she was preparing for dinner. As she wondered and worked, her husband came in.

"Wife," said Sam, "ev'rythin' seems turnin' upside down. Deacon Quickset came into the shop a while ago. What do you suppose he wanted? Wanted me to pray for him! I said I would, an' I did, but I was so took aback by it that I had to talk to somebody, so I came home."

"Why didn't you go talk to the preacher, or Ray Bartram?" asked Mrs. Kimper after the natural expressions of astonishment had been made.

"Well," said Sam, "I suppose it was because I wanted to talk to somebody that I was better acquainted with."

Mrs. Kimper looked at her husband in amazement. Sam returned his wife's gaze, but with a placid expression of countenance.

"I don't amount to much, Sam," Mrs. Kimper finally sighed, with a helpless look.

"You're my wife; that's "much"—to me. Some day I hope it will be the same to you."

There was a knock at the door, and as soon as Sam had shouted "Come in!" Judge Prency entered.

"Sam," said he, "ever since I saw you were in earnest about leading a new life I've been trying to arrange matters so that your boy Joe—I suppose you know why he ran away—could come back without getting into trouble. It was not easy work, for the man from whom he took—he seemed to feel very ugly. But he has promised not to prosecute."

"Thank God!" exclaimed Sam. "If, now, I knew where the boy was—"

"I've attended to that, too. I've had him looked up and found, and placed in good hands for two or three weeks, and I don't believe you will be ashamed of him when he returns."

Sam Kimper lapsed into silence, and the judge felt uncomfortable. At last Sam exclaimed: "I feel as if it would take a big prayer and thanksgiving meeting to tell all that's in my mind."

"A very good idea," said the judge, "and as you have the very people present who should take part in it, I will make haste to remove all outside influences." So saying, the judge bowed in his

most courtly manner to Mrs. Kimper and Jane, and departed.

"Let us all pray," said Sam, dropping upon his knees.

(To be continued.)

INAUGURAL ADDRESS OF REV. PROFESSOR WARRINER, AT THE OPENING OF THE COLLEGE, OCT. 2ND, 1890.

"THE MINISTER AND HIS BIBLE."

I presume that on such an occasion as this, it would be quite in order for the incoming Professor to give an address on some feature of his own special work, even though it might be somewhat technical and abstruse; but I thought, in consideration of the general character of this audience—an audience composed not of students and ministers only, but also of the representative members of our various churches—that it would be better to choose a theme, which, while it should have special reference to some phase of ministerial life and work, would also be of vital interest to every one who has the welfare of the Church of Christ at heart. I have therefore chosen for my subject, "The Minister and his Bible," and in developing this theme to-night, I propose to enquire first of all, what the Bible is to the minister; secondly, what the College proposes to do for the minister in relation to his Bible studies, and, lastly, what the minister must do for himself.

In speaking of what the Bible is to the minister, we must remember that the minister is himself

A MAN OF LIKE PASSIONS

as his people. He is not a being of a higher or different order, removed from the common ills of humanity, the frailties and weaknesses, the temptations, the sorrows and disappointments to which flesh is heir: far from it; he is as truly human as any of his flock, and just as liable to go astray as any other Christian. And this fact is not a thing to be lamented, as if it were derogatory to the very highest success in his work: on the contrary, it is just this human element that by the grace of God may make him most successful in winning men from sin; even as the High Priest of old was taken from among men, as one who could bear gently with the ignorant and erring, for that he himself also was compassed with infirmity.

Nevertheless this fact, namely, that the minister himself is beset with infirmities, necessitates on his part constant watchfulness against temptation, and persistent endeavors to build up his soul in righteousness. And how shall he do this? How shall he nourish his own soul in goodness, keep his own faith firm and true, his own heart pure and

clean? How shall he obtain inspiration and strength for his own conflict with sin, if it be not at the very fountains to which he leads his people? They drink of the same living stream, the ever blessed truth of God. The Bible must be to him inspiration and strength, just as it is to his people. It must be the bread of his life, of which he himself must first partake. The minister can no more live a Christian life without communion with God in prayer, and in the meditation of His truth, than can the weakest, the humblest, the most ignorant disciple in all his flock.

What then is the Bible to the minister? It is his life. Here he will find comfort in his sorrow, and companionship—divinest companionship—in the hours of his loneliness. Here he will gather weapons for his own spiritual warfare; sharp, keen, and victorious; here he will find holiest inspiration to service, when perhaps his hands are weary, and his heart grows faint. In a word, he will meet his Lord and Saviour here, and in His fellowship find light and life.

And as a servant of the Lord Jesus Christ, co-operating with his Master in the world's salvation, he will find the Bible to be

THE GREAT INSTRUMENT IN HIS LIFE-WORK.

If he would indeed be a successful follower of the Apostles of Christ, he must, like them, be emphatically a "minister of the word." He must sow in the field of humanity the true seed of the kingdom, which is the "Word of God." It is to this he is called; and the obligation is laid upon him, as it was upon Timothy, to "preach the word."

And it is by means of the preaching of this word, that he is to be successful in saving the world, "by the foolishness of preaching," as the Apostle Paul says, that it is by the preaching of that gospel which seemed so foolish, because of its apparent inadequacy to accomplish the mighty task imposed upon it. It is not to be wondered at that the supercilious Greek, and proud Roman, looked upon the attempt to convert the world to the faith of a crucified Jew, through the preaching of a handful of obscure and, for the most part, uneducated provincialists, as utterly foolish and vain. And yet such was the sublime faith, yea the Divine prescience of Jesus, that He sent His followers forth to conquer the prejudices and passions of a world, by simply preaching His gospel to every creature.

There are men to-day, even in Christian churches, I am sorry to say, who seem to have lost their faith in the power of the simple gospel to win the affections and conquer the pride of men. There is a clamor for some new thing, some new ritual, some startling sensationalism, some eccentricity of belief, or mannerism in the pulpit; any

thing to give a little spice and flavor to a gospel otherwise too insipid for the palled and jaded taste of this fast and full-fed age.

Thank God, we are not one of these; we still believe that the gospel, and nothing but the gospel, is the power of God unto salvation. That if Jesus be only truly lifted up, He will draw all men unto Himself. Depend upon it, he will be the most effective minister of Christ, who best brings Christ into living contact with men.

The preacher is not called of God to be a lecturer on social or political economy. Others, it may be, can do that better than he; or, at any rate, he may find some other platform than the pulpit from which to discourse on these themes. He is not called of God to ventilate his own peculiar theories and speculations in the realm of morals and religion. He is called to deliver a definite message, and that with the greatest urgency, because the time is short and men are dying fast.

I read, some time ago, an analysis, by an eminent leader of Christian thought, of the preaching of one of the greatest pulpit-orators of this age; a man whose mind was, perhaps, more fruitful in moral ideas than that of any other man on this side of the Atlantic. In that analysis, three steps in the development of the preacher's methods were emphasized—(I quote from memory, after the lapse of two or three years):

In his earlier years, it was said, the preacher proclaimed the general truths of Christian doctrine and experience, as they came up, one by one, before his mind. Then he proceeded to systematize these doctrines and experiences, and to formulate them in logical order. Lastly, laying aside all systems, he became an explorer in new and untrodden paths. The critic held that the last development of the preacher's mind and method was the most fruitful of all. And, perhaps, in some respects, the critic was right; but, in other respects, and these the most important, the last period was the least satisfactory.

Brethren, I do not conceive the office of the preacher to be that of an explorer. I mean, that he is not called of God to lead the way into untrodden realms of speculation, or to offer, for men's salvation, an untried remedy. If Christ had not come; if He had not spoken; if He had not given a clear and definite message to His disciples; then, indeed, we might have been compelled to grope in the darkness for ourselves. But, since God has spoken, it is for the preacher to hear the word at God's mouth, and declare it to the people. Since Christ has come, it is for the preacher to be simply His herald; to go forth into the world and preach His gospel, a gospel, which, thank God, has been fully tried by the centuries, and never found wanting yet. And if he does that, his preaching will never lose its sweetness and power, so long as sin

and misery and hunger and want are in the world.

Moreover, it is only as a man's preaching is biblical that it can possess

THE VERY HIGHEST AUTHORITY.

A certain authority the preacher may have, apart from this, in proportion as men have faith in his sincerity, his knowledge and common sense, but if he wants to clothe himself with the authority of God, he must utter God's truth, and not his own surmising.

The Apostle Paul realized this, as he contemplated visiting the luxurious City of Corinth. Thinking it all over in his mind, he came to the solemn conclusion not to know anything among them save Christ and Him crucified. True, he felt that he was with them in weakness, for he had voluntarily stripped himself of all the advantages of scholastic knowledge and oratory. But the power of God was on him—aye, and it was on his hearers, too; and when they believed—as they did—their faith rested, not on the persuasion of his philosophy and rhetoric, but on the very "wisdom of God." The young preacher is often tempted to despise his own youth, at least, if he be rightfully modest; he is tempted to shrink from standing before men, who, in so many departments of knowledge, surpass him so very far. But he need not fear, when he declares simply and truly the word of God. The greatest and the wisest among men will bow down to that word, though it be uttered by the lips of a child. It is, in fact, not the preacher who speaks, but God who speaks through him.

Again, this use of the word will furnish the preacher with

AN ENDLESS VARIETY OF THEMES.

I would not have you suppose from what I have said, that I conceive the office of the preacher limited to the simple declaration of the guilt and ruin of sin, and the offer of salvation through Jesus Christ our Lord. No! Those are but the rudiments of that gospel. It is the duty of the preacher to build up men into the fullness of the manhood of Christ. To inspire them to holy, Christ-like living in all their relationships; in the home, in business, in society, in the state. If you want to see what Paul meant by preaching Christ's gospel, read his epistles. There was nothing of true human interest, nothing that affected the welfare of man in his whole composite nature, as body, soul and spirit—that he believed to be beyond the range of the gospel of Christ. In his conception, it was ordained to touch and redeem all life. So that while I say it is not the minister's duty to preach social economy or politics, it is,

nevertheless, his duty to preach the gospel as it relates to these, and to every other department of human life. In a word, he is to make every man feel, whatever his circumstances may be, that Christ can be a true Saviour and friend to him, that religion has to do with every concern of his life, and the cross of Christ sends its healing rays of infinite love into every avenue of human experience.

And what ample material we will find for this in the manifold fulness of the Bible! It is a world in itself. The message of the Father, not to one class of men only, nor to one age alone, but to all His children, of every condition, of clime and every age.

The preacher who lives in sympathetic touch with his fellow-men, understanding and appreciating their perplexities, their temptations, their struggles after godness, and who also knows something of the inexhaustible fullness of this blessed work, and how to apply the truth he finds here—incarnate, living and glorified in Jesus Christ—to the souls of men, he will never want freshness or power in his preaching; nor will he lack appreciation and gratitude on the part of his fellow men.

But we must pass on to consider the second part of our theme.

II. WHAT THE COLLEGE PROPOSES TO DO

for the minister in relation to his Bible studies. Surely, if the Bible be so essential to a minister's life and work, it may well be expected to occupy the central place in every system of education which professes to have for its object the training of young men for the work of the ministry.

And yet, I dare say, many of us have met with the complaint that the Bible is not sufficiently taught in our theological seminaries; not ours in particular, but theological seminaries in general.

Now, let us look at this complaint, and see what it means, and how far it may be true, and, if true, what can be done to remedy the evil. What do men mean when they say that there is not enough of the Bible taught in the Theological College? I suppose they mean that the Bible itself, as a book, is not sufficiently studied; that men have lectures, discussing various theories about the Bible, but that the Bible itself is not brought into the class-room as often as it should be, and men taught to find out the simple facts and truths contained therein, for themselves; and how to arrange and systematize these truths in fitting forms for the practical work of saving souls. This, I think, is the meaning of the complaint, and, as you will see later on, I shall admit that there is some truth in it. But first of all, let us bear in mind one or two things, that may help to give us a broad and rational view of the whole subject.

WHAT THEN, LET ME ASK, IS THE PURPOSE OF ALL EDUCATION ?

Whether it be given in a public or private school to our children ; or in the University to our young men, who are preparing themselves for the various arts and professions of life ; or in the Theological Seminary, to students who are preparing for the special work of the ministry ? What is the broad, general and fundamental purpose of this education ? Is it to fill the mind with an accumulation of facts ; to heap up a vast and multifarious knowledge of things ? Or is it not rather to educate the mind and heart ? That is, to draw out and exercise the spiritual and mental forces which are in the scholars ; and, so exercising, make them grow ? I think we shall all admit that this is the true purpose of education—the development of the man himself. And if this be so, it follows that the best educated man, is not the one who has stored in his memory the greatest number of facts, but the one who has his mind best trained to see, and appreciate, and use the truth.

Now for the purpose of training the mind to this masterful condition, a variety of studies is necessary ; studies, some of them, that at first sight seem to have no relation to the special work of the minister. For instance, what relation does the study of mathematics sustain to the preaching of the gospel ? It has this relation that it disciplines the mind to concentration and continuity of thought ; it enables a man to objectify his own thinking to himself, and see it as a thing tangible and positive ; to build up idea upon idea, in continuous succession, until he has a perfect and harmonious whole. So it gives strength and vigor to his intellect, just as the exercises of the gymnasium develop muscular energy. What, it may be asked, has the leaping and vaulting of the gymnasium to do with the practical work of life ; the student does not expect to make his living by these exercises. No, certainly not ; but he will, by these things, have developed bodily health and muscular strength, that shall be a permanent possession, fitting him more perfectly for whatever work he may eventually undertake, whether it be mental or manual.

So in every true system of education, the chief purpose is, and must always be, to produce *muscularity* of mind ; strength and vigor of intellect and heart. Without this, you may have fanatics, men of fiery zeal, who in their narrow limits may do either a vast amount of good, or a vast amount of evil, as their inclination and prejudices may lead them—but broad-minded, safe, reliable leaders of men, you cannot expect to have.

Let us, then, not make the mistake of supposing that every item of education is lost, unless it

has to do directly with the interpretation of the Bible.

But while I thus speak, I will also state most emphatically, that in every well-conducted theological seminary,

THE BIBLE IS MADE THE CENTRE

around which all its studies are arranged. Every branch of study in the theological department, deals expressly with some phase of Bible truth.

What are the studies usually included in the curriculum of a theological college ? They may be briefly summarized as follows : The original language of the sacred scriptures ; investigations into the development of the canon, that is, an endeavor to find how, and when, and why, these scriptures were accepted in the Church of Christ, as our supreme revelation of God, and authoritative for our faith and conduct. Studies in textual criticism—that is, an endeavor to find out, so far as we can, what is the original and true text of the sacred word, the exact words of holy writ, and their true literary meaning ;

STUDIES IN HIGHER CRITICISM,

that is, an examination of the Bible in its true character, as a holy literature expressive of the life of men, under the governmental providence of God ; and as God revealed Himself in that life, as it developed through successive ages ; in other words, an examination of the Bible, as it is illustrated by every phase of the life of the people, by whom, and to whom, its truths were first revealed.

THEN COMES EXEGESIS,

or the more particular study of some selected portion of sacred scripture, in its original tongue ; endeavoring to get at the precise meaning and force of the words themselves, as they are found in that particular portion.

When all this has been done, the basis has been laid for the study of what is known as

BIBLICAL THEOLOGY ;

that is, the development of the truth, as it grew in the minds of individual writers, and advanced from age to age. It recognizes the fact, that God gave to men line upon line, precept upon precept, here a little and there a little ; that He revealed Himself as they were able to bear it, speaking “by divers portions,” as well as “in divers manners ;” and it endeavors to trace these growing lines upon lines—to see where God gave here a little, and there a little, and how He gave it ; to distinguish the divers portions, and the divers manners, that it may be able to form a true conception of the whole, and to appreciate the fulness of that reve-

lation, which, in these last days, God hath given to us by His Son.

Then when this has been done, a safe—because an intelligent and true foundation—has been laid for the study of

SYSTEMATIC THEOLOGY ;

which is simply gathering together, and an arranging in logical order of the scattered and “divers portions” of truth. It is the gathering together of the ripe fruits of all other studies ; so that they may be held in the mind in their proper order and proportion, and be most available for practical use. Then when the Bible has been thus studied in itself, it remains to be studied in its various applications to human life.

HISTORIC THEOLOGY,

is the study of the doctrines of the Bible as they have been understood and dogmatically expressed, by the church, throughout the centuries. Church history is the study of those same doctrines, as they have become incarnate, more or less perfectly, in the organic life of the church. Apologetics is the study of the Bible in relation to the objections of its opponents. Sacred rhetoric and homiletics treat of the Bible as the inspiration and substance of the preacher's sermons ; while pastoral theology is designed to teach him how to apply the principles of the Bible to the spiritual necessities of men, as these are met with by him in his daily intercourse with them, as their spiritual leader and guide.

I do not mean to say that we are able with our present staff, to cover all this ground ; but we do as much of it as is possible in the circumstances ; and we do it as well as we can. Some day we hope through the generosity of the friends of the College, to do all this and more. At present, we cover, or shall from this time onward, cover most of this ground. But I have described these studies, especially to show, how, in our theological department, the Bible is really the centre of all our operations ; and no branch of study is placed in the curriculum, unless it is felt to be necessary to an intelligent, and full, and practical knowledge of the word of God. So that when men say the Bible itself, is not sufficiently studied in our theological colleges, you will see that in these important particulars the charge is not true.

And yet, as I said before, I must admit that the charge is in some sense true. The fact is, that the colleges have acted on the assumption that the men who present themselves to be educated for the work of the ministry, do not need to be informed as to the simple facts of the Bible ; but know these already, having learned them by previous personal study, and practical Christian work. It was thought that no man would come to College who was not already a devout and successful

student of the Bible, and knew how to study it. So the time—the all too-limited time—at the disposal of the theological professor, has been given to those studies in which it was thought men were most deficient, and in which they most needed that kind of help which the professor could best give. But teachers in theological seminaries are beginning to find that they have been acting on assumptions nor altogether correct. The men that come up are not, save in exceptional circumstances, so well grounded in scripture truth as they thought ; nor do they manifest that aptitude for the study of the Bible as has been supposed.

And so something more of this neglected work must find a place in the College. I think the colleges have presumed too much, and more than they have had any right to do in the circumstances. A man may have the natural ability in every respect, and the grace of God in his heart, to make a successful minister, and yet he may not have had time or opportunity to inform his mind with Bible facts, or train himself in the wisest methods of Bible study. Indeed it is perhaps not too much to say that it is possible for a man to be in the ministry all his life, and yet not know how to study his Bible in a rational way.

Now I think that there is a great and fruitful field for work ; and I am glad that it falls to my lot to cultivate this field. Not because I feel myself fit for the task, but simply because I love it. To me there is no joy comparable to the joy of finding out how to get near to the very heart of the Bible. As I tell the students, I am only a student myself ; and can only give to them what I find. But as it is, this keeps me happily busy.

This has been, in some measure, my work during the past four years, as I have come up to Montreal to give special courses of lectures on biblical literature. We have brought our Bibles into the classes, and studied them, not simply in the light of the original text, but also, and chiefly, as they stand before us in the English version. We have sought to find out what the Book has to say for itself, and have felt that we have been well repaid for our labors.

This work will now be enlarged, as my labors will cover the courses on the Canon and Criticism (both Lower and Higher), the examination of the text, and of the Bible as the literature of a life ; the life of God in men, as that grew throughout successive ages.

We have also been able, under the new arrangement, for the first time, to classify our students according to their collegiate years ; so that the studies being also graduated in logical order, the men will advance intelligently from year to year. This means more lectures for the professors, and less for the individual student ; but it also means much more successful and happy work than the old

system, which gathered men of all grades into the self-same class.

I think that this will give you some idea of what the College proposes to do for the minister in relation to his Bible studies.

And now, lastly, in order to do justice to my subject, and to the students who are present with us to-night, I must say a few words on what the minister

MUST DO FOR HIMSELF.

The College does not propose to make preachers ; only to help men to do the very best possible with the talents God has given them. It does not obviate the necessity for personal effort—far from it. In fact, no truth is really known until it is apprehended as a personal experience. You cannot ladle out knowledge with a spoon. A man must work and wrestle and pray for himself. Aye, and he must live the truth, if he is really to know it. In the deepest sense, the student makes his own theology as he *lives* it.

What, then, must the minister do for himself ? He must study the Bible

FOR HIS OWN PERSONAL GOOD.

It is possible for the minister truly to care for the souls of others, and yet be guilty of neglecting his own. To be so busy in a multitude of Christian works as to overlook and under-estimate the vital necessity of that quiet, calm, and prayerful study of God's word, by which alone he can retain the freshness, and vigor, and beauty of his own heart's love for God. Yea, it is not simply possible, it is indeed, one of the great temptations of the ministry, to drift into a life of external activities, which may become at last a mechanical and formal routine of officialism without heart or grace.

My brethren—students for the ministry—let me urge you never to neglect to study the Bible ; first, for your own good. Not to come to it simply to find material for sermons, but first, and chiefly, to find food for your own soul's life. Remember that character is more effective than eloquence. Pulpit brilliancy may attract and dazzle for awhile, but it is only the white light of a pure life that can be permanently attractive.

Barrenness of piety, on the part of the minister, will soon produce barrenness among the people ; but if, on the other hand, you give all diligence, "in your faith, to supply virtue, and in your virtue knowledge, and in your knowledge temperance, and in your temperance patience, and in your patience godliness, and in your godliness love of the brethren, and in your love of the brethren love. If these things are yours and abound, they make you to be not idle, nor unfruitful unto the knowledge of our Lord Jesus Christ."

If you want your people to grow in goodness,

you must grow yourselves. It is the *growing* minister whose sermons are always fresh and inspiring. His preaching can never become stale or profitless, who is always gathering to himself fresh accessions of spiritual strength, and seeing new beauties in the face of Christ. And few things can give a man such a hold of the affections and confidence of his people as the knowledge, on their part, that he himself profits by the truths that he proclaims.

Let your sermons then be the expression of your own life, as that life is nourished by the word of God. Let the truth become incarnate in you, and it shall live in your hearers. The truth is never so persuasively eloquent as when it becomes articulate in a Christ-like life.

AGAIN : STUDY IT PATIENTLY.

Do not think to apprehend a revelation of ages in a year or two ; but be glad, rather, that the Bible is so vast, so varied, so wonderful, so world-wide, that it takes you time to go over it, and learn what is in it. No education can be acquired by *cramming*. Time is needed for mind and heart to develop and quicken into receptivity and power. Experience is needed to test and prove the truth, and make it *real*. Not even God can teach you faster than you can learn, nor can you learn faster than you are able to assimilate the truth to your own life. You need life, years of practical Christian service, of patient, holy endeavor ; and you will find, as your own life broadens and deepens, as your experience of the actual condition of humanity widens, that you will understand the Bible more and more, and see in it, ever increasingly, evidences of the manifold wisdom of God. Be patient, therefore ; and, while learning with eagerness as fast as you can, be willing also to wait for the slower processes of life. You have all time and all eternity before you ; and through it all your Heavenly Father will have some new revelation of His infinite wisdom, and grace, and power to show to your glad and wondering eyes.

AND, LASTLY, STUDY IT FEARLESSLY.

Don't be afraid of the truth ; no matter in what unfamiliar guise she may appear before you. The truth is God's always, however she may come. The truth is the bread of your life always. Do not for your own soul's sake turn away your face from her.

You have not come to College to be established in the dogmas of any creed—the traditionary teachings of any "father." No, thank God ! You have come to a College which puts the Bible in your hand, and as you are Christian men, dares to trust you with it, and the ever-living Spirit of God.

You are not here to accept, without question,

what your professors teach you. We are not here to deal out to you our opinions of God's word, and have you accept our dicta just because they are ours. No, thank God! That responsibility is not ours. We are here simply to lead you into the presence of the Master, and help you, it may be, to catch the sound of His voice, as you sit at His feet, and look up into His face; and God forbid that we should ever come between your soul and Jesus!

Oh, brethren, this is your privilege to come each one of you for himself, to the Great Teacher. Avail yourselves of it. Come in meekness, come in faith, come in love, come with holy boldness, and believe that Christ will lead you truly. Take His word and trust it, whether you understand it or not; live on it, give it to others, and all your life shall unceasingly prove that this word is the power of God, and the wisdom of God.

I congratulate you on your high and holy calling. I anticipate, with you, a most happy winter, full of helpful, holy studies. Oh, be worthy of your high vocation, and your blessed Master! Let your whole life be His entirely! Every power and faculty of body, soul and spirit, train and develop to the utmost for His sake! Bring to Him who gave His life for you, no lame offering, no halting service, no poor half-educated life; but gather up all the strength of your manhood, refined, polished, fully matured, and lay it all, a willing and glad offering, at the Saviour's feet.

News of the Churches.

EASTERN ASSOCIATION OF CONGREGATIONAL CHURCHES.

The meeting place this year was at Selmah, N. S., on the shore of the Cobequid Bay. Quite a number of the associated churches were represented, including Economy, Kingsport, Maitland, Noel, Margaree, C. B., S. Maitland, and, of course, Selmah. Visitors and delegates, many of them from Kingsport and Economy, were brought in by white-winged sail-boats, across and up the Bay of Fundy, whose favoring tides, accompanied by cooling breezes, moderated the oppressively hot weather, which had to be endured by the travellers by land. So indulgent was the state of the salt water that no tributes to Neptune had to be contributed by even the most sensitive voyagers. On their arrival, nearly all houses were ready for their reception, irrespective of the distinctive creed of their owners. The fatted calf may not

have been killed, but there was evidently a diminished number of well-fed chickens and lambs after our departure, for hospitality was unbounded during the four or five days of the meetings. Fears were entertained that the somewhat limited size of the church building would exclude many, but opportune showers generously weeded out all but determined and interested listeners, who amply filled both ordinary and additional seats at some of the meetings.

The Sabbath morning preacher was the Rev. S. Sykes. The evening meeting was addressed by Revs. S. Sykes, R. Mills, and J. Shipperley. Subject: "Decision for Christ." Rev. Mr. Campbell, Presbyterian minister, also gave a fervid address to the congregation, following the same line of thought.

The retiring Chairman gave an appropriate address before inducting the Chairman-elect, the Rev. C. Moore, into the position he was vacating.

As may be seen by the Secretary's report elsewhere, several important questions were considered during the meetings, which, it is hoped, will have beneficial effects on the churches represented. The general influence of the gathering has doubtless been instrumental in strengthening the bond of Christian union which exists in the locality. Ail of our churches in the neighborhood, including the Truro congregation, were supplied on the Sabbath by ministers attending the Association.

J. S.

SELMAH, N. S.—EASTERN ASSOCIATION.—The Eastern Association of Congregational churches, held its Annual Meeting in the Congregational Church at Selmah, Hants County, N. S., commencing on Friday, September 12th; the Chairman, Rev. S. Sykes, in the chair. Services of an evangelistic nature commenced at 7.30 p.m., and an hour and a half passed pleasantly and profitably. Meeting then adjourned to meet at 9.30 on Saturday morning. After half an hour spent in praise, reading of scripture, and prayers by several of the brethren, the sessional roll was called; when the following members and delegates reported:

Chairman, Rev. S. Sykes; *Secretary*, Robt. Morrison; *Delegate*, Selmah, Brothers Crowe and Anthony; Noel, Brother Andrew Crowe; Economy, Brothers C. S. Durning and Robt. Hill; Cornwallis, Rev. Churchill Moore and Sister Mary E. Cox; Maitland and South Maitland, were represented by Rev. J. Shipperley; Margaree, Rev. R. B. Mills. *Honorary Members*: J. M. O'Brien, Alex. O'Brien, John Crowe and Andrew Anthony, senior; also Rev. Alexander Campbell, resident Presbyterian minister, and Mr. Wilson Corbett, also a Presbyterian. The remainder of the morning session, and the afternoon session, were taken

up in discussing Ladies' Home Mission work, and Sabbath school work; each speaker urging the formation and prosecution of these branches of church work. There were a few of the delegates reported condition and prospects of their churches, on Saturday afternoon; each reported the good work going on well, and prospects promising.

In the evening Revs. Shipperley, Mills and Sykes, addressed the meeting on the subject of Missions; to which we all listened with pleasure and profit. Notices for Sabbath, were as follows: Rev. Mr. Sykes at Selmah, at 10.30 a.m., Noel, three o'clock, p.m.; Rev. Mr. Mills, South Maitland in the morning and Maitland in the afternoon; and Rev. Churchill Moore in Truro, morning and evening.

Sabbath morning, Rev. Mr. Sykes preached from 1 Peter ii: 7, a very excellent sermon, after which the Lord's Supper was dispensed; the pastor, Rev. J. Shipperley, presiding.

Sabbath evening service was evangelistic, the subject "Decision for Christ." Addresses by Revs. Shipperley, Mills, Campbell and Sykes; each in his own way showing the necessity of decision, and urging on each and all, the importance of immediate action; and the blessed assurance in God's Holy Word, of his readiness and willingness to receive and help all those who will decide to love and serve him.

Monday morning, after half an hour spent in praise and prayer, the delegates reported in much the same tone as those who reported on Saturday. The election of officers followed: *Chairman*, Rev. Churchill Moore; *Secretary-Treasurer*, Robt. Morrison, Economy; and these two, with Rev. R. B. Mills and C. S. Durning and Alex. O'Brien, *Executive Committee*. The time and place of next year's meeting was left to the Executive Committee.

In the evening, after devotional exercises, the Chairman-elect was inducted; and addresses were given by him and the retiring Chairman; after which the usual votes of thanks were given and responded to. It was resolved that Rev. R. K. Black be Association Preacher for 1891; with Rev. J. Shipperley as alternate. Adjourned to meet next year at call of the Secretary.

ROBT. MORRISON, *Sec.-Treas.*

REV. JOHN B. SAER.—Mr. and Mrs. Saer have been travelling in Holland, Germany and Switzerland, since leaving New Brunswick; and he sends from Lucerne an account of their wanderings, to the members of his former church in St. John. The letter—which is full of historical memoranda rather than personal experiences—is too long for reproduction, as it would occupy eight pages; but we give a couple of extracts. The first is of Cologne Cathedral:

The first halt in German territory was made at Cologne, a city and imperial fortress, with a bridge of thirty-nine boats across the Rhine. It is the place where Rubens was born. The object of surpassing interest is the magnificent Cathedral—a cross of red sandstone—founded Aug. 14, 1248; and completed at a cost of ten millions of dollars, Aug. 14, 1880. It was therefore 632 years in process of construction. It would take days and weeks to fully appreciate, and as many to describe the full beauty of this colossal structure; the finest Gothic Cathedral in the world. Time fails me to write of the wonderful arches, massive columns, exquisite carving, fine statuary, rich painting, and of the ornamented spires that lift their pinnacles 500 feet, and more, toward the azure heavens. I admire the genius of the master mind—the complete thought of the man—that required so many centuries to work it into wood, and brick, and stone. (Why hurry in the work of God? Plan not for the day or the morrow, but for the coming ages—the ceaseless eternity!)

In the other extract we give, our friend grows poetical over his sail up the Rhine:

From Bonn we travelled by steamer up the far-famed, the beautiful, the historic Rhine, the pride of the German heart. Its length, from its cradle in the snowy Alps, 8,000 feet above the level of sea, to its grave in the sands of Holland, is more than 800 miles. It is rich in historic traditions that go to the days of Drusus. Every city has its history, every ruin its legend and associations. Its greatest beauties lie between Bonn and Bingen. At the former place the best of the gorge begins; it narrows and grows more picturesque, as its beautiful curves increase. As you glide over its swiftly-flowing waters, and the scenes *pass by*, you feel as if under the spell of a mighty magician; legends of the storied, the dreamy, the distant past, shed a halo of romance around the picturesque beauty of the present. In no journey of equal length do you meet with such striking evidences of the mutability of power, of the kingly city doomed to a humble village.

On either side are mountains covered with waving forests, and vine-terraced hills, where the vine is cultivated on the shelf of every accessible rock. Mountains with prospects that are sublime: as from the "castled crag of Drachenfels," and rocks that repeat an echo fifteen times; where sits the "siren with the golden comb;" and beneath are valleys rich in legends of spirits, and dwarfs, and giants . . . grand, noble, historic river, on whose banks, Roman and Goth, Vandal, Gaul and Hun, have fought, and conquered and died! Subject of history, and legend and poetry. Farewell!

TRURO, N. S.—Meetings of this congregation continue to be held in McKay's Hall. Here, also, a Sabbath school is conducted, superintended by the preacher for the day, and taught by some earnest ladies. The lesson quarterlies used, are the Pilgrim Series. The congregation has also adopted the recently introduced Congregational Hymnal. The singing is good, now being led by a volunteer organist, with the use of a good instrument. The congregation is eagerly looking forward to a not remote time when they will occupy their own primary edifice, for which a desirable site has been obtained on a corner lot, somewhat remote from other churches, and in the midst of a large and increasing population. Had the building plans been ready, the work would by this time have been in progress; and may be before this statement

meets the public eye. The first building is not to be an expensive or imposing one, but merely as it is hoped, preliminary to more extended needs in the future. It is expected that the proposed building shall be rapidly pushed forward so as to be ready for use during the coming winter. Rev. R. K. Black, of Sarnia, has been invited to supply here for three months, and is expected to commence his services on the second Sabbath in October. Up to this time, the Congregational Union of N. S. and N. B., has undertaken to provide preachers for this infant cause. J. S.

"REV. GEO. F. BROWN"—Rev. E. M. Hill, Scribe of the Advisory Council, has sent us the following report:—

The following resolution was the result of the investigation of a Congregational Council called for the purpose in Melbourne, Que., on the 30th of September:—

Whereas a former council that met in this church, July 8th of this year, had not sufficient evidence to prove that the Rev. George F. Brown had been guilty of immorality, but evidence has since been gathered and placed before this council which conclusively proves to us—

1st. The said George F. Brown has a wife and adopted daughter living in the State of New York, whom he deserted there in 1883.

2nd. That the woman with whom he has been living up to this time as wife is Miss Minnie Skeele, who disappeared from Cortland, New York, about the same time.

3rd. That he is the same man who practised law in the said Cortland, N. Y., under the name of George L. Waters, up to the year 1883, when he disappeared,—photographs of the said George F. Brown forwarded from here having been recognized by the wife and prominent citizens in the above-mentioned place, and photographs of the said George L. Waters and Miss Minnie Skeele being recognized without doubt by us as those of Mr. Brown and his supposed present wife.

4th. That he has been proved to be dishonest in financial dealings in this village and elsewhere.

Resolved—That, therefore, in the name of this church, and at their request, made in the letter missive, we pronounce him excommunicated from the church and deposed from the ministry. That, further, we put on record an expression of our hearty sympathy with this church and people in their great trial, and pray God that He will send them a good minister in due time; that we express great satisfaction with the loyally Christian and congregational action of this church in moving promptly and firmly in the case, and that we heartily and gratefully rejoice with the people that in God's good providence the painful case has so clearly developed the facts as to leave the congregation united in the confident judgment that the action of this church has been wise and for the honor of Christ's cause.

This was signed by the following:—Zion Church, Montreal, Rev. W. H. Warriner, B. D., pastor; Calvary Church, Montreal, Rev. Edward M. Hill, pastor; Danville, Rev. J. G. Sanderson, pastor, and C. W. Leet, deacon; Sherbrooke, Rev. H. E. Barnes, D. D., pastor; Eaton, Rev. George Skinner, pastor, and Alton Hodge, deacon; Waterville, Rev. J. W. Goffin, pastor; Granby, Rev. J. G. Hindley, M. A., pastor; Rock Island, Rev. George H. Dunlap, pastor, and the Rev. Thomas Hall, of Clayton, New York.

HENRY E. BARNES, *Moderator*,
E. M. HILL, *Scribe*.

MARGAREE, CAPE BRETON.—HARVEST THANKSGIVING.—On Thursday, 25th Sept., services of an interesting and successful character were held at the Congregational church. The attendance from the whole district was good, even places as remote as Port Mulgrave and Badduck being well represented.

The church was tastefully decorated by the young people, and presented quite a pleasing and festive appearance. At one o'clock a bountiful and varied repast was partaken of by upwards of 300 persons.

In the evening, a harvest thanksgiving service was held. The church was well filled, and the services were of a hearty and enjoyable character. In a few opening remarks, Mr. Mills expressed himself much gratified at seeing such a number of members of other churches, and friends from the neighborhood, who had manifested their sympathy in the work in this place by their presence and help. Suggestive and appropriate lessons were then drawn from the "Teachings of the Harvest."

A sacred concert followed, by the choir, assisted by other friends, interspersed with some excellent recitations bearing on phases of the same subject. The interest was well sustained, and the whole programme evidently pleased and interested the audience. The proceeds realized \$106, which are to be devoted to repairs of church and parsonage. The service terminated by the singing of "Sing to the Lord of Harvest."

BRANTFORD.—The induction of Rev. A. W. Richardson, B. A., as pastor of this church, took place on Tuesday, Sept. 23rd. The following composed the Council called by the church, viz., Rev. John Morton, Hamilton; Rev. William Hay, Scotland; Rev. J. P. Gerrie, Stratford; Mr. R. Eadie, Scotland; Mr. Peter Adams, Paris; Mr. Henry Cox, Burford.

The Council met in the afternoon, and examined the credentials, put the usual doctrinal questions, which were satisfactorily answered, and endorsed the action of the church in calling Mr. Richardson.

The public service was held in the evening, and was presided over by the moderator, Rev. Wm. Hay, and was well attended. The following city ministers were present: Revs. J. C. Tolmie, G. C. Mackenzie, D. Hutchinson, and T. S. Johnson. The right hand of fellowship was extended by Rev. J. P. Gerrie, in a few happy but earnest remarks. Rev. Mr. Hay addressed the pastor, and Rev. John Morton, the people. Both addresses were practical and able.

Large congregations have greeted the new pastor since he began his work here, and there seems every likelihood of a very successful work being

done. The people are unanimous in their appreciation of Mr. Richardson, and will, it is earnestly hoped, work hand in hand with him, and, with God's blessing, there can be but one result. Y.

GARAFRANA --WESTERN ASSOCIATION.—The Autumnal meeting of this Association was held at Garafrana, Oct. 7th and 8th.

The church gave us a very warm reception, and treated us with every consideration while we were there. The new pastor, Rev. Jas. Webb, with his esteemed wife, "showed us no little kindness." "The Lord reward him and her also."

Rev. B. B. Williams was appointed President. At the evening service he preached a very admirable discourse, which was listened to with much profit by all. The communion service which followed was a very precious season. The pastor presided, and was assisted by Revs. Claris and McCormick. It was noticeable that nearly all the congregation present partook of the Lord's Supper.

On Wednesday morning, the Association resumed its work; Rev. Mr. McCormick read an excellent paper on "Religion and Politics," which gave rise to a very interesting discussion.

"Denominational Matters," was then introduced by the Rev. E. D. Silcox; special attention was called to the missionary deficit.

The following resolution bearing on the College was carried unanimously; *Resolved*, "That this Association has learned with much pleasure of the growing interest being taken by the churches in our College, under the new Principal, Dr. Barbour, whose recent visit in the West was so highly appreciated. We also congratulate Rev. W. H. Warriner, B. D., respecting his promotion on the professional staff of the College, and wish him every success and blessing. We also rejoice to hear of the large number of students now in attendance, and the comfortable circumstances under which they are prosecuting their studies. And, further, we desire to assure the Board of Directors of our unabated interest in the College, and our determination to devise more liberal things towards its financial support."

This resolution gave rise to a very warm discussion regarding the new "Training School," movement in Toronto. The Association expressed its unqualified disapproval of this movement by a few of our brethren, in a few of our churches in Toronto, and earnestly hope they will reconsider their action.

The following resolution was then taken up, and after a very free, spirited conference thereon, was passed unanimously:

Resolved, "In view of recent events in connection with some of our Congregational churches

in which it has been made plain that unworthy men, pulpit adventurers, have "crept in unawares," into the pastorates, thus bringing shame, disgrace and reproach upon the cause of Christ; be it therefore resolved, that this Association most earnestly implores our churches to exercise the grace of common sense, and not give even a hearing to one who is a stranger, unless he presents proper credentials, as to his character and standing as a Christian minister; and in the event of there being the least suspicion regarding such, that a careful investigation be made; so that, the confidence of the churches may be established."

The closing meeting was an interesting one. Addresses were given by Revs. Morton, Carr, Webb, McCormick and Mr. Skinner. The choir rendered valuable assistance. After the usual votes of thanks, the meeting closed; next place of meeting Hamilton. E. D. S.

LONDON, UNION CHURCH.—A Council, consisting of representatives from sister churches, from Hamilton, Toronto (Bond St.), Embro, Stratford, Frome, and St. Catharines, met on Tuesday afternoon, Oct. 14th, to confer with the brethren respecting the new church movement.

Rev. John Morton was chosen Chairman and Rev. E. D. Silcox, Secretary. After hearing remarks by several of the church members, and also minutes of the meetings they had held, the following motion was carried unanimously: "That we, the members of this Council, having heard the minute respecting the formation of the Union Congregational Church, do hereby heartily recognize it as a sister Congregational church, and declare our willingness to co-operate with it, in helping on the cause of Christ."

The next matter considered was the call to the pastor, Rev. G. Trotter Carr. On motion, the Council approved the action of the church.

There were about 100 present at the evening meeting.

Revs. Morton, Claris, Gerrie, Silcox and Carr, and Messrs. Phillips and Sweet, addressed the meeting. As soon as they are able to do so, they intend building a place of worship; but for the present have to meet in a hall. The outlook is encouraging. Mr. Carr is very hopeful. May the Lord bless this, the youngest Congregational Church in the Dominion.—*Con.*

WOODSTOCK.—Will a word from the Y. P. S. C. E. of this church interest your readers? This Society is now almost a year old, and numbers 44 members, active and associate. A prayer-meeting is held once a week (on Sunday evening), for half an hour before church service, and is always led by one of the members; but all "active"

members are expected to take some part. We are convinced that timid souls have been helped in this way to say a word for the Master; and we believe some, who hitherto have been careless or thoughtless, are being led by the Spirit to take heed and to think.

Socials are held at stated times, that the members may become better acquainted with one another. A recent one was called a "Flower Social," but when one was in the secret, it was in reality a "word contest." The prize was a handsome bouquet. Music and refreshments added to the enjoyment, and ten o'clock came all too soon. After singing "God be with you," our pastor pronounced the benediction, and all went home, feeling that they had spent a pleasant and profitable evening.—*Com.*

THANKSGIVING WEEK.—Bond St. Church, Toronto, is taking energetic hold of the self-denial offering plan adopted at the Congregational Union last June. The officers of the Home Missionary Society issue a printed circular to the members of Bond St. Church, and Mr. F. Yeigh (who advocated the measure at the Union), supplements it by pressing his fellow-members to contribute to the needs of the Missionary Society, and extinguish, if possible, the large deficit. We hope to hear from very many of the churches of the success of this effort. See the action of the Union on page 80 of the *Year Book*.

TORONTO, HOPE CHURCH.—An earnest band of twenty, all members, met at seven this morning, October 13, to hold a short service, on the ground where our little church is to be built. Some eleven ladies and nine gentlemen were present. After singing "Holy, Holy, Lord God Almighty," the first sod was turned by Rev. Hugh Bentley, followed by each lady present. There also appeared the *collection plate*; which did good service. We hope to occupy part of the building in a month; that is, if the Lord will. We ask your prayers. Now a word to the brethren whom the Lord hath blessed in this world's goods: Our building treasurer is Mr. W. Reeve, 228 Lippincott Street, Toronto; he lives near the Bank of Commerce, on College Street.—D. GRAHAM.

FOREST.—The First Congregational Church has given an unanimous call to Rev. A. F. McGregor, B.A., of the Western Congregational Church, Toronto, which he has accepted, and will preach for us on the last Sunday of October. This church has been a year and a few Sundays without a regular pastor, but the work has gone on, and the church has prospered. Seven members have been added, six on profession of faith (five young people from the Sunday school), during the year. Wish

us a prosperous future! F. B. RAWLINGS. So we do.—*Ed.*

MELBOURNE, QUE.—At a meeting held in Melbourne, it is now ascertained beyond a doubt, that "George F. Brown," late pastor there, is really George L. Waters, of Cortland, N. Y.; that his past history is disgraceful, and his present domestic life immoral. He has completely disappeared for the present; doubtless assumed some new name. A council is to be called by the Church, to whom the question of his expulsion and deposition is to be submitted for advice.

REV. W. F. CLARKSON, of Birmingham, has arrived from Canada, as we see by the *Christian World*. The *Christian Leader* says: "Few Englishmen seem more to have won the genuine affection of their Canadian cousins than Mr. Clarkson. He not only preached and lectured in the larger towns, but rendered splendid service by visiting workers in the smaller fields, who toil amid many discouragements."

STRATFORD.—Harvest home services and festival were held on Sunday and Monday, last month. On Sunday, appropriate discourses were delivered by the pastor, Rev. J. P. Gerrie, and on Monday a pleasant social evening was spent. The speakers were Revs. E. W. Panton, of Stratford; A. W. Richardson, of Brantford; E. D. Silcox, of Embro, and G. T. Carr, of London.

REV. PROF. CORNISH, of Montreal, has been seriously ill for a month past with malarial fever, but, at our last account (Oct. 10), was slowly recovering, though not yet able to leave the house. We hope we may soon hear of his being in his class-rooms again.

TORONTO, BOND STREET.—This church, a few days ago, celebrated its anniversary; which was also the completion of Dr. Wild's fortieth year in the Christian ministry. The membership is now 900, 62 having been admitted during the last twelve months. The income was \$15,000.

SPEEDSIDE.—This church is now vacant, the pastor, Rev. D. McCormick, having accepted a call to Kingston; resignation to take effect Nov. 2nd. The Secretary will be glad to correspond with any person at liberty to supply with a view to settlement. Please address, Miss B. Armstrong, Speedside P.O., Ont.

TORONTO, WESTERN CHURCH.—Rev. A. F. McGregor, the pastor of this church, has placed his resignation before the church; to take effect 1st January next.

FOREST.—Before Student Hamilton left Forest to return to College, a pleasant little meeting was held at his mother's house : at which a purse was presented to him by the members of the Church at Lake Road.

MONTREAL, CALVARY.—Rev. E. M. Hill, pastor of Calvary Church, after what he calls "a delightful trip of three months," in England and on the continent of Europe, is back again to his people and his work.

GRANBY, QUE.—Rev. R. K. Black, formerly pastor of this church, occupied the pulpit on Sabbath, 5th Oct. He was on the way to Truro, N.S., where he has engaged to preach for three months.

SPEEDSIDE.—Rev. D. McCormick has resigned Speedside, and accepted a call to Bethel Church, Kingston, where he will begin labor this month.

GUELPH.—The outside of the church building is being all gone over, painted, etc., also a new slate roof is being put on.

PARIS.—Rev. E. D. Silcox, of Embro, has declined a call to the church here.

A NEW CONGREGATIONAL COLLEGE.

(From the "Globe" Toronto.)

Sir, In the October number of the CANADIAN INDEPENDENT I have just read, with great regret, an account of the inception of the rival college to be established in Toronto.

It seems the faculty has been appointed, provision has been made for the appointment in each of the churches of a layman to secure subscriptions for its support, and, though that is not reported in the communication, the President of the Faculty the Rev. John Burton, B. D., has gone to England and made application to the Colonial Missionary Society of London for financial assistance to the scheme.

Now as treasurer of the Congregational College of Canada, it is my duty to protest most strongly against any such appeal to the churches of our order for subscriptions, for several reasons :

(1) This new college has no recognized status. The Congregational Union has not endorsed it. It appears that "at a meeting held in one of the parlors of Zion Church, on 26th of June," the faculty were appointed. Who called this meeting? How was it called, and to whom were the calls sent? Who attended the meeting? Did it ever have the regular sanction of the Toronto churches? Six

members of faculty were appointed. It would be interesting to know how many were there besides these same members of faculty.

(2) This scheme of a rival college, for no amount of plausible explanation can divest it of that characteristic, is designed to do very material damage to the Congregational College of Canada, which is the only recognized college of our body in the Dominion. The churches, by vote of the Union from time to time, have commended it to the confidence and support of all our people ; and at the last Union meeting, held just before the new college scheme was launched in the parlor at Toronto, the Union passed a strong commendatory resolution, and recommended the churches, in view of the deficiency in the revenue, to increase their subscriptions towards it. Under existing circumstances anyone not wilfully blind can see that there is no room for two collegiate institutions among Congregationalists here, and that money given to the support of the new rival college, means just so much money diverted from the revenue of the C. C. C.

(3) These self constituted officers have no right to appeal to our churches for funds to kill their own college. If they desire to be constituted a principal and faculty of theology let them come boldly to the Union next year and lay their arguments before it ; if the Union endorses their college, then, and not till then, will they secure the right to appeal to the churches for funds.

If individuals in Toronto or elsewhere desire to assist "young men, Christian workers, Sunday School teachers, evangelists and deacons" in the study of the Scriptures, by all means let them do so. Advanced Bible classes, for the matter of that can be held in any church or Y. M. C. A.; but when this is done it is not considered necessary to appoint "faculties of theology" and to ask the country generally for funds to pay professors to teach a few people the study of the Bible. No ; this scheme is designed to include a great deal more than is indicated in the prospectus of the secretary, and that can be read between the lines.

Lovers of our College must rally round it, and give emphatic denials to appeals for financial assistance in aid of an institution which will be entirely sectional, and which cannot help doing serious harm to their own recognized and long-established institution.

Strangely enough, one of the members of the faculty of the new college belongs to the faculty of the C. C. C., and three members are directors of the same. To say the least, this is anomalous, and calls for explanation on their part.

CHAS. R. BLACK,

Montreal, Oct. 3.

Treas. C. C. C.

THE CONGREGATIONAL COLLEGE.

(From the "Globe," Toronto.)

SIR, The letter of Mr. Charles R. Black, Treasurer of the Congregational College of Canada, which appears in to-day's *Globe*, calls for a brief reply. Mr. Black and his brother officials have had repeated assurances that so far as the movement in question is concerned, the establishment of a "rival" college is quite foreign to the intention of anyone. There are Congregationalists who consider Toronto the natural home of their denominational College. There are others who think that there is room for two colleges—one in Montreal, the other in Toronto; the latter to be the complement of the former. It was never intended that the teaching in the proposed training school should do other than supplement the work of the recognized and long-established denominational College. This is emphasized by the strange fact to which Mr. Black calls attention, that one of the members of the faculty of the new college belongs to the faculty of the C. C. C., and three of the members are directors of the same. There is no disposition on the part of the Toronto brethren to antagonize, or interfere with the College; on the contrary, that institution has strong claims on our sympathy and loyalty. But, while this is so, the fact remains that there is an important field for theological work here which the Congregational College of Canada does not now cover, and under existing circumstances, cannot hope to cover. There are in Toronto capable young men desirous of entering the Congregational ministry, who, for various reasons, find it impossible to go to Montreal. These young men ask for certain theological instruction. If we do not furnish that instruction, others will, and our churches will be the losers.

The statement that provision has been made for the appointment of a layman in each of the churches for financial purposes, refers, of course, to the Toronto churches alone; but I have yet to learn that the sanction or authority of the Union is necessary before an appeal to the members of our churches generally, may be properly made on behalf of any scheme, which has for its ultimate object the promulgation of gospel truth.

Are we, who are thus honestly seeking to supply, however imperfectly, a genuine want, fairly open to the serious charge of disloyalty to our denomination, which Mr. Black so fiercely hurls at our heads? I cannot but regret the tone of Mr. Black's letter.

CHARLES DUFF.

Toronto, Oct. 10.

THEOLOGICAL TRAINING SCHOOL.

Dear Editor,—In the October issue of the CANADIAN INDEPENDENT may be read a prospectus of a Theological Training School in the City of Toronto. Letters in reply have appeared in the *Globe* and *Mail*, arguing strongly against what is called, "The Toronto College Movement." A calm, deliberate discussion of the question is all but impossible, when feeling runs high. The Treasurer of the College in Montreal calls upon one member of the faculty and three members of the board of directors of the C. C. C. to rise and explain their connection with the faculty of the Toronto College. Let it be distinctly understood, once and for all, the writer has no sympathy whatever with a rival Congregational College in Toronto. If his name is attached to any movement which has in view an independent college, apart from that of the Congregational College of Canada, it is there by mistake. My consent has yet to be given to any movement leading up to an independent theological college in Toronto. I have supported a lay preacher's training class in Toronto for the purpose of doing more aggressive and progressive mission work for the Lord and Master, Jesus Christ. At present, it seems to me, we have either got to do this, or else let our missions die in this growing centre of population.

A preacher's training class, and a theological college are two vastly different ideas. A rival college to C. C. C. is not needed in Canada. The writer is perfectly satisfied with the teaching staff and general management of his *alma mater*. We cannot afford to be divided. We have few churches in the Dominion. Our College support is limited. We have an able teaching staff, a promising band of students, a good College building, and unanimity in the board of management. We cannot support two colleges in Canada. If the C. C. C. is to be moved to Toronto, it must come by the good-will of all. If the present church extension movement in Toronto calls for a band of able, earnest young men, trained to preach the gospel, we will aid them, without asking the consent of College, Union, or Association. This is a work that the C. C. C. cannot do, and was never designed to accomplish.

Hoping that one of the younger members of the C. C. C. board of directors may be better understood, both by the secretary of the Toronto movement, and the treasurer of the Congregational College, Montreal,

I remain, yours truly, in support of C. C. C.,

GEO. ROBERTSON.

Toronto, October 14th.

Missions.

ADVANCE ON THE CONGO.

We find in *Regions Beyond* for July an interesting account of the changes which have recently taken place both on the Lower and Upper Congo. The two towns, Boma and Matadi are growing rapidly. At the latter place it is only twelve years since there was nothing but rocks and palm-trees; but it is now the terminus of navigation and the starting-point of the railroad running into the interior. In 1878 the only human habitation was the missionary's hut; now a solid stone pier affords a landing-place for the largest ocean-going steamers. Spacious European structures have been built, and there is a population of between one and two thousand people. From Matadi the railroad is being built, and about two thousand laborers are employed, who are well officered and well housed and paid. The plans of the railway company for buildings, including workshops and houses at Matadi, have been submitted to competition, and the contract awarded to the Industrial Society at Louvain. The cost will be between fifteen and twenty thousand dollars. The transport service to Stanley Pool is in good order, and over a thousand loads were carried for the State alone during the month of March. Boma is the seat of government, and boasts of shops and stores and many conveniences, and a steam tramway from the landing-place to the plateau in the rear. On the Upper Congo and its affluents the Free State is extending its sway. At Kasongo, which is south-west of Nyangwe, there is quite a thriving town, Nyangwe itself having lost its importance. Tippu-Tib declares to the lieutenant sent out by the Free State to take command at Kasongo, that he is thoroughly loyal to the State. It is reported that the native slave-trade is being stopped in some parts, and that when the railroad is completed the government, will be in a position, even without the employment of force, to repress the trade. On the Kasai River the station of Luluaberg has already four good brick buildings erected.

UPPER CANADA TRACT SOCIETY.

The following extracts from the report of 1890, show that missionary work is necessary in our own country, and that the Lord blesses it. Numbers 1 and 2 refer to Muskoka; numbers 3 and 4 to Manitoba.

1. The kind of books which seem to take best are those which point more particularly to the soul's salvation, and Christian life. This to my

mind augurs well for the future of this province, and I trust by the blessing of the Great Ruler of the universe that this new country will grow up a truly Christian country.

2. Persons who on a previous visit purchased such books as "Way to God," "Grace and Truth," "Christian's Secret of a Happy Life," "Salvation made Plain," etc., in many instances have told me when again meeting them, that they had received much good from their perusal. The same is also said with reference to the tracts distributed. In calling at shoe shops, blacksmith and carpenter shops, etc., before leaving I usually, if I have them, hand each one a tract, with the remark, "When you have time you will find some good reading." Not unfrequently they read them through at once while resting from their labors, and apparently with much satisfaction.

3. Encouragement to labor and sow the seed of Eternal Truth, was not wanting in the way of fruit. In two cases both husband and wife welcomed me to their homes as the one through whom by a former visit they had been roused from their state of indifference to spiritual things, and brought to Christ as their personal Saviour; and I found them with joy, drawing water out of the wells of salvation. Several other individuals also expressed their gratitude that I had ever been privileged to visit them, as through my interviews they had been led to look away from self to Christ alone, as their only hope.

4. Let me give you an instance which occurred in *Brandon* last summer. A young man, a bricklayer, was walking along the street, going to work after dinner, he saw a piece of paper lying on the sidewalk and picked it up to read by the way. It happened to be a tract, he read it as he walked along and was much affected by it. As the afternoon wore on he could remain no longer at work, so he laid down his tools and walked out into the country and when he returned a few hours afterwards he had given his heart to God. He is now a member of the Y. M. C. A. in Brandon and I believe an earnest worker for Christ.

The following are from the reports of the Religious Tract Society of England, 1890:—

I visited a poor district; gave a poor widow a good book, her children some tracts. Sometime after I called again. She told me that the book I gave her had, by the blessing of God, wrought a great change in the place. It had been read by all in the neighborhood; and caused the establishment of a weekly prayer-meeting from house to house, which proved a blessing to the people.

A gentleman, in giving an account of his conversion, said: "A little boy came up to me and said: 'If you please sir, will you take a tract?' I looked down, and saw a pair of bright-looking

eyes, which seemed to pierce me through ; and I replied : ' Yes, my little man.' And when he had got the wedge in, by my taking the tract, he took good care to drive it home by saying : ' If you please, sir, will you read it ? ' I could not resist, because of the earnest way in which it was asked, and I said : ' Yes,' again, ' I will read it to oblige you.' I read it, and I thank God, for I am glad to say that it brought me to Him. Had it been one of my own age, no doubt I should have said, ' Read it yourself.' So you see what little tongues and hands can do."

Dr. Morrison, missionary in China, sent home to ask for an assistant. Attention was called to a young man of Aberdeen, who wished to devote himself to missionary work. When he came before the committee his appearance was so unpromising that they said, " He will never do for a missionary ; he is too rustic." Then they thought he might be good enough for a servant. One of the committee was requested to speak to the young man in private. He was told of the objection to his being a missionary, and also of the proposal to send him out as a servant. He was asked if he were willing. He replied without any hesitation, and with a bright smile, " Yes, sir ; most certainly ; I am willing to do anything, so that I am in the work." That unpromising rustic became the famous Dr. Milne.

A Christian guard on an important line of rail had a son, thirty years of age, who was dying, and who, being a determined infidel, would receive no Christian visitor. The missionary gave the guard an assortment of tracts, saying, " Perhaps your son may be induced to read these." " Nearly a fortnight after this," writes the missionary, " I ran against the guard in the station. He seized hold of my hand, exclaimed, ' I'm so glad to see you. I've been looking for you everywhere. My son is converted, and all through one of those tracts you sent him.' ' Which one was it ? ' I asked. ' The *Bell-Ringer's Call*' [E. W. No. 363], was his reply ; ' and,' he added, ' my son made his mother write on the top of the tract : " Saved by my mother reading this tract to me on the 6th of July, 1887." And now I want you to get me a hundred of those tracts so that I may have those words printed on the top, and then I will give them away.' During further conversation the guard said, ' After the happy change, my son sent for the minister he had insulted, to express to him his sorrow for his conduct and to beg his ministrations.' The invalid lived some days after this, bearing a blessed testimony to the reality of the change that had been wrought in him, and charged his father shortly before he died, to thank the missionary from the bottom of his heart for sending that tract to him. ' Tell him I'm very happy and trust-

ing in Jesus.' Through this event the father has himself now become a missionary amongst his comrades, and is always telling to others the story of ' the tract that our missionary sent to my dying boy.' "

Selections.

THE EARLY AND THE LATTER RAIN.

In the climate of Palestine there are two rainy seasons on which the harvest especially depends—the autumnal and the spring rains, called in the Scriptures the early and the latter rain. The early rains of the Scripture usually commence in the latter half of October, or beginning of November, not suddenly, but by degrees, which gives opportunity for the husband man to sow his fields of wheat and barley. The rains come mostly from the west or south-west, continuing for two or three days at a time, and falling especially during the nights. The wind then chops round to north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily ; afterwards they return only at longer intervals, and are less heavy ; but at no time during the winter do they entirely cease to occur. Snow often falls in Jerusalem, in January and February, to the depth of a foot or more, but it does not last long. Rain continues to fall more or less through the month of March, but it is rare after that period. At the present time there are not any particular periods of rain, or successions of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued rainy season, without any regularly intervening time of prolonged fair weather. Unless, therefore, there has been some change in the climate since the times of the New Testament, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn, which revived the parched and thirsty earth, and prepared it for the seed ; and the latter showers of spring, which continued to refresh and forward the ripening crops and the vernal products of the fields. In ordinary seasons, from the cessation of the showers in spring until their commencement in October and November, rain never falls, and the sky is usually serene.

A young man said to a pilot of a Mississippi river steamer who had been twenty-five years at his calling, " Sir, I should think you must know every rock and sandbank in the river." The old man replied, " Oh, no, I don't, but *I know where the deep water is.*"

THE INNER VOICE.

I saw a little spotted turtle sunning itself in the shallow water. I lifted the stick in my hand to kill the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle vanished from sight.

I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends, my boy, on heeding that little voice."—*Parker.*

Either on the Lord's side, or on the devil's side (1 John 5 : 19).

Either a child of God, or a child of the wicked one (1 John 3 : 10).

Either a soldier of the cross of Christ, or an enemy of the cross of Christ (2 Tim. 2 : 3 ; Phil. 3 : 18).

Either a subject of divine grace, or the slave of self and sin (Rom. 6 : 19).

Either in the kingdom of God's dear Son, or under the dominion and "power of darkness" (Col. 1 : 13).

Either in Christ, and "Christ in you, the hope of glory," or "without Christ, having no hope" (Col. 1 : 27 ; Eph. 2 : 12).

Men who stand on any other foundation than the Rock, Christ Jesus, are like birds who build their nests in trees by the side of rivers. The bird sings in the branches, and the river sings below; but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then the nest is sunk, the home is gone, and the bird is a wanderer.—*Beecher.*

The teaching of the Bible, or exegetical preaching, is altogether the principle of the Christian minister. He is God's prophet to the Church and the world; and what more important thing can he do than to unfold his Master's message?—*O. and N Testament Student.*

Official Notices.

THE CONGREGATIONAL COLLEGE OF CANADA.

To the Congregational Churches of Canada :—

As the Directors of the Congregational College of Canada, we desire to call your attention to the following facts, and the appended resolution :—

1. That we have had reason of late to congratulate ourselves on the prosperity of the College, touching the attendance of students and their successes in study. Also, on the numerous inquiries after the terms of admission, reaching us from various points in the Dominion

2. That, in the midst of our interest at the opening of the College, we have our attention directed to a proposal for a new institution in Toronto, ostensibly for the purpose of training supplies for the churches near Toronto, but disclosing its purpose, to accommodate, with a course of study, "those who, for various reasons, are unable to attend the College in Montreal. Doubtless, also, others will come forward, when a start is made."

3. That, though this movement has not your sanction—for we are pleased to note that none of the Canadian churches have their names attached to the appointment of this new faculty—we desire, in all Christian kindness, to express our regret at this proposed division of interest, in the education of our rising ministry.

Granting the need of occasional supplies for outlying churches, why should their training be in such a form as to interfere with the work you have put into our hands, and pledged yourselves to support.

Moved by such needs, devoted pastors and teachers have undertaken such work in their own parsonages, never dreaming of resolving themselves into separate institutions, and soliciting funds from the churches for their support. We join in the regret that our feebler churches have no preachers; we mourn, with equal regret, the lack of men, with such devotion to the humbler churches' needs, as might stir them to the preparation of those willing to preach to them, without hindering the great work already in hand for the whole Dominion.

4. That, while not dictating to the churches, in the discharge of our duty as guardians of the trust committed to us, we present unto you the following resolution. Upon it we are of one mind, and we lay it before you for your consideration :

Resolved, "That we present to the Congregational churches of Canada our united and firm protest against any division of our educational interests, such as that seeking recognition in Toronto, for the reason, that since

our churches find it taxing them to the limit of their power to support the one College they already have, the support of two must necessarily weaken both.

Further, because in the growing efficiency of the College, the way to complete that efficiency is to increase its powers rather than to cripple them, and discourage those who are doing it service.

Still further, seeing there is so little to promote unity of thought and action among our churches, and seeing that until now the College has had their united sympathies, this movement is all the more to be deplored, as continuing the reproach that Congregationalism is a system of divisions, and divisions only, each church and each minister contending for himself and his own notions, regardless of any common cause centering the churches' sympathies and support. Equally regardless also of the apostolic warning: 'Mark them who cause divisions . . . and avoid them.'

Moreover, we dare to say that such a proposed division is a treatment of the College and the churches upholding it, to say the least, with a not very scrupulous regard for the great law of the Christian commonwealth, 'Do unto others, as ye would they should do unto you;' for, had the College been retained at Toronto, does anybody believe that these new officials would have favored a movement *herv*, such as they are trying to divide the churches on there.

Finally, as those in trust with the Congregational College of Canada, we can do no less than show our watchfulness over your interests in regard to it, than to deliver our souls on what appears to us, both uncalled-for and unfair to your past outlay, and your present hopes for future blessing."

Having thus delivered ourselves in the matter, it is for you to say whether you desire to sustain the College by your continued love and loyalty, or hinder it in the carrying out of your own intentions, by encouraging a movement, which—whether designedly or not—is seeking to intercept, if not prevent, attendance at the College, and at the same time, is appealing for your countenance and support.

We are, dear brethren of the churches,

Your most obedient servants,

REV. W. M. BARBOUR, D.D., *Principal.*

" W. H. WARRINER, *Professor.*

GEORGE HAGUE, *Chairman.*

REV. GEORGE CORNISH, LL.D., *Secretary.*

CHARLES R. BLACK, *Treasurer.*

REV. S. N. JACKSON, M.D. REV. JOHN WOOD.

" R. K. BLACK. " E. M. HILL.

" E. D. SILCOX. " GEO. ROBERTSON.

H. W. WALKER. FRANCIS SCHOLES.

B. W. ROBERTSON. CHARLES ALEXANDER.

R. C. JAMIESON. HENRY LYMAN.

THEO. LYMAN. CHAS. CUSHING, B.C.L.

WM. REID. THOS. MOODIE.

A. ALEXANDER. J. R. DOUGALL, M.A.

Montreal, Oct. 11, 1890.

CONGREGATIONAL COLLEGE OF CANADA.

Receipts from churches since June 1st, 1890.

Yarmouth, N. S.	\$47 50
Economy, "	25 00
Milton, "	24 55
Kingsport, "	20 00
Maitland & Noel. N. S.	20 95
Liverpool, N. S.	10 00
Chebogue, "	8 50
Brooklyn, "	7 35
Ohio, "	4 30
Keswick Ridge, N. B.	16 95
Sheffield, N. B.	11 05
Congregational Union N. S. and N.B.	13 00
London, Ont.	38 55
Edgar, "	13 20
Frome, "	13 00
Paris, " (C. W. Bell).	10 00
St. Elmo, "	9 75
Speedside, "	9 00
Humber Summit, Ont.	7 60
Granby, Que.	30 00
Lennoxville S. S. Que.	20 00
Montreal, Emmanuel, on account.	27 00
Donations:	
James Austin, (per Rev. G. Robertson).	10 00
Rev. W. Bellusgrave, N. B., (per Rev. R. K. Black)	10 00
Stratford, (A. H. A.)	1 25
Inverness, Que.	3 00
Total	\$411 50

Up to date, the disbursements are \$1,500 in excess of the receipts.

CHAS. R. BLACK, *Treas.*

CONGREGATIONAL PROVIDENT FUND SOCIETY.

Receipts from churches from June 1st.

W. AND O. BRANCH.

Winnipeg, Central	\$15 00
Granby	14 40

R. M. BRANCH.

Martintown	3 45
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CHAS. R. BLACK, *Treas.*

N. B.—Thanksgiving collections would be very appropriate for this object, and would be thankfully received.

C. R. B.

30 St. John Street, Montreal, Oct. 10th, 1890.

PROVIDENT FUND.

On page 233 of the new *Year-Book*, 2nd paragraph, for "\$1416," read "\$14161," for capital of W. and O. Branch of the Fund. The Treasurer's address is 30 St. John St., Montreal. 65 St. Peter St. was his former address.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts were received for the month of September:

Balance from Labrador Fund, \$12; C. C. Woman's Board of Missions, \$130.

SAMUEL N. JACKSON, *Treasurer.*

Kingston, September 30th, 1890.

Helping together with Prayer (10c. per dozen).....	1	cts.
Chips from many Workshops.....	2	
Addition of Fractions (poetry, 10c. per dozen).....	1	
The Responsibility of Not Doing.....	1	
Mrs. Jones of Robinsonville.....	2	
Deacon Brown's Colt.....	3	
A Basket Secretary.....	3	
Some Practical Difficulties.....	2	
Our Missionary Revival.....	3	
How the Golden Rule Band Grew.....	2	

For the above, address, Miss Ashdown, 46 Maitland Street, Toronto.

CORRECTION.

The Treasurer of the Guelph Branch of the C.C. W. B. M. would like to correct two items on page 17 of the last Annual Report. Garafraxa should be credited with \$2, and Be'wood with \$16.20, instead of the amounts now opposite their names.

For the Young.

THE HAPPY ISLES.

BY LIZZIE A. CAVERLY.

Far off and away in the purple seas,
Where a cloudless sky forever smiles,
Caressed all day by the scented breeze—
Far, far away are the Happy Isles.

And often, when fades the sunset's glow,
You may almost see—so the dream beguiles—
When the pale young moon in the west hangs low
The gleaming hills of the Happy Isles.

You may almost see—alas, alas!
For the eye cannot span the weary miles—
And never an earthly sail may pass
Away, away to the Happy Isles.

Far from the fever and toil of earth,
Far from its malice and simple wiles,
Far from its sorrow and unblest mirth,
Far from its pain are the Happy Isles.

Some time, when the flush of the day is past,
With an angel-guide, in the twilight's smiles—
Ere the night grows chill, while the tide ebbs fast,
We shall stretch away to the Happy Isles!

A WISE DECISION.

Years ago, a young man, working his own way through college, took charge of a district school in Massachusetts during winter. Three boys especially engaged his attention and interest. They were bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting with some anxiety to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher, "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. Then they looked at each other, and around the old school-house. The fire was going out in the box-stove. The frost was setting thick upon the window-panes. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after this conversation, the boys asked the "master" to wait. Again the three stood at the desk; one spoke for all. "We've thought it over, sir, and we talked it over; and we've decided to go."

"Good!" said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State capitol. One was clerk of the House for eight years, and afterward its Speaker. The other was president of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it through vacations. The other boys found work to do out of term time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter became a judge in one of our New England cities, and died a few years ago.—*Christian Register.*

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

Dr. A. Wilford Hall's
HEALTH PAMPHLET ON
HEALTH & LONGEVITY.

DR. A. WILFORD HALL'S discovery of curing bodily diseases and prolonging life, without the aid of medicine or a physician, is attracting unusual attention all over the country, and hundreds who have been invalids for many years are rising up to attest the marvellous virtues of a discovery which is in perfect harmony with the laws of nature. We add our own testimony to the incalculable benefits we have derived from nature's own simple cure, and express our gratitude that a gracious Providence has physiologically, revealed man to himself.—*Christian Leader*.

Please send for circulars at our expense.

Price of book, which contains all necessary instructions, \$4. Address

C. C. POMEROY, Gen. Agent,
49½ King Street W., Toronto.

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WEDDING CAKE AND CATERING
ESTABLISHMENT,

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TORONTO.

DICK & WICKSON,
ARCHITECTS

Cor. Adelaide and Toronto Sts.

N. B. DICK.

A. F. WICKSON.

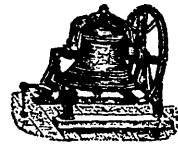
Family and Day School
FOR YOUNG LADIES.

2716 and 2718 St. Catherine Street, Montreal.
MRS. E. H. LAY, Principal.

Autumn Term begins September 11th.

Thorough English and Classical course. Preparation for the University if desired. Latin and French taught throughout the School, without extra charge. Accomplished Professors for Vocal and Instrumental Music and Art. Resident pupils have the comforts of home, with the advantage of regular study hours and careful personal supervision.

Application, personally or by letter, to Mrs. LAY.



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AND ALL

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