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

CONGREGATIONAL PUBLISHING COMPANY

THE
CANADIAN 
INDEPENDENT.

THE THIRTY-NINTH YEAR OF PUBLICATION.

VOL. XII. (NEW SERIES) No. 5

MAY, 1893.

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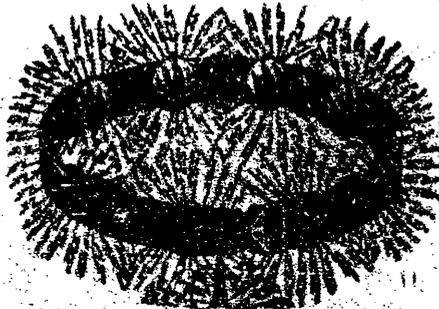
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TORONTO, MAY, 1893.

Vol. XI, No. 5.

Editorial Gittings.

THE ENGLISH SUNDAY SCHOOL UNION is issuing a new monthly in the interest of young people, entitled "*The Christian Endeavor*."

CONSECRATION.—"Lay any burden upon me send me anywhere, only go with me: sever any tie but that one which binds me to Thy service and to Thy heart."

"OWE NO MAN ANYTHING."—There is little danger of any congregation putting too much money into a church building, if the building is paid for in cash and not in promises.—*United Presbyterian*.

THE GOSPEL IN IRELAND.—The Irish Evangelization Society is meeting much encouragement in Galway. A strong reaction has set in in favor of Protestantism, and the people are becoming intolerant of priestly domination.

MOODY AT CHICAGO.—The arrangements for Mr Moody's meetings in Chicago during the Fair have been completed. Preparations have been made to hold meetings in every part of the city each night beginning with May 1st.

REV. W. H. PULSFORD, M.A., at one time pastor of the church at Dumfries, has severed his connection with Congregationalism, and been called to a Unitarian church at Waltham, Massachusetts, U. S.—*Scottish Congregationalist*.

"INSOMNIA."—A new remedy for sleeplessness is a pine bath. A strong solution of the

extract of pine is poured into the water of the bath, which should be quite hot. Taken just before retiring it is said to produce immediate and refreshing sleep.—*Er*.

THE REPUBLIC OF LIBERIA.—The aged negress, Mrs. Rioks, who came to England to see the Queen, has since received a portrait from Her Majesty. Mrs. Rioks has written to thank the Queen, and mentions that the portrait will be placed in the Senate Chamber, as she wishes the Liberians to get a glimpse of the friend of the African race.

PENANCE.—"Penance" is a term in use among a large section of professing Christians, but surely neither in a limited nor in an unlimited sense can we employ this evangelically. The very breath of the word is anti-Christian. It is not an equivalent for repentance or sorrow or amendment. It suggests salvation by misery, which is the very opposite of the method of the Gospel.—*The Christian*.

KING OSCAR, grandson of the French General Bernadotte, a *protege* of Napoleon's, is inclined to put on 'airs." We read: "Prince Oscar of Sweden, a few years ago, married Miss Munk, his mother's maid of honor, during the Queen's stay at Bournemouth. The lady not being of royal birth, the marriage was declaredmorganatic, and the Prince was practically banished by his father, King Oscar. The Prince and his wife lived happily as the Count and Countess of Torbey. The father having relented, Prince Oscar has just been recalled to Stockholm."

FINNEY'S THEOLOGY.—To those who know how great a debt the Salvation Army owes

to Catherine Booth it is interesting and suggestive to read that Charles G. Finney was her favorite theologian; that, after the Bible, his text-book on theology was her standard, and that she especially commended it to her children and all young preachers. Like John Brown's body, Finney's influence goes marching on.—*Congregationalist, Boston.*

A SUCCESSOR TO SPURGEON.—The Rev. James Spurgeon, brother of the deceased divine, having resigned his temporary pastorate of the Tabernacle, the church proceeded to elect a pastor. The members by a majority of 2,000 invited Rev. Thomas Spurgeon, son of Charles Haddon Spurgeon, to officiate for one year, with a view toward becoming the permanent pastor. He will begin his duties at once.

THE BRITISH HOUSE OF COMMONS has affirmed, by a vote of 276 to 229, that it is expedient the members should receive compensation for their time. As this principle prevails in every other part of the British Empire, and is considered eminently just, and an encouragement to equal representation of all classes, there is no good reason why it should not prevail in the old home-islands themselves.

REVISION OF THE PRESBYTERIAN "CONFESSION."—Speaking of this subject, the *Australasian Independent* says:—"While we rejoice that our Presbyterian brethren have practically recognised the necessity of putting this new wine into new bottles, we cannot help thinking that they are unnecessarily anxious to continue stamping them with the old labels."

LOCAL OPTION IN MASSACHUSETTS.—The vote at town meetings in Massachusetts last week on the license question is a cheering indication of the growth of sensible views on the subject of temperance. Out of sixty-six towns fifty-one voted no license, many of them by large majorities, while of the fifteen towns which voted yes several went for license by narrow margins. The area in this State in which the liquor saloon is permitted to remain grows hopefully smaller.—*Congregationalist, 16th March.*

CHRISTIAN ENDEAVOR.—Active prepara-

tions are going on in Montreal for the great Christian Endeavor Convention in July. Hospitality for 13,000 delegates has been secured; and a second and more thorough canvass of the city was to be made. Applications for lodging are to be made through the various Provincial and State managers. All Endeavorers are urged to come; and the Committee say they "will be made most heartily welcome."

INAUGURATION DAY.—The fourth of March was a bitterly raw and cold day. Four citizens of New-York, not to speak of other places, took cold from walking in the procession, and died of pneumonia within a fortnight. It is now suggested to change the date, (which has no special reason connected with it, only that the President has to be sworn in some time,) to April 30. It would be a better season for an important public "function," and some (always alive to weighty reasons!) say, "Yes, and it would take the Inauguration festivities out of the season of Lent!"

"NOW CONCERNING THE COLLECTION."—Let all the churches remember the collections for the widows and orphans and aged ministers—through the Provident Fund; the expenses of delegates and the printing of the minutes—through the Congregational Union; the Home Mission work—through the C. C. M. Society; the Foreign work—through the Foreign Missionary Society; the training of young men for the ministry—through the College Treasurer; and make the hearts of all the treasurers glad, by doing liberally in these directions. This will go far to make a good "Union" at London, in June!

THE INTERNATIONAL MISSIONARY UNION.—By the invitation of Dr. Henry Foster, proprietor of Clifton Springs Sanitarium, about 40 miles east of Rochester, the International Missionary Union will again hold its annual meeting at the Springs. This year, June fourteenth to twenty-first. All missionaries are invited, and will receive free hospitality. Friends of missions are also invited, and can be entertained in the Sanitarium at the usual rates, or elsewhere at a dollar a day, or less. All information furnished by the Secretary, W. H. Belden, Clifton Springs, N.Y.

THE PARLIAMENT to which the Chicago people seem to be looking forward with the most eagerness, is "the world's first Parliament of Religions." It is to be convened on the 11th of next September, and it will be a polyglot congress representative of "all the shades of Christianity, including the orthodox Greek and Russian Churches, Northern and Southern Buddhism, Confucianism, Shintoism, Zoroastrianism, Judaism, Mohammedanism, and the various forms of Hinduism." The historical ecumenical councils of Christendom were narrow and provincial affairs when compared with the coming Chicago novelty, as the *Tribune* of that town tells us—*New York Sun*.

"THE FOOLISHNESS OF PREACHING."—I have learned to believe in the great mission of preaching, the effect it has on men's lives and thoughts, their need of it, their pain and loss when it does not help and reach them. I used to think that if it did men good they would speak more of it. But they pay no compliments to their daily bread, yet it is the staff of their life. If ministers knew the silent appreciation of helpful preaching, they would work, if not harder, at least more brightly and helpfully. Preachers should remember that the large silent part of their flock is only reached by preaching, and therefore they should give their strength to it, and not to little meetings.—*The Rev. James Stalker*.

SOME OF THE CRITICISMS made upon paid singers in churches are not always wise or just. If the object of the service is religious worship and the singer is a Christian and gives time and thought to the music, in other words, does special service, he is entitled to compensation. The objectionable feature about many churches is that the music is a kind of concert to entertain the congregation and help the people over the rough places in the sermon. This idea is contrary to the spirit of divine worship. But the Christian man or woman who devotes time and develops talent in song, and is engaged by the church for this part of the service is doing God's work the same as the minister.—*Religious Herald*.

LAMPS *versus* LIQUOR.—It must be a most intricate and confounding dilemma which defeats the wit and pluck of American women.

A Minnesota village recently voted for "no license." The liquor men pointed out that without the revenue from licenses there was no way of defraying the expense of lighting the streets. Forthwith the Y. W. C. T. U. steps to the front, secures subscriptions, buys oil and allots a lamp to each member, the responsibility of filling and lighting each lamp being assumed by the individual to whom it is assigned. The upper as well as the lower lights seem to be burning in that town.—*Congregationalist*.

THE "TELAUTOGRAPH."—Professor Elisha Gray's "telautograph" has been known to the public for some time, but was last week brought again to notice by its exhibition in Chicago in an improved form. If it does all that it seems to promise, it is not unreasonable to suppose that it will supersede in large measure both the telegraph and the telephone. In general terms, it is an invention for reproducing in exact *fac-simile* at one end of the telegraph wire what is written at the other. For short distances this writing by wire has actually been done, and there is no reason why it should not be perfected for long distances.—*Advance*.

HOW IS THE GOSPEL to be made known to and pressed upon all classes of the people? This great work will never be done aright until it is recognized as a responsibility resting on each believer, according to his or her opportunity and gifts. So long as it is largely left to the pastors, ministers and missionaries, as their official duty, it will, to a great extent remain undone. For these it is too vast. When "the disciples are scattered everywhere preaching the Word," when every Christian becomes a witness, then there is hope the work will be overtaken in some adequate measure.—*The Christian*.

FICTION.—But while we freely admit that there is nothing intrinsically wicked in writing or reading novels, we are fully convinced that fiction has become too largely the mental food of the people. A great many of the novels read are without inspiration or instruction, even when not hurtful. Novels should not form the great bulk of anyone's reading. Life is so short, and there is so much we need to learn, that we cannot afford to spend a large part of our time novel reading. Besides,

as Bishop Butler long ago taught us, it is not a wholesome mental exercise, to read largely works which stir the sensibilities, unless they prompt us to acts of practical benevolence.—*Christian Guardian*.

THE EVANGELICAL UNION OF SCOTLAND.—A committee from this body, and also from the Congregational Union of Scotland, having been appointed a few months ago, the two committees have had a formal meeting. The *Scottish Congregationalist* for April says:

“The committee of each body has examined carefully the whole practical problems which are involved, and has concluded that while there are certainly difficulties, and even grave difficulties to be overcome, yet they all can be overcome. The decision appears to be, then, on both sides that “the Union is desirable and practicable.”

The Conference of the two committees has been held. After a prolonged and most hearty and valuable discussion, principally on the doctrinal and institutional interests involved, the following resolution was unanimously adopted: “This meeting of Joint-committees of the Evangelical and Congregational Unions, finds that the proposed Union is desirable, and expresses its confidence that all practical difficulties can, with care and patience, be overcome.”

PLAIN SPEAKING—A priceless blessing to this and every other church community would be a general resurrection of plain speaking. It is as popular in prayer meetings as in pulpits for men to hide their ideas behind obscure English as effectually as the ablest linguist could bury them in a dead language. Whether it be “preaching over the heads of the people” or giving utterance to the cant of empty forms makes little practical difference. The apostle Paul, in correspondence about a similar matter, has said that in the church he had rather speak five words with his understanding, than by his voice he might teach others, than ten thousand words in an unknown tongue. Let us therefore be very simple in our utterances. It is more to the purpose we have in view in Christian work to say one thing that a child can understand than a chain of verbose vagaries that might make a doctor wonder.—*Concord Church News, Toronto*.

OPEN AIR WORK.—There is much awaking up this year, to the importance of this work. A Conference of Workers is announced to be held at New York on the subject. In England it has always been much followed. The following is from the *Christian World* on the subject: “The members of the Open Air Mission assembled in the library

of the Baptist Mission House on Monday evening, Mr. J. H. Tritton, in the chair. After tea Dr. Newman Hall gave an address on ‘Fundamental Truths,’ remarking at the outset that, in his early days, open-air preaching was thought vulgar and foolish. When visiting Dover as a student he had proposed preaching on the pier, but a deacon urged him not to attempt it, certain elegant young ladies being among the objectors. Other anecdotes and experiences were referred to, the veteran acknowledging that he still continued the practice. It was good exercise for young preachers.”

THE REVISED VERSION.—Writing in the *Expository Times*, Rev. G. S. Barrett, B.A., of Norwich, says:—“In my judgment the Revised Version has never yet had full justice done to it by the churches of this country. The faults of the version, its defects in rhythm, its too minute scrupulosities of scholarship, its occasional textual deficiencies, and the unfortunate rule that in some cases has relegated to the margin both the better text and the better translation, have all been abundantly pointed out by its critics; but on the other hand, the real nature and merits of the version have not been adequately acknowledged. For my own part, I can truly say that constant use of the Revised Version has only deepened my sense of its worth as a faithful translation of the Scriptures of the Old and New Testaments. The wonderful accuracy of the translation as a whole, the conscientiousness and thoroughness with which the work has been done, the large number of passages, especially in the prophetic portions of the Old Testament, which, for the first time, are made intelligent to the English reader, the new and unexpected light that a careful comparison of the Revised Version with the Authorised Version will often cast on many a familiar passage—all this and much else we owe to the Revised Version and to the men who, at large sacrifice of time and of strength, consecrated their learning to the sacred purpose of giving to English-speaking nations of the world a faithful translation of the Word of God. Whether the Revised Version will ever become a popular version of the Scriptures may be doubted; of its value to the minister, student, and to all who love Bible study, there can, I imagine, be no doubt.”

GOD AMONG THE SHELLS.—The more I examine the shells, the more I am impressed that God is a God of emotion. Many scoff at emotion, and seem to think that God is a God of cold geometry and iron laws and eternal apathy and enthroned stoicism. No! No! The shells, with overpowering emphasis, deny it. While law and order reign in the universe, you have but to see the lavishness of color on the crustacea—all shades of crimson, from faintest blush to blood of battle field, all shades of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her babe waking up in the morning. Yes. My God is an emotional God, and He says, "We must have colors, and let the sun paint all of them on the scroll of that shell, and we must have music, and here is a carol for the robin and a psalm for man and a doxology for the seraphim and resurrection call for the archangel." Aye, He showed Himself a God of sublime emotion when He flung Himself on this world, in the personality of Christ, to save it, without regard to the tears it would take, or the blood it would exhaust, or the agonies it would crush out. When I see the Louvres and the Luxembourgs and the Vaticans of divine painting strewn along the eight thousand miles of coast, and I hear, in a forest, on a summer morning, musical academies and Handel's societies of full orchestras, I say, God is a God of emotion, and if he observes mathematics, it is mathematics set to music, and his figures are written, not in white chalk on blackboards, but written by a finger of sunlight on walls of jasmine and trumpet-creeper.—*Dr. Talmage.*

THE CHAIRMANSHIP OF THE UNION. — In one point our procedure might be brought into line with the democratic principles on which our union of churches is based. The nomination of the Chairman of the Union by one of the Committees has almost obtained the dignity of an anachronism. Surely if the election of a pastor rests with the membership of a Congregational Church, the election of a president should rest with the membership, that is, with the pastors and delegates of a Congregational Union. In past years the General Committee has discharged the delicate duty of nomination with conspicuous im-

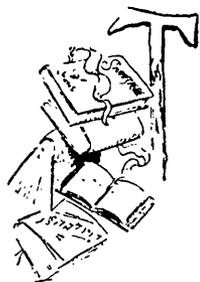
partiality and discernment. Not the shadow of a complaint has been raised against their selections. But the office would, perhaps, be invested with greater importance, and the occupant of the Chair would feel himself more closely in touch with his brethren were he elected, without previous nomination, by the free suffrages of the delegates. Under the present system hardly anybody considers it worth while to inquire who is to be the next Chairman. Sometimes it is possible to settle this matter by the friendly chat of half-a-dozen friends in a railway carriage, or over a cup of tea, within a week of the meeting of the Committee. Is not this a matter which should be determined in future by the public voice of the delegates? Even in the U. P. Church some of the ministers are openly expressing their dissatisfaction with the present mode of electing the Moderator, and are prepared to advocate a form of procedure similar to that adopted by the Congregational Union of England and Wales.—*Scottish Congregationalist for April.*

UNITARIANISM.—Speaking of an address by Rev. M. J. Savage, at the March meeting of the Unitarian Club in Boston, the *Congregationalist* says: "There are those, we believe, who think that the gulf between Unitarianism and evangelical Christianity might be bridged, and that good would result from a reunion. Such persons should ponder declarations like this address we have been considering. The fact is, these different denominations follow entirely different masters, and it is not possible to serve both. The Master whom Unitarians follow, so far as He is their Master, is described in the Unitarian Catechism, which is taught to children and which Mr. Savage himself prepared. It teaches that Jesus was born in Nazareth, that Joseph was His father, that His ministry was only a little more than one year, that His wonderful powers consisted especially "in the soothing and cure of those afflicted with nervous diseases," which powers many others have had, that He was crucified and that "there was no reason to suppose His body lived again." The Master whom we follow was born in Bethlehem. His father was the Most High God, and He was the only begotten Son. He had power, and exercised it, to forgive sins and to raise others and Himself from the dead. He was crucified, rose from the dead

the third day, ascended into heaven and sitteth on the right hand of God, where He ever liveth to make intercession for us. The difference between these two masters will make an immense difference in the characters, motives, fears and hopes of those who follow them. . . . To the Unitarian our idea of Jesus Christ borders on blasphemy. To us our Lord's words, insisting that 'all men should honor the Son even as they honor the Father,' condemn Unitarians."

Editorial Articles.

THE CONGREGATIONAL MARTYRS.



THREE hundred years ago, on the 6th April, John Greenwood and Henry Barrowe were executed in London. In Elizabeth's reign, in 1586, Greenwood was imprisoned for holding a religious service in a private house. Barrowe visited him in prison, and was himself detained on the verbal authority of Archbishop Whitgift. There they remained about seven years; though occasionally let out on parole. But they added to their offence by writing against Prelacy when in prison. At last they were condemned. Their strictures on the book of Common Prayer were held as an attack on the Queen. They were hanged as felons at Tyburn, but their memory is fondly cherished, as men who stood forth for the liberty they found in the New Testament; and which we as fully enjoy as they pleaded for; and which, but for such men, we might not yet have in our lot. Fitting demonstrations in England have marked the date, of which we may speak when further details reach us.

It is worthy of remark that it is almost always the day of death and suffering that is remembered or observed with us as a "Saint's day." Our interest centres in the day of Barrowe and Greenwood's suffering, and concerns itself little with the day of their birth, and so with others of the old worthies. It is almost never the birth day.

And while we think of the men, let us remem-

ber well the principles they upheld,—“Freedom to worship God!” That men should ever have been molested and punished in free England for meeting together for worship, and taking the New Testament as their guide in church order, seems now well-nigh incredible! Let us value our better birthright, and honor it by nobly using it’

THE RURAL CHURCHES.

The most pressing problem that will come before the brethren at our annual gathering at the Union meetings in June, will be the country churches. The subject may be passed lightly over; but none the less is it the most important problem of the year. Scarcely one of them is in as good a position as five, ten or twenty years ago. The drift and tendency of population toward the cities accounts for some of it; but by no means all. Two causes lie at the bottom of it, which may be thus stated: 1. Lack of interest among the city and stronger churches, and, 2. Lack of self-help among themselves. Again and again have churches dwindled away, in the neighborhood of larger and stronger churches, who might have taken them under their wing, and nursed them into life and vigor again. Unionville, Markham, Eaton, Vespra, Fergus, Churchill, Portage la Prairie, Lennoxville, St. Thomas, may be mentioned, as churches dead or dying, in the very presence of stronger and neighboring churches; the names of which will suggest themselves at once to most of our readers.

Lack of self-help in the churches leads largely to lack of interest outside. If a church “cannot” meet together for public worship on the Lord's Day, till it gets a student, or a preacher from some other church, and lets its prayer-meeting dwindle away, and omits all collections for college, and orphans, and missions, and “Union,” why of course they are not in a position to help any other church. Young people are allowed to come into the church, and are not asked the straight question, “Are you saved?” and are not asked, “If you come in among us, are you willing to do for the Lord whatever the church, in the exercise of such wisdom as the Lord gives it, lays upon you?”

But while we are waiting for the churches to be revived, and stirred up to do their duty, both

within themselves and to their weaker neighbor, the question presses, "What can be done at once—this year?"

The weak country churches—those that are not entirely dead and gone—might be distributed among their natural helpers—the stronger neighboring churches, by the Home Missionary Society, (it will have to adopt the word "Home" now, to distinguish itself from the Foreign M. S.), and make those churches assume the dreary responsibility of refusing to help the weak; or else do what they ought to have done long ago.

It ought to be a source of gratulation to a city or town church, that it is carrying on a work for the Master in some neighboring village, and developing self-help in *two* churches by the same effort. The brethren would do well to think the matter over, with prayer for divine guidance, and come to the Union gathering with some clear ideas as to ways and means, and agencies. Let it be known that we are going to do something, and the initial difficulty is overcome.

Correspondence.

CHURCH UNION.

Dear Mr. Editor,—I read with much interest in your last issue, my good brother Allworth's letter on Organic Union, and mark with pleasure its frank and kindly tone. Nor will it mar our mutual regard, if I still remain unconvinced that organic union promises nothing for purity, zeal, and Christian activity. By the way, the adjective "organic," has not been used by those moving in the direction alluded to by my friend. However, that may pass; division is not justified by any N. T. principle, and I must still hold that the unity whose manifestation is destined to cause the world to know that Jesus has been sent, and for which that same Jesus prayed, is to be sought for, and to be worked out by those who call Him Master, and who would stand fast in His liberty from vain conversations received by tradition from the fathers. So I still would work as I would pray, that yet we all may be one.

Nor, dear editor and brother, have your "foundation principles" shaken my conviction that the New Testament has nowhere marked out an ex-

clusive form of church polity. The church is only an assembly; the Christian church a Christian assembly; the old patristic motto is ever true, *Ubi spiritus, ibi ecclesia*. "Where is the spirit, there is the church." Of course an assembly must organize, but organization must be adapted to the work that has to be overtaken. To predicate a divine command for a particular form, is to emulate the exclusiveness of our Baptist brethren, who make an ordinance a test of obedience to Christ. It is quite manifest that union is impossible upon any assumption of infallibility or unchangeableness on the part of a denomination. *Semper eadem* is the proud boast of the Vatican, and of all who have made up their mind that they are indeed the people, and all wisdom will with them die. We have a better heritage; we can learn, and are free if fresh light comes to change.

Since the little pamphlet, "An Endeavor for Christian Unity," has been circulated, questions have been asked regarding the conferences held by the brethren of the Congregational and Presbyterian churches. It is, or ought to be, well understood that at these conferences no one on either side assumed to speak for anyone but for himself. At the same time opinions were expressed that led all the brethren to take hopefully a further step, and their opinions, personal expressions, may be without breach of confidence summarized. There is, as to doctrine, an evangelical faith common to both the Westminster Confession and the Declaration adopted by our Union. Should further and more general conferences be held, the question will be—not the division of either—but is there enough common ground in them on which unitedly the two orders can stand? That is one of the questions that ought to be frankly met and answered. If sufficient for both parties, honestly held, doctrine should not separate, and as neither are inspired, the future may be left to take care of itself. Practically the declaration is a fairer presentation of the teaching of the Congregational pulpits than is the Westminster Confession of the Presbyterian.

As to polity, congregations in the Presbyterian church are really left in all matters pertaining to themselves, practically to manage their own affairs, and Congregational churches could retain, without

question, their church meetings, their freedom of worship, and right to call their pastor. The larger fellowship would of course, involve corresponding obligations as to not merely individual but corporate rights; and many, not weak-minded brethren either, would gladly see greater consideration paid to the wider rights of the brotherhood. Those who met in conference were led to believe that a better understanding of the practical working of both systems, with a forbearance in the matter of invidious comparisons, would bring down some mountains of misconception till the way became a plain. Hence a better and kinder knowledge of the position each body has reached to-day, will be one of the considerations in future conferences, should such be held, in leading up to a better understanding and a closer intercourse.

It must be patent to all careful observers, that many of our present divisions are such as would never have arisen in the free air of our Canadian Dominion, and they are perpetuated by keeping alive adverse traditions of the past, not by realities of the present. We would not tear down with ruthless hand; the good that is in these traditions we may enshrine in grateful memory; but as we are concerned practically with the present, and look onward to the future, we ought to leave behind all the bitterness, and press on for a better goal than the memories of the old. It may be, the writer believes that it will be, if we are wise, that the liberty in which we stand, and which, with Mr. Shipperley, we would hold fast, as a priceless heritage, is to be carried by the churches which represent it, into other and wider spheres of Christian life, and that one avenue is opening up in the general craving for union in the Christian world, along which, if the Congregational churches do not lead, they are not true to the best of their traditions and heritage.

ONE OF THE ELEVEN.

SOLVITUR AMBULANDO.

Dear Sir,—A matter is likely to be brought before the next Union meeting of the Congregational Union of Ontario and Quebec, looking to a fusion or union of Congregational churches with the Presbyterian Church of Canada. The case,

shortly stated, stands thus: Certain ministers, being at the same time pastors of Congregational churches, having visited certain other ministers and elders of the Presbyterian church, assembled in a meeting or court of the latter, known as the Toronto Presbytery, and upon their own responsibility, and disavowing any representative capacity, read a document prepared and signed by themselves, setting forth (in their opinion), the desirableness of union between the churches of their own communion and the Presbyterian church; that presbytery reciprocating fraternal sentiments, expressed themselves as *extremely desirous of union could it be effected on satisfactory conditions*, have memorialized the General Assembly of the Presbyterian Church of Canada to appoint a committee to confer with any similar committee which may be appointed by the Congregational Union, or such other body or bodies as should be authorized to act on behalf of the Congregational churches upon the subject; such committees to report respectively to the bodies appointing them. This, I think, it will be seen, upon looking at the published documents, is the present position of the matter.

The charity and fraternal sentiments of the brethren are such as not only to be approved, but to be emulated. "Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." And I may here express the hope that nothing I say may be construed into the slightest disrespect for Presbyterianism or Presbyterians. We know, and the world knows, they have done, and are doing much good; we love and revere their ministers, interchanging pulpits, and enjoying and profiting by their ministrations. There is, however, a further view that deserves consideration: An address has been issued, embodying the document referred to, the minute of the Presbytery, the memorial, and other matters, with this superscription: *To the Churches of the Congregational Faith and Order in Canada, Greeting:* I have read it with the interest of a member of such a church. It is published in an eight page pamphlet, which is remarkable in some respects. In the first place it is anonymous, not being

signed at the end, and the name of the author or issuer not appearing upon it; albeit not a few great names add weight to its little pages *e. g.*, Canon Liddon, Archbishop Cranmer, Melancthon, Bülinger, Bucer, Calvin, Revs. C. Duff, John Burton, and others. It is entitled, "An Endeavor for Christian Unity," on the outside cover, with a Latin motto which I have taken the liberty of transferring to the top of this letter; your readers will judge of its appropriateness. The English of it is, literally: "It is solved by walking"; freely translated, *The problem is solved by experiment.* (See Fennell's Standard Dictionary, and examples there given.) I hope there is no offence, Mr. Editor, in giving this dictionary explanation, it may be information for some of your readers, if not to the learned; and I may have to refer to it again. I may also call attention to the doubtful ethics of citing, as on inside cover, a statement from the *British Weekly*, attributing the overture in question to "The Congregationalists in Canada," when the author of the pamphlet must have known that it was made by only a handful of them, and in no sense by the denomination.

We learn from the pamphlet, pages 1 and 2, that at a meeting of a few Congregational pastors last summer the enquiry arose: "Has Congregationalism in Canada any mission in the Lord's work?" Substantially, the same question was vainly agitated, from plainly sinister motives, in the columns of the *Daily Globe* about six years ago, anonymously, by some of its contributors, under the caption, "The *raison d'être* of Congregationalism in Canada." But we are told that the question "naturally arose" in the prayer meeting referred to; and then, that one of their number read a paper before the Ministerial Association upon the subject, "Can the Denominations in Canada unite?" from which a choice selection is printed (page 2), in which, after reference to "spiritual affinities" and the "growing scholarship of the age," the conclusion is jumped at—"The Congregationalists and Presbyterians ought to approach each other." And then, "The next consideration was how to approach?" . . . "and as no one appeared to know how the other body felt on the question, it was resolved to make a personal approach." . . . "Five brethren resolved to sound as far as practicable the Presby-

terian brethren." Of the five who resolved, but three went, according to the minute. The sounding line used by the approachers, viz., the "document" (page 4), appears not to have been quite equal to the profound depths to be fathomed. However, the result of their soundings is given, so far as they were able to wade in. The "document" and extract from minutes, set forth in the pamphlet, appear to be the same as those given in the *INDEPENDENT* of Feb. (page 28), with some difference in names, and arrangement of names, of the signers.

Looking at the "document," one is met at the outset with the difficulty of understanding how the brethren could make such a rapid stride, in imagination, from spiritual affinities to 'corporate union'; or how the ordinary Christian greetings exchanged between the Assembly and the Union meeting could be taken as a practical invitation to such corporate union. The document proceeds: "Assuming these utterances to be sincere, and that they indicate a prevailing sentiment among the churches represented," without having recited or stated what the utterances were. Further on in the document we read, "That the symbols known as the Westminster Standards were the result of united counsels in which were influentially both Presbyterian and Independent divines"; and "We venture also to say that those same symbols in reality are as faithfully retained by the Congregational churches as by those of the Presbyterian order." The first of these statements is very misleading, and the second displays ignorance of the facts, and admits against Congregationalists, more than the Presbyterians would admit against themselves. The fact is, if history is to be depended upon (See "Neal's History," Vol. 3), that important parts of those Standards were adopted in the Westminster Assembly against the counsels of the Independents. The Presbyterian divines were largely in the majority, 105 to 5, in that Assembly, and their purpose was that Presbyterianism should take the place of Prelacy as an Established Church; and that there should be uniformity throughout the kingdoms. Professor Baillie and his fellow-kirkmen scouted the idea of toleration which was one of the main points of the Independents, who pleaded for full toleration, to be shared in by all others as well as

themselves. The former asserting the divine right of Presbyterianism, and appropriating to themselves Isaiah xlix. 23, "Kings shall be thy nursing fathers and queens thy nursing mothers," accepted State support in every form, while the latter asked nothing from the State but a free course, a fair field, and hands off, for their religious principles. For claiming the liberty of meeting as distinct congregations, they were charged with schism, and with destroying the unity of the church. They demanded the liberty to form their own congregations, to have power of ordination, and to be free from presbyterial domination; while the others, in Baillie's words, "did flatly deny such vast liberty." When the question arose: "Whether many particular congregations may be under one presbyterial government?" (see Standard's *Form of Church Government, tit., of Classical Assemblies*), the Independents were on the negative side, Dr. Goodwin leading, but numbers carried the point against them. In the same way were carried the articles as to Synods and General Assemblies, and the power of the Civil Magistrate (Conf. xxiii. 3).

Fortunately for the world, the principles of the Independents were more powerful outside the Assembly of divines than within; had it not been so we should probably have had a Presbyterian State Church with us to-day, and its ministers and theological professors receiving their stipends out of the proceeds of the sale of Ontario Lumber Limits, or National Policy revenues. They should thank us for their escape from that. Their prayer, "Keep back thy servant from presumptuous sins," has been heard in, perhaps, an unexpected way.

Congregational ministers and the principles of Independency were active and potent in the controversy which resulted in the secularization of the Clergy Reserves in this Province. The Presbyterians received a share, \$417,749 (see Prof. Gregg's *History of Presbyterianism in Canada*), but the Congregationalists received no part of the *Regium donum*.

The approachers talk of "disavowing some absurd views of Independency," without taking the trouble to point out what they are. They must know that in the present day the designation "Congregational" more accurately describes our churches. But they prefer to take sides with the

opponents of the 17th century and revive the opprobrious sense of the term "Independency." In the answer of the General Assembly of the Kirk of Scotland to the Assembly of divines in England (1648), occurs the following: "And that you will gravely warn dissenting brethren what a door they keep open for errors and heresies by their tenets of *Independency*, whereby they leave no means of authoritative ecclesiastical suppression of error." (*Peterkin*, 508.) That is how it was viewed in those days.

Again, they rightly deprecate schism. But have they considered Rev. James MacKnight's "Scheme of the Division of the Presbyterian Church in Scotland since 1688," which shows the following splits: 1, the National Church; 2, the Cameronians; 3, Secession; 4, Relief; 5, Free Church; 6, Burghers; 7, Anti-Burghers; 8, New Light Burghers; 9, Old Light Burghers; 10, New Light Anti-Burghers. (See Innes' *Creeches of Scotland*.) That was all within about 200 years. Will the approachers assert that there are no elements of schism in the Presbyterian Church of Canada to-day? and will they guarantee that if we should enter into corporate union with it, we should find there a safe refuge from schism?

As to the second statement of the document above referred to, by looking at the Basis of Union of the Presbyterian Churches of Canada, 1874 (see Prof. Gregg's book), the approachers might have seen that the Presbyterians themselves have cut loose almost completely from xxiii. 3 of the Westminster Confession, *re* The Magistrate's Power to take order for the Unity of the Church, etc. Yet they venture to tell the presbytery that those same symbols are in reality faithfully retained by the Congregational churches. The approachers will surely not put us back where the Presbyterians were 200 years ago! But, assuming that that is not their intention, then they should be reminded that there is still a little bit of State churchism in the haven to which they would take us; for a part of the controlling power which presbyteries exercise over particular congregations is conferred upon them by Act of the Legislature, 38 Vic., c. 75.

Then what about the series of church courts, already alluded to, with their legislative and judicial authority? We are told that the authority

of these spiritual courts is fully recognized in Scotland, and that a case brought regularly from Presbytery to Synod, and from Synod to the Supreme Court of the Church, which is the General Assembly, "shall there take end." With Congregationalists it would take end in the particular church in which it arose, possibly with the advice of a council of sister churches. The Rev. J. M. Wilson, of the Church of England, broad school, in an article in the *Contemporary Review*, for 1886, p. 353, upon Fundamental Church Principles, pays a high tribute to Congregationalism when, referring to the end for which church organization exists, and the failure to attain that end so often seen, he says: "The fault does not lie in the want of unity or organization, for the unity of the church does not lie in unity of organization, but in unity of faith and purpose; the fault lies in the mutual temper of the diverse organizations; for there may be an association of associations as there may be an association of individuals; and just as Congregationalism is an association of congregations, each an independent and self-organized unit, so the Divine idea of the Church Catholic may be, and apparently is, an association of many associations of diverse types, each independent and self-organizing, and gradually learning to cooperate for a common end."

What then is the problem to be solved, (if indeed there be any such problem),--whether by experiment or otherwise? Setting aside the other questions in the pamphlet, it would seem that the problem is to be gathered from the wording of the memorial, which, it is scarcely necessary to say, is carefully and judiciously worded. Can a union between the Congregational churches of Canada and the Presbyterian church of Canada be effected on satisfactory conditions? and that may be reduced to single but comprehensive question: Do the conditions exist upon which such an union could be effected?

It is not for me to attempt to forecast any of the matters which would necessarily come before the committees to be appointed, but the importance of the step proposed is such as to demand of us all the most careful consideration, and the fullest information upon which judgments of individual members and voters in the churches may be formed.

Yours truly,

ALFRED HOWELL.

Toronto, April, 1893.

BAPTISM AND CHURCH-MEMBERSHIP.

Mr. Editor,--As to the general subject of "Church Union," I am in hearty sympathy with your correspondent in the April number, who signs himself "One of the Eleven." Fortunately or unfortunately, I am one of the group myself. But I cannot understand what he means by the following question: "What do you as a Pædobaptist, mean by a converted membership?" Surely he does not, like our Baptist brethren, identify baptism with the door to church-membership. None of the so-called "Evangelical" denominations do so at the present day, if they ever did. In fact, one reason why they "dissented" from the Church of England in Britain, was that its ritual admitted baptized children not only to the earthly fold, but to the heavenly as well.

There are three leading practices among evangelical denominations in the use of the ordinance. One is that of applying it to all children who may be brought for it (irrespective of their connection with parents), in token of their being already children of God, and such as Jesus would receive into His arms here, or in His heavenly kingdom. Another is, that of applying it to the children of believing parents alone, as a sign of Christian nurture or discipleship; only such parents being in covenant with God, and capable of bringing up their children in His "nurture and admonition." The third practice confines the ordinance to those who exercise "saving" faith themselves, as a symbol of their union with Christ in His burial and resurrection. It is only in this last case that the ordinance is made the door to the church.

The second practice seems to have been the design of the ordinance at first. The Jews received Gentile proselytes and their families on this basis (Lightfoot, Bengel, Alford, etc.) John Baptist continued the practice to the multitudes who came to him, the baptized being his disciples or scholars. So our Saviour "made and baptized disciples," crowds of whom, though called believers, afterwards forsook Him when He taught the necessity of faith in Him crucified. Although "saving" faith was undoubtedly possessed by many, or most, of those who were baptized after Christ's resurrection, the very fact of their receiving the rite immediately on becoming adherents, along

with their households, without examination or trial, though there were Simon Magus among them, shows that the signification of the rite was not altered. And if not altered at the outset of the new dispensation, how can we suppose it to have become altered long after, when Paul wrote to the Romans: "Ye are buried with Him by baptism into death?" Calm inspection of this passage will discover not even the shadow of water baptism in it. "Buried" (*thapto*) signifies merely a funeral rite—perchance cremation—and expresses neither *dipping*, *covering*, or any mode whatever; "baptism into death" is what Jesus means when He says, "I have a baptism to be baptized with."

If therefore baptism be simply the badge of discipleship, it may be the entrance on the road that leads to the church, but it is not the entrance to the church itself. But whether this be the scriptural signification of it or not, it is not made the door to the church by any parties in the non-Episcopalian denominations except the Baptists. They have a special test for admission, entirely apart from baptism. So it can have no bearing whatever on the membership of the church, as to its being converted or unconverted. Our Baptist friends are ever laying impurity of church-membership to the charge of infant baptism, and affirm that "believers' baptism" is the only remedy; let us not join them in misrepresenting facts, and making such a groundless charge.

E. BARKER.

Toronto.

PROPOSED JOHN ROBINSON MEMORIAL CHURCH.

[The following letter from Professor Warriner, of the Congregational College, Montreal, speaks for itself. We commend the object.—EDITOR]

The Congregationalists of Gainsborough, Lincolnshire, England, are making great efforts to secure funds to erect a new church to be called in honor of the great pilgrim father, the "John Rob-
inson Memorial Church." Not only is John Rob-
inson believed to have been born here, where his
family seems to have enjoyed some local prominence,
but here also "centered the most considerable body
of Separatists in the kingdom. Here Rob-
inson found Brewster and others of the Pilgrim Fathers

of the future. In 1606 the church having so en-
larged as to be too conspicuous, and subject to
persecution from every side, divided into two for
greater convenience and safety. The majority re-
tained the organization, and in the same year
removed to Amsterdam."

These statements are taken from Dr. Palmer's
address at the unveiling of the John Rob-
inson Memorial tablet at Leyden in 1891; and they
seem to be borne out by the investigations
of others. The present church, which traces its
connection back to 1680, has for a long time been
worshipping in a building altogether inadequate
and unsuitable.

I can bear testimony to this, as it was the
church of my childhood. My father and mother
were members of it as far back as I remember.
I joined it when a boy. Those who remain of my
family are still members of it. Many a time I
have thought that the church on Cashgate street
was a memorial of the time the non-conformists
hid themselves away in corners, so that nobody
would notice them. The pastor, Rev. H. S. Griffiths,
has written to me, asking me to bring this matter
before the notice of our Congregational churches.
I may say that the scheme is endorsed by such
men as the Rev. John Brown, ex-chairman of the
English Union, Principal Fairbairn, Dr. Mac-
Kennal and W. F. Clarkson, the latter whom is
personally known to us from his visit to our
Union two years ago. The brethren in the United
States are also taking great interest in the
matter. The idea is to enlist the sympathy and aid
of Congregationalists the world over. The Gains-
borough people are far from rich; and much as
they need a new building, are unable to erect one
without liberal aid.

Any friends wishing to aid in this laudable
work, may send subscriptions to me; and I will
see that they are duly forwarded and acknow-
ledged.

W. H. WARRINER.

7 Shuter St., Montreal.

YARMOUTH, N. S.—Additional information has
been received that on March 19, on the dedication
of the school-rooms, *forty new members*, mostly
young people, were received. Such accessions are
wondrous encouragement to a working church.
And these may naturally look for a whole life of
consecrated effort before them.

Our Contributors.

COMMUNION.

There are many yet in darkness, "even thick darkness that can be felt." Many, too, of God's children have not found rest unto their souls; they dimly, and perhaps fondly hope that their souls are saved. But am I not talking to some professor, whose heart says, "The way of peace have I not known." Let me speak to that man to-day.

What does *communion* imply? That the hatred of the heart is taken away. By nature it is not only an enemy, but "enmity" against God. It implies fellowship. The soul now says, "Truly our fellowship is with the Father, and His Son Jesus Christ." The soul now walks with God, because they are agreed. It implies abiding; not as the wayfaring man who lodges for a night, but dwelling in "the secret place."

How to commune: 1. Reading His word. 2. Prayer. The soul turns his face up to the Almighty, and like Moses in the clefts, he learns God's "way" 3. Meditation; Abraham, and David, and Luther were "silent to God." And while they mused their hearts waxed hot. "The fire burned," and the angel put forth his hand, saying, "Oh, men, greatly beloved, fear not." Again, if you would walk with God, daily, hourly, watch His providence. Is He with the sparrow as well when it falls by the hunter, as when it builds its nest? Then listen for "the still small voice," and you will often hear it whisper, "It is the Lord!" 4. Walk in the commandments and ordinances of the Lord, and you will not have to wait till hereafter for the joy of "Well done!"

Now, my brother, these are the ways of this holy walk. But why take care as to this divine intimacy? Well, first, because it is honorable. Haman was private secretary to the king, and when asked, "What shall be done to the man whom the king delighteth to honor?" said he, "Let the royal apparel be brought, which the king useth to wear," etc. But what are these honors to being called "not servants" but "sons" of the God of heaven?

It is pleasant. Many since Solomon's time have said, "Her ways are ways of pleasantness,

and all her paths are peace." The pious Matthew Henry, in his last words said, "You have often listened to people's dying words: these are mine—" *A little communion with Jesus, is the pleasantest life in the world!*" And John sweetly speaks of it as sitting down and supping with Him, and He with us. Dear brother, is it a supreme delight to you to enter the prayer closet? If so, there will soon be a revival in your house!

Once more, let me give a motive for walking with God, which overtops all others—*It leads to heaven!* As Bishop Beveridge says, "Though the way be narrow, yet is it not long; and though the gate is straight, it opens into everlasting day."

Oh weary one! Sad one! Sin-burdened one! Step into this road. You will then often drink out of the brook in the way, and your head shall be lifted up. It is true that there will be many a "Bochim," but there will be also "Beulahs," and "Pisgahs," and "Ebenezers"; and the end of this is "glory, immortality and eternal life."

JOHN D. McEWEN.

Brooklyn, N. S.

UNION WITH THE PRESBYTERIANS.

The question of the union of Congregational churches with the Presbyterians in some form is now up, and will doubtless stay up till it has been pretty thoroughly discussed, and if we are true to our Divine Motto, "One is your Master," etc., there should be no doubtful word from our lips or pens, as to the desirableness of true Christian union; but it does not necessarily follow that the kind of union suggested would really meet the requirements of the case or the Master's approval. Hence if any one can say a word which will throw light on it, perhaps you will say let him say it. There are many who will be ready to discuss the abstract principle involved. My thought is to look at the practical working of some points, as seen in the light of my own experience, with opportunities of observation not possessed by every one.

It is now over fifty years since, in an earnest conversation, with dear old Dr. Wilkes, I had impressed upon me, the need of conscious personal acceptance by Christ, as a qualification for membership in a church of Christ. It was a number of years before I could feel I possessed that

qualification ; but with my father—one of the senior deacons of the church—I had even then an opportunity of studying the secret influences which were building up old Zion Church, and making it such a power for good, both in our denomination and in the denominations generally, and nothing impressed me more than the honest desire of pastor and people to maintain a pure communion.

Of course they were not always successful ; in a church of four or five hundred members, it was not surprising if some were received who gave but little if any evidence of Christian discipleship ; but we also knew the direction from whence our chief difficulties came, and it was not from the young people who grew up in our families. But my purpose is to write about Presbyterians ; and hence whatever difficulties we may have had with those who came to us from other denominations, I need not refer to them at present.

It is now over thirty years since I was called into the official circle of the church, and from that time onward I had to take my share in the responsibility of advising the church as to whom it should receive. And there is nothing more deeply impressed on my memory than the difficulties, in dealing with candidates for membership, who came to us from Scotch Presbyterian sources of education.

Among them were some of the noblest Christian men of the city, an honor and a blessing to any church, but some were far otherwise. But one thing might be taken for granted, they knew their catechism ; thence, much of Christian truth. But when the question of personal experience was reached, there was a blank. Our idea of conversion and spiritual life were so different from theirs, that if our views were to be strictly adhered to, there would often have been a short and ready "no" to their application. But dealing with them according to their views and education, it was often a matter of deep perplexity, how far we should stretch our charity and let them in ; with the consciousness that they would add nothing to the spiritual life of the church. And I have no hesitation in saying we had more difficulty in resisting the inroads of Scotch formality, than of all other forms together.

Nor is it hard to explain. I make no pretension to familiarity with Scottish church history and life,

but it is not true that as long ago as the days of John Knox, amid the contending influences at work under pressure from the great Scottish nobles, he was led to recognize a limited form of membership, which might be comparatively harmless while John Knox was behind it, but opened the way for a very serious declension a century later ; by which time Presbyterianism had assumed very largely a national type, and every man a church-member, without reference to Christian character ; and this continued as I suppose, until the spiritual awakening under the Erskines and others led to the formation of the united Presbyterian Church ; and yet again under the noble men who in 1843 led the Free Church movement. And so we gladly recognize the rising tide of spiritual life in the Scottish churches ; and our hope and prayer is that the time is not far distant, when that life will prevail in the complete uplifting of those churches, so that we who have struggled to maintain, under many difficulties, a Christian standard of membership, may be able to give and receive members on equal terms.

But that time is not yet, even in Montreal. We have here in our Scottish pulpits some of the ablest and most faithful pastors, with the desire to attain to a truly Christian term of membership ; but it is also true that there are others who have little spiritual insight, and hence sadly inferior results. I have known, in fact, of many instances where people were received into full membership without a question relating to anything outside of the catechism ; and some without a question of any kind whatever ; and we do not need to travel far in search of those who act thus on principle.

Within a few weeks, in discussing the question of Union in our Congregational Club, pretty strong language was used by one or more of the speakers ; which reached the public press, leading to sharp discussion. In replying a remarkable contrast was developed ; one of our leading Scotch ministers indignantly denying our imputation that they are content with anything less than conversion as a term of membership ; while another, perhaps equally influential minister, as earnestly denied and ridiculed the supposed possibility of such a thing. And who of us has not met the statement—in our every day life—from pew as well as pulpit, that "it is impossible in this life to know who

are really Christians." But I go a step farther, and ask is it not true that the strictest and most earnest advocates of conversion, are tinged with a Scotch idea of what constitutes conversion ; and hence, while irreproachable in their principles, are so unreliable as leaders, that it would be a sad day for our churches, should they be brought under their leadership.

Perhaps some may attribute this statement to prejudice, but for confirmation I ask them to look at the men who are working among the French Canadians. The Presbyterians have had many men in this work, trained by themselves, and I ask a question. How many of these ministers in past years have disgraced their professions, or deserted their work ? I do not answer the question, and only refer to it that those who know the facts may recognize the existence of a misconception somewhere among their very best men, as to what constitutes true conversion.

It will then be seen that the real points of difference between us are vital ; viz.: "What constitutes a true church of Christ."

We would not readily receive liquor sellers into our temperance organization, and how can we willfully or even negligently receive into Christian fellowship those who have not—or have failed to manifest—any evidence of having intelligently accepted Christ as a Saviour ?

As a Christian, I may prefer the democratic form of church government ; others of equal right prefer the aristocratic or Presbyterian, others again Semi-Monarchical or Episcopal ; and for the sake of Christian Unity, we may any or all of us agree to hold these in entire subordination. But the question whether a church of Christ is to be composed of disciples of Christ—or of men and women generally, (who wish to join something called a church, because it is—in good society—supposed to be the right thing to do,) is to ignore the fundamental principle on which Christ based the existence of His church.

As Congregationalists we have deemed it our vocation to hold up in the face of so-called national churches, the idea and example of a Christian church for Christian people ; and plainly the time is not yet come when we should abate our estimate of Christ's claims. Union in a proper sense is in the highest degree desirable. But if not yet

attainable, we may at least without loss of principle, avoid undue competition. We gladly recognize the great work being done by our Presbyterian brethren, and if we set a lower spiritual value on it than they do themselves, we may hope and believe that they will realize one of the blessings of Christian activity, that those who water others shall be themselves watered ; and so we look for a refining and a sanctifying work among them. And I do not think it will do them or us any harm to say, in a Christian spirit, just why we are not yet prepared to surrender our autonomy.

The world still needs a true idea of what constitutes a true Christian church, perhaps all the more because after a long period of obtuseness, there is now a much more susceptible state of mind. We do not wish all to become Congregationalists, but our hope, the hope of the world, is that ere long those who call themselves by the name of Christ, in whatever denomination, must depart from all iniquity ; in plain words, the term of church-membership everywhere must be a life of faith in the Lord Jesus Christ.

P. W. Wood.

THE CHILD OF A KING.

The winter is past. The snow has disappeared, but how ? Suppose it had been left to our Dominion or Provincial legislators to devise ways and means for getting rid of the snow, how long would it be before we saw the last of it ? It is more than probable it would be with us till the French Treaty was ratified, and Tariff Reform was an accomplished fact. Or suppose the contract was given to some syndicate, or combine, or trust, or corporation, we should only be gainers to the amount of one more infant industry, that would need protection while the world lasted. But now the snow is gone ; gone partly while men slept, gone wholly without noise or commotion, without committees or resolutions, without contracts, jobbery, or bribery, clean gone, and gone forever.

"Oh how unlike the complex works of man,
Heaven's simple, artless, unencumbered plan."

Not only is the snow gone, but spring is here. She seems to have been hiding behind the snow-drift, planning to give us a glad surprise, and smiling to think of our astonishment when we saw her wel-

come face, in such an unexpected place, at such an unexpected hour. No sooner are the first joyous greetings over, and the first eager questions answered, than she opens out her treasures, and begins to dispense her presents.

There is sunshine, which means to many health and hope, and cheer, and promise; sunshine that tips the hills with gold, and floods the valley with glory. There is love, cooing and wooing, budding and building, offering itself, emptying itself, giving itself away, breaking its alabaster box, and filling nature with the sweet odor of its precious ointment. There is song so soft, so sweet, so plaintive, so soothing, so inspiring, so majestic, so magnificent. "The Lord God Omnipotent reigneth." All voices blend in the harmony; all heaven join in the chorus. There is beauty, the handiwork of God, made in heaven, the materials thereof a mystery to angels, the manufacture thereof a secret only to the Father, and to Him in whom the Father is revealed. There are other gifts, and other blessings, more than tongue can tell—some for aged pilgrims, and some for hoary-headed repro-bates—some for little children, the children of wealth and affluence, the children of want and woe. Some for the ailing and infirm, who are carried into the open air and clear sunshine, where they can bathe the weary body in waves of liquid light, while looking wistfully across the narrow sea to that place where we can all

"Bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

There are some for the strong man, and the busy man, some for him who is faint yet pursuing, and some for the hero in the fight. Yes, and thank God, there are some for the prodigal son, and for the erring daughter,—an invitation, an offer, a welcome, a pardon, a peace, a Friend who will throw the mantle of Divine charity over the soiled life, and dismiss the suppliant with the joyful assurance, "Thy sins which are many, are all forgiven thee."

But with all, and in all, and above all is Christ. He is God's unspeakable gift. He is sent to us this time by the hand of spring, and offered to us by her living, loving voice. We need Christ at this time of the year. "Thou, oh Christ, art all

we need." We need Him in our hearts, so that from them may be banished all pride, envy, malice, selfishness, narrowness and uncharitableness, and that they may become temples of the Holy Ghost. We need him in our homes, so that all hard feelings and hard speeches may be forever banished, bad tempers, evil thoughts and godless actions be forever expelled. We need Him in our churches, to cast out devils, heal the sick, cleanse the lepers, and quicken those who are dead in trespasses and sins. We need Him in our stores, factories, and counting-houses. We need Him in social, civil, political, and religious life; in our halls of justice, in our Houses of Parliament. We need Him to come and write, with His own finger and in eternal colors, over all we are and all we have, "Holiness to the Lord." And we want Him to abide with us week days and Sundays; not only through the happy spring-tide, but all the year round, according to His own gracious promise, "Lo, I am with you alway, even unto the end of the world."

D. McCORMICK.

Georgetown.

COLLEGE CLOSING EXERCISES.

The closing exercises of the College on the 7th April were unusually interesting. The Rev. Geo. Cornish, LL.D., was in the chair, and with him on the platform were Principal Barbour and Prof. Warriner, with the Revs. E. M. Hill, M.A., T. Hall, and J. McAdie. Dr. Cornish, in his opening remarks, referred to the fact that the College was now no longer young; it had, at any rate, lived long enough to find out its work and know its own mind.

That it accomplishes exceedingly good work was shown in the addresses of the four members of the graduating class. These were W. S. Pritchard, B.A., E. O. Grisbrook, R. O. Ross, B.A., and Geo. E. Read.

Mr. Pritchard, in a thoughtful and interesting address, advocated the necessity of establishing a systematic course of instruction in elocution, to run through all the years of college life, and expressed his gratification at learning that the College Board had just taken action looking in this direction.

The fact is that the Board is sensible of the

need of such a course being established, and has appointed a committee to consider and report.

What is most needed is more money. If some wealthy friend of the College would make a donation for this special purpose, so that it might be accomplished without additional burden on the resources of the institution, the rest could easily be arranged.

The theme of Mr. Grisbrook's address was the Message of the preacher. This he viewed first of all in its source—the living Christ, the Word of God—secondly, its sphere—the whole world—and thirdly, the blessedness of its proclamation.

Mr. Ross spoke of the relation of the minister to science, which he declared should be friendly. The minister would find in its study both healthful recreation, larger and nobler views of God, as well as illustrations of spiritual truths.

Mr. Read's address was the valedictory, in which he specially emphasized the claims of the churches on the College to send out good men and strong preachers. This suggested the claims which the College has on the churches, to send their very best young men, and also to adequately support the institution. He would deprecate anything like pauperizing the students, and yet he believed there were good and most suitable young men who desired to enter the College but who were delayed, and, in some instances, hindered, by the expense of it. He would advocate the judicious giving of aid to worthy men. This might be done in the way of scholarships for work done; or by establishing a mission fund, by means of which the salaries paid to students for their missionary labors during the summer months could be raised to a sum sufficient to pay their expenses during the winter months of study.

After the addresses, which were listened to with great interest, the Principal presented the prizes and medals, as follows:

The silver medal of the junior year to George Extence. This is the second prize of the year; the first, the Robert Anderson Exhibition of \$20, not having been taken.

The Robert Anderson Exhibition of \$30, being the first prize of the second year, was carried off by W. F. Colclough, B.A. The students' medal of this year was awarded to G. M. Ball.

In the senior year, the Robert Anderson Exhi-

bition of \$50 was won by Mr. R. O. Ross, B.A. The Barbour Gold Medal was awarded to Mr. Geo. E. Read.

Mr. Pritchard, B.A., gained the Calvary Silver Medal by a valuable essay on "Chrysostom as a Preacher."

Before the meeting closed, Mr. C. Cushing spoke of the recent action of the Governors of McGill in deciding that henceforth new students of Theology taking the Arts course shall pay the full fees.

Hitherto they have been largely exempt. This exemption arose originally from the fact that certain benefactors of McGill held the right to award scholarships entitling their holders to free tuition. A sufficient number of these scholarships was held by friends of our College to meet all our wants. Some few years ago, however, these benefactors, or most of them, were induced to sign away their rights. The Governors of McGill then passed resolutions entitling theological students to free tuition. This has been a cause of more or less friction, as many thought that it gave an unfair advantage to Theological institutions, in a University founded for the promulgation of general learning.

These privileges have now been withdrawn. In referring to this matter, Mr. Cushing expressed his conviction that we should do something ourselves to meet the difficulty, by establishing a special fund, the income of which should be devoted to the payment of these fees. He offered to be one of five to raise a fund of five thousand dollars.

This sum would likely be sufficient, and it is hoped that it will speedily be raised. The Board will, doubtless, be glad to hear from other generous friends of the College.

The meeting closed with singing, "God be with you till we meet again."

It should be added that three out of the four graduates have already accepted calls to Canadian churches, and will begin their work at once; Mr. Read in Fitch Bay, Mr. Grisbrook in Barrie, and Mr. Pritchard in Bowmanville.

The fourth man, Mr. Ross, who has also this year successfully carried on the full studies of the first year in medicine, is expected to return and continue his studies in that department next year, and so fit himself to be a medical missionary, as well as a preacher of the Gospel.

W. H. WARRINER,

Montreal.

Sec.

News of the Churches.

KINGSTON, FIRST CHURCH.—Dr. Jackson, in the First Congregational church, last evening (9th April), preached a historic discourse relating to the martyrdom of three noted Congregationalists just three hundred years ago. These were John Greenwood, Henry Barrowe and John Penry, all of them graduates of Cambridge. John Greenwood had been a minister of the established church, but adopting Congregational principles, withdrew from it. He was a chaplain in a nobleman's family noted for his puritan proclivities, where, as well as in various places in London, he conducted services otherwise than according to the prescribed usage. In the midst of these engagements he was assailed and carried off to the Clink prison in Southwark.

Henry Barrowe was of an old Norfolk family and a member of Gray's Inn. He was a wild rollicking young man until one day in passing a church, he, from curiosity, went in. He became convicted of sin and accepted the Saviour. Lord Bacon who knew him well and testified to his ability, said of this change: "He made a leap from a vain and dissolute youth to a preciseness in the highest degree, the strangeness of which alteration made him much spoken of." Accepting of Congregational principles, he advocated them by writing, and soon became a marked man in the eyes of the authorities in Church and State. Going on Sunday morning to the prison to visit Greenwood he was retained without a warrant, but afterwards committed by authority of the archbishop. These two men were imprisoned seven years, when at last they were brought to trial, and on the 30th of March, 1583, they were sentenced to death. More than once were they taken to the place of execution, the ropes put about their necks, and then temporarily reprieved. At last on the 6th of April they were taken to Tyburn and executed, they praying for the queen and the English realm.

John Penry was a native of Wales, a preacher in the two university towns, but refused ordination at the bishop's hands because of Congregational convictions. He was greatly concerned on account of the spiritual destitution of his countrymen and addressed a petition to the queen and parliament concerning this. The answer was his arrest. After a period of liberty he was re-arrested and tried for treason, about the time of the execution of Greenwood and Barrowe. He was condemned and hanged at St. Thomas-a-Watering in Surrey.

Though not the first, these were the last of the Congregational martyrs in England. Queen Elizabeth more than once expressed great concern at their execution, and thereafter the policy of ban-

ishment was adopted by the government. A number left England for Leyden, and subsequently came over to Plymouth in the Mayflower, and established a New England on this continent.

Dr. Jackson proceeded to indicate that the blood of these martyrs had been the seed of the church. The exiles crossed the Atlantic and founded a New England on these shores, while these free churches in England produced Milton the advocate of toleration, as well as Cromwell and his valiant Ironsides, who achieved the liberties which the two great English speaking nations rejoice in to-day. Let us remember that at a great price was this freedom purchased for us.

WOODSTOCK, WELCOME SOCIETY.—The ladies of the Congregational church are to be highly complimented on their efforts to provide a pleasant welcome to their new pastor and the public. It evidently had the effect of placing everyone in good humor, and arousing a spirit of fraternal good feeling. As announced, tea was served from six to eight, when the platform meeting was commenced sharp on time, Rev. Mr. Williams presiding. The chairman's address was well suited to the occasion, pointing out as it did the duties of both pastor and people. He then called upon Rev. Dr. Mackay, of Chalmers church, who expressed the great pleasure it gave him to be present and to extend to the Rev. Mr. McGregor a hearty welcome to the town of Woodstock, not only on his own behalf but that also of his congregation. He said that, knowing Mr. McGregor as he did personally and by reputation, he predicted for him a useful and prosperous pastorate in Woodstock. Rev. E. D. Silcox, of Embro, was then called upon to address the meeting, which he did in his usual humorous, inimitable style. The sound advice of the reverend speaker was none the less impressive or likely to be forgotten because of the semi-comic manner of utterance.

The Rev. Mr. Elliott expressed the great pleasure it gave him to be present to welcome Mr. McGregor to share with the other ministers of the town the labor and rewards of a faithful minister in seeking to build up God's Zion, which welcome he gave in the name of his congregation as well as a personal one. Rev. Mr. Aylward, of London, was followed by the Rev. Mr. Tapscott, in a neat address of welcome and congratulation, when Rev. Mr. Ross took the floor and proved himself equal to the occasion in arresting what seemed, on the ringing of the fire alarm, an inclination to stampede for the scene of the supposed conflagration. Principal Bates spoke on behalf of the college. Rev. Mr. McGregor returned thanks for the many good wishes and kind things said. The choir throughout the evening rendered some choice music. Letters of regret and congratulation were

read from Rev. Dr. McMullen and Rev. Mr. Dadsen. The highly interesting and enjoyable meeting was brought to a close by singing the doxology and pronouncing the benediction by Rev. Mr. McGregor.

Mr. McGregor has thus entered pleasantly upon his duties here. He has an agreeable manner, in which is combined kindness and courtesy that come from the heart. As a preacher he is a very distinct addition to the pulpit talent of this town. He has a well modulated, sympathetic voice; is clear in thought and graceful in diction; altogether a pleasing and forceful speaker. The kindly welcome accorded him by the clergy and laity of other churches, augurs well for the success of his pastorate.

GUELPH, WESTERN ASSOCIATION.—The Western Association met in Guelph on 11 and 12th April. The programme was designed for work, and a good deal of important business was accomplished. After the report of the district secretaries, Rev. R. Aylward, B.A., and Rev. W. H. Claris were appointed to visit the churches west of London. The Secretary opened a discussion on the Association, and moved a resolution favoring oversight of the churches by the Association through its Executive and Missionary Committee. Rev. W. F. Clarke moved in favor of a council of neighboring churches. Both resolutions were referred to a committee, and the following was reported and adopted:

“That in view of the gravity of the interest affected by pastoral settlements, this Association would urge upon the ministers and churches the importance of seeking advice from neighboring churches and ministers previous to the call and settlement, and proceeding with due deliberation in connection with the details of formation and dissolution of the relations between pastor and flock.”

On Tuesday evening, Rev. John Morton, of Hamilton, preached from 2 Cor. ii. 9. After the sermon, the Lord's Supper was observed.

Wednesday promised to be a busy day, and so it proved. A paper by Rev. A. Margrett on “How to deepen spiritual life in our members?” provoked an animated discussion. Rev. W. F. Clarke read a poem on “The Church and the Social Problem.” This production of Mr. Clarke's pen was received with much appreciation. Rev. B. B. Williams gave a most excellent report of the business in the West that had come before the Home Mission Executive Committee. Two years ago, the Association adopted the plan of changing its representatives in the Home Mission Society Executive each year. This year we elected the Rev. E. D. Silcox as our representative. Mr. Silcox occupied the position when this change was made.

It was felt that at this meeting the question of

“Church Union” would be presented. Although the members were so deeply interested, and it was hoped that some new information would be given, the discussion did not take the form that was expected. The remarks of the brethren were earnest and lively, ending with the unanimous adoption of Rev. W. F. Clarke's motion:

“That this Association has watched with great interest the proceedings that have been had in the way of conference between certain Congregational ministers and the Toronto Presbytery in regard to possible union, and would express its hearty sympathy with all endeavors to consolidate the divided forces of our common Christianity.”

Rev. J. Burton, fraternal delegate from Toronto, brought the greetings of the Central Association-Platform addresses by Revs. D. McCormick, J. Burton and A. F. McGregor. The usual closing words brought the proceedings to an end.

C. E. BOLTON.

TORONTO, ZION CHURCH.—Twenty-six new members have been received into the church fellowship since the new year. Thirteen of these were members of the Sunday school.

A “Men's Sunday Evening Association” has been formed. This organization has charge of the Sunday evening service, providing special music, printed programmes, etc. There are committees on worship, music, printing and announcement, invitation, finance and membership. The officers are changed quarterly and the committees monthly. Although the Association has been in operation only one month, the attendance has largely increased as a result of their efforts.

The Y. P. S. C. E. Conversation given by Mr. and Mrs. H. Webb at their spacious parlors, corner Yonge and Melinda Streets, on April 18th, was a very enjoyable affair. The programme was provided by the Sims Richards family.

The “Home Department” of the Sunday school is proving a success. There are now twenty-eight members. Report cards were promptly returned at the close of the quarter, and were accompanied by offerings amounting to \$6.55. It is thus evident that the department will be more than self-sustaining. The average attendance at the Sunday school for the first quarter was 163, as compared with an average of 117 for the first quarter of last year.

Great Ginterest is being shown in missions, and the contributions show a very decided increase in each department. We say each department, for not only has the Ladies' Missionary Society, but the church, Sunday school, Young People's Endeavor Society, and Junior Endeavor Society; each have their separate mission funds. On Sunday evening, April 30th, the church service is to be a missionary one, and Mr. H. W. Frost, of the China

Inland Mission, will deliver an address. The next issue of *Zion's Watchman*, our local church paper, is to be a missionary number.

MR. MAIN AT LONDON.—The Rev. Mr. Main entered upon his evangelistic work, Sunday, March 12th, and ended same on the evening of Sunday, April 2nd. Throughout, a growing interest was manifested in the meetings, and many of the church members did their best to attend all meetings, although at times they had to neglect other duties by so doing. A quiet, calm enquiring feeling, prevailed at the meetings; which in many cases brought to enquirers the satisfying of their hearts' yearnings, bringing them out of their old selves in a life of confidence and trust in the Lord Jesus Christ. Mr. Main did good work; his sermons disclosed the inner workings of a man's spiritual life and revealed one who trusted in an ever-saving Lord; making him willing for Christ's sake to surrender his life a living sacrifice on behalf of his fellowmen.

It must not be overlooked that he was ably supported in his efforts by pastor, officers, members, and last, but by no means least, the active members of the Y. P. S. C. E. Prayer meetings Sunday morning by the young men, similar gatherings preceding the week night services, all had their influence. Was it therefore, at all surprising that the Spirit of God descended? nay, rather, it was as He promised, and we received a blessing.

Mr. Main leaves us with the "God speed" of all with whom he has come in contact; and our church the richer by his work among us. May the Master abundantly bless him, and our people, and all who love the Lord, till that great day, when He who gave shall take away and reward His faithful ones, according as it is written.

A. E. HARDING, *Sec'y.*

TORONTO, HOPE CHURCH.—On Friday, April 7th, a very interesting paper was given at the Mutual Improvement Society by Mr. F. D. Bentley, of Listowel, on "Napoleon Bonaparte, his Life and Character," which was much appreciated by the members. On April 10th, another pleasant evening was enjoyed by all present, when a lecture was given by Mr. J. G. E. Bowman, late of the 11th Hussars, on "A Soldier's life in India." On Thursday, April 13th, a meeting was held in Hope church on behalf of the Canadian Home Missionary Society. The pastor presided. The meeting was opened by singing and prayer and reading of scripture. Stirring addresses were then given by Revs. Dr. Ball and W. Johnston. Both gentlemen spoke of the great need of supporting this Society, which is doing so much good, aiding country churches and weak churches in our cities.

They gave very interesting incidents from their own experience in home mission work. A collection was taken up in aid of the Home Missionary Society.
L. BENTLEY.

TORONTO, NORTHERN.—The annual meeting of this church, Rev. John Burton, pastor, postponed to receive the full report of the building committee, was held on Wednesday evening, April 19th. Through residential changes this church has suffered much during the last five years, and its active membership, spite of additions, shows a decrease; but with the new building signs of revived energy are manifest. During 1892 the sum of \$6,586 was raised. The funded debt is \$10,000 which includes all liabilities. All the societies are in energetic working order, and show advance, and the ready response made to the calls for increased needs indicates a hopeful determination in going forward. Its home needs, however, have seriously acted upon its contributions to denominational objects; but another year will, it is hoped, show something of its former liberality in that direction.

TORONTO JUNCTION.—A service of song was rendered in Bethel Congregational church, on March 28th, consisting of solos, duets, etc. A service of connective readings was given by Rev. Nathaniel Harris, of Stouffville, under the title of "The Convict," which partook more of the character of a lecture. It was indeed a recital of thrilling incidents of the life of a converted convict from his youthful career till the time of his death, during which period he passed through great extremes of character and experience, most thrilling in their recital. The readings were rendered very efficiently, and Mr. Harris' personal acquaintance with the individual, being associated with him in evangelistic work subsequent to his conversion, added increased interest to the recital. The whole affair was a thorough success.

ISAAC MOORE, *Pastor.*

TORONTO, OLIVET.—Miss Helen S. Melville, eldest daughter of the late Rev. Henry Melville, of Toronto, has been appointed by the American Board to accompany Miss Johnston, of Manitoba, and Rev. W. T. Currie to the mission station at West Central Africa early in June. Miss Melville in accepting the appointment, fulfils the dearest hope of years. Having recently graduated as trained nurse from Toronto General Hospital, added to a large experience in church and Sabbath school work, especially fits Miss Melville for the foreign field, and will make her a valuable acquisition to the company already on the ground, bringing, as she does, a life consecrated to the sacred work. Miss Melville's address for May will be care of H. Wickson, 16 Macpherson Avenue, Toronto.

MR. MAIN, EVANGELIST, has been lately in London, laboring with the First Church. He was, at last accounts, at Montreal, in Zion church, a communication from a good brother there being found in another place. From Montreal he was to go to Kingston, to assist the First Church there. And will brethren who may desire the assistance of Rev. Mr. Main in evangelistic work in their churches, kindly remember that Mr. Main does not make arrangements for visits; but that the whole matter of his labor is under the direction of the Home Missionary Society. Rev. John Wood, the Secretary of the Society, Ottawa, Ont., is the proper person to apply to.

ZION CHURCH, MONTREAL.—The Rev. A. W. Main has commenced two weeks special services in this church. He preached to large congregations on the 9th of last month. The services up to the time of writing (14th April,) have been mostly attended by Christians. These are being blessed; souls have been converted. The attendance is increasing, and the interest is growing. Mr. Main is a *safe* man to enter our churches; he preaches the Gospel wisely and lovingly, builds up the church and strengthens the hands of the pastor. We are praying and hoping for great things.
W. H. W.

TORONTO, DOVERCOURT.—We have received from a diligent correspondent and worker in Dovercourt church, an account of their three weeks' revival services, ending on 10th April. The account is a most cheering one, and one altogether too good to leave out. But at the late day of receiving it, we can only note two or three facts, and promise the full narration in our next. About sixty persons have professed conversion, beside a large number of children in the Sunday school. Fourteen new members were received at the communion in April. Grateful mention is made of sermons and assistance by neighboring pastors. The pastor, Mr. Webb, is greatly cheered.

TRURO.—This church though passing the normal characteristics of infancy, shows by its juvenile irrepressibility much of the vigor of stronger congregations. Notwithstanding the absence for many months of a minister, and a very limited supply of preaching, they bravely held together, kept up their mutually conducted services, Sabbath school, etc., and are full of hope for the future. While preparing recently for their Sabbath evening service they were surprised by the entry of Dr. Tomkins of London, formerly of the Old Gorham College at Liverpool, N. S. The venerable doctor showed his interest in the little flock by giving them a sermon of an encouraging nature, and which was fully appreciated.

MONTREAL, EMMANUEL.—“At a Congregational meeting of the members of Emmanuel Church it was decided to tender a call to that pulpit to the Reverend J. B. Silcox, of Oakland, Cal. The invitation was forwarded by telegram at a late hour last night, and the answer will be received in about a week. The Rev. Mr. Silcox preached the sermon before the Congregational Union in London, in June, 1883, and in Montreal in 1880. He is a Canadian by birth, and is one of the most gifted preachers of the Congregational Churches in America.”—*Montreal Star*.

YARMOUTH.—The church occupied a part of its new edifice on 19th March. By means of uniting the several apartments, (not including the auditorium which will not be ready for some months), the church has a very convenient temporary place of worship. This church is enjoying the blessing of God to a remarkable degree, as manifested by its reception of 37 persons into membership, with the expectation of admitting quite a number more shortly. Not only does the Yarmouth Church feel encouraged, but other churches in the province also rejoice with them.

TORONTO, BROADVIEW AVE.—Y. P. S. C. E. Our meetings lately have been rousing, and our Society increases every week. Some ladies of the W. C. T. U. took our meeting in charge on the 3rd inst., and gave a very profitable talk on temperance. At our monthly business meeting last Monday the officers for the next half year were elected. Mr. Gray is our president, and we are looking forward to doing some good work during the season.

ADA GILBART.

A. B. C. F. M.—The Rev. Dr. Learned, Professor of Church History and New Testament Literature and Exegesis in the Dashisha University, Kyoto, Japan, in connection with the American Board of Commissioners for Foreign Missions, will visit Toronto about the 17th May, and will be the guest of Mr. Fraser, Menro Grove, Walker Ave.

Dr. Learned desires to make himself acquainted with our Scholastic and Literary institutions.

BRANDON, MANITOBA.—Miss Amy Johnston, a loyal and active member of this church, has offered herself for foreign missions; and being accepted by the American Board, Boston, has been designated for West Central Africa; and was to leave Brandon for her destined field in the end of April. Brandon and Winnipeg churches are helping in expenses of outfit, etc., for Miss Johnston.

WINNIPEG, “THE WESTERN CONGREGATIONALIST.”—This little paper, after two years existence as a monthly, is to be discontinued. The brethren

ren will contribute church items to the *N. W. Congregationalist*, Minneapolis; and advise their members to supply themselves with that paper instead.

MAITLAND AND NOEL.—The pastor of the churches along this extensive field will receive the co-operation during the summer, of Student Jackson, son of Dr. Jackson of Kingston. By this means all the four churches, and some of the other preaching stations may be occupied every Sabbath instead of only fortnightly, or in some cases monthly as in the past.

MONTREAL, EMMANUEL.—The Rev. John B. Silcox, of California, formerly of Winnipeg and Toronto, has accepted the call of Emmanuel church. We are glad to hear it. He will make a good and energetic pastor. He has *push*, with wisdom to guide it.

Official Notices.

WOMAN'S BOARD.

The seventh annual meeting of the Canada Congregational Woman's Board of Missions will be held (D.V.) in Bond Street church, Toronto, on Wednesday and Thursday, May 31st and June 1st. It is hoped that there will be a large attendance of delegates. Auxiliaries are requested to send in their contributions to their Branch Treasurer as early as possible in May, so that they may be forwarded to the General Treasurer, who wishes to close her accounts on May 17th.

Intending delegates will please send their names and addresses before May 17th, if possible, to Mrs. John Laird, 544 Yonge Street, Toronto, so that arrangements may be made for their entertainment.

Suggestions to delegates who propose to attend our annual meeting:

1. Come with the expectation of a good meeting. "My expectation is from Him."
2. Come with the intention of doing all in your power to make this the best annual meeting we have yet held. "Whatsoever thy hand findeth to do, do it with thy might."
3. Come in the spirit of prayer. Pray before you come for the members of the Board, for the officers, for those who will take part, for those who would fain be there but are hindered, for our missionaries, for all who work in home or foreign fields. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the above Union will be held in the First Congregationalist Church, London, Ont., beginning with Wednesday, June 7th, at 9, a.m.

The usual travelling arrangements are being made. Delegates travelling by rail will purchase a single ticket at the point of starting, and get from the agent the regular standard certificate receipt which must be presented to me at the Union for signature, in order to get a reduced return fare. Delegates travelling by boat will send to me for certificates entitling them to reduced fares.

The union collection should be kept in mind, and made as liberal as possible. A strong enthusiastic rally from the churches, and the union of 1893 will be one of great interest and power.

J. P. GERRIE,

Secretary.

90 Langley Ave.

Toronto, 17th April, 1893.

☞ Congreg Union N. S. and N. B., meets at Truro, N.S., July 7th.

CONGREGATIONAL COLLEGE OF CANADA.

Contributions Received since 13th Feb., 1893.

Brantford Church.....	\$ 75 00
Joseph Rowell, Clinton.....	5 00
Brigham Church.....	5 00

Total \$ 85 00

Total Expenditure to date.....	\$4844 77
" Receipts from all sources.....	4119 75

Present deficiency..... \$ 725 02

Nineteen churches that subscribed \$696 last year have not yet responded this year. There are also a number that did not subscribe last year that we would be glad to hear from.

The friends will please bear in mind that the year closes end of May.

THOS. MOODIE,

Montreal, April 10, 1893.

Treas. C. C. C.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of the Canada Congregational Missionary Society will be held (D.V.) in the First Congregational Church, in London, Ont., on Wednesday, June 7th, 1893, at the hour of 10 o'clock, a.m., when a report of the work of the past year will be submitted, and its general business transacted. The annual platform meeting

for the advocacy of Home Missions will be held on the evening of Thursday, June 8th, in the same church, at 8 o'clock.

The Executive Committee of the Society will meet in the vestry of the church on Tuesday, June 6th, at 2 p.m., and the General Committee at 5 p.m. on the same day.

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

Ottawa, April 17, 1893.

CANADA CONG. FOREIGN MISSION SOC.

The annual meeting of the *Directors* of this Society will be held in the Congregational church in London, Ontario, on Wednesday, June 7th, 1893, at 4.30 p.m. The *Society* will hold its annual public meeting in the same place, Thursday, June 8th, at 2.30, p.m.

EDWARD M. HILL,
Sec.

Montreal April, 22nd, 1893.

CONGREGATIONAL UNION MEETINGS
IN LONDON.

In order that ample accommodation may be provided for all ministers and delegates who may wish to attend the forthcoming Union meetings in London, it is necessary that the names of those who are coming shall be known to the committee of arrangement not later than May 15th. It will be esteemed a great favor if pastors and others will communicate their intentions before the date mentioned to Mr. A. E. Harding, 358 Wellington St., London, Ont.

Yours truly,

ROBT. AYLWARD.

London, April 13th.

STATISTICS OF THE CHURCHES.

On account of prolonged illness, the Rev. J. T. Daley has forwarded to me his resignation as statistical Secretary. Whilst regretting very much that this step has been necessary, I am happy to say that the Rev. C. E. Bolton, Paris, Ontario, has taken in hand the statistical work for the coming union. In due time the forms will be sent to the churches, and prompt complete returns will greatly assist Mr. Bolton in the work he has so kindly undertaken.

J. P. GERRIE, *Sec'y.*

CONGREGATIONAL PUBLISHING
COMPANY.

The annual public meeting of the shareholders of the above Company will be held in the First Congregational Church, in the City of London, Ontario, on Friday, 9th June, at 4 p.m.

W. W. SMITH,

St. Catharines, April 18, 1893. *Sec. Treas.*

Woman's Board.

CANADA CONGREGATIONAL WOMAN'S
BOARD OF MISSIONS.

Treasurer's Receipts since Feb. 16th, 1893.

Wingham Aux. fee, \$10; "A. B. C., West Ontario," for Bible women in Harport, Turkey, \$7.70; Garafraxa, Pearl Madill, \$1; Ethel Madill, \$1; Belwood Aux. \$11.30; Foreign Missions, \$7; Belwood Mission Band, \$27.70; "Sarah L.," for Miss Clark's salary, \$5; Martintown Aux. \$12; Maple Grove Mission Band, for Foreign Missions, \$7; Rugby Aux. \$10. Embro Ladies' Missionary Society, \$26, (of which \$25 is to constitute Mrs. J. M. Ross Life Member; Embro S. school \$4.61; Toronto Northern church, Miss A. Foggin, \$25; to constitute Mrs. James McDunnough Life Member; Bond St. Aux. \$2; Broadview Ave. Aux., \$4.25; Danville, P. Q. Aux. for Home Missions, \$30; Montreal, Mrs. Williams' membership, \$1; Liverpool, N. S., Aux., \$10; Brooklyn N S. Aux. \$10; Brooklyn Congregational church, \$1.55; Beach Meadows Congregational church \$3.75; (both sums forwarded by Rev. J. D. McEwen for Rev. W. T. Currie's medical work in Africa.)

Total from Ontario.....	\$161.56
Total from Quebec.....	31.00
Total from Nova Scotia.....	25.30

Grand Total \$217.86

Contributions since last Annual Meeting, \$911.43.

Note. In the last list of acknowledgments \$20 of the amount assigned to Belwood Aux. was given by Garafraxa Aux.

Notice is hereby given that the Treasurer's accounts will close May 17th. All moneys to be acknowledged in this year's report must be received by, or before, that date.

ELLA F. M. WILLIAMS,

Treasurer.

26 Chomedey St.

Montreal, Que., April 15th, 1893.

Our College Column.

NOTES.

[A somewhat full, and very excellent account of the closing exercises of the College preceded these Notes, but is omitted here on account of our having already in type a report of the same from one of the professors.—Ed.]

The regret that the students feel on losing the class of '93 took practical expression in the form of a farewell supper tendered to them. After the closing exercises, the hitherto deserted dining hall once more resounded to the merry voices of "the boys" as they gathered round the festive board. Mr. R. G. Watt, of the first year Arts, presided, and on his right and left sat the guests of the evening. Ample justice having been done to the good things provided, a short programme followed, consisting of speeches, songs and recitations, chiefly the first. The graduates gave their parting words of advice to all, from the men who will step into

their places next year, down to the "irrepressible freshman." Truly we are sorry to lose the students of the class of '93, and shall watch their future careers with interest.

The following are the appointments of students for the summer, made by the Missionary Society, with the exception of the last two, these having been privately arranged: Geo. W. Ball, Liverpool, N. S.; Jas. C. Watt, 2nd church, Hamilton; W. P. Jackson, Noel, N. S.; H. E. Mason, Stratford, Ont.; Geo. Extence, Cornwallis, N. S.; John L. Brown, Franklin Centre, Que.; Frank J. Day, Granby, Que.

One fact indicative of the sterling good qualities of this year's graduating class is that all who were open to take churches have been sought for at once. Mr. W. S. Pritchard, B.A., goes to Bowmanville, Mr. Geo. E. Read to Fitch Bay, Que., and Mr. E. O. Grisbrook to Barrie, Ont. Mr. R. O. Ross, B.A., will continue his medical studies at McGill, in order to thoroughly equip himself for his life-work, that of a medical missionary.

M'GILL NOTES.

As we write, the examinations are in progress. Those of the ordinary course will conclude on the 17th; honors about the 22nd.

Convocation this year will be held on Saturday, April 29th. It is expected that Sir Wm. Dawson will return from the South about the 26th. We, therefore, anticipate his being present to confer the degrees. All students will rejoice at seeing him once more among us.

This year we have no students from our College in the graduating class. This is something unusual. We hope that in future years the numbers may be much larger than usual. A man who can take the full course will never regret it.

Mr. Frank J. Day has been appointed to represent the Y. M. C. A. of McGill at the "World's Students' Conference," at Northfield, Mass., July 1-15. From the advance programme, we should judge that the services will be of unusual interest and profit. Among those who are to be present are such men as Prof. Henry Drummond, Mr. Moody, and Rev. Dr. Vandyke.

Literary Notices.

WORTHINGTON'S MAGAZINE.—The May number opens with an able and interesting paper by Lita Angelica Rice, entitled, "*Some Women Artists of New York City.*" It necessarily concerns but a few of the more prominent women artists, but of these few many interesting items are given regarding their studies, their methods and special line of

work. The numerous and beautiful illustrations are from original drawings, and from photographs made from the paintings especially for this article. The second illustrated paper is "*A Summer in Hoch Tyrol,*" written by Mrs. Jean Porter Rudd expressly for *Worthington's*. It is a sketch of life in a typical Tyrolean village, written by one who noted its varying phases, entered into the experiences of its people, and found that there is no spot on earth so small or so remote that it does not hold all there is of life—its comedies and tragedies, with the laughter and the loving that come between. Mrs. Rudd, who is now resident in Italy, writes in a vein that is vivacious, thoughtful and sympathetic, and her word pictures are charmingly supplemented by the numerous illustrations which have been beautifully reproduced from photographs. A. D. Worthington & Co., Hartford, Conn. \$2.50 a year.

THE MISSIONARY REVIEW OF THE WORLD for May comes to hand overflowing with items of interest from all quarters. This admirable periodical ought to go into every Christian home in the world, so inspiring and helpful are its pages. Each one of its six departments: I. Literature of Missions; II. International Department; III. Christian Endeavor Department; IV. Editorial Department; V. Monthly Concert of Missions; VI. General Missionary Intelligence; is well edited, and the spirit which it breathes throughout is broader than any denominational lines. Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$2 per year.

TREASURY OF RELIGIOUS THOUGHT for May, is a good number. Every minister and student, and studious Christian, should have it. It is worth much more than its price. Three sermons, with twenty-five articles on various departments of Christian thought and effort, offer a tempting intellectual feast. Monthly. \$2.50 a year. \$2 to ministers. E. B. Treat, 5 Cooper Union, New York.

METHODIST MAGAZINE; May. William Briggs, Toronto. \$2 a year. "Tent Life in Palestine," by the Editor; "Our Gracious Queen"; "Parkman's History of Canada"; "Forty Years among the Zulus," and other articles, several of them elaborately illustrated, make up a good number.

COLLECTIONS FOR THE UNION.—Let the churches remember the annual collection for the Union, on the first Sabbath of June. Better perhaps, at the business meeting end of May, to make a definite grant from the church's funds; and not run the risk of a wet Sunday or a small attendance.

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PROF. BLACKIE, Edinburg—"Delighted to see the easy grace and the delicate sentiment which they evince."

VETULIA: or, Going to the Bottom of Things. By Rev. W. W. Smith; paper, pp. 78, 10c.

A Manual of Doctrine and Church Polity, as drawn by the Author from the Scriptures. By Rev. W. W. Smith; paper, 5c., \$4 per 100.

May be had from the Author, St. Catharines, Ont.

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FEATURES OF THE REPORT FOR THE YEAR 1892.

Life Assurances in force 1st Jan 1893	\$23,901,046 64
Increase over previous year	4,464,086 80
New Life Applications received during 1892	8,566,457 10
Increase over 1891	2,664,935 50
Cash Income for year ending 31st December, 1892	1,134,867 61
Increase over 1891	214,693 04
Assets at 31st December, 1892	3,403,700 88
Increase over 1891	518,129 44
Reserve for Security of policy-holders	2,988,320 28
Increase over 1891	507,477 30
Surplus over all Liabilities, except Capital	307,428 77
Surplus over all Liabilities, and Capital Stock	244,928 77
Death Claims fallen in during 1892	151,526 36
Decrease from 1891	16,537 72

THE YEAR 1892 was a red letter year in the history of the SUN LIFE. The new business was not only greater than that secured by the Company during any previous twelve month of its history, but also greater than that secured by any other Canadian company in this or any other year. The increase in the new business of the SUN LIFE beyond the figures of 1891, exceeds the corresponding increase of all the other Canadian companies combined. The income was about \$4,000 for every working day of the year. The assets also increased by over half a million dollars. But even more important than the wonderful growth in size is the highly satisfactory and profitable nature of the business transacted. The death claims were \$16,537 72 less than the previous year, although the sums assured had increased by nearly \$4,500,000. The Company, moreover, divided nearly \$200,000 of Cash profits to its policy-holders during the year, and yet shows a surplus, according to the Dominion Government standard, of \$244,928 77 over all liabilities and capital stock. The fact that the greater part of this large amount has thus been accumulated from the operations of one year alone, cannot fail to be highly gratifying to our members, as it is an evidence that the profit distributions of the past will in all probability be not only maintained but largely increased.

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