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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

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Editorial Jottings.

It is an awful thing for one to throw away his life on earth, either by making it of no real value, or by making it a curse to others. He who does this in either way is sure to make life a total failure for eternity. Good were it for such a man had he never been born.

So writes the *New York Independent*, and so said the Christ. (Read Matt. xviii. 7, xxv. 30.) Then when the overwhelming responsibility is realized, and the heart throbs:—"Who is sufficient for these things?" let this truth lift the burden. (2 Cor. iii. 5.)

MR. SPURGEON has withdrawn from the Baptist Union. Cause:—The Union has not done Mr. Spurgeon's bidding in casting out those who are not theologically of his way of thinking; for to say that they have departed from Christ because they do not "go it blind" on all those questions which a dogmatic age supposed it had settled, is the height of Pharisaic pride. We regret this step on Mr. Spurgeon's part; he has not been therein even just to his former self, for in the broad sense of the term he has been catholic and evangelical. But rheumatic gout is not calculated to calm the temper or to keep the judgment cool, and the veteran preacher, some day, looking back upon this point of his history will with the Psalmist say: "This was my infirmity."

With regard to Mr. Spurgeon's charge against the English Nonconformist churches, notably the Congregational and Baptist, of being on the "down grade" to Agnosticism, we cannot do better than give from the *Nonconformist and Independent*, the following opinion of our esteemed friend, Dr. Hannay, the secretary of the English Union:

The question which Mr. Spurgeon has raised, and has put on the lips of some anxious, many unthinking,

and not a few unscrupulous persons is, not whether this or that view of Gospel doctrine is scriptural, but whether it is not the fact that the ministry of the Congregational and Baptist bodies is largely ceasing to be Evangelical. This, I venture to say, is an abuse—an unintentional abuse, no doubt, but not the less an abuse—on Mr. Spurgeon's part, of the great influence which his eminence as a preacher has given him; and it can hardly fail to lead to restlessness in the churches, and to unhealthy inquisitions by which the hands of many faithful pastors will be weakened.

Mr. Spurgeon is not the man to make such grave allegations as his articles contain without evidence which convinces him of their truth; but it is no violent supposition that he may be deceived as to the real value of much of that evidence. It is notorious that a little shrewd cross-questioning often changes the complexion, and indeed entirely reverses the effect, of testimony, even when that testimony is given on oath and in good faith. Under such a process it is not improbable that much of the evidence on which Mr. Spurgeon relies would shrink into insignificance.

I am disposed to think it would, because my somewhat extensive knowledge of the Congregational body has revealed to me no such state of things as Mr. Spurgeon deplors and denounces. My office brings me into habitual contact and frequent confidential communication with the ministers of the body in all parts of England and Wales. During the last seventeen years I have preached, I believe, in every county of England, occupying different pulpits at the rate of, say, thirty per annum, and have freely mixed with the ministers and representative members of the churches at Union and County Association meetings. If there had been any such defection as Mr. Spurgeon and his informants confidentially affirm, it could not have escaped my observation. That the type of doctrine which underlies Mr. Spurgeon's own preaching is not held by the greater number of Congregational ministers, I frankly admit; that many interpretations of Scripture which were relied upon by the preachers of the last generation, and some forms of presenting the Gospel which they used with great power, are not now heard in any but a very small number of Congregational pulpits, cannot be questioned. But this is not necessarily defection; it may be progress. The world is not standing still. If it may not be said that the Spirit of God has given to this generation a new word, He has at least poured fresh light on the old word; and howsoever, under this process, doctrinal forms and methods of pulpit ministration may have changed, no charge of departure from the Evangelical faith can be made good

against a minister who affirms, and in his teaching makes manifest, his faith in "the incarnation, the atoning sacrifice of the Lord Jesus Christ, His resurrection, His ascension and mediatorial reign and the work of the Holy Spirit in the renewal of men." Taking the Congregational ministry as a whole, I believe, without reserve, that it holds these spiritual facts and doctrines in the grasp of an intelligent and masculine faith. That in the searching times through which we have been passing a few have drifted from their moorings is notorious; but the number is fractional, and they have not been able to find a resting-place in the ministry of our churches. A few have been bewildered for a time, but patient waiting upon God on their own part and a patient dealing with them on the part of their brethren have restored to them calm and strong faith. This unsettlement is not distinctive of the Congregational ministry nor peculiar to this generation; and, so far as I know, it is a libel on the Congregational churches and ministry to assert that it is characteristic of their present state. I believe it less affects them than it did ten years ago.

OUR good friend Dr. Stevenson has a calm, Christianlike letter in a late issue of the *Christian World*, criticising the attack made lately by Mr. Spurgeon on the ministers who differ from him on what may broadly be termed the old Calvinistic orthodoxy. The letter is much too long for THE INDEPENDENT, and scarcely permits of epitomizing, but it refutes the idea that the Word of God is less revered, the truth less conscientiously taught, because it is put in a form differing from that in which Mr. Spurgeon would put it. The letter goes further, and claims that the "liberal aspect of the Gospel is not to be confessed as a sin or mourned as an apostasy," and "there is not a more active or more earnest church in London than that over which it is my honour to preside; yet, how it was founded and trained in liberality of sentiment all men know?" Mr. Spurgeon had charged that the presentation of the doctrines of Christianity in the liberal spirit had the result, at any rate, intended or not, of increasing the popularity of the preacher. To this Dr. Stevenson spiritedly replies:

As to the more liberal Gospel advancing one's popularity, I simply repudiate the statement, as not only untrue but impossible. There never was a new aspect of doctrine yet that did not win its way to acceptance through the pain and dispute of those who taught it. And will any one say that a doctrine has been the stepping-stone to outward success which deposed Campbell from the ministry, made Robertson's life a tragedy of persecution, and caused the name even of Arthur Stanley, among the most amiable and spiritual of men, to be cast out as evil among two-thirds of the church to which he belonged?

A further charge was that the tendency of such preaching was to make unbelievers, a charge that years ago was brought against one of the greatest of our preachers and the noblest of men, a man who was the instrument under God of saving probably more young men from shipwreck on the rocks of infidelity than any other contemporary. To this Dr. Stevenson replies:

As to making unbelievers, I have only to say that many have thanked me, and many have thanked other preachers of like mind, for saving them from an unbelief brought on by the lurid and ghastly doctrines to which they have listened.

Mr. Spurgeon is a great, a grand man, but he does not know all truth; the mantle of infallibility has not been bestowed upon him, and it is to be feared that the violent attacks he is now making upon his brethren will undo much good that he has been blessed of God to accomplish.

WHY will the English ministers of our body who visit Canada ignore the churches here, and give their aid to other bodies, generally the Methodist? It looks very much as if they were ashamed of their "poor relations" in the Dominion, and went where they could preach to the biggest crowds or—could command the most money! Newman Hall a year or two ago did so, and now Dr. Parker has followed the same course; it may be that they put themselves into the hands of agents, and are moved about like chessmen on a board, but surely in a matter of such a character they might have some thought of those of like ecclesiastical preferences, and rejoice to identify themselves with them. The complaint is sometimes made, and not without reason, that people coming to this country often do not bring with them anything to show their church connection, and drift with the current to anywhere, but can it be wondered at with the examples set by popular English preachers?

PLYMOUTH CHURCH, Brooklyn, has invited—not Dr. Parker—but Rev. C. Berry, of Wolverhampton, England, to succeed Mr. Beecher. Mr. Berry is comparatively young, has made full proof of his ministry, is liberal in religion and in politics active, and of great mental power, though comparatively small in stature. The acceptance is as yet not given. There is a prevailing opinion that Mr. Berry will worthily fill Mr. Beecher's place.

THE *Christian World* has the following :

Commenting, in his journal, on the position occupied by ministers in America, Dr. Parker says : "O ye poor little English pastors, with your incidentals and collections and poky houses, and lodgings above a shop in Margate—are ye not to be regarded as objects of pity or contempt? A man who studied under me for the ministry is out in the West, and he hopes to see me at his home, where I can have the use of three horses and a carriage! I invite him to London, where he can ride all day on an omnibus and pay his own fare."

This is a sample of the accuracy with which travelers and emigration agents inform the English public regarding America. True, but only a part of the truth. There are ministers in America whose position fully justifies the above description; they have their counterpart in many of the brethren at home. But we also have our American pastors, with "incidentals and collections and poky houses" to complete the picture. The dreams of Whittington, of London streets paved with gold, were scarcely realized under the scullion in the kitchen, and many dreams of American El Dorados find similar endings. Work, hard work and adaptability are first requisites to American success. Let would-be American pastors, now "poor little English pastors," take note and be wise.

IN the report of the meeting of the Colonial Missionary Society in Leeds last month we read the following :

Rev. Dr. Stevenson submitted a resolution approving the proposal to commission the secretary to attend the meetings of the Canada Congregational Union in June next, with a view to obtaining information as to the openings for mission work along the track of the Canadian Pacific Railway. The question for Congregationalists to consider was whether they were going to leave to other denominations the evangelization of these people. It had been objected that in the past there had been some money spent unwisely upon places of worship. They must, however, remember that, where this was so, for every cent of English money spent unwisely, many Canadian dollars had gone with it. Rev. Dr. Duff, in seconding the resolution, said if Congregationalists in England would help more thoroughly the Canadian churches, they would be standing by some of the most thoughtful work done on the other side of the Atlantic. He bore testimony to the exceptionally high qualifications of the new principal of Montreal College, Dr. Barbour, and believed that much good would be done by such visits as those of Mr. Hall to England and of Mr. Fielden to Canada.

We are glad to see this awakening interest on

the part of our brethren at home. But a word. Dr. Dale and Mr. Spicer are visiting Australia. Why cannot, say, Dr. McFayden or Mr. J. G. Rodgers, or some such representative men come over to us? Not pass us by, but bring the prestige of their name religiously to their own kith and kin.

OUR columns lately gave an account of the destitute poor of London, from the pen of Mr. J. B. Silcox. Destitution in London is alarming. In the parks and in open places, as well as Trafalgar Square, large numbers of homeless and destitute persons congregate and sleep at night on the bare stones. A correspondent of the *New York Herald* writes that in the back streets a large mass of suffering humanity—thousands of women and children—are on the verge of starvation. Thousands of pounds are spent that are never heard of in the papers, still the horrible cry of hunger and want rings through the vast city. Recently a crowd numbering thousands of the unemployed marched through the streets with a red flag at their head. About 1,200 entered Westminster Abbey during service. Many remained covered, some indulged in whistling, others mounted the pedestals of the various statues or mingled with the people present. The crowd, as a rule, chewed tobacco regardless of the surroundings. When the lesson was announced the reader was loudly jeered. Canon Prothero attempted to preach, but was constrained to address the crowd. He then addressed them, they answered back. At the close the mob hissed, marched out of the Abbey, and were cheered by their comrades in waiting outside.

BRAVELY do our brethren of the London Congregational Union seek to meet these wants, but the bitter cry of outcast London is alarmingly on the increase.

AT the late Church Congress in England a sensation was created by Canon Isaac Taylor's assertion that as a missionary religion Mohammedanism is more successful than Christianity in Africa and in parts of Central Asia. Part of his statements have been derived from the remarkable work of Dr. Blyden, "Christianity, Islam and the Negro Race." The author, a negro, and late Minister of Liberia in this country, writes with wide knowledge of his own people, acquired in the United States.

as well as in Africa, and his statements claim serious attention. One of the speakers at the Baptist Union meeting affirmed that for each missionary sent to Africa 70,000 barrels of rum are landed there. So long as Christianity is associated by the natives with the rum which is destroying them, there is no room for wonder at its non-success. These are not the statements of adversaries, but of friends, and should be prayerfully pondered by the Christian friends of mission.

APPROPRIATE to this line of thought is the following from an exchange :

A Chinaman applied for the position of cook in a family. The lady of the house and most of her family are members of a church, and the Chinaman was questioned closely : "Do you drink whisky?" "No," said he ; "I Clistian man.;" "Do you play cards?" "No, I Clistian man.;" He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party, and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited upon the lady and said he wanted to quit work. "Why, what is the matter?" she inquired. John answered : "I Clistian man ; I tole you so before, no heathen. No workee for Melican heathen !"

THE Hon. W. E. Gladstone during his recent visit to Nottingham addressed the students of the Congregational Institute at that place. This is, we believe, Mr. Gladstone's first appearance at any of the institutions of the churches of our order, though from English Congregationalists he has received the most enthusiastic support. The address was a cordial acknowledgment of the Christian work done and doing by the Nonconformist bodies, though it did not credit, as it should have done, Nonconformity with being, under God, largely instrumental in bringing about the changes thus referred to. Mr. Gladstone said :

Most undoubtedly I can recollect, looking back on a long life, changes in the general tone of preaching in this country, of which I may venture to say without fear of contradiction two things, neither of them unimportant. First that it has been greatly raised, and secondly that it is far more pervaded by a real Christian unity in central and fundamental matters than was the case fifty years ago. Although there have been developments which might have seemed to tend towards a division both in the Church of England, and probably beyond its limit ; yet upon the whole a perfectly impartial observer, collecting the tone of religious teaching in this country, from what is taught out of its pulpits, would say he perceives both of these

features which I have described as characteristic—which is that it has tended upwards in its quality and character, and that it has more and more exhibited that fundamental union in the central ideas of Christianity as a whole, and in spite of all divisions still renders an emphatic testimony, in the face of the whole world and of human history, to the authority and work of our blessed Saviour.

Of course the political question was touched, very gracefully however, and with calmness, a tribute to the influence of the collegcs.

DID the "Country Parson," whose quiet, keen, thoughtful essays we used to read with so much enjoyment years ago, ever write upon "Imaginary Sights" ? We cannot remember that he did, but it would have been an excellent theme for his practised pen, for the field is wide and the illustrations are endless. Just now one is found in the case of a church member who, suffering from the idea of such slight, certainly not suspected by any one but herself, was withdrawing from the church with which she and her family had been connected for many years. We (not the editorial, but a contributory "we,") were discussing the subject in the home, when the remark was made : "How true it is that men are but children of a larger growth ;" and so it is : watch a lot of little children at play, soon one and another "won't play," and turn away with a sulky pout, because, as they think they have not their share of the game, they are slighted. So in a Sunday school class where some of the scholars may be better dressed than others, the poorer are always ready to imagine that their teacher pays more heed to the silk than the cotton, when in fact if there is any difference, it is far more likely to be the other way. Just as unfounded was this particular case, where the idea had got hold that because she was not rich and did not live in a fine house, she was not cared for and not wanted ! Well, "as it was in the beginning," etc., there ever have been sensitive souls, who can only take half, the first half, of Paul's saying in 1 Cor. xiii. 11. Happy those who in the maturity of Christian faith, can "put away childish things," and walk with Jesus in the rich experience of faith and love.

In the death of Chancellor S. S. Nelles, D.D. of Victoria University, Cobourg loses an exemplary citizen, Canada one of her choicest spirits, and the Methodist Church one of her most earnest workers. And the Christian Church is a loser, for with loyalty

to his own denomination Dr. Nelles was truly catholic, ever ready to stand shoulder to shoulder with any man in Christian work. He fell asleep October 17, sixty-four years to a day from the time that with a cry he looked out upon the light of this fleeting life.

THROUGH the kindness of Mrs. Currie, we have before us two private letters from our missionary. Mr. Currie writes that he has never enjoyed better health than during the past three months. The letter bears date, *Bailunda, August, 1887*. It reads something like a romance that, "I am to take in with me a couple of dogs, about as many cats, five turkeys, three ducks," etc., as stores and guards, and a little worrying to find "on my return that a couple of goats and all my blankets with one exception had been stolen." Here, too, is a glimpse at royalty. "I gave the king my old plug hat, and put his tepoia in order, so that he was highly pleased." Our brother is still exploring, preaching as he goes, and as mails are not only few, but at times robbed, we must not wonder at the provokingly few letters received. But we forget him not, and send him this word of greeting editorially and for the churches.

SOME REFLECTIONS ON THE RECENT VISITS OF CERTAIN EVANGELISTS TO THIS CITY.

To prevent misunderstanding let this be not only ungrudgingly granted, but insisted upon, the evangelist *as distinct from the pastor* is a recognized scriptural office. (See Eph. iv. 11 ; 2 Tim. iv. 5.)

Moreover the manifest, though not acknowledged, competition of the churches and of the denominations does create the demand for a work broader than that of individual sects, and embracing all. Any evangelist, who as Mr. Moody can unite churches in a common aggressive work, should receive a hearty welcome and cordial co-operation.

There are evangelists and evangelists ; and as it used to be a stock subject in Presbyterian pulpits to expose the fallacies of Arminianism, and in the Methodist pulpits to denounce the enormities of Calvinism, so has it been a stock-in-trade with self-constituted evangelists to condemn the churches from which, humanly speaking, all their true life

has been drawn ; and to denounce the ministry who have really been their instructors in righteousness. "Cursed be he that setteth light by his father or his mother. And all the people shall say, *Amen.*" I have nothing further to add regarding this class.

The true evangelist is a brother and a friend ; to all such I give my heart and hand as a brother in the Lord, rejoicing in their work and aiding as best we may.

I bear ungrudging testimony to the earnestness and power of the Scripture expositions and appeals of Dr. Munhall who has just finished his labours in our neighbourhood, and to the power of the service of song rendered by Mr. and Mrs. Towner, his helpers therein. Apart from the more immediate results, we anticipate other and permanent benefits for which we are thankful. May God make deeper the impressions the strong common-sense scriptural teachings in those meetings have continuously given.

Having thus unreservedly expressed our opinion of the friends who conducted these last meetings, we shall as unreservedly speak of some features for which they are in no sense responsible, but which have their lessons for the Christian public.

One feature of these meetings as they neared the close was to me ominous, the constant and urgent appeals for money. I have no false delicacy regarding money appeals. The man who is not ready to give for the Gospel has felt little of its power. But let this be noted, where some former evangelists visited this city, and by low buffoonery kept their audiences in good humour, money flowed like water into the collection plates ; the meetings were a grand success—*financially* ! There are, we find, Christian people who will more readily give for amusement—religious amusement—than for instruction.

I know there is an excuse made that thereby you draw the crowd, and they who come to laugh may remain to pray. "Let God be true and every man a liar." Think of Christ being irreverent ! Of Paul practising pulpit theatricals ! Of John playing the buffoon. Read Heb. xii. 28, and Psa. lxxxiv., where you may discern the spirit of worship. Who can stand on the edge of the pit, believing in its doom, and make a jest ?

A further reflection : These evangelistic services cost upon an average \$100 each day. The cost is

not grudged. But the individual churches may well be asked: Why not as liberally support these agencies which are established in yourselves? Give your own denomination and pastor a chance.

More: Christian aid was freely given in the way of personal service: ushers, singers, advisers. It was not esteemed a hardship to keep the door. Singers did not need to be urged. Individuals, Bible in hand, were not found wanting. The services were "talked up," and all went to work.

Invitation cards were of great service. They virtually said, "Come up to the house of God." (Isa. ii. 3.) Many of these cards were distributed by individuals who seldom if ever, thus or otherwise, urged a friend to the place they call their church. Suppose that agency or a similar one were employed as generally among ourselves. The avowed purpose even of the admission cards was to excite interest; not for the purpose of selecting or of limiting the audience; the very contrary. Personal, persistent invitation does a great deal.

Singing solos, constant repetitions and choruses were marked features. The object was evident. For the most part the singing was not in any measure equal to our regular singing, but it was persisted in and listened to without cynical criticism. Nor was money grudged. The Granite Rink services of song cost for the four weeks over \$600.

Without doubt the thought will arise: Dr. Munhall and Mr. Moody are exceptional men. They are, their mere physical strength is exceptional, their power of endurance. But were the Christian public to gather around their own ministers in anything like the same way, we should have a host of exceptional men. Charlatanism, pulpit mountebankism may draw a constantly changing crowd, but true Christian work can only be carried on by general Christian effort. (See 2 Cor. i. 24.) *Helpers* of your joy. Each according to ability, must consecrate the talent possessed to the work of the church.

The work of evangelization is confessedly a work of ingathering; there is presupposed a nucleus of Christian endeavour and of general faith or assent. There is other work, the constant watchfulness which keeps Zion faithful. (Phil. iii. 1; 2 Peter iii. 1, 2.)

There is instruction in the way of righteousness. Matt. xiii. 52.) There is comfort constantly

needed, both to the erring and to the sorrowful. (Gal. vi. 1.) But there is the ever present urgency, "Go out into the highways and hedges, and compel them to come in;" the ever-watchful eye, ready to find the wanderer and urge to refuge—his Christ and his God.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I am certain what our people want in connection with our Home Missionary Work is information. This is difficult to supply. Not because there is any lack of material, but the channels of information in this particular are limited. THE CANADIAN INDEPENDENT, that should be in every family in our denomination, is not in one-fourth; yet it is cheap enough and interesting, and if all took it who should and could, would doubtless be made more interesting.

The Year Book is not taken either; and when placed in the home free in some cases, not read. This I know to be a fact, and yet our people complain that they do not know anything about our mission work. If they will not take the trouble to read what is written for them on the subject, what are we to do? That Indian Mission of ours has been kept before our churches in every possible way for many years past, and still we are questioned about it as if it was something quite new.

Where are your missions? is a question that has been addressed to me from localities which until quite recently have been on the funds of the Society, and from some places that are requiring help at this present time. There was a time when the pulpit supplied almost all the news that the pew could obtain, but the press has largely superseded this function of the pulpit. Few pastors nowadays spend much time along that line, yet it appears that unless our ministers carefully instruct their congregations regarding our colleges, Home Missions, and all other societies and institutions of the body they will be almost ignorant of their existence, and wholly indifferent to their claims. There is little hope for a denomination so lacking in patriotism and enthusiasm as we seem to be. In what other communion do we find a similar lack? Then we call it liberalism, catholicity, or some other pretty name. It is no such thing. It is laziness, meanness, disloyalty.

One reason thus: "Home Missions have been supported here in Canada for upwards of fifty years, the work should be done by this time, and the churches be self-supporting." Home Mission Work in one form or another has been in operation in England and Scotland for

UPWARD OF THREE HUNDRED YEARS.

and yet they are more needful, and receiving larger support to-day than they ever did before.

Few of our churches are long upon the funds of the Society—few as long as one I heard of last week, in connection with the largest Protestant body in this country—thirty years.

Churches that one hundred years ago were strong and self-supporting in England are now needing assistance, even in the very centre of the city of London; and perhaps they are doing more true missionary work than when they were crowded by the wealthy. If home missions are an absolute necessity in that old land, how much more in this new world, where the population is sparse and scattered, and the early settlers were poor?

Those who talk about the uselessness of home missions evidently know nothing about the state of society or the terrible conflict that is going on between truth and error at this moment.

Another consoles himself that "other denominations are doing the work." This is about the poorest excuse of all. How does he know that other denominations are doing the work? In point of fact they are not. I was in a part of the country last week where another denomination had sole possession of the ground for about thirty years. I speak advisedly when I say that so far as spiritual life is concerned the work is not done, and that the people themselves admit, and want a different work from what has been done among them. Other denominations cannot do our work, and it has been demonstrated over and over again that they will all do their work better for our presence. I do not advocate crowding in where the population is small and likely to remain small, and evangelical churches are already at work. Without doing that there are hundreds of places in our wide Dominion where if we were loyal to truth and to our time-honoured principles we would be working for Christ.

"Where are your missions?" another one asks.

SEE THE YEAR BOOK,

which can be had for fifteen cents; there you have reports from many of the faithful, self-denying men who are toiling successfully all over the land.

In the Maritime Provinces there are

TWENTY-FIVE CONGREGATIONS

depending on our missionaries for their religious instructions. Many of these would be wholly destitute of the means of grace but for our society. These congregations will average one hundred each—two thousand five hundred souls in these remote parts under pastoral care.

I can testify from personal observation that the missionaries are doing noble work. Scarcely a year

passes but they have revivals of religion, and but for the constant drain upon their members from the United States and the western parts of our own country most of these would be self-supporting long ago. These parts are seed plots for the West.

Our missionaries supply about ten congregations in the Province of Quebec; surrounded in some cases by Roman Catholicism or by other forms of error and superstition.

In the vast and progressive Province of Ontario our missionaries minister to nearly thirty separate congregations; only three in cities, others in villages and country places.

In Manitoba and all the North-West we have but one missionary, and he has five congregations, numbering from twelve to twenty families in each.

I have reckoned up about seventy congregations supplied by our missionaries. Most of these have church buildings, a few meet in school rooms. Now if any one asks what definite object they are to work for or give to, I reply, "to support the men who are preaching the Gospel to about

TEN THOUSAND PEOPLE

in different parts of this immense country."

They are trying to live on salaries that average about \$600 a year, and out of this small sum many of them have to pay rents and keep horses to overtake their work. They are men of God, who have given themselves to the service of their Divine Master, the Church and their country; and they deserve to be known, honoured, loved and supported for their work's sake, and not grudged the poor pittance that is doled out to them. It makes my heart sad as I think of what some of them with large families have to endure. A word to the wise. Besides, we are not doing our share of the work in this new country. In Nova Scotia and New Brunswick, in Quebec and Ontario there are many places where the means of religious instruction is not supplied by any denomination, and many other places where there are good openings for our missionaries, but we are not able to make for lack of funds.

What shall I say of Manitoba and the North-West with British Columbia?

Since I wrote you last I have met four gentlemen who have been to Manitoba this past summer—men with their eyes open, capable of coming to a right conclusion on the subject of Christian work.

One is a leading minister in our denomination, who visited the country largely with the view to form a judgment on the subject. Two others, deacons in our churches, one an A.M.P.P. The fourth, a resident in Manitoba, a shrewd business man. These all agree that there is room and need for missionary work in Manitoba and the North-West.

I have a sheaf of letters from correspondents in

different parts of that same country, all testifying to the same condition of things.

I see from the public papers that other denominations are straining every nerve to occupy the ground, and are not able to do it.

All accounts certify the steady growth of the Province, and the demands for Christian effort in town and county.

In 1882 the population of Manitoba was 66,000. In 1886, a year ago, 108,000. Is that not large increase in four years, and years of depression too?

Protestant schools in 1882, 150; in 1886, 484. Then the great majority of the population is Protestant. Catholic schools in 1882, 34; in 1886, 65. I quote from the latest Government statistics.

In all this country we have but

ONE MISSIONARY.

The policy of our denomination, both in England and here, is a policy of

MASTERLY INACTIVITY.

My letter is already too long. I will return to this part of the subject again, and perhaps throw light on it that may surprise some of our readers.

We are very quiet as a denomination in our neglect of Manitoba and all the country west.

Who is to bear the blame? Yours truly,

THOS. HALL.

THE VANCOUVER CHURCH.

DEAR SIR,—Sitting in the study of Friend Silcox, for whose people I lecture to-night, I send you a few notes of travel.

Thinking it would be good not only for my work in British Columbia, but also for the churches in Ontario and Quebec, if I did a little talking about our "New West," I put on my war-paint a few days ago and started on the war-path. It was my purpose in the first place to tell what I knew of the spiritual needs of the Pacific Coast, and in the second place to announce in a concrete and specific form what I wanted for the new cause in Vancouver. Under the latter head three objects were named—a site to cost say \$1,500, a musical instrument, and a compact, healthful library for young men.

So far on I have visited Georgetown, Guelph, Brantford and Paris. In all these churches I found evidences of hopeful and successful life, and from them all I received both kindly wishes and practical help.

On Sunday evening, October 30, I preached to a large congregation in Georgetown, and on Monday evening gave a lecture at a social in the basement, which was packed to the doors. Several gifts in money were handed to me, as you will see by a list to be published and all valued because of the warm feeling expressed. Nor were these gifts all, for you can imagine my grati-

tude when after tea at his house on Tuesday evening Mr. John R. Barber quietly informed me that he intended as soon as I was ready for it, to send me an organ for my Vancouver Church.

Wednesday evening found me in Guelph, where I was kindly received by Mr. McGregor, and had the pleasure of speaking to his large and warm-hearted missionary prayer meeting. Here, too, I received gifts in money and in books, among others Mr. J. W. Lyon promising to make me up a parcel of the books issued from his publishing house. As an evidence of interest in Western work, I may say that Rev. R. J. Beattie, pastor of Knox Church, told me that had he known earlier the character of our meeting, he would have dismissed his in time for his people to come and make a joint meeting with their Congregational brethren.

Last Sunday morning I preached to a good congregation in Brantford, and had an opportunity of looking in upon the fine Sunday school that is growing up in this church. Here, too, I received gifts in money and books, and a hint that may yet turn out to be a subscription of \$100. The pastor was also kind enough to say that if I could get there for a Sunday evening he could promise me a full church and a good collection.

Toward evening the bishop of the Paris Church appeared upon the scene, and drove me to Paris for evening service. I was delighted with both building and congregation. It was easy to speak with the people ranged right about you. One thing especially pleased me, viz., the custom that the choir has of meeting for prayer in the vestry with the minister before going up to the service. The signs ecclesiastical in Paris are for fine and prosperous weather. Something done, and more to be done, were the results of my visit.

The fact that I have given my lecture in Embro gives me the right to begin a new paragraph. We have had a good time, a fine audience and a good collection. Many were the kind words spoken to me by the good folks of Embro.

I hope in the course of the next two or three weeks to see Hamilton, Toronto, Bowmanville, Kingston and points further east. From Kingston I have already the good name of Mr. E. W. Robertson on my books for \$100. I hope to find a similar generous spirit all the way through, and if I do our new enterprise in Vancouver will be worthily launched.

Embro, November 8, 1887. HUGH PEDLEY.

MR. EDITOR,—Two numbers of a new journal have come to hand. Though in one sense a continuation of the *Parkdale News*, this is a new journal, in the name it has assumed, and in the place it seeks to occupy. No limit can be put by others to private journalistic en-

terprise ; but when a periodical appears on the scene claiming to speak for the whole denomination, those whose mouthpiece it undertakes to be may very properly have something to say about it. The publishers of the *Canadian Advance* announce by circular : "Our object is to make it a worthy and acceptable organ of the Congregationalists of Canada." In the first number, an article headed, "To Our Readers," informs them that the new journal will publish Rev. Dr. Wild's sermons, engage in broad, unsectarian, and undenominational treatment of current matters of a religious and ethical nature, and "in addition, will be conducted in the interests of the Congregational denomination of Canada." It is added, "The editors realize that heretofore this influential body of Christians has not been as adequately represented through the press as their principles and numbers demand." All this plainly indicates that the new journal wishes to be regarded as occupying an organic and representative position.

Already there is a journal, now in the thirty-second year of its age, which occupies that very position by virtue of the suffrages and endorsement of the denomination. It has fought the hard battle for existence very bravely, been carried on in the face of many difficulties, had a large amount of unpaid labour expended on it, and has not yet attained the vantage-ground of self-support. Rivalry will not help, it and plainly is not intended to do so. The new journal assumes the *role* of the cuckoo, and aims to get possession of the hedge-sparrow's nest. That is the plain English of it.

Now it is very well known that I do not in all respects admire the course taken by THE CANADIAN INDEPENDENT, and have on various occasions joined issue with it, but I nevertheless feel there is a loyalty of support justly due to it, and that we are *in honour bound* to sustain the periodical which has for so many years chronicled our struggles, and been the medium of communication between our churches. I would have hailed with great joy a vigorous effort to make THE CANADIAN INDEPENDENT a weekly, and by adding some new departments and attractive features bid for a wider patronage, but I cannot repress a feeling of indignation and resentment at the attempt now being made, coolly and completely to supersede it.

I have no axe to grind, no wires to pull, no favours to ask, no frowns to dread. There is a question of justice, right, manly honour and denominational fealty at stake, and I, for one, will not mince matters. As a private journalistic enterprise, the *Canadian Advance* is at perfect liberty to advocate all the Congregationalism it pleases—the more the better—truth is its own witness ; but when even a secular lawyer offers to take charge of a case, the client, though a prisoner at the bar, is al-

lowed to have something to say on the subject, and if he objects to his case being put into certain hands, the objection is respected. I cannot but think that, in this outspoken communication I voice the convictions and feelings of the great bulk of Canadian Congregationalists ; and if they do not show their concurrence in any other way, I hope they will do it by making a grand rally in support of THE CANADIAN INDEPENDENT. If some of those brethren who have done so nobly in providing for high-class education of the Congregational ministry through the College would put two or three thousand dollars into the education of the membership through THE CANADIAN INDEPENDENT by making a weekly of it, and introducing some new departments which might make it attractive and valuable to the general public, they would—well—be acting like their worthy selves !

WILLIAM F. CLARKE.

Guelph, November 5, 1887.

[No one has more right to be heard on the claims of THE CANADIAN INDEPENDENT than the writer of the above, for he is its father, and by him it was "carried on in the face of many difficulties, and had a large amount of unpaid labour expended on it." We have been compelled to leave out a portion of the letter, but as it stands the statement of the case remains clear, concise and practical. Apart from this letter, we had no intention of alluding to the matter ; the friends who have launched the *Advance* have a perfect right to do so if they please, the risk is their own, and as to their assumption of representing the body, that will be estimated at its value. Our position is this : If the churches desire THE CANADIAN INDEPENDENT to become a weekly, all that they have to do is to indicate it by a radical increase to the subscription list. We may be content to labour in the future as in the past, without fee or reward, but we are not willing that in addition we should have to pay the printer's bills out of our own pocket.]

OUR INDIAN MISSION.

BY CHARLES E. BALTON.

According to appointment, Mr. Hall and myself, on the 2nd inst., paid a visit to the Indians at French Bay. As the band has voted \$50 towards repairing the church building, which is now being done, we found the Indians assembled in the school house, but a few rods distant from the church. After devotional services, we proceeded to thoroughly examine the affairs of the church. The people desired to have their teacher ordained, a step which I did not deem advisable before I was on the ground. After I had become acquainted with the state of affairs, I at once saw the necessity of ordination. Before we would agree to ordain, finances had to be considered. The

Indians have not paid all that they promised ; upon the subject they received some very plain and wholesome talk, matters were not minced in the slightest. Their obligation and duty was firmly enforced. However, they have done enough to encourage a belief that they will do better. Want of system is the cause of failure in this as well as in so many other churches. You can get money from the Indians if you work on business principles. We were gratified to hear any favourable report of the work being done. Our missionary has evidently the confidence of the people.

We believe that he is a good man, and is an efficient worker in the field. Our afternoon session of three hours closed with a council meeting, to examine Mr. Bigcanoe, with a view to ordination. In the evening we met a crowded house. Indians of all ages were there, a peculiar audience for a white man to address. Mr. Hall preached from Romans i. 16. We received three members and ordained Mr. Bigcanoe, and then administered the Lord's supper. All these services were conducted without an interpreter and occupied two hours. Solemn and earnest attention was given as we stood before these people ; one could not but feel impressed. What a reward for services which we as a denomination have been permitted to render to God in the ministry. These men before us are engaged in the most sacred services of Christian worship. Their fathers one or two generations back were pagans. " Let us not be weary in well-doing, for in due season we shall reap if we faint not." This was a demonstration of the fact. The mission, as I believe, is in a healthy condition. As I hope to spend a few days in special services in the winter amongst them, I shall be in a better position to judge. As this mission has many friends who desire to do something for it, I would make a few suggestions.

I. Let the ladies work in concert in furnishing boxes. There is a danger of harm being done at present. We want to help the Indians, not to pauperize them. Could not the boxes be sent through the Executive of the Ladies' Missionary Society, who would inform themselves of the need of this and other missions and then distribute? The Indians have had letters from all directions. They are expecting to have more gifts than they can use, and will actually be compelled to trade some of them off, and apply the proceeds to church repairs. They need help. They must be helped if we would save them for Christ and our country. The loaves and fishes have an important bearing upon the question. Hence it must not be abused. Let us help them, and let us do it wisely.

II. The missionary and his family should be helped. The good man requires clothing. He can only furnish a scanty wardrobe on \$200 a year and a free

house. As their home is on Lake Simcoe, they have no furniture at French Bay. I have bought a stove for \$8 and a friend provides a bedstead ; we still want a table, chairs, culinary utensils and other knick-knacks common to plain but comfortable homes. The library needs a few books, treating in a plain and Scriptural manner the foundation truths of the Gospel.

III. The Sabbath school should receive a supply of papers at regular intervals.

IV. Any friends who desire to contribute toward the stove or the rent, for which I am responsible, can do so through me. I guaranteed the rent, because the society only grants \$150 this year. He has a house and twelve acres of land for \$25 per year ; the first quarter's rent is paid. I am convinced that we have done and can do a grand work for God amongst those people. I trust that we shall be able to take up the work which but lately we have abandoned. And that our missions amongst the natives of this country will be an eternal honour to the Congregational Churches of Canada.

Warton, November 7, 1887.

EASTERN DISTRICT ASSOCIATION.

The Eastern District Association of Congregational Ministers assembled in Kingston according to appointment. The chairman, the Rev. A. L. MacFadyen, presided. The following ministers were present : Rev. John Wood from the Ottawa Church ; Rev. A. W. Main, Belleville Church ; Rev. Dr. Jackson, First Congregational Church, Kingston ; Rev. A. L. MacFadyen, B.A., Second Congregational Church, Kingston ; Rev. B. W. Day, Lanark Church ; Rev. E. C. W. McColl, M.A., Middleville Church ; Rev. Daniel McCallum, Maxville and Martintown Churches.

Rev. Dr. Jackson was elected chairman for the ensuing year, and the Rev. E. C. W. McColl re-elected secretary-treasurer. The first item of business considered was the reports from the several churches. Rev. A. W. Main gave an interesting report of the Belleville Church, showing the progress it had made during the year. He also reported the organization of a congregation at Canifton. The association received with interest Rev. A. W. Main's report, and advised the early calling of a council with a view to the organization of a church in Canifton.

Rev. E. C. W. McColl reported the several congregations under his charge as hopeful, and the new church building at Middleville entirely out of debt.

The association re-assembled at two o'clock. Reports were given by Rev. John Wood, of Ottawa, and Rev. Dr. Jackson for the First Church, Kingston, and Rev. A. L. MacFadyen for Bethel Church, Kingston, and Rev. B. W. Day, Lanark, all indicating material and spiritual progress. Several of the churches have to lament the removal to other places of valued mem-

bers. There seems to be a spirit of deep earnestness pervading the churches within the association. Much interest was expressed on behalf of the young, and methods of work among them discussed. After making arrangements for the evening meeting the association adjourned.

In the evening prayer meetings were held in the two city churches. At the First Church addresses were given by Rev. E. C. W. McColl, on "Home Missions," and by Rev. D. McCallum, on "Foreign Missions." At Bethel Church the meeting was addressed by Revs. John Wood, of Ottawa, and B. W. Day, of Lanark.

The association met the following morning at half-past nine o'clock. A report was presented by Rev. D. McCallum, for Martintown and Maxville, indicating steady progress. A new parsonage is about completed.

The following resolution was passed: "The Eastern District Association, in session in the city of Kingston, having had their attention called to the increasing demand upon the mission funds in consequence of the opening of new fields and the general growth of the church, would earnestly ask the churches within their bounds and throughout the Provinces to 'devise liberal things' on behalf of home mission work, for by liberal things shall they stand.

"We would express special gratification in the prospect of occupying Brandon, Manitoba, and Vancouver City, B. C., by the appointment of the Rev. A. W. Gerrie to the former, and Rev. H. Pedley to the latter place, and warmly commend these brethren and their work to the prayers and support of the churches.

"We would further remind the churches of the need of a higher standard of giving, and of a more hearty consecration in carrying on their work, and earnestly urge that effort be made by all the people to double the increase of the Canadian Congregational Missionary Society during the year, and so receive the generous offer of Mr. John McDonald, Toronto, conditioned upon much being done.

"We rejoice in the growing interest of the churches in foreign missions; at the same time would express the conviction that the home mission work lies at the foundation of all operations in the foreign field, our Canadian churches being the chief reliance for income for the carrying on of such work.

"The association would also express its fullest confidence in the management of the college, and its gratitude in having secured Dr. Barbour as principal of it; would urge the churches to contribute as soon and as liberally as possible to its funds, and would further call the attention of the young men to the claims of the ministry upon them and the opportunity which the college affords of fitting them for the important work of the church."

In the afternoon a conference on church extension took place, and it was felt that there was need for opening up new fields in this district. Rev. A. W. Main, of Belleville, was received as a member of the association. Rev. Hugh Pedley, B.A., of Cobourg, gave a cheering report of the church there and at Cold Springs.

It was resolved to hold the next meeting of the association in Maxville, the preacher to be Rev. A. W. Main, alternate Rev. E. C. W. McColl; discussions to be introduced by Rev. Dr. Jackson on "The Relations of Congregationalism to Christian Union," by Rev. B. W. Day, on "The Pastor's Relation to the Young People of His Flock," and on "How to Secure the Establishment of New Causes in this District," by Rev. John Wood; and that an exegetical study of a portion of the Greek Testament be prepared by each of the brethren.

It was also resolved: "That this association, having had their attention called to certain proposals with a view to Christian union, emanating from the Provincial Synod of the Episcopalian Church, they would place on record their warm approval of every wise movement towards such a union of all Christian churches, but they consider that no proposal can be seriously entertained that is not based on a hearty recognition of the validity of the ordination of ministers of other communions; they further consider that the greatest hindrance to the success of such a movement lies in the exclusiveness of the clergy of the Episcopalian Church (with a few honourable exceptions), manifested in their refusal to exchange pulpit services, or to co-operate in general religious work with ministers of other denominations in the land."

In the evening of 27th ult., a public meeting for the designation of the Rev. H. Pedley, B.A., of Cobourg, to the new mission field in Vancouver City, B. C., took place, the Rev. S. N. Jackson presiding. The Rev. E. C. W. MacColl and Rev. A. L. McFadyen, B.A., conducted the devotional services.

Rev. J. Wood, of Ottawa, addressed the meeting as representing the mission board. He said the committee had long been anxious to plant a Congregational station in British Columbia, but the difficulty had been to find a suitable person. That had now been overcome in the acceptance of Mr. Pedley to do the work. His past career of usefulness was such as to give every reason to hope for success, and he commended him to their prayers and support in his future labours in that almost foreign field.

Rev. D. Macallum, St. Elmo, Ont., on behalf of the Eastern Association spoke of the pleasure he had in seeing Mr. Pedley selected for this work in a country in which he was personally interested. Some of his own boys and people from Martintown were there, and he could assure Mr. Pedley he would be greatly aided by them in his mission. He had known him.

for fourteen years, and his first impression of his being an honest and sincere worker in Christ's vineyard had been confirmed. The association would regret his departure, for he was one of its active members. The Central Association had just designated the Rev. A. W. Gerrie, to take up a mission field at Brandon, Man., and he wished both "God speed" in their arduous labours.

Rev. B. W. Day, Lanark, then offered the commendatory prayer.

Rev. Dr. Jackson observed they should not forget the great sacrifice Mr. Pedley was making in thus severing, not only himself, but his family from a comfortable home and friends, to devote himself to Christ's work, amongst strangers in a comparatively strange land, and he hoped they would be constantly remembered in their prayers and acts of beneficence.

Rev. H. Pedley thanked the previous speakers for their kind words, and briefly explained the circumstances which led him to accept of that position. In the early part of the year he had been asked to undertake the work, but declined. At the Union Meeting the matter was again pressed upon him, and in reply said he had an invitation to visit Winnipeg, and if the committee approved he would visit the country and report upon it, which would be useful whether he or another went. In July he started for Winnipeg, filling his engagement, and thence proceeded to British Columbia. He thought Vancouver City, the terminus of the Canadian Pacific Railroad, offered the best chances of success. It was a new place, and with every probability of becoming a large and important city. The country was rich in natural treasures. He was aware of the difficulties; wickedness abounded, and he never witnessed so much sneering and scorn of things sacred, loose morals and irreligious life. With a population of 4,000 there were fifty-six saloons. Young men who had had the privileges of pious training were scattered over the country with no home but the tent or section house, and were in great danger of falling into the prevailing sinful habits. It was this thought and that of having sorrow on his mind at the refusal to go and do the work for Christ when called which made him decide to undertake the work. He could not conclude without being practical, and would gladly accept of gifts in books and other appliances that would be of service in his future labours amongst the young men and their fellow-Congregationalists in that distant "land of the setting sun."

CENTRAL ASSOCIATION.

This association met in the Northern Church, Toronto on the 25th and 26th ult. The attendance was fair. Several members came on the Monday to hear Dr. Joseph Parker, who lectured on the 24th in the

Metropolitan Methodist Church. On Tuesday evening the members attended, by invitation, the Rev. J. Jackson Wray's lecture on Whitfield, in Zion Church. The association met without a programme, which, under all circumstances, was a fortunate occurrence, for unhampered, an opportunity was afforded to the members for earnest consultation regarding mission work and more effective organization. Rev. H. Pedley was also present, and spoke earnestly and well upon work in the great North-West, giving valuable information and kindling hearty enthusiasm.

On Wednesday evening a largely attended service was held, designating Mr. A. W. Gerrie to his work in Brandon. Mr. Bolton, of Warton, presided; devotional exercises were led by Mr. J. W. Pedley and Mr. E. Barker, and on behalf of the Missionary Society executive Mr. Burton gave an address, stating that the service was held at the request of the executive committee, and speaking hopefully of the future now that the denomination was bending its energies to mission work, both home and foreign. Mr. Gerrie also indicated his sense of duty in accepting the appointment at the hands of the committee; after which Mr. C. Duff led in earnest prayer, solemnly sending the missionary forth (Acts xiii. 2, 3). Mr. George Robertson spoke feelingly of his associations with and interest for his kinsman, and an exceptionally solemn meeting came to a close.

Mr. and Mrs. Gerrie left by the midnight train for Winnipeg, amid the benedictions of many friends.

At the opening of each year at Cornell University, it is the custom of its Christian Association to take a census of the denominational peculiarities of the new students, so far as they are willing to make them known. The result of the canvass the present year is an interesting one. Of the new students entering the university, 378 responded to the inquiries made. Of these 184 are members of one denomination or another. Of the various denominations the Presbyterian leads with forty-seven, the Methodists follow with thirty-nine, the Episcopal with twenty-nine, the Congregational with twenty-two, the Baptists with sixteen, the Roman Catholic with fifteen, while seven other denominations have numbers ranging from one to six. Of those who are not communicants, forty-one are in the habit of attending the Presbyterian Church, thirty-nine the Methodist, twenty-five the Congregational, eighteen the Episcopalian, sixteen the Baptist, four the Roman Catholic and ten the Unitarian. The Christian Association building, the gift of Mr. A. S. Barnes, of New York, is under contract to be finished before the beginning of the next college year. The ground has been broken, and the work will be pushed as far as possible before the winter sets in.

News of the Churches.

BOWMANVILLE.—Special services have been held in this church during the past month. Mr. Silcox, of Embro, preached every night and thrice on Sabbath, presenting the Gospel in a very clear and forceful manner. The sermon on Sabbath evening to young men on "Sowing Wild Oats" was listened to with great interest by a large audience, notwithstanding that the night was so dark and stormy. Mr. Silcox preached his last sermon Wednesday night, but the services will be continued throughout the week by the pastor, and permanent though not flashy results are confidently expected.

FROME.—The young people have started a Christian Endeavour Society. The Mutual Improvement Society have commenced work for the winter season. The building committee for the new church building are making the preparations necessary for building as soon as spring opens. On the 25th ult. a donation party, composed of friends from Shedden and Frome, met at the residence of Rev. Mr. Claris, bringing with them many useful articles, and a very pleasant evening was spent.

MAITLAND.—Rev. J. Shipperly has received and accepted an unanimous call to the Maitland churches so long served by Rev. J. W. Cox, whose ill health compelled retirement. This leaves Margaree vacant. Mr. Shipperly's home and address will be Maitland, and we pray that his labours in this new pastorate may be abundantly blessed.

MELBOURNE.—Mr. George F. Brown, not long ago an active Christian worker in the church at Belleville, has been called to the pastorate of this church, and was regularly ordained as such by a council duly convened on October 27. Mr. Brown was for a short time a resident of Toronto, and had, we believe, a legal training in the United States, but has felt a necessity laid upon him to preach the Gospel, and has given up a good situation in Belleville to that end. We hope for Mr. Brown and his partner in life a most prosperous work in this, his first pastorate.

PINE GROVE.—Mr. Gerrie preached, on October 16, his farewell sermon to the churches at Pine Grove and Humber Summit, and is now in his new field at Brandon. We need not say that the friends were very loath to part with Mr. and Mrs. Gerrie, who have endeared themselves to the entire community. We are glad, however, to know that arrangements have been satisfactorily made with Mr. Wilmot, of Unionville, by which regular services will be continued. In short, Mr. Wilmot, for one year at least, will assume the pastorate of the united charges of Unionville, Pine Grove and Humber Summit. We anticipate general satisfaction with the arrangement.

TORONTO NORTHERN.—The twenty-ninth anniversary of the Sunday school was held on the 6th inst. The marked feature was the presence of Dr. Barbour, who preached both morning and evening, addressing the scholars in the afternoon, with Mr. S. H. Blake and Mr. A. Sandham. Dr. Barbour's text in the morning was 1 Peter i. 8, in the evening Luke ii. 46 and John xxi. 15. The keynote of both in their relation to Christian life and Christian teaching was Spirituality. The Spirit giveth life.

TORONTO WESTERN.—The anniversary services of the Western Church, Toronto, were held on Oct. 30. His Worship the Mayor preached in the morning, the Rev. T. W. Jeffery, of the Western Methodist Church, in the afternoon, and the Rev. Mr. McKay, of Parkdale Presbyterian Church, in the evening. Each service was well attended, and, we believe, thoroughly enjoyed by all present. The anniversary social took place on the Tuesday following, November 1. A goodly number sat down to well-spread tables, and after tea had been partaken of listened with interest to an excellent programme, consisting of addresses, music and a reading and recitation by Miss Wetherald. Rev. A. F. McGregor, pastor, occupied the chair, and on either side of him were the speakers of the evening, the Revs. Dr. Parker, George Robertson, A. Gilray and S. S. Bates. Much thanks are due both to the speakers for their kind and encouraging addresses, and to those who effectively assisted in the musical and literary part of the programme. Towards the close of the meeting a subscription of a cent a day from each of those present was asked, to meet the coming year's interest on the new church building which we are about to erect, and the call was responded to by quite a number.

TORONTO ZION.—The fifty-second anniversary of this church was celebrated with appropriate services on October 23 by Rev. J. Jackson Wray, of Whitfield Tabernacle, London. On the Tuesday following Mr. Wray lectured to a full house on Whitfield. The *Christian Guardian* says: "Mr. Wray is an eloquent and impressive preacher, his language is chaste and poetic. He has great facility of illustration, and, as might be expected from his writings, he has enough play of imagination to enable him to present the truth in a clear and vivid light." This church has extended a call to Rev. J. L. Foster, LL.B., of Markham Square, London, England, and formerly of Calvary Church, Montreal. We believe the call has been forwarded.

A TREATY of union has been concluded between the South African republic and the New Boer Republic. Henceforth they will be one State and under one President. The first Chief Magistrate will be S. J. P. Kruger, now President of the South African Republic. The capital will be Pretoria. England's formal sanction of the union is awaited.

Literary Notices.

THE PEOPLE'S HYMN BOOK. (Philadelphia: American Sunday School Union).—For prayer meetings, evangelistic services, union meetings or family gatherings this selection of hymns is one of the very best we have seen. It is not a hymn book for the sanctuary—does not profess to be—but fills its place as above to our judgment most effectually. Hymns and music are not new, it is strictly a collection; familiar voices speak to us in plain, familiar strains. The number of hymns is 350. The music is on the left hand page, the words on the right. The price is 20 cents per copy, or \$15 per hundred, in boards. It does not divorce the hymns of the prayer meeting from those of the sanctuary, yet it selects both words and tunes which, leaving the stateliness of public worship behind, invites fellowship and unites at the throne of grace.

THE *Homiletic Review* for November (New York: Funk & Wagnalls) is before us. Dr. Donald Fraser, of London, leads off with an admirable paper on "How the Pulpit Can best Counteract the Influences of Modern Scepticism," and suggests that it is better that the people should hear of the results of reverent criticism from their religious teachers than from muttered doubts and sceptical writers. We believe Dr. Fraser is right. The pulpit is too timid. The prospectus for 1908 holds out a promise of unparalleled richness and variety of contents.

THE *Pulpit Treasury* for November (New York: E. B. Treat) on our table, like its predecessors, is full of such help as preachers and Christian workers need. The number is exceedingly timely and suggestive. The portrait of Dr. Harper, of Philadelphia, forms the frontispiece, which is followed by a capital sermon on "Centennial Memories." The sermon on "Unseen but Living," by Dr. Joseph Parker, will amply repay perusal.

THE *Century* for October and November are before us, the October number closing the old, and the November opening up with promise bright as ever the new volume. We extract from the October number the following item of interest to our athletes:

THE DANGERS OF FOOT-BALL.

The game is as safe as any outdoor game can well be, provided it is played with the careful preparation and training which are the rule in the larger colleges; it is a dangerous and unfit game when men undertake to play it without such preparation and training. In the season of last year two fatal accidents were reported; both occurred in colleges which were attempting to play the game as it is played by the leading teams, without any of the preparation which they find an essential. The writer, who has been in the habit of attending the regular games of the college with which he is connected, has felt under obligations to be equally consistent in attending the daily practice games of the men, in order to watch the preliminary training; and he must confess to a great respect for the good sense and good management of the undergraduates who have the matter in charge. The "University team" is selected provisionally; it is pitted daily against a second, or "scrub" team of somewhat larger numbers; both teams are kept under careful

training and supervision; the playing is made short and as gentle as possible at first, until the men begin to become hard; the playing is then gradually lengthened and made more severe as the men become able to endure it; and by the time the season comes to its last game the players are able to endure with impunity treatment which would be dangerous to men who are "soft," or out of condition. After the first few weeks are over, and serious playing has begun, men who have not yet played are not encouraged, or, in extreme cases, even allowed, to play on the "scrub" team; the managers think it inadvisable to run any risks. The players are not only brought to a point of physical condition which makes it a pleasure to watch them; they are taught how to fall, when a fall is inevitable, in such a way as to retain control of the ball without hazarding a broken bone or a dislocation. When the closing games come on, the player can take what seems to the spectator a frightful fall, not only without a bruise, but so skilfully that it is regularly necessary for his opponent to "hold him down" lest he rebound and take to his heels again. The preliminary practice games can hardly be more severe elsewhere than at Princeton; and yet the writer has never seen a serious accident occur there. An accident may occur, of course, and will give no warning of its coming, but its coming has been put as far as possible out of the range of probability. But if men in other colleges wish to play foot-ball, as should be the case, they must not ignore the systematic course of preparation, take the final playing of a well-trained team as a model, and attempt to imitate it. It is from such folly that the recurring accidents in foot-ball come. With good physical condition in the players, the requisite training and suitable grounds, the game is not only one of the best of outdoor sports, but one of the safest.

ST. NICHOLAS also comes freighted as ever, and some of our church societies may thank us for giving from its pages the following:

THE SUNFLOWER CHORUS.

There was a church festival at Hensonvale, and this is the way in which Miss Belle Abbott introduced a new feature into the well-worn lists of such entertainments.

A placard was prominently displayed at the festival reading:

Something New. Don't Fail to See it.

All were in mystery until the appointed time, when the manager, stepping before the curtain, spoke of the statue of Memnon, in Egypt, which was accustomed to greet the rising sun with song.

"More obliging than Memnon," he said, "certain stately American sunflowers have been found ready and willing to sing whenever called upon. Ladies and gentlemen," he added, "I have been fortunate enough to secure for our festival a cluster of these remarkable additions to our native flora, and have the honour of presenting to you our Sunflower Chorus."

The slowly drawn curtain revealed on a dark background thirteen large yellow sunflowers, with leaves and stalks complete, and in the centre of each a human face. Music came from the piano near the stage, and to its accompaniment the cluster of human sunflowers

sang numerous selections from familiar operas, popular songs and melodies and college glees.

The Sunflower Chorus was voted a great success, and those not in the secret begged Miss Abbott to tell them how it was done. And this was her explanation:

One foot behind the stage curtain hang another curtain of dark-brown cambric, ten feet square; attach this by rings to a wire stretched nine feet from the floor; tie cords to the first and last rings, and, drawing the curtain tightly, fasten these rings to the wall on each side. The top being now secured, let the curtain hang naturally; wrap the surplus cloth about a strip of wood twelve feet long, two inches wide, and one inch thick; fasten this to the floor by two large screws, and the flower screen will be tightly stretched.

Group the singers in a picturesque cluster behind the screen, with their faces pressed against the cloth, and at distances from the floor varying from one to eight feet; mark the position of each face, and cut in the screen a hole into which the face will closely fit. Going now to the front of the screen, arrange the flowers and leaves, which should be fully prepared beforehand. The rays of the sunflowers may be cut from yellow paper, and the leaves and stalks from green paper. Paste the rays around the openings, then arrange the stalks and leaves in proper position.

When the paste is dry, remove the strip of wood from the bottom of the screen, unfasten one of the cords at the top and slide it back until needed for use, when it may easily be put into position.

In summer the natural stalks and leaves of the sunflower may be used instead of those made from paper.

THE Rev. Mr. Silcox, of the Congregational Church, Winnipeg, has undertaken to conduct the religious department of the *Sun*, published in the Manitoban capital. He makes a good start by saying: I do this partly because I have an innate love for doing newspaper work. If I was not a preacher I would be an editor; that is, provided I had brains and money enough. There is no higher throne—outside the pulpit—than an editor's chair. It is a position that an angel might covet to fill. We who are not editors sometimes think we could make a better paper than our editor does, just as some people think that they could make a better sermon than the preacher. On the same principle, editors are quite confident that they would make better papers than do the most of those who are elevated to these serene heights. We sometimes think the editor is not religious enough, and that he gives too much space to the baseball brigade, the slugger, etc. We forget that the paper is a condensed history of every day's doings, and must therefore record deaths as well as births, and chronicle the deeds of demons as well as narrate the exploits of angels. In this department I will try, in the space allotted to me, to keep the readers of the *Sun* posted on the most important doings in the religious world. I am sure there are many who will gladly turn to this department to know

how the King's cause prospers. I will do my best to make it wholly unsectarian. I will not push my own denomination prominently before you. In this column we may from time to time be able to say words that will comfort the sorrowing, strengthen the wavering and turn the wanderers back to their Father's home. Our Saviour used a boat for a pulpit. We may turn a newspaper column into a pulpit, and from it preach to a larger audience than the church will accommodate.

A WORD TO SUNDAY TEACHERS.

I wonder if he remembers—

That good old man in heaven—
The class in the old red school-house
Known as the "Noisy Seven,"

I wonder if he remembers

How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane.

I wish I could tell the story

As he used to tell it then;
I'm sure—that, with heaven's blessing
I could reach the hearts of men.

That voice, so touchingly tender,

Comes down to me through the years—
A pathos which seemed to mingle
His own with the Saviour's tears.

I often wish I could tell him—

Though we caused him so much pain
By our thoughtless boyish frolic—
His lessons were not in vain.

I'd like to tell him how Harry,

The merriest one of all,
From the bloody field of Shiloh
Went home at the Master's call.

I'd like to tell him how Stephen,

So brimming with mirth and fun,
Now tells the heathen of China
The tale of the Crucified One.

I'd like to tell him how Joseph

And Philip and Jack and Jay
Are honoured among their churches,
The foremost men of their day.

I'd like, yes, I'd like to tell him,

What his lessons did for me,
And how I'm trying to follow
That Christ of Gethsemane.

Perhaps he knows it already,

For Harry has told, may be,
That we all are coming—coming
Through Christ of Gethsemane.

How many beside, I know not,

Will gather at last in heaven
The fruit of that faithful sowing,
But the sheaves are surely seven.

THE Chinese Governor of the large island of Formosa is starting a college, and has chosen a missionary to inaugurate and organize the institution.

Children's Corner.

TEN ROBBER TOES.

There is a story that I have been told,
And it's just as babies are old;
For sweet Mother Eve, as every one knows,
Told to her babies the tale of the toes.

Told to her babies how ten little toes,
Each one as pink as the pinkest pink rose,
Once on a time were naughty and bad,
And sorrow and trouble in consequence had.

How the big toe wanted butter and bread,
After his mamma had put him to bed,
And this, lying next, said, "Sposing we go
Down to the pantry, and get it, you know."

And this little toe cried, "Come along, quick;
Let's sugar the butter ever so thick."
And this naughty toe said, "Jelly for me
Top of the butter and sugar, you see."

And this little toe cried, "Goody, let's go,
We'll slip down the stairs so quiet and slow."
So ten robber toes, all tipped with red,
Stole silently out of their snowy white bed;

While this wicked toe, so jolly and fat,
Helped nine naughty toes to pitty-pat-pat,
Along the big hall, with pillars of white,
And down the back stairs devoid of a light.

Then this little toe got a terrible scare,
For he thought in the dark of a grizzly bear.
And this little toe said, "Nurse must be right
'Bout gobbles and witches living at night."

And this little toe said, "A fox may be hid
In that hat-rack box right under the lid."
And this little toe cried, "Dearie me, Oh!
Lions and tigers are coming, I know."

Then mamma came out with the beautiful light,
Caught ten robber toes all ready for flight.
Yes she caught and she kissed those ten robber toes
Till redder they were than any red rose.

PRAYING IN HALF A ROOM.

In a large and respectable school near Boston, two boys, from different States and strangers to each other, were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came the younger of the two boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it!" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."

The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right, and dares to do it without asking any one's permission.

DON'T JEST WITH THE BIBLE.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response. Surprised and deeply pained, his friend hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.

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