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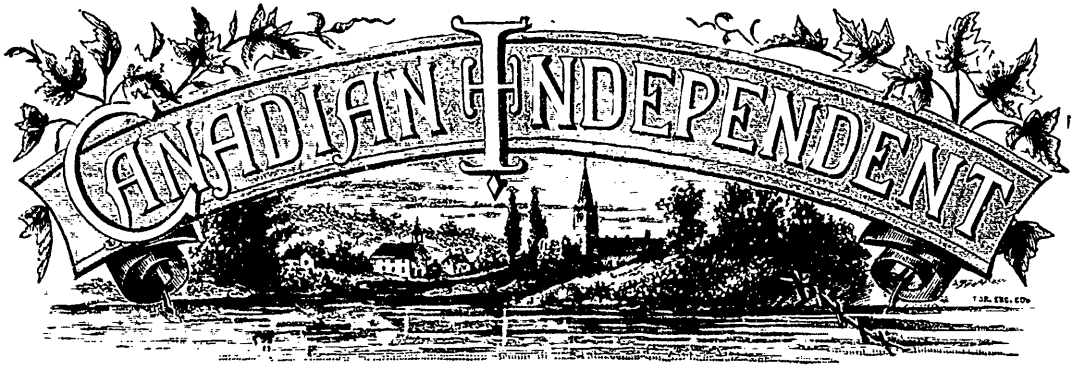
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New Series.

TORONTO, OCTOBER, 1891.

| Vol. X, No. 10.

### Editorial Gleanings.

EVERY pastor of a Congregational church in the Dominion is an authorized agent for the CANADIAN INDEPENDENT.

"GIE your heart to God, and your alms to the poor." "God comes wi' leaden feet, but strikes wi' iron hands."—*Scottish Proverbs.*

WHEN religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.—*Wilson.*

BUNYAN says: "All the flowers in God's garden are double." There is no single mercy. It is abounding mercy.—*Spergeon.*

A JEWISH Rabbi, speaking at Chautauqua, said that he had never known a Hebrew family ruined by drink.

WHAT IS WANTED.—"Not so much a more heroic style of living among the missionaries, as a more heroic style of giving on the part of the people!"

AN old couple who greatly glorified God by their glad lives was asked, "And have you never any clouds?" "Clouds," said the old woman, "clouds, why yes, sir, else where would all the blessed showers come from?"

GENERAL DRYENFURTH is the best rain-doctor in the world. His experiments in bringing rain in Texas and New Mexico have been most successful. If explosions of dynamite in the upper air will bring rain, no country should suffer from drought. We shall be glad to see the matter further tested.

By a recent resolution of the London Missionary Society, ladies may act as directors. Manchester and Salford Auxiliary has chosen Miss Hewett, Leaf Square, Pendleton, as a representative on the directorate.—*Christian.*

QUEENSLAND proposes to found a University; £10,000 will be spent on a building, and £5000 a year on teaching; 100,000 acres of land will be set apart as an endowment.—*Australian Independent.*

REV. GEORGE TURNER, for 39 years the head of the Theological Seminary in Samoa, and Rev. James Gilmour of the mission to the Mongols—both of the London Missionary Society—are dead. Mr. Turner retired in 1883.

NEW SUBSCRIBERS.—From now to the end of 1892 for one dollar, to new subscribers. Will not each present subscriber send in a new name and an extra dollar, with his own? Look at your label, and see if you have *paid for 1891.*

FIFTEEN theological students were graduated from the college in Kyoto in Japan, last week in June. Fifty theological students, and eight from the collegiate department, are out for evangelistic work during the summer. And this in heathen Japan!

TWO CENTS A WEEK.—This plan, for the Christian Endeavorers to give each two cents a week for Foreign Missions, received a great impetus at the Minneapolis Convention, and is spreading. The money is sent to the Society supported by the church to which the local society belongs. One million members: one million dollars. Think of it!

REV. W. S. H. FIELDEN, Secretary of the Colonial Missionary Society, states that the committee have decided to make a complete change in the policy of the Society. All old grants are to be reduced and brought to an end, and the income henceforth is to be devoted to new work in populous centres, where aid for from three to five years will be sufficient.

CANON SCOTT estimates that there are in the United Kingdom no fewer than seventy thousand girls employed in public houses and drinking-bars. The moral mischief of this is that the girls attract customers to the house, and to drink when there, whilst they themselves only too frequently fall victims to various temptations incidental to such a position.

"THE revelations of political corruption among Canadian officials continue, each day contributing startling fresh proof." This is the substance of the remarks met everywhere in foreign newspapers. Pity that there should be so much truth in it. An end must be made of corruption, "let the chips hit whom they may!"

IN the course of an interview, Dr. Hermann Adler, the recently-elected Chief Rabbi, speaking for the Jewish nation, said:—

"We believe that when the Messiah will come, in God's own time, the Israelites will return to the Holy Land, but we do not deem it right to do anything to obtain possession of the country at the present time, before the coming of the Messiah."

[It will answer the same end when they come to realize that the Messiah has come already. And the day is breaking in this direction:—  
ED.]

THE question of the relative amount of attention to be given to educational work and to evangelistic work in mission fields, always a perplexing question, has excited much debate in the Free Church of Scotland. At the session of the General Assembly in May last, a resolution was adopted declaring, in substance, that the educational work should be carried on as heretofore, but that now more than ever it needs to be supplemented by an earnest proclamation of saving truth.

BURIED IN A NAPKIN.—A speaker in Wales called attention to the fact that many members of Congregational churches, who practi-

cally did nothing for their churches—when elected on School Boards, or County Councils, showed gifts and talents of which their churches hardly knew they were possessed! It is less trouble for the moment for the pastor always to do a thing himself, rather than get somebody else to do it—but it does not pay so well in the end. Set members to work when they are young, and when they are old they will keep at it.

BISHOP TUCKER, speaking of the congregations in Uganda, says: "Every Sunday a church, built by themselves, is simply crowded from end to end. A little after sunrise you hear the tramp of many feet. What can it be? Why, the people are coming in crowds to the house of God, and there they sit, either singly or in groups, reading their Testaments and prayer-books, and being instructed by the better instructed among themselves. It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read, and have learned to know Christ, who have never been taught by any white man at all." Bishop Tucker believes that the people of Uganda have such a peculiar aptitude for teaching that the evangelists already set apart, and others like them in days to come, will prove most efficient laborers for the kingdom of Christ. They will be supported entirely by the native church, and he believes from among these people a great company of preachers can be raised up to carry the gospel message throughout the interior of Africa.

QUESTIONING.—One of the most interesting hours of the late Council was that in which Dr. Quint, of Boston, stood on the platform and answered questions concerning Congregational policy in America. We know of no way so satisfactory as to getting information as for a specialist to answer questions from an audience. Things he never thought of bringing forward, or things he might not think interesting enough to bring forward, are there enquired about; and he gives just the information required. Everyone has realized how information we want, and go right to a dictionary or cyclopaedia to get, sticks in the memory. Here lies the philosophy of questioning. If you get the information when you are *hungry* for it, it will never leave you. We would be wise to often let

our "discussions" take the shape of putting a specialist in the box, and cross-examine him!

**IRISH PRISONS.**—We had the pleasure, when visiting Belfast, of making the acquaintance of Dr. Spence, the chaplain, who tells of much good work being done amongst the prisoners. One man, lately discharged, said, "I never go to my bed without thanking God that I was sent to prison." There was such a distinct ring about the utterances of Dr. Spence that made us feel thankful, in these days, for such expressions as "The grace of God can reach any heart," "The new birth changes the whole man," and when speaking of the prisoners he said, "I forget that they are criminals, and speak to them as men." Some five hundred are here imprisoned, two-thirds of whom are Roman Catholics. The proportion in the outside world of Belfast is just the reverse—two-thirds being Protestant and one-third Roman Catholic. This is significant and worth studying. I may add, the above is an official statement, lest some might wish to deny it.—*Charles Cook.*

IN laying the foundation stone of a Salvation Army Barracks at Tottenham, Lady Henry Somerset gave what *The War Cry* calls "a most eloquent, elevating and spiritual address." Commenting on the twenty-third Psalm, her ladyship said, what the soul wanted and what the world wanted, was rest, and this could alone be found in the bosom of the Good Shepherd. She had been to see a lady in one of the most splendid mansions of London, which was filled with beautiful pictures and statues, exotic plants and every luxury, but she declared that her life was one long empty dream. She had no rest in her soul; she was without Christ. What a contrast to the poor old blind woman, in a broken-down hut on the west coast of Scotland, to whom she had said, "Oh, Kitty, how miserable you must be here alone!" "Miserable!" she exclaimed in astonishment, "I'm the child of a King, and I'm only waiting a little while until He shall call me home." She had rest, and was happy.—*Christian.*

**PASTOR'S ASSISTANT.**—St. Paul's church, Chicago, has received a legacy of \$10,000, the income of which is to be employed in parish work. It has been devoted to securing a

parish assistant or pastor's aid, and the post is very efficiently filled by a young lady, herself a minister's daughter. Here are some of the duties she fulfils: "She recognizes strangers as they enter the vestibule, welcomes them and introduces them to other ladies; calls the pastor's notice to the needs of families, sick or otherwise; ascertains where the charity funds can best be bestowed; aids the superintendent of the Sunday school in procuring teachers, and is useful in many other ways in stimulating interest in church and school attendance, the mid-week meeting, the Ladies' Societies, Young People's Association, and all the varied interests of the parish." Evidently this young lady has enough on her hands. The report concludes: "the people like it, the pastor likes it, and strangers like it. It is a grand success all round."

## Editorial Articles.

### THE LABOR QUESTION.



FOR eight years past Mr Blue has presented to the Ontario Minister of Agriculture a Report of Industries, respecting this Province. The researches have been pretty thorough, and the Report covers large ground. We take up just two or three subjects.

**About pay-days.** The former plan, largely in vogue when the country was new, of paying more or less in orders, on stores, is now done away. All cash. Most of the large concerns pay fortnightly, generally keeping back a week's wages, or so, that the men may not leave without notice. But the employers—in all cases we think—leave themselves the power of dismissing the men without notice. The fair way, and a better way, would be a week's notice on either side; the worker breaking the rule to forfeit the week's pay which is kept back; and the employer when dismissing a man without notice, to pay for the coming week. Many pay weekly, mainly on Saturday, though Friday night is becoming common.

Returns were asked in all cases about wash-rooms and closets in factories. There is yet much

room for improvement in these particulars, especially where male and female workers are employed. We are sorry that in one place—Cornwall—there was a disposition to do away with washing facilities in factories altogether. There is probably no other one matter about a factory that seems so small, and yet is so important as this. The highest and best class of employees will not remain long in a factory where they have to appear on the street with smirched face and hands, and without a good coat or wrap. Not only so, but where they are compelled by circumstances to remain, they will sink in the scale of worth and character, as their surroundings take from them their feelings of self-respect. Where there is a good wash-room, a separate one for each sex, the employees will make themselves "respectable" before going on the street; and the feeling that prompts this will work in the direction of higher efficiency and more intelligent service.

One question seemed to have been in the direction of asking "Whether the employment of girls and women was in consequence of dissipation of the fathers?" and to show how there are "wheels within wheels," this question leads to bad consequences, and will not probably be repeated. All testify that it is *not* in consequence of dissipation on the part of the fathers, but that the hard times and the lack of constant employment, compel the women and girls to thus help out the family fortunes. And one correspondent points out the cruel wrong to such as thus seek work, if the idea should get abroad that it is drunkenness at home that compels it! They would feel at once that the public put a stigma upon them. God bless the good girls that work, we say; and let us give them all the honor they deserve!

Shorter hours have been much agitated for; and in some places, as London and Toronto, it has been somewhat widely tried. On the whole, it seems to work well. The men do *not*, generally, spend the time in idleness or dissipation. They relish the longer time they have at home, and, as it compels a slightly increased number of hands to be employed, it takes away some of the necessity for so long a "shut-down" in many establishments. All this, however, would point to smaller wages; and if the men can show—as very many of them claim—that "a man will do as

much in nine hours as in ten," why, the masters would never think of decreasing the wages, the fear of which is the only thing in the way of the men generally demanding shorter hours. Now, here is a field for the self-respecting ambition of the men to show itself.

In Hamilton, and a very few other places, Wednesday afternoon is an "off" time for the clerks; and in a large number of factories Saturday afternoon, or a part of it is rest time. But in almost every case the men are "docked" accordingly. John Knox was three hundred years in advance of his age, in recommending Wednesday as a day off, when religious people could have worship, and all could have rest. And recent researches have shown us that the Jews assembled in their synagogues not only on Saturday, but also on Monday and Thursday, which were doubtless among "the three Sabbath days" (*i. e.* worship days), on which Paul reasoned with the Thessalonians, Acts 17. If Wednesday and Saturday afternoons were universally given up to rest, there would be less "breaking down" from over-strain, and far less of Sabbath-breaking. We shall return to these labor statistics again.

### THE COLLEGE.

As will be seen from Mr. Black's letter last month, the Colonial Missionary Society are gradually but finally withdrawing from the support of the College. While no surprise need be expressed at the Society terminating this exceptional aid, it puts the friends of the College in a position where active measures are required to make up the amount hitherto drawn from England. Most of all, the matter needs systematizing—that is, in the churches. A vast number of people would give a quarter-dollar monthly to each of these causes—the College, Home Missions, and Foreign Missions—if *they were regularly called on!* A Toronto friend said the other day, paying his dollar to the Editor for the INDEPENDENT, "If somebody would only *come round and get* the dollar, it would be no trouble to pay it: but here I have to sit down and write a letter and enclose the dollar, and so it gets put off." So with the support of the College. Now all that can be amended. Let the churches, in connec-

tion with College Sunday, 11th October [last INDEPENDENT, by an unfortunate mistake, said "11th December"], appoint each a collector of the gifts of the members, and provide a respectable good looking book for him or her to carry and keep the records in, and let the collector call *every month*, on each subscriber. The College Treasurer asks for one fifth more, all along the line. The amount may just as easily be doubled, and if this plain and reasonable method be taken, it will be doubled. And a church, once committed to "method" in its collections, will never go back to the former no method procedure. Whatever is worth doing, is worth doing well.

## Our Contributors.

### STAYING POWER.



UNTIL Paul was laboring in Corinth he encountered opposition of a most dangerous and discouraging character. The Lord gave him "staying power," by telling him not to be afraid, or give up, "for I have much people in this city." This assurance of work to be done was sufficient, and Paul labored on.

How much "staying power" is gained by us, when we are assured that we are in the right place to do our Lord's work? When one is satisfied that God Almighty has not allowed that most precious thing, "our life," to drift into useless effort by chance; on the contrary He has, according to His plan, "ordered it in all things aright." Then, there is no occasion for fear or doubt or thought of giving up; we shall be strong. Like General Gordon we shall be invincible; not even the difficulties of a Soudan will be able to make us desert our post, or quail before the enemy.

If we would have "staying power," we must have this conviction. Such confidence is needed by all who would achieve their life work. How sadly we fail, because we do not lay hold upon this blessed truth.

A company of people, who afterwards formed a church, were by strange providences settled in a most backward part of our country. It took hard work, and great faith, to live and work there.

Looking at this settlement with the eye of faith, one would be led to exclaim, "Surely this is divinely ordered." The field for usefulness was very large, the surrounding darkness exceeding dark. The people were not so numerous, but they had the gifts, and they had the light, quite enough to make them "a city set upon a hill," in that neighborhood. So well was everything arranged, that had these people, in the light of eternity, grasped their opportunity, there is no mission field on earth that would have proved more divinely sent, or would have been more surely miraculously blessed. But, when believers spend their strength for this world's advantage, in Christian work and life, God will do what He can to make the best of them; but the opportunity for distinguished service is gone beyond redemption, so far as they are concerned.

Why should we be so anxious in our desire to better our conditions in life? Why should we desert our post, with so little thought or care? The real matter to be decided is, Has God placed me here? and what for?

It is of infinitely more importance that we should answer that question aright, than that we should enter upon the seeming good, under opportunities of another sphere.

What is a church with its associated membership for, if it is not called and settled by God? The body of believers are not their own, any more than one believer is his own. "Ye are not your own; ye are bought with a price." That being the case, neither has a right to take God's redeemed life, and use it for selfish purposes. One is called to be a grocer, another is a mechanic, another a doctor, or a minister. These, with their fellow-believers, constitute a church of Christ. A church that is adapted to meet the needs of that place. An ultra independency, or individualism, that permits any member of such a community, who possesses acknowledged fitness for associated work, to remove, without a vigorous effort to retain him, cuts the nerve of co-operative and successful work in that field.

We have often wondered at the heartlessness of some people, in changing their place of business or residence. There appeared to be no idea of a duty owed to the town or village in which they had lived so long. When they had all the money

they could get out of the place, or an opening more advantageous presented itself, its usefulness to them was gone. The other side of the question—their usefulness to it—was nowhere.

To a mind schooled in the Gospel of Jesus Christ, how repelling such selfish conduct is! Such a mind would feel that it was unchristian to ignore in that fashion, the just claims the community had upon us. Cromwell might have become a very useful man, had he escaped to America. But he became a blessing to mankind by staying in England. Then why may it not be that the larger opportunity with us, is to grapple with the difficulties about us—to stay where we are, knowing that God is with us, and He “has much people in this city.” There can be no question about it; what we need most of all, is “staying power,” and staying power is the fruit of a faith that grasps God’s purpose, and yields to His will.

C. E. B.

#### PUTTING ON THE HARNESS.

We read in Scripture of “the time when kings go forth to battle.” According to the usage of ancient warfare this was in early spring, The soldiers remained in the field till the approach of winter, and then withdrew into winter quarters, having finished a campaign. There is a time when churches should gird on the armor, but our church campaign is just at the very opposite period of the year to the military one.

It is a fact, but too painfully patent, that during the summer months church life becomes languid, and church operations are, in large measure, suspended. Whether ministers or people are most to blame, or whether both are alike culpable, it is hardly worth inquiring. All know that a restless spirit is abroad, and all are more or less under its influence. Concentration of thought and energy is almost impossible, especially when the united efforts of many voluntary agents are indispensable. Beyond the routine of ordinary duties, all else is hopeless. Fresh undertakings must be postponed, and new work must wait for the more convenient season. Some there are who think all this an indication of Christian degeneracy; but rightly considered it need not be so. It is certain, those who work hard cannot always work;

and any church which pursues its course under full pressure for several successive months, will do well now and again to slacken speed, and look to its engines. Those who travel on at a jog-trot pace all the time need no rest, because they never work.

Most churches, however, have their hands full. Religious activity is all but universal in our day. This is our joy and comfort, that God honors His servants and calls them to be co-workers with Him. The time is here, when all the faithful should put on the harness, and follow their Captain to the field. They ought to enter on another winter’s campaign, strong in faith and hope. There is room for all consecrated hearts, work for all consecrated hands. We need not hesitate because our talents are few, nor stand aside because our education is defective. The weapons of our warfare are not carnal, and our Leader is always by our side. The battle-ground is well known, the enemy soon recognized. Sin in every form must be assailed, and whatever opposes the progress of the gospel must be removed.

To accomplish anything, there must be unity of purpose, steadiness of aim. This can be secured by studying and respecting the wishes of our Great Commander. We must have discipline. He will provide the ammunition. Let those who intend to war a good warfare for Jesus this winter, neglect not the means appointed to arrive at efficiency in the holy art. We must not neglect the assembling of ourselves together, whether for conference or for work. Relying on His promise, and looking for the blessing, we confidently press on to conquest and success.

D. McCORMICK.

Kingston.

#### “WIT IN THE PULPIT.”

This is the subject of an able and suggestive article from the facile pen of Rev. H. R. Haweis, the well-known musical and art critic, which appears in a recent number of the *Contemporary Review*; and it has occurred to me that some extracts therefrom might be of interest to readers of the INDEPENDENT, who may not have the opportunity of reading the English periodicals. Mr. Haweis is a Church of England clergyman, rector of St. James’, Marylebone, and those who read the

following passages, whatever they might think of some of his views, can hardly fail to be struck with his outspoken candor :

Nothing (he begins) is clearer than this : the pulpit is as much a social and religious necessity as it ever was. Its functions may vary ; its sphere may be extended or restricted ; but its dominion is unshaken. No doubt at one time the pulpit largely supplied the place of the school board and the news sheet in addition to the functions of the actor, as even now in Italy ; or the duties of the police, as at present in Ireland. At the time of the Reformation the Bible represented popular literature, and the pulpit popular instruction. But neither Bible nor pulpit is necessarily superseded, because each may now, owing to the growth of literature and the spread of education, resume its peculiar sphere, the one as instructor in righteousness, the other as the herald of salvation.

Now two facts stare us in the face. The first is that there is an innate appetite in all religious communities for sermons ; the second is that there is a great dearth of wholesome and stimulating sermon food ; and that whilst there is an abundant supply as to quantity, in many cases the hungry sheep look up and are not fed on account of the quality.

All this of course refers specially to the clergy of the Established Church of England ; but is it quite certain that Congregational ministers even in Canada are wholly free from the reproach of talking deliberate nonsense in the pulpit, and of rattling the dry and dusty bones of theological dogma in place of sending forth the living, breathing, quickening truth ?

How indistinguishable must have seemed Jesus Christ's spontaneity ! What a sensation He must have made by His pungent allusions to " Herod, that jackal," or to the superiority of loose women and swindlers over the religious hypocrites of the period ; or to the children's noisy games in the market-place, in which their very cries and watchwords were reproduced ; or to the absurdity of lighting a candle and putting it under a cover ! We want these homely figures—calculated no doubt at times to excite a smile ; we want to bring the pulpit near to daily life. Jesus was prodigal of commonplace allusions, and the servant need not aspire to be above his Lord. " I tell you what it is, gentlemen," said Wilberforce the late Bishop of Oxford, turning round at a dull missionary meeting, and addressing a number of clergy seated in a solemn row on the platform, " the Church of England is being choked with its dignity. What you want is to take off your neckties and shake the starch out of them " ; and he pretended to shake in the air an imaginary stiff neckcloth, such as was at that time commonly worn by the clergy.

Every great religious revival, every living period of the Church, has been marked by a great outburst of spontaneity in the pulpit. Wit and humor have been freely used by all great preachers who happened to be gifted with these rare gifts. The notion that the preacher should be invariably what is called *dignified* and *solemn* is a modern notion, and belongs to a dead church. The corresponding idea, that all expression of feeling on the part of the congregation is indecent and irreverent, is also essentially modern, artificial, or characteristic of apathy and lifelessness in the listeners.

When Chalmers preached for Rowland Hill, that popular and irresistible man placed himself as

auditor in the front gallery opposite him, and as a loud murmur of approval ran through the congregation at the close of an eloquent period, Rowland Hill, unable to contain himself, thumped heavily on the book-board in front of him, and cried aloud, " Well done, well done, Chalmers ! " It is hard to realize that any one in that excited and devout assembly felt such a living echo of their own thoughts and feelings irreverent or out of place under the circumstances. But it may be urged that deep emotion is one thing, and buffoonery and laughter in church is quite another. Buffoonery is always out of place in church, so is laughter *for the sake of laughter* ; but all laughter is not trivial or irreverent. The whole question of smiling or laughing in church, in response to or in sympathy with what is said or done in the pulpit, suggests the serious, I had almost said the burning, question, What is the function of wit and humor in the pulpit ? Ought it to be tolerated there ? Has it any legitimate uses at all ? For we know that it is open to much abuse, and is apt to degenerate into jesting which is not convenient.

" Ever since Mr. Spurgeon in England, and Mr. Beecher"—Mr. Haweis by the way is one of Beecher's warmest admirers, looking upon him as probably the foremost preacher of modern times. This mention of the two names Spurgeon and Beecher calls to my attention Mr. Haweis' characteristic description of a Sunday morning service in Plymouth Church, which appeared in the *Pall Mall Gazette* some four or five years ago. The last sentence is of interest and of value as a sort of condensed comparison of the two great evangelical preachers of our age by a man thoroughly qualified to make the comparison. After an exhaustive analysis of Mr. Beecher's pulpit methods and his wonderful power over an audience, Mr. Haweis winds up—" We have nothing like him in England ; as a thinker Mr. Spurgeon can't touch him."

" Ever since Mr. Spurgeon in England and Mr. Beecher in America boldly claimed the electric currents of humor and the rapier thrusts of wit for the service of God, the question of wit and humor in the pulpit has been hotly debated at intervals in most religious circles, chiefly however by people unblest with a sense of either. ' I wonder Mr. Spurgeon,' said an old respected minister to that incomparable orator, ' I wonder that you allow yourself such freedom, and discredit your sacred calling by making so many jokes in the pulpit.' ' Ah,' replied Spurgeon, ' You would not wonder at all if you knew how many more I kept to myself.' That exactly meets the point. Spurgeon's humor is part of the man, it is his natural equipment. He gives himself to God and his people. All his wealth of illustration, all his experience, all his flashes of inspiration, all his intense perception of contrasts. He pushes his advantages, he hems the sinner in, he assails him with the shafts of irony he pierces him with the darts of wit, he subdues, paralyzes, and so leads him away a captive for God, often after lecturizing him with an irresistible atmosphere of humor.

Beecher says, somewhere, " What a blessed, reconciling, all-subjugating power is humor ! Once make a man laugh and he will listen to you, and let you do what you



like with him." This I know is quite incomprehensible to some excellent people.

"I am surprised, Dr. South," said the Bishop, "that you allow yourself to indulge so freely in wit when you preach." "Ah," said the ready divine, "Your lordship was never tempted in that way; God never gave your lordship wit."

Any one person in the congregation can set himself to insult or worry the preacher, and unless the disturber promptly finds his match in the pulpit the preacher is humiliated and defeated.

Mr. Spurgeon has always been perfectly appalling in his readiness to deal with insolence in the house of God. The finest case on record is perhaps one in which three young fellows came in and settled themselves conspicuously in the gallery with their hats on. In vain the officials requested them to uncover. Of course Mr. Spurgeon's eye was soon upon them, and leading his discourse round to the respect which all Christians are bound to show for the feelings of others. "My friends," he said, the other day I went into a Jewish synagogue, and I naturally uncovered my head; but on looking round I perceived that all the rest wore their hats; and so not wishing to offend against what I supposed to be their reverent practice, though contrary to my own, I conformed to Jewish use, and put on my hat. *I will now ask those three young Jews* up in the gallery to show the same deference to our Christian practice in the house of God, as I was prepared to show them when I visited their synagogue, and *take off their hats.*" He would indeed be a pedant and a prig who could refuse a sympathetic smile of approval, even in the sanctuary, to a rebuke so genial, so witty, and so just!

Whitfield, one hot summer's day, was preaching on the duties, yet difficulties, of self-denial, and the necessity of entering by the narrow gate, when he perceived the attention of the people to be wandering, and he suddenly *put* off, and began trying to catch a gnat that buzzed pertinaciously about his face. "You think it quite easy to enter the strait gate, and secure salvation. Oh! just as easy as it is for me to catch this gnat," (grasping at the insect again and again). Then, after a pause he opened his hand and said, solemnly. "*But I have missed it.*"

A cunning choice of texts has always been a favorite device with quaint preachers. Of two rival candidates for a lectureship on trial, the one preached in the morning from the text, "Adam, where art thou?" His rival in the evening capped this with, "Lo, here am I," and his ready wit won him the lectureship.

Rowland Hill's text when ladies wore their *top knots* ridiculously high, has almost become a matter of history, "*top knot come down!*" *i. e.*, "Let him that is on the house *TOP NOT come down!*" But nothing but the exceeding quaintness of the preacher could possibly excuse such a liberty with the sense and sound of the sacred text.

But I am forgetting that your space is limited. Let me just add Mr. Haweis' closing paragraph:

When I listen to the stilted and artificial utterances that I am occasionally condemned to hear when I go out of town on Sunday, I am often reminded of Garrick's advice to a young preacher, and I would it might be more often followed:

"My dear young friend, you know how you would feel and speak in a matter concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction you would enforce the observance of that which you really thought would be for his profit. You could not think of playing the orator, studying your emphasis, cadences, gestures; *you would be your-*

*self*, and the interesting nature of your subject informing your heart would furnish you with the most natural tone of voice, the most fitting language, and the most suitable gestures. What you would be thus in the parlor, be in the pulpit, and you will not fail to please, to affect and to profit."

Nor could I find any better words wherewith to close my remarks on life, spontaneity, wit and humor in the pulpit. "*Be yourself*," said the great actor; only what comes from the heart can ever go to the heart. It is far more what you *are* than what you *say* in the pulpit which affects your hearers; what a responsibility, what a solemn function to impart *yourself*—you cannot help it, you must do it, if you are a preacher at all, and not a mere puppet. Wit, humor, anecdote, everything has to take a back seat. Let them all alone to come or go, so only you labor to be what you seem. In other words exchange self-consciousness for sincerity. Be always receptive, always aspiring, always acquiring, always sympathizing, always working, always praying. You need not fear to preach if you do not dare to deceive. In the pulpit above all things, though you should be a master of wit and humor, "*be yourself*," or you are nothing.

R. J. D.

## Correspondence.

### LETTER FROM MR. CURRIE.

CISAMBA, May, 1891.

DEAR SIR,—Some of our people seem to be afraid that I am growing weary of well-doing, for they complain that I do not write as often as I was wont to in the past. In part they are right. I have not written many letters of late; partly because I could not; and partly because I thought the abundance of what I wrote in the past ought to have been enough to weary even my best friends. I send you herewith the substance of my report to the mission for the past year. If you think well to give it a place in the INDEPENDENT, it may help many of our people to understand how my time has been employed.

I seldom lose a number of the INDEPENDENT, and always read it with keen interest.

Yours sincerely,

W. T. CURRIE.

DEAR BRETHREN,—We are constrained to acknowledge, with deep gratitude, the presence, loving care, and guiding wisdom of God in directing and helping our efforts throughout the year which has just closed.

Scarcely had the year opened when it became evident to us all that the natives would soon be involved in a war with the Portuguese rulers of the country; and what would be the effect of such a struggle on our mission work we could not forecast. At this point Mr. Lee was called from the station to fill a gap made by the retirement of Mr. Searle, from Benguela, before anyone could be found to fill his place. (Mr. and Mrs. Searle could not stand the climate, and hence were ordered away without delay.) Miss Clarke, who had been appointed to our station, and who was then on her way to this field, was not expected to settle with us for a time (she has not yet seen our station nor been seen by me). Our outlook was not bright. There was little room for us to expect any marked improvement in our work. We were almost deprived of the hope of being able to hold our own. With what joy then are we able now to report progress in every department of our work.

The war came, and it was a cause of much anxiety for a time, and kept us in daily council with the natives. Many were killed, several villages were burnt; the chief was captured; a fort was built and garrisoned with soldiers, but our station has suffered no injury, and the district of country round about us escaped without any loss.

*Building.*—Work in this line was carried on with little interruption, and with more expedition than heretofore. A fence round our premises has been built, which adds greatly to our comfort and convenience. The road and bridge across the river have been completed, and they are now rapidly becoming one of the chief thoroughfares in the country, besides bringing us into easy contact with the villages. Three cabins have been erected to meet the wants of our growing family of boys, besides an hospital and dispensary, none of which buildings have been a tax on the mission funds. A permanent house for one missionary family is now rapidly approaching completion. We greatly need a school-house, but had neither

time nor means at our disposal during the year to erect one.

*Medical.*—No regular physician has been in charge of our medical department, yet we have been able to minister to the wants of a large number of people. Those who have sought our help have been suffering from various complaints, but these were chiefly of a simple character. We have now about twenty patients a day under care.

*School.*—We began the session with only five names on the roll of our boys' school, and with scarcely any material on hand to carry on the work; we have since received an ample supply of books, slates and other requisites for immediate use; and after revising our roll, find that we have now forty scholars. We have not been able to devote more than two hours a day, on an average, to the school, yet the lads have made good progress. In four months two boys were able to read for themselves the Gospel by John, and they did not know the alphabet previous.

An attempt to open a girls' school met with considerable encouragement for a time; but in the absence of a lady teacher, and in consideration of various other matters, it seemed best not to continue the effort for the present.

Evangelistic evening worship has been conducted with regularity throughout the year, and has been attended by an average of thirty-three. The interest manifested at these services has often been touching in its simplicity and earnestness. From two to three services have been conducted each Sunday. A course of sermons delivered at these meetings have led us twice through the Gospel of John; and through six chapters of the Gospel of Mark. In addition to the above a number of addresses have been delivered on some of the chief events in the Old Testament. At the beginning of the year our congregations averaged thirty. For the past three months they average one hundred and twenty-five. Our house is too small to hold the people; the little place is often darkened by those who crowd about the door and windows.

Our relationship with the people seems to be steadily improving; certainly we are admitted to a larger place in their confidence and respect than was accorded us in the past. Our greatest joy

arises from the fact that twelve of the lads have given evidence of a change of heart, and eight others of their own choice have begun to take part in our prayer meeting. No doubt these young people are still somewhat in the dark; but their faces are towards the light. We do not think the time has yet come for the formation of a church; but we do believe the material is being gathered and shaped out of which a church may at no far distant day be formed.

You may have desired to hear of more having been done; but do please remember that though you have sent three missionaries to this station, one only has been able to work here; and on his shoulders have fallen a burden almost enough to crush a man.

Yours sincerely,

W. T. CURRIE.

## Temperance.

### THE DUTY OF THE PULPIT.

The saloon is the headquarters of the devil in society. It is established by, and within certain prescribed limits (usually ignored), has the sanction of law. From this legal stronghold his Satanic majesty carries forward his campaign of ruin in all its various departments.

"For this purpose," we are taught, "the Son of God was manifested, that He might destroy the works of the devil." The Church is the sole authorized agent of Jesus Christ. The preachers are the appointed leaders of the Church. A good captain will engage the enemy wherever he finds him, but his objective point, toward which he will aim to concentrate "foot, horse, and artillery," will be the headquarters of the commander-in-chief of the enemy's forces. To destroy all the other "works of the devil," and leave the saloon alive, would be like sending the army after roving bands of guerillas, while the main organization of the enemy was left to kill and burn at will. Kill off the guerilla bands as occasion may offer, but by all means crush the main army of the enemy!

The saloon destroys more souls every year than the Church saves! Here, then, is the point of assault. Here the leader must concentrate the forces of the Church in a fearless, persistent assault, until "the works" are destroyed. The weapons of this warfare must be such as will most certainly and efficiently accomplish the desired object. Moral suasion and prayer are not to be omitted, for the destruction of the saloon is to be sought by the

conversion of individuals engaged in its support. Pasteur institutes are to be encouraged, but mad dogs must be killed.

Now, because the saloon is a *legal* member of society the law must be summoned to proclaim it an outlaw and put a price upon its head. The means of legal relief from this "body of death" is the ballot-box. The saloon cannot be destroyed until its heart is pierced by a volley of ballots.

What is the duty of the pulpit? It is to enforce the obligation of every voting church member to cast no ballot except *against* the saloon. If this is preaching politics, it is preaching righteousness nevertheless.

The members of the churches should be trained as Cromwell's "Ironsides" were trained to "pray, exhort, or shoot" (vote), as circumstances may demand.

### WINE FOR THE LORD'S TABLE.

SIR,—May I say a few words in reply to a brief letter in your columns *re* Mr. Kench's statement about alcoholic wine? I think it is more than probable that the wine dispensed by our Lord immediately after the last Passover feast, was what He termed it Himself, "the fruit of the vine," not one of the hundreds of destructive alcoholic wines made then as now from the fermented juice of grapes and other fruits. I believe it was some of "the new wine found in the cluster," and hung on the vines by the Creator in little air-tight bottles, and which makes "glad the heart of man;" because at the Passover time all leaven or ferment was purged out of the Jewish homes by direct command of God. It gives life and health, the other is born of decay, and its fruit is sorrow and death. I have some always in the house—some made four years ago, and it is as pure now as when I made it. The pure "fruit of the vine" may be preserved thus:—Take ripe grapes (dark ones are the best) and pick them from their stems, then place them in a large clean boiler (without sugar or water, the heat will immediately burst the skins) boil until the skins sink, and strain the liquor through three different flannel bags; bottle the liquor, stand the bottles in the boiler with cold water up to the necks, when it boils take the bottles out and cork and hermetically seal them as you would in preserving fruit. This will keep any length of time. Mr. Kench has doubtless strong reasons for his denunciation. The young son of a deceased Congregational minister (who was a Rechaite), told me recently that he had never tasted wine until he tasted it at the Sacrament, and he *rather liked it*. I am yours, etc.,

ELIZA POTTIE.

Botany, June 21st.

—From the *Australian Independent*.

A FEW Christians here in San Francisco are praying God to abolish the liquor traffic in this city—praying God to do it. Just how they expect or desire Him to do it, is not so plain. He certainly could send in a tidal wave from the ocean, and also overthrow us with an earthquake, and bury saints, harlots, and saloons, at one fell swoop. But unless He does that, I suspect the people will have to abolish the traffic, if it be done, and use all the agencies God has given, in education, religion and law. Not very many Christians seem to be in this prayer movement yet, and the leaders sadly lack breadth and grasp, though they may mean well.—*Religious Herald.*

LADY SEBRIGHT, speaking at a temperance meeting the other day, said, "We have Sunday closing in

W—ALES  
I—RELAND  
S—COTLAND.

When we have got Sunday closing in

E—NGLAND,

then only will the nation be W-I-S-E."

THE native population of Alaska has decreased 8,000 in ten years. The natives are being rapidly killed off by "bootcha," a liquor manufactured by them.

## Missions.

### THE CRY OF THE HEATHEN.

A cry, as of pain,  
Again and again,  
Is borne o'er the deserts and wide spreading main ;  
A cry from the lands that in darkness are lying,  
A cry from the hearts that in sorrow are sighing :  
It comes unto me ;  
It comes unto thee ;  
Oh, what—oh, what shall the answer be ?

Oh ! hark to the call ;  
It comes unto all  
Whom Jesus hath rescued from sin's deadly thrall :  
Come over and help us ! in bondage we languish ;  
Come over and help us ! we die in our anguish :  
It comes unto me ;  
It comes unto thee ;  
Oh, what—oh, what shall the answer be ?

It comes to the soul  
That Christ hath made whole,  
The heart that is longing His name to extol ;  
It comes with a chorus of pitiful wailing ;  
It comes with a plea which is strong and prevailing :  
"For Christ's sake" to me ;  
"For Christ's sake" to thee :  
Oh, what—oh, what shall the answer be ?

We come, Lord, to Thee :  
Thy servants are we ;  
Inspire Thou the answer, and true it shall be !  
If here we should work, or afar Thou shouldst send us,  
Oh, grant that Thy mercy may ever attend us ;  
That each one may be  
A witness for Thee,  
Till all the earth shall Thy glory see.

So it is with this problem of work upon the neglected classes in cities. The Saviour never speaks of "the masses"—we do that—as if we could catch them as men seine mackerel ; but He saw and spoke of the individual soul ; and so must we. The only way to do this work is to do it. There is no problem about it ; we have held the key to the situation all the time. When the Hoosac Tunnel was to be dug, years were wasted in efforts to devise some patent method to blow a hole through the mountain ; but when at last they settled down to the idea that they must pound rock they did it, in the easiest and best way they could ; but they did it. For us the method of Scripture is all that is needed.

First a man ; sometimes better a woman ; frequently best both. The individual soul seeking for other souls is effective now as it has always been ; as effective in the city as in the country. We were lost at the thought of our 20,000 Bohemians. A graduate of the Bible Readers' School came to us. She went to the public school in the Bohemian district, and asked to see the Register ; it was placed before her, and she copied all the Bohemian names and numbers. Then she began calling. Doors that would have been shut against us were open to her because she spoke their language. She called the children by name, and the mothers were delighted. The result is a Sunday school of over two hundred children, as bright as any you ever saw ; and how they do love to sing ! And men who call themselves infidels are ready to come to church and hear the Gospel. A minister has just decided to come, and after a while we will tell you of our Bohemian Congregational Church.—*Rev. Dr. Geo. C. Adams, at Saratoga.*

PERSIA.—Mr. Whipple, writing from Teheran, the capital, speaks of obvious changes since his last visit, two or three years ago :

The foreign population has increased very much, and is still increasing. One concern, which has control of the tobacco business, will bring out forty or fifty European clerks. Other enterprises will require a large European staff, such as the Artesian Well Company, the Electric Light Company, the Telephone Company, and the Tramway Companies. Tram-cars and steam-cars are already in operation. Telephones are beginning to be put up as an experiment. Does it not seem a

little strange to hear of such modern improvements introduced and in operation in this sleepy country? It is an encouraging sign also to find that missionaries are allowed to preach, even in the streets, in certain villages and towns around this station, without being mobbed or even forbidden to do so. It does look as if religious liberty were coming more rapidly and peaceably than we ever expected.

But in close company with the influx of these foreign elements some bad effects crowd in. The spirit of worldliness and gain is getting possession of some of our own people, especially of the Armenians. Drinking is becoming more prevalent, and the general expensiveness of living has largely increased.—*Bible Society Record, N. Y.*

In a report of the Lodiana Mission there is an interesting story of a meeting in which a prominent Sikh discoursed about one of their sacred books, the Granth of Tegh Bahadur. After the Sikh had read and expounded the doctrine for an hour or more, during which a pure theism was highly commended and heathen and idolatrous superstitions were denounced, the Christian missionary began by saying that he heartily agreed with all that had been uttered. But he placed his sacred book (or Granth) by the side of that of the Sikh, and said: "There is one thing lacking in your book, and that our Granth supplies. There is a wonderful exhibition of God in your book, and its statement of your duty to God is correct as far as it goes. Furthermore, that book tells how a righteous man may be saved, but it has no salvation for a sinner." This statement was then discussed at length, and at last an old Sikh said: "Yes, I understand; the Padri Sahibs are not saying anything against our book. They say the book is right, but we are wrong, because we are sinners. That is perfectly true. The fault is in us, not in the Granth." So pagans and Christians unite in saying that the Bible is wholly unique among sacred books, in that it offers salvation to sinners.—*Missionary Herald.*

A REMARKABLE man every way was Bishop French, who died at Muscat in May last. Going to India more than forty years ago, in connection with the Church Missionary Society, he was made Bishop of Lahore in 1877, but subsequently resigned his bishopric in order to carry out his original desire to preach the gospel to the Mohammedans of Central Asia and Arabia. He was a man of great learning, a master of Hebrew, Sanskrit, Arabic, Persian, Urdu, Hindi, Tamil, and perhaps other languages. He labored with untiring zeal, both in high and in humble ways, to reach and save the souls of men. A year ago he preached in Northern Africa, from Carthage

to Cairo. In February he reached Muscat, preaching in the open air, conversing with the people in their shops and bazaars, visiting the lepers, occasionally meeting bitter opposition, though often receiving a hearty welcome even from the Moslems. It was heroic work which he undertook, especially for one of his age, and the Lord called him home in the midst of his labors.—*Missionary Herald.*

THE DREAM OF A MISSIONARY WIFE.—I dreamed last night that the Lord appeared to me. I told Him what I was trying to do on this great field. I thought perhaps He would promise me an extra laborer because the harvest is so great, and the laborers so few; but instead, He gave me new work to add to the old. I said, "Dear Lord, I am so tired. Is there no way by which I can have a few weeks of rest?" He looked at me so tenderly, so lovingly, and said, "Dear child, I know you are tired—but you will have all eternity to rest in!" The voice was so sweet, so distinct, I started up and said, "Mr. Drake, did you hear a voice?" He said, "You have been dreaming." Wasn't that a precious dream? It has helped me.—*Mrs. A. J. Drake, Iroquois, So. Dak.*

DR. PENTECOST writes: "An astonishing feature of the National Indian Congress was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible Zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."—*Missionary Review.*

## Selections.

### EARLY INDEPENDENCY IN SCOTLAND.\*

BY THE REV. JAMES ROSS, GLASGOW.

#### I.

Just as there were "Reformers before the Reformation," so there were Independents and Independent churches in Scotland long before the close of last century, when the churches commonly known by that name came into existence. In the hope that a brief historical sketch of this earlier Independency may be of some interest, I propose in a few papers to show the extent to which the principles of Congregational Independency were

\*From *The Scottish Congregationalist*, Edinburgh.

recognized and practised in the Scottish Reformed Churches from the Reformation in 1560 until the publication of the Second Book of Discipline in 1581; the attitude of Presbyterians towards it from that time to the Revolution Settlement of 1688; the place it had in Scotland from 1688 until 1728, when Glass' "Testimony of the King of Martyrs" was published; and then to give some account of the Independent Churches that came into existence from that date until the closing years of last century.

The Scottish Reformation was partly a religious and partly a political movement. On the one hand, the earnest religious men of whom John Knox became the leader were moved by a desire to overthrow Popery as a system of religious error, and to introduce to Scotland the religion of the "true evangel," while on the other hand, the nobles who afterwards became the "lords of the congregation" had mainly political and personal objects in view, and were moved by a desire to resist the encroachments of the sovereign and of the Popish hierarchy upon the liberties and property of the people of Scotland. The movement that resulted in the Reformation in Scotland was initiated by a combination of these two parties. They found that each was necessary to the other, or, at least, that the aims of both would be the more speedily and successfully carried out by a combined movement than by each acting separately. The real *force* of the movement, however, was religious rather than political, and it was on this account that Knox became the acknowledged leader of what was in its main movements a great uprising against the despotism of not only the sovereign but also the Popish priesthood,—a despotism that was felt to be as oppressive in its secular as in its religious tyranny. Knowing the great influence of Knox, six of the leading noblemen of Scotland appealed to him for his advice as to what action they should take with the view of opposing the increasing power of the sovereign and the bishops, and by his counsel they formed themselves in 1557 into a "band," and by a solemn covenant bound themselves to "forsake and renounce the congregation of Satan, with all the superstitious abomination and idolatry thereof." The covenant was renewed at Perth in 1559, after a sermon preached by Knox, and as this was followed immediately by open resistance to the Queen and her Popish counsellors, it may be regarded as the first overt movement towards accomplishing the objects sought by the Reformers. In all the movements that followed, this combination of religious and political parties had a foremost place, and gave a direction to the religious thought and life of the Scottish people that remains to this day. Had Knox and his co-religionists been left free to carry out their spiritual aims, untrammelled by

political considerations, there can be little doubt that the whole religious and ecclesiastical life of the Scottish people would have been very different from what it became.

While, in order to secure the abolition of Popery and the free preaching of the Gospel of Christ, Knox was induced to become the leader of a political party, he strove hard to keep the movement upon religious lines, and to take advantage of the co operation of the "lords" so as the more effectually to promote the spiritual ends he had in view. How faithfully he did this the history of the period between 1559 and 1578 bears witness. It is of special interest to Independents, however, as showing the extent to which their distinctive principles found recognition during this the earliest period of Protestant church-life in Scotland.

In 1560 the Scots "Confession" appeared, and was followed in 1561 by the First Book of Discipline, both of which were drawn up by Knox, and set forth his views as to the government and order of the "kirk." These symbols of the Reformation party are remarkable for the clearness and force with which they declare the principles for which Independents have all along contended.

1. The *independence* of the several churches was declared. The "notes of the true kirk of God" were declared to be, "First, the true preaching of the Word of God. . . Secondly, the right administration of the sacraments. . . Lastly, ecclesiastical discipline rightly ministered, as God's Word prescribed, whereby vice is repressed and virtue nourished. Wheresoever, then, these notes are seen, and of any time continue (be the number never so few, above two or three), there, without all doubt, is the true kirk of Christ, who, according to His promise, is in the midst of them. . . . And such like we, the inhabitants of the realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns, and places reformed." (*Scots Confession*, Chap. xviii.). There was no provision made for the government of churches by Church courts external to the single congregation; that arrangement did not come into full operation until 1581, when the Second Book of Discipline appeared. Each congregation was virtually independent, and was held to be fully competent to manage its own affairs. That this was so, will appear all the more clearly when we note the functions prescribed for each congregation.

2. Both the sacraments and discipline were to be administered by "lawful ministers, whom we affirm to be only those that are appointed to the preaching of the Word, into whose mouth God hath put some sermon of exhortation, they being men lawfully chosen thereto by some kirk." Thus, not only the "calling" of a minister by the voice of the people, but his appointment was in the hands of the people. Knox had good cause to

emphasise this function and duty of the congregation, for it was in virtue thereof that he was both called and ordained to the office of the ministry. In 1547, when his preaching had proved acceptable to the congregation in the castle of St. Andrews, he was earnestly urged to take the "preaching place." The call of the people was given by John Rough, Knox's fellow-preacher, in these memorable words:—"Brother, ye shall not be offended albeit I speak to you that which in charge is given me from all those here present, which is this—In the name of God and of His Son Jesus Christ, and in the name of those that do presently call you by my mouth, I charge you that you do not refuse this holy vocation, but as ye tender the glory of God, the increase of Christ's kingdom, and the edification of your brethren, and the comfort of me, whom ye understand well enough to be overburdened, ye take upon you the office and public charge of preaching, even as ye look to avoid God's heavy displeasure." Turning to the people he said, "Was not this your charge given to me, and do ye approve it?" They answered, "It was, and we do approve it." (*Calderwood's History*, Vol. i. 227). Neither in the Confession of 1560 nor in the First Book of Discipline was any other call or appointment prescribed, than that which Knox himself had received, and in virtue of which he exercised his ministry throughout his long and useful life.

3. The freedom and function of the church to appoint its own officers were also declared in the prescriptions for the appointment of elders and deacons, who were elected annually, so as to leave the congregation free to revise its arrangements with regard to these officers.

4. Care was taken that the minister of each congregation should exercise his functions, not as "lord or ruler," but in "preaching the Word and ministering the sacraments; so that in consultations, judgments, and in other political affairs, his *counsel* rather than *authority* take place. And if so be that the *congregation* upon just cause agree to excommunicate, then it belongeth to the minister, according to their general determination, to pronounce the sentence, to the end that all things be done orderly, and without confusion." (*First Book of Discipline*.) It was prescribed that the ministers, elders, and deacons of each congregation should meet once a week to consult together as to the affairs of the congregation, chiefly with a view to the exercise of discipline; but no decision could be given in any case, save by the voice of the congregation.

5. There was an institution in the early Scottish churches which was in full harmony with the freedom and responsibility claimed for each congregation, and which may possibly have been the original of the weekly prayer meeting that has been

held in churches in Scotland in the best days of religious life. In the First Book of Discipline it was appointed that every week the congregation should "assemble to hear some place of the Scripture orderly expounded," at which meeting it should "be lawful for every man to speak or enquire, as God shall move his heart, and the text minister occasion, so that it be without pertinacity or disdain, as one that seeketh rather to profit than to contend." It was while an exile in Geneva, in 1556, that Knox came to know the spiritual helpfulness of these weekly meetings, and wrote to his brethren in Scotland urging them to hold similar meetings for prayer and reading the Bible, after reading which, he said, "if any brother have exhortation, interpretation, or doubt, let him not fear to speak or move the same." Knox never forgot his lively impressions of the value of these meetings, and his wisdom in making them a regular institution in the church, was proved by the fruits they bore. "It was out of these little assemblies that the first ministers and professors were drawn. In 1560, when these meetings began, there were only twelve ordained ministers in Scotland; in 1567, exactly seven years after, there were not fewer than two hundred and fifty-two ordained ministers, four hundred and sixty-seven Bible-readers, and one hundred and fifty-six exhorters—in all, eight hundred and seventy-three labourers in the field, spreading abroad the doctrines of the Reformation." (Rev. J. Gall's *The Synagogue not the Temple*, p. 212). Such an arrangement as this could not possibly have existed, or have proved practically successful, but for the free and independent life of the churches in those days.

So far then, as the polity of the Reformation churches in Scotland during the first few years of their history was concerned, it was distinctly Independent and Congregational. It was Independent, inasmuch as the several churches owned no authority external to themselves, either civil or ecclesiastic. Whatever consultations ministers and other church-officers might have together, they could exercise no absolute authority, and all church-action was determined, in the last result, by the general voice of the congregation. It was Congregational, inasmuch as in regard to the calling and appointment of ministers and other officers, the final exercise of discipline, and the promoting of helpful fellowship by the mutual exhortation of the members, all these functions belonged to each particular church, which was held to be complete in itself for all the purposes of church-life and order.

But, while in regard to the functions, rights, and liberties of each congregation, and its office-bearers, the church polity of the first few years of the Reformation period in Scotland was virtually

that of Congregational Independency, there was a distinctive difference between it and the Independency that was known in England in Reformation times, and that found a place in Scotland at a later period. The difference consisted in the conception of the nature of a church or "kirk" of Christ by Knox and his successors on the one hand, and by the Independents on the other. Knox gave the "notes of a true kirk of Christ," as three—faithful preaching of the Word, the right ministering of sacraments, and the exercise of ecclesiastical discipline: "wheresoever, then, these notes are seen, there without doubt is the true kirk of Christ," to which the "Confession" of 1560 adds the words, "not that universal, of which we have before spoken, but particular, such as was in Corinth," etc. But this definition of a church, simply amounts to a declaration, that where certain religious acts are performed by and for a certain body of people, there a church is, but affirms nothing as to the religious character or spiritual standing of those composing the church; in short, the "notes" go to show *that* it is, but not *what* it is. While the Scottish Reformers held that the performance of the three functions mentioned afforded proof of the existence of a "particular" church, "as at Corinth," etc., they would not have gone the length of affirming that such performances justified them in regarding the members of any such church as "sanctified in Christ, called to be saints," as the Apostle Paul addressed the particular church at Corinth, but only that where the three functions were performed, there a "true kirk" *was*. Beyond this they would not go, affirming only the fact of its existence in virtue of certain religious acts performed, but affirming nothing as to the character or spiritual condition of those who were members of a "true kirk," further than that their conduct was such as was free from "faults and suspicions" exposing them to discipline.

Now, the point at which Knox stopped short, is the point at which the distinctive principle of Congregational Independency comes in. Independents held that that which constituted a "true church" was "the joining of faithful Christians into fellowship" (to use the words of John Cotton in his *Way of the Churches*), and "that every true visible church is a company of people, called and separated from the world by the Word of God, and joined together by voluntary profession of faith in Jesus in the fellowship of the Gospel" (*Petition to James I.*) Whereas, according to Knox, the church was an institution providing the means by which men *might become* believers in Christ, according to the early Independents it was this and something more; it was a holy fellowship of those who sincerely avowed that they *were* believers: that which Knox left out they included

as essential to the very nature of a church as a company of professing and confessing believers in Christ. This, indeed, has continued to be the distinctive difference between Presbyterians and Independents from Knox's time to the present day.

It is not difficult to understand this omission and defect (from the point of view of Independency) on the part of Knox. It may be traced partly to the theological views, and partly to the socialistic aims of the early Scottish Reformers. Their view of the "catholic and invisible church" as composed of the "elect of all ages" disposed them to shrink from requiring personal confession of faith in Christ on the part of Church members, lest they might appear to assume to decide upon the spiritual standing of any individual, and to affirm whether or not he belonged to the invisible church known to God only; and therefore they required only such negative evidence as might be afforded in religious knowledge, and in the absence of scandalous conduct. Then, further, they had socialistic aims which discouraged any attempt to found churches upon the spiritual basis asserted by Independents. They aimed at the reconstruction of society, and sought to make the church and the nation identical. This could be done only by making the conditions of good citizenship and church membership the same, and by so conjoining the functions of the Church and the State that all the people might be included under one government of two branches, the "civil" and "ecclesiastical," and having one supreme sovereign and Head, the Lord Jesus Christ. Our further studies may serve to show how, under the influence of this splendid, but, as we believe, misguided ambition, the early Scottish Reformers drifted away from the Congregational Independency of the early years of their history.

### THE CHURCH MEETING.

Under the title of "What the Churches ought to do," Mr. R. F. Horton, Congregational Minister, Hampstead, has contributed the following, which our readers will thank us for reproducing:—

I am going to take up my parable on the subject of the Church Meeting, and to describe a meeting at which you, my reader, were not, I believe, present; as, indeed, if you had been, it would not be necessary for me to describe it to you. Nor must I speak as if I myself had been an eye-witness or an ear-witness, except, perhaps, in the sense that one of old tells us, that he was in a valley of dry bones, and was commanded by the Lord to prophesy. "And," he adds, "I prophesied as He commanded me, and the breath came into them and they lived, and stood up upon their feet."

It chanced that the church in question was



without a pastor, and that made the attendance at the church meeting on this particular Wednesday night unusually large, although the rain was coming down heavily, and the prevalent sickness kept many of the members at home. The absence of the minister had quickened the sense of responsibility in the church, and people who had been accustomed to let the good man do everything himself felt now that it was necessary for them to take up their corner of the burden which had to be carried. The absence of a minister, too, must excuse any irregularity of procedure which may strike any of my readers who are accustomed to more orderly meetings; for the elder who was obliged to preside was not very skillful in his office, and, indeed, to quote his own words in opening the meeting, he felt so ill-fitted for the position which he had been called upon to occupy, that he had been bound to spend an hour with the Lord before leaving home, in order to ask Him to take into His own hands the whole control of the meeting. A little smile went round the pews as the old man said this—it was not a smile of contempt, but it happened that several members had entertained the same thought, and had been asking very earnestly that their dear and venerated brother might have grace given to him to discharge his duty wisely that night. It might have been thought that some very pressing and weighty matters of business were coming before the church—such as choosing a pastor, or excommunicating a recreant member, or raising a sum of money for a new school. But no; this did not seem to be the case; the *business* was of a very trifling and routine character—and perhaps some of us who judge from certain church meetings which we have attended might have wondered why there was so much anxiety about so very common-place an event. The secret, however, began to betray itself when the president read, with a voice which trembled a little, the first verses of the hymn—

Jesus, where'er thy people meet,  
There they behold thy mercy seat;  
Where'er they seek Thee Thou art found,  
And every place is hallowed ground.

It was evident that some of these people were under the impression that because they were assembled as a church, the Lord was there in the midst of them. The hymn was sung slowly and softly, and some of the singers were so absorbed in it that they did not notice the late comers, who had hurried home from business, and snatched a hasty meal, in order to be present at this, the most sacred and joyful assembly of the month. When these lines were reached—

Dear Shepherd of thy chosen few,  
Thy former mercies here renew;  
Here to our waiting hearts proclaim  
The sweetness of thy saving name—

there was a pause, as if by common consent, and presently the low voice was heard from the choir: "Blessed be Thou, O Lord! Thy name is sweet to our hearts; it is a saving name. We know we are saved by Thee; we know we have Thee with us now; and, O Lord! thy name is as ointment poured forth to us." Then there was silence, and it was only very gradually that one head after another was lifted up from the attitude of prayer; the faces shone with an expectant light, and a hush had fallen upon the little company.

"Let me read to you a few words," said another of the elders—a man evidently of no education, and with a harsh voice, but brimful of a spirit which was contagious. He began: "Jesus came and stood in the midst, and said unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad when they saw the Lord." "And so are we," earnestly ejaculated the reader; and a kind of joyful tremor passed through the meeting. "Jesus therefore said unto them again, Peace be unto you; as the Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained."

There was silence again for a minute, and then the president rose, and said a few words to this effect: "Dear brothers and sisters in Christ, is not our Lord in our midst? Has He not breathed on us? Has He not entrusted us with this solemn task of forgiving or retaining the sins of the world? Our main business, as a church, is to consider how we may discharge this solemn obligation. We will postpone the lesser matters to the consideration of this, the greatest, matter; and now may the Spirit of God be upon us while we take counsel together, and seek to encourage one another in the work of the Church!" Here I think another hymn was sung, for there was evidently a spirit moving in many, and they seemed composing their minds that they might speak quietly.

Almost before the "Amen" of the hymn had died away, a working-man, who had come in without changing his working clothes, got up and said: "Brothers, my heart is real sore for the men as I work with; not one of 'em knows our Lord; I can't open my lips to 'em." There was a tone of poignant grief in the man's voice, and he was not able to add any words of explanation. But immediately a pale girl, with very bright eyes, diffidently rose, and said: "I didn't know how to speak to the girls in the workroom where I work, for whenever I tried to stop them in their wild and wicked talk they laughed; so I kept talking to Jesus with all my heart for a week after our last church meeting, and at last they overheard me; one of

them is here with me to-night ; she wants to be received into our fellowship."

Many loving eyes were turned to the gir' who was sitting by the speaker, with her head buried in her hands ; but nothing was said to her for a young man, well dressed, and with a little suspicion of superiority about him, rose and said : " Friends, I feel very guilty ; our brother who just spoke is one of my employees. I never even thought of speaking to my men, or to my partner—or to any one else, for the matter of that. I came here to-night determined to sever my connection with the church, for I have been much attracted lately by the music in the parish church. But I stand convicted. May God forgive me ! " A little girl, who was sitting by him—she was the youngest member of the church, and was barely ten—whispered to him : " Father, will you tell me more about Jesus, for I cannot understand the Bible, but I always understand what you say ? "

A proposal was now made that the church should undertake the visitation of all the workshops in the neighborhood, and invite the men to a special service on the Sunday afternoon, and that the young employer should conduct the service ; and this was followed by a suggestion that the school-room should be carpeted and prettily decorated, and that the ladies should open it in the evening for girls who were working in the shops and work-rooms. Two small committees were quickly formed for carrying out these arrangements, and then a discordant note was struck. A man with a gloomy cast of countenance said that he had not been edified by the sermons which had been preached from that pulpit during the past six months ; he might say what perhaps he would have shrunk from saying if their pastor had not now left them, that he had been obliged to get all his spiritual nourishment elsewhere, and not in the services. He was going on with something else in the same vein, when his eye was caught by a clear, piercing gaze directed upon him. It was from the eyes of his housekeeper, who he fancied had remained at home that night. He stammered and paused. Everybody marked his confusion, and a soft woman's voice said, " Shall we pray ? " Every one knelt down, and the prayer arose : " Lord, thou art with us to-night, and by thy blessed Spirit's power we are ordained to forgive and to retain sins. Wash us all thoroughly from our stains ; give us clean hearts, O Lord ! Teach us all our own priestly and kingly functions, that we may be less keen to mark the infirmities of others, and more strict with ourselves. Help us as a church to draw upon the stores of Thy inexhaustible love ; sink us deep down in the riches of Thy grace, and in all our ministry hide us behind the cross." A few other brief prayers followed, and there was a solemn silence, in which the president rose once

more to say that as the Lord had very manifestly been present doing their main business for them, they might now, by His grace, despatch some of the minor details. There were three new members to receive—the girl from the workroom ; a lad who had been brought into the church on the previous Sunday evening by the man in whose shop he was an errand boy, and had there been led to Christ ; and a middle aged man, who said he had been a Christian for fifteen years, but had only just opened his eyes to the truth that Christianity is a brotherhood—a society of men and women who are redeemed and drawn together by the Saviour. He requested that they would admit him into their fellowship.

There was then a practical question to face—the funds were not in a flourishing condition ; trade was bad ; the new undertakings decided on that night would require money. What was to be done ? The president was just about to make an appeal, when a poor woman stood up and read from the Bible, " The silver and gold are mine, saith the Lord." " I have only coppers," she added " but they shall be the Lord's too." She laid a few pence on the table. Every one followed suit, after a brief prayer to the Owner of the silver and gold ; and it was found that the necessary expenses were actually provided.

There was only now one more piece of business—the church wanted a pastor, a man after God's own heart. It was proposed and seconded that they should observe a month of prayer and fasting ; that they should invite no " candidates " for the pulpit ; that at the end of the month the church should meet again and seek the Lord's will in the matter ; meanwhile, they should particularly pray that He would not withhold His own ministry from them, or allow their work in any way to slacken for the want of a human leader.

The brief hour was now over, and many had to go ; but there was an evident disinclination to leave the building, which seemed to be suffused with the glow of a Divine Presence. The closing hymn and the closing prayer seemed to have lost their function of dismissing the assembly. The knowledge of the Lord's presence had brought all very near to one another, and even the man with a sombre face was gazing up towards the organ-loft with a subdued expression, and there was the moisture in his eyes which sometimes comes when eyes have seen the Lord afresh ; and perhaps his emotion was not lessened by the fact that the one sitting next to him, a bright young fellow, had been particularly eager to find the hymns and share the hymn-book with him ever since he had made his unfortunate speech.

The president, after waiting for a while, and noticing that no one liked to stir, said, in a gentle voice : " Dear brothers and sisters, we do not

want to part, I know, for the Lord is with us, as we have felt; but remember that if we are His people,

Such ever bring Thee when they come,  
And, going, take Thee to their home."

Slowly the people rose, and went out into the night, after warm hand-clasps which expressed more than many words. The rain had cleared away, and the stars which had been invisible at the commencement of the meeting were now burning with unusual brilliance; and as some of the people turned their faces back for a farewell look at the building in which they had assembled, the newly-risen moon just appeared above the ridge of the roof, and someone murmured to himself, "Arise, shine! for thy Light is come, and the glory of the Lord is risen upon thee."

I have tried to describe this particular church meeting because, from what I hear, it is of a rather unusual type; but if any of my readers has heard of a church meeting more apostolic and more helpful, he will do a service to the churches in sending a report of it.—*The Independent, London, Eng.*

#### A GOOD WAY TO STUDY THE BIBLE.

One of the most profitable of exercises in which a student of the Bible can engage is to attempt making what is ordinarily called a "paraphrase" of that particular book of Scripture which at the time may be the subject of study. The endeavor to put into one's own language the biblical statement is sure to be attended with unexpectedly useful results. The outcome may be rude and ineffective, but the advantage to the worker is permanent. He gains a hold on the thought of the sacred writer, the relations of his ideas, the minute shades of meaning, as well as the great salient points, which prove most valuable. He has exercised independent thinking; he has been forced to work the writer's thought over after him—and that once done, and done in writing, makes that Book his own possession in a real and vital way. Such careful work, which is within the reach of every Bible student, requiring absolutely only the Scripture itself, is in many cases worth more to the average student than the superficial turning over, or the minute consultation, of innumerable commentaries. If theological students could be induced to go through the whole New Testament in this way, they would secure for their own use a commentary more valuable to them in many respects than all the rest of their library put together, and would have a grasp on biblical thought as a whole, which they would find exceedingly helpful in the later work of the ministry. No book repays patient labor so well as the Bible,

and no labor which requires patience—as this does—put forth on the Bible pays so well as the habit of re-writing the biblical material into one's own words.

The student who undertakes this task will find the benefit not only direct but indirect. The direct advantage has already been mentioned. The indirect advantages, if more general and possibly, in some cases, negative, are yet important.

(1) If he is an honest student his first feeling will be one of disappointment and regret in view of the difficulty of expressing in another form, or of working into a well-ordered statement, the verses and paragraphs to which he has devoted his study. He thought he knew what the writer was after; he had read the passage over many times; but now he finds it well nigh destitute of meaning and connection; he is puzzled by its difficulties of style, expression and thought, its repetitions, its inversions, its intricacies. He may be inclined to ask—"Why did not the writer, in a book intended to bear on personal life and religious truth, express himself more clearly, and without danger of misunderstanding, or likelihood of not being understood at all?" He may be tempted to the rash conclusion that he himself could have expressed the thought more clearly and strongly. Do not find fault with our student on this account. Do not accuse him of irreverence. He is at the point where he is about to learn the most effective lesson in Bible study that ever he received.

(2) He will not remain long in this first conclusion. A suspicion will begin to make itself felt that will crystalize in two propositions. (a) He himself has never really studied the Bible, and accordingly never knew what he thought he always had known. The mere attempt to put his own so-called knowledge into actual form, had demonstrated its emptiness. (b) He has no right to impose upon the biblical writer the tests of modern or occidental literary criticism. Even a biblical writer has the right to demand that he be judged by the literary standards of his own time. The student will learn to take up the writer's point of view, and recognize not only that no human language can perfectly represent divine thought, but also that an oriental writer even upon sacred themes, is still an oriental.

(3) A higher indirect result of the continuance of such a method of study will be the discovery of the wonderfully condensed style of many of the biblical writings. Many of their words contain books; their sentences, libraries. Pages fail to exhaust the various suggestions which a paragraph bears along with it. The concreteness of this style is also manifest. All is in touch with life. The simplicity combined with vividness characterizing the Gospel narratives compels admiration. They

have been taken from life, and the eye has communicated directly to the tongue, and the tongue to the hearer the living outlines of the scene, before the whole has been put into the book. Try to re-write it and the life vanishes in the process.

(4) The student will discover many other qualities of the Scripture before he is done with this work. His final conclusion will be very far from his first. He will recognize in the Bible the highest expression of religious truth—many things which in the attempt to reproduce them, show conclusively that no paraphraser can either wholly grasp their contents or so adequately express it. He will give up his notion of re-writing the Bible or any part of it. Thus his constant practice of undertaking to paraphrase the material will not only result in giving him a better understanding of the Scripture, but will afford him a most satisfying sense of those characteristics of the Written Word, which he cannot better account for than by ascribing them to a Divine influence.—*Old and New Testament Student.*

### THE LONG PRAYER.

A lady of some humor (may her tribe increase!) quietly hinted to her pastor the other day that he should have some consideration for the people who could not sleep during a long prayer. For a moment he did not see the point of the gentle sarcasm; but light dawns even upon the dullest in time. And he, not being "deep versed in books and shallow in himself," a responsive smile soon flitted across his face.

For, if the truth must out, rude memories of that same long prayer were at once set quietly passing through his mind. A certain hot June Sunday evening long ago, in the days of his merry student life, was flashed with lightning quickness before his eyes, and he saw himself in a crowded church, whither he had gone to hear a popular divine. And during the long prayer, with head decorously leaned on the front of the pew—our horrid modern substitute for kneeling—helped by the genial warmth, and the gentle monotone of the preacher's voice, he slept the sleep of healthy youth. When suddenly, in the very midst of his unholy slumber, disturbed by the rush through his brain of an exciting scene in yesterday's cricket match, his head slipped with a loud bang (as it seemed) from its narrow resting-place, and a roar of tremendous cheering at the fall of the champion's wicket deafened his ears. And he remembered how, shamed in his own eyes, and confident that half the congregation had witnessed his disgrace, he spent a miserable hour of angry penitence in that aristocratic church.

So the minister was forced to admit that there

might be some legitimate objection, on the part of very wide-awake people, to this precise means of grace. And this set him thinking.

Why is there a long prayer in the usual Sunday services of a Congregational church? Who instituted the long prayer? What is his name, and what is his father's name? By whose authority was the devotional part of a service in a Congregational church divided, for all time, into a brief opening prayer, the long prayer, and the benediction? One trembles at his own temerity in daring to ask these questions.

Of the prayer itself, *qua* prayer, I do not speak. I hold no brief for criticising even the humblest and the lowliest minister of God, when he leads the devotions of Christ's people in his Master's house. But ministers are men, and being men, must at times experience the weariness of soul, the absence of that alertness of mind and spirit which makes the long prayer a wearisome effort. And, if I may quote an expressive line from Milton, the best must sometimes feel that they can "find no end in wandering mazes lost." For the widest charity compels one to declare that the long prayer does frequently seem to wander away and get lost in the broad universe of things it attempts to explore. I have sympathy with the, perhaps, apocryphal story of a minister who, after a prolonged exhortation, when exclaiming, "And now, Lord, what more shall we say," was startled by a voice from the pew, crying, "Say Amen! say Amen!"

What shall be done? Is not the time come for a general movement in our churches for the revision of the whole method of worship? I think it is. Could not the Congregational Union give attention to the matter? It has given us a hymn-book; let it give us guidance in the revision of the whole service of the church. Many a minister who shrinks from making changes individually would gladly do so if a general movement took place. That some such movement is needed there can be no manner of doubt. But in these times of fierce aggression, of socialistic growth, and deeper feelings of active brotherhood, we are needing sorely some well-devised revision of our services which will give to the congregation a nobler and less quiescent part in the worship of God's house. That great question I only hint at. In one particular alone have I ventured to point out at length that a new generation has some reason on its side when it cries out loudly for a change.

H. B. S. K.

CHINA reports 32,000 native Christians, who gave, year before last, \$38,000 for missionary work.—*Home Missionary.*

## REV. JOHN BURTON AT NEW YORK.

The following is a paragraph of the address of Mr. Burton, at the 75th Anniversary of the American Bible Society at New York, which he attended as the Delegate of the Upper Canada Bible Society :

We are face to face with problems which will tax our best wisdom and energies. Our present age is transitional. Old landmarks are fast disappearing—our social conditions ever shifting. This is true both of society and of our faiths. Socialism and nihilism are familiar words in our social life ; and, if our poets may be taken as voicing the faith of their age, the greatest living poet of the English tongue "falls upon the world's great altar stairs that slope through darkness up to God." Where is the guide—the trust? Chunder Sen called upon the English Christians to give to India the Bible undimmed by the interpretations of sects. Our Societies are so doing, saying : Here is the sure word of prophecy ; to it take heed until the day dawns.

Here, too, is the solution of all social problems on the line of a divine revelation. Read, *e.g.*, Isaiah v., and you will find expressed truths regarding our two most pressing problems—the land and liquor questions—and authority for prophetic utterances thereon. Moreover, John Stuart Mill himself, in a posthumous essay, says : "Whatever else may be taken from us by rational criticism, Christ is still left—a unique figure." And it is one of the signs of the times that around that "unique figure" all the forces are gathering. We are leaving behind all Calvinocentre, Prelaticocentre, and such centres. We are happily making our theologies Christocentre ; and from that centre we can truthfully call : Search these Scriptures ! they testify of Him ! "The greatest monuments of art shelter His image, the most magnificent ceremonies assemble the people under the influence of His name ; poetry, music, painting, sculpture exhaust their resources to proclaim His glory, and to offer Him incense worthy of the adoration which ye have consecrated to Him." But His most glorious form is in these volumes which we call the Bible ; and I know of no nobler, more enduring, more patriotic, more charitable work this side the gates of the Golden City than that which our Bible Societies have set before themselves as their sole object—the world-wide circulation of the Holy Scriptures without note or comment.

## "THAT LITTLE BIT."

Pastor Archibald G. Brown's book is for the most part devoted to a description of the kind of people among whom the pastor and his helpers labor in East London. Bill Sykes, a poor coster, died in May last, "looking unto Jesus," after having begged the missionary who had been blessed to his enlightenment to tell his son "that little bit" about the Atonement.

On April 14, at the close of our mothers' meeting, I received an urgent request to go at once to see a man who was dying. His name was Bill Sykes, a well-known coster in Bow Common. I read to him the story of the new birth, and his only remark was, "That's very funny." His ignorance baffled me, so I closed the book, and,

going on my knees, prayed for light. . . . Two days later, having passed a very rough night, he said, 'Do pray with me ; I want to be saved.' On April 24 I explained to him how Christ bore our sins and suffered death for us.

'I see it now,' said he ; 'He suffered for me, then.' I said, 'Yes.' From this moment I have no hesitation in saying that Bill Sykes entered into peace. The passage most blessed to him was Isa. xliii. 25 : 'I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.' Christ taking Sykes' sins, and Sykes receiving Christ's righteousness, was all to him. Three days after I found him cheerful but very low. His son was present. Bill Sykes interrupting my conversation, said 'Give him that little bit.' 'What bit? 'That little bit about Christ taking my place, and how He had my punishment for me. That's the bit.'

May 9, said to him, 'Sykes, the last shake of the hand must come ; now, if this is the last, is there anything you would like me to do for you? 'No, God bless you ; you have done me the best turn in my life.' I said, 'So, Sykes, it is all peace, all clear?' 'Yes.' 'No doubts?' 'What's them?' he said. 'Well, I hardly care to tell you ; it's when Satan comes and tells that perhaps we are not saved.' 'No, I haven't any of them yet.' He never did. On May 19 he entered glory."

## KING, FRIEND AND SAVIOUR.

Jesus is a glorious King ;  
Let us to Him homage bring ;  
Own Him as our Sovereign now,  
Meekly to His sceptre bow.

Jesus is a faithful Friend,  
Loving ever to the end ;  
Stooping down to ask our love,  
From His majesty above.

We may in our weakness lean  
On this wondrous Friend unseen ;  
Strength for conflict He will give ;  
Let us serve Him while we live.

Jesus is a glorious King,  
To Him now our hearts we bring ;  
Jesus, ever more to me  
King and Friend, and Saviour be.

Toronto.

S. MULES.

It is not because of God's poverty that the world is so slowly redeemed. Not the most righteous expenditure of money alone will save it, but the expenditure of life and soul and spirit—it may be that of nerve and muscle, blood and brain. All these our Lord spent—but no money.—*Geo. McDonald.*

## News of the Churches.

HAMILTON.—The first meeting of the Mutual Improvement Society for the season of 1891-92, was held on Tuesday evening, September 1st, at the residence of the pastor. Mr. Morton gave an interesting account of his trip to the Old Land, and of some of the many wonderful things which he saw there. The attendance was good, and the outlook for a season of profitable entertainment is encouraging.

On Wednesday evening, August 26, a welcome social was tendered by the church and congregation to Mr. and Mrs. Morton. Mr. A. Alexander, our esteemed secretary, occupied the chair, and in a few well-chosen remarks welcomed our pastor and his wife back to their accustomed place and duties. Mr. Morton replied at length, relating many of the scenes and incidents met with on his journeyings in England and Scotland. Refreshments were served in the school-room, the remainder of the evening being taken up with social chat and hand-shaking.

The exterior of our church has been re-painted; also the exterior and interior of the lecture-room, so as to harmonize with the handsome new school-building, which is now nearing completion, which I trust we will be occupying ere another number of the INDEPENDENT is published. New stained glass windows are to adorn the church, and lecture-room, in place of the ones which are there at present. When the repairs and decorations are finished, our church will be one of the brightest and most attractive in the city. Not in appearance only, but keeping in remembrance the old adage, that "handsome is that handsome does," may we ever aim in word and deed at that attractiveness which is fuller, deeper, and far more lasting than mere outside adornment.

Our school orchestra, under the leadership of Mr. Bert. Alexander, is getting along famously, and it is expected that they will assume duties on the opening of the new school.

At the last business meeting of the church delegates were chosen to attend the meetings of the Western Association, at Wingham, next month.

R. HOPKIN.

TORONTO, BOND STREET.—On Thursday evening, September 3rd, the handsome parlors of the Bond Street Congregational church were filled to their utmost capacity. The members and friends of the church assembled in large numbers, for the purpose of tendering a reception to the Rev. J. S. Norris, of Webster City, Iowa, who is supplying the Bond Street pulpit during the absence of Dr. Wild, the beloved and honored pastor of the church, now enjoying a well-earned

holiday in England. The evening was a most enjoyable and happy one. An excellent programme of vocal and instrumental music was provided by a number of ladies and gentlemen connected with the church, the time during its intervals being pleasantly spent in social intercourse. Mr. Norris has ministered to the Bond Street people during the past month, and the gathering of Thursday evening was an evidence that he has already secured a very warm place in their hearts. His presentation of gospel truth has been earnest and practical. It was, indeed, an inspiration when Dr. Wild extended the invitation to his old friend from Iowa, to occupy his pulpit during his vacation; and upon his return it will gladden his heart to find that the spiritual and temporal interests of the church have been so well sustained. Mr. Norris has made many friends, and a very cordial welcome will always await him at the Bond Street Congregational church.—*Com.*

TORONTO.—Last evening (14th Sept.), Mount Zion Congregational church, Broadview Avenue, was filled to the doors with members and adherents, to bid farewell to their faithful pastor, the Rev. Enoch Barker, who for the past eight years has ministered to their spiritual wants, and who now leaves them to remove to Duluth, Minn., where he will remain with his son, who is engaged in business there. Mr. Charles Green, the superintendent of the Sunday school, occupied the chair, and as the church choir finished singing "Blest be the tie that binds our hearts in Christian love," Mr. Mountstephen, the secretary of the congregation, presented Mr. Barker with an address accompanied by a well-filled purse, to which Mr. Barker made a feeling reply, which was followed by the choir singing, "God be with you till we meet again." Short and feeling addresses were then delivered by the Rev. J. McP. Scott, of St. John's Presbyterian church; Rev. C. Parker, First Avenue Baptist church; Rev. R. N. Burns, Woodgreen Tabernacle; Rev. Wm. Frizzell, of the Leslieville Presbyterian church. Mr. Barker leaves not only with the prayers and best wishes of his congregation for his future prosperity, but of the entire community east of the Don.—*Globe.*

BRIGHAM, QUE.—During the summer the beautiful place of worship here, has been thoroughly renovated. It has had a substantial slate roof put on. The brick work has been restored where necessary. This portion of the work cost about \$300. The Ladies' Aid undertook the interior improvements. These included painting the walls and ceiling, varnishing the seats, laying a new carpet on the platform, and re-covering the reading desk and pulpit chairs. The outlay on these

was nearly \$100, which the ladies secured by a series of socials. Much valuable time and personal oversight and effort were bestowed freely by the gentlemen of the Building Committee and others. A beautiful hanging lamp over the pulpit was placed there by the family of the late John McCabe, Esq., at his request, as an expression of his interest in the church. It is worthy of special notice that the Board of Trustees, under whose direction these extensive improvements have been so successfully and harmoniously carried out, consists of five lady members of the church. Perhaps this may furnish a hint to other churches where for any reason needed work is not taken in hand by the "brethren." We trust that the walls of the "spiritual house" may be built up by the blessing of God on the combined efforts of pastor and people.—*Com.*

LIVERPOOL, N.S.—The annual picnic of the Sabbath school was held on the 26th of August. Scholars and friends, about 200, enjoyed a most pleasant time. As they paraded the city, headed by a brass band, and with their flags flapping in the breeze, they were admired by all; and public opinion pronounced it the best picnic of the season. A most delightful day was spent. On the 27th, the following day, the Ladies' Missionary Society of Queen's Co., met at Beach Meadows church. There was a large representation from Liverpool, Milton and Brooklyn. The papers read by the ladies were excellent; there was a good soul-stirring time; a good collection; and an entertainment at the close, given by the hospitality of the Beach Meadows' ladies. The present pastor of Liverpool church (Rev. Mr. Johnston), addressed to the Society some cheering words; and in the evening, addresses were given by Revs. Messrs. Cox, Milton; McEwen, Brooklyn; and Johnston, Liverpool.

The Queen's Co. Y. P. S. C. E. held its quarterly meeting at Liverpool, on 3rd September. Many took part, and Revs. Cox, Johnston and Whitman gave addresses.

Special services are being held at Liverpool church every evening, by the pastor. The attendance is large. Several have come out on the Lord's side. Some united with the church. God is showering down blessings; the church is much refreshed and revived. We are looking up, working and waiting for more to follow.—*Com.*

WATERVILLE, QUE.—The Rev. W. A. Dunnett, Waterville, having tendered his resignation, after four months labor there, the church called a council to consider the case. The council convened at Waterville on the afternoon of the 14th instant. The Rev. J. G. Sanderson, of Danville, was elected moderator, and the Rev. T. Hodgkin-

son, of Melbourne, was chosen scribe. Rev. Dr. Barnes, of Sherbrooke, was also in attendance as a member of council.

The following is the result of council's deliberation.

After careful attention to such facts as were elicited by the investigation, this council finds:

1. That Mr., now Rev. W. A. Dunnett, for a year and a half considered the question of being ordained pastor of the Congregational church at Waterville. He received hearty invitations to do so in the course of informal conversation with Waterville friends.

He consulted Congregational clergymen and others. On receiving a unanimous call to the pastorate of this church he felt convinced of his duty to accept, and though hard pressed to continue in gospel temperance work, he decided that the Lord called him to the work in Waterville as pastor of this church. These facts came out clearly at his ordination, and the council were confident of the brother's intention to do a permanent work as pastor.

2. In the early weeks of the pastorate, tokens of the divine favor and of large success were evident. The congregations increased until enlargement of the church edifice was talked of and plans for autumn work were suggested by the pastor.

3. Some time in August certain workers in the temperance cause invited him to assist in a campaign. Consulting some members of his church, he accepted and gave the assistance by way of lectures and other work as was required. On his return, without consulting any member of his congregation or brother Congregational minister, he wrote his resignation, dated August 29th, stating that his only reason was that he believed the Lord called him to a special work, which work he afterwards said was in the temperance cause. Up to this time as he declares he had received only kindest treatment from the people, including marked expressions of universal satisfaction with his labors.

4. But the sudden announcement of the resignation caused widespread disappointment and dissatisfaction, and at once disturbed the hitherto pleasant relations. The resignation was accepted by a unanimous vote at a regularly called meeting of members, adherents and friends of the church.

The council would express entire confidence in the Christian character of the Rev. Mr. Dunnett, and deeply regrets the decision he has made. We do not doubt his sincerity in the expressed belief that the Lord calls him away from this work, but the evidence furnished by him of such a call we deem insufficient. Consequently we are constrained to express sorrowful surprise that after

only four months he had so suddenly and unexpectedly tendered his resignation.

The council would put on record its expression of hearty sympathy with this people in their great disappointment, and encourage them to hold fast unitedly to the interests of the cause here, and proceed at once to seek a pastor. In accordance with the request of the church for advice in the matter, we would suggest that the resignation take effect after three Sundays.

Signed, J. G. SANDERSON.

T. HODGKINSON.

HENRY E. BARNES.

Waterville, Sept. 14th, 1890.

TORONTO, ZION. - On Sabbath evening, August 23rd, a missionary address was delivered in this church, by Prince Momolu Massaquoy, a young African, who, running away from his home some years ago, came to America to obtain an education which should fit him to return as a medical missionary to his people, the Vi. His father's territory is near the Gold Coast, on the west coast of Africa. The address was greatly appreciated by all present, and a collection of \$11 was taken up to help the young student on his way.

The Y. P. S. C. E. have held two excursions this month. The first was given to eighty poor mothers with seventy children, to Victoria Park. The day was beautifully fine, and it would be hard to say who received the most good, those who received or those who gave. The annual excursion of the Society was held on Tuesday, September 1st, to Lorne Park, when, in addition to our own Society, there were present a number of delegates from other Societies in the city. Tea was served on the grounds, and a most enjoyable programme of games was indulged in. On the homeward trip we passed a pleasant hour singing together, and by all those who took part the excursion of '91 will be long remembered. G. L. C.

LONDON, FIRST CHURCH.—A social gathering of the members and adherents of the First Congregational church was held in the lecture room on the evening of September 10th. The assembly met to welcome home the pastor and his family, who have just returned from their summer vacation. The room was very tastefully decorated with flowers and curtains, and reflected great credit upon the ladies in charge. The Rev. Robert Aylward, pastor of the church, presided, and with him on the platform were Messrs. Mathewson and George Marshall, senior deacons. Short addresses, representing every department of church work, were given by Messrs. Mathewson, Marshall, Crossin, Moule, Langridge, George Anundson, A. L. Crossin, and Mrs. Mathewson, and were all

of a very encouraging and satisfactory nature. Mrs. Sanderson presided at the piano, and was ably assisted in the musical programme by the Misses Meek, Much, Goldsmith and Mr. Sanderson. Refreshments were served during the evening. The singing of the doxology brought to a close one of the happiest and most successful gatherings ever held in the church.—*London paper.*

WINGHAM.—In our Foreign Mission meeting, held every month, we find so few taking part in prayer; plenty of items of interest, but few prayers. A suggestion was given, that we hold a "Prayer and Praise Service" time, the subject to be *West Central Africa*. The pastor added, "Yes, by all means; two cents a day and a prayer for our friends in that mission this month." This may be a hint for some other Society to take up. We have had both sides of the question brought before us, for and against Foreign Missions; but it was plainly shown, even by the members who took the other side, that it was our individual duty to tell the good news or help to send it. More love, more money for this work. The Sabbath school is also getting to work. A collection every month. But we hope to come to the Rev. A. J. Gordon, of Boston's, ways of thinking—"A Weekly Offering for Missions."

SPEEDSIDE.—Early this morning (10th Sept.), we had the misfortune to be visited by fire, which destroyed our newly-built stable, and also my horse, buggy, harness, and everything else. The neighbors came along and helped to fight the flames, so that the house and church were saved. There was no insurance on stable, and it will be a great loss to us, and also having to rebuild. We cannot trace anything as to cause of fire, only supposing some tramp did it.

The work here has been greatly blessed lately. Our Sunday services were never so well attended since Speedside organized; and our two weekly prayer-meetings are well appreciated. Three new members are joining, and there are more to follow.

ALBERT MARGRETT.

SCOTLAND, ONT.—Our Christian Endeavor Society is doing well here in many respects. The meetings are well attended and a large number take a part in the exercises; but the INDEPENDENT is not taken hold of as it should be.

The church building is being renovated this week; new pulpit and set of chairs, with new carpeting are being put in. One member was added to the church last week. Though my health is poor I am trying to keep Kelvin supplied, by preaching in the afternoons. Sometimes two of the Young People's Society here go out and help.



I will get one of them to take up subscriptions for the INDEPENDENT.  
WILLIAM HAY.

TORONTO, OLIVET CHURCH.—Rev. George Robertson, the pastor, arrived on 16th Sept., from his visit to the Old Land, after a very stormy passage across the ocean. He was tendered a warm welcome the same evening by the church; the ladies providing refreshments, and many members of the church assisting in the literary and social conduct of the meeting. Quite a "family" party. Rev. Hugh Bentley, of Hope church, travelling companion with Mr. Robertson, got home at the same time.

WINGHAM.—We have opened up a mission in what is called "Lower Town." Service on Sabbath afternoon; and (if the interest of the people can be held, who are mostly not church attendants), a Sabbath school will be started. The Western Association will (D.V.) meet in Wingham on 5th October, at which we hope to see many present. May the meeting be full of power.—*Com.*

TO VACANT CHURCHES.—A young man, privately preparing for the ministry, desires to get a church for a few months; small salary. Supply on trial. Address, Arthur E. Prior, care Mr. E. Grisbrook, Sarnia, Ont.—[*Adv.*]

## Official Notices.

### FOREIGN MISSIONARY SOCIETY.

Rev. Edward M. Hill, Secretary, in a note, says that he is sending copies of the Annual Report in pamphlet form, to each Congregational church in the Dominion; and to each minister. The Report this year is a very interesting one.—*EDITOR.*

### FOREIGN MISSIONARY SOCIETY.

Received since the Union Meetings: Montreal, Emmanuel, extra, \$2; Chebogue, N. S., \$4; Lanark, \$22.30; Danville, Que., "A Friend," \$2; Montreal, Emmanuel, C. Alexander, \$5, Arch. Moir, \$5; Maxville, \$2; Rev. James Austin, \$2; Watford, S.S., \$2; Sherbrooke, C. E. Society, for education of boy in Erzroom, \$10; Montreal, Emmanuel S. S., \$25; Bowmanville, Mrs. Robt. Freeland, \$5, Cornwallis, N. S., collection at Union Meeting, \$7.13; Howick, First, \$18; do. Ladies' Aid Society, \$6; Howick, Second, \$9. Total, \$126.43.

T. B. MACAULAY.  
*Treasurer.*

Montreal, Sept. 19, 1891.

### MOUNT ZION CHURCH, TORONTO.

The INDEPENDENT is requested to announce that any persons desirous of communicating with Mount Zion church, with reference to pulpit supply, may address such communications to Mr. Herbert Barker, Traders' Bank, or to Mr. V. E. Ashdown, 738 Queen St. E., Toronto.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received since the commencement of the present missionary year to this date, namely, June 1st to August 31st, 1891:

Executors of the Shurtliff estate, \$10,000; G. H. Ash, Cobourg, \$1; Sheffield N. B., Ladies' H. M. S., \$1.60; Margaree, N. S., \$8.02; Lanark, Ont., \$94.90; Montreal, Emmanuel, \$38; Winnipeg, Maple Street, \$19; "A Friend," Garafraza, Ont., \$2; Edgar, Ont., \$24.60; do. Sunday school, \$6.67; Mrs. P. V. Lemon, Alton, Ont., \$2.55; James M. Austin, \$3; Annual collection at Guelph, \$54.27; Toronto, Hope Church Y. P. S. C. E., \$3; Milton, N. S., Ladies' H. M. S., \$5.50; Liverpool N. S., Ladies' H. M. S., \$6; Chebogue, N. S., Ladies' H. M. S., \$17; Yarmouth, N. S., Ladies' Auxiliary M. S., \$30; Shurtliff Estate dividend, \$257; do. Interest, B. C., \$150; Archibald Moir, Montreal, \$5; Margaree, N. S., \$8; Annual collection, Kingsport, N. S., \$8.62; Danville, Que., Ladies' H. M. S., \$20; Dividend, Bank N. S., \$126; Mrs. Robert Freeland, Bowmanville, Ont., \$5; A. J. R., Interest, G. R. M. P., \$27; Keswick Ridge, N. S., Ladies' H. M. S., \$7.

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, Aug. 31st, 1891.

## Woman's Board.

### OTTAWA BRANCH.

The third annual meeting of the Ottawa Branch was held in Maxville on Wednesday, 16th September. Delegates were present from Ottawa, Maxville and Martintown. Much regret was felt that, owing to a mistake in the notice of the meeting, Lanark was not represented. In the morning at ten o'clock a prayer meeting was held, conducted by Mrs. McDougall, of St. Elmo.

The afternoon session was opened at half past two o'clock by devotional exercises. After the appointment of a Nominating Committee and the reading of the minutes, the address of welcome was given by Mrs. Munro, and heartily responded to by Mrs. McIntyre of Martintown. Fraternal greetings were given, and the hymn, "Blest be the tie that binds," was sung. The reports were then received, the Branch Secretary's and Treasurer's first, and then the following: The Maxville Auxiliary, an excellent one, showing a remarkable interest on the part of its members; the Ottawa

Auxiliary reporting great interest and an increase in numbers; and the Martintown Auxiliary speaking of the good derived from their meetings.

Reports were also heard from the Roxboro, Ottawa and Maxville Mission Band.

A duet given by Mrs. and Miss Jarvis added much to the pleasure of the afternoon, as did also a paper, "Some Reasons why Women should be Interested in Missions," by Mrs. Kennedy.

Mrs. Williams, Treasurer of C. C. W. B. M., whom we had the pleasure of having with us, gave a bright talk on the subject of "Finances." After which Miss Macallum spoke of her work in Turkey, and gave an account of some of the trials of the missionaries there, saying that the people need our prayers even more than the missionaries, because it is they who have to bear the persecutions. The audience were invited by Miss Macallum to ask questions, which they did very freely, and were greatly interested by her recital of part of the twenty-third Psalm in the Greek language.

The officers for the ensuing year were elected as follows:—Mrs. Cowan, Ottawa, *Pres.*; Mrs. W. A. Lamb, *Treas.*; Miss Mabel Stephenson, *Sec.* Much regret was caused by the resignation of our Secretary, Miss Wood, and a unanimous vote of thanks was tendered her for her past faithful services.

At the close of the afternoon session tea was served in the vestry.

The evening meeting was called to order at half past seven o'clock and was opened by the pastor, Mr. Macallum. Much disappointment and regret was felt that, owing to illness, our president was not able to attend this meeting.

Mrs. Macallum in the opening address, spoke of the work of the Board of which the Branch forms a part; and of the necessity for societies of women, in order that a knowledge of missions might be more generally acquired.

Two exceedingly interesting papers were given, one, "Mission Work in Turkey," by Miss Macallum; and the other "Missionary Heroism," by Mrs. S. J. Jarvis. An excellent outline of the work of our home mission field, was given by Miss Christina McEwan. Interesting and helpful addresses were delivered by Mrs. Williams and Miss Wood. After another pleasing duet by Mrs. and Miss Jarvis, the meeting was brought to a close by singing the doxology.

MABEL STEPHENSON.

*Secretary.*

WINGHAM.

*Dear Mrs. Macallum:*

We were delighted to see that you were induced to again take up the Presidency, and trust that the

many workers under your care will reward you by doing good work for the Master this year.

I might say, that since the meeting of the Listowel Branch in Wingham, we have had six added to our membership, and we now number 22. Our meetings with the friends in the country have proved such a success, that it is difficult to have the meeting when we want it; we have so many saying, "Come to our house next time." We meet with some that are not members of the Society, but hope in time to see them all in, for really it is a work we can all help in.

The subjects from *Mission Studies* we find very helpful. One by one new voices are heard praying for a blessing on the work. Where we meet, the hostess leads the meeting (that is, the devotional part). Our monthly offerings have increased. We purpose having a social this month—no cake—but just a social evening, and some *curios*, taking a hint from our last INDEPENDENT. Some of our ladies have started a Mission Band, called the "Maple Leaf" Band, with 25 members. The children and young people are studying up *China* for six months. We are looking forward to the time when we will meet as a Branch in Stratford; only wish we might have the pleasure of having you there.

Are the new Reports out yet? We were sorry not to have a word from Miss Macallum, when she was so near us. Hoping that love will stimulate us to greater endeavor,

I remain, yours very sincerely,

*Cor. Sec. for Wingham.*

## ANNUAL REPORT.

Auxiliaries in Ontario will order reports from Miss J. C. Ashdown, 46 Maitland St., Toronto. Those in Quebec, from Miss C. Richardson, 138 Lusignan St., Montreal. For Leaflets, Mite-boxes, Maps, etc., address Miss R. Copp, 80 Isabella St., Toronto. Auxiliaries ordering reports will please enclose stamps for postage.

## Our College Column.

The following extract is from a letter written by F. W. Macallum, B.A., of Erzurum, Turkey, to Mr. R. O. Ross.

I am glad to report that everything is quiet here, politically, at least, as far as appearances on the surface. The great dread of our people and the Turks here, is that the Russians will come and take possession. Night and day on the walls of the city and of the forts on the hills around, sentinels pace to and fro, their eyes fixed on the quarter whence they expect the foe to come. This constant thought of an immediate invasion is a most striking feature to one accustomed to

peaceful Canada. Yet it is only a question of time; the Russians may have this part of the country whenever they want it. We should probably have to leave if they came, as they are violently opposed to Protestantism in any form.

Our thought is to make our work so strong, that it will perpetuate itself, even if the missionaries were withdrawn. Our work is growing. On a recent Sunday we received six members on confession, and others are under examination. At one of our out-stations to which, with Mr. Richardson, my associate, I made a tour, we received three new members.

I am getting hold of the language, which is not difficult, and already have little difficulty in understanding what is said, either in preaching or conversations, and can make myself understood too. The Armenians speak both their own and the Turkish language, as both are necessary. The lordly Turk despises the Armenian, and speaks no language but his own.

The following students have reported :

F. J. Day, Belleville, Ont., was unable to supply Zion pulpit, Montreal, for the Rev. Prof. Warriner for the four Sundays when he was having his holidays, owing to the poor health of his mother, and the uncertainty of his father's movements.

Since writing the above, his father has accepted a call to Mannsville, N.Y. Bro. Day has the sincere sympathy of his fellow students in the illness of his mother, and all unite in the hope that her health may be benefited by the above change.

A. J. Robertson, Canifon, Ont.—Bro. Robertson gives a cheering report of work done at Canifon. There have been two conversions, and more are expected; and the people are laboring energetically to pay off the debt on the church and organ.

E. O. Grisbrook, Cobourg, Ont.—Bro. Grisbrook's lines seem to have fallen in pleasant places. He has an attendance of from 90 to 100 in the morning and 100 to 150 in the evening. The Sabbath school has doubled since his arrival, and he gives the following hint on "How to increase the attendance:"

"Present the problem of how each scholar may sit on two seats?"

The answer being, to bring another to sit on second seat. This plan seems to have worked well in Cobourg. Has some one else another? Next! Two new members have been received here."

J. R. Adams, St. Catharines, Ont.—Brother Adams rejoices as he reports eight conversions in his field. We rejoice with him; to see the Lord bringing souls into His kingdom is something that makes joy in heaven, so it is meet that we should rejoice together.

THE LETTER from Mr. F. W. Macallum, quoted in this "Column," was first received by Mr. Ross, and then passed on in the Circular Letter.

R. O. Ross, Tilbury, Ont., has been spending a pleasant vacation. He speaks very highly of the Christian Endeavor prayer-meeting, for the good it is doing among the young. He left his field on Sept. 1st for a visit to his people in Margaree, Cape Breton.

D. A. Hamilton, Forest, Ont., sends greeting from a camp at Kettle Point, on Lake Huron, where, with a few friends, he was spending a pleasant holiday.

The Sabbath school at the Lake Shore is progressing favorably, and interest in the work was increasing. Mr. H. speaks very highly of the pleasant time spent at the Union Meetings.

W. S. Pritchard, Listowel, Ont.—The new system in vogue this year for our "Circular Letter" has proved very successful, and Brother P. speaks of the ones so far received as being a "means of grace." They have blessed and cheered all of us. May they be continued next year.

So the work goes on. Brother P. has assisted, in fact, proposed and organized, a congregational club among the churches of Turnberry, Wingham and Listowel. The idea was received cordially, and re-organized at once as just the thing they needed to bind together their churches and make them true helpmeets in the Master's work.

G. E. Read, Portage la Prairie, Man.—"Holidays seem the order," so Brother Read believes, and he has been having a rest, in company with Rev. J. K. Unsworth, of Maple St. church, Winnipeg.

He has visited Student Baker at Oak Lake, and found him better and getting on well, and now it seems that he may be strong enough to come back to College this session. We rejoice with Brother B. that he has been restored to health, and hope to see him back to College in October.

F. W. Read, B.A., Kingston, Ont.—After the first of August, Brother Read supplied for Dr. Jackson, until his return from England. We congratulate him on the valuable present he received from his Ottawa friends, showing, as it does, the high esteem he is held in, and the love borne toward him by the people there. No wonder he says "I liked Ottawa very much."

We have received a short note from W. Jackson, of Kingston, a son of Dr. Jackson, who entered College a year ago, but had to give up the course through ill-health. He is working at present in a dry-goods store, and his health is much better, but as yet is unable to study, but hopes to return to College a year hence.

R. Adams, Hawkesbury, Ont.—Besides preaching at his three stations, Brother Adams has supplied a Sabbath for the Rev. Prof. Warriner, and

also had an exchange with the Rev. Mr. Macallum, of Maxville. A song service, where practicable, is a good idea. On a recent Sabbath the Hawkesbury church was crowded as never before, to attend one of these services.

A memorial service for Student Pritchard, who lost his life by drowning at this same place five years ago, was held by Brother A., when a large number were present.

W. T. Gunn, B.A., Montreal, has supplied four Sabbaths at Calvary, and two at Point St. Charles, besides his class in Calvary, and working constantly in the "Gordon Mission" Griffintown. Calvary church, which never at any former period has done so much for outside causes as at the present time, has never yet had a more prosperous time in her own church work. It is a case of watering and being watered, of blessing and being blessed. The Sabbath school and Christian Endeavor were never better attended or supported than at the present time.

A. McDonald, Ayers Flat, Que.—This field has just received a visit from the Rev. Mr. McIntosh, of Yarmouth, Nova Scotia, on behalf of the Missionary Society, who intend placing one, or possibly two, men in the field as soon as possible.

W. F. Colclough, B.A., Economy, N.S.—Down on the beautiful shores of the Bay of Fundy, Brother C. has been spending his summer, amid not only pleasant scenes, but a hearty, energetic, Christian people.

The church, though only eight years in existence, is quite strong; the people are a praying people, and the prayer meetings are, as a consequence, far above the ordinary. The young people are scarce, have gone to the States; see last census.

Galen H. Craik, who spent his vacation supplying in Danville and Sherbrooke, Que., is at present at his home, Franklin, Que., for a holiday.

## Literary Notices.

THE PRISON AND REFORMATORY SYSTEM OF ONTARIO.—The Commissioners on Prison Reform have published the result of their labors in a large and well-bound volume of 800 pages, a copy of which lies before us. The work has been most thoroughly done. A large number of Institutions were visited, both in Ontario and contiguous States; and no fewer than 133 different persons elaborately questioned, and their evidence given. A considerable number of important and far-reaching recommendations were arrived at, most of which come into the domain of the Federal Government to bring into operation; and therefore the Commissioners ask the assistance (by

petition and otherwise), of the religious public. We shall take an early opportunity of referring to this subject again.

METHODIST MAGAZINE for October, \$2 a year. Toronto: William Briggs. A copiously illustrated article on "James Calvert, the Missionary Hero of Fiji," exhibits both the trials and triumphs of mission toil. A resident Consul gives a graphic account of "Peasant Life in Switzerland," with its picturesqueness, its hardships, and its meagre rewards. The article is beautifully illustrated. A portrait of James Russell Lowell, with a concise review of his works, and many numerous illustrative examples, is a very timely paper. That genial writer, J. W. Bengough, editor of *Grip*, contributes a striking poem in the Will Carlton vein, entitled the "War Cry," an incident of Salvation Army life. It is accompanied by one of his own unique vignettes. This will go the rounds of the press. Other sketches and stories make up a strong number.

ROBERT CARTER AND BROTHER'S business was not long ago sold out, in consequence of the death of the elder brother. They published the works of Dr. Thomas Guthrie, in 8 vols., at \$1.50 each. E. B. Treat, 5 Cooper Union, New York, now announces a new edition of Dr. Guthrie's works at \$1 a volume, from the stereotype plates of the Carter's. Up to first November, Mr. Treat offers to advance subscribers any volume at 70 cents by mail, or the 8 vols. at \$5.30, post paid. "The Gospel in Ezekiel," "Speaking to the Heart," "Man and the Gospel," "Parables of Christ read in the light of the Present Day," are some of these popular volumes, which we highly recommend.

THE CENTURY MAGAZINE will celebrate the 100th anniversary of the discovery of America by publishing a Life of Columbus, written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman and author. The work is written in Spanish, and will be carefully translated. Senor Castelar, whose interest in, and admiration for America, are well known, has made a careful study of the new historical material bearing upon the subject, and it is said that his papers will be very richly illustrated. Other articles dealing with the discovery of America, are in course of preparation for the same magazine. The Century Co., Union Square, New York.

THE TREASURY FOR PASTOR AND PEOPLE, for September, is brimful of articles admirably adapted to be helpful to its readers. "The Individual not Overlooked in the Mass," is cheering and truthful, and the story of "Zaccheus," as expounded by Rev.

C. Bonekemper, deserves special mention. Professor Hunt discusses "Liberty of Thought and its Limitations as a Living Issue." "Leading Thoughts of Sermons," are by Canon Liddon, Revs. C. H. Spurgeon, etc. Dr. Cuyler writes an excellent pen-picture of Dr. Stephen H. Tyng. Other notable articles are, "The Bible as Distinguished from all other Books." "The Limits of Responsibility." "The Science of Preaching." "The Home and the Church," by Dr. John Hall. "Christian Progress in Japan." On "Scepticism no Solution for Life's Problem," by Dr. W. M. Taylor. Yearly subscriptions, \$2.50; clergymen, \$2. E. B. Treat, 5 Cooper Union New York.

THE OLD AND NEW TESTAMENT STUDENT. 336 Asylum St., Hartford; \$1.50 a year. The September number has valuable articles on "The Modern Jew and his Synagogue," "Religious Instruction in the Public Schools of Scotland and England," etc. The critical portion continues the study of the Gospel of John. 64 pages monthly of critical helps not otherwise or in the same shape attainable. An admirable book for all students, whether in or out colleges.

ST. NICHOLAS for September. "How the Little Girl was Lost in a Cornfield;" or, "Toby Trafford got along with his Boats;" or, "The two Boys were saved on Black Island;" or, "Bobby tried his Great Plan of Athletics at School;" all beautifully illustrated, with many others—are all shown in this number, for the delectation of the boys and girls. Century Co. New York. \$3 a year.

## For the Young.

### A HALT IN MID-PRAIRIE.

#### A TRUE INCIDENT.

BY MRS. ANNIE A. PRESTON.

"Can there be a station here?" asked the surprised passengers on a through Pacific express train as they came to a sudden halt in mid-prairie.

"No particular station; but crankpins on locomotives will break sometimes, as this one has done, even between somewhere and nowhere," replied a facetious brakeman when questioned.

But people were living even in that indefinite place, and presently the inhabitants of the little settlement just over the swell of the prairie were loitering near, looking as curiously at the passengers as if they had been visitors from another planet.

"I wish I could give this little rosetree a good showering with brook water," said a lady passen-

ger to a small boy who stood looking wistfully up towards her window. "I fear I have nearly killed it wetting it with ice-water."

"I can wet it for you just down here at the creek, or perhaps you would like to come yourself for the walk. Is this a fragrant rose, please? My mother used to tell how sweet the roses were that grew about the house where she lived when she was a little girl."

"Yes, this is a fragrant rose," replied the lady, carefully examining the plant; "but I fancy it is folly for me to try to carry it across the continent in this tiny pot."

"You might take a slip off it and wrap it in the wet cotton, and if the root died the slip might live."

"I will do that. I can carry it with far less trouble, and I will give you the plant. You seem to know about cultivating flowers."

"Only what my mother told me. She said all her family were gardeners in Scotland, and she loved all growing things. She hoped I should be a gardener some time; but now she is dead there is no one to teach me to do anything."

"Have you no relatives to whom you can go?"

"Not that I know of in this country. My parents came here before the trains ran through, and it was said that near here there would be a grand station, and soon a large town would grow up around it. Other people came and settled too, for they had great hopes of the railroad; but when it was built no one so much as thought of our little settlement, and the trains all go flying past us like eagles."

"Can you read?"

"Oh yes, ma'am, but there is not very much to read. I have a Bible and dear mother's books about gardening."

"Well, my child, let me tell you that your heart is a garden. Be careful that no weeds in the way of little sins take root in it. You will search in your books to learn how to take care of the rose that I shall leave with you, and you must let it remind you to search your Bible for instruction as to the cultivation of your heart and the hearts of all the people in the settlement. When I get to the place where I am going I will send you some papers and books. You must not despair, God will not forget you. Now please tell me your name and that of the nearest post-office, so I can write and inquire how my little plant and my little friend are getting along."

"Are you my friend?" exclaimed the boy. "Has God sent me a friend? How wonderful! I shall feel as if I were a part of the world, since I have a friend in it. And will you sometimes send me a letter?"

"God has already made you a part of the world," said the lady, much touched. "You are

his child. He wants you to understand that and to tell all the people here that God loves them just as much as he would if they lived in a large town where the express trains stop and where there are many people."

A quick gleam of brightness, like an inspiration, illuminated the child's face. There was a warning whistle, the lady stooped and kissed the eager face of the little orphan, and the train bore her swiftly away.

The boy ran across the prairie to the nearest of the sod houses, a little dugout covered with sod, where the few earthly possessions of his dead parents were stored. This was the child's home, although he boarded here and there among the neighbors, doing for them any light work within his power.

His living was not grudged, but the community was a hopeless one, the people comprising it remaining there only because they were too spiritless to go elsewhere.

The boy's face glowed with pleasure as he set about re-potting the little rosebush in the rich black prairie sod, having first looked in one of the books to find instructions for so doing.

"There may be strength enough in the roots to throw up new shoots," he said, "if I cut the stalk and branches pretty close, and I will not waste an inch of it. I will make slips of every cutting. I will split the lower end of each one, put a grain of wheat in the split, and then, setting them in the ground, wait and see. And while I am waiting I will tell the neighbors the good things the lady told me."

The neighbors were all interested. The stopping of the great express train and the sight of the people had aroused them, and now the rosebush was a left-over interest, and the promise of the lovely stranger-lady to write, gave them something to look forward to.

I am sure Alex. McLaren must have been a remarkable boy. He had inherited good blood from his Scottish parents, and it cropped out in bright and suggestive thoughts that were put into practice in his daily life.

The swelling buds of the rose-slips had not put forth a single leaf when a bundle of well-selected papers, leaflets and tracts, came to the little dugout.

They were very precious to the boy, but he said, "I must take a lesson from the rose-tree; I must slip them by passing them around to every house, and asking God to let the good thoughts in them take root in the people's hearts."

"We can be good right here just as anywhere," said one of the women, after one of the leaflets had been read aloud to the assembled community in her living room, which was the largest in the settlement, "I never thought of it before, but

this lonely prairie is just as near heaven as any other portion of God's earth, and we can all do the best we know how for Jesus' sake, and we will."

"And we will!" echoed all the others one by one solemnly. And that was their covenant, and it was kept.

"The best we know how" governed the farming, the gardening, the planting of trees, the building of new dwellings, the home-keeping, and the faithful daily study of all such books as they had, and those that were sent weekly by their friend, who, as the months went by, was glad to hear by Alex's letters, that the rose-slips were growing and even blossoming, that every family had one or more plants, and that a new intellectual and spiritual life was manifest in the whole community through her kindly efforts.

A few years later, this lady, attending a religious gathering in a large western city, met a colporteur, who told of a little village he had found on a lonely prairie, where everything was so much in advance of any other place in all that section, that he fancied for a time that he must be under the spell of a delightful dream. The people were cultivated and courteous, their dwellings were pleasant and home-like, and there were roses, real sweet, fragrant New England roses, at every house. Religious services were held regularly, and there was a good school, taught by a youth who had educated himself even in Latin and Greek.

The colporteur had been so much interested that he had remained until a church was organized, and a minister called, and the last he had heard, new settlers were coming in, and he believed the place was destined to be a large and prosperous one, so anxious were people to live where they could enjoy church and school privileges.

The lady eagerly took the first opportunity to question the speaker, and learned that, as she had supposed when she heard of the roses, it was "her prairie," as she called it in her heart. That place, she says, is one more proof that now 'is the time when good literature should be sown broadcast over the great West, in the form of tracts and leaflets, when the number of workers should be doubled and trebled. Would not this be a fine investment for the money of wealthy Christians?—*American Messenger.*

#### DORA'S GRACE.

Dora Elliott was by no means satisfied with herself. Nowadays when women accomplish such wonders in almost every line of work, it is not strange that, after reading of their achievements, Dora should feel quite ordinary and commonplace.

"I have no voice to sing, or ear to play correctly; so can be of no use in the choir, as Mary is, and

cannot even make up my mind to recite a verse in the Christian Endeavor meetings. As to leading a meeting, I could as soon think of flying in the air. I can't be more than ordinary, if that," she said to herself disconsolately, and sighed a little enviously when she saw Effie Gray rise gracefully, and read an elaborately prepared paper at the missionary meeting, or make an impromptu speech as if to the manor born.

Fortunately, Dora had too much sense to make herself wretched about her deficiencies, and, fortunately also, she was blessed with a real pastor, to whom she could go and tell all her difficulties, sure of sympathy and real, practical advice. So she contrived to tell him one day how very useless she felt. They had just been speaking of "Miss Alcott's Life and Letters," and Dora said:

"How delightful it must be to be a *real* heroine as she was! I never do anything remarkable, and find it hard to even 'keep up with the procession,' Mary writes so beautifully, and Laura is such a social success, and so much sought after, and such a help in the church and societies."

"Well, Miss Dora," said her old friend, "you know I never flatter, and seldom say complimentary things, but sometimes it is just as well to say things if true."

"Oh, do say something nice; a compliment would really set me up; yet, there is nothing nice to say on this score, I am very sure."

"Yes, my dear, let me tell you it is a great comfort to me to see you always in your place in church and Sunday school; I know that *nothing* will tempt you away from prayer-meeting."

"Excuse me," said Dora, interrupting, "but that is no more than I ought to do; I am an unprofitable servant, after all."

"I only wish there were a few more! And let me tell you that I, too, feel discouraged after I have tried my very best and yet cannot begin to do what others accomplish with no trouble at all, and have often found comfort in these lines:

"If God required from thee an angel's deeds,  
He would have given thee an angel's powers."

If we keep on in the even tenor of our ways, doing the best we can 'with loving spirit,' it is all that is required. Brilliant gifts and talents are not to be despised, but the grace of continuance we can all have and cultivate."

THE type of conversions is largely determined by the type of preaching. Preach a hazy, indefinite, vague gospel, and you will have nebulous and uncertain conversions; that is, if you have any. Preach a clear-cut, doctrinal gospel, convincing of sin, magnifying Christ and the offices of the Holy Spirit in the work of salvation, and conversions will be bright and clear.—*D. Steele, D.D.*

## HOW WHITTIER HELPED A LITTLE GIRL.

A correspondent tells this anecdote of the poet Whittier's success in aiding a little girl at a school examination. "You know Whittier's love for children. The aged poet one winter renewed his youth in a handsome overcoat of the purest ulster pattern, clad with which he attended a school examination up among the hills so dear to him. He was standing beside the teacher, who was catechising a dimpled little dot, in geography.

"'What are the provinces of Ireland?' asked the teacher.

"'Potatoes, whiskey, aldermen, patriotism,' began the child.

"'No, no,' interrupted the teacher; 'I didn't mean products; I said "provinces."'

"'Oh,' said the girl, 'Connaught, Leinster, Munster and—and—'

"Here she stuck, put her chubby finger into her rosebud mouth, and sought inspiration successively in her toes, the corner of her apron, the ceiling and the poet. All children love the old Quaker poet's kindly face. He smiled; her face brightened sympathetically. The *entente cordiale* had been established between them. He patted his ulster significantly; she looked at him inquiringly. He nodded and she burst out with:

"'Oh, Miss Simmons I know now! They are Connaught, Leinster, Munster and Overcoat!'"—*Sel.*

## ONE VERSE READ AT A CRITICAL MOMENT.

A missionary in Japan tells of a young man living in Yokohama, who had heard of Christianity but had never given it any special attention. Learning that his father had been defeated in a lawsuit, and believing that injustice had been done, he became greatly enraged and determined to take revenge by assassinating the governor whom he believed to be responsible for the result. While arranging to go home that he might carry out this evil intention he called to say good-bye to a Christian friend, who, not knowing the object of his journey, bade him God-speed and gave him a Bible. He started on the journey, reading the Bible on the way. He happened to turn to the first verse of the seventh chapter of Matthew, and when he read it his conscience was so touched that he gave up his purpose and returned to Yokohama. He continued to read and became a true convert, and then, not satisfied with a mere profession, he gave himself to the study of God's word and is now a faithful worker for the Master in the city of Tokio.—*Bible Society Record, N. Y.*

## POSTSCRIPT.

## SKETCHES IN PALESTINE AND EGYPT.

## JAFFA TO JERUSALEM.

"Behold, we go up to Jerusalem." The words came to our lips involuntarily, as we stepped into the landau, waiting for us at the door of our hotel in Jaffa, and started on our journey to the once "Holy City." There were seven of us in company, so filling two carriages, each with a pair of horses, and each accompanied by a dragoman, one of whom we had engaged to take us down to Jericho, the Dead Sea, and the Jordan,—Abdallah G. Kayat, by name,—a most intelligent and obliging guide, whom we were fortunate enough to have with our quartette, and by whom the various places of interest on our journey were pointed out to us as we travelled along. Our route lay through beautiful groves of orange, lemon, and pomegranate trees, and before long we enter the Plain of Sharon, celebrated for its fertility, over which we ride about twenty miles, to the foot of the mountains of Judah and Benjamin. Passing Lydda, just in sight, at a little distance to the left (See Acts ix: 32-35), we travel on, stopping here and there to pluck a "rose of Sharon," or some other pretty flower (a brilliant red poppy abounds), till we reach Ramleh, believed to be the Arimathea of Matt. xxvii: 57. Here we halt for half an hour to ascend the tower, from the top of which we obtain a magnificent view of the country around, including Gath, Ashdod, Gezer, and indeed the whole plain from Gaza on the south, to Mount Carmel on the north, and from the hill country of Judea to the Mediterranean Sea. The road from Canaan to Egypt, along which Jacob and his sons, and Joseph and Mary, with the infant Jesus, fleeing from the cruel Herod, must have journeyed, passes right through Ramleh. The other points of interest along our route were the valley of Ajalon, made famous by Joshua's miracle (Joshua x: 12); Kirjath Jearim (now called Abu Gosh) where the ark remained for twenty years (1 Sam. vii: 2); Mizpah, or Neby Samivil, where Saul was chosen king (1 Sam. x: 17); and Gibeah of Saul, his early home (1 Sam. x: 26). There are a number of other interesting localities along the road, less

certainly identified, which I do not name. I need not say that the whole journey was one of intense interest to us.

Towards sundown, all eyes are strained as we wend our way up among the hills, to catch the first glimpses of the sacred city. Those who ride with their backs to the horses can no longer sit still, but rise and watch for the revelations of the next turn of the road. "There it is!" two or three exclaim together; but no, we must wait for another turn, and yet another, until it seems as if the day would close before we should have the coveted vision. At last we descry its walls, and here and there a tower, or mosque, but the view is rather disappointing to us at first. It does not burst upon our vision as we expected, and as it does afterwards, when rounding the shoulder of Mount Olivet. Yet, who can look upon it, and remember its history, and the wonderful scenes that have been enacted within its walls, without feeling much as the Crusaders did when first they came in sight of it:

"Behold, Jerusalem in prospect lies!  
Behold, Jerusalem salutes their eyes!  
At once a thousand tongues repeat the name,  
All hail Jerusalem with loud acclaim.

Scarce dare their eyes the city walls survey,  
Where clothed in flesh their dear Redeemer lay;  
Whose sacred earth did once their Lord enclose,  
And where, triumphant from the grave He rose."

To more than one of us, and more than once, did the thought arise, "Is this a dream, or do I really look upon the city who streets our Saviour trod, over whose coming desolation He wept, and where He was condemned and crucified, and rose again from the dead?" It had been to me, for years, a dream that I hoped might some day be fulfilled, and, behold, by the goodness of God, here I am, with my coveted opportunity of seeing and examining, about to be realized! What I saw, with some of my impressions regarding it, I must reserve for my next.

J. W.

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**THE CANADIAN INDEPENDENT.**

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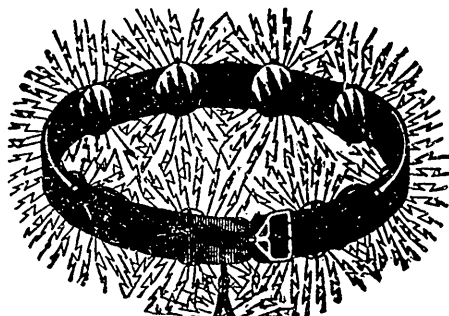


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