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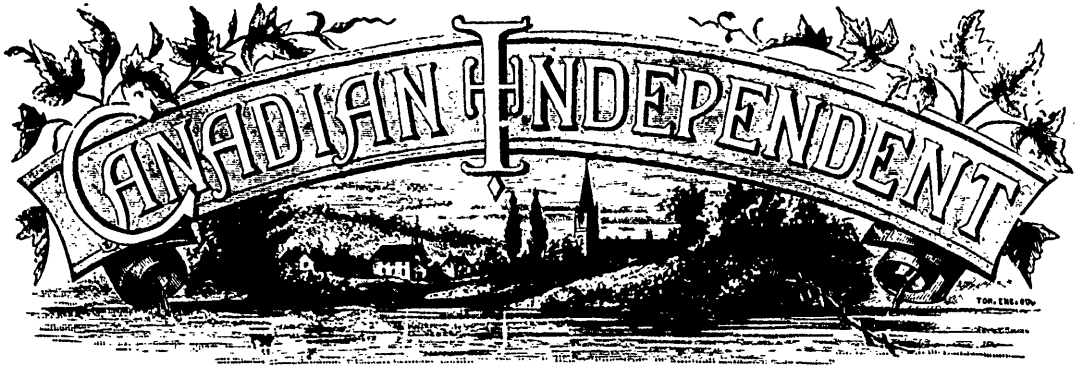
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New Series.

TORONTO, OCTOBER, 1894.

| Vol. XIII, No. 10

### Editorial Jottings.

**RAM'S HORN:** Truth never dodges, no matter who shoots.

**GOD** only knows how blessed he could make us if we would but let him.—*Geo. McDonald.*

**WHEN** a man comes to the conclusion that he has religion enough, the devil is well pleased.

**DO YOU** wish to strengthen your memory? Use it. Do you wish to possess a stronger faith? Exercise it on the promises of God.

**WHEELBARROW** Christians are those who wont "go," except they are pushed. Arctic River Christians are those frozen at the mouth.

**LONDON HOSPITALS** are finding less use for alcohol in medicine; a hopeful sign. At one hospital the amount expended yearly is reduced eighty-five per cent. in ten years.

**POUTING** is unprofitable as soon as it causes no misery or sorrow to others. So long as it is an affliction to others, it will live and thrive; it is social, requires society for its growth and perfection.—*Baptist Courier.*

**IMPROVEMENTS ALWAYS IN ORDER.**—The Turkish authorities have ordered the repair, at a cost of £80,000, of the old aqueducts of Solomon at Jerusalem, which were in working order in the time of Christ.

**WHY AS IT NOT DONE LONG AGO?**—An English paper says, artificial birds for the adornment (?) of ladies' head-gear are now

made in such perfection, from the feathers obtained from poulterers, that it is said to be difficult to distinguish them from nature, either in shape, size, or color.

**LOGIC IS LOGIC.**—As to the continuity of the Church of England, and the consequent validity of its orders, our contention has always been that if the Anglican argument which unchurches Nonconformists is valid, the Romanist argument which unchurches Anglicanism is equally valid.—*Christian World.*

**GOOD ADVICE OPPORTUNELY UTTERED.**—Canon Utterton has been given the bronze medal of the Royal Humane Society for saving an excursionist who had fallen into the Stride, near Bolton Abbey, from drowning. On being rescued the man exclaimed, 'Oh, sir, you have saved my life!' 'Go and make good use of it,' was the prompt reply of the rescuer.

**THE CHRISTIAN WORLD** says the Vicar of Billesdon has been visiting Aberdeen, and finding Presbyterians established there, writes to his parishoners:—"This form of Christianity, unlike the Church, was not originated by our Lord and His Apostles, but by two men, Andrew Melville and John Knox, about 1570. The Christian Church, however, still exists there with its Divinely appointed government of bishops, priests, and deacons."

**WATER,** water everywhere, But not a drop to drink!" Sea-water has been converted into a beverage! A little citric acid or citrate of silver is added to the briny liquid, chloride of silver is precipitated, and a harmless min-

eral water is produced. An ounce of citrate renders a half-pint of water drinkable. Seven ounces would furnish a shipwrecked man with water for a week.

THINGS SOMETIMES GET MIXED.—The N. Y. *Independent* lately said, a comparison of the growth of different denominations in England shows that the Church of Scotland, with a membership of 612,411, reports an increase of 7,427, etc. Probably Great Britain was meant: but as that island is not at all recently discovered, and has become somewhat well known to the outside world, it should be more accurately designated.

THE BIBLE AND THE POPE.—The Pope's recent encyclical, recommending the study of the Bible is not well understood. It is a long document, and skilfully put together. While Professors, students and ecclesiastics generally are urged to more study of God's word, not a word exists in it about families reading it in their homes, or parents teaching it to their children! Bible-study at home, and Romanism, cannot exist together.—they contradict one another.

BUSH FIRES.—The long drought of July and August promoted "bush fires" in many newer parts of Canada and the United States. In some of the Western States heart-rending occurrences took place; scores and even hundreds of lives being lost. The unwise forest-annihilation of the last half-century has much to do with these things. Millions of acres of bare unproductive hill-sides in Canada, ought to have been waving in woods; feeding springs, and exhaling moisture to be returned as rain.

PROVINCIAL C. E. CONVENTION.—The Provincial Christian Endeavor Convention for this year will be held at Kingston, beginning Wednesday, October 10th; the working meetings in the First Congregational Church. We hope every Society in our churches will be represented. The meeting last year, in St. Catharines, was inspiring and instructive. Delegates should send their names to either Miss H. L. Chown, 220 Johnston St. or to Miss F. Montgomery, 225 Princess St. Kingston.

"AN ENGLISH VISITOR."—The Rev. J. Howard Fry, of Alsager, Stoke-on-Trent, England, who gave us in three recent issues of the IN-

DEPENDENT his impressions of a number of the churches visited by him, is so taken with our country, that he thinks of coming thither. Men with growing families, like our English friend, often find what we once heard a speaker call "more room for scope," in Canada. Some vacant church might do well to note the above address, and encourage a wide-awake and rising man to look their way.

#### THE CHILDLESS MOTHER:—

Man's way is hard and sore beset;  
Many may fall, but few can win.  
Thanks, dear Shepherd! My lamb is safe,  
Safe from sorrow, and safe from sin.

Nevertheless, the way is long,  
And tears leap up in the sight of the sun.  
I'd give my world for a cradle song,  
And a kiss from my baby—only one!

Mary Clemmer.

THE ENEMY TAKING ALARM.—The Hindus are entering into leagues to banish the missionaries from their zenanas. A Calcutta native newspaper says it has long seen that something serious is the matter with woman-kind in India, and has been able, at length, to locate and define the root of the evil and peril. It says: "It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of zenanas receive them with eagerness. If these missionaries succeed, it is over with Hinduism."

THE YEAR-BOOK.—The 22nd annual volume is out, and is now being ordered among the churches. It is in every respect equal to the volumes which have preceded it. The now historic picture of "The Union of 1868," is given as a frontispiece—with a "key" for identification. Several other portraits, etc., are given. The price, as before, is 15cts. per copy, postage or express pre-paid. Will our brethren of the churches order their supply of copies immediately. The value of the book is much more than it will be six months hence: and it is furnished at one-half the actual cost. Address Rev. W. W. Smith, St. Catharines, Ont.

LEGISLATION WANTED.—The following is part of a Petition to the Government, from the liquor dealers; as published in the *Montreal Herald* in September:—The undersigned

take occasion to draw the attention of the Legislature to the injustice of this clause of the license law, which allows a majority of the electors (generally composed of fanatics) to oppose absolutely the granting of licenses to existing hotels and restaurants without regard to their respectability or interest in trade. 'Your petitioners, moreover, call attention to the fact that the League has taken the liberty of distributing notices boycotting the grocers who sell liquors'

"SOME NEW THING."—For a quiet social evening among Christian people—an evening that will not leave an uneasy feeling of time wasted behind it—we do not know anything better than one enlivened and distinguished by loaned and contributed "curios." It may be in a dwelling, or a hall, or a S. S. room, as the case may suggest. *Every family* has something they show and describe to visitors. Let them send or bring these, and label them properly—with sometimes a little bit of their history—and it is wonderful how much interest will be excited. Hundreds of such *curios*—whether more or less so—are in the families of every church and Sabbath School. Let a "Curio Party" be tried: it will both instruct and amuse.

"WHEN THE KYE COMES HOME."—Rev. W. Cuff, in opening a bazaar at Felixstowe in aid of the enlargement of the Free Church, related an incident which occurred whilst he was preaching in the locality some years ago. It was a hot Sunday afternoon, and during the sermon there was a man in a smock-frock sitting in the gallery over the clock, who every now and then leaned over to see what was the time. This irritated Mr. Cuff exceedingly, and in a tone which was well understood at the time, he said, 'I beg to inform that man who has just looked at the clock that it is 23 minutes past four, and I shall have done my dreary sermon in a minute or two.' 'If you please, sir,' said the man, 'I worn't a bit tired of your sermon, but the cows must be milked.'

IF DESIGN, THEN A DESIGNER.—Scientific research runs the danger of substituting conjecture for knowledge when it accepts a theory because it is the only explanation that can be conceived. It is like saying in politics that a proposal 'holds the field,' but this will not do in science. We are not bound to find a

theory if facts will not supply a sound one. Nature propounds riddles, to which the only reasonable answer is the profession of ignorance. Time has brought its revenge when a philosopher prefers to believe that which can be neither demonstrated nor imagined, rather than run the risk of such a heresy as belief in creative design. As Weismann admits, we must fall back upon it, if natural selection is rejected. As Lord Kelvin said twenty years ago, proofs of design lie around us, and, if perplexities turn us away from them for a time, they come back upon us with irresistible force, teaching that all living things depend on one everlasting Creator and Ruler.—*Lord Salisbury*.

A LONG RIFT.—Some of the papers and discussions at the British Association have a bearing on Bible questions. In the evening discourse on Friday Dr. J. W. Gregory, of the Natural History Museum, South Kensington, described the great trough-like valley which runs from the Jordan Valley down the Gulf of Akaba and the Red Sea, and then traverses the African continent as far as Lake Nyassa, its course there being marked by a long series of lakes. This 'Rift Valley' is over 4,000 miles in length, and appears to be due to a connected series of earth movements of comparatively recent date. Evidence in support of this is derived from the folk-lore all along the line, such as Arab traditions of the formation of the Red Sea, and the story of the destruction of Sodom and Gomorrah. It was suggested that before the movements Palestine was covered by a large lake, which fed a river that flowed down the depression that is now the Red Sea, and joined the other river near Aden. This is how it happens that the fish fauna of the Lake of Galilee belongs to that of the equatorial rivers of Africa.—*Christian World*.

THE CHILDREN.—At a very helpful County Meeting in St. Catharines, in the interest of Primary teaching in the Sabbath school, attention was called to the important fact that the little ones *believe every word* the teacher says; and therefore the teaching must not only be true, but very plain and unambiguous. Much use may be made of the blackboard: a line will show a river, a row of marks indicate men; a dot will represent something spoken of! Don't teach them a *new hymn* every

Sunday ; one verse, well-practised over, is enough for one day. The following little song was given—with appropriate hand-exercises :

Hark ! little ones ; O children hark !  
When the sky has lost its blue,  
What do the stars say in the dark ?  
" We must sparkle, sparkle through ! "

What do the leaves say in the storm,  
Tossed in whispering heaps together ?  
" We must keep the flowers warm ;  
Till they wake in fairer weather. "

What do the little birdies say,  
Flying through the gloomy wood ?  
" We must sing the glum away ;  
Sun or shadow, God is good ! "

PROHIBITION.—In reply to a deputation of Winnipeg prohibitionists, Mr Laurier is reported to have said:—He would pledge his honor as a man that as soon as the Liberals came into power at Ottawa they would take a plebiscite all over the Dominion. By that declaration the party would stand, and the will of the people would be carried out were it to cost power forever to the Liberal party. This bold declaration has caused quite a flutter, both among temperance men and among politicians, as one that cannot fail to have very considerable influence on the whole future of Canadian politics. The *Gazette* evidently thinks Mr. Laurier has put his foot in it. It says:—"This declaration carries the Liberal party further than they have ever gone before. The Ottawa convention merely declared that the views of the people should be ascertained by means of a plebiscite; there was no guarantee that if the popular vote was in favor of prohibition, it would be carried into effect. Mr. Laurier has now promised that if a majority can be obtained in support of prohibition 'all over the Dominion,' prohibition will be granted. This is one of the largest promises ever made by a political leader. To bring a country nearly the size of Europe under a prohibition would be an achievement which should satisfy the most extreme temperance enthusiasts."—*Witness*.

HEARING. — I remember some years ago, when I was on holiday for two or three weeks in North Wales, being immensely struck with the prevalence of the habit of taking notes in church. Not far from fifty per cent., I should say, of the congregation were furnished with paper and pencil and wrote diligently throughout the delivery of the sermon. This is a per-

fect defense against inattention or drowsiness, and cannot be too strongly recommended to those whose conscience may be troubling them. In families it is a practice of priceless value to go over on Sunday evening what has been heard during the day and get the children to write down the substance of the discourses. This trains the young to habits of attention and brings the conscience of the whole family to bear on the conduct of every member. Some greatly aid their own memory by the practice of carrying fragments of the bread of life to the sick or bedridden, whom they visit on Sunday evening or during the ensuing week. By devices like these can the birds of the evil one be scared from the fields of the mind, and the message of the Eternal obtain a chance of accomplishing that whereto He hath sent it.—*Dr. Stalker, in Congregationalist*.

GOING WITHOUT A RELIGION.—The worst kind of religion is no religion at all; and these men who, living in ease and luxury, indulge themselves in 'the amusement of going without a religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone, and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither, and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, the sinner of his restraint, society

of its governing power, and humanity of its faith in that Saviour who has given man the only hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

## Editorial Articles.

### OUR PIONEERS.

REV. DUGALD M'GREGOR.

The subject of this sketch, the Rev. Dugald McGregor, was a native of Argyleshire, Scotland. He was born March 27, 1810, into a godly family of genuine Highland stock. Like multitudes of families in that nation, his was of "The Cottar's Saturday Night" stamp, which have made Auld Scotia "loved at home, revered abroad."

His early educational advantages were limited, nevertheless with indomitable perseverance he succeeded in training heart and mind, so as to become "a workman not needing to be ashamed." Indeed as a preacher, an expounder of the Word in his vernacular, he was a Master in Israel. At a time when in Scotland the work began by the Haldane brothers was beginning to lose power, men like the Rev. John Campbell, of Oban, were raised up to break up the Erastianism of the day, and rouse to renewed life the forces set in motion by the consecrated Haldanes. This Mr. Campbell was Mr. McGregor's early spiritual guide and teacher, as well as his friend until called to his reward. It was by his advice and aid, that he entered the Christian ministry, for which he had been preparing whilst doing the work of a City Missionary in the town of Helensburgh on the Clyde. For years it was his custom to do "the work of an evangelist," in many of the destitute portions of the Highlands of Perthshire and Argyle, and only "the day" can reveal how abundantly his labors were owned of God, in the conversion of sinners and the edification of believers.

About the time of the Disruption of the Church of Scotland, 1843, he assumed the pastorate of the Independent church at Clachan, Kilcalmonell, Argyleshire, which he held until May, 1857, when

forced by the scattering of his people to Australia and Canada because of crop failures, to emigrate to Canada.

Providentially he was led to the church at Manilla, in the Township of Mariposa, in fact he accepted a call sent by it to him before leaving Scotland, and entered upon his work in the summer of 1857. This church was largely formed of his own friends and those of his true yoke-fellow in Scotland, Rev. Archibald Farquharson, of Tiree, of precious memory.

To the above, by another hand, we have to add that Mr. McGregor labored for a long series of years in the Highland settlement at Manilla, Ont., and while being blessed with pleasing success in his ministerial work at home, was greatly honored and respected by all his brethren in the ministry. Here he had a new farm; clearing it up as he could. It was a home for his boys, and kept the kettle singing on the fire when very little money indeed, found its way to the pastor's house. We remember spending a pleasant night there once; when our friend told us about setting up house-keeping such and such a number of years before; and his wife and he agreed "to keep house in English." And they had not spoken Gaelic at home, nor taught to their children. Nevertheless, when he told us of his eldest son, (the only one of the six who did not turn out at last a minister,) dying in the United States, he said his employer wrote him a long letter describing his son's last hours, and how "for the last twenty-four hours he spoke very much to himself in some language that we (he says) could not understand." The poor fellow was once more a little boy running about the Highland hills, and prattling Gaelic with his playmates! Might it not be, that with our Lord, in the damps and mists of death, the vernacular of his childhood came thus rushing back to him in his half-unconsciousness?

At the time of our visit, there had just been a family gathering, and as one boy was prepared to stay at home and work the farm, ["Archie," the only other, was then at high school], they all agreed that he should be considered his father's "heir" as regarded the farm. But, behold, preaching was in the blood of this family! and the "farmer" was, a year or two afterward, in college also, preparing for the ministry! It is

not often that a whole family are thus preachers.

The father died in peace, and in the faith of the gospel. Like as England has toward Scotland, so the United States, as the larger and richer country, has strong gravitating influence on Canada; and all the sons except the youngest, Rev. A. F. McGregor, of Woodstock, are in the United States. Mr. McGregor's picture is No. "54" in the plate in our January number—"The Union of 1868," and is (though small) a very good likeness.

W. W. S.

### TRAINING SCHOOLS.

Since what (for want of a better word) is called "lay" Christian work has so come to the front in these recent years, there has sprung up also a class of Schools more or less elaborated in their organization, to train men and women for this work. The Chautauqua idea, though "literary," as well as directly Christian, was partly the outcome and partly the cause of this movement. Then came Moody's Training-schools and classes at Chicago and at Northfield; and many other efforts and adaptations. One of the best is at Springfield, Mass., J. L. Dixon, Secretary. Secretaries for the Y.M.C.A. are needed; City-missionaries, Pastors' assistants, S. S. Superintendents, Lay preachers, Missionaries, are all needed; and this School trains students for these positions.

Another has been begun in Toronto; of which Rev. Elmore Harris is Principal, and Mr. William Fergusson, of 58 Grenville St., Toronto, Secretary. The Board of Management is composed of ministers and members of different churches, and it is founded on unsectarian principles. How far Biblical interpretation can be carried on without theological bias we don't know; but the attempt to do so will—if a Christian spirit continues to prevail among teachers and pupils—tend to unity of Christian thought and effort; and perhaps be an object-lesson for the incredulous.

With the idea that these institutions will cheapen the way to the ministry, and interfere with the theological colleges, we have not the least sympathy. The theological colleges must show their faith by their works. And there is nothing to hinder but much to induce every theological college to have one or more such schools under its

wing; whose students, desirous of longer-continued study, could go up for examination to the college, and be equally eligible with others for degrees, on exhibiting the same scholarship.

The chief design of these excellent Training-schools is to furnish consecrated men and women as S. S. workers, pastors' assistants, and as city, home, and foreign missionaries. In the Toronto institution, the classes are for the present held in the Walmar Road Baptist Church. Evening classes, twice a week, are also held for the benefit of those who cannot attend further—specially adapted to S. S. teachers.

### Our Contributors.

PRESIDENT FINNEY.

BY WM. M. BARBOUR, D.D.

#### SECOND PAPER.

That seemed to us *then*, as it seems to us still a very happy incident, even if we do not dignify it with the graver name of a "providence," that on clearing the London docks and gliding down the Thames for New York, the good ship *Southampton* should have on board one we greatly desired to meet in the new world, the President of the College towards which our sails were set on embarking for the West. Without the remotest thought, on our part, of such a favoring incident, here was put within our reach such a means of information concerning Oberlin and the ways of the West as was devoutly to be wished for, and gladly to be made available.

After repeated opportunities of witnessing Mr. Finney's swaying power over congregations filling the Broadway Tabernacle in New York, as they filled Whitfield's Tabernacle in London, by his friendly counsel, in a few months we found ourselves in the West, under his wise presidential superintendence in the College and his faithful pastoral instruction in the church of the Oberlin colony, then in its comparative youth, in the woods of Ohio.

Trained for the law, and in practice at the bar, when converted to Christ, it is a striking tribute to Mr. Finney's ability that it is no easy matter for those under him for years to say whether he is

chiefly to be admired as a popular preacher, a theological professor and a philosophical thinker, or as a practical counsellor for the life, and a sympathetic comforter for the heart. And in acting so efficiently in such varied relations he seemed to accomplish his ends by abjuring methods commonly taken by specialists in those differing pursuits.

"I do not call Mr. Finney a great preacher," said one, greatly edified by his pulpit services, "because he does not *preach*, he only explains what other men preach about." "Mr. Finney is greatly admired as a popular preacher just now, while he is living," said his fellow-laborer, Dr. Morgan, "but the day is coming when he is to be resorted to as the profound philosopher, for his vital dissections of difficulties and his lucid definitions of fundamental truth."

As illustrating Professor Morgan's estimate of the President's ability to clarify vital truth, let two or three of his simpler definitions be recalled :

*What is Law?* "Law is a rule of action, accompanied by a sanction for the obedient, and followed by a penalty for the disobedient."

*What is Consciousness?* "Consciousness is the mind's awareness of its own states and actions."

*What are the Divine Purposes?* "Simply the making up of the Divine mind on what is to be carried out in the Divine rule of the world."

Well might the teacher ask his pupils, "Is there anything terrible in *that*?" And inquire further : "Suppose that God had not made His mind up on how He is to carry things on, how should we enjoy a life under His government?"

Common as "revival services" have become now-a-days, and "inquiry meetings" in connection with them, forty years ago Mr. Finney's proposal to hold a meeting for those inquiring the way of salvation was looked at as a piece of trans-Atlantic extravagance, and its failure foretold by the leading prophetic powers among the English Congregationalists.

When, instead of a small vestry, the preacher told the resident pastor that a place to hold over a thousand would be necessary, the British school room building, near City Road, was procured, and the first meeting of the kind in London was held. Fresh in our remembrance is the holding of that meeting, and the astonishment of the clergy and

the Christian laity at the hundreds upon hundreds seeking admission to it. By common consent, it was the Lord's doing, and marvellous in our eyes.

Said Dr. Campbell : "Mr. Finney, remember you are in England, and in London, and you are not acquainted with our people. Such a meeting you might hold in America, but you will not get the people to attend here."

Mr. Finney's reply was : "Dr. Campbell, the gospel is as well adapted to the English people as to the American ; and I have no fears that the pride of the people will prevent their responding to such a call, any more than it would the people in America."

It was certainly a great sight, to see Cowper Street crowded with sober-minded English folk, gathering into such a place, to be directed "how they might make their peace with God that night."

Some of the evangelist's first conversations with the inquiring, he was wont to recall. Among others, the following may be noted to show the need the people had of some knowledge of the intent of such a meeting.

Approaching a grave, thoughtful-looking woman, the preacher said, "Have you come here under a feeling of your sinfulness, come to find your way to Christ as your Saviour?" The woman not responding, he said : "Are you aware you are a sinner, and a great sinner, in the sight of God?"

"Well, sir," said she, "I don't know *that*—I think I have always tried to do the best I could in my life."

"Then," said he, "I need not stay any longer with you, since you are in no great need of a Saviour. God is the most reasonable being in existence, and if you have always done the best you could, He does not expect anything more of you. I must go to those in tears over their sins, sorry that they have *not* done the best they could. They are the people Christ came after, to see if He could not save them from such a way of living."

Reference has been made to President Finney's legal studies, and his standing as a lawyer in his earlier days. It does not surprise us, therefore, to read in his autobiography of the request made of him by the members of the bar, and the judges, in the City of Rochester, N. Y., during the revival



there in 1855, to preach a course of sermons to lawyers, on the moral government of God.

He consented ; and began this series to lawyers, with the text, "Commanding ourselves to every man's conscience in the sight of God." He showed, first, that the text assumes that every man has a conscience. Then defining this faculty, he showed what every man's conscience affirms :— (1) that he knows himself to be a sinner against God ; (2) therefore, he knows God must condemn him as a sinner ; and (3) that every man knows that his own conscience condemns him as a sinner, and holds him in that state. And so on he went, from point to point, until he had set

"Each one before the judgment throne  
Of his own awful soul,"

convincing those thoughtful men that, Bible or no Bible, they were amenable to

"The unwritten law, Divine,  
Immutable, eternal, not like those of yesterday,  
But made ere time began."

By his powerful reasonings he next showed them that if the Bible was true, there was no hope for them. That God is good, is no ground of hope ; because His goodness may prevent His forgiving them. It may not, on the whole, be wise or good, to forgive such a world of sinners as we find ourselves to be. Left without the Bible to throw light on this matter, it is impossible for human reason to conclude that sinners can be saved.

And so on he went, until they felt themselves shut up to Christ, as their only hope ; for every man's conscience testifies, on an appeal to it, that he is a sinner, under condemnation, sentenced to the death that is the wages of his sin.

When this man of law had them thus prepared for a mighty deliverance by a Redeemer, it was then, and not till then, that the gospel did its own work among them ; and large numbers of them were hopefully converted to the Saviour.

It is but right to say that it was not only to crowds and on special occasions that President Finney handled the law and the conscience in this searching way. It was his settled conviction, as we have heard him repeat, "many a time and oft," that a large proportion of Christian preaching went for nothing, because it did not first convince its hearers of their sins, before presenting the Saviour. This explains the sharp sayings he was

credited with, and at times the accusation of rudeness and severity towards those he was not fully acquainted with. For instance, to a lady in London, who sent him an anonymous letter, and afterwards excused herself in so doing, by the fact that she was in the Established Church, and did not like to make it appear to her friends that she was an inquirer after the way of life at a Congregational minister. "Then," said the faithful teacher, "you are like the rest of those I have been preaching to, on their pride as keeping them from Christ, only in your case it has been *church pride* rather than personal pride, that has been in your way."

And that was a very cutting assault on a young heart, and one that could only be wisely made by a "master of Israel," who knew what he was about, when, on being apprised of the condition of a friend's daughter (who was resisting the gospel through what to human eyes was an undue attachment to her own good looks, and her fine clothing), meeting her walking by herself one day, he went towards her smilingly, saying : "You are a very beautiful young lady, aren't you ? and you are beautifully dressed ?" Knowing the pain he inflicted, he frankly owned it, and said he was pained himself ; but he did it on principle, her vanity had to be stabbed. And it *was stabbed*, in this case, *to death* ; for she was so overcome by the faithful rebuke, and her own mortified feeling at being found out, that she was led out of her love of a vain show in the flesh, to the fairer things of the Spirit, and the more lasting things of the eternal life.

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#### REPORT OF THE SAKANJIMBA STATION OF THE WEST CENTRAL AFRICAN MISSION.

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*Presented at the Annual Meeting, May 24th-29th,  
1894.*

It having been deemed advisable for the Mission to open a fourth station to which Mr. and Mrs. Lee, of Cisamba be appointed, it was arranged that Messrs. Fay and Lee make a tour of exploration for the purpose of selecting a suitable site. Accordingly, on February 27th, 1893, they

set out from Kamundongo, and, travelling *via* Kuanjulula, reached Sakanjimba, March 2nd.

The district of Sakanjimba being thickly populated, and apparently healthful, as well as being conveniently near both Kamundongo and Bailundu stations, at once commended itself to the explorers' judgment as a highly suitable site for the proposed station. They, however, continued their journey, travelling in a north-westerly direction as far as Civinga, then returning to Kamundongo, *via* Okangengo in Ondulu, and Oholonduo and Kuanjulula in Bihé, the result of the journey being a confirmed opinion that Sakanjimba was in many respects the best district for the Mission to occupy.

At the annual meeting of the Mission, held at Kamundongo, May 2nd-5th, 1893, the Mission, acting upon the report presented by Messrs. Fay and Lee, unanimously voted that a new station be opened at Sakanjimba, and that Mr. and Mrs. Lee proceed to that place, and commence operations as soon as feasible, after the return of the Rev. W. T. Currie to Cisamba.

In the following July, Mr. and Mrs. Lee, and Mr. Woodside, and family, from Bailundu, met in camp at Sakanjimba, for the double purpose of enjoying a brief vacation, and thoroughly overlooking the ground.

Ten days were thus pleasantly and profitably spent. Mr. Woodside so fully coincided with the judgment on the district, given by Messrs. Fay and Lee, that he addressed to the Mission a circular letter asking that he and his family be transferred from the Bailundu station to Sakanjimbo, there to be associated with Mr. Lee in forming the new station. Estimates of the amounts needed for the beginning of the work, were drawn up, the total being \$1,510; and a letter was forwarded to the Prudential Committee of the American Board, asking for an appropriation for that amount. A letter also advised the Mission to advise its treasurer to advance sufficient funds for a commencement of the work.

Mr. Woodside's letter, requesting his transfer to Sakanjimba, received the affirmative signatures of nearly all the members of the Mission, and it was decided that he and Mr. Lee remove to Sakanjimba at the earliest possible date.

Upon Messrs. Woodside and Lee's verbally

pledging themselves responsible for all sums expended prior to receiving definite sanction from the Prudential Committee, the Mission Treasurer consented to advance such funds as may be necessary for the immediate opening of the station.

On Friday, 15th September, 1893, Mr. and Mrs. Lee arrived at Sakanjimba, and went into camp. The following day, September 16th, Mr. Woodside arrived from Bailundu.

The next day being Sunday, a public service was held at the ombala (head village), at which a goodly number of persons were present. Messrs. Woodside and Lee made addresses, explaining to the people their reasons for coming to reside there. Both the chief and all his people expressed pleasure at the idea of having resident teachers.

On Monday, September 18th, at the invitation of the missionaries, the chief and his advisers repaired to the site selected for our station, and most willingly assented to our occupying it, and also promised aid in procuring building materials.

The next few days were devoted to building a good camp, marking off the station, buying sticks, etc., for building purposes, and commencing the erection of a house 13 by 12 feet in size.

On Monday, September 25th, Mr. Woodside was obliged to leave Sakanjimba, to go to the coast on business.

By September 28th, the little house above mentioned, was completed, and shortly after was occupied by Mr. and Mrs. Lee, as a general living room. A temporary dwelling-house, 40 by 40 ft., designed for Mr. Woodside's residence, was commenced September 28th, and shortly after a similar house was begun, to be occupied, when finished, by Mr. Lee.

Mr. Woodside's house was completed in November, and on the 17th of that month he and his family arrived here and were domiciled therein. Mr. Lee's house was finished and occupied in December.

From the time of our first arrival, regular Sunday services had been held, at which the congregations numbered from 100 to 400 people, not including children. As soon as Mr. Woodside's family were comfortably settled in their "temporary house," what may be termed regular station work was commenced. A day school was started, and several village lads enrolled themselves as

scholars. Some medical work was begun, but, by reason of the healthfulness of this vicinity, this branch of work has not assumed important proportions. Evangelistic work in the outlying villages was commenced, Messrs. Woodside and Lee, together visiting them and holding services.

On January 17th, 1894, a daughter was born to Mr. and Mrs. Lee, and this event was a cause of rejoicing and thankfulness.

On April 4th, Mr. Woodside and family left Sakanjimba to go to Bailundu for a short time to render assistance to some members of that station. Their stay was prolonged until the middle of this May, Mr. Woodside returning here on the 10th inst., and Mrs. W. on the 18th.

All school, medical and evangelistic work, was more or less interrupted by Mr. Woodside's absence, but the Sunday services were regularly held, and building operations were continued uninterruptedly. At this time of writing there has been erected on the station 12 houses, consisting of the two temporary dwelling-houses, four houses for boys; sheep, pig and poultry houses, and a large onjango (public visiting place), a well 28 feet deep has been dug, which is now yielding good water for all purposes. Gardens have been fenced in and partly cultivated. The whole station compound has been fenced around with stick and wire netting fencing. Also there has been commenced the making of adobe for building the permanent dwelling-houses of the two families.

By the March mail, word was received from the Prudential Committee, authorizing the appropriation of the \$1,510 asked for, and commending the steps that had been taken towards opening the new station; and also the modest estimates presented.

In concluding this report, we may say that our eight months' stay here has served to confirm in every respect the favorable opinion first formed of this locality. The opportunities for work are certainly large, and are becoming, through our more accurate knowledge of the country, more apparent day by day.

We enter upon the new mission year with highest hopes and expectations, with great thankfulness, and with sincere desires that God may vouchsafe unto us such measure of health, strength,

wisdom and grace, as shall enable us to do much good work for the Master.

Respectfully submitted by,

Yours fraternally,

T. W. WOODSIDE.

WILBERFORCE LEE.

Sakanjimba, May 22nd, 1894.

#### MEETING OF THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

[Last issue contained a sketch of the meetings of the Maritime Union. Below we give a full report from the Secretary.—Ed.]

The forty-seventh annual meeting of the Congregational Union of Nova Scotia and New Brunswick met in the new Tabernacle church in Yarmouth, N.S., July 27th, 1894.

It was a successful Union. A deep spiritual tone pervaded the meetings from first to last. The surroundings were in the highest degree uplifting. The town of Yarmouth was enveloped in sunshine all the time, and showed to the best advantage its beautiful residences with their magnificent hedges and flower gardens. Since our last Union meeting here changes have occurred, notable among them being the destruction of the beautiful and stately Tabernacle, whose lofty spire was above all others—a pleasant landmark to watching mariners homeward bound. The Tabernacle of to-day is not beheld afar at sea. It has changed its loftiness for beauty of architectural design in other lines. It is built of Shelburne granite, rough-dressed, and combines homelikeness with cathedral impressiveness. It is a picture of solidity, without and within—"a thing of beauty." It is said to be the most complete church in the Province.

If the building can minister grace to the congregation, then may the people assembling in the Tabernacle be made better by coming within its walls.

The first meeting was held at 7 o'clock, Friday evening, July 27th. The Chairman, Mr. Andrew K. Moore, of Economy, called the meeting to order. Mr. G. W. Ball was appointed Minute Secretary. The Chairman then addressed the meeting somewhat briefly, taking for his theme,

"Congregationalism among the Churches." Among other good things, he said :

"Although the denomination is behind some others in wealth and numbers, it is inferior to none in spiritual power and blessing. It has always had as its leaders men of distinguished power and ability. In the Mother country, in other lands, and in these Provinces, Congregationalists have stood in the front rank as champions and defenders of liberty, civil and religious. Even men who have ignored Divine authority have acknowledged this, and have complimented us upon the work we have accomplished, saying, 'England owes an everlasting obligation to the Independents for her civil and religious liberty.'

"In the mission field Congregationalism has won honors for the Master. Two of the oldest and greatest of the Foreign Missionary Societies, viz., the London Missionary Society and the American Board of Foreign Missions, were organized and supported by our denomination. Other churches recognize this and acknowledge the good done by us, and yet some of them seem to think that we have accomplished our mission, and that we would do an excellent and graceful act by retiring now from the field! This is sometimes suggested by our connectional friends, the Presbyterians and Methodists, and also doubtless by our sisters in polity, the Baptists. But our mission is a live issue yet, and can not be relinquished.

"We are influencing them for good. They have been moulded in a measure by our teachings, and are coming to us—rather, coming toward us. We are greeting them fraternally, but are not going toward them! We are pressing on in the direction we have always been going—toward Gospel liberty that makes all free; so that we can all say, 'One is our Master, even Christ, and all we are brethren.'

"The progress in this direction by our brethren has been marked and rapid; may we not hope for organic union on the lines of gospel liberty at no distant day? We hold that Christ will draw all men to Himself if He be lifted up. For this end we need a higher consecration: wealth to feel its responsibility; learning to be more humble; trade less selfish; power of every kind, less grasping and domineering.

"Let us stand firm by our principles, encouraging our societies of Christian Endeavor, doing more than ever for our Home and Foreign Missionary Societies and our College, and as individual church members let us not forget that time is flying, and it stands us in hand to use well each passing hour in the Master's service, and for the Master's glory."

Rev. Dr. Jackson, of Kingston, being present, next addressed the meeting, bringing the greeting of the Quebec and Ontario Union.

Saturday was a busy day. A delightful hour was spent from 9 to 10, in devotional exercises, presided over by our veteran minister, Rev. Jacob Whitman, and participated in by many of the brethren.

The chairman called the meeting to order at 10 a.m. The minutes were read; the sessional roll was formed: all the ministers of the Union were present and answered to their names; some of the churches were unrepresented, their delegates failing to be present. The following brethren from a distance were present, and were accorded the privilege of honorary membership: Rev. S. N. Jackson, M.D., Kingston; Rev. J. B.

Silcox, Montreal; Rev. C. B. Smith, D.D., Boston; Rev. Alex. McGregor, Pawtucket; Rev. Dr. Scott, of Leominster, Mass.; Rev. W. H. G. Temple, Boston; T. M. Lewis, Esq., Yarmouth.

Dr. Smith addressed the meeting. He said he was one of the directors of the American Peace Society, and that it was their object to labor for an International Court of Arbitration, to which all matters of dispute between nations might be referred, and there be decided instead of by war. He spoke in eloquent and thrilling terms of the progress that was being made towards the abolishment of war, and said: "Britain and the United States must ever be united in bonds of friendship and peace." He brought the greetings of the Congregationalists over the the border.

Rev. D. W. Purdon, late of the Lancashire Association, England, and Rev. John Wood, of Truro, were received into full membership, the Chairman giving them the right hand of fellowship.

Revs. J. B. Saer and David Howie were dismissed, and recommended to Congregational associations in the United States.

Rev. John Wood was chosen Chairman by the unanimous vote of the Union and was inducted into the chair by Mr. Moore, who expressed himself more than gratified by the Union's choice. Mr. Wood, with a few felicitous remarks, took his seat. The rest of the day was mainly devoted to a missionary conference of the churches. Reports were heard from many of them, giving a good account of the state of the fields requiring missionary aid. Much interest especially was taken in the reports from the most discouraged churches, such as Kingsport, the oldest cause in the Dominion, now without a pastor; and Margaree and Maitland. Much sympathy was expressed for these old causes, continually being depleted by emigration, by our visiting brethren from the Ontario and Quebec Union, as well as from those across the border. The prevailing sentiment seemed to be that these old causes must be maintained if possible, and that none of them should be allowed to die out for the want of men and money.

Very encouraging reports were received from Economy, Brooklyn and Beach Meadows, Liverpool, Pleasant River, Chebogue, Keswick Ridge. The churches of Sheffield, St. John, Yarmouth and Truro are bravely holding their own and doing a grand work for the Master, undismayed by difficulties.

Much thankfulness was expressed for the aid the Christian Endeavor movement had given to all the churches.

SABBATH.

The meetings were grand on Sabbath. The

TUESDAY.

sermons and speeches were all of a high order, and evoked much enthusiasm. Truly we could all say, "that Sabbath was a high day." At the morning and evening services the whole interior of the building was occupied by the people who came to hear the word. Here we saw the advantage of sliding doors, uniting the lecture room with the auditorium. The morning preacher was Rev. Alexander McGregor, the old pastor, now of Pawtucket, R. I., who filled the place of the Union preacher, Rev. Mr. McEwen, of Brooklyn. His text was Ps. cv. 17: "He sent a man before them."

The evening preacher was Rev. Mr. Silcox, of Emmanuel church, Montreal. His text was Rom xiv. 7: "No man liveth to himself, and no man dieth to himself." The communion of the Lord's Supper was observed after the evening sermon. It was a happy season. The pastor, Rev. William McIntosh, presided, and was assisted by Rev. Mr. Whitman and Rev. Mr. McGregor.

The speakers at the afternoon meeting were Rev. Dr. Scott, Rev. Mr. Temple, Rev. Mr. McEwen, Rev. Mr. Silcox and Rev. Mr. Wood.

## MONDAY.

After the devotional meeting, which lasted a full hour, the business of the Union was resumed, which was carried forward in a very spirited manner. In the evening our public missionary meeting was held. The speakers were listened to with great interest. Mrs. Chas. H. Dearborn, of St. John, reported for the Ladies' M. S., which showed increased receipts, and growing zeal in the cause of missions among the sisters.

Mrs. Jenkins, of Yarmouth, addressed the meeting on the subject of missions in general, and pleaded for more earnestness and enthusiasm in the work. The Secretary, Rev. Mr. Cox, read an interesting letter from Rev. Dr. Daniels, Corresponding Secretary of the A. B. C. F. M., asking for the prayers and co-operation of the Union in their great work of evangelizing the dark lands of heathendom. Rev. Mr. Silcox, in his own manly fashion, thrilled the audience with his descriptions of the work that Christ's churches should be doing. His subject must have been "Applied Christianity."

Rev. Dr. Scott, in a splendid address, showed how we were one in our work with the churches of Christ in his own country, and dwelt upon the greatness of the work being accomplished, and the need of more self-sacrificing consecration. The meeting was a success from any standpoint.

A blessed hour of prayer began the day, led by Rev. James Blesedell, of Pleasant River. The theme was, "Vessels for the Lord's Spirit to fill." Surely God's Spirit was present at that hour, to heal and to help!

Many resolutions of great importance were moved during the day. The ladies, who had met apart, to conduct the annual business of their own Society, on Monday, were with us on Tuesday, and swelled our number greatly. At noon the Union sat down to a sumptuous dinner spread by the ladies of the church in the lecture room. Many very bright and sparkling things were said by the brethren in their after-dinner speeches. It was an enjoyable time. The speakers were Deacon Hilton and Revs. McGregor, Wood, Temple, McIntosh, Scott and Silcox.

An under current of sadness pervaded the last business session of the Union, Tuesday afternoon. The occasion was the severance of his connection with the mission of Rev. Wm. McIntosh. For eleven years he has stood in the front rank among us, and his word and deed encouraged us to manly Christian living. He has accepted a call to the Ottawa church, and goes there in a few weeks. Some voices of the brethren were husky, and some eyes were wet with tears as the vote for dismission and transfer was called for.

Another incident of pathos was the resolution of condolence to the family of Mr. Whitehead Barker, of Sheffield, whose death occurred the same week of the Union.

Tuesday evening's meeting was of an informal character, but mainly devoted to the interests of the College, for whose funds a good collection was taken up at the close.

The officers for the ensuing year are, Rev. John Wood, *Chairman*; Rev. James Slipperley, *Statistical Secretary*; James Woodrow, *Treasurer*.

The Union will be held next year in Liverpool, N. S.

Among the important resolutions that were moved, the following may be of interest:—

1. That the C. E. be recommended to our churches; and that the Publishing Company be recommended to change the name INDEPENDENT to CONGREGATIONALIST; or, that the latter name be prominently incorporated in the title.
2. That the C. F. M. S. be recommended to the support of the churches.
3. That this Union expresses its deep sympathy with the A. B. C. F. M. in its noble work for the evangelization of the world; and hopes to see the Maritime churches increasingly interested. It also expresses its warm appreciation of the fraternal letter from the Society, through Secretary Daniels; and the earnest and enthusiastic ad-

vocacy of the American Board, by Rev. Dr. Scott, at our annual Missionary Meeting; and that a copy of this resolution be forwarded to Rev. Dr. Daniels.

4. That our representatives on the Executive of the C. C. M. S. be Revs. W. McIntosh, and J. W. Cox, and Mr. James Woodrow, and Rev. S. Sykes be a member of the General Committee.

5. That we express our deep sympathy with our brethren in Wales, in their present struggle for equal rights, and their endeavor to free themselves from the unjust burdens imposed upon them by the State Church Establishment.

6. That in view of the discussion in the *Christian World*, in regard to Christian unity, this Union would express its approval of, and readiness for, hearty co-operation in all efforts for the union of the church of Christ, but cannot approve of any plan of organic union which would tolerate the principle of human authority or lordship over Christ's heritage.

A very kind and brotherly letter was received from the newly-installed pastor of the St. John church, Rev. Norman MacKinnon, who regretted his inability to be present at the meetings, on account of pressing work, he having been but two weeks in his new field.

Rev. G. W. Ball, the newly-ordained and highly-respected pastor of Old Zion, Liverpool church, was received into full membership of the Union.

May God keep us all till we meet again; and so we adjourned to meet in Zion church, Liverpool, in July, 1895. J. W. C.

### Christian Endeavor.

TORONTO, ZION Y.P.S.C.E.—The half-yearly election of officers was held on the 5th inst., and we now have as President, Mr. F. S. Knowland, and as Corresponding Secretary, Miss Mary Dickie, 219 Huron Street. If any Society, knowing of young people intending to locate in Toronto, would kindly communicate with us, we shall be glad to welcome them among us.

Mr. Harry E. Mason, who occupied the pulpit during vacation, has returned to Montreal, there to resume his preparations for the ministry. His place is supplied for this month by Mr. Main, the Congregational Evangelist. We feel confident that the church and Society will be greatly benefited and strengthened by his ministrations.

A missionary meeting was held on Sunday evening, 9th Sept., at which Mrs. Stevens, of the China Inland Mission, spoke of her work in China, especially of that conducted among the Chinese women. The meeting was well attended, there being from fifty to sixty present. We are particularly interested in missions, as one of our number, Miss A. M. Barker, has but lately left for the mission field in Turkey.

Mr. Chas. R. Ashdown, ex-president of our Society, leaves us this month to attend the College

at Montreal, in order to carry on his studies for the ministry.

The Society has been joined by Mr. Moir, from Stratford, also Miss Jane Dickie has returned from Rochester. P. and G. L.

ST. CATHARINES.—At our last weekly meeting, our Society determined to take up a pupil in Mr. Currie's Mission Schools in Africa, and contribute the Twelve Dollars that it costs to maintain a pupil there. As the "Kodak" is not unknown at the Mission at Cisamba, we will try and get a picture of our boy or girl; which will be an added interest to us. To do this, without interfering with other enterprises, we (as many as please), will give 5c. fortnightly to the convenor of the Missionary Committee; and the young lady who now holds that position has undertaken to ask each of us for our five cents at every second meeting. The great difficulty in contributing "little and often"—although the best way—is about the "collecting." If people are regularly called on, they will do a great deal more than under other circumstances. We are also taking up work in the County Gaol, and are increasing our visits to the Industrial Home and the Hospital.

SCOTLAND.—Our society is prospering. The attendance at both the Thursday and Sunday evening meetings is good, and a lively interest is taken in all the proceedings. We are taking a collection at our Thursday evening meeting, but have not quite decided on what we shall use it for yet.

Why can we not have one session of the Western Association meeting, which meets here in October for C. E. work?

The Burford Congregational C. E. Society met with us on the evening of Sept. 13th. Subject "Foreign Missions." A very interesting meeting, and a good attendance.

AUSTRALIA'S Christian Endeavor growth, considering the population of the continent—only 3,400,000—is marvellous. Here are the figures for last April:

	SOCIETIES.	MEMBERS.
Victoria. . . . .	460	15,000
South Anstralia. . . . .	270	7,000
New South Wales. . . . .	197	6,000
Tasmania. . . . .	25	1,300
Queensland. . . . .	37	1,248
Western Australia. . . . .	5	150
New Zealand. . . . .	124	4,172
Totals. . . . .	1,118	34,870

A STREET-CAR conductor at Cleveland paid this compliment to the visiting hosts of Endeavorers: "They are the easiest people to collect from I

ever had. If I miss one, he comes and hands me his fare."

THERE are now 7,395 more companies of Christian Endeavor than there were one year ago. The ranks have increased the past year more than they increased in the entire first eight years of the army's history.

MADAGASCAR'S Societies have already increased in number to more than 90, with a membership of about 3,500.

## Selections.

### PRINCIPAL FAIRBAIRN ON RELIGION AND SCIENCE.

Most of the sermons preached in Oxford on Sunday morning had reference to the visit of the British Association; but by common consent that of Principal Fairbairn, at Mansfield College, treated of the relation of religion to science with conspicuous originality and force. It was a vigorous protest against the exclusion of religion from the study of history and social progress. Choosing for his texts the declaration of Caiaphas that it was expedient that one man should die for the people, and that of Pilate that he had power to crucify Christ or release him, Dr. Fairbairn insisted on the comparative reasonableness of the natural and the evangelical views of Christ. The representatives of the natural view were Caiaphas, the High Priest, and Pilate. The exponent of the evangelical was the Apostle John. The natural view of the priest was expressed in his counsel of expediency that Christ should die for the people; that of Pilate in his claim that he had power to crucify or to release. They were men of cultivated political intelligence who judged according to their lights, but their lights were dim. By an act of extraordinary faith John read the meaning into Jesus which his cultivated contemporaries failed to find. His interpretation may be called a prophetic hypothesis, for it did not so much explain facts that had been or that were, as facts that were to be. Jesus was to him the only-begotten Son of God, descended to earth and made flesh that He might declare the Father. Between these views a long history now stood as an arbiter, and made the question, in a sense, scientific. Two things filled the preacher with wonder: the immensity of the field covered by the sciences which the Association recognised, and the inadequacy of these sciences to the interpretation of man and his universe. Where scientific inquiry

stops is even more remarkable than where it begins and whither it goes. It begins with those mathematics which are pure metaphysics, and rises through the mere concrete sciences to man as a social and economical being. But the most remarkable thing of all is that it leaves religion almost entirely untouched, or touches it at the very remote or conjectured point of savage beliefs. Yet without religion man never is. It is woven into his earliest ideas of nature; it is inseparable from his last. The society he creates expresses it. His language is instinct with it. His first philosophy is a theology, and in a theology his science ends—all the more that he may refuse the name the ideas he cannot escape.

The most impressive vision that can come to any of us is that of a man in his innumerable generations feeling after God. That feeling shows him a being whose very time involves eternity, whose finitude is an infinite. But if religion be so necessary to man, the religious person is the most potent factor of change and movement in history. The creative spirit in religion touches man at every point, and determines by his action on the person the future of the race. Now he belongs to the order of the creators of religion. Nor can it be doubted that he holds the foremost place. He did not create the idea of God, but he raised it to the highest point at once of purity and potency. He perfected Monotheism, and made deity, whilst spiritual, so attractive as to become the ideal which governed man. He so acted upon the religious subject as to give for the first time value to the individual yet unity of the race. He created, too, the enthusiasm to save, making the sinful not the mere criminal to be condemned, but the last to be redeemed and rescued. The religion he introduced was as moral as the God he revealed; and the society he conceived and created was one that knew no distinction of caste and order, but only a brotherhood of spirit and unity of life. The Scriptures he created to be the inspiration and guide of His people rose in obedience to what seemed a spiritual necessity. In the light of his achievements the problem stated at the outset must be studied and solved. Could the rigorous naturalism of the cultured intelligence solve it? The immediate result—the death Jesus suffered—might justify the naturalism, but what of the ultimate effects? If there was nothing in him to explain these, what was the religion but a freak of nature, inexplicable, a sort of madness of the spirit? But how can it be so explained and the reasonableness of man in his belief and service of it maintained? If there were order in nature there could be no chance in history, for chance is a term of ignorance, not of knowledge. But if order reigned in history, the person most necessary to it could be no product of

haphazard hypothesis. The secret of nature was revealed in reason; the power of religion was revealed in Christ, and His religion was the supremest factor of the ordered life of man. He who most manifested this power had most in him of the Divine; but what did this do but show that there was most reason in the position of the evangelist? "The Only-Begotten who was in the bosom of the Father He hath declared Him."—*Christian World*.

### SMASHING THE MICROSCOPE.

A story came to us from India a good many years ago of a Brahman to whom a missionary showed a microscope he had recently received from England. It was a very beautiful and valuable instrument of high powers, and fitted with all the then latest improvements. The missionary exhibited a number of objects to the Hindu's astonishment and keen delight. Presently he took a drop of stagnant water, focused it, and asked his native friend to look. The astonishment remained; the delight was gone. The Brahman took up the vessel of water, from which he had seen the missionary take the drop that he had been looking at, and carefully examined it. It was water from one of the 'tanks'—water such as we in England in these days of sanitary science should most certainly condemn as unfit for drinking purposes, but such as in India in those days was in regular use; such, indeed, as the Brahman had been using and would continue to use. Putting down the vessel of water, he stood for a moment or two in silent wonder and thought. Then he looked again through the microscope, and ever and anon there crossed the field of vision some minute organism, magnified into most palpable proportions, suggesting some one or other of the less pleasing forms of life with which he was familiar—at any rate, life. That was the horror of the revelation. The water in which he performed his religious ablutions, and, perhaps more fearful still, the water he drank, containing life! He, a good Brahmin, priding himself on his punctilious observance of all the laws and requirements of his caste, had been transgressing daily so simple, so well-known, so general a law as that against the destruction of animal life!

The poor man left the missionary's bungalow well-nigh distracted, suffering agonies which an average Englishman can hardly conceive. Some days afterwards he came back, saying that he wanted to buy the microscope. The missionary, however, had no wish to sell it. But the Brahman played the part of the importunate widow so effectively that he wearied the missionary into parting with his newly-acquired treasure. The

latter had no idea of what had been passing in the Hindu's mind, did not know the motive prompting this anxiety to become possessed of the microscope, and judged that he could send for another, and that so, after all, he would simply lose the use of his instrument for the time required for the mail to go and return. The Brahman paid the money and seized the microscope, and forthwith, without waiting to take it home, there, in the presence of the missionary, he most vigorously proceeded to smash it to pieces! This unexpected destruction by the Brahman of what he had been so eager to possess, and for which he had been ready to give any price asked, filled the missionary with astonishment and grief.

Why had he done it? It was that drop of water. He had scarcely been able to eat or drink or sleep since he had seen those squirming creatures. He would put an end to such revelations. That microscope should henceforward show to no other eyes what his had seen. He himself would see them no more.

He was not a very wise Brahman. There were other microscopes, even though, at some cost, he had destroyed that one. And moreover—microscopes or no microscopes—those creatures which he had seen were still generating in the water for him to drink. The microscope had not created; it had only revealed. He would have shown himself wiser had he sought to remedy rather than to shut his eyes to the evil, to have kept the microscope, at any rate as a means of discovering which tanks supplied the water that was freest from, and which the water that was most affected by, these minute forms of animal life.

But this Hindu was not the only man who has proved himself unwise. He simply acted as many men have acted from all time, and probably will continue to act for many years to come. King Ahab anticipated him centuries before, when he thought to change the course of events by threatening the prophet Micaiah with imprisonment; as did also King Jehoiakim when he threw into the fire the first edition of Jeremiah's roll, on which were written truths unpleasant to his royal ear. But the burning of the book did not annihilate the truth it contained in the case of the king, any more than smashing the microscope filtered the water in the case of the Brahman. And as Jehoiakim anticipated this method so men to-day repeat it. Has not a good verger been heard of who thought that in some mysterious way he warmed the church by industriously applying a candle to the thermometer? And is it not possible that I, and even perhaps some of my readers, are unconsciously acting in much the same way, confusing indicators with regulators, closing the eyes against warnings which tell of things evil, instead of opening them to search out a remedy for the evils re-



vealed? We cannot gain time by putting back the hands of the clock, and the king is not served either wisely or kindly whose obsequious courtiers reply to his question as to the time, 'It is what o'clock your majesty wishes.'—*Christian World.*

**SPECIMEN OF WORK DONE INSIDE.**—One of my friends (says Rev. Charles Garrett) is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time. One day he was passing a gin shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, whatever are you going to do?"

"You shall see presently."

He then quickly printed, in large letters:—

**SPECIMEN OF THE WORK DONE INSIDE.**

He then fastened the paper right over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud—"Specimen of the work done inside."

In a very short time a crowd assembled and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who had now joined the crowd. "If you mean what is on the paper, I did that; but if you mean the MAN, You did that! This morning when he arose, he was sober—when he walked down the street on his way to work, he was sober—when he went into your gin shop, he was sober, and Now he is what You made him. Is he not a true specimen of the work done inside?"

**FAITHFUL PASTORS.**—The pastor, who rightly divides the word of truth, is the greatest boon a church can receive from the ascended Lord, who is exalted to give pastors and teachers for the building up of the body of Christ. May He send to all our churches pastors according to His own heart, who shall feed the flock with knowledge and understanding.

## News of the Churches.

**COLD SPRINGS.**—The event of the past month with us has been the marriage of two of our most popular young people, Mr. Stephen A. McBride to Miss Mary Emily McCormack, youngest daughter of our excellent pastor. The happy event took place on August 28th. With their wonted interest in those around them, Mr. and Mrs. McCormack sought to make the occasion one of festivity to as many as possible. So two members of each family connected with the church were invited, and the guests numbered nearly two hundred. The church was crowded, and the wedding was an exceedingly pretty one. Miss Lemaistre, of Philadelphia, cousin of the bride, was maid of honor, and the bridesmaids were Miss Susan McBride and Miss Minnie Dixon. Mr. Wm. McBride was groomsman, while Mr. Winfred Stewart and Mr. J. D. Burns fulfilled the duty of ushers. The ceremony was performed by the Rev. Wm. McCormack, M.A., Ph. D., brother of the bride. Supper was served in the vestry, after the happy couple had received the congratulations of a host of friends at the parsonage. A very large number of elegant presents spoke eloquently of the affection in which both bride and groom are held, and were in some measure, no doubt, an expression of the congregation's appreciation of their services in choir, Sunday school, and other church work. They included a magnificent family Bible from the Cold Springs brass band, a fine dinner set for the Sunday school scholars, and members of the Y.P.S.C.E., and a beautiful berry-dish and spoon from four lady members of the choir. At the present writing the bridal pair are away on their wedding trip, and it is a source of much satisfaction to know that we are losing neither, but shall soon have them with us again, to take up their accustomed work in the church, for their places would not be easily filled. May they long be spared to one another and to us. On behalf of the church, R. McMANN, Sec.

**MONTREAL, POINT ST. CHARLES.**—The Rev. Thos. Hall, pastor of the Point St. Charles Congregational Church placed his resignation in the hands of the deacons of the church last evening. The reasons are of a purely personal nature and the resignation is not caused by friction of any sort. No decided action has been taken by the church as yet.

Mr. Hall has been connected with the Point St. Charles Congregational Church since its organization three years ago. Under his pastorate the church has grown spiritually and numerically, and it is now in a flourishing condition. The O'Brien Hall and Congregational House are connected with it. Mr. Hall has been from the commence-

ment of his ministry here to the present time a very popular preacher. Among his own congregation he is very well liked in his office as pastor. He also took an active part in all the organizations and societies at Point St. Charles, which were for the public good. The news of his resignation will be received with much regret by the people of that district and by his many friends throughout the city.—*Witness.*

HAMILTON.—They are back—the bronzed, brain-renewed wanderers of the First church; and when all have fully rested and recovered we should have some new impetus as a result of all the vim acquired. The Sunday school made a new start by a grand rally the first Sunday in September. All the scholars received by post an invitation-card, and the result was a very large gathering to a bright and interesting service. The choir also “rallied” at a tea provided by the leader and his wife. Some new voices were added, and the hope expressed for more united and regular work in this important branch of Christian service. Then the pastor “rallied” the people for not attending prayer meeting better, and an improvement was at once manifest. The wave-crest was reached when the Ladies’ Sewing Society “rallied” at Mrs. Alexander’s, to begin the season’s work.

Yesterday the Boys’ Brigade had a special time. Rev. Mr. Fotheringham, an old Hamilton boy, the Canadian President, was in town, and not only addressed our Company at 10.30 a.m., but took the morning church service, and enlightened us all as to the objects and plans of Brigade work. The boys have a sympathetic friend and able advocate in him.

B.

TORONTO, CONCORD AVENUE.—For a year past a “Cottage Prayer Meeting” was held weekly in North Dovercourt by the pastor and members of this church. Last winter special evangelistic meetings were conducted by the pastor, Rev. J. A. C. McCuaig, and ten or twelve conversions resulted. Then the friends thus gathered in greatly desired to have Sabbath services; and lately an opportunity presented itself of obtaining by purchase a small building, which makes a very neat little chapel. So on Sunday, 9th September, opening services were held in what the Concord people call the “Tabernacle Church,” North Dovercourt (in the extreme north west of Toronto.) The Rev. W. Haryett and Rev. John Mutch, neighboring pastors, and Mr. McCuaig preached in the order named to good congregations.

On Tuesday evening, September 11th, a social gathering was held and largely attended. Henry O’Hara, Esq., President, Toronto District Association, presided. Revs. J. P. Gerrie, C. Duff, T. Webb and the pastor spoke; also, Messrs. Copp,

Forbes and Fairbairn of other Congregational churches in the city. The tea was well provided and the music pleasing. We are glad to note this new extension.

TORONTO, BROADVIEW AVENUE.—The semi-annual business meeting of Broadview Avenue Congregational Y. P. S. C. E. was held on the 17th inst., when reports from the several committees were presented and officers for the ensuing six months elected. The new officers are:—H. W. Barker, *President*; Edwin E. Gray, *Vice-President*; Edna M. Joselin, *Secretary*; H. Butterworth, *Treasurer*; Freeling Hunt (Convener), *Lookout Committee*; Edna M. Joselin (Convener), *P. M. Committee*; Jennie Maxwell (Convener), *Social Committee*; H. Campbell (Convener), *S. S. Committee*; Nettie L. Barker (Convener), *Missionary Committee*; Louie Tomlin (Convener), *Visiting Committee*, and Bessie Wilkie (Convener), *Flower Committee.*

AYER’S FLAT.—On Wednesday, Aug. 29th, 1894, a happy event took place at the home of Mr. John B. McDonald, of Riverside, Hants Co. N.B., when his eldest daughter, Mary, was united in marriage to Rev. Churchill Moore, pastor of the Congregational Church, Ayer’s Flat, Quebec. The ceremony was performed by Rev. W. H. Harding, about 9 o’clock; and for the occasion the bride was attired in a travelling suit of goblin blue.

Before returning to their future home, the happy couple paid a visit to friends in Sheffield, N.E.; and here the time passed away pleasantly during their brief visit. We wish them God-speed on their journey, and to their work; and congratulate the church at Ayer’s Flat on securing such a tried and proven Christian worker to assist the pastor in his ministries.

FOREST, LAKE SHORE.—At the August communion, ten members were received into fellowship at the Lake Shore church, six of whom were young men. The interest in the work is increasing, and we look for further spiritual blessing.

An effort was made a couple of weeks ago to reduce the debt of the church by holding a harvest-home tea meeting and picnic. The friends in the vicinity of the church all took a hearty interest in the effort, and responded so generously that about \$75 was realized, which will pay one-third of the debt, after deducting expenses.—*Com.*

SCOTLAND.—Rev. J. K. Unsworth, B.A., is supplying us during the illness of our regular pastor Mr. Hay. We all like him very much, and think he will do a good work among us. Attendance at all the services is very good indeed. We are preparing to give a cordial reception to the Western

Association, which meets here in October. The ladies held a very successful garden party at Mr. A. Woodley's on Wednesday, September 12th. Proceeds \$60. We have lately had our church repaired, and are now talking of putting in a furnace. The Sunday School and C. E. Society are in a flourishing condition.

TORONTO, HOPE CHURCH.—On Thursday evening, Sept. 6, a farewell social gathering was held in the school room, under the management of the Y. P. S. C. E., in honor of the Rev. W. J. Nelson, who has so ably supplied the pulpit for the past two months, and is leaving us to again pursue his studies at college. The programme consisted of speeches interspersed with singing. The chairman, Mr. J. Berry, gave an excellent speech, as also did Mr. Davidge and Mr. Nelson. May the Lord bless him in his studies.—E. J. W.

GEORGETOWN.—Rev. Ralph Duff is back to his regular pastorate at Georgetown, after nearly a year at Vancouver, B. C. His people were glad to have him back again, and showed their pleasure at his return by a meeting at his residence; speeches from several resident ministers and others, and from representative citizens; a gold-headed cane, etc. All which is very pleasant to chronicle, as between people and pastor.

TORONTO, BROADVIEW AVENUE—Will the friends who have collecting-cards for the Broadview Ave. Congregational Church, Toronto, kindly forward the money *as soon as possible*, to the card treasurer, Mr. Frank Gibbart, 181 First Avenue. Please either return the card, or the name of the collector, at the same time. F. G.

SPEEDSIDE AND FERGUS.—We are pleased to hear that these two churches are doing so well. Mr. Margrett (the pastor) hopes also to be able to make some arrangement so that he will be able during coming months to take a few weeks evangelistic services. Any pastors who cannot secure Evangelist Main will do well to write our brother at once

VANCOUVER, B. C.—The pastor, Rev. James W. Pedley, has returned, after a year of a post-graduate course under Principal Fairhair, Mansfield College, Oxford; and taken up again the work in which he has been so successful for the last six years.

WESTERN ASSOCIATION.—Scotland, Co. Brant. The Secretary, Mr. Bert Malcolm, writes that delegates will be met at all the trains, "and will be well cared for while here?" Let names be sent at once. See among "Official Notices."

## THE GLOBE ON PRACTICAL CHRISTIAN UNITY.

The *Globe*, in an article under the above heading, commenting on the case of Rev. John Burton, says, "He did not deem it necessary to sever his ecclesiastical connection, when, yielding to importunity, he retired from the Belleville pastorate and accepted the charge in Toronto;" and takes exception to our *dictum*, that "a man cannot be a member of two different denominations, any more than he could be a citizen of two different counties." As a member of a Congregational church, a man comes under the discipline of that church; and as a member of the Congregational Union, under the discipline of that Union. If some other church (or congregation), Union or presbytery, claims his allegiance, there is at once confusion, and a conflict of authority; and it is a perfectly tenable ground to say that a man must owe allegiance *somewhere*. In 1848, Lord Brougham appeared so taken with the new Republic of France, that he proposed himself as a citizen. Lemieux, the Minister of Justice, was wonderfully pleased, and wrote to "Citizen Brougham" (so addressing his letter), but he cautiously reminded him, that in becoming a citizen of France, he, by that act, ceased to be a Peer of Great Britain, or a British subject! The erratic old statesman had never thought of that; and with what grace he could—it was not very much—withdrawn his application. He afterwards made the lame defence of himself in the House of Lords, that he had a property at Cannes, which he feared might otherwise be confiscated. Reasons just as commonplace, may or may not exist, in changes of ecclesiastical allegiance; but the anomaly of two co-ordinate jurisdictions remains the same, whether the cases are civil or ecclesiastical. And the fact that Christian bodies, generally, require a dismissal from a former ecclesiastical connection, before admitting to their own membership, shows that this view prevails. And very properly so.

REV. F. W. MACALLUM.—A letter from this missionary brother, directing a change in the address of his copy of the INDEPENDENT, apprizes us that he is removing to Marats, from Erzroom, (Turkey), to assist in the Theological College.

## REV. WILLIAM McINTOSH AT OTTAWA.

The coming of Rev. William McIntosh to Ottawa has brought joy and hope and ambition to all our hearts. He arrived on the 30th of August. At the station he was met by a large delegation from the church; and, with his family, was driven to the temporary parsonage on Albert St. There the deacons' wives had provided a warm and ample dinner, with a further supply in the larder; and the tired travellers were able at once to feel themselves at home. They were allowed to rest until the following evening, when a rousing reception was accorded them in the lecture-room of the church. The basement was crowded, and the utmost cordiality and enthusiasm prevailed. After a short devotional service, Deacon Jarvis called the new pastor to the platform; and read the following address:

The address expressed the unbounded pleasure of the church at his acceptance of their call, and his safe arrival, with his family, among them; the frank statement that the church had suffered in numbers and otherwise, from being a year without a pastor; and the hope and belief that under his energetic guidance, larger congregations and substantial growth were in the near future. We regret that from the late date of receiving this report, we cannot put in the address in full. It ends:—

“The field before you is wide and inviting. We believe we have a mission in this community, and that you are the leader to guide us into the greatest usefulness. We therefore again bid you welcome; and earnestly pray that God will bless this auspicious start in what we trust may be a long, a happy, and a thrice-blessed pastorate. Signed on behalf of the church, the officers and the congregation.

JAMES JARVIS,  
ROBERT BARNES.”

This address expresses the honest judgment of the church and needs no amplification at my hands. The reply which Mr. McIntosh made was inspiring and candid. He briefly reviewed the history of his call, and frankly told the Ottawa people just what help in the building up of a strong church he expected of them. In substance he said: “I'll try and fill the pulpit; you fill the church.” He came, he told them, to give the church his best strength, and full service; he had no misgivings as to the future. He recognized them as a devoted and willing people, and accepted their assurances of co-operation as an augury of happy days ahead.

On Sunday, the 7th September, Mr. McIntosh preached his inaugural sermon to a large congregation. It was evident that his coming to the city has caused a pronounced stir in church circles; and we confidently expect many visitors from this time onward. I base my hopes of his success and the certain growth of the church on these existing general conditions: (1) He is the unqualified choice of every member of the church and congregation; he has their affection and confidence; (2) he is a strong man in the pulpit, and in the pasto-

ral work of the church; (3) the church people are more united, more willing to be used, more hopeful than I have seen them in the past ten years; (4) everybody is in line again, old scores are forgotten, and our people are resolved to win a blessing for the church, by devotion to duty; by industry and by prayer.

A pleasant feature of the welcome social to Mr. McIntosh, was a series of presentations to Mr. Harold J. Horsey, who so efficiently filled the pulpit from May to September. The first present was a purse of money, the second a birthday book and breastpin, and the third an Irish blackthorn walking cane. Mr. Horsey was taken so much by surprise that the cane was introduced just in time to save him from collapse. The givers were the congregation generally and the Junior Christian Endeavorers, while the cane was a gift from Mr. J. A. Gowan. Mr. Horsey, of course, did his best to reply; but he was clearly at a disadvantage. Nevertheless, he managed to thank them in feeling terms for their unexpected tokens of appreciation. He returns to College with the undivided esteem of the congregation, in whose hearts he has won a warm place. We all regard him as a most promising young man—one who will yet be heard from.

In conclusion, I merely wish to say that the Ottawa Congregational Church, with Mr. McIntosh as pastor, starts a new era in its life. No church in Canada has better opportunities for growth, and I am profoundly confident that days of great growth and usefulness are before us.—*Com.*

## THE EASTERN NOVA SCOTIA ASSOCIATION.

This gathering met this year, according to appointment, at Kingsport, with the old Cornwallis church, but in its new place of worship. The meetings began on the evening of the 14th Sept. with a devotional service. The place being easily accessible by both train and boat, a goodly number were present, especially from Economy, Selma and Noel. The passage from these places was delightful, as the weather was all that could be desired, and the Bay of Fundy was at its best, being without a swell or even a wave. Hence the steamers from Parrsboro' and Maitland, and the specially-arranged-for friendly schooner from Noel, were able to land their passengers near their hospitable locations free from internal disturbances or external saturations; both of which are too often and too generously contributed by

the bountiful hand of old Neptune. This land of Longfellow's "Evangeline" welcomed its guests, not only by the friendly smiles and kind words of their entertainers, but also by its cheering landscape, which for miles seemed to be filled with orchards, which laughed with some of the acknowledged most luscious fruit in the world. The lines of the people here seem to have "fallen upon them in pleasant places, and they have a goodly heritage."

The retiring Chairman of the Association, Mr. S. G. Moore, of Economy, was succeeded by Mr. Durning, of the same church; the recommendation of the Business Committee to that effect being adopted. The Rev. J. W. Cox, B.A., was in the same way re-elected Secretary. Reports from all the churches represented were heard, and these were, on the whole, encouraging. The sabbath services were not only well attended, but were also spiritually helpful and impressive. Rev. J. Shipperley preached in the morning, and the Rev. J. Blesedell, of Pleasant River, in the evening, to a full house. The ordinance of the Lord's Supper was administered in the evening, the Rev. J. W. Cox presiding. This, in connection with short, evangelical addresses which followed, was indeed a time of refreshing. The mass-meeting in the afternoon was for the special benefit of the Sunday school and Christian Endeavor Society, and will doubtless result in much good to both. The collections for missions were considered satisfactory.

Monday's meetings were mostly devoted to the subject of Christian Endeavor work. All the reports from their own delegates were well and neatly given and of an encouraging character. In every case the Societies had proved themselves to be training schools for the church, and in nearly all there had been missionary contributions.

Monday afternoon was also given to a Christian Endeavor discussion, on a paper by Mr. Cox, on "A Model Prayer Meeting—How to Prepare for it," and to hearing reports of the delegates to the Maritime Convention held at Moncton, N.B.

In the evening, after thanks had been tendered to entertainers, railroad and steamboat lines, a paper was read by the Rev. J. Shipperley, on "The Christian Endeavor Society, in its Relation to Congregationalism." This was followed by a stirring evangelistic meeting, in which many took part; and several expressed, for the first time, their desire to be followers of Christ. Nearly all the meetings were of a soul-stirring character. The Rev. E. C. W. MacColl, who has accepted a call to the pastorate of the Kingsport church, had just arrived on his new field of labor, and assisted in the devotional exercises. It was arranged to proceed with his recognition services the next day.

J. SHIPPERLEY.

RECOGNITION SERVICE AT KINGSFORT, N. S.—On Tuesday, September 18th, the Rev. Evan C. W. MacColl, M.A., was installed as pastor at Kingsport, Nova Scotia. The morning's exercises were devotional and lively, and the last afternoon of the Association was socially enjoyed by visiting the natural and cultivated scenery of Cornwallis; where sea and mountain, river and valley, so beautifully co-mingle and make the whole aspect delightful.

In the evening the church was occupied by a good congregation, to witness the informal reception of its new pastor, who expressed the pleasure he felt at so unexpectedly meeting in session the Association; a number of whose delegates welcomed him at the railway station. He told the church his object in coming among them was to be helpful to them in every way they needed his aid as a pastor. He desired to draw all to him by that love of Christ which constrained him, and which longed to find expression in sympathy and counsel to old and young. Indeed, that love seemed to beam forth benignantly from his genial countenance, as he spoke to the people of his new charge.

The chairman, the Rev. J. W. Cox, related some incidents of Mr. MacColl's life, which had left a pleasant and lasting impression upon his memory; and which were indicative of the new pastor's ability to blend his amiability of sentiment with his wisdom of action. The Rev. J. Shipperley endeavored in his remarks to show that there were mutual duties which tended, if executed, to bind in close union their hearts in Christian love, but which, if neglected, endangered the progress and prosperity of the church, and the pastoral relationship itself. He exhorted all to cultivate the spirit of Christ, which is the spirit of love; which, if need be, "suffereth long and is kind, is not easily provoked; but endureth all things." To pray for their pastor, and with him in the week-day prayer-meeting, at which a strong effort should be made to be always present. He said that to be in arrears with the pastor often had a discouraging and *moving* effect; and that dunning letters ought never to be needed from the church treasurer, the writing and reception of which were ever painful and often irritating.

Words of congratulation to the people and of welcome to the pastor, were spoken by Deacons S. G. Moore and Durning, of Economy, and by Deacon Robt. Faulkner, of Noel. A pleasant and profitable service was closed by the pastor pronouncing the benediction. This, however, was followed by a ringing voice in the audience, saying, "All who return by the *Schooner* must be on the wharf by 3 to-morrow morning sharp."—J. S.

**THE SCHOONER'S RETURN.**—In the early morning, long before day, the Kingsport wharf presented a more than ordinary scene at that early hour; for about 36 persons, including entertainers, with their new pastor, were hurrying along, armed with valises, wraps, lunch-baskets, and small fruit packages; the latter articles being provisions for the day's voyage on the Bay of Fundy. The lighthouse on the pier-head sent its gleam across the wave, that is, it would have done if there had been waves; but now a smooth, mirror-like surface reflects a shimmering sparkle to the eye of the prospective voyager, who was lighted by the moon and a solitary light above the gangway. The tide had begun to recede, and the ministers and delegates to the Eastern Association must hasten on board, so that the "tight little craft" may take advantage of the ebb and light breeze, to carry the visitors home. Part go to Economy, on the north shore; and the majority to Noel, on the south. Both must, if possible, be reached while the water was over the sands, which though now covered by about 50 feet, would at low water be high and dry! The captain would have preferred more wind, but some with weaker stomachs were content with smaller mercies in that line. Some of the passengers seemed to feel somewhat like that unenviable character described in one of "Watts' Moral Songs,"

"You have waked me too soon,  
I must slumber again."

But with daylight came cheer and activity, followed soon by an attack on the baskets, and the hot tea prepared by the mate, who seemed, in addition to his knowledge of navigation, to also possess cooking abilities which were very satisfactory. As we neared the northern shore, Mr. Cox suggested a parting prayer-meeting as a conclusion of the four blissful days we had spent together at Kingsport. Never have we seen such a service of prayer, address and song, as we there standing or kneeling alternately on the deck experienced. The red cliff rising on one side of us, the broad pebbly beach before us, as our sacred songs and prayers mingled with the gentle ripple of the salt water; the little crew bowed with us, while the Christian captain at the wheel joined in sympathy during that thirty minutes, as in quick succession some seventeen took part, one for the first time, in that prayer-meeting on the schooner.

At its close, Bro. Cox said, "We have had many glorious meetings, but this is the *best of all*." After parting with our northern companions, the very elements forbade a too hasty separation, for we were becalmed and held for an hour near the coast, where our comrades had

to wait for conveyances. A friendly breeze, and what remained of the fast-ebbing tide, in about two hours permitted us to set our feet upon the solid rock at the Light-House-Cove. "God be with us till we meet again."  
J. S.

### Woman's Board.

Miss Emily Macallum, Smyrna, Turkey, writes to the members of the C. C. W. B. M. as follows:

*Dear Friends,*—Please accept my most hearty thanks for the Canadian scholarship which you have so kindly granted me. I am most grateful for it; and the promptness with which you remitted the money makes it doubly welcome. "He gives twice who gives quickly," and really this is true in this case—we are often hard up when school begins, and this money will be a great comfort.

I am sure that little Galene will be a credit to you; she is pretty and bright and good, quite an unusual combination. There is such a difference between the children of educated Christian parents and those of uneducated and non-Christian ones. That is one way in which our school will extend its influence; our girls will make so much better mothers than if they had not come to us. Quite a number of them are married, and they have such pretty, bright children.

Galene will, I think, make a very good teacher, and her father will be very glad to have her educated to take charge of the school in Ordon, where he preaches. However, she is a little girl now, and will need five or six years before she can graduate.

With renewed thanks for your kindness in so readily acceding to my request.

Believe me, very sincerely yours,

EMILY MACALLUM.

Phocæa, Aug. 6, 1894.

The Quebec Provincial Branch of the C. C. W. B. M., will hold a Convention in Granby, on Thursday, October 11th. Miss Susie E. Tyler, a missionary from Zulu-land, will address the Convention. This lady is a daughter of the Rev. Josiah Tyler, who wrote "Forty years among the Zulus." Miss Tyler not only spent her childhood among the Zulus, but, after her education in this country, went back and labored among them. She has lately returned to America, and has brought with her many curios, which she will exhibit at the Convention. It is earnestly hoped that each Auxiliary connected with the Branch, will send three delegates to the Convention, when a rich treat is confidently expected.

C. GARLICK,

Sec. Que. Prov. Branch.

The Annual Reports are ready, and have been forwarded to the Auxiliaries. Any who have not received them, or who would like a few additional copies, can have them by notifying the Secretary, 207 Bloor Street East, Toronto.

### Official Notice.

WESTERN ASSOCIATION.—The Western Association of Congregational churches will meet in Scotland, on October 16th and 17th. A reception committee has been appointed, and no pains will be spared to entertain all who come. All those churches that have not already done so will please send the names of the delegates they expect to send, so that billets may be arranged for in good time. Address

BERT MALCOLM,  
Sec. Reception Com.

Box 1, Scotland, Ont.

### Literary Notices.

N. Y. "INDEPENDENT."—This is the grandest weekly that comes to our table. 32 large pages, more than double the size of our own—and often extended to 40 or more—with first-class correspondents, discussing all kinds of important subjects. Like the London *Christian World*, and the Montreal *Witness*, it is in the hands of Congregationalists, but does not call itself an "organ." A valuable peculiarity of the *Independent* is that of having frequent "symposia": the number before us (13th Sept.) has a symposium on "Municipal Government," in which fifteen writers give their views on many municipal problems. Among them are—Ex-Senators and "Honourables," 2, Editors, 2; officers of Reform Clubs and Citizens' Leagues, 5, etc. A vast amount of facts and wise suggestions are found in these *symposia*.

The *Independent* has always been strong on Sanitary and Scientific Research, and on Life and Business Assurance. These specialties, as well as the general excellence of its contents, and the high moral tone of all its articles, have secured to the *Independent* the large circulation and the high position it has attained. Of it can be said—and which can be said of but a very few periodicals in the world—"To read it is a liberal education!" It is now in its 46th year; and is cheap at \$3 a year; clubs of 5 at \$2. 130 Fulton St. New York.

HOMILETIC REVIEW.—September. Prof. Theo. W. Hunt, of Princeton, opens the Review Section with a forcible presentation of "The Mental Demands of the Ministry." Dr. C. B. Hulbert, of

Ohio, emphasizes the "Importance of Declaring all the Counsel of God," and of shunning a one-sided presentation of truth. "The Second Service," "The Imprecatory Psalms," "Who are the Hittites?" are leading papers. Some striking sermons will be found in the Sermonic Section, notably that of J. C. Jackson, D.D., on "The Demand of Human Nature for the Atonement;" that of W. S. Pryse, D.D., on "The Divine Guest," and that of J. Elliott Wright, D.D., on "God's Righteousness Like the Great Mountains." A comprehensive and scientific presentation of the subject "Panics and Hard Times," contributed by F. S. Hayden, D.D., is worth the price of the entire Review. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3 per year.

THE PILGRIM TEACHER.—This is the monthly of the Congregational Sunday School and Publication Society of Boston, and supplied through the office of this magazine. 60c. a year; clubs of 6 for 50c. each. It contains 36 pages, double column, of closely printed matter, touching on everything connected with the Lessons. Some special features are worth mentioning: "Lesson Afterthoughts," full of good suggestions; first lines of appropriate Hymns; the *accenting* of all proper names in the Lessons; "Outside Studies," references to helpful works; "Eclectic Comments," gathered from many sources; "Bible Dictionary of the Lessons"; etc. We use it and highly commend it.

ONWARD.—Toronto, William Briggs, Methodist Publishing House, 60c. a year; 50c. in clubs. This is an exceedingly bright illustrated little weekly. 8 pages of four columns each, on good paper, and a dozen good pictures every week. Dr. Withrow, the editor, shows his skill and talent in every page. It is the special organ of the Epworth League; and while containing much news from these young people's organizations, is particularly strong as is also the Methodist Magazine under the same Editor—in descriptive illustrated articles.

### Review.

#### TATIAN'S "DIATESSARON."\*

This is one of the most remarkable books of the century. Tatian was an Assyrian, a pagan; travelled in many countries, and came to Rome about A.D. 150. Made the acquaintance of Justin Martyr, was converted, and probably began at Rome the preparation of his Diatessaron, or Harmony of the Four Gospels; [lit. "out of four"].

\*The Earliest Life of Christ ever compiled from the Four Gospels, being the Diatessaron of Tatian, [circ. A.D. 160]. Edinburgh, T. & T. Clark, 1894.

The great value of his work is in showing us in what state the four gospels were received and read in the churches in that early day; only a century from the time they were written. And especially as settling the question of John's Gospel being then in existence, received by Christians, and being substantially as we have it now.

In quoting from a number of authorities, a man always holds to one as his main dependence, and only leaves him when there seems to be occasion for it. So Tatian takes Luke as his chief authority; but quotes largely from the others, (especially in the latter part of the work, from John). The important variations from the gospels as we have them, are few. The genealogies are omitted, and the paragraph of the woman taken in adultery: the former probably because the Gentiles did not demand such painstaking evidences of our Lord's descent from David; and the latter from what we know to be a fact, that the paragraph was not by all admitted to be a part of John's gospel. Even our Revisers have bracketted it, as doubtful. Christians generally, have no doubt of it; but the ancient Christians did—as if their Lord were dangerously lax in his treatment of crime!

Ephraem Syrus quoted some pages of Tatian's Diatessaron in his own writings: and it was long thought there was no more of it now extant. A MS. was brought in 1719 to the Vatican library, an Arabic translation from the Syriac, of Tatian; an imperfect copy. In 1886, the ecclesiastical head of the Catholic Copts in Egypt, forwarded from some convent, a more perfect copy. This has been rendered into Latin, and this year into English; and published by the Clarks in Edinburgh. It is a great pleasure to get hold of this most ancient and valuable "Harmony." Some changes in the supposed chronological order may startle us. But we know not how good authority Tatian may have had for these. For instance, he puts the conversation with Nicodemus into the very last days of Jesus' life; after the withering of the fig tree. Perhaps his friend Justin said to him, "I knew an old man, who told me he had it from John himself, that this occurrence with Nicodemus, though put down early in the *gospel*, really took place at the close of our Lord's ministry." Who knows? And might not this explain how it is that we hear nothing of Nicodemus during all the course of Christ's public life, till he seems to blossom out all at once into discipleship at our Lord's death? If he were only a disciple of a few days' standing, the matter is made clearer. So is also John's reference to him (xix: 39), as not necessarily implying that we were to identify him by his cowardice in coming at night, but simply as meaning he was the same man who first made Christ's acquaintance a few nights before, and had been led to the truth.

We give an extract; that of the Transfiguration:—

"And after six days Jesus took with him Simon Cephas, and James, and John his brother, and brought them into an high mountain, the three of them apart. And as they were praying, Jesus was transfigured, and made into the form of another person, and his face did shine as the sun, and his raiment became exceeding white as snow, and even as the brightness of lightning, so that nothing on earth can become so white.

And there appeared unto him Moses and Elijah talking with Jesus. And they thought that the time of his decease, destined to be accomplished at Jerusalem, was already come. Now Simon and they that were with him were oppressed with the drowsiness of sleep, and they were scarcely awakened, and they saw his glory, and the two men that stood with him. And when these had begun to depart from him, Simon saith unto Jesus, Master, it is a good thing that we are here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah, not knowing what he said, because of the fear which had seized them. While he was yet saying this, thereupon a bright cloud overshadowed them: and when they had seen Moses and Elijah entering into the cloud, they feared again. And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; hear ye him. And when this voice was heard, Jesus was found alone. And when the disciples heard the voice, they fell on their face for the fear which had seized them. And Jesus came, and touched them, and said, Arise, be not afraid. And lifting up their eyes they saw Jesus even as he was."

## Children's Department.

### THE STORY OF A TESTAMENT.

Inhabiting a beautiful valley at the foot of the Sufed Koh range, half-way between Bannu and Cabul, is the Afghan tribe Turis. Unlike their Sunni neighbors, they belong to the Sheak sect of Mohammedans, and so have always remained separate and apart from the surrounding tribes.

Eight years ago one of their leading men, who had heard about Christianity and desired to know more, received a Pushtu Testament (Loewenthal's) through an officer on duty there, with whom he used occasionally to talk about religion. Then this officer left, and, after lapse of eight years, another officer in the district reported that the man had been diligently reading the book, and was converted to its teaching. That valley having so far been untouched by the efforts of any mission, and the nearest missionary station being Bannu, the Bannu medical missionary undertook the journey, taking with him a supply of Bibles, Testaments, and religious books, in Arabic, Pushtu, and Persian, as well as some medicines to ensure a welcome.

For several days the guest of the owner of the Testament given eight years before, he was not a little pleased to notice the effect produced through that book on the man's life. Almost every day



during those eight years he had read it diligently (as was attested by its well-worn appearance), and he confessed to having found in it the words of Eternal Life. The people of his village, including their priests and influential men, had been accustomed to gather in his house and hear him read and preach from the wonderful book. As a result many became anxious to read and search for themselves. "For," they said to me, "we see what an effect reading this book has had on his life. From being hard and tyrannical, he has become kind and forbearing and just, and we wish to read for ourselves to see how this has been brought about."

Hence many were the ready applicants for Bibles, and very eagerly and sincerely were many of them read by men who already had a fair idea of the great Gospel truths through the preaching of this one man in a land far removed from missionary work, which preaching was an effect of the reading and study of the Holy Word, aided only by the teaching of the Holy Spirit—teaching for which the man had made it his habit to pray daily.—*Christian*.

#### MUSICAL TASTE IN ANIMALS.

Some years ago my father lived in an old hall in the neighborhood of one of our large towns. The grounds were extensive. It was his delight to have a sort of model farm, which gave me many opportunities of studying the different characters of the various animals upon it. Then I saw the influence of music upon many of them. There was a beautiful horse, the pride and delight of us all; but like many others he had an unconquerable dislike to be caught. My father had so trained him to obedience that he gave very little trouble; a whistle and a wave of the hand and Robert would come to be saddled. But if left to our old gardener Willy he would lead him a chase, generally ending in defeat. One very hot summer day I was sitting at work in the garden when Willy appeared, streaming with perspiration.

"What is the matter, Will?"

"Matter enough, Miss. There's that Robert, the uncanny beast; he won't be caught, all I can do or say. I've give him corn and one of the best pears off the tree; but he's too deep for me: he snatched the pear, kicked up his heels, and off he is, laughing at me at the bottom of the meadow."

I was very sorry for the old man; but I did not clearly see how to catch the delinquent. I could well believe he was laughing at our old friend, for he was a curious animal.

"Well, Willy, what will I do? He won't let me catch him, you know."

"Ay, but, Miss, if you will only just go in and

*begin a loon on the peanmer*, cook says he will come up to the fence and hearken to you, for he is always a-doing that; and maybe I can slip behind and catch him."

I went in at once, not expecting my stratagem to succeed. But in a few minutes the saucy creature was standing quietly listening while I played "*Scots wha ha'e wi Wallace bled*." The halter was soon round his neck; and he went away to be harnessed, quite happy and contented.

There was a great peculiarity about his taste for music. He never would stay to listen to a plaintive song. I soon observed this. If I played "*Scots wha ha'e*," he would listen, well pleased. If I changed the measure and expression, playing the same air plaintively, as, for instance, in the "*Land o' the Leal*," he would toss his head and walk away, as if to say, "That is no sort of music." Changing to something martial, he would return and listen to me.

In this respect he entirely differed from a beautiful cow we had. She had an awful temper, Old Willy used to say, "She is the most contrarist beast under the sun." If she were in one of her ill-humors it was with the greatest difficulty she could be milked. She never would go with the other cows at milking time. *Nancy be milked with them!*—that was a thing not to be thought of. She liked the cook; and when not too busy cook would manage Miss Nancy. But if she were not very careful up would go Nancy's foot, and over would go the milk-pail and its precious contents. When the cook milked her it was always close to the fence, near the drawing-room. If I were playing she would stand perfectly still, yielding her milk without any trouble, and would remain until I ceased. As long as I played plaintive music—"The Land o' the Leal," "*Home, Sweet Home*," "*Robin Adair*," any sweet, tender air, she seemed entranced. I have tried her, and changed to martial music, whereupon she invariably walked away.

I could give many instances of a love for music in animals. I will give another. I was sitting in the drawing-room one evening, singing to mamma. It was a double room, with folding doors. She was in one where there was a lamp. In my room, which was unlighted, the window was open, and close to the window was a stand for music. When I ceased playing I heard a peculiar sound, and was conscious there was something in the room. I called for a light. There, sitting on the stand, was a large white owl. He looked far less surprised than we did. In a minute or two he stepped quietly out of the window and flew away. After this we did not leave the lower sash of the window open; but the owl still came and sat upon the stone outside, listening.—*Chambers' Journal*.

## CATCH QUESTIONS.

If a goose weighs ten pounds and a half of its weight, what is the weight of the goose? Who has not been tempted to reply on the instant fifteen pounds?—the correct answer being, of course, twenty pounds. It is astonishing what a very simple query will sometimes catch a wise man napping. Even the following have been known to succeed:

How many days would it take to cut up a piece of cloth fifty yards long, one yard being cut off every day?

A snail climbing up a pole twenty feet high ascends five feet every day and slips down four feet every night. How long will the snail take to reach the top of the post?

A wise man having a window one yard high and one yard wide, requiring more light, enlarged his window to twice its former size, yet the window was still only one yard high and one yard wide. How was this done?

This is a catch question in geometry, as the preceding were catch questions in arithmetic. The window was diamond-shaped at first, and was afterwards made square.

As to the two former, perhaps it is scarcely necessary seriously to point out that the answer to the first is not fifty days, but forty-nine; and to the second not twenty days, but sixteen—since the snail who gains one foot each day for fifteen days climbs on the sixteen day to the top of the pole and there remains.

## THE CRUCIFIED NEW TESTAMENT.

Mr. Isaac Lafleur, of Marlboro, Mass., in a letter in *L'Aurore* (Montreal) of July 28, states the following infamous facts:

"Twenty-six miles west of Boston, in the pretty little town of Marlboro, Mass., there is also a Golgotha on which a New Testament was crucified a short time ago.

"The reader will not be surprised to learn that M. le Cure, the leader of our French Canadian race, was the great Caiaphas on this occasion. One Felix Dubois listened to the voice of this tyrant by nailing to his doorpost a New Testament of the French Version, approved by the Roman Church in 1701, but condemned by M. le Cure in 1894.

"I have in my possession this small sacred volume—an emblem of the crucifixion of our beloved Saviour. The executioners used three large nails to nail the Son of God to the tree. In like manner, though, perhaps, without meaning it,

he who nailed the word of the Son of God to the wall did so with three large nails.

"This New Testament was crucified between the first and eighteenth of June, 1894, in Maple street, in the town of Marlboro, Mass."

*THE DOCTOR'S ADVICE.*—Tom met an old friend, who was formerly a prosperous young lumberman up in Northern Minnesota, but whose bad habits of drinking brought him to a pretty "hard up" condition, although he has since reformed and is doing better.

"How are you?" asked Tom.

"Pretty well, thank you, but I have just seen a doctor to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least, he couldn't find what I wanted to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw-mill and farm that had gone down there in drink."

"And did he see anything of them?"

"No, but he advised me if I ever got another mill to run it by water."

*A YOUNG CONFESSOR.*—Lor' Bennet, writing recently of some meeting he and others had been engaged in, says:—"There was one very touching incident. A little child of eight and a-half years came up after an open air meeting, and said she wanted to give her heart to Jesus." Mrs. Davidson said, "Will you tell Him so now," and without any prompting she knelt down before them all and prayed, "Lord Jesus, I want to give my heart to you and be your own little lamb forever." It was a reproof to us all. For to whom has not "the fear of man" been a snare at times?

EVEN in Belgium there is some reverence for the Sabbath. And this appears, for one way, in a particular kind of postage stamp issued by the government. If you do not wish your letter delivered on Sunday, all you have to do is to use a postal stamp with a narrow coupon attached, bearing the inscription: "Not to be delivered on Sunday."

A PROMINENT physician says that children's school lunches should not be put up in a lunch basket or tin box, as unpleasant odors always cling to a much-used receptacle. He recommends a fresh, clean napkin wrapped neatly about the food and a pasteboard box to hold it all. The box can then be thrown away after it has been used once or twice.

## VALEDICTORY.

IMPORTANT TO OUR READERS: CHANGE OF  
ISSUE, CHANGE OF NAME.

This is the last issue of the CANADIAN INDEPENDENT in its present form, and under its present name. On the first Thursday of November it will appear as a 12-page weekly, under the name of "THE CONGREGATIONALIST," at one dollar a year, payable in advance. The publication office will be No. 5 Jordan Street, Toronto; the Publisher for the Congregational Publishing Co. being Mr. C. Blackett Robinson, and the Editor in charge being Rev. Chas. Duff. All remittances, and communications relating to the business of the paper, to be addressed to the Publisher; and all literary communications and news-items to be sent to the Editor, and at the above address.

Probably a majority of our readers, and of the members of our churches, have long wished to see our denominational paper as a weekly: a wish in which we have heartily joined: and now our periodical is coming out as a first-class paper, under the most favorable conditions for success and efficiency—a noble dollar's-worth!—and it is for all our readers and church-members to see that it is made to reach *every family* in the denomination. It can be done; and this is the time to do it! In order that it may be a literary success, we want a correspondent in every church—a "post-card" correspondent—who will write short and often! And measures will be taken to have regular correspondents in six or eight principal cities of the Dominion, to give not only the Congregational church-news, but a digest of everything pertaining to the public welfare, and the interests of Christ's kingdom in general.

Mr. Duff will be assisted by Rev. J. P. Gerrie, Sec. Congregational Union; Rev. Dr. Sims, of Bond Street church; Rev. T. B. Hyde, of the Northern church; Rev. J. A. C. McCuaig, of Concord Ave. church; Rev. W. W. Smith, late Editor, who will devote themselves to

charge of certain departments; as well as Christian Endeavor, Home and Sunday School departments.

Many thanks are due to the very considerable number of brethren who have recently taken stock in the company; and thus, by extinguishing a floating deficit, made this new arrangement possible. And now, there is no reason in the world why the paper in its new form, should not have within a year, at least 2,000 of a subscription-list. If our pastors and active church-members say so, it can be done!

\* \* \* In retiring from a seven-years' service as Editor, I desire in my proper person to return thanks to the many Christian friends who have by sending items of news, and in other ways contributed to the interest and value of the INDEPENDENT; and to the still larger number who have overlooked manifest Editorial deficiencies, in view of what they generously believe was in each case at least a good intention. It is given to no man to go back and revise his expended years; if we could, what wonderful "second editions" we would bring out! But the memory of these last seven years—the friends I have retained, and the friends I have made—the inspirations I have gained out of the work, and the sympathy and co-operation that have been extended—often unasked, and sweeter on that account—will always remain with me. And to all such, and to every reader I say, (reserving a little corner in the inheritance for myself), "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion!"

WILLIAM WYE SMITH.

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