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THE
CANADIAN 
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

VOL. X. (NEW SERIES) No. 3.

MARCH, 1891.

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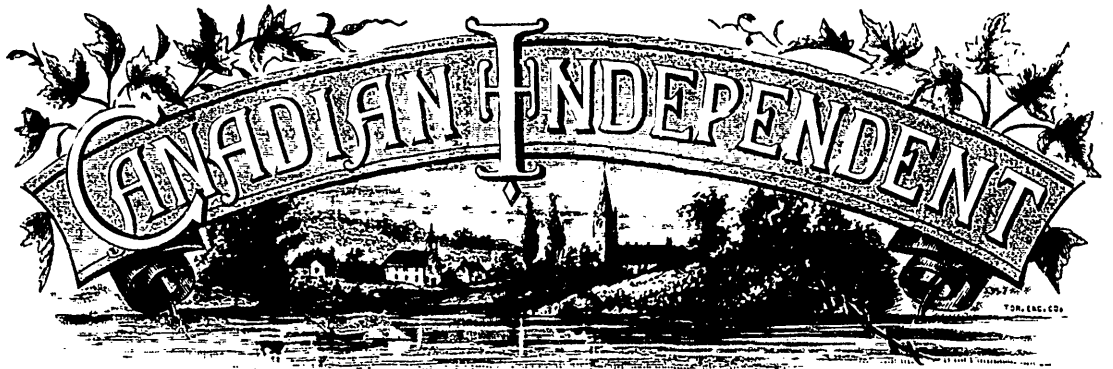
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New Series.

TORONTO, MARCH, 1891.

| Vol. X, No. 3.

Editorial Gittings.

USE A BINDER.—Cloth, gold-lettered, 75 cents, post-paid. This office.

EVERY pastor of a Congregational church in Canada, is an authorized agent of the CANADIAN INDEPENDENT.

MR. MOODY says that those who say they will forgive, but can't forget, an injury, simply bury the hatchet while they leave the handle out, ready for immediate use.

ANOTHER WORKER FALLEN.—Mr. Charles A. Richardson, for thirty-five years office editor of the *Congregationalist*, Boston, is dead. It seems so sad that both editors, Mr. Dexter and Mr. Richardson, should be so nearly at the same time removed by death. They were both gifted men for their positions.

BOXES FOR HOME MISSIONARIES.—Somebody says in the *Advance*, in deprecation of the criticisms on "Missionary boxes":

God bless the army of "box" packers. I don't see how it would be possible for home missionaries to live on their salaries without them. Paul was the recipient of a missionary box once, and I often thought his letter of acknowledgment a beautiful model for such letters. If the ladies of the churches had remembered him oftener in this way, perhaps he need not have mentioned "nakedness" in his enumeration of proofs that he was a "minister of Christ."

HOW RITUALISM STRIKES A HINDU.—"Missionaries say that idolatry is child's play. But surely the worship of the cross is a superstition worthy of scorn. It is only on a level with the play of children who put up broom-sticks and call them soldiers. These

people put one stick across another and worship it because Christ died on such a cross. They call our worship idolatry: we may well call theirs *stick-worship*.—*Hindu Tract*.

CANON LIDDON'S distinction between admiration and adoration. "As admirers," he says, "we are taking it for granted that we are so far on a level with the object admired, as to be able to do Him justice. As admirers we pre-suppose and exercise, although favourably, our rights as critics: in adoration we abandon utterly all such pretensions as profane, as grotesque; we have no thought but that of God's solitary and awful greatness, and of our own utter insignificance before Him."

THE *Missionary Herald* for February contains a valuable map showing the partition of Africa as settled by international agreements. It is carefully prepared and may be considered good authority. Although France has the largest area, a large portion of her territory is desert. Following are the summaries of square miles claimed: Spain, 210,000; Italy, 360,000; Portugal, 774,993; Congo Free State, 1,000,000; Germany, 1,035,720; France, 2,300,248; Great Britain, 1,909,445. What a stirring summons to the Christian Church such a map as this is!

MATERIALISM, like other forms of infidelity, has a basis of *insincerity*. At a meeting in Liverpool an evangelist publicly said: "I do not believe there is an honest man in the world who really believes that we are simply matter and go out of existence at death. If there is a real materialist in this audience I would like to see him." A man rose up and

shouted: "Well, here is one." "Come up here," said the evangelist. "I want all these people to see a man whose mother died like a dog, and that was the end of her." "You are a liar," shouted the man, "she was one of the best women that ever lived, and *she's in heaven to-day!*" The fellow was fairly caught in his own trap. He quite forgot for the moment his own creed!

THE CHURCH ROLL-CALL.—Once a year some churches have a roll-call. The whole afternoon is spent together; a recess for *tea* coming in the middle of it. Those who are there answer to their names—adding a verse of Scripture, or a word of cheer. Those who have removed, send letters, telling what the Lord is doing for them, and *by* them. Those who have gone home during the year, are answered for by others; as in the old Guard, a comrade answered when a dead hero's name was called, "Died upon the field of battle!" The roll-call may be made a good use of.

FAMILY PRAYER.—A German church, scarce twenty months old, has grown from a membership of sixteen at the beginning to one hundred and thirty. In its membership are but two families who do not have family worship daily. Yet most of its members are toiling daily in factories and must be early at work. Said the pastor, "I knew if I could get them all to reading the Bible and praying at home, we could have peace." The result shows that he was right. How many of us know how many in our church have family worship and can make so good a showing; and yet some of us doubt whether we can reach Germans."

THE GENERAL ELECTION.—A Christian must subordinate his politics to his Christianity; in other words, make his politics a part of his Christian life. By a sudden veering of the political wind it seems that both are now agreed that we must have more trade with the United States. And we want a great deal less trade with Alcohol! We judge of others, and others judge of us, by the past. Our Christian readers must judge what political leaders they can best trust, judged by the fair and equal standard of the past. Let us have good government, political morality, honesty and economy, prohibition of rum, and the best men in power.

THE Old Testament is truth in motion. The New Testament is truth at rest. In the one the mind is constantly moving forward toward higher truth, throwing out gleams of light on every side which brighten but do not shine; in the other the mind has centered itself in the goal of its endeavors, and light not merely brightens but shines. The Old Testament is truth in the plural number. The New Testament is truth in the singular. The former brings its gifts to the Altar—and rich gifts they have proved themselves to be. In the latter the Altar stands complete, and its ministers, from its abounding treasures, bear away gifts to the nations of the earth.—*Old and New Test. Student.*

WEAK CHURCHES.—What is to be done with a number of the weak churches? We know several of them that as soon as a minister is starved out, or a temporary "supply" leaves, sit down and fold their hands in despair, and wonder "what the Home Missionary Society is going to do for them?" Let the nearest church—anywhere within a radius of ten or fifteen miles—say to them, "We will send you a preacher once in two weeks, *on condition* that you provide a preacher among yourselves for the other Sunday!" This condition persistently maintained, develops *two* sets of workers, and solve a number of difficulties now existing.

Is there anything for the Christian to learn from the incident told of Stanley's black boy Saleh? He started for a certain Boston theatre set for "the elevation of the drama," but returned at nine o'clock. His disgust at what he had seen was very manifest in his countenance. The *decoletté* costumes and the tights did the business for one so fresh as to suppose modesty was to be met among the performers. "I go t'ater," he said. "It make me sick my stomach. Take me ten years to learn Mohammedan religion. No want to lose all in one night, so come away."—*Congregationalist.*

CHURCH BUSINESS MEETINGS.—The *Congregationalist* has a late editorial on this subject, in answer to questions reaching them, whether a pastor presides at such meetings by virtue of his office as pastor? Their opinion is that he does not; and that at all business-meetings, strictly such, the meeting has a

right to appoint, and should appoint, its chairman. As in the Constitution of the United States, all powers not distinctly conveyed to the General Government, remain with the individual States, so in a Congregational church, all powers not distinctly handed over to officers and committees, remain with the membership at large. As the *Congregationalist* says, "There are no stored up prerogatives by which a Congregational church can be deprived of its liberties."

PROTESTANTISM.—The term has not only a negative, or protesting side, but also a positive or declaratory one; it is a protest against the power of the Pope, auricular confession, image worship, invocation of saints, the priesthood of the clergy, the right of "the Church" to interpret the Bible; in short, all doctrines and practices which put man before God. It is a protest against the distinction between mortal and venial sins, against purgatory, indulgences, penance, and monasticism, and the doctrine that in the sacrament God's grace is conveyed to the recipient irrespective of his faith and penitence. In its positive aspect it may, briefly, be said to affirm the absolute supremacy of the Bible, and the two foundation doctrines of justification by faith and vicarious sacrifice.

THE LOSS OF H.M.S. "SERPENT."—Gould, one of the three survivors of the wreck, has described his fight for life:

I had on my cork jacket, and I am a strong swimmer. I found myself struggling in the boiling sea. I was tossed about by the waves like a shuttlecock. I seemed to loose strength and breath: the water rushed into my ears, and I sank. It was strange how clear my mind was then; all my life lay before me like a picture, with my jolly times, and dull times; but as I looked I saw the awful sins I had given way to. Then I saw my mother, as clearly as if she were close by me, her eyes were lifted, her lips moving. I knew she was praying for me.

I rose to the surface, and struck out again. I prayed as I had never prayed before: "O Lord, pardon my many sins; blot them out in the blood Christ, and save my life. Amen!" As I prayed I felt that Christ was there. The next moment I struck a jagged rock; that a thrill it sent through me. Thank God I was safe. I clung on to it, and climbed up. It was pitch dark; I could only cling on. The waves boiled and raged around me, dashing me to and fro, and nearly tearing me limb from limb. After a while a horrible thought struck me: the tide was rising! When I first got to the top of that rock the water was up to my middle; now it was at my chest, and was slowly, steadily creeping on. "What an awful thing," I thought, "saved, to die by inches." I almost broke down, but again I remembered my mother, and my mother's God, and I cried for pardon and safety. The water rose to my neck, and then, thank God, it turned. I was saved.

I was so exhausted that I took off my cork jacket, laid it on top of the rock, and amidst that stormy scene I was asleep in five minutes. When I awoke, my limbs were so cramped I could not move them; but after a time I was able to half wade, half swim ashore, where I was thrown up nearly naked.

Editorial Articles.

JOHN F. STEVENSON, D.D.

We at a distance from Montreal, were taken by surprise at the announcement of Dr. Stevenson's death, which took place in Montreal, on Sabbath morning, first of February. He came out to this country in the autumn; but so far shattered as to be unable to take part in any public functions; and the general public heard nothing of him. A friendly, manly servant of Christ, the section of the church in which he labored will miss and mourn him.

One of the first times the writer of this sketch saw him was in Toronto, on the occasion of one of our Union meetings. Three or four of us went down together into the basement of old Zion Church on Adelaide St., and we found Mr. Stevenson sobbing with emotion, and the tears streaming down his face, which he vainly endeavored to wipe away. "You will excuse me, brethren, excuse me—I was entirely overcome. A man living here has just left me, who was one of my hearers in England; and the poor dear fellow tells me that through the influence of my preaching he has given himself to Christ, and is now walking with the Lord. I knew nothing about him for years; and meeting him thus has quite overcome me. Excuse me." As he hastily wiped his face again. Doubtless Paul had often such experiences!

On the death of Dr. Wilkes, Dr. Stevenson (his D.D. coming about this time from Queen's University, Kingston), became the Principal of the Congregational College, Montreal, in addition to his duties as pastor of Emmanuel Church. Those who, like ourselves, had the privilege of hearing his address at the inauguration of the new College buildings will never forget the lofty enthusiasm with which he laid down what he and his colleagues intended to do and teach, and what *kind of men* they desired to turn out.

As Chairman of the Congregational Union



of Ontario and Quebec, he stood in the unique position of being the only man who ever served two years in succession (1879 and 1880). A change in mode of election made it necessary either that Dr. Stevenson's term should be unduly shortened, or extended by re-election. It was unanimously extended.

The cut accompanying this sketch is through the courtesy of the *Witness*, Montreal, and the following memoranda are condensed from their columns:—

The deceased was born in 1833. He was the son of the Rev. John Stevenson, for some years Minister of the Borough Row Baptist Church, London, England. His grandfather was also a Baptist minister, and both served their day and generation not only with fidelity but with signal ability, their eloquence and culture making a wide reputation for them. Dr. Stevenson first commenced his education at Regent Park Theological College. He afterwards went to the London University, where he

graduated, subsequently taking the degree of LL.D. at this institution. Following in the footsteps of his father, he was ordained a Baptist minister in 1854, and his first charge was Long Sutton. From there he went to Nottingham, where he remained for some time; and in 1863 he removed to Reading. In 1873 he came out to New York to attend the meeting of the Evangelical Alliance, and from New York he came on to Montreal. He preached his first sermon in this country in old Zion Church, of which the Rev. Mr. Chapman, M. A., was the pastor. Dr. Stevenson was then in the full zenith of his power. The charm of his diction, classical in its purity, the fervor of his eloquence, chaste but noble, the magnetism of his personality, and the loftiness of his ideals, captivated the congregation. A proposition was made him that he should accept the co-pastorate of the church. He acceded to the request, but his connection with Zion Church was brief, for a movement, which had been operating silently, took expression in the erection of Emmanuel Church, of which in 1875 he became pastor. His work in connection with that church is well known. The congregation grew. Many were attracted from other churches alike by the personal charm of the pastor, his virile eloquence, and his high philosophical cast of thought.

His discourses were masterpieces of literary architecture. They were carefully prepared and pregnant with

thought. His nature was poetic, and when he touched common things he put the warmth and beauty of his spirit into them. He was impressive without being formal. He thrilled under the power of a noble thought or beautiful image, and his audience caught the contagion. He had something for both mind and heart, and he stirred the whole nature. He made truth inviting, for in its delivery he charged the message with something of his own warmth, and color, and unflinching optimism.

Dr. Stevenson remained pastor of Emmanuel Church until 1886, when he received a call to Brixton, London. This offered a wider and more influential field. The doctor placed himself in the hands of his congregation. The latter deeply regretted to part with their pastor, but, feeling that his talents should have the comprehensive scope to which they were entitled, they saw him leave for England with earnest hopes for a brilliant future in the world's metropolis. The leave-taking, and the affecting incidents associated therewith, testified to the place he occupied in all hearts.

Dr. Stevenson became the pastor of a church which was the center of a large and important influence. The congregation numbered about fifteen hundred men and women of social influence, intellect and culture. He labored there for over three years, when, through overwork, he was compelled to take a rest.

He came back to the land which had been so long his home, and which had always been the home of his children, and here, with wife and children and friends ministering to him, he passed quietly away.

All his life Dr. Stevenson was a student. He was an omnivorous reader, and had a fine literary taste. He specially loved Wordsworth and Shakespeare. They were like an indwelling presence and he expressed their spirit.

Mrs. Stevenson and four children survive him. Mrs. Stevenson is the daughter of the Rev. Dr. Davis, for many years Secretary of the Religious Tract Society of London. There are three sons and one daughter, all grown up.

PROHIBITION.

"Total Abstinence," nowadays, does not need to be more particularly described; it means total abstinence from all that can intoxicate. So "Prohibition" has come to mean, when not otherwise fenced round, the prohibition of the manufacture and sale of intoxicating liquors. And to render this effectual, it is seen that the importation must also be interdicted.

In June last, at Kingston, the Congregational Union, without a dissenting voice being heard, passed the following:—

Whereas, The traffic in intoxicating liquors is a recognized evil, producing a large proportion of the poverty, suffering, disorder and crime in our Dominion, and unnecessarily adding much to the taxes of our people; *and whereas*, We believe that a law enacted by the Dominion Parliament prohibiting the importation, manufacture, and sale of all alcoholic liquors, except for use in mechanical, medicinal and sacramental purposes, and containing ample provisions for its strict enforcement by the proper authorities, will greatly diminish these and other evils, and largely increase the prosperity, and promote the health, peace and morals of our country:

It is therefore resolved, That in the opinion of this

Union it is now the duty of the Dominion Parliament to enact such a prohibitory law.

2. That a form of petition to the Dominion Parliament, asking for the enactment of such a prohibitory law be agreed upon by the Committees on Temperance of the different churches.

And so on. These petitions, circulated among the Congregational Churches by Rev. E. C. W. MacColl, Chairman of the Committee appointed for that purpose, have been in the hands of the pastors for a couple of months. The time for returning them, as first stated, was so short, that we scarcely felt it was possible to help the movement by any word of ours in time. But the dissolution of Parliament has put a new face on the matter. It will not be the Parliament elected in 1886, but the one to be elected on the 5th of this month that will consider the question.

And herein arises another opportunity. The voters of our churches can not only sign the petition, but name, at the ballot box, the men who shall receive and act on the petition! Surely old Herodotus' dream has come true, that of "taking the people into partnership in the Government!"

The INDEPENDENT knows, from precise and personal information, that the Methodist and Presbyterian bodies are actively and systematically at work in this behalf. Our information does not extend to the Church of England. Nay, it is said in some quarters, that the million or so of names to come in on these petitions, from all the churches thus working in concert, constituted one of the reasons for this precipitate and premature General Election. There were enough of Quebec harbor scandals, and Manitoba school laws, already, to trouble the Administration, without having to say *yes* or *no* to all these temperance people!

And we are glad that most of the members of our churches have signed the Prohibition petitions *before* the Elections were sprung upon the people. Now, brethren, VOTE AS YOU SIGNED! We often hear—and say—"vote as you pray!" till it has become like a mere truism; though nothing weightier ever came up in the reign of politics. Here is another phase of the same principle: "*Vote as you sign.*" You have signed a great petition, asking the legislators to put an end to this cursed traffic—a root-and-branch ending of it: now ask the right men, the friends of the measure, to go to Ottawa to carry out your demands!

We hope the next Parliament will be a pure

one, in fifty different directions, and in this direction also. Put an end to liquor traffic and importation, and make up the "deficiency" in the revenue by strict and just economy in the Government!

CHURCH UNION.

There is a lull in the Creed Revision interest; only to be revived as the spring advances, and the time draws near for the early summer assemblies of the churches. But meanwhile, the question has been brought up in a very practical way in the Presbyterian churches in Japan. The representatives of half a dozen missions assembled in General Assembly in December; and the report of a Committee, recommending the adoption of the twenty-four articles of faith recently adopted by the English Presbyterians, was rejected. The majority rejecting these articles, desired to adopt the Apostles' Creed, so called, as alone and simply their standard. As a compromise, and with great unanimity, the "Apostles' Creed" with a preamble, was adopted as follows:—

"The Lord Jesus Christ whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without His grace man, being dead in sin, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testament, is the supreme and infallible Judge in all things pertaining to faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession, and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

"We believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried: the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. We believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

With such a Creed, there should be no difficulty in the Congregational Japanese churches joining them; there seemed to be some difficulties a year ago. And the children of these communions joining hands over the seas, will be a lesson and an encouragement to the parents at home. There is

nothing about church government; there is as little of permanent church courts and representation in it as there is in the Acts of the Apostles. Evidently, the door is left wide open for each mission-church to adapt its church-government and ritual to its own ideas of its fitness of things, in view of an open Bible, and an intelligent Christian people. We may learn from these acute-minded children of the far East, how to attain a virtual union among ourselves.

Correspondence.

THE NEW PAPER.

DEAR SIR,—Our brethren in Manitoba have established a new monthly paper, *The Western Congregationalist*, in Winnipeg. Judging by the first number, it seems bright and spicy; and will answer a useful purpose. It stands, in relation to the CANADIAN INDEPENDENT, just where the new Training School in Toronto stands to the Montreal College. Both are in the line of the older institutions—each are held (and no doubt rightly), to be necessary to supply a local want, which cannot be supplied by the others—and both have the same good right to an existence. Yet the zealous young brethren in the West, who bring a new paper into the field of the CANADIAN INDEPENDENT, which is admittedly doing a very excellent work, and continues to need denominational strengthening, join in a resolution which, by implication, deprecates the establishment of "a second theological college" in Toronto. Why not add, "a second denominational paper in Winnipeg"?

The fact is, there is more Liberty in the world than some of our brethren seem to think! May a kind, favoring Providence grant to both of these new ventures a large success! As to the plea in the resolution spoken of, that the Montreal College has "supplied all our churches in Manitoba with pastors"—while quite true in the sense that all these brethren were trained there—it can scarcely, with fairness, be used as an argument against a "College" that only began last month! But in point of fact, it was the *Home Missionary Society* that supplied pastors to the churches of the North-West; at an expense to its meagre funds

of \$2,700 last year. (Another part of the *Year Book* says \$2,950.)

If the new paper stirs up the churches of the North-West to self-sustentation and aggressiveness—and if the new "College" in Toronto furnishes qualified young men, willing to labor in the weak churches, and convert souls in the little villages—why, God bless them both, I say!

Your lively contemporary in the North-West has my full consent to quote (as I see it does quote) this letter from your columns.

AN OUTSIDE WELL-WISHER TO BOTH.

MORE HELP.

DEAR SIR, --In your review (January) you say, "We never help anything without thinking better of it." Now, this being accepted, why not bring it into practical life this year, 1891? Have you not, Mr. Editor, depended too exclusively for the help you refer to on the pastors, and not enough on the lay element? Almost every church has men and women, not only of cultivated literary attainments, but with large experience in church and Christian life and development, whose services, as regular correspondents upon living issues, and practical suggestions, would help to bring the INDEPENDENT into fuller sympathy, and be more heartily sustained by the churches.

WILLIAM EDGAR.

Hamilton, Jan. 1891.

[We would be, at all times, glad to have all the "lay" help we can get. We have never erred in the direction our brother speaks of. At present our practical difficulty is how to find room for the favors of our correspondents. This letter, and others, as well as much church news, had all to "lie over."—ED.]

THE REV. MR. FAY.

DEAR SIR,—Your February number of the INDEPENDENT, contained a letter from Mr. Frank Yeigh on the recent visit of Mr. and Mrs. Fay to Toronto. Mr. Yeigh must have forgotten that they were missionaries of the American Board, who came, not to visit our Canadian churches, nor to attend to missionary work, but to spend a few

days at our home in compliance with a request made by my son before they left Africa. So crowded was their time with work to be done for those who had rightful claims on them in their own country, that it was with difficulty they made us a short visit of four days. With a true missionary spirit, however, they devoted most of that time to giving information concerning both the American and the Canadian fields, to all interested. What knowledge Mr. Yeigh could have imagined Mr. Fay held as exclusive property I am at a loss to conjecture. Surely he could not have been present at either of the churches, Bond St., or Zion, on Sunday, and he also seems to have forgotten that although Mr. Fay objected to being interviewed by newspaper correspondents, he at the same time told him that he willingly would answer any questions at a social meeting which was to take place at Zion church, chiefly for the purpose of giving such an opportunity to those who might so desire. Satisfactory reports of these meetings were published in some of our daily papers, and if the *Globe* and the *Canadian Advance* were not among these, it was through no fault of Mr. Fay's. Missionaries, like other people, have the right to exercise their individuality and choose the means which seems to them best for diffusing the knowledge which they have acquired

E. M. CURRIE.

Toronto, Feb. 5th, 1891.

Our Contributors.

THE "ADVANCED VIEWS" AND CHURCH OF THE FUTURE.

It is quite fashionable with a certain class of reformers to ridicule their ancestors, and caricature their methods and beliefs, while they are putting forth some new scheme which has long ago been tried, and cast aside as useless. "Advanced thought" in some cases is making progress in a *circle*, and bringing the church back again to the dark ages. "History repeats itself," and the old ground is gone over again. The appetite for something new is insatiate; but those acquainted with church history know that much of the "advanced thought" has been tried centuries ago, and rejected.

To-day men have new views of the Bible, new views of Christ, of the atonement, of the church. New views of family government, of training children, etc. New views of the social relations of men, of the position of women in relation to society generally. New views of marriage. New methods of securing social reforms. Changes and re-adjustments for the Church of Christ, such as will ultimately eradicate the distinction between it and the world. Many changes *are improvements*, and a wise man will be able to discern them.

We are expected to adopt *every* new thing, however, before it has been sufficiently tested, and some adopt it because it is new, without regard to its usefulness. The man that questions or criticises, or even hesitates to receive the new thing, is pronounced *behind the times*, "opposed to progress." The newspapers take advantage of the appetite for change, see which way the crowd is going to run, get before them, take the lead, and make it *pay*.

Some few of them remonstrate and attempt to reason with the rushing multitude, but it is useless in most cases. Like the flight at "Bull's Run," it is safer to run with the crowd than attempt to stop them, or run against them. Every change is not an improvement; but it is more than a man's reputation is worth to counsel caution. Organizations are legion in the church, and out of it. Societies, social, secular and religious. "I am hesitating whether I shall join the church or the Oddfellows," said a young man to his pastor "I am trusting in Christ and have joined the Christian Endeavor. I cannot join the church," said a young lady to a minister. "I have to attend to a temperance organization, and two other workingmen's societies, and I cannot attend prayer meetings. I cannot be out all the time," said a church member.

Another, "I belong to a Y. M. C. A., and between our meetings on Sundays, and committee meetings and gymnastics during the week, I have to let the church services go."

"O dear, I am nearly worked to death. I belong to so many societies and guilds, and we are getting up some entertainments to make money all the time. I nearly forgot that I belong to the church, but something must be left. I cannot

divide myself," said a good-natured young lady. So it goes.

A minister, claiming to hold "advanced (?) views," said: "We must re-construct the church to meet the modern ideas of the young people. We must broaden the sphere of the church, and have places for amusement, for physical culture, and social enjoyment for the young. So we shall gather in. We must do away with the old idea of a church of *saints*. We must keep up with the times; and 'If the mountain won't come to Mahomet, Mahomet must go to the mountain'."

Church of the living God! art thou become effete? "Let them return to thee," saith the Lord, "return not thou to them."

A pastor, on leaving his people, wrote to a neighboring minister, "I hold advanced views, and I am glad of it." Several of that man's flock said, "if we had heard him much longer we should have been downright infidels, and our children. To all our remonstrances he replied, '*I have got the young people.*'" The fact was the young people had got him.

Another minister of "advanced views," after nearly breaking up two churches, left the ministry and went into *law*. He should have gone before.

What does it amount to if we broaden the stream and make it shallower till it dries up? When the world gets a minister he fancies he has got them. When a church goes to the world the righteous should come out of her. "They are not of the world, even as I am not of the world," saith the Saviour.

The church of the future must be as the church of the past, certainly not composed of a *less holy* people; but as a peculiar people, will separate from clubs of sceptics, synagogues of Satan, and votaries of worldly conformity. There will be some who will not bow the knee to Baal.

Religious papers are discussing "the problems," which disturb the ministers, and are almost silent on the drinking, dancing, gambling and other worldliness which disturb the people and destroy the peace of churches. Godly ministers are praying for another Wesley and Whitefield, who shall come like Elijah and wake up the churches to a decision between Christ and the world.

The church of Christ may be injured and her progress retarded by the so-called "advanced

views." The Church, however, will not be destroyed; those who cast stumbling blocks in her way will themselves be wrecked.

At present the Church is weakened and her fruitfulness impaired, like an apple tree with too many suckers growing out of its roots. The Church of the future will perceive itself to be the body of Christ, and comprehend in *unity* the young and the old, the rich, the poor, the weak, the strong, and the strength of the whole body will fold itself round and nourish each part, and find its work in common labor, mutual help, and fellowship of care, love, blessing.

W. H. ALLWORTH.

Memphis, Michigan, Feb. 6th, 1891.

TRUE RELIGION.

It is one pleasing sign of the age in which we live, that men's minds are agitated with religious speculations. The angel has come down and troubled the stagnant waters of indifference. Men think, and that is saying a great deal in a few words. They must be satisfied there is a God, or there is not; that religion is a reality or a sham; that eternity is a fact or a phantom. Human consciousness favors the existence of God, and the immortality of the soul. If this can be proved, religion is indispensable. This has been proved, and religion is become a necessity.

The next point is, that if men must have religion, they will have the best. They must have the genuine article, vital and vigorous. The religion wanted must be soul-filling and heart-satisfying. Where is such to be had? and on what terms? The answers to these inquiries are numerous and varied. Yielding to human importunity, relying on human sagacity, and trusting to human sincerity, many have pursued a course which ended in "vanity and vexation of spirit."

Some suppose that religion consists in avoiding certain sins, and hating certain vices. Others, that religion consists in the observance of certain rules, and the performance of certain duties. Religion, true religion, is this and more. It is a vital principle, breathed by the Spirit of God into the soul of man. It is a holy life, regulated by the fear of God, and controlled by His Word. It is a Christ-like consecra-

tion, of every talent, and all the faculties, to doing good. The ruling motive must be a deep-rooted desire to please God; and the chief object must be the promotion of His glory. To attain to this, man needs a moral renovation. We must have Christ in us. Men may have religion apart from Christ, but not true religion. To have this, and to enjoy it, we must learn of Him; imitate His life; imbibe His Spirit, and love His law. Then shall ours be an inward satisfaction, surpassing all earthly dignities. To this is added the respect of our fellows, the reward of virtue, and the "well-done," of heaven. In matters religious, it need hardly be added, two parties alone are essential—a man's conscience and his Bible, a man's soul and his God.

D. McCORMICK.

THE CONGREGATIONAL WAVE.

A handsome new church building dedicated in Toronto with a well-established, growing church, under the pastorate oversight of the Rev. George Robertson.

A Bible Readers' School for the education and training of young women among their own people, the Bohemians, Poles and Hungarians, at Cleveland, cost \$11,000. All paid.

Mr. Moody, a Congregationalist, says, "What the churches want is a force of visiting women carrying the gospel."

The old Presbyterian church at Clayville, near Utica, N. Y., has voted itself into the Congregational body by 60 to 1, and a large section of the Presbyterian church at Clayton has split off, and formed a Congregational church.

Rev. S. C. McDaniel, of Georgia, speaks in the *Congregationalist* of a remarkable movement of Congregational Methodists, by which more than 80 churches have come over to the Congregational body.

One hundred and twenty-eight new Congregational church spires and forty-seven snug parsonages form the past year's record on the Western American frontier.

The secular press is astonished that 2,235,000 Methodists contributed last year \$1,799,000 for Home, Foreign, and Freedmen's Missions—80 cents a member. Well done! For the same ob-

jects 491,985 Congregationalists gave \$1,878,000
-or \$3.81 a member -with so little observation
as scarcely to excite remark.

C. CUSHING.

"HIS BLESSED WORDS."

There was a time when Jesus' blessed words
Fell on mine ear
Unheeded; for the music in their tones,
I did not hear:
But since the Saviour came to me one day,
And left His Spirit with my soul to stay,
I listen to them o'er and o'er again,
For they have been so dear to me, since then.

Sweet words! they come to me at morning tide,
In gladsome song;
They whisper something for the coming day,
To make me strong.

When toiling 'neath the noonday's burning sun,
They promise sure reward, for work well done:
Like dew to flow'rs, they come at evening's close,
And hush my weary spirit to repose.
Oh! let me hear them o'er and o'er again,
For they have been so dear to me, since then.

A. R.

Antigonish, N. S.

Our Story.

VETULIA:

OR, GOING TO THE BOTTOM OF THINGS.

BY REV. WILLIAM WYE SMITH.

CHAPTER II - Continued.

In earlier life, I had often thought Fame was a fine thing. How charming the thought of one's name being remembered, and one's memory praised, for genius, patriotism, invention, public virtue! And then, if such a thing could be, to come back, ages after, and listen to one's own praise! Well, here seemed to be the country for it. Here were celebrated poets and statesmen, who did not need to die to attain a "posthumous" reputation: they might have it, and enjoy it, while they yet lingered in Time. A few, a very few of them, were visited by admiring crowds of people, but most of these visitors afterward confessed to a regret at having made such a pilgrimage. All romantic illusions were dispelled. The Lord Byron and Sir Philip Sidney of their dreams were helpless, withered, miserable specimens of attenuated humanity pitiful to behold. But those I most pitied, and tried most (and with but moderate success) to comfort, were those who had—or fancied they had—been neglected by the public. They would descant on their own merits and "claims"; would have MS.

volumes of poems beside them, written in some cramped chirography of centuries ago, which nobody could read; would have documents, and references, and "letters of introduction"; and only wanted a "disinterested friend," to place them, even yet, in the position they ought to have occupied "ages" ago. I just had to treat these "twice children" as any other children: humor their whims a little, cheer them up with a little pleasant gossip, give them a bit of *candy*, and promise to see them again.

In that country, the test of a man's governing faculties was not, "How does he rule his children?" but "How does he get on with his *ancients*?" and, just as with us, runaway boys frequently give grief to parents, so there, runaway fathers and grandfathers were continually being hunted up and brought home. Sometimes a man of ninety, and his grandfather of one hundred and fifty, would "run away," and change their names, and pretend they were "orphans"—that is, that they had no descendants; and, after all kinds of adventures, get into distress and beg to be taken home again; or, confessing their real names, be forcibly conveyed to their relatives. It seemed irresistibly comic to me to read posters offering rewards for information concerning a "Runaway grandfather." But it was necessary; for sometimes an *ancient* might bring his responsible guardian into debt on his account, especially if the guardian were an opulent and honorable man, and therefore his ancestor allowed to run bills in his name. This question, however leads me toward the legal aspects of "Non-age" and "Defeolement," which I must treat in a separate chapter.

At present, a word about physicians. I asked my friend the doctor if it "were not a poor country for a *doctor*?" "Oh no," he said; "he was very well satisfied with it. The households being very large, it had become a fixed custom for each to have a physician engaged by the year; and as the people were very greatly afraid of sickness, and arrant cowards with respect to pain, they made a liberal annual allowance to the doctor. His allowance *stopped* during sickness in the house, and so it was his interest to get the patient up as soon as possible. In real point of fact, there was very little sickness and very few accidents. Both had greatly decreased; the latter almost disappeared, since intoxicating liquor had been put an end to."

I enquired how this had been affected? He said it was a consequence of good legislation. Many years ago, a reforming Prime Minister had introduced the "Equitable Liquor Act." That had soon put an end to it.

I asked how this had been done; for in most countries all kinds of stringent license laws, and so forth, had been tried with little effect.

The doctor replied, "It came about in this way. The new law assumed that those who did not drink, and were opposed to tipping houses, ought of right to be free from the burdens that drink had been bringing on the public. So every ratepayer, in filling up his assessment schedule, had to describe himself as being either for 'Liquor' or 'No Liquor.' Only those were counted to be 'No Liquor,' who distinctly said so. Having now the people divided into two classes, all the burdens—judicial, police, pauper, and all others—caused by drink, were assessed *against the drinking portion of the ratepayers*; the others were free of it. For it stood to reason, that those who upheld the practice of drink, should support also the *burdens of drink*. If any man, however, had returned himself 'No Liquor,' and then was seen to drink, his name was at once transferred at the Court of Revision, to the other list! In two or three years almost everybody returned himself as opposed to liquor. As soon as those thus opposed to liquor in any municipality were found to be a majority, all traffic in liquor was made unlawful in that place. In twenty years there was not a drop used in that country, and there has not been a drop since."

CHAPTER III.

DEFEOFFMENT—"BEGINNING LIFE" AGAIN—THE TOLL-KEEPER—THE RIVAL STATESMEN.



N the rude ages of the country's history, before people had bethought them of written laws, things were allowed to go as they would, and a man might rule his household as long as he could get his sons to obey him. But the necessity for legislation came from the palace itself. In rude times when a king was sure to be killed in battle as soon as his vigor and prowess decayed, no great inconvenience was felt from an indefinite reign. But in more civilized times, it became intolerable that a king should reign—or rather a junta of ministers in his name—after he had become entirely incapable of governing. So a law, which almost took a revolution to effect, was made that every man—king or citizen—on attaining the age of eighty, should retire from active business, legal ownership of property and the like, and hand everything over to his son. Some of the old men attempted to evade this law by making their wills, in which a nephew or grandson would be left the property. But another act was passed, providing for succession to property, and declaring the making of a will a misdemeanor. The preamble to this act recited that "each genera-

tion of men had a right to the full possession of the earth, as much as if men in their persons, had been newly created; that wills, bequests, entails, marriage settlements, and the like, are infringements of this right, as seeking to bind the present generation by the behest or will of some former generation." I like a preamble especially when it is a good one, and it encourages people to obey a law, when it gives a good reason for itself!

No sweeping laws were ever perfect at first, and these acts had to be modified, in as far as they fixed a definite age for veterans to retire from active duties. Some were unfit to longer manage their affairs at seventy; others were clear and bright for a century. A tribunal was established, the circuits of which extended to all county towns, and held twice a year, called the "Court of Defeoffments;" and old men were said to be "defeoffed" when they were set aside from ownership of property, and from the active duties of life. The judges were appointed at the age of thirty-five, and had to retire from the Bench at the age of forty-five. But in point of fact, they were generally appointed to vacancies in the Criminal Courts and Chancery. There was thus a court to judge the claims of old men, not itself composed of old men. Five judges sat on the bench. No jury.

In two or three times attending this court I was struck with the anxiety of the old men to show their unimpaired memory, by recounting circumstances of sixty, seventy or even eighty years ago. But the judges invariably tested them on recent events, and therein many made a poor exhibit. Sons were not allowed to bring their fathers forward; it was made the duty of a public officer,—though it may be suspected that an undutiful or selfish son sometimes drew the official's notice in the direction of his own household a few years sooner than might otherwise have been the case. I was sometimes very sorry to see these old men retiring from the court when the decree had gone against them, for they almost invariably contested it: in tears often, protesting against ingratitude and injustice; for somehow it is hard for us to believe our faculties are in anywise failing; at least in any measure making it necessary to supersede us. An old man would admit that his sight had failed; his hearing, his memory, his back, his limbs, his personal courage—his everything, only his reason and judgment. These, he contested, were stronger and brighter than ever. But it was all in vain. "Each generation of men has a right to the full possession of the earth, and the management of its affairs," so said the wise Legislator of Vetulia; and where men do not naturally make room for their successors by death, there must be room made for these, artificially, by legislation.

I was curious to know if the succession to the

Crown came before the Court of Deseoffments. I was told it did not; that it was not considered in accordance with public policy to have the Sovereign up before a Court. So an exception was made in his case, and a king was "retired" when he reached the age of eighty-five. But in point of fact, they frequently voluntarily retired before that age, and, by doing so, always made better terms for themselves with the princes who succeeded them.

But although a man was retired, or "deseoffed," he could still, with the consent of his son, do business and act for himself. He was in precisely the same condition that a lad of non-age, a "minor," is with us. And so, many of these old men, coming back dispossessed from the Court, obtained leave to "begin the world" for themselves again; making a little money on their own account, just as boys are so keen to do among us, and even—boy like—delighting to jingle the money in their pockets as they went along! And, as with us, a young man, under age, is not allowed to contract marriage without the consent of his father, so there, an old man was not allowed to contract marriage without the consent of his son. A recent earthquake had swallowed up a number of villages, and there were more widows and widowers than had been known since the last great invasion of the country.

An old man of one hundred and five, who had lost his wife, and nearly all his property in the earthquake, and who had been deseoffed for fifteen years, and had been keeping a toll-gate, and had saved a little money, was anxious to "settle down in life" again. But his son (moved thereto by his wife) would not give consent, and the old man could not legally marry without such consent. The maiden lady of forty, whose prospects were thus interfered with, revenged herself by writing anonymous letters to the local newspaper, about the "stinginess" and "ingratitude" of sons, and the old man stung the son to the quick by making him pay full toll at the gate. The son was a Director of the Road Company, and had been passing free (illegally, however,) for years. I thought I did a good turn to both sides, when I prevailed upon the son to give his consent. And the *ancient* was perfectly happy. He could be up at any hour in the morning (it seems no trouble for an old man to be up "for all day" at two or three o'clock), and she could sit up to any hour at night, writing love-stories for the papers. So between them, the gate did not need to be much locked!

Making war had long been upon the Statute Book as a deadly and disgraceful sin. Among other great evils (as of corrupting the public sentiment for a generation), it deprived families of their heads and guardians; it disturbed the natural

order of succession in families; and even cases had been known of men carrying their ancestors to the woods, and leaving them a prey to wild beasts, and laying it all down to the "desolations of war." Yet, though war was among the things of bygone ages, a good deal of corruption had crept into the body politic. Old Atomies were sometimes *exposed* at some forest road-side. In other countries "foundling" infants are not uncommon; here, "foundling" *ancients* were sometimes brought in. As they were always so old as not to be able to give account of themselves, they became inmates of the large asylum provided for those who had no known friends or home. I was told that one of the greatest difficulties in the management of these wayward "children," was their antipathies and spites at one another. This was found mostly in private circles, not in the public institutions. For instance: the mothers of a runaway couple had severally vowed "never to speak" to one another, and kept their word for half a century. Then, in the course of events, that *do* become so involved sometimes, they became, at the age of nearly one hundred, members of the same household. To forbear speaking was too tame a system of hostilities, when now they sat in two easy chairs, on opposite sides of a foot-stove. I was told by the youngest member of the family (who ought not, however, to have let a stranger know these things), that "Great-grandmothers had a pitched battle *every day*!"

Two rival statesmen of the last century were accommodated in houses with only a few feet between their gable-ends. Here in the summer, with their windows open, these *ancients* might be seen and heard, speechifying to one another with might and main—thumping on the window-sills, and foaming at the mouth as they fiercely called each other to "order" and appealing to some imaginary "Speaker" to do them justice! One had a good set of artificial teeth, strongly set in gold, and could declaim with the perfect accent and pronunciation of near two hundred years ago. The other, who was entirely toothless, was strong on the *vowels*. The one sipped soup, and the other ate brown bread; and I was told that their intellectual sparring gave them excellent appetites, and tended to promote their health. I have learned to believe anything, however new and strange, if it is only convincingly attested.

My resolution was at last taken; and I resolved to have my bonds cancelled, and get away as fast as I could from a country where people grew old, but never died. The romance of long life was gone. "Happier far," I said to myself, "to live in a land, where, when old age comes on, there is a prospect of quiet rest in the grave for the poor body, and a better life to begin for the tired spirit! Better a country where children modestly and re-

gretfully come into possession of estates through the lamented death of valued parents, rather than appeal to courts to have parents thrust aside! Better, things as they are—with the liberty of making our administration of them better—than where neither parents nor children fulfil their duties aright. No, let me rather live to some purpose while I *do* live, and die when my work is done!" So I left Vetulia.

(To be Continued.)

Temperance.

SAFE MEDICINAL SUBSTITUTES, FOR GIN, BRANDY, ETC.

Published by the National Temperance Publication
Depot, 33, Paternoster Row, London.

TO BE USED IN SUDDEN ILLNESS OR PAIN.

1. Carbonate of Ammonia, 20 grains; Compound Tincture of Cardamoms, 1 table-spoonful; Chloroform Water, 4 table-spoonfuls; water, 3½ table-spoonfuls.

Mix.—Take a table-spoonful for a dose.

2. Aromatic Spirits of Ammonia, 3 tea-spoonfuls; Tincture of Ginger, 2 tea-spoonfuls; Cinnamon Water, 3½ table-spoonfuls; Chloroform Water, 4 table-spoonfuls.

Mix.—Take a table-spoonful for a dose.

In faintness, spasm of stomach, or sudden pain, a dose of one of the above mixtures may be taken, and repeated every hour until relieved.

FOR PALPITATION.

3. Bromide of Potassium, ¼ ounce; Aromatic Spirits of Ammonia, ½ table-spoonful; Chloroform Water, 3½ table-spoonfuls; Camphor Water, 4 table-spoonfuls.

Mix.—A table-spoonful a dose, which may be repeated every 2 hours if necessary.

PURE STIMULANTS.

1. *Ginger Tea*.—Grate 1 tea-spoonful of good, sound ginger, and add a tea-cupful of boiling water, milk and sugar to taste, and drink as hot as possible.

2. *Composition Powder*.—Mix in similar manner. Most valuable for sudden colds, chills from getting wet, internal inflammation from similar causes.

3. *Cayenne Pepper*.—This is a powerful but valuable remedy, used judiciously, as tea, using a small pinch in a table-spoonful of hot water, and

repeat the dose if necessary for violent pains where ginger only alleviates distress.

4. *Hot Water* is also very useful for indigestion, and to allay craving for drink.

REMEDIES FOR SEVERE PAIN.

1. *Coffee*.—A cup of strong black coffee, taken hot, without milk or sugar, at bed-time.

2. *Sweet Nitre*.—A tea-spoonful in something hot—water and a little sugar, gruel, tea, etc., or in a wineglassful of camphor water, at bed-time. This must not be taken when going out in the cold air.

3. *Peppermint Water*.—A table-spoonful with 15 drops of tincture of ginger, taken in warm water; a little sugar may be added if desired.

4. *Camphor Water* (also useful for Wind) is simply made by keeping a lump of camphor in a bottle or jar full of water, the bottle to be filled up with water as it wastes.

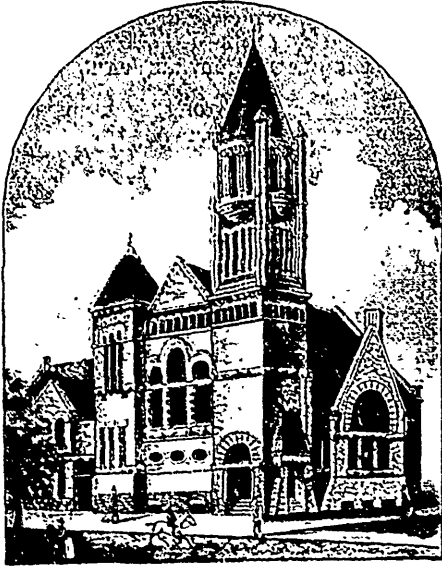
5. *Camomile-Clove Tea*.—Made as follows:—Camomile flowers, ½ oz.; bruised cloves, ¼ oz.; boiling water, ½ pint. Let it stand to draw for half an hour in a teapot or covered jar, and strain off; add sugar if liked, and take a wineglassful warm.

6. *Temperance Brandy*, made as follows, is a good restorative in shock or faintness:—15 to 20 grains (about a tea-spoonful) of compound cinnamon powder in a wineglassful of hot water.

Mothers, and all who have influence with young girls and women, are earnestly requested to suggest one or other of the foregoing remedies in preference to alcohol (spirits, wine, or ale), of which an eminent physician writes:—"If, after the relief has been obtained, there is one agent more than another which sustains the irritation on which the pain rests, it is alcohol in any shape," whereas these remedies equally relieve the pain and are perfectly harmless.

The contrast is striking between the worldliness, self-indulgence and oppression, which are by-words against the Church of this age and the evidence of Pliny in his report to Trajan at the beginning of the second century. At the outcome of his investigation among the Christians of his province, he bears reluctant testimony that "this was the sum of their fault or error, that they were wont to meet together on a stated day before sunrise, and sing a hymn to Christ as God, and bind themselves by a sacramentum that they would not commit theft or robbery or adultery, that they would not break faith nor repudiate a trust.—*Presb. Review*.

News of the Churches.



TORONTO, OLIVET CHURCH.—The above is a cut of the new and beautiful church edifice erected by the "Olivet Congregational Church," on Hazelton Avenue, Toronto. The building is in the Romanesque, red brick, relieved with Credit Valley and Ohio sand stone. It is 82 x 85 feet, and sufficiently lofty to give a ceiling about forty feet high. The main tower on the south-west corner is not yet complete. When finished, it will rise to the height of ninety feet. There are three entrances. The main entrance through the tower, one at the north-west, and the third at the south-east corner. On three sides are large, stained glass windows, letting in a flood of light. The interior is unique, perfect in proportions, and finely harmonizes with the tints of the walls and ceilings.

The style of the architecture of the auditorium is entirely different from anything in the church line in Toronto, and presents a comfortable, home appearance. The interior is octagonal; and the organ-chamber and pulpit are in the north-east angle. The pews radiate, with the pulpit as the centre, with fine effect; every sitting being under the preacher's eye. The floor, being concert-pitch, the view of every worshipper is all that could be desired. The pews have the backs of oak, on a fine sweep; the seats are of ash, of inch strips glued up; the top mouldings and ends are of birch, with two moulded panels, and surmounted with handsome scroll arms. The floor is covered with a fine carpet, the welcome gift of a member of the congregation to the

Ladies' Furnishing Fund. The church has been gladdened by many gifts. A magnificent pulpit Bible is the gift of a member. The Y. P. S. C. E., gave a beautiful set of oak chairs for the platform.

The wood-work is oak. The church is lighted by eight suspended gaseliers, each containing nine jets, and filling the church with light. The heating and ventilation are all modern, and give perfect satisfaction. The old church building has been fitted up as a school and lecture room. The sliding doors connect with the new church auditorium.

The opening sermon was preached on January 11th at 11 a. m., by Rev. Dr. Barbour, of the College, Montreal. He preached an able sermon from John 4 : 23, 24. His theme was "God and His worship." The sermon was an able exposition of God's mode of revelation; the doctrine of God; His relation to man as Spirit, Father, Lawgiver; the Christian doctrine of worship, embracing the essentials of worship, spiritual essence and Divine nearness; the regulations of worship as to time and place; and, lastly, God's desire of the same. At 3 p. m., the Rev. W. F. Wilson (C. M.) Toronto, preached an able sermon on "Witnessing for Christ." The Rev. Dr. Barbour again preached at 7 p. m. The evening subject was based on Luke 15 : 12. The Principal's visit will long be remembered. The congregations were large, and the offerings good.

The second opening Sabbath was on the 18th. The Rev. Dr. Wild preached to an overflowing congregation at 11 a. m.; and the Hon. S. H. Blake addressed another full house at 7 p. m. Both services were highly appreciated. The third Sabbath, January 25th was another impressive day. Rev. Dr. McLaren preached at 11 a. m., and George Hague, Esq., Montreal, at 7 p. m. The evening service was closed by the reception of new members, and a very helpful communion service.

On January 13th, the opening social was held. About 500 people sat down to tea. The housewarming of "Olivet" was very successful and happy indeed. Good music from the choir was interspersed by short, appropriate addresses from Revs. Charles Duff, M. A., Parkdale; W. G. Wallace, B. D., Presbyterian, Toronto; Septimus Jones, M. A., Church of the Redeemer; G. H. Sandwell, Zion Church; John Burton, B. D., Northern Church; Hugh Bentley, Hope Church; A. M. Phillips, B. D., Canada Methodist, St. Paul's Church; and H. E. C. Mason, B. A., Brandon, Man. All congratulated the church and the pastor on another defence of evangelical truth.

On January the 26th, the members' social concluded the successful series of meetings. Mr. and Mrs. Hague's presence added interest to the social. His farewell words were full of cheer and

hope. The offerings at the opening meetings reach \$900. So far the gifts towards the indebtedness of the new church reach over \$9,000. "We are encouraged." "God hath done great things for us, whereof we are glad." "What hath God wrought?" are the words of the Church.

The people are thoroughly united, growing in numbers, and ready to work. The responsibility is great. The new building has a seating capacity of 700 on the ground floor. The cost is about \$22,000. Provision is made for a gallery. The architects were Dick & Wickson, Toronto. Let us close with the words of the dedication hymn, written for the occasion by Mrs. (Rev.) R. Robinson, a member of the congregation :

DEDICATION HYMN.

Almighty Father, King of love :
Ruler of all ; beneath, above ;
Within Thy courts Thy children bow,
Great Spirit : come, and bless us now.

Thou art our God : our hearts rejoice
In Thee, the Sovereign of our choice ;
Thou art our Saviour : Jesus, Lord ;
Our Master, Teacher, loved, adored.

Thy hand has brought us to this day,
Guided and helped us all the way :
And now with grateful hearts we meet,
To lay our offerings at Thy feet.

Come to Thine "Olivet," Thine own :
Fashioned and planned for Thee alone ;
Come ! Holy Spirit, fill the place
With all Thy plenitude of grace.

When here Thy people meet with joy ;
And prayer and praise their lips employ,
Hear in Thy home of light above,
And crown their service with Thy love.

EATON, QUE.—About two weeks ago, the Eaton church held a meeting at the church in Birchton ; (two and a half miles west), a request having been made at a recent meeting of our church, to establish a branch of this church at Birchton ; and for this purpose a goodly number were present. After duly considering the matter, it was resolved and voted that we in future hold three meetings of this, our Congregational church at the above place, at different times during the year, and examine and receive members into the church ; and hold the same number of communion seasons in the same place. The above has been done expressly to favor such members—and others—that may wish to come into our church ; and we sincerely hope it will be blessed by the great Head of this branch of Zion. I believe there are quite a number who are intending to unite with this church at that place. I was present at the above meeting, and all seemed to

be peace and harmony. Last Tuesday evening, 27th January, we held our annual tea and social meeting in the Town Hall. It was well attended. After feasting the appetite, our minds were well fed with a most excellent lecture by Rev. Dr. Barnes of Sherbrooke, subject "Little and much." This lecture was just one hour and ten minutes ; and I believe that if it had been an hour longer, no one would have complained, it was so interesting. It was the first time the worthy doctor has been present with us ; and I really believe he was so pleased with the audience that he will not be away from us so long again !—*Com.*

KINGSTON, FIRST.—On the 13th instant, the annual meeting and social of the church was held in the hall. After tea, Rev. S. N. Jackson, the esteemed pastor, presided, and after expressing his pleasure in meeting once more on their anniversary, reviewed the work of the year, which, with the exception of the church deficit, caused by the putting in of new windows, and the removal of several families, was of a gratifying and hopeful nature. The Ladies' Association was congratulated on the success of the banquet held at the Union here in June. Of those removed by death John Noon was the oldest member, having been connected with it for thirty-eight years and a trustee for thirty-four years. The death of the late Dr. Stevenson was freely touched upon. The sister churches were congratulated on their prosperity, the Bethel church having recently installed a new pastor, Rev. D. McCormick, successor to the Rev. A. L. McFadyen. J. F. McEwen, treasurer, read the financial statement, which showed the revenue of the church was \$1,883.83, the expenditure \$1,955.38 ; to meet the deficit of last year, \$128.76, and this year, \$71.65,—\$200.41 ; a loan of \$285 had been effected with the Ladies' Association, which left a cash balance in the hands of the treasurer of \$84.59. In addition to the church subscriptions there was collected for special and denominational objects \$894.09 ; Deacons' Fund \$52.92 ; Ladies' Associations \$85.77 ; Sabbath S., \$144.44 ; Mission Band \$104.86, a grand total of cash subscriptions for the year of \$3,165.81. The reports of the Deacon's Fund, Ladies' Association, Sabbath school, and Mission Band, showed balances in their favor. An animated discussion arose on the question of appointing a successor to Mrs. Sanderson, the late organist, whose abilities were deservedly acknowledged. No decision being arrived at the matter was referred to a committee. Rev. D. McCormick, addressed the meeting. An excellent programme was carried out by Miss Meek, Miss Gibson, Miss F. Meek, Miss E. Allen and N. Raymond. Miss Meek played the accompaniments. The children's festival took place the following evening.

KINGSTON, BETHEL.—The installation of Rev. Donald McCormick, as pastor of Bethel Church, Kingston, took place on Tuesday, 3rd February. The examining Council were entirely satisfied with Mr. McCormick's doctrinal views. He believed emphatically in the inspiration of the whole Bible, the vicariousness of Christ's sufferings and death, and in His abiding presence with His church. Rev. D. Macallum, of Maxville, Moderator of the Council, presided at the public services in the evening. Rev. B. W. Day, of Belleville, read the Scriptures; Rev. S. L. Mitchell, of Kingston, offered the prayer of installation. Rev. S. N. Jackson, of Kingston, gave the pastor elect the right hand of fellowship. Mr. McCormick replied. Rev. John Wood, of Ottawa, gave the address to the pastor, founded on Col. i: 28, "Whom we preach." Rev. D. Macallum gave the charge to the people. The tea, provided by the ladies of the church, was much enjoyed; as was the singing and music of the choir. Mr. McCormick begins his ministry at Kingston under promising circumstances, and with the esteem and confidence of all his brethren.

LONDON, FIRST CHURCH.—We see by the local papers, that this church held its annual meeting in January; at which officers were elected, and all the reports received. The report showed that the troubles of last year have happily passed away, and that the future, under the ministry of Rev. R. Aylward, is bright and cheerful. The finances were \$5,716 receipts (including \$2,000 borrowed); \$5,506 expended (including \$2,500 on organ). The membership was reported at 192. The Sunday-school showed 184 scholars; with 25 teachers and officers. The Christian Endeavorers numbered 67. The Young Men's Sunday morning prayer-meeting averaged an attendance of twelve. The choir had 25 members. *Deacons for 1891*, Messrs. Crossin, Johnson, Jones, Angridge, Geo. Marshall, Mathewson and Moule. *Treasurer*, Robt. Marshall. *Secretary*, J. D. Jones. *S. S. Supt.*, A. L. Crossin. *Official Correspondent*, Geo. Anundson.

ST. JOHNS, NFD.—The beloved pastor of the Congregational church, Rev. T. Hodgkinson, has resigned, having accepted a call to Melbourne, Quebec. The resignation being positive and final, nothing was left us except to regretfully accept it. During his nearly five years residence here, Mr. Hodgkinson has been the "popular minister" of the place, and his departure is regretted by the whole community. A fine preacher, eloquent lecturer, and withal a big warm hearted genuine man, he will be a decided acquisition to Canadian Congregationalism. Our loss is Melbourne's gain, and the friends at the latter place are to be heart-

ily congratulated upon securing such a pastor. Wishing the INDEPENDENT a prosperous 1891.

ROBT. BARNES.

TILBURY AND EDGEWORTH.—Mr. H. E. Mason, after laboring with the churches here for four months, has been compelled through ill-health to leave us. He has been dangerously ill. Has partially recovered, and gone to his brother's at Brandon, Man. Before he left us, friends of both the churches met with him in the South church and presented him with various useful and acceptable presents, and over \$40 in cash. It is with mutual regret that we part. Mr. Mason has worked well and faithfully; and God was blessing his work. We hope that his health may be restored, and that he may be able soon to take his place among our laborers in the vineyard. JNO. BURGESS.

SHEFFIELD, N. B.—Please find \$1 for CANADIAN INDEPENDENT. With its increase in interest, may its prosperity keep pace. Our cause in the Sheffield church, under the able ministrations of Rev. F. Flawith, is on the whole in a progressive state. Although we are 130 years old, we are very determined. Few in numbers, but we try to be courageous. If you have any good Congregationalists who wish to move, tell them to come down here, and buy farms—good and cheap. We will give them a good church home.

D. H. BURPEE.

BELWOOD.—Lord's Day, 1st of February, was a day that will be long remembered in the history of this church: thirteen young people were then received into fellowship, on profession, and two of them were publicly baptized; they were all children of the church, and most, if not all of them, had been, or were still in the Sunday school. At the service prior to the Lord's Supper, the pastor preached on "The Christian Church, its members and their duties."

JAMES WEBB, *Pastor*.

MR. LEONARD WEAVER IN TORONTO.—Mr. Weaver, an energetic evangelist, is assisting in revival work in Toronto, in connection with Zion, Northern and Olivet churches. The services for the first week were held in the Northern Church, and our accountants speak of them as being of much interest. Mr. Weaver was to go the next week to Zion Church. The plan of three neighboring churches thus joining together to carry on meetings for a revival of religion in their congregations and neighborhood, is a good one. We hope to hear good accounts of Mr. Weaver's labors; and of the Lord's blessing on these churches.

OTTAWA.—The annual meeting of the church and congregation was held January 21st. The business of the evening was preceded by a social tea, provided by the ladies of the congregation, and managed by the young ladies of the Society of Christian Endeavor. The pastor, Rev. J. Wood, then called the friends to order, and in a few words of welcome, introduced the business which had brought them together.

The annual report of the pastor and deacons, while expressing much thankfulness for the continuance of many and great mercies to them as a church, during the past year, says :

"Financially, it has been a year of great anxiety to the officers of the church, for although the interest on the debt, and the current expenses, have thus far been promptly met, the income has for some months been running behind, and the account for 1890 closes with but little in hand for the quarter's interest becoming due on the first of February next, of \$150. The receipts through the weekly offerings have been \$1518.03, or \$139.84 less than in 1889, the deficit being chiefly in the subscriptions, which were \$107.31 less than in the previous year. Collections were \$32.53 less than a year ago. There is, however, a considerable amount of arrears due, and it is hoped collectable, which, if paid promptly, will greatly relieve the anxieties of the Deacon's Board and the Treasurer, and assist the church in meeting its liabilities. Church dues should certainly be regarded as quite as sacred as any other obligations. "Will a man rob God?" Yet, said the Lord to Israel, "ye have robbed Me," in withholding the "tithes and offerings" (Mal. iii. 8.) And we know with what result, the withholding of both material and spiritual blessing.

"The causes of this poor financial showing are not far to seek. We have had a year of commercial depression. Some of our contributors have been unable to continue their weekly offering; others have removed away, while for several months of the year, in consequence of the prevalence of "la grippe," and other forms of sickness, the attendance was much diminished, and the collections were proportionately lessened. The total of receipts, however, including \$94.00 in "Thank-offerings, \$810.00 paid into building fund, and collections for missionary and denominational objects, is quite gratifying, and represents, doubtless, much self-denial and love for the Divine Master, and the cause with which we are identified. With the exception of last year, when the subscriptions to the building fund so swelled the amount, it is much in excess of any previous year, being in all \$3,408.51. There is a nominal balance on hand of \$16.07.

"The public services of the church have been fairly well attended, with the exception of the

period of sickness before referred to, and the hot summer months, during which an unusually large number of our people were away from home. The prayer-meetings have been very well sustained, and seem to indicate a degree of interest in spiritual things which is most encouraging. Our Sunday school and Society of Christian Endeavor have been vigorously sustained. The Woman's Auxiliary and the Mission Band report a fair amount of success in their work. Our membership, however, shows a decrease of 2, the additions having been only 8, and the removal 10."

Then followed the Treasurer's statement, an abstract of which is presented above, and a statement of receipts and expenditure on account of building fund, and an exhibit of the liabilities of the congregation. The net debt is \$11,364, with a small sum to be added for an unsettled claim. These statements had been duly audited.

Reports were also read of the Sunday School, the Ladies' Auxiliary Missionary Society, the Mission Band, and the Y. P. S. C. Endeavor, all of them more or less encouraging. During the discussions that followed the reading of these reports, one of the members expressed the opinion that, considering the heavy indebtedness of the church, we were giving too much to missions. The pastor emphatically dissented from this view, but the opinion once expressed, unhappily found a number of adherents, and for the time being our missions will suffer, without any corresponding advantage to the funds of the church. This result is partly attributable to the disappointment of the congregation in the non-fulfilment of the promises of aid by sister churches, when the Union, with one voice, urged us to "arise and build," in 1886. Yet, "hitherto ha'h the Lord helped us," and so, with our trust in Him, we go forward for another year.—W.

KINGSTON, FIRST CHURCH—*Destroyed by Fire.* On Sunday morning, Feb. 15, the First Congregational church, Kingston, with the fine hall attached, was almost entirely destroyed by fire. The following is condensed from the *Daily News*: About 10.15 the sexton discovered the back building to be full of smoke and quickly gave the alarm of fire. The exact location of the outbreak is hardly certain, but the fire was undoubtedly caused by a flaw in the furnace fittings. The devastating element spread quick and fast, despite all efforts, evidently having a firm grip on Congregational hall. At 11.05 the flames burst through the roof on the lower edge facing St. George's hall. Stream after stream of water was plied, but steadily the flames crept on, and shortly the ominous crackling of burning timbers was heard as they broke through all restraint and leaped towards the sky. There was a strong breeze blow-

ing, which fanned and helped the fire, and made the men's work doubly hard.

Inside the church was a scene of great confusion. Willing volunteers were busy removing prayer books, hymn books and all the smaller paraphernalia incidental to a place of worship. Mean while the flames leaped on, and soon the whole of the roof of the auxiliary building, which runs at right angles to the church, was a mass of flame, while baby jets sprang spitting forth. The gutting of annex was completed, crash after crash announcing that the floors were giving away. At 11.50 nearly the whole of the annex was gone, leaving the western gable of the church standing upright, as though defying the enemy that had vanquished its supports. At 12 noon nearly the whole of the main roof was ablaze, and the firemen working hard and furiously to cut off the advance by pouring water between the double roofs. Just about this time the Chatham engine arrived, and many wished to know why it had not come before. As soon as it was got to work it threw a stream into the building worth all the hydrant hoses put together—a stream which in 10 minutes did more service than the others had done in nearly two hours. The timbers kept splitting, smashing and falling into the streets, and many people had narrow escapes from being hurt.

By 12.30 o'clock, the church was a total wreck. The commodious annex was completely destroyed, while the church itself had but a few feet of its chancel and its blackened walls left intact. The floor and the pews of the auditorium, were thoroughly drenched with water. The organ was destroyed, or very nearly so. In any case it will never be as good an instrument again. The most of the school and church furniture was got out in time.

Gathered round the burning edifice were the Rev. Dr. Jackson, pastor of the church, and a large number of his congregation, watching with sorrow and sadness their handsome church, wither many of them were on their way to service when the fire bell rang. The loss will, it is said, about equal the insurance, which is \$15,000. Three stained glass windows were unnecessarily smashed by the reckless handling of the hose. Besides the organ destroyed in the church, those in the ladies' parlor and the Congregational hall also went. The church work will not be interrupted by the misfortune. The Y.P.S.C.E. met the next evening at the residence of Mrs. H. B. Savage.

A meeting of the congregation is called at Dr. Jackson's house, Johnston street, to consider what immediate steps are to be taken. The church was built in 1865, the Sunday school, Congregational hall and lecture room being added in 1883, at the sole expense of the ladies and children of the

congregation. Immediately after the fire Rev. Mr. Smith, on the part of the churchwardens of St. George's offered Dr. Jackson the use of St. George's hall for services until the rebuilding was finished, and Rev. Mr. Carson, on behalf of the Sydenham street church, came forward with a request that the congregation would use their lecture room. [By later information, St. George's hall will be the place of worship for the congregation until the church can be restored.]

TORONTO, DOVERCOURT.—The first anniversary of our church and Sabbath school has come and gone, and will long be remembered by our people as a wonderful time of refreshing and spiritual power. On Sabbath, Jan. 25th, Rev. J. M. Kerr preached at 11 a.m.; Jos. Tait, Esq., M.P.P. for Toronto, at 3 p.m., and Mrs. Dinnick, of Brighton, England, at 7 p.m. The following Sabbath, Feb. 1st, being the anniversary of the Sabbath school, Rev. Stephen King preached at 11 a.m., to the Y. P. S. C. E. At 3 p.m. an open session of the Sabbath school was held, when addresses were given by Rev. S. King and Mr. Wm. Nelson, of Bond St. Congregational Church, interspersed with singing by the school. At 7 p.m. Mr. John Douglas preached, assisted by the pastor, Rev. Thos. Webb. At the close the sacramental service was held, when nine new members were received into the fellowship of the church. All the above services were well attended, the evening meetings being crowded to the doors.

On Thursday evening, the 5th inst., the annual social for church and Sabbath school was held; tea being served from 6.30 to 8, when a good programme of singing, recitations and readings was rendered by the teachers and scholars, assisted by Mrs. Revell, of the Northern Congregational church. A collection was taken up during the evening for the school. The Secretary gave the annual report, showing the church membership to be 64, an increase for year of 34. Number of teachers and scholars on the roll, 120; an increase of 69. The amount raised by church and school for the year ending Dec. 31st, 1890, was \$621, which sum does not include donations to the building fund. The social gathering was an entire success, although we are laboring at a great disadvantage in having only one room for both church and school, as we have not even a separate room for a class of 45 infants. The difficulty was somewhat overcome by erecting a temporary platform for the school, the lower part of the church accommodating the audience, some of whom, however, had to stand, the provisions being passed round.

But the best of all is that these meetings have culminated in such a revival that our cottage prayer meetings (of which we had been holding three weekly) had to be discontinued for the pre-

sent, and all transplanted into the church, where the power of the Holy Spirit has been so felt, that sinners have been saved and believers led to lay aside the weights and the sin that so easily beset them, to accept and take hold of a full salvation, the possession of which leads men to try and seek out and help others. This has manifested itself by the personal work the membership is doing day after day and night after night, and this, we believe, is going to go on, and many influenced for good. In looking back, both pastor and people have abundant cause for thankfulness to the Lord for His goodness in the past, and are much encouraged for the promising out-look for the future in this growing part of Toronto.—*Com.*

TORONTO, HOPE CHURCH.—The last of the opening services was held on Sunday, February 1st. The pastor, Rev. Hugh Bentley, preached in the morning, his first sermon, from the text, "Lord, I love the habitation of Thy house," etc.—Psalm 26, and spoke of the duties of Christians respecting God's house. If they loved the habitation of God's house, nothing but absolute necessity would keep them from its services, and they would come early and pray unceasingly on the church's behalf. The preacher applied these duties to the church as it met now in the new building. In the afternoon, Rev. Dr. Stafford gave a stirring sermon on "Preaching the Word," which should be done in three ways: (1) By preaching Christ as the atoning sacrifice. (2) The preaching "of peace on earth, good will to men," chiefly by adjusting the social differences that existed between one class and another, and (3) By preaching morality. The Rev. Dr. Shaw conducted the early part of the service. The Hon. S. H. Blake, Q. C., preached the evening sermon, his subject, "Christ with the fishermen, and the miraculous draught of fishes." There was a good congregation, who listened very attentively to the eloquent, but withal, simple words of the speaker, who earnestly urged the Church to "launch out into the deep, and to do large things for Christ." Mr. Blake afterwards said he was very pleased with the new building, it was so light and comfortable, and he felt quite at home in preaching in it. On Tuesday, February 3rd, the opening social was held. A large number partook of the sumptuous repast, for of good things there was abundance, and of excellent variety, thanks to the many friends who so kindly contributed. Joseph Tait, Esq., M.P.P., presided at the evening meeting. In his accustomed racy style, he said, that as his early religious training had been in a Congregational church in Scotland, he had some claim to be there. He wished the church every success. Mr. Tait was supported by Revs. Hugh Bentley (pastor), G. H. Sandwell, C. Langford, G. Robertson, B.A., and T. M. Reikie,

together with Messrs. G. Roper, S. Rodgers (Superintendent of Sunday school), W. Freeland, W. Stibbs, W. St. Croix, Ald. Phillips, H. W. Revell, J. Thompson, and W. Bryce. Rev. G. Sandwell gave a stirring address, urging the members not to become "spiritual vagrants," but to attend regularly at their own church. Mr. Freeland gave a retrospect of the church, of its struggle, and above all, of its triumph, and urged the generously disposed to leave the church something in their wills. Mr. Roper said he believed Hope church would become a great power in the neighborhood. Mr. Rodgers spoke on behalf of the Sunday school. The scholars with their teachers and officers of the school spent an enjoyable evening on Friday, February 6th.

L. BENTLEY.

315 Markam Street, Toronto.

MONTREAL, CALVARY CHURCH.—The fourteenth annual meeting of Calvary church, Montreal, registered another in the series of these delightful occasions. Until the last four or five years, it was impossible to get more than a handful out to hear the annual reports. Then it was resolved to catch the people by guile. Now we spread tables in our lecture room for a hundred and fifty, and they are well loaded and handsomely decorated, and we have a great "Parish supper," as we call it, at half-past six. Then our reports are read like after-dinner speeches, by the secretary of each separate organization. This year nineteen reports were read, and there was plenty of spice in local allusions.

It has been the best year the church has known, the benevolent gifts having been the largest and the expenditure for the church being fully met by the receipts. In that last statement exception should be made of a little deficit of forty dollars. But the pastor raised a financial breeze right there, which blew the deficit away in puffs of one and two dollars, within five minutes. Here is the financial statement in abstract: Local church expenses, \$2,247; Home Missions, \$157.80; College, \$183.10; Foreign Missions (church and S.S.), \$556; Fellowship, \$81.50; Congregational Union expenses, \$21; Dorcas, \$28; Young Men's Bible Class, \$60; Missionary needles, \$53; Extra for Home Miss. deficit, \$80. Total, \$3,467.40.

It is certainly very creditable for a church with so little financial strength, to be so interested in missionary schemes. \$1,220.40, or more than a third of all that was given, went into charitable work.

The membership of the church increased somewhat during the year and is now 201. For two or three years the clerk had not gone over the roll carefully to count, and in some way we have made a mistake in our *Year Book* report. The above

figure is correct now. So the church shows an average of \$6 per member for benevolence.

The principal matters of interest in the life of the last year, has been the vigor of the Society of Christian Endeavor, the growing interest in the denominational schemes and the attendance at prayer meetings. The church is just taking the initiative in starting a new church in Point St. Charles.—E. M. HILL.

WOODSTOCK.—The annual meeting of the Congregational church was held on Monday evening, Jan. 26th. The pastor, Rev. Mr. Swanson, presided. There was a good attendance of the church and congregation. After devotional exercises, reports from the various departments of church work were presented. The treasurer's statement was gratifying, showing a balance of \$192 to the credit of the church. Receipts were, \$1,477.28; disbursements, \$1,284.91.

The choir under the management of Mr. Rankin, has rendered very efficient service. The Sunday school reported a slight increase in attendance and contributions, and the formation of a pastor's Bible class with an encouraging attendance. The Y. P. S. C. has proved itself a very helpful factor in promoting the spiritual life of the church, and has a fair membership, 45. The Ladies' Circle and the Women's Miss. Soc'y. have rendered the church and missions good service, the bi-monthly meetings of the latter having been both informing and stimulating. The Circle has been, and is a very important element in the life of the church, and is vigorously carrying on a system of weekly contributions, which adds very materially to the income of the church. Several names have been added to the church roll, but owing to deaths and removals, the membership stands at the same number as last year. The regular Sunday and week day services have been well sustained, and show that the church is seeking to do its share of the spiritual work of the town.

The retirement of Mr. A. Watson, Sr., from the Diaconate and Sunday school superintendency is very much regretted, for in both offices he rendered very valuable services to the church.

The following officers were elected: *Secretary*, Mr. Dan. McDonald; *Treasurer*, Mr. George McDonald; *Deacons*, Messrs. Reid, White and Virtue; *Trustees*, Messrs. Rae, Ross, Way and Lanaway; *Auditors*, Messrs. T. W. Gray and F. R. Ball; *S. S. Superintendent*, T. W. Gray; *Ushers*, Messrs. Wm. Sutherland, Chas. White, Peter McKay and Ed. Waterson; *Collectors*, Messrs. Rae and Smith; *Choir Leader*, Mr. Rankin; *Organist*, Miss Ball.

BELLEVILLE.—On Wednesday evening, Feb. 11, at the close of the usual prayer-meeting, a special church-meeting was held, at which the following

resolutions were adopted unanimously by a rising vote:

"Whereas, our pastor, the Rev. B. W. Day, has announced that he will adhere to his resignation; and that it will take effect on the 1st of April, and whereas, it is fitting that we should place on record our sense of the value of his services; therefore be it

"*Resolved*, that we not only unqualifiedly endorse, but express to him, our profound gratitude for the course he has taken in endeavoring to adjust the difficulties he found impeding the spiritual work of the church—difficulties which a less brave and unselfish man might have sought to ignore, but which, in our judgment, no less than his, could never be regarded as settled till settled righteously.

"*Resolved*, that we gladly bear testimony to the fact that in his relations to this church, whether as preacher or pastor, he has earned our unbounded respect and admiration, having been to us all we could have expected or desired, and certainly more than we deserved.

"*Resolved*, that we earnestly request him once more to reconsider his resignation, and if it should please God to grant us so great a blessing as his continued charge over us, we pledge him our heartiest and utmost support."

In view, however, of the depleted numbers and financial weakness of the church, the stationary or declining population of Belleville, and other circumstances, Mr. Day is unable to see that he would be warranted in remaining, and he is therefore in a position to receive communications from pastorless churches. It is not too much to say that during his brief residence in Belleville he has won a foremost place among his brethren in the ministry, and gained the affection and esteem of spiritually minded Christians of all denominations.

T. J. S.

REV. THOMAS HALL, CLAYTON, N. Y.—I hope you will not be averse, to inserting a few lines from a Canadian, though for the present, working "over the line," and for the same blessed Master. I find the conditions of work and success are the same in both countries. There is great need of faithful effort in this part of the State. Multitudes have drifted away from the house of God; and no longer retain any form of religion. But I thankfully record the goodness of God to us, in our new church. Many are regularly attending, who are out of all church connections, for years; and since New Year, we have received into our church thirty-two members, nearly all on profession of faith; and more to follow. A peculiarity of our church members is, that the majority are males. We are arranging to build a new church, and have most of the stone on the ground. I have

met several Canadian brethren in this part of Northern New York. I feel like asking them when I see them, "What doest thou here, Elijah?" But they might retort, "Physician, heal thyself." Everything regarding our churches in Canada is carefully noted by, yours truly,

T. HALL.

EDGAR.—The installation of Rev. John W. Goffin, as pastor of the churches of Edgar, Rugby and Dalston, took place on Tuesday, Feb. 17th, at Edgar. Mr. Goffin had arrived on the field two or three weeks previously, and was getting himself and family settled in the snug brick parsonage adjoining the Edgar church. At the advisory council representatives of the three churches and of the Barrie church were present, as also Revs. J. R. Black of Barrie, and W. W. Smith of Newmarket. Mr. Goffin's testimonials were eminently satisfactory, and his statement of Christian experience and belief such as did credit to his head and heart. Rev. Mr. Toye, of the Methodist church, and Mr. Coulter, evangelist, were present, and spoke. Mr. Smith presided at the meeting, and addressed the new pastor; Mr. Black spoke to the people. A tea followed, in the church. The members are much encouraged, and hope for a prosperous future in these churches. The presence of a band of active working Christian men and women, make such an expectation well assured.

WOODSTOCK.—On Friday evening, Feb. 6, a very pleasant social gathering, under the auspices of the Christian Endeavor Society of the Congregational church, was held at the home of Mr. Coghill, Delatre street. The pastor, Rev. Mr. Swanson, presided. There was a good attendance of members of the Society, as well as of other young-people of the church. An excellent programme, consisting of selections from Longfellow, both readings and songs, was well rendered. Afterwards there was a helpful discussion of plans for the furtherance of aggressive Christian work. The Society is in a vigorous state, and is quietly doing a good work. Refreshments being served, a very enjoyable evening was brought to a close.

TORONTO, HOPE CHURCH.—I have been requested by the Ladies' Aid Society of Hope Congregational church, through your paper, to express our hearty thanks to the friend who so kindly sent (anonymously) a donation of \$10 for the Hope church carpet fund. While we are the grateful recipients of such donations, I am sure that those who give experience the truth of the statement, "It is more blessed to give than to receive."

315 Markham St.

E. BENTLEY, Sec.

MONTREAL.—THE LATE DR. STEVENSON.—At Dr. Stevenson's funeral, Rev. James Barclay preached an impressive sermon, a full report of which has been read by many of our readers in the *Montreal Witness*. It was worthy both of the speaker and the subject of it. Rev. Dr. Wells preached afterward a memorial sermon, in Emmanuel church, Dr. Stevenson's former charge. We may say with David, "There is a prince and a great man fallen this day in Israel!"

STOUFFVILLE.—The local papers mention the annual meeting of the Congregational church, Rev. Joseph Unsworth, pastor, on 6th Feb. The amount raised during the year as reported, was \$1200; which left a balance of \$145 toward paying off a small mortgage on the parsonage. This was followed by a tea in the evening. On Monday evening, 9th Feb., another tea was held, with a good programme by the Christian Endeavorers.

"A CORRECTION" WHICH DOES NOT CORRECT.

. . . . A writer in your last issue accuses me of having misrepresented him, "probably without intention." I beg to say there is no misrepresentation, intentional or unintentional. The statement I criticized was that "only a council can depose a minister." It makes no sort of difference on what principle action is taken. I object to the *action* as unauthorized, un-congregational, and un-scriptural. It does not alter usurpation a whit to call it "fellowship." "What's in a name?" It is the thing itself we are after. At least that is what I am after, and call it what you may, it is unwarrantable interference with the rights and liberties of churches.

The writer aforesaid alleges that I "conveyed the impression, or rather made the ill-considered and not very friendly charge, that two or three men, calling themselves a council, assumed the prerogative of a church." He is quite right. I made that charge. It was not "ill-considered." I repeat it now, in the most deliberate manner. The fact that the church was a consenting party to the assumption of its prerogative by an outside body, was the *gravamen* of the charge I made. I said, "The spectacle is a melancholy one of a church abdicating in favor of a council." A church has no right to do this. It cannot shift either its responsibilities or its duties on others. In the reception and discipline of members, also in the ordination and deposition of ministers, it cannot act by proxy. That a church consents to its own humiliation and enslavement, makes the matter worse instead of better. This is what the Roman Catholics do. They consent to the despotic rule of the hierarchy. So long as the people

do this, we have popery pure and simple. When they rebel and strike for liberty, we have the heavings of incipient reformation. Then the spirit of Martin Luther is at work.

Whether the charge was an unfriendly one or otherwise, is of comparatively small consequence. The main question is, whether it be true or not. It was not made in an unfriendly spirit.

The writer in the February number says: "Bah! is to me an unknown tongue." I have met with Doctors of Divinity before who did not know their own mother tongue as well as those who sport the "semi-lunar fardels" ought to do, and this is but another example of the same kind. "Bah!" is a good and authorized English word, and its dictionary meaning has a volume of significance thoroughly applicable in this case. Possibly the writer was thinking of "Baa," but being a shepherd, that cannot be an unknown tongue to him.

Why cannot we have a reply to the article in the January issue? It is much needed. "So solemn and important a thing," as the assumption of a church's prerogative by "a council of its own creation," loudly calls for justification. I repeat that it cannot be justified on any recognized principle of English Congregationalism. It is part and parcel of a "bogus, hybrid, bastard policy," which has been foisted on the churches of this country to their sore detriment.

Dr. Barnes is too majestic. He would do well to abate his lofty airs, and give us a little argument. I would remind him of that Scripture which says: "Mind not high things, but condescend to men of low estate."

WM. F. CLARKE.

Guelph, Feb. 16, 1891.

Selections.

THE COMING COUNCIL.

The proceedings of the International Congregational Council will be prefaced on Monday, July 13, by a meeting for organization, election of officers and committees, and subsequently a reception will be tendered to the delegates by the committee of the Congregational Union, Dr. Brown presiding. On the morning of Tuesday, July 14, there will be a Communion service, followed by a devotional conference, at which Dr. Dale, President of the Council, will deliver an address on "The Divine Life in Man." The sittings of the Council thus opened, will continue more or less throughout the following week. It is proposed to hold special services on the intervening Sunday in London and various parts of the

country. The full number of delegates is expected to be reached, churches in all parts of the world, including Japan, having chosen representatives. Delegates are also expected from the Free Churches of Norway and Sweden. As already intimated, the preacher for the Council is Rev. Dr. Goodwin, of Chicago.—*Christian World*.

EVOLUTION.

Until about ten years ago the world of culture had been absorbed in the fascinating revelations of science, working under the inspiration and guidance of the theory of Evolution. Darwin had crystallized what was previously a vague theory into dogmatic form, and when men were confronted with the massive creed which he drew up concerning the past history of animal life, they were variously but profoundly affected, alike by the definiteness of his pronouncements and the learning with which he supported them. A puerile confidence that Darwinism had finally smashed Christianity, took possession of unbelievers, and a foolish unreasoning hatred of the new scientific method overwhelmed believers, with the result that magazines, for nearly twenty years, were full of discussions of Materialism and Agnosticism versus Idealism and Theism. Gradually the disciples of Darwin have begun to criticise the Darwinian dogmas, accepting Evolution, indeed, but re-moulding their master's views of its underlying principles, so that we quite expect, before the century ends, to see Evolution explained by men of science in wholly spiritual and teleological, instead wholly materialistic, terms. In the meantime the Christian world has quietly given up the needless war, and is now absorbing into its own thought whatsoever is true, rejecting whatsoever the world of science discovers to be untrue, in the Darwinian system.—*Scot. Cong.*

ANOTHER kind of preaching, clearly inadequate in the light of the aforesaid test, is the sensational, which in its end and aim is emotive—to elicit feeling without making it an impulse to action. I may make my audience to weep—well and good! But if those tears don't turn the paddles of the will-wheel, they are worse than wasted. And right here, if we mistake not, is where the sensational pulpit has the same insidious danger that is inseparable from the theatre at its best, namely, in arousing the sensitive nature with no corresponding action in the executive. It is the divorce of emotion and action that constitutes a well-grounded arraignment of the stage and of the pulpit which does not utilize its motive power to volitional ends. Effervescent stream is useless; so is emotion generated and allowed to escape without propelling the will.—*Ea.*

Doubtless some misread the example of the fathers. In the olden time, when opportunities to hear the Gospel were few, it became the minister to follow St. Stephen's example, and declare at once all the oracles of God. Hence the fathers sometimes preached for three hours. But if anyone imagines that their sermons were unbeaten oil, let him read them. Models they are of perspicuity, logical force, evangelistic fervor. But opportunities now are as frequent as then rare. Hence the need of long sermons has disappeared. A well-prepared sermon by the presiding elder, effectively delivered, at his quarterly visitation, may seem brief, although an hour long; but sermons of that length by the regular pastor become a weariness to the most loyal flesh.

The habit of tarrying long at our sermons grows upon us with advancing years. Much of the unacceptability of old ministers is due to this. Brethren, try the half-hour gauge. Be prepared and animated, and quit at thirty minutes, whether you are through or not. Our word for it, your congregations will double, and your hearers will forget that you are old. Try it. Fourteen solid hours in immediate preparation for thirty minutes before the people!—*Western Christian Advocate.*

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Lincoln; "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need a second invitation. It was a bone-cruncher that he read to the president. "That's right," said Abe; "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln; "send it? Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

INTO some moods I find myself unable to enter. I can't enter into the mood of men or boys who want to read bad books. I thought some years ago that I ought to preach a sermon against the reading of bad books. But in order to preach a sermon against bad books, I said to myself, I ought to read at least one bad book. At that time the novels of a malodorous French writer were specially popular. I tried to read one of them, but it was so dreadfully stupid that I said to myself, "I can't wade through this mass of stupidity to find the badness." I therefore stopped short, and did not preach the sermon against bad books. Possibly it was better for me and just as well for the congregation.—*Advance.*

RUSKIN has said a good say. It is this:—"That of all fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass, to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He says that the longer he lives the less he trusts "the sentiments excited by painted glass and colored ties."

FEW men in this generation had such influence over the criminals of London as the late Earl of Shaftesbury. He always labored in hope. One man went to him after his release from prison to seek his counsel. Years afterward, when redeemed to God and humanity, he was asked when his reformation began. "With my talk with the earl," he replied. "What did the earl say?" "It was not so much anything he said; but he took my hand in his, and said, 'Jack, we'll make a man of you yet.' It was his touch that did it."—*Sel.*

KINGSON, FIRST CHURCH.—Yesterday morning the people connected with the First Congregational church held divine service in St. George's hall, placed at their disposal by the assistant rector and authorities of St. George's cathedral. The hall was well filled. It must have been exceedingly gratifying to Dr. Jackson, the much esteemed pastor, to see his flock drawn together in such a manifest spirit of unity and strength, consequent upon the sad disaster which befel their own place of worship last Sabbath morning. Before beginning his sermon, the reverend gentleman addressed his hearers as to the cause of their being present in that building. He desired to express his and their obligations and thanks to the authorities of St. George's scathedral, whose hospitable and generous offer they had accepted. It was a pleasing sign of the spirit of Christian unity which was spreading itself abroad. Personally, he felt it very much, and were he a man of wealth, he would cheerfully present to the new cathedral a stained glass window, the figure representing "Charity," with the simple inscription beneath: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." The reverend gentleman then proceeded to deliver a most appropriate discourse from the text:

"Our holy and beautiful house, where our fathers praised Thee, is burned up with fire; and all our pleasant things are laid waste."—*Whig.*

Official Notices.

CONGREGATIONAL COLLEGE OF CANADA.

Receipts for Current Expense Fund since Dec. 12th, 1890.

Montreal, Emmanuel, additional.....	\$ 90 00
Toronto, Northern, do	90 00
Toronto, Zion	70 00
Winnipeg, Central.....	65 00
Winnipeg, Maple Street.....	10 00
Portage la Prairie	23 15
Maxville and St. Elmo	22 00
Kingston, First, additional.....	10 00
Martintown.....	5 00
Inverness	4 00
Donation, I. T. D	1 00

Total.....\$390 15

Receipts for Jubilee Endowment Fund, since Dec. 12th, 1890.

Geo. Hague, Montreal, \$1000; Executors late J. Crossen, Cobourg, \$100; Rev. J. K. Unsworth, Winnipeg, \$10; Rev. F. Davey, Chebogue, \$5; Maxville and St. Elmo, Churches, \$5; Geo. Sweet, Hamilton, \$30; A. Alexander, Hamilton, \$25; D. Aitcheson, Hamilton, \$25; Thos. Bale, Hamilton, \$20; John Black, Hamilton, \$6; S. H. Alexander, Hamilton, \$5; R. Linklater, Hamilton, \$3; P. Alexander, Hamilton, \$1; Total, \$1235.

CHAS. R. BLACK, *Treasurer.*

MEMORANDUM.

CURRENT EXPENSES.

At this date the expenditure exceeds the receipts by \$475. Will the College friends please note the deficiency, and place the treasury in funds as soon as possible?

JUBILEE ENDOWMENT FUND.

The first thousand of new subscriptions having been secured, Mr. Hague has promptly made good his offer, and has paid a thousand dollars in cash over to the Treasurer. He is quite ready to pay another thousand just as soon as the second thousand of new subscriptions is secured; the payment of which may extend over a period of three years. Who will be the first subscriber towards the second thousand?

This is a rare opportunity of securing money for promises; and it should not be forgotten that a thousand dollars in cash means so much in interest every year for the College current expenses.

CHAS. R. BLACK, *Treasurer.*

30 St. John St., Montreal,
17th Feb., 1891.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Churches desirous of obtaining the services of one of the students of the Congregational College in Montreal, during the summer vacation, will lease communicate with the undersigned a early

as possible, stating, at the same time, the amount they will be prepared to contribute to his support, in addition to his board, washing, and travelling expenses. The length of the vacation is usually about five months. If in any case other arrangements for supply of the pulpit have been made, I shall be greatly obliged by a postal card being sent me to inform me of the fact. Please reply not later than the first week in March.

On behalf of the Society,

JOHN WOOD,

Ottawa, Feb. 5th, 1891.

Secretary,

PROHIBITION PETITIONS.

From our Congregational churches returns have been received as follows:—Calvary, Montreal; Stanstead; Embro; Frome; Stouffville; Noel; Wingham; Georgetown; Martintown; Manilla; Zion, Toronto; Hopetown; Edgar; Margaree; Rugby; Franklin Centre; Kingsport; Stratford; Rockville; Sheffield; South Maidland; Tilbury; Yarmouth; Chebogue; Sarnia; Rosetta; Brandon; Brigham. Total, 30.

Owing to the dissolution of the House, there will be ample time for those churches to act that have not yet done so. Should any churches have failed to receive the forms mailed to them, I will gladly send other copies, if informed by them.

Up to date Embro, Ont., proudly leads the van with 250 signatures! Hopetown, Ont., has the honor of being the only church that has yet sent a contribution to meet the expense of printing and mailing the petitions. They forwarded \$3.

E. C. W. MacCOLL, *Chairman.*

Brigham, Que., Feb. 17, 1891.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received during the month of January, for the Society:

Toronto, Northern, additional \$5; Woodstock, Ont., thanksgiving, \$8.60; Belwood, Ont., Sunday S., \$2.70; Cowansville, Que., thanksgiving, \$10; Interest from V. C. for T. F., \$150; Do. arrears, \$60; Chebogue, N. S., thanksgiving, additional, \$1; Cobourg, Ont., thanksgiving, \$23.20; Do. S. S., \$1.80; Barrie, Ont., S. S., \$1.85; Interest A. B. for G. R. M. F., \$16; Kingsport, N. S., thanksgiving, \$10; W. B. on acct. mortgage G. R. M. F., \$50; do. interest, \$20; Hamilton, special for H. M., \$100; Hamilton, \$50; do for F. M. S., \$20; Milton, N. S. Ladies' H. M. S., \$6.75; Waterville, Que., Ladies' M. S., \$12.

SAMUEL N. JACKSON,
Treasurer.

Kingston, Jan. 31st, 1891

Woman's Board.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's Receipts, Nov. 1, 1890, to Feb. 15, 1891.

<i>Guelph Branch</i> —Miss B. Armstrong, Treasurer—		
Belwood, Woman's Auxiliary.....	\$6 40	
" Mission Band, "Little Earners".....	13 20	
" Congregational Sab. school for Miss Clarke's use among the children in W. C. Africa.....	10 00	
Guelph, Woman's Auxiliary for Home Missions.....	15 88	
" " Missions " " Foreign.....	9 91	
" " " " for Miss Clarke's salary.....	14 54	
Speedside Auxiliary.....	4 00	
		\$74 33
<i>Listowel Branch</i> —		
Wiaraton Mission Band, "Busy Bees".....	\$17 30	
Howick, Ninth Line Church, "Ladies' Aid".....	6 00	
		\$23 30
<i>Ottawa Branch</i> —Mrs. W. A. Lamb, Treasurer—		
Lanark Auxiliary, for Home Missions.....	\$7 00	
Maxville " for Miss Lyman's salary.....	10 00	
" " for Miss Clarke's salary.....	10 00	
Hamburg, Mrs. G. Higgins, Membership.....	1 00	
Ottawa Auxiliary, Collection.....	1 48	
" Mrs. A. J. Stephens, Membership.....	1 00	
" Mrs. W. Young, Membership.....	1 00	
		\$31 48
<i>Toronto Branch</i> —Mrs. M. A. H. Ashdown, Treasurer—		
Toronto, Bond Street Mission Band, for Miss McIntyre's work.....	\$5 00	
Toronto, Bond Street, Woman's Auxiliary, for Rev. Mr. Whisker's Church.....	25 00	
Toronto, Bond Street, Mrs. Currie, Membership.....	1 00	
Toronto, Bond Street, Miss Currie, Membership.....	1 00	
Toronto, Bond Street, Miss L. Currie, Membership.....	1 00	
Toronto, Zion Church, Mrs. M. A. H. Ashdown, Membership.....	1 00	
Toronto, Zion Church, Woman's Auxiliary for Foreign work.....	10 00	
Toronto, Zion Church, Woman's Auxiliary for Africa.....	10 00	
Toronto, Mount Zion, Woman's Auxiliary for Foreign Missions.....	4 25	
Toronto, Mount Zion, Mrs. Barker, Membership.....	1 00	
Toronto, Northern Church, Young Ladies' Auxiliary, to be equally divided between Home and Foreign Missions.....	33 00	
Stouffville, Mrs. Unsworth, Membership.....	1 00	
Pine Grove, Woman's Auxiliary, for Home Missions.....	10 00	

Humber Summit, "Busy Bees" M. B., for Foreign Missions.....	6 00	
Humber Summit, Woman's Auxiliary, for Home Missions.....	11 00	
		\$120 25

<i>Sherbrooke Branch</i> —Miss L. A. Hurd, Treas.—		
Lennoxville Auxiliary, for Home Mis.	\$14 00	
Stanstead " " "	22 50	
" " " Foreign..	22 50	
		\$59 00

MISCELLANEOUS.

Forest, Ont., Miss F. M. Oliver's S. S. Class, for Miss Clarke's salary.....	\$3 50	
Forest, Ont., Woman's Aux., for Home Missions.....	5 00	
Forest, Ont., Woman's Auxiliary for Foreign Missions.....	5 00	
Sarnia, Ont., Mrs. R. K. Black, membership.....	1 00	
Maple Grove, Ont., Mission Band.....	7 00	
Shoal Lake, Manitoba, Miss Reid, to be equally divided between Miss Lyman's and Miss Clarke's salaries.....	10 00	
Waterville, P. Q., Cong'l Church Ladies' Missionary Society.....	5 00	
Interest on Bank Account to Jan. 1....	5 93	
		\$42 43

Thank-offering for C. C. M. Society, acknowledged in CANADIAN INDEPENDENT for January.....	357 23	
Additional—Sherbrooke Branch—Dunville Auxiliary.....	5 00	
		\$362 23

Total..... \$713 02

ELLA F. M. WILLIAMS, Treas.

26 Chomedey Street. Montreal, P. Q.

"MISSION STUDIES."

We would like to recommend this useful little paper to all our Auxiliaries, as most helpful in preparing Foreign Mission programmes for the meetings of the Auxiliaries and Mission Bands. It contains suggestive programmes for Senior and Junior Societies, and Mission Bands; foreign correspondence; and articles bearing on different phases of mission work. It is published monthly by the Woman's Board of Missions of the Interior, 59 Dearborn St., Chicago, Ill. Price 35 cents per annum.

LITERATURE DEPARTMENT.

The American Board Almanac for 1891. Containing list of the missionaries of the American Board, with their post office addresses, and names and pronunciation of the stations, 10c., Why our Society did not Disband, 1c., Voices of the Women, 1c., Thanksgiving Ann. 1c., Givers for Jesus, 2c., Pictures and Lamps, 2c., Thank-offering Story, 1c., Suggestions for holding Missionary Meetings, 1c., A Worker's Outfit, 2c., A Partnership, 2c., India, 3c., Women of Japan, 5c., Women in China (10 cts per doz), 1c. For above, address Miss Ashdown, 46 Maitland St., Toronto.

Obituary.

SHERIFF PERRY, OF WOODSTOCK.



On the 9th of January, Woodstock Congregational church, lost one of its most influential members, when Sheriff Perry was called home to his rest and reward.

He was born in the County of Essex, England, in 1818, and had therefore more than reached his threescore years and ten. His early years were spent in London, England, but in 1834 he came to Canada, and in a few years afterwards took up land in the township of Blenheim. During his residence there he filled a number of municipal offices, sitting in the Council both as Councillor and Reeve. For many years he was a successful teacher at what is known as Perry's school-house. A school that has ever since sustained the reputation of being one of the best in the district.

In 1887, the year of Confederation, he was induced to stand for the Prov. Legislature for North Oxford. Although opposed by a very able man, Dr. Daniel Clarke, now superintendent of the Toronto Insane Asylum, he was successful, and thus became the first representative of North Oxford, in the Legislative Assembly of Ontario. In 1871 he was elected by acclamation.

In 1872 he resigned his seat, and in 1873 was appointed Sheriff of Oxford. Since that time his life has been the quiet, uneventful one of official duty, faithfully discharged.

He allied himself to the Congregational church shortly after its organization in Woodstock; and, as far as health permitted, rendered it cheerful service. He was a man of very high character, conscientious and faithful in the discharge of his duties, and of unblemished reputation. As a Christian he lived a true, reverent, God-fearing life, and died as good men die, in the faith of the Gospel.

Of late years he suffered acutely in body, and moved about with difficulty. Shortly before his death apoplexy of the brain, resulting in paralysis set in. On the 9th of January, quietly and peacefully, his spirit took its flight to Heaven and God; to unwearied service and everlasting blessedness.

The sympathy of the whole church goes out to those who have been bereaved. To the comfort and care of the Heavenly Father, we trustfully commit them, believing "that our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

MR. MATTHEW MORRISON.

The Woodstock Congregational church has again suffered loss by the death of one of its most esteemed adherents, Mr. Matthew Morrison. After a long and wearisome illness, patiently borne, he passed away on the 10th of January. He was one of the victims of *la grippe*, and, as he was suffering from bronchitis at the time, the disease secured a strong and fatal hold upon his system.

Mr. Morrison was a Canadian by birth, having been born in York County, in 1842. In 1868 he went into partnership in a carriage-making business in Seaforth, and for many years carried on a large and prosperous trade. For the last seven years he has resided in Woodstock, being engaged in the grocery business in the west end.

He was a man of sterling worth; reserved in manner, kindly in nature, and honorable in his dealings; he had the respect of all who knew him.

Although not a member of the church, he led a devout and good life, and had the assurance of his acceptance with God. His cheerful submission to the will of God, his patience in suffering, his faith in the Divine goodness, his calmness and confidence

in the hour of death, all pointed to the Source of his strength.

With the bereaved ones the church unites in sympathizing, and in faith looks to the ever-living Friend to comfort them. Sooner or later, but sometime, surely, the dark night of sorrow shall utterly flee away before the glad sunlight of trust and peace; and at the last we all may hope to be in the land of everlasting light.

Literary Notices.

ENGLISH CONGREGATIONAL YEAR BOOK, 1891, is at hand; a portly volume of 500 pages. Flexible boards, 2s., cloth, 3s. Cong. Union, Memorial Hall, Farringdon St., London. The present issue contains a very fine portrait of the late Rev. Dr. Hannay, for 20 years Secretary of the Union. Ten plans and pictures of churches, with descriptive letter-press, also lend a brightness to the book. The two addresses from the chair, by Rev. Thomas Green, on "Independency and the Church of the Future," and "The Secular Element in our Church Life," are given in full; with the usual voluminous and complete information on all subjects interesting to the Congregational churches.

VICK'S FLORAL GUIDE, 1891, may either be classed under "Literature" or "Farm and Garden," for it touches both. It has now been many years in the field; and while all are pleased at the beauty of the illustrations—3 or 4 of them colored plates—many have from year to year purchased their vegetable and flower seeds, and obtained their bulbs and plants from this old and reliable house. The *Guide* is a large pamphlet of 100 pages, slightly larger than the INDEPENDENT, with no fewer than 240 illustrations, large and small, and full instructions for flower, fruit and vegetable culture. The *Guide* is sent for 10 cents, but the price is credited on first cash order sent, if Vick is reminded of it. Vick pays all postages and duties on packages of seeds for Canada. James Vick, Seedsman, Rochester, N. Y.

THE MISSIONARY REVIEW OF THE WORLD for February comes fresh, vigorous, and inspiring, as always, with its outlook over the whole field of missionary activity. It opens with a stirring editorial on The Regions Beyond. "Buddhism and Christianity—a Crusade which Must be Met," is a powerful reply to the article of Baron Hardon Hickey, who attempted, in *The New York Herald*, to show that Christianity is a copy of Buddhism. Dr. Hulbert contributes a second

article on The Historical Geography of the Early Church. The Translations, International Department, and Monthly Concert of Missions, are full of good things, too many to particularize. Every Christian minister will be the better and stronger for studying such a number. It is the best Missionary Magazine in existence. Funk & Wagnalls, 18 Astor Place, New York. \$2 a year.

We have received the first number of *The Canadian Dry Goods, Hats, Caps, Furs, Millinery and Clothing Review* representing the trades indicated. As there is no organ directly interested in these important trades *The Review* should have a wide field of usefulness, and a large measure of support. Its get up is most creditable to the publishers, being far ahead of any other Canadian trade journal in this respect, and its pages are filled with interesting and instructive matter. We predict a speedy and lasting popularity for *The Review*. It is edited by Mr. Chas. Morrison, who occupied the city editor's chair of the Mail for several years. The office of publication is at 6 Wellington street West, Toronto.

THE METHODIST MAGAZINE. On March 2nd the Methodists throughout the world will celebrate the centennial of the death of John Wesley, and those in Canada will also celebrate the centennial of the introduction of Methodism into this country. The *Methodist Magazine* contributes its share to this celebration by a special Centennial Number, enlarged to 112 pages, now ready, February 15. Among its articles are: "Footprints of Wesley," with many engravings; "Last Days of Wesley," by Luke Tyerman, with portrait; "Mother of the Wesleys," by Dr. Potts, with portrait; "Wesley and Methodism," by Dr. J. O. Clark; "Wesley as seen by his Contemporaries;" "Wesley and Literature," by Dr. Punshon, etc. William Briggs, Toronto, Publisher. \$2 a year.

THE CENTURY, Union Square, New York; \$4 a year. The February number continues the Talleyrand papers; has an excellent account of the Georgia "Crackers" (the cotton-mill hands); and an authentic account of the California gold discovery, and of Fremont's conquest of California, a few months before, with a number of other very interesting articles.

MONTREAL WITNESS.—We direct attention to the announcement elsewhere of the *Witness*. It will not call itself a "religious paper," but while full in its commercial and political departments, it tries to look upon everything from a Christian point of view. In the newspaper line, the *Weekly Witness* is by far the best dollar's worth in Canada.

For the Young.

A BRIGHT BOY AND WHAT HE ACCOMPLISHED BY READING.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of curiosity about the world. And one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not take at all with others. The only thing is to take hold somewhere, and to begin to use the art of reading to find out about things as you use your eyes and ears. I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining table, who liked to read the encyclopedia. He was always hunting round in the big books of the encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books, exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things, and almost before he was able to enter the high-school, he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had. — *Charles Dudley Warner, in January St. Nicholas.*

A MYTHOLOGIC SCHOOL. WHERE THE GRECIAN HEROES WERE TAUGHT.

In the mountains of Greece there was a great cave, and in that cave lived a man who was half a horse. He had the head, and breast of a man,

but a horse's body and legs. He was famed for knowing more about everything than any one else in all Greece. He knew about the stars, and the plants of earth, which were good for medicine, and which were poisonous. He was the best archer with the bow, and the best player of the harp, he knew most songs and stories of old times, for he was the last of a people half-horse and half-man, who had dwelt in ancient times on the hills. Therefore, the kings in Greece sent their sons to him to be taught shooting, singing, and telling the truth, and that was all the teaching they had then, except that they learned to hunt, and fish, and fight, and throw spears, and toss the hammer, and the stone. Many of the boys taught by Chiron became famous. Among them was Orpheus, who played the harp so sweetly that wild beasts followed his minstrelsy, and even the trees danced after him, and settled where he stopped playing; and there was Mopsus, who could understand what the birds say to each other; and there was Butes, the handsomest of men; and Tiphys, the best steersman of a ship; and Castor, with his brother Polydeuces, the boxer; and Hercules, the strongest man in the whole world was there; and Lynceus, whom they call Keen-eye, because he could see so far, and he could see the dead men in their graves under the earth; and there was Euphemus, so swift and light footed that he could run upon the gray sea, and never wet his feet; and there were Calais and Zetes, the two sons of the North Wind, with golden wings upon their feet; and many others were there whose names it would be too long to tell. They all grew up together in the hills, good friends, healthy, and brave, and strong.—*Andrew Lang, in January St. Nicholas.*

GOD'S LOVE.

Standing on top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over the limitless hill and dale, and then sweeping his hand over the whole circling horizon, he said:

"Johnny, my boy, God's love is as big as all that!"

"Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it."—*Christian Standard.*

AGESILAUS, the wise king of Sparta, was once asked "What boys should be taught?" "Teach them," said he, "what you wish to have them practice when they become men!"

The Welsh Congregational Union assumed a position of uncompromising hostility to "the athletic fever of the day." Several speakers reviewed the history of the subject from the times of "The Book of Sports" to those of the "Evangelical Revival," when sports were practically swept out of the country. Rev. J. Davies "condemned everything from foot-ball to the theatre, from cricket to dancing." So the Rev. Dr. John Thomas preached on the sin of those who bring about the re-appearance of evils once rooted out of a nation's life. The general sentiment—the correspondent of the *Nonconformist* says—seemed to be that the spirit of play cannot be kept from running into extravagances, and, therefore, as it gathers around it betting, abuse of the Sabbath, and a general waste of money and time, there is no alternative but for the ministers and friends of religion to call attention to the danger, and strike at its root. This matter is made the more practical with us by the tendency of so many churches here greatly to increase the drift toward certain popular amusements, in the idea that in so doing they are catching sinners by guile.—*Boston Cong.*

An intelligent lawyer, speaking to me of something in which I had seemed to fail, though afterward it came out all right, said: "You ought to have known better than to have sent those important papers on Friday." "Now, really," said I, "do you allow the superstition about Friday to make the slightest difference about your enterprises or journeys?" "Certainly I do," he said, "but of course there is no reason in it. Superstition has no reason." It is amusing, and it is sad also, to see how many intelligent Christian people are influenced by trifling superstitions. Such things are useless and foolish and un-Christian. They tend to displace prayer and trust in God. I verily believe there are some professing Christians who put more confidence in an old horse-shoe than they do in the Almighty God.—*N. W. Cong.*

AFTER ten years of waiting and importunity, the Palestine Exploration Fund has obtained permission from the Turkish Government to excavate in South Palestine. Mr. Flinders Petrie, "the prince of excavators," will at once begin the work, and, as Professor Sayce says, in this month's *Contemporary Review*, discoveries of the highest interest may be expected. Monuments of the Kings of Israel, and clay records of the earlier races of Canaan may be unearthed; and as surely as they are brought to light, they will assist in the interpretation of the Old Testament Scriptures. It is simply marvellous how witnesses have of late years risen from beneath the dust of ages, and borne testimony to the historical accuracy of the writings of Moses and the Prophets.

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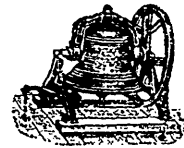
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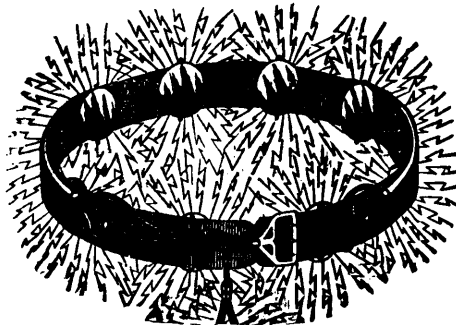
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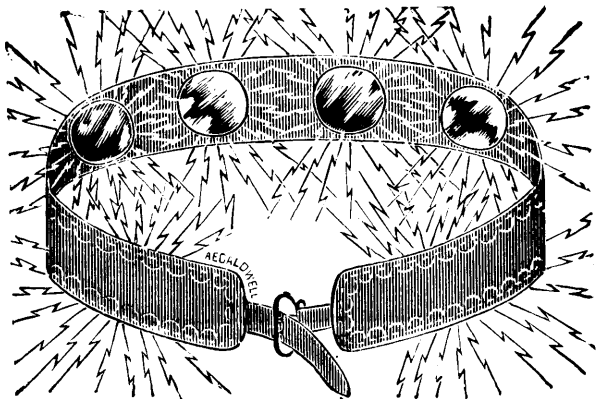
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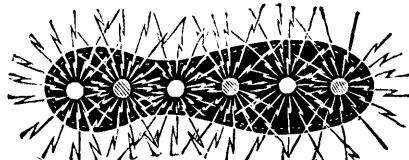
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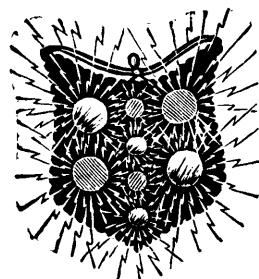
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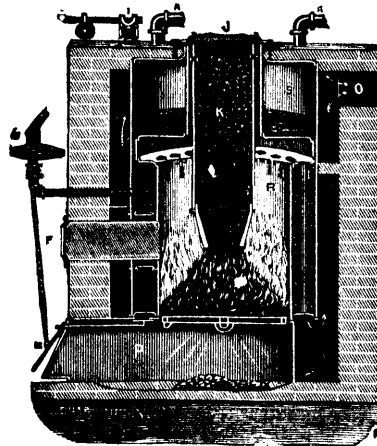
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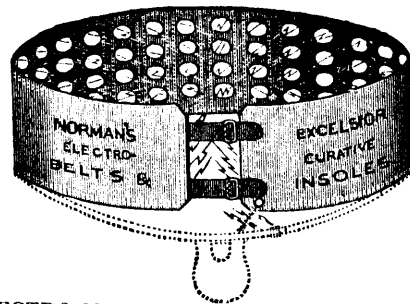
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