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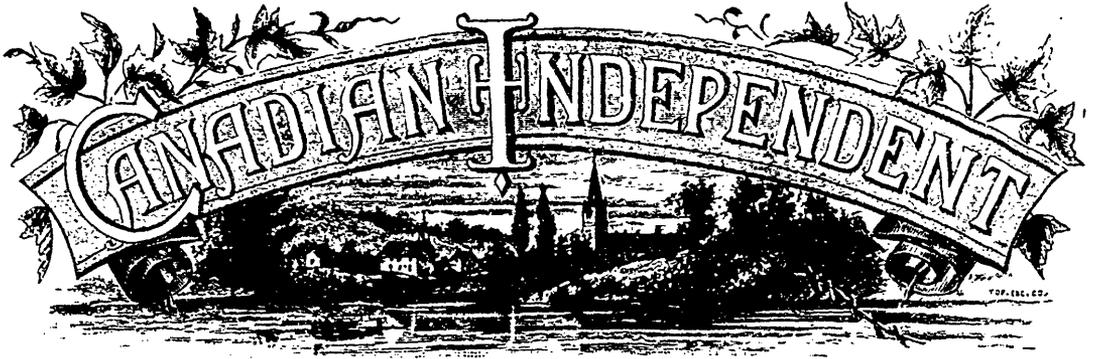
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The late REV. JOHN ROAF, Toronto.



New Series.

TORONTO, AUGUST, 1890.

Vol. IX, No. 8.

### Editorial Jottings.

MANY ENTHUSIASMS are follies, only because they are not greater enthusiasms. — *George Macdonald.*

NINE HOURS A DAY, and no work on Saturday! Could any honest man expect more privilege! and could any patriot be content with less!

"A BEATEN PATH"—A S. S. delegate from Vermont said, "We are trying to make a regular *beaten path*, from the family—right through the Sunday School—to the church!"

Low.—A delegate from this Prohibition State, at the Pittsburgh Convention, said "It was the *Sunday School* that brought in Prohibition: and has since defeated the *Lottery devil!*"

THE YEARNING FOR VISIBLE UNITY would appear to be finding fruit in the Midlands. The County Baptist Association has met in a Congregational chapel in Leicester, and has appointed a committee of ten Independents and ten Baptists to formulate, as far as possible, a basis of union.—*The Christian.*

IN THESE DAYS of "Creed Revision," George Macdonald's description, from one side of the question, is a very graphic one:

"This terrible doctrine [that Christ died only for the elect,] was perfectly developed in the creed of the Scotch church; the Assembly of divines having sat upon the Scripture egg, till they had hatched it in their own likeness."

THE ENDEAVOR HERALD, a bright little monthly, (35c a year: 11 Front Street West,

Toronto.) organ of the Society of Christian Endeavor, says:

Last July the number of C. E. Societies in Ontario was estimated at 100, and this was probably an over-estimate. To-day we have the names of fully 200 with an aggregate membership of 10,000 or more, and there are probably a large number not reported yet.

IT WAS NOTICEABLE, at the "Believer's Conference" now an annual institution at Niagara-on-the-Lake—and at which a good deal was said in favor of Christ's pre-millennial coming—that while the speakers were chiefly Presbyterians (a few being Congregationalists) few or none were Methodists. Is the pre-millennial coming not an "open question" in th it communion!

A SPEAKER at the Believer's Conference at Niagara gave us this, as illustrating the difference which he was asked to explain, between "faultless" and "blameless." "A lady was teaching her little daughter to knit. She looked over the little one's work, and found some stitches *down*. The little girl's work was not *faultless*. But she was *blameless*—for she had done the best she could!"

Our frontispiece this month is a portrait of Rev. John Roaf, so well known in former days, in Toronto. By the kindness of Mrs. Dr. Richardson, we have been furnished with a lithograph of Mr. Roaf, representing him in his vigorous middle age. Our wood-cut, from the Toronto Engraving Co., is a faithful representation of the original.

THE Presbyterian General A-sembly at Saratoga, New York, has by unanimous vote set on foot a committee of twenty-nine for revision of the Confession, which is to begin its work not later than October 31, and to report

to the Assembly of next year. The present formula of concord, so speedily reached, is, therefore, auspicious for the future. Some think the battle is only put off till another year. On the contrary, no more revision will be proposed than the moderate amount upon which it will be found impossible to divide.—*Christian World*.

MANITOBA.—As to the character of the civilization built up here the present indications are that it will have a good deal of the Puritan vigour tempered by the wider views of our modern age. The people here are for the most part a religious people, as well as an energetic and industrious people. School and church are numbered among the necessities of life, and with these doing their work faithfully the outlook is bright for coming generations. The population of this country will be made up largely of picked men and their progeny.—*Rev. Hugh Pedley in Christian Advance*.

AT PITTSBURGH, the S. S. delegates were lunched and *tea'd* on the grounds: from 600 to 1000 each time. The Christian denominations took it, "day about." Tuesday, the Presbyterian ladies; Wednesday, Methodist; and so on. One baker sent 600 loaves each day; another firm gave 600 lbs. dressed *chickens*: and a Hotel sent all the "New England baked beans" the Convention required—and many others thus. And the folks all said to us, "We'd be glad to have you back again!"

CANADA'S GREAT FAIR.—The receipt of a copy of the Prize List for this year's Toronto Industrial Exhibition, which is to be held from the 8th to the 20th of September next, reminds us that the fair season is fast approaching. The Prize List shows the addition of many new classes and a large increase in the amount offered as premiums. Toronto offers many attractions to visitors during the season, but the greatest of all is its annual Exhibition, which this year promises to be greater and better than ever. A copy of the Prize List can be obtained by any of our readers, who may desire one, by dropping a post card to Mr. H. J. Hill, the Secretary, at Toronto.

PROVINCE OF QUEBEC.—Hearty applause greeted Dr. Ryckman's statement that their

Conference had "relieved the Trustees of their educational institutions from the responsibility of accepting any portion of the notorious \$60,000" from the Jesuit Estates; as well as the remark that the Conference had been endeavoring to "shape its course in relation to the great reforms, so as to be in line with the Presbyterian Church." His little quip fairly brought down the house—Presbyterians don't believe in "falling from grace," but some of them don't live up to their doctrine. Methodists hold the possibility of falling from grace, and, unfortunately, some of them do live up to their belief.—*Ex.*

A RIGHT EXAMPLE.—A new church enterprise was being talked of for a growing and needy part of a certain city. The pastor and official board of the strong central church were talking it over. Said the pastor: "I am opposed to this thing if it is going to take a man or a dollar from our church." The enterprise was started nevertheless, and it weakened the strong church to the extent of one man, three women—all of them poor—and a few dollars. Soon after that the strong central church of another denomination in the same city was considering a new enterprise for their denomination. Encouraged to do so by the pastor, about eighty members, followed by large contributions from those who remained, went in a body and started the new enterprise. Both mother and child in the last case are stronger by far to-day than the elder and younger sisters in the former case. Which was the wiser and which the more Christian method?—*N. W. Congregationalist*.

THE INTERNATIONAL CONVENTION at Pittsburgh in June, was a great rallying of the Sunday School workers of these two countries. Fifty or sixty delegates from Ontario were present. Pittsburgh is not as grimy as formerly: natural gas used now, instead of bituminous coal. Yet one from the North misses the pure water; for the rivers there are the color of *mud*. The immense Mechanical Hall was not too big for the gathering, but too big for effective hearing. Many of the great names in the S. S. enterprise were present; the spirit of the Convention was good; the enthusiasm ran high; and the kindness and hospitality of the friends there were unstinted. These Conventions are triennial: and although Toronto "bid" for the

next meeting, with a respectable vote in its favor—it was rather for after effect, than with the expectation of getting it this time. The meeting three years hence, will be in St. Louis.

A letter in Saturday's *Spectator* on the question: "Did our Lord quote from the Septuagint?" is of considerable importance. Various learned authorities have assumed that since Christ quoted from the LXX, and the LXX do not translate the Hebrew with exactness, therefore our Lord does not give his sanction to the infallible authority of the Old Testament, as we have it in the Hebrew language. This method of reasoning has been put forth with a dogmatic positiveness that seemed to close the mouths of opponents. A thoughtful writer and student of Scripture, of Temple Ewell, Dover, has conclusively replied; admits the verbal differences of the Septuagint translation, but affirms, after "renewed and careful examination," that our Saviour's quotations, as given in the Greek of the Evangelists, either do not favour the conclusion of his quoting from the LXX, or if He did so in the ten instances affirmed by Grinfield, they were cases where the Hebrew "is exactly as the LXX." The lesson that his letter teaches is, to be wary of the assumptions of the learned critic.—*Christian*.

ARE WE INNOVATORS?—Dr. Simon gave an address on the distinctive features of Congregationalism on the occasion of Mr. Ritchie's ordination at Dunf. rmline. Congregationalists, he said, were frequently told that they were trying to introduce innovations into the religion of Scotland, but he protested against such an idea. Congregationalists had made it their business from the beginning, and continued to try to realize what was called purity of fellowship, by only admitting believers and by only retaining believers. The Presbyterian Churches of Scotland took little or no pains whatever, so far as the great mass of the people was concerned, to realise or to carry out what formed the fundamental principle of the Congregational Church. He took up the position that if no attempt was made to attain to purity of fellowship the institution was apt to become a mere club. Dr. Simon then went on to quote from the Confession of Faith of the Reformers of 1560 and the Westminster Confession, and pointed out that in accept-

ing the Westminster Confession the Presbyterians of Scotland had made a departure which was the root of the evil. According to the Confession of 1560, the Church consisted of positive believers, but according to the Westminster Confession it was constituted by those who were vaguely described as professing the true religion "together with their children" This vague phraseology practically embraced all, no matter what their personal relations might be to Christ. The Principal concluded by an earnest appeal to workers to show increased zeal for the true faith.—*Scot. Cong.*

## Editorial Articles.

### HEIRS OF THE POPE.



THE Kings of England before Henry VIII, did not possess or exert the power over the church, that has been possessed and exercised by the sovereigns since. Why? Power in the church was claimed by the Pope and exercised by him. Henry usurped the authority of the Pope; and, while not claiming the name, became the Pope of England. It was perfectly well understood at the time, that he was infringing the Pope's authority, and

claiming it for himself.

That authority—the authority of the Pope, transferred to other hands—has come down with the *English*, and more latterly the *British* crown. In the progress of popular liberty, it has to a large extent passed over to the Parliament of the realm. But it is the same kind of power it was at the beginning. It came from Rome; it grew up with the power of the church under a Pope. It did not belong to the soil: it was not a native institution.

"But what real power and right had the Pope himself, in the British Isles?" Ah, there, dear friend, you are pushing the battle to the gates! Go on in your investigations. Prove to yourself as you can easily do, that the Pope himself is only a usurper—falsely claiming an authority that belongs only to Christ. Be quite settled on that

point! And then accompany us, while we open another door of thought in the same direction. If the Pope's rights and powers are no rights and powers at all, but only pretenses and usurpations, of what more authority are those pretended rights and powers, when they have passed into the hands of English Kings and British Parliaments?

The Pope exercised for centuries a corrupt and unscriptural power over British Christians. This power is seized by Henry, and passed down to his successors. Parliament gradually "gobbles" up the most of it—as with the other "prerogatives." But is the thing right? It is sometimes held, in certain matters, that such and such a length of time of unchallenged use, debars any objection being made as to its continuance. No such Statute of Limitations can apply here. Non-conformists in Britain, and non-liturgical churches in the Colonies, have ever protested, and now protest, against the connection between Church and State; whereby the "State," as the successor of the Pope, exercises the powers he once possessed, (and still vainly claims,) in the British Isles.

#### THE LATE REV. JOHN ROAF.

Rev. John Roaf, for eighteen years pastor of Zion Congregational Church, Toronto, was a native of Margate, Kent, England; having been born there on the 5th of January, 1801; the son of a naval officer. Early destined for the ministry, he was sent first to one of the large schools in Horton, and afterwards to the Congregational College at Highbury, London. Subsequently he was ordained to the pastorate of the Queen street Congregational Church, Wolverhampton, Staffordshire; when his talents having attracted the attention of the Colonial Missionary Society, he was selected in 1836 to act as their agent in Upper Canada, for the district west of Kingston. He arrived in Toronto in 1837, and commenced his ministry in connection with the Congregational Church then meeting in George street, at a time of great political excitement. The Clergy Reserve question had grown into importance, and the Colonial Missionary Society in selecting Mr. Roaf did not lose sight of the advantage his controversial powers would give to the Nonconformist cause. His success proved the soundness of their

judgment. Both by writing and speaking he agitated the question, and to him much of the credit of success belongs. His earnestness in the cause of reform, the fearlessness with which he advocated it, the constancy with which he pursued it, of course made him many enemies. It was an exciting controversy, and hard blows were given and received.

For eighteen years, during which he was pastor of the Congregationalists in this city, he was one of the most popular preachers in it. The church grew and prospered under his charge, and loved and respected their pastor. Unfortunately, in 1855, he was overtaken by financial embarrassments, and he then resigned his pastorate. For years previous to this event he was afflicted with asthma, which growing worse, prevented his resumption of active employment. Several times during each twenty-four hours he was regularly seized with violent spasms. While they lasted it was with the utmost difficulty he was able to breathe, and besides being distressing to him, were most painful to on-lookers. His disease, too, prevented him lying down; so that previous to his last illness he had not been in bed for many years. He took rest in an arm chair with his head resting upon a table. Yet, notwithstanding his terrible affliction, he was always cheerful, and bore his trials with a fortitude known only to Christian men. Had his body been as vigorous as his mind, Mr. Roaf would probably have lived to a good old age, and have died honorable in harness, leaving a broad mark on the history of Canada. This has been denied him. But the memory of the good he did in troublous times, and of the faithfulness with which he preformed his ministrations, lives in the hearts of many who fought by his side, or who listened to his preaching of God's word. He left behind him a widow and a son and daughter.

The rented chapel in George Street soon became too strait for the increasing congregation, and measures were accordingly taken for the purchase of a site and the erection of a new place of worship. At the laying of the foundation-stone, Mr. Roaf delivered an address which was afterwards published in Tract form, entitled, "Outlines of Congregationalism." He retained the pastorate of his Toronto flock for a period of eighteen years, and received from time to time gratifying tokens

of attachment and esteem from them. Shortly after his settlement he was requested to sit for an oil painting, which was presented to him with a letter expressive of regard. When on the eve of departing for a visit to England in 1842, his Bible class requested the acceptance of a handsome travelling writing desk, which he continued to use constantly until his death. On the 25th of April, 1851, the Church and Congregation presented a handsome gold watch and chain to Mr. Roaf, and gold chain and pencil to Mrs. Roaf. In August, 1855, at the laying of the foundation of Zion Chapel by Mr. Roaf, a beautiful silver trowel with a suitable inscription was presented to him. These tokens of respect and esteem were highly prized by him.

Mr. Roaf entered with enthusiastic interest into the Colonial Missionary Society's work in Canada. Dissatisfaction with the agency *regime* led to its discontinuance, and the adoption of a coöperative missionary scheme, which developed at length into the arrangement now existing. Mr. Roaf never augured well of this change, and partly from this cause, and partly from the reception into the Canadian Congregational Union, of a second Church in Toronto, organized by seceders from that of which he was pastor, he ceased to take an active part in our general denominational proceedings—a circumstance much to be regretted and which in our feeble state tended to increase weakness and discouragement. Financial embarrassments and failing health having at length compelled his retirement from the ministry and pastorate, he was for a considerable time in comparative obscurity, prevented by physical weakness and other circumstances, from an active public part in denominational matters.

For several years, Mr. Roaf was a constant and acute sufferer from a disease of a complicated nature; but a good constitution, combined with great strength of will, Christian patience, and the cheerfulness inspired by Gospel hope, protracted his life much longer than his friends could have anticipated. Seldom, indeed, has such bravery and contentment amid acute and long-continued physical pain, been manifested. He was a remarkable and instructive instance of what fortitude of will and the abounding grace of God can do for a sufferer.

During the last few months of his life, it was evident that the strong frame was breaking up, and the end gradually drawing near. Still he bore up wonderfully. He was only confined to bed about a fortnight, slowly sinking, until at length he had breathed his last—so gently that it was only from the bosom ceasing to heave, that those who stood about him became aware of his departure. Several times during the last few days of his life, he spoke of his consciousness of the Saviour's presence with him, and always referred to his approaching dissolution with the utmost composure.

The event occurred on Tuesday night, Sept. 2nd, 1863, and on the following Friday the remains were committed to "the house appointed for all living." A brief funeral service was held at the dwelling, conducted by the Rev. Drs. Richardson and Lillie, and a service of greater length at Zion Chapel, where a large assembly convened to pay the last tribute of respect to an old citizen and distinguished Christian minister.

[The above extracts are taken from a small pamphlet published in 1863, soon after Mr. Roaf's death, the most of it from the pen of Rev. W. F. Clarke, of Guelph.—ED.]

#### THE WESTERN CHURCH, TORONTO.

If the Western Church wishes to maintain itself in good fellowship with other churches, it must either reverse its action of expelling 47 members without trial and hearing—or exhibit its Minute Book, and explain all its acts, and the acts of its Minister and Deacons, to the satisfaction of the representatives of the neighboring churches, in council assembled; and show that the act complained of was *not* (as these 47 men and women say it was) a high handed and tyrannical one.

All the circumstances that have been made public, force the assumption—which will remain till an open and impartial investigation shows the contrary—that the officers of the church (who refused a Mutual Council, without taking a vote of the church on the matter) have been acting from the beginning of the troubles, in such a way as to ignore and deny the individual and corporate rights of the members.

If it is not so, brethren, let us see your church records, and hear evidence to the contrary. Your good name, your brotherhood in the churches, depend on your letting in all the light possible on your actions. Honest men court the light. Christian men glory in the light. Show yourselves such; and none will rejoice more than we.

#### CONGREGATIONAL COUNCIL OF 1891.

The Congregational Union of England and Wales, having resolved on calling together a general council of Congregationalists in London next year, the Union of Ontario and Quebec, took up the matter at the recent meeting in Kingston, on the 5th of June. Prof. Warriner, on behalf of a Special Committee, reported as follows:—

Your Committee, having considered the question proposed by the Special Committee of Union of England and Wales, would recommend

1. That July, 1891, be the time for the meeting of the council.

2. That Denominational Institutions be also invited to send representatives.

3. That, as six is the number of representatives appointed to this Union the following gentlemen be apportioned as such, viz. Revs. George Cornish, LL. D., S. N. Jackson, M. D., John Wood, John Burton, Hugh Pedley, B. A., and Mr. George Hague. And that the following be appointed as alternates, to fill up any vacancies that may occur; in the order in which they are named, viz.: Mr. Charles Whitlaw, Rev. R. K. Black, and Rev. Prof. Warriner, B. D.,

4. That the abovenamed be also a Committee, (with Dr. Cornish as Converner), to conduct the necessary correspondence with Denominational Institutions here, and to act in correspondence with the Committee in England, as a Committee of arrangements for the Council, as far as Ontario and Quebec are concerned.

These recommendations were adopted; and though it is scarcely probable that all the members nominated will attend—or possibly others in their place up to the full number of six, it is quite certain that we shall be creditably represented at the World's Council of Congregationalists.

There will be no attempt to make laws or in any wise forge fetters for the churches. No one seems to anticipate any creed-making on the part of the Council.

The relation and correspondence of the different bodies representing the free churches with and to each other, will doubtless be a subject of discussion and deliverance. The relation of the churches, both in their individual and united capacity, to the

great benevolent and reformatory questions of the day, will engage the earnest attention of this great gathering. United action respecting National Education; Romish aggression; clearing away the last vestiges of Church and State connection, in countries where it is nominally expunged from the Constitution—and making a more vigorous beginning in countries where it still exists, will be sure to find places on the practical programme of the Council. A uniform system of statistics, and a knowledge of how to summon counsel and assistance in any future emergency, will doubtless be the results of this interchange of thought. We can see great possibilities of good from this free conference of free men, representing these thousands of free churches in different parts of the world.

### Our Contributors.

#### CHRISTIAN BENEVOLENCE.

BY CHARLES R. BLACK, MONTREAL.

The Secretary of the Union missed his way one day lately. He evidently set out to search (Diogenes-like, though he was without his lantern when I saw him), for "a man," who could discourse on Christian ethics, in this ancient city of Kingston, before an audience composed in considerable part of those whose business it is every Sunday to teach on this and kindred subjects.

He couldn't find the "man," probably because he didn't bring his lantern with him; and he stumbled into my office, and laid violent hands on me; thinking no doubt, "here is a man, who at any rate is the official recipient of benefactions all the year round; and doubtless a portion of the sweet and gracious influence of the benevolence which prompts to beneficence must rest on him?" I fear he was mistaken, for these connectional results, however desirable in some cases, do not of necessity follow; and we know familiarity sometimes breeds—well *contempt* isn't exactly the word—say insensibility!

This must be the excuse for my temerity in appearing on this platform this evening.

Benevolence is one of those Anglicized Latin words which define themselves; and the literal

translation of the two Latin words of which it is composed, gives its most comprehensive meaning—"well willing," or "wishing well."

Its opposite, Malevolence, is equally easy of definition. The former is a relic of God's image in man—the latter stands for one of the sad results of the fall, and its paternity is easily recognizable.

I am called to speak this evening on Benevolence characterized as "Christian," which simply means benevolence in its highest form; not so much benevolence manifested towards Christian objects, but that true good will, which is Christ-like or Christian, and, therefore, God-like in its essence.

With mankind's great loving Father, benevolence is perfectly spontaneous. In the natural world His footsteps leave blessings behind them wherever He treads; the glorious sunlight beams them forth on every hill and valley, waiting with upturned faces for His life-giving rays; the silent falling dew gently distills them on flower and mead; the parched earth eagerly drinks them from the fruitful shower; and even the storm and tempest fling them around in perfect abandon, with sweet and wholesome influence.

"He makes His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."

In the spiritual world His gracious blessings are equally ubiquitous, and richer in their scope and work, by so much as immortal man exceeds in value inanimate creation.

"God so loved the world, that He gave His only begotten Son," etc. But with the great Father's fallible earthly children benevolence is a disposition which requires in many cases implanting, and in all a steady and careful nourishing lest it should die out or be choked over by the weeds of selfishness.

"Look not every man on his own things, but every man also on things of others." Paul knew the natural bias of the human mind, which has always been to look to our own concerns mainly, and the antidote he recommends to the Christians at Philippi is as much required for the Christians in Canada of to-day, as it was for those in the east in the first century.

The Master "pleased not himself"—the ideal of His followers is or ought to be the same; the

more, therefore, of the Christ-like spirit we have, the more will we do for *others*.

Some Christians make a mistake just here—one hears often as an excuse for declining to assist in benevolent objects—oh! we have just spent a great deal in building a fine new church, or in adorning it and making it more pleasant and comfortable—our benevolence must at least for some time be turned in the direction of paying off the debt incurred for that object. But it is quite a misnomer to call that benevolence; as we'll consider ourselves beneficent individuals when we built ourselves comfortable new houses to dwell in, or spend money to beautify and render more convenient the old ones. In both cases we are doing good to ourselves, and will reap the benefit for ourselves.

The Pauline precept before alluded to comes in just here with considerable force as a test. We don't need incentives to do good to ourselves; but we all require precept upon precept, and line upon line to keep us up to the duty and privilege of doing good to others.

Neither does genuine benevolence prompt us to look over the list to see how so and so has given, and gauge our gifts by another's generosity. To our own Maker each of us will stand or fall; and if two mites are given in the spirit approved by our Lord, the gift is of more value than thousands of gold and silver, without that spirit.

If we cultivate the disposition of mind and heart that is implied in Christian benevolence it will soon find modes of practical expression and exemplification—not always in the same direction of course, for we are variously constituted; but our circumstances and surroundings will invariably indicate to us where our line of duty lies, if we make it a matter of conscience.

I believe that every professed follower of Christ utterly comes short of, and fails to comprehend his bounden duty to the Saviour who redeemed him, who does not carefully and seriously consider what he or she has personally to *do* in exemplifying the grand underlying principle of the Saviour's life in this world, which was benevolence personified.

I should like to give a practical turn to this paper if I can, and perhaps you will pardon a hint or two in this direction from one who has had

more or less to do with some of our benevolent objects for the last quarter of a century.

The pulpit is sometimes none the worse of a hint from the pew, not as regards doctrinal points, but with reference to the practical outworking of Christian ethics in some lines.

Might it not be of service once or twice a year to give a good rousing sermon on this subject in each of our churches, taking occasion at the same time to present our denominational institutions as suitable channels in which our Christian benevolence might flow? We are all the better off being trained up by the pulpit into our duty, and our young people should be indoctrinated into the idea of systematic benevolence while they are young; and when they are old they will not depart from it.

I have a vivid recollection of the sermons on this subject that our loved and now sainted pastor, Dr. Wilkes, used to give us in old Zion Church. He told his people at regular seasons their duty most faithfully in the matter of giving, and his teaching has been by no means unfruitful, as any one who knows Montreal will admit.

Another hint,—Christian Endeavor Societies are being established all over our churches, and are doing great work. God bless and prosper them all in their special work among the young! But couldn't some plan be suggested by each church as may best suit, whereby these young people might be used as a propelling influence on the older members to keep up and advance benevolent thought and action in the various departments of our work? Giving of one's substance is by no means the only possible expression of the true benevolent spirit. Many have but little to dispose of; but God requires of us according to that we have, and not according to what we have not. Our time, our thought, or our talents, of whatsoever nature, given cheerfully in the service of any benevolent cause may be of quite as much value as money. And now before closing, allow me in this connection to emphasize a request I made to-day as Treasurer of the College. That some *one* individual in each church be sought out who will lay it upon himself or herself to forward, in whatever way may be deemed best, the interest of any one of our benevolent causes. One, say,

take the College as his or her particular department, another the Provident Fund and, so on.

As Treasurer of the College and of the Provident Fund I will most gladly put myself in communication with those who may take up these departments, and should like to have their names and addresses.

In conclusion, I have only to say that like every other good and holy thing the spirit of this Christian grace grows by exercise, and the experience of all the ages has ever been,

"It is more blessed to give than to receive."

### WHY ARE WE CONGREGATIONALISTS?

*Substance of a Speech delivered in Zion Church, Toronto, on Friday evening, 11th July, 1890, by Rev. W. F. Clarkson of Birmingham, Eng-land.*

I do not desire to wound the feelings of any man here present, who may not be a Congregationalist; but will he allow me to say what I can, in favor of the system we hold—and the reasons why we are Congregationalists. This subject, it seems to me, is not brought forward by many of our ministers as often, perhaps, as it should be. And I shall speak specially of England. I know something of England. I do not know so much of Canada.

1. We are such, because this system throws the soul, wholly and only, on *God*. I would by no means disparage the excellency of life developed under other systems; yet I venture to think that Congregationalism leads a man more directly into the very presence of God. He casts all his hopes and aspirations on God—to be satisfied with *His* communion. It thrusts aside all officialism—all priestcraft—and places him in direct relation to the living God! Christian ministers may be able to tell a man *what he has to do*; but it is the man himself who has to do the great work of repentance, and acceptance of God's salvation. And so Congregationalism is, for all time, a protest against all priestcraft. It is the very Charter of Liberty in things religious.

2. And we are Congregationalists, because the system tends to develop and perfect all that is manly and heroic. It fosters the heroic type.

Each man is called to do his own *thinking*—to exercise his own opinion—to give every man who asketh him, a reason for the faith within him.

Critical questions come up before a church. These are to be settled by the judgment of this company of Christian men and women—under the guidance of God. Each member is to bring his or her stock of wisdom and experience, that the whole church may be strengthened and enriched thereby. Many Christians lack in this matter—continue “babes” in Christ. A Christian must *grow*. I knew a woman, who, from a disease she had in childhood played with her *dolls*, and acted as a little child, at the age of fifty-five. So there are “children” in religious experience. The New Testament is continually talking of such; but always advises them to grow out of it; and it is because Congregationalism is likely to minister to such needed growth, that I recommend and practice it.

3. Because of the spiritual family-life there is in it. One is our Teacher—our Father—our Master. And the church is just an enlarged *family*. When the Lord gains possession of people, he does not keep them to Himself! He passes them over, as it were, to the church—“adds” them to the church; as on the day of Pentecost.

Above all other necessity is the necessity of giving ourselves to the Lord! And so there is no room for any priest to have dominion over your faith—no room for selfishness—or for faction. A man must not say “I’ll join the church, because it will do me good;” but rather that he may do good! and promote the welfare of the whole church.

4. Because it inculcates in our churches self-government. For a *nation*—for every nation—self-government is the highest political ideal. An Autocrat, if a good man, might give a good government: or a noble and pure aristocracy—but none of these can be equal to a grand self-government; learning from its very follies and mistakes, and daily growing better and purer. So in the church. Possibly a “Bishop” or a “Conference” might give good rule. But still *something* would be wanting. We hold to self-government, and the Divine Presidency of Jesus Christ. Our churches are necessarily Democracies; all the members with equal right and power. And we thrust it

upon the whole church, that it shall govern all its affairs according to Christ’s will: “Lord, what wilt thou have me to do?” I venture to think that that is the higher ideal of church-life; and as such I commend it to you.

I have been assuming throughout, that our churches are composed of Christians—converted men and women, else the churches will perish—as indeed they would deserve to do. Nowhere is a better description of A CHURCH, than is found in Article six of the Church of England:—

The visible Church of Christ is a congregation of faithful men [*faith-full*, that is “full of faith,”] in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ’s ordinance in all those things that of necessity are requisite to the same.

Get to the heart and core of the Article; and you will see that it is the very basis of what we hold, and on which we take our stand, as to the constitution and formation of a CHURCH. We, as redeemed men and women, say to the world around us, “come with us, and we will do thee good!” Christ has left powers and privileges to His Church, but till a man gives himself to Christ, and becomes *his*, he has no such rights and privileges.

You may say I have been in the clouds—giving only some beautiful *ideal*. An Irish cabman got a “fare” by recommending his nag as “a poetical horse!” When the gentleman found that the horse could hardly be made to move on at all, he asked the driver to explain. “Your honor,” said he, “I call him a *poetical horse*, for he always goes a great deal faster in imagination than in reality!” Yet our ideal is all right: the question for us is, “how can our ideal be brought about?” Only thus—by each member trying, day and night, to represent Christ, on the earth. Your friend is far away—or dead. But to you his *photograph* speaks, as it does not to another: you dwell upon the portraiture of your friend. The *church* is a photograph of Christ before the world—for the world to study—to admire, and copy. Franklin recommended a man to practice some particular *virtue* every month. By our liberality of *giving*, for example, we can represent to the world the liberality of Christ in giving himself for the world. A recent millionaire died, who had few or no claims upon him of relatives, and who was greatly admired

because he had latterly given away *one-fourth* of a great income! I knew a woman, living on £20 a year; and when those *pounds* grew fewer, could only give a half-penny in every collection, instead of a former constant *penny*; and grieved over it to tears. If all the churches represented Christ more perfectly, what a power they would exercise over the world! till all flesh should see the salvation of our God.

## A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

### XXXVI. THE ORDINANCES.

1. "Ordinances" are those things which are "ordained," or given by Christ to the Church, to be observed and practised.

2. One of these is public preaching. This has been a chosen means of God, in converting the world, and strengthening the Church.

3. Another ordinance is the public reading of the Word. Christ himself read the Word in the Synagogue.

4. Public Prayer is another ordinance. It needs:—

Thought beforehand.

Knowledge of special wants.

Communion with God.

Good sense as to its fitting length or shortness.

5. Hearing is another ordinance. In all meetings for preaching, reading and prayer, there must be devout hearing. This ordinance is often neglected by—

Absence from church.

Want of attention and lack of reverence.

6. Public Praise is an ordinance of the Church. It belongs to the whole Church.

It should be joined in by the whole Church.

It must never run down into a mere musical performance.

7. Baptism is a solemn ordinance of the Church.

It is a public dedication to Christ.

It has Christ's example.

It is commanded by Him.

8. The Lord's Supper is a commemorative ordinance, whereby the believer does, through an outward symbol, spiritually feast with Christ.

It is having fellowship with Christ.

It is fellowship with other Christians.

It is remembering Christ's broken body and shed blood, for us.

It is a likeness and foretaste of heaven.

9. Much harm has been done by accounting that ordinances secure salvation. Nothing saves but faith.

### XXXVII. THE POWER OF THE CHURCH.

1. Christ, the Great Head of the Church, left certain powers, privileges and responsibilities with His Church on earth. Whatever the extent of these may be, they all reside in, and belong to, the particular or individual Church.

2. The Church cannot make laws, or settle by its own authority what men are to hold. The laws are in the New Testament; and the ultimate appeal is to The Word.

3. The Church may make, follow, and amend, all matters of usage and convenience; always distinguishing between *principles* and *usages*.

4. The same rule exists between two Churches as two private Christians; one must not rule over or interfere with the other, but each is bound to entreat, advise, exhort and reprove the other in any wrongdoing.

5. The Church, in its assembled membership, has the right to receive, advise, set to work, warn, suspend or expel members.

6. In the same way the Church has the right to choose and ordain its own officers.

7. Every official act of the Church should be done with the consciousness of Christ being present, and with humble waiting upon the Spirit for guidance.

8. Churches should co-operate with each other in all those matters where numbers, financial strength, and deliberate wisdom are needed. Such are often aggressive Christian Work at home, Foreign Missions, Education.

9. Just as in the ancient Church, it could always appeal to the living Apostles; so by an exact analogy, we can now appeal to the inspired *Apostolic writings*. And beyond these (as beyond the Apostles when alive), there is no appeal.

### XXXVIII. MEMBERS.

1. There is no scriptural authority for admitting any persons into membership in the Church, who are not born again. And there is no scrip-

tural authority for refusing any who are born again, however young or weak in the faith they may be.

2. It is a matter of convenience and usage, whether, or at what age, minors should vote. If children were more generally admitted to the Church, experience would suggest a universal usage.

Members cannot shift or delegate the duties Christ has laid upon them. They must exercise their duties and privileges in the Church.

4. One of those duties is a tender regard for the other members. This includes the duty of being acquainted with them and their circumstances.

5. Another duty is loyally obeying their own appointed officers in the Church.

6. Another is in doing whatever the Church requests of each member. Many have thus, to their own and the Church's blessing, assumed work which they would never have assumed of themselves.

7. Members in removing, should always take letters from the Church, in order to a speedy membership elsewhere; and so identify themselves with the Church as never to say "they," with respect to the membership, but always "we."

8. As Churches should know nothing of age, so should they know nothing of sex, race or condition, in receiving members. And once in membership, any member may be called upon, for any service or office; the fitness of things being the only condition.

## Our Story.

### ALL HE KNEW.\*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

#### CHAPTER XIII.

Reynolds Bartram and Eleanor Prency rapidly became so fond of each other that the people of the village predicted an early engagement. The young man had become quite a regular attendant at church,—not that he had taken any religious feeling whatever, but that it enabled him to look at his sweetheart for an hour and a half every

Sunday morning and walk home with her afterwards. Although he had considerable legal practice, it was somehow always his fortune to be on the street when the young lady chanced to be out shopping, and after he joined her there generally ensued a walk which had nothing whatever to do with shopping or anything else, except an opportunity for two young people to talk to each other for a long time on subjects which seemed extremely interesting to both.

Nevertheless there were occasional clouds upon their sky. The young man who loves his sweetheart better than he loves himself occasionally appears in novels, but in real life he seems to be an unknown quantity, and young Bartram was no exception to the general rule. In like manner the young woman who loses sight of her own will, even when she is in the society of the man whom she thinks the most adorable in the world, is not easy to discover in any ordinary circle of acquaintance.

Bartram and Eleanor met one afternoon, in their customary manner, on the principal street of the village, and walked along side by side for quite a way, finally turning and sauntering through several residence-streets talking with each other on a number of subjects, probably of no great consequence, but apparently very interesting to both of them. Suddenly, however, it was the young man's misfortune to see the two Kimper boys on the opposite side of the street, and as he eyed them his lip curled and he said,—

"Isn't it somewhat strange that your estimable parents are so greatly interested in the father of those wretched scamps?"

"Nothing that my father and mother do, Mr. Bartram," said Miss Prency, "is at all strange. They are quite as intelligent as any of my acquaintance, I am sure, and more so than most people whom I know, and I have no doubt that their interest in the poor fellow has very good grounds."

"Perhaps so," said the young man, with another curl of his lip which exasperated his companion: "I sometimes wonder, however, whether men or women, when they reach middle life and have been reasonably successful and happy in their own affairs, are not likely to allow their sympathies to run away with their intelligence."

"It may be so," said Eleanor, "among people of your acquaintance as a class, but I wish you distinctly to except my parents from the rule."

"But my dear girl," said the young man, "your parents are exactly the people to whom I am alluding."

"Then do me the favor to change the subject of conversation," said the young lady, proudly: "I never allow my parents to be criticised in my hearing by any one but myself."

"Oh, well," said the young man, "if you

\*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

choose to take my remarks in that way. I presume you are at liberty to do so; but I am sure you are misunderstanding me.

"I don't see how it is possible to misunderstand anything that is said so distinctly; you lawyers have a faculty, Mr. Bartram, of saying exactly what you mean—when you choose to!"

"Well, I can't deny that I meant exactly what I said"

"But you can at least change the subject, can't you?"

"Certainly, if you insist upon it; but the subject has been interesting me considerably of late, and I am really wondering whether my estimable friend the judge and his no less estimable wife may not be making a mistake, which their daughter would be the most effective person in rectifying.

"You do me altogether too much honor, sir. Suppose you attempt to rectify their mistakes yourself, since you seem so positive about their existence. To give you an opportunity of preparing yourself to do so, I will bid you good-day." Saying which, the young woman abruptly turned into the residence of an acquaintance to make an afternoon call, leaving the young man rather more disconcerted than he would have liked to admit to any of his acquaintances.

He retraced his steps, moodily muttering to himself, and apparently arguing also, for the forefinger of one hand was occasionally touching the palm of the other, and apparently without knowing in what direction he was walking, he found himself opposite the shop of the shoemaker who had been the indirect cause of his quarrel with his sweetheart.

"Confound that fellow!" muttered Bartram, "he's in my way wherever I move. I've heard too much of him in the stores and in the courts and everywhere else that I have been obliged to go. I have to hear of him at the residence of my own sweetheart whenever I call there, and now I find Eleanor herself, who has never been able to endure any of the commoner specimens of humanity, apparently taking up the cudgels in his defence. I wish I could understand the fascination that fellow exerts over a number of people so much better than himself. Hang it! I am going to find out. He is a fool, if ever there was one, and I am not. If I can't get the secret of it, it will be the first time that I have ever been beaten in examining and cross-examining such a common specimen of humanity."

Thus speaking, the lawyer crossed the street and entered the shop; but, to his disgust, found both the cobbler's sons there with their father. The boys, with a curiosity common to all very young people, particularly intense among the classes who have nothing in particular to think of,

stared at him so fixedly that he finally rose abruptly and departed without saying a word. The boys went out soon after, and Billy remarked to Tom, as the two sauntered homeward,—

"Tom, what do you s'pose, is the reason that feller comes to see dad so much?"

"Gettin' a pair of shoes made, I s'pose," said Tom, sulkily, for he had just failed in an attempt to extract a quarter of a dollar from his father.

"The shoes that dad was makin' for him," said Billy, "was done two or three weeks ago, 'cause I took 'em to his office myself. But he comes to the shop over 'an over again, 'cause I've seen him there, an' whenever he comes he manages to get talkin' with dad about religion. He always begins it, too, 'cause dad never says nothin' about it unless the lawyer starts it first."

"Well," said Tom, "Seems to me that if he wants to know anything on that subject he could got some of the preachers, that ought to know a good deal more about it than dad does."

"Can't tell so much about that sort of thing," said Billy. "There's lots of men in this town that don't know much about some things that knows a good deal about some others. You know when that dog we stole last summer got sick, there was nobody in town could do anything for him except that old lame nigger down in the holler."

"Well, you're a sweet one, ain't you?" said Tom. "What's dog got to do with religion, I'd like to know? You ought to be ashamed of yourself, even if you ain't never been to church."

"Well," said Billy, "what I was meanin' is, some folks know a good deal about things without bein' learned, that other folks will give their whole time to an' don't know very much about. Every place that I go to, somebody says somethin' to me about dad an' religion. Say, Tom, do you know dad's mighty different to what he used to be before he got took up?"

"Of course I do. He's always wantin' folks to work, an' always findin' fault with everythin' that we do that ain't right. He didn't use to pay no attention to nothin'; we could do anythin' we wanted to; and here I am a good deal bigger, an' just about as good as a man, an he pays more attention to me than he ever did, an' fusses at me as if I was a bit of a kick. An' I don't like it either."

"Well, as he said to me the t'other day, 'Tom's got to be pretty lively to make up for lost time.'"

"Well, I wish, then," said Tom meditatively, "that he hadn't never lost no time, 'cause it's takin' all the spirit out o' me to be hammered at all the time the way he's doin'. I just tell you what it is, Billy," said Tom, stopping short and smiting the palm of one hand with the fist of the other, "I've been half a min' off and an' on, to go to steady work of some kind, an' you see if I don't do it, if dad don't let me alone."

"Mis' Prency was talkin' to me the other day about dad," said Billy, "an' she asked me whether he wasn't workin' awful hard at home after he left the shop an' I said 'Yes,' an' she said, 'I hope you all do all you can to help him?' an' I kind o' felt ashamed, an' all I could say was that I didn't see nothin' I could help him about, an' she said she guessed if I'd think a little while I could find out. Say, Tom, let's go to work a-thinkin' an' see if there ain't some way to give dad a lift. Seems to me he's doin' everythin' for us all the whole time, an' we ain't doin' nothin' at all for him."

"Oh, now, quit your preachin'," said the elder brother, contemptuously. "If you don't I'll lamm you."

The younger brother prudently lapsed into entire silence, and the couple soon reached home. Tom strolled about the room, his lower lip hanging down, bestowing glares of different intensity upon every individual and object present, and even making a threatening motion with his foot towards the baby, who had crawled about the floor until it was weary and fretful and was uttering plaintive cries from time to time. His mother was out of the house somewhere, and the baby continued to protest against its physical discomforts until Tom indulged in a violent expletive, which had the effect of temporarily silencing the child and causing it to look up at him with wondering eyes. Tom returned the infant's stare for a moment or two, and then, moved by some spirit which he was not able to identify, he stooped and picked up the infant and sat down on a chair. When his mother returned, she was so astonished at what she saw that she hurried out of the house, down to the shop, and dragged her husband away back to his home. When the door was opened, Sam Kimper was almost paralyzed to see his big son rocking the youngest member of the family to and fro over the rough floor, and singing, in a hoarse and apparently ecstatic voice,—

"I'm Captain Jinks of the Horse Marines."

#### CHAPTER XIV.

"WELL, doctor," said Deacon Quickset to his pastor one morning, "I hope you have persuaded that wretched shoemaker to come into the ark of safety and lay hold of the horns of the altar."

"My dear sir," said Dr. Guide to his deacon, "the conversation I had with that rather unusual character has led me to believe that he is quite as safe at present as any of the members of my own congregation."

"Oh, doctor, doctor!" groaned the deacon, "that will never do! What is the church to come to if everybody is to be allowed to believe just what he wants to, and stop just when he gets ready, and

not go any further unless he understands everything before him? I don't need to tell you, a minister of the gospel and a doctor of divinity, that we have to live by faith and not by sight. I don't have to go over all the points of belief to a man of your character to show you what a mistake you are making, thinking that way about a poor common fellow that's only got one idea in his head, — one that might be shaken out of it very easily.

"Deacon," said the minister, "I am strongly of the impression that any belief of any member of my congregation could be as easily shaken as the one article of faith to which that poor fellow has bound himself. I don't propose to disturb his mind any further. 'Milk for babes,' you know the apostle says, 'and strong meat for men.' After he has proved himself to be equal to meat there will be ample time to experiment with some of the dry bones which you seem anxious that I should force upon him."

"Dr. Guide," said the deacon, with considerable dignity, "I didn't expect this kind of talk from you. I have been sitting under your ministrations a good many years, and, though sometimes I didn't think you were as sharp-set as you ought to be, still I knew you were a man of level head and good education and knew everything that was essential to salvation, otherwise why did the best college of our own denomination make you a doctor of divinity? But I've got to let out what is in my heart, doctor, and it is this, that there is no stopping-place for any one that begins to walk the strait and narrow way; he has got to keep on as long as he lives, and if he don't he is going to be crowded off to one side."

"You are quite right, deacon," said the minister; "and therefore I object to putting any stumbling-blocks in any such persons' way."

"Do you mean to say, Dr. Guide," asked the deacon, earnestly, "that all articles of faith that you have always taught us were essential to salvation are to be looked at as stumbling-blocks when they are offered to somebody like the poor dying sinner?"

"I mean exactly that, deacon," said the minister; "and I mean still more, and I propose to preach earnestly on the subject in a short time, and at considerable length, that they have been stumbling-blocks to a great many members of my congregation who should by this time be better men and women than they are. For instance, deacon," said the minister, suddenly looking very stern and judicial, "Mrs Poynter has been to me several times to explain that the reason that she does not pay her subscription to the last collection for the Missionary Association is that she cannot get the interest on the mortgage that you have been holding for her a long time, and which she says you have collected."

"Dr. Guide," said the deacon, icily, "religion is religion, and business is business. You understand religion—to a certain extent; though I must own that I don't think you understand it as far as once I thought you did. But about business you must excuse me if I say you don't know anything, especially if it's business that somebody else has to carry on. If Mrs. Poynter don't like the way I'm doing business for her, she knows a way to get rid of me, and she can do it easily enough."

"Deacon," said the minister, "I don't wish to offend you, but matters of this sort may develop into a scandal, and injure the cause for which both of us profess to be working with all our hearts. And, by the way, the Browning children are likely to be sent away from the Academy at which they are boarding because their expenses are not paid, according to the terms of the trust reposed in you by their father. I have been written to several times by the principal, who is an old friend of mine. Can't the matter be arranged in some way so that I shall not hear any more about it? I have no possible method of replying in a manner that will satisfy the principal."

"Tell him to write to me doctor; tell him to write to me. He has no business to put such affairs before anybody else. He will get his money. If he didn't believe it he wouldn't have taken the children in the first place. But I will see that you don't hear any more about either of those matters, and, as I am pretty busy and don't get a chance to see you as often as I'd like, I want to say that it seems to me that now is just the time to get up a warmer feeling in the church. It's getting cold weather, and, folks are glad to get together in a warm room where there's anything going on. Now, if you will just announce next Sunday that there's going to be a series of special meetings to awaken religious interest in this town, I think you will do a good deal more good among those who need it than by worrying members of your own congregation about things that you don't understand. I don't mean any offence, and I hope you won't take any; but when a man is trying to do business for a dozen other folks, and they are all at him at once there are many things happening that he can't very well explain."

"I already had determined on a special effort at an early date," said the pastor. "And still more: after two or three conversations with the man whom you were so desirous that I should call upon, I have determined to invite him to assist me in the conduct of the meetings."

"What?" exclaimed the deacon, "bring in that thief and drunkard and ignorant fellow, that is only just out of jail, to teach the way of life to people that need to know it? Why, Dr. Guide, you must be losing your mind!"

"As you intimated about your own business affairs, deacon, that is a subject upon which I am better qualified to judge than you. The meetings will be held, and Mr. Kimper be asked to assist. In fact I already have asked him. I trust that his presence will not cause us to lose such valuable assistance as you yourself may be able to give."

"Well, I never!" exclaimed the deacon. "I never did. It beats all! Why, if there was another church in our denomination in this town I believe I'd take my letters and go to it. I really would."

Nevertheless the special meetings were immediately announced, and they began directly afterwards, and according to the pastor's announcement, the ex-convict was asked to assist. His assistance did not seem to amount to much to those who came through curiosity to listen. But after he had made a speech, which, at the suggestion of Dr. Guide, had been carefully prepared, but which was merely a rehearsal of what he already had said to numerous individual questioners, there was impressive silence in the lecture-room in which the meetings were to be conducted.

"My friends," said the pastor, rising soon afterwards, "when our Lord was on earth He once raised his eyes to heaven and said, 'I thank thee, Father, thou hast hid these things from the wise and prudent and revealed them unto babes'. I confess to you that I never was able to understand the full meaning of this expression; but, as I have become more and more acquainted with our friend who has just spoken to you, and have learned how fully his faith is grounded, and how entirely his life has been changed by what seem to us the mere beginnings of a religious belief, I am constrained to feel that I have yet a great deal to learn about my own profession and my own duty as a minister. What has just been said to you contains the essence of everything which I have tried to preach from my pulpit in twenty years. I wish it were in my power to re-state it all as clearly as you heard it this evening, and I confess it is not. I fear to add anything to what you have already heard, for I do not see how in any way I could make this important subject any more clear to your comprehension. I will therefore say no more, but ask, as is the custom, that any one here present who desires to change his life and wishes the assistance of the prayers of God's people will please rise."

As is usual in all such meetings, there was a general turning of heads from one side to the other. In an instant a single figure in the midst of the little congregation arose, and a second later a hoarse voice from one of the back seats, a voice which most persons present could identify as that of Sam Kimper's son Tom, exclaimed,—

"I declare! it's Reynolds Bartram!"

(To be Continued.)

## Missions.

## LETTER FROM MR. LEE.

From a letter by Rev. Willberforce Lee, missionary, we make some extracts. Mr. Lee had been six months in the country at the time of writing; and beginning to get acquainted with the country, the people and the work, gives his impressions and experiences.

He first describes their location, and their style of houses. They are in the country of Bihé, nearly 300 miles from the sea; about 5,000 feet above the sea level. Their river is the Yukalonga, which runs easterly to the Coanzo. They are on the north side of this small river. Between the houses of Mr. Lee and Mr. Currie runs a small stream, (which supplies them with "nice cold water all the year round"), falling into the river. Their "Summer gardens" are in the bottom-lands of the river. Their "Winter gardens" and fields on the high ground round their houses. Poles are set upright in the ground, about 18 inches apart; and smaller poles interlaced, perhaps four inches from each other. Then well-wrought clay is added, 'till a pretty good "wall" is made. The roof is a thick thatch of grass. The walls and ceilings are lined with white cotton. The floors are of several coats of well-mixed clay, beaten down. He hopes to cover his floors by and bye, with native mats.

Concerning the people, Mr. Lee writes:

Now for a word about the people. But let me first say my impressions of the people and their customs have continually changed since coming here, and that for the better, or I should say, in favor of the people. You will therefore take them as the impressions of a new-comer, and not the certain knowledge of one long accustomed to their modes of thought and life.

The people impress me as being a strong, active, intelligent, peaceable race. They average about the same height as Canadians, that is the men, but the women are as a rule taller than those at home. In color there is a wide range from the black of the Canadian Negro to a light brown. The average color being a dark brown, almost the shade called seal brown. I find as I have grown accustomed to being among them that the color is pleasant to the eye and has nothing that is repulsive in it.

As traders these people, Biheans, are keen shrewd bargain-drivers, and evidently are as much

bent upon securing wealth as are the worshippers of "the almighty dollar" at home.

Their morality is low, very low; but this I am convinced is only because they know no better. Yet their marriage and family laws are quite strict, and violators are heavily fined. But, as is too often the case at home, the crime appears to be "getting caught," and not the performance of wrong action.

There are heavy penalties imposed upon any one caught stealing or injuring another's property, which shows they well know that honesty is a virtue.

Each country has its king, and each village its chief (Sekulu). The chiefs are answerable for the well-doing of their people, and each village pays tribute to the king of the country.

If a man in a village is quarrelsome and unmanageable, he is sent to the coast on some pretext; and is there sold as a slave. In that way the lazy or useless members of their villages are disposed of. The crowning curse of the people is their *superstition*. Their belief in almost every form of fetish is firm. Witch craft is a matter-of-fact with them. Fetish doctors do a *big business*. Polygamy is the rule. Of drunkenness, I have seen very little since leaving the coast: although the people will do almost anything for rum. Yet taking them altogether, as far as I have seen, they are a happy, industrious people; and only need the light of the gospel to develop into a race of manly Christians.

The little children please me much. They are, as a rule, pretty little mortals, as happy as the day is long. Their parents and elders are, generally speaking, very kind to them.

The deference paid by the young to the old is very marked. When an older person enters a place a younger at once provides him a seat. Any little "chore" that is to be done is performed by the youngest present, provided he is not too young or small. An old man hands his pipe to a younger, or to a boy, and the latter fills it, lights it, and hands it back.

Then, too, I have been much pleased to notice their invariable rule of sharing one with the other. If any one has food, or any thing of that kind, each one present gets a share of it. No matter how small the original portion is, it is divided between young and old.

On the whole, I am favorably impressed with the people; and feel that a missionary's life can not fail to be of great use here. Once the gospel has free course among them, they will become a worthy race.

In closing I may say, and I know it will please you to learn it, that both Mr. Currie and myself have enjoyed good health during the past month. My health has been *uniformly good* ever since I left

home ; for which I am sincerely thankful to God. Our work in all its branches has gone steadily forward, and we are gratified, and encouraged, by many of the evident results.

We have had some hardships and privations to endure, in consequence of the impossibility to get our supplies in from the coast. But notwithstanding, we have been happy in our work. We feel that we can *never* endure for Christ so much as He endured for us ; and we feel that He would have us do that, and even more, than we are doing.

Pray for us my dear friends that we may be faithful, and useful, servants of God.

Pray also for yourselves that you may faithfully perform your part in this work.

When you receive this a year will have passed since I left you. What is its record ? One year of our lives gone ! O how short a time it seems. May God keep us faithful and active for His cause that our years may "Tell for good."

Yours, in Christ's service,

WILBERFORCE LEE.

## News of the Churches.

**COWANSVILLE.**—The work here is very encouraging. Over a year has passed since any news has been heard from this church, but during this time we have not been idle. All the different branches of church work have been well sustained. A goodly number of young people have united with the church. Our Y. P. S. C. E. has proved to be all and even more than we had hoped. Our congregations are good. Besides the regular services in Cowansville we have three mission stations at which meetings are held ; one of these stations being at Brome Corner. The old Congregational church there which has been closed for some time was re-opened by Mr. Main, six months ago. Mr. R. O. Ross, a student of our college, who came to us in the spring, is proving a most valuable assistant and is doing a grand work among our young people. The need of a new church building has long been felt. The old one, though quite comfortable, was too small to accommodate the congregation. About a year ago the question of building a new church, which had been previously considered, was again brought up. The committee appointed to examine the old building reported that it was useless to repair it, and the church resolved to remove the old church and to erect a new one on the same site. Work was commenced on the new building early this spring and is now progressing rapidly. The corner stone was laid on Tuesday, May 27th, with appropriate ceremony by the Rev. David Connell, of Woodstock, N. H., the first Congregational minister in Cowansville,

and by whom the old church was built in 1852. The following ministers of our own denomination were present besides several local clergymen, all of whom took some part in the services of the day :— Rev. J. I. Hindley, Ph.D., of Granby ; Rev. G. F. Brown, of Melbourne ; Rev. John McKillican, of Montreal and Rev. A. P. Solandt, of Brigham. We were pleased to have Mrs. Dr. Wilkes present with us. The principal addresses were delivered by Rev. J. I. Hindley, who addressed the audience in the afternoon at the laying of the corner stone, and Rev. G. F. Brown, who delivered the evening address in the town hall, on the subject "The church of God." Both the addresses were eloquently delivered and appreciated by all who heard them. An excellent tea in the town hall was furnished by the ladies. The day was a favorable one and also a successful one, as all who were present testified. The new church, when completed, will be by far the finest in the village, and will compare favorably with any church in the eastern townships. It is to be built of brick, with corners of cut stone, and slate roof, to ver in the corner. The dimension of the building 40x60 ft. The basement will contain five class-rooms, besides the assembly hall. The pews of the auditorium are to be arranged so as to describe parts of perfect circles, with the pulpit as centre. The style of architecture is gothic. The contracts for the building amount to four thousand dollars. The building material is provided by the church. The total cost we expect to be six thousand dollars ; and we hope to open the building in October *free of debt*.

**EMBRO.**—On Sunday, July 6th, Rev. W. F. Clarkson, of Birmingham, England, preached in the Congregational Church at Embro (Rev. E. D. Silcox, pastor, from Is. lxiv : 5 ; "One shall say, I am the Lord ; and another shall call himself by the name of Jacob," etc. The sermon was reported in the local paper, and highly commended. The next evening, Mr. Clarkson, lectured on *John Bunyan*.

**REV. W. F. CLARKSON.**—This esteemed brother, delegated from the Congregational Union of England and Wales to our Union, after visiting a number of the Ontario churches, sailed for Liverpool on the 17th July. He and Mr. Burton were both passengers on the *Sardinian*, of the Allan line.

**REV. THOMAS HALL.**—We learn that Rev. Thomas Hall, our late Superintendent of Home Missions, has received and accepted a call to Clayton, N. Y., opposite the "Thousand Islands" of the St. Lawrence, and has removed thither with his family.

TORONTO; *Ordination of Rev. J. C. Madill.*—On Monday afternoon, June 2nd, pursuant to letters missive, a council assembled at Concord Avenue Congregational church for the purpose of examining Rev. J. C. Madill, whom this church invited to become their pastor. Organization was effected by the choice of Rev. Joseph Wild, D.D., as Moderator, and Rev. A. F. McGregor, B.A., as Secretary. The candidate, in the presence of representatives from Bond St., The Western, Parkdale and Dovercourt churches, gave good evidence of personal goodness, soundness in the faith, and a fair degree of intellectual attainment. Mr. Madill graduated at Knox College in Theology, and has been a most successful missionary in various fields, prior to and during his sessions of study. Proof of this is seen in the growth of the mission, which, commencing in July, 1889, in rooms on Ossington Ave., and in connection with the Dufferin St. Presbyterian church gathered into its meetings by June of this year a congregation of 200, and a Sunday School of 155 scholars.

The council, being by themselves, voted to approve of the choice of the church, and to co-operate with it in the settlement of Mr. Madill as the pastor of what had recently been baptized as the "Concord Congregational Church." The following were the arrangements for the public service of ordination:—*Moderator*, Rev. Joseph Wild, D. D., Rev. Chas. Duff, M.A., to address the minister, and Rev. A. F. McGregor to address the church; Rev. Jas. Webb to give the right hand of fellowship.

The evening service was well attended, and the order of service as above was followed, with the addition of an address by Rev. Enoch Barker, of Mt. Zion church. After a hearty and interesting service, refreshments were partaken of by all present.

On the first Sunday of this month, the first communion service in the new and commodious church building was held, Rev. A. F. McGregor presiding. At the dedication of the church building, the following ministers preached on successive Sundays: Rev. Dr. Wild; Rev. W. A. Hunter, Erskine Presbyterian church; Rev. Dr. Shaw, Methodist church; Rev. A. F. McGregor, and the pastor. A promising future lies before this already-large church. The neighborhood is new and growing. The people are loyal and liberal, and the pastor is young, energetic, willing both to learn and to work.

Our good friends of the Presbyterian church have lost an important post in this new cause. The steps that led to their losing it are too complicated to be detailed here. This much the writer can say—that the Presbytery of Toronto acted honorably, so far as their knowledge went, and so also did Mr. Madill. Although there was con-

siderable friction, Mr. Madill enjoyed and still retains, the confidence and high esteem of such members of the Presbytery as Rev. Principal Caven, of Knox College, and Rev. W. A. Hunter, M.A., of Erskine Presbyterian church.

May the Lord greatly bless this new church and its earnest pastor.

A. F. MCGREGOR, *Sec'y of Council.*

Toronto, July 17th, 1890.

GUELPH; RECOGNITION OF NEW PASTOR.—We condense from the *Guelph Mercury's* very full and excellent account of the reception of the new Pastor, Rev. B. B. Williams, formerly of Dudley, England. Mr. James Goldie, honorary deacon, occupied the chair, and the pulpit and space in front were tastefully set off with beautiful plants and flowers. The choir of the church led the musical part of the service, Miss Skinner, the organist, opening with a nice organ selection, while the anthems were given with distinctness and sweetness and were well sung.

The regular proceedings opened about eight o'clock. Seated at the front were Rev. W. F. Clarkson, of Birmingham, delegate from the Congregational Union of England and Wales, at present visiting this country; Rev. W. W. Smith, Newmarket, editor of the *Canadian Independent*; Rev. Robert Aylward, Cobourg; Rev. James Webb, Belwood; Rev. D. McCormick, Speedside; and Rev. A. W. Richardson, Georgetown, ministers of the same denomination; and Revs. Dr. Torrance, Dr. Wardrope, Dr. Hannon, Dr. McKay, Archdeacon Dixon, G. R. Turk, Jas. Kilgour, J. C. Smith, B.D., and R. J. Beattie, resident ministers, with Rev. B. B. Williams, the new pastor, and Rev. W. F. Clarke. After singing, Rev. A. W. Richardson led in prayer, and the chairman explained the object of the meeting to be the public recognition of their new pastor, his introduction formally to the pastors and members of other churches.

Rev. W. F. Clarke was then called upon to detail the steps leading up to the call to Mr. Williams. He said Congregationalists believed the Scriptural idea of a pastoral settlement was that the Lord Jesus Christ first calls the minister to his work, and equips him for it, and that in new calls both minister and congregation were to look to the Lord for direction, the latter for a suitable under-shepherd, the former for a suitable field of labor. Mr. Clarke then spoke of the love and enthusiasm awakened among them; he was glad that pastor and people had fallen in love with each other. Mr. Williams had disregarded openings in Toronto and Montreal for Guelph, where, though having less of a cityfied style, there were many warm hearts towards him.

Mr. Geo. H. Skinner, on behalf of the people,

then tendered Mr. Williams their heartiest and most loving welcomes, and the assurances of their loyal support and endeavor in their work together.

Rev. B. B. Williams, the pastor elect, would have gladly kept silent on this occasion. When he came to them in September he had not the remotest idea of becoming their pastor. He deeply appreciated the kindness of the friends in Guelph at that time, but returned to England with the idea that a settlement among them was not among the probabilities. Mr. Williams then detailed somewhat his relations and thought over the call subsequently extended.

He wished to be a broad, low, and high churchman—broad in his sympathies, his views of truth and his proclivities; low in being rooted and bound in the truth; high, on the high level of faith and love and Christian consecration.

Rev. W. W. Smith, of Newmarket, gave the charge to pastor. He said his few words of counsel were not by authority, but would only commend themselves in so far as they were founded on wisdom and truth. Next to the life in Christ, came aptness to teach. Any teacher must learn to teach, and must teach to learn; the giving out and expression of truth to others was the best means of thoroughly learning it for ourselves. A minister should be sympathetic with his people, be much among them, receive their confidences, and converse largely on spiritual things, be sympathetic with the young, use his influence, not his authority, and say "yes" as often as he possibly could, for conditions could be always added.

Rev. W. F. Clarkson, of Birmingham, England, then delivered the address to the people from Philippians 2, 29: "Receive him therefore in the Lord with all gladness." After referring to the esteem in which Mr. Williams was held in the Midland counties of England, and the prayers which would follow him, Mr. Clarkson divided his address under three heads, first, the manner in which the relation between the pastor and the people should be formed—in the Lord; second, the possession the minister held, and third, the treatment the church should give him.

Mr. Clarkson's address was a magnificent one, and one rarely heard in this country. He has a grand presence, has a good voice, and is a preacher of great power.

Rev. Mr. Aylward spoke of his acquaintance with Mr. Williams in England, where his friend had been pastor of Chichester for 17 years, and afterwards at Kidderminster and Dudley. He it was who first suggested the idea of the speaker's coming to Canada. He also spoke feelingly of the pastor's wife, and how Mr. Williams' success was largely due to the patient, tender way in which she had helped him in his home. He advised the young men and young women to seek the counsel

and help of the pastor and his wife to the fullest extent. Mr. Aylward's address contained several humorous reminiscences.

Archdeacon Dixon said Mr. Williams had been especially commended to him both by letter and by friends. Though not in accord in all things, they could walk peaceably together in the unity of the spirit, in the bond of peace, and in the strength of righteousness. He looked forward to the time when all the churches should be one, and closed with a tribute to the power of the Holy Spirit to accomplish what seems impossible.

Rev. Dr. Wardrope of Guelph, Rev. D. McCormick of Speedside, Rev. A. W. Richardson of Georgetown, and Rev. Messrs. Kilgour and Smith of Guelph, also added a few words.

Though it was after 10:30 before the proceedings terminated, the interest was well sustained throughout. Mr. Williams enters on his pastorate under most happy auspices, and we trust his labors will be abundantly blessed.

TORONTO, EAST.—Mount Zion Congregational Church celebrated its 13th anniversary on the 13th July. The Rev. Enoch Barker, Pastor, preached on Sunday morning—taking for his subject—Spiritual Building. The Rev. Mr. Bentley, preached in the evening, taking for his text—"For me to live is Christ, to die is gain." Both services were well attended, and very impressive. The Church-building was beautifully decorated with the choicest of flowers, ferns, and mottoes made of grasses.

Mr E. Mounstephen, church-secretary, managed this department admirably. The choir, under their leader, Mr. Sullens, rendered musical selections most excellently.

On Tuesday evening a goodly gathering listened to addresses by the Pastor and the Revs Reikie and Webb. The choir interspersed some beautiful anthems. During the evening Mrs. Gray, the faithful organist, was pleasantly surprised by a presentation of a purse of money from friends of the church. The congregation, led by the choir, sang—"Blest be the tie that binds." Miss Forbes, of Fergus, sang very sweetly "My Ain Countrie." A special effort was made to reduce the debt. Our encumbrance now is about two hundred dollars, while we have about \$150 toward a new building in the future. The services closed very pleasantly with a feast of raspberries, etc. CHAS. GREEN.

MELBOURNE, QUEBEC:—A Council was called at the request of the Church, and with the consent of its Pastor, at Melbourne, Quebec, to inquire into certain rumours concerning the good name of the Rev. Geo. F. Brown.

The Council met at the Church Tuesday, July 8th, 10 a.m. Dr. H. E. Barnes, Sherbrooke, was elected Moderator; Rev. J. W. Goffin, Waterville,

Scribe. The other churches represented were, the Cowansville Church, Rev. A. W. Main; Danville, Rev. G. Sanderson; Granby, Rev. J. H. Hindley. The Churches of Sherbrooke and Danville sent delegates, and the Melbourne and Ulverton Church, both under the Pastorate of Rev. G. F. Brown, were also represented by their delegates.

After careful investigation of the rumours, and charges arising from those rumours against Mr. Brown, the Council agreed unanimously that there was no evidence to sustain the charges brought. Under the circumstances however, they considered it better for the happiness of both pastor and people, that the resignation that Mr. Brown has tendered, be accepted.

J. W. GOFFIN, *Scribe*.

Waterville, Quebec.

[THE full text of the Resolution, as furnished to us by Dr. Barnes, Moderator, (under the impression that Mr. Goffin might not have furnished the minutes in time, being away from home,) is:—"Notwithstanding the insufficient nature of the evidence laid before us for the serious charges abroad against the Rev. Geo. F. Brown, we hereby record our judgment that the indiscretions of Mr. Brown have been such, that although from the evidence presented, we do not find him guilty of immorality, we cannot do otherwise than advise that his resignation be accepted."

As we learn from a local paper, *The Richmond Guardian*, a meeting of the Melbourne Church took place, after the Council; and the members passed resolutions warmly in Mr. Brown's favor, and asked him to withdraw his resignation. A Memorial was at the same time presented from the Ulverton Church, signed by a hundred members and hearers, expressing surprise and regret at the Council advising his resignation, "though they found him innocent of the charges." After considering the matter for a day or two, Mr. Brown intimated from the pulpit that he would insist on his resignation, which takes effect 1st October. Ed.]

**HUMBER SUMMIT.**—This rural Church is three miles South of Pine Grove, and with the same pastor, the Rev. W. F. Wilmot. During the past winter revival meetings were held; and a considerable number, mostly young persons, gave evidence of conversion. Since then, eighteen have united with the Church.

**TORONTO, CITY ASSOCIATION.**—The Congregational Ministers of Toronto have formed a City Congregational Association; to be comprised of Ministers and lay members. There are now eleven Congregational Churches in Toronto.

The objects of the Association are largely those connected with Church-extension in the city.

REV. JOHN BURTON, B.D., of the Northern church, Toronto, started 14th July for a three months' vacation. He goes to the British Isles.

### MR. CLARKSON AT ZION CHURCH TORONTO.

In the course of a necessarily hasty, yet pleasant visit to the churches—Mr. Clarkson having up to that time visited 21 churches—most of them the small country churches, so much in danger of being neglected, our English visitor found himself in Toronto, on Friday, July 11th. Dr. Richardson and his amiable wife, got up a little "Garden Party," to meet Mr. Clarkson, consisting of all the ministers and official members of the Congregational churches of the city, with a very few others. A pleasant party, therefore, of about one hundred, were gathered under the trees, and under an awning on the lawn; and Mr. Sandwell, pastor of Zion Church, opened the proceedings by giving out a hymn, and reading Scripture. Prayer by Mr. Aylward of Cobourg. Rev. W. F. Clarkson, of Birmingham, was then introduced. He said:—

*Dear Mr. Sandwell, and Christian friends:—* I shall confine myself entirely this afternoon to the condition and work of the Congregational Churches in England. To-night I am to speak of the wider aspects, and the foundation principles of Congregationalism. One very great difference between our churches at "home" and your own, is, that we in England have an established church; and we are—what you are not—"Nonconformists" and "Dissenters." The established church is the rule by which all other churches are judged. They are very much inclined to say, and a great many of them do say and teach—that our ministers are no ministers at all—our churches mere unauthorized gatherings—our ministerial acts (as marriage, etc.,) really and properly null and void. Some teach in their Sunday schools that it is a *sin* to go to a Dissenting meeting-house, or for people in anywise to cast in their lot with them; yet these are the very men to whom our farmers must pay tithes, that the clergymen may have a living. I myself got a notice to pay 15 pence tithes. I refused. The Vicar personally is willing to forego the claim: but yet, year by year I get a notice, with all the accumulating arrears running up on it. I regularly notify them that these *will never be paid!* Another minister similarly sit-

uated, was informed that the authorities could dis-train and collect the tithes from certain of the tenants, or from *any one* of the number, (and they pitched upon the Dissenting minister as that one!) and *he* could have his recourse to the other tenants, and collect their share from them annually, at his own leisure. The amount in this case was £7. All these make it very difficult sometimes to get along with the Church.

Some months ago I was asked to preach a sermon to working-men, in a "Church," on social purity; and the only condition a leading member made who had the arrangements in charge, was that I would be pleased *not* to stand *in* the pulpit, but on the platform close beside. So, of course, I did not stand in the pulpit; but preached the sermon in the "church." I mention this as an instance of a growing liberality. There was lately a destructive fire in one of our Midland villages; and the clergyman went to the Dissenting minister, and offered to him the use of the church school-room till the Congregationalists could rebuild their chapel.

Mr. Spurgeon has lately said a good deal of "Down grade" among the Baptists and Congregationalists. I don't know it of myself; but 29 years ago, when I began my ministry, there was a great deal more said about "heresy"—it was Negative Theology then—than there is said about Down Grade to-day! It may be that some of our younger brethren have not yet got over the way of doing their thinking in public, and are only yet trying to make up their minds on many points—yet I believe there is as great loyalty to evangelical truth, as ever there was. Take it as a whole, I believe our ministers are sound in faith, and as ready as ever to uphold the Cross of our Lord Jesus Christ.

Our ideas of "worldliness" change. When I was a lad, goodly people considered it very wrong to have a game of chess on Saturday night. Things that were formerly considered utterly improper are now—and may be—done "as unto the Lord." It depends upon the heart and the motive—rather than upon the *form* of the entertainment or the recreation.

I desire to say something of Mansfield College, Oxford. The old Springhill College aimed at giving a far higher education than any other Congregational College. But it had run down; and become a mere helper and follower of the Welsh Colleges—took in the overflow of those colleges—and, as you may suppose, did not fall heir to the brightest of their men; had become, indeed, little more than a place to teach Welshmen *English*. So the College was removed to Oxford; and we have reverted to our original status and aim, as a College for the highest education and training. Mansfield was opened last October. We were fortunate

in getting Dr. Fairbairn, as principal. It is beginning, already, to do an admirable work. We have already sent out a couple of missionaries abroad, from Mansfield; as well as some laboring at home. This is the most significant event of late years, in our circles, the establishment of Mansfield College.

As to the working-men. We used to say, "Come if you will; our chapels and prayer meetings are open to you; you are welcome!" But of late years, we *go after* the working-men. We carry the gospel to them, and the influence of this has told greatly upon the attitude of working-men toward churches, and toward Christians. Deep down in the heart, even of *objectors*, is often found a conviction of the truth of Christianity, and a sympathy towards it. I do not say that the working classes have been all converted, and won to the churches; but I do say that their attitude is much more favorable. They are all now willing to hear and to consider. In Birmingham, you will find, every Sunday morning, 20,000 men and lads, in Bible classes; taught by Christian men and women: many of these women of position and refinement, who turn out on dark and wintry mornings, to be on hand at half past seven. The work was begun by the Quakers, and was at first, to teach the men to *read*; but as the School Boards have got to work for these past years, there is less need now of this elementary teaching, and the men's classes are just what we are in the habit of calling "Adult Bible-classes."

As to political life—our ministers, as a whole, once thought it was very wrong to take any part in political matters. Mr. Spurgeon once voted at a political contest. A Plymouth brother met him, and feeling scandalized at the "worldliness" of the great preacher, told him so. "My dear brother," said he, apologetically, "I have an *old man* within me, and he sometimes pleads hard to be indulged a little."

The brother was still more scandalized, and said, "But you shouldn't indulge him, you should mortify the *old man*, with all his affections and lusts."

"Well," said Mr. Spurgeon, "My *old man* is *Tory*, and I have been spiting him, by casting a *Liberal* vote."

I trust the churches will always lift up their voice in favor of political purity, and against everything wrong. For it is better a thousand times, to be *right* than to be *successful*.

Mr. Caine, late M. P., paid a three months' visit to India; and came home, and lashed the missionaries and the missionary societies. And Canon Taylor helped him; and thought that Mohammedanism was more suited to Central Africa than Christianity. The "church" societies were not affected by these men, or these strictures. But

the Congregational and Baptist Societies *did* feel them. But they felt it in this direction—that they must do more and larger work! And so, that whereas last year, there was a deficit of several thousand pounds in the accounts of the London Missionary Society, this year the accounts balance, with £300 *over*! We are *not* supporting our missionaries in luxury. It is our very *success* that has created our difficulties. God has so blessed us in our work, that we need greater gifts and more men—more and more: And when as a society, we celebrate our centenary—now in a very few years—we shall see a greater work doing than ever has been yet seen.

Acting upon the hint of the INDEPENDENT last month, a number of questions were asked Mr. Clarkson; one as to whether the working classes will come out to a "Hall" more readily than to a church?

Mr. Clarkson said: "Working people will perhaps come a little more readily to a hall—to some neutral place—than to a church. But we try to beat down that feeling; and to have them know and feel that the church is their *home*. And at the bottom of our *posters*, announcing meetings for working men, we no longer put 'No collection.' We have learned to respect the *independence* of the working man! They give their pennies and they desire to have an equal opportunity with others, of thus contributing."

In answer to another question, Mr. Clarkson said: "The men's Bible classes are entirely distinct from the 'Pleasant Sunday Afternoon' movement. The latter is a scheme of Mr. Blackham. The movement is going like wild-fire. There is a great deal of singing, and everything is done to make it an exceedingly bright, cheery Bible service; with prizes for regular attendance, etc., etc. The morning Bible classes were for *study*. In some places, our churches (at their regular services) are now *filled*, as a result of these 'Pleasant Sunday Afternoons.'"

Mr. Robert Hall, City Missionary, said when he was in Birmingham last year, his host would start off—four miles from the centre of the city—at six o'clock in the morning, on his *bicycle*, to be present at some of those Sunday morning breakfasts and Bible classes. These working men who get up early *every* morning, don't consider it a hardship to get up at six o'clock on Sunday morning. Christians have altogether neglected the possibilities and opportunities of the early Sunday mornings.

Saturday evening entertainments of a pure character are also originated, with good results. It is one of the best practical ways of helping forward good causes. Public houses there, are open till midnight, and these are a pure, and somewhat effectual antidote to the public house. This is one

of the best indirect influences for temperance and religion. And those who work most diligently in the temperance line are most successful in the Gospel work. All the denominations there have temperance organizations at work. Five-eighths of all the Congregational ministers are pledged abstainers. And in many of the Congregational and Baptist colleges *every one* of the students are teetotalers.

Rev. Dr. Wild said: "I can't see why *all* our services should not be bright and cheery. The new men coming up may be an improvement on *us*. Now we graybeards don't adapt ourselves readily to 'new' ways of working. We, and our deacons—as old as we—object sometimes to these things. But I always say to the younger brethren, 'Go on, in your own way. Do God's work, and may God prosper you.' Our Congregationalism is doing a good work in this land, considering our ability. It is largely a *money difficulty* with us. We could extend ourselves on every hand if we had a little more financial strength. They have plenty of money in England. English syndicates are buying out all the large breweries and distilleries. I wish some English *syndicate* would help in this matter of establishing new churches."

Mr. Aylward, Mr. Duff, and Mr. H. J. Clark also spoke briefly.

The company then adjourned to the house, where Mrs. Richardson dispensed a pleasant cup of tea, till the time had arrived for repairing to the church. Mr. Clarkson's address on "Why we are Congregationalists," will be found on another page. He was accorded a warm vote of thanks which he gracefully acknowledged.

Rev. John Burton, in moving this vote of thanks, took occasion to speak of the proposed training class in Toronto. The ministers of the city had met together, and the scheme might be considered as being under way. Mr. Burton continued: "It has been felt that something should be done, in this part of the country, to train men for usefulness in the churches. A lecture or two, each week, on the English Bible, will do many men good. The pastors have talked this matter over, to establish a class for study—for Evangelists, for Sunday School Teachers and Superintendents, and if necessary—and why not? for Preachers or Ministers. It is not designed to be a rival of any other institution whatever, and there is no necessity that it should be. It has been asked—it was asked at Kingston I understand—I was prevented from being present—'Whereunto will this thing grow?' Well, I am not careful of that matter. I don't trouble myself about that. I don't want to be of 'the fearful and the unbelieving.' We begin a needed and a good work, and leave its future to God. Rev. Charles Duff,

Parkdale, Toronto, is the *Secretary* of the new movement, to whom all applications, and so forth, are to be addressed."

Mr. McGregor, Mr. Duff and Mr. Sandwell made some remarks. A collection was taken up, for the benefit of the newly-organized "Hope Church" (Rev. H. Bentley,) and a very profitable meeting was brought to a close.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following circular is being sent to all pastors and churches :

*Dear Brethren* : We have been instructed by the General Committee of our Home Missionary Society to call your attention to the following facts in regard to its work and present financial necessities :

1. We are heavily in debt. Notwithstanding the utmost carefulness and economy in the administration of its funds, reducing the grants last year to the lowest possible figures, and then further reducing them by deducting 25 per cent. from them all round, the deficit reported at the annual meeting in Kingston, in June, was \$4,560.

2. This deficit has been caused, not by any diminution of interest in our work, or decrease in the contributions of the churches, but by the extension of our operations to Manitoba and British Columbia. Work in these remote Provinces is necessarily expensive, especially as in beginning new causes the Society has not only to bear the cost of sending out the missionaries and their families, but has also to guarantee their entire support until congregations can be gathered and churches formed, to bear at least a portion of the burden. The money thus expended in establishing the churches in Vancouver, B. C., and Portage la Prairie, and Brandon, Man., has amounted, in the three years during which the deficit has been accumulating, to \$6,947, apart from sums contributed towards church-building in these places. The results of this expenditure are, indeed, extremely gratifying, but at the same time they explain while they justify our embarrassment.

3. In view of these facts, and of the impossibility of further retrenchment without a worse embarrassment, in driving our Missionaries away from their fields of labor, the Society resolved on an appeal to the churches to set apart thanksgiving Week—usually the first week in November—as a week of Self-denial and thanksgiving offerings, to wipe out the debt. We can easily do it by one united effort, and we shall do it if we properly appreciate the ten thousand blessings we enjoy in this good land the Lord has given us.

But that we may be entirely successful, may we suggest that every one who joins in the effort begin now, at once, to "lay by him in store," (1 Cor. xvi. 2) a small sum of money every week, so that he may be able to do as his heart prompts him at the time proposed. "God loveth a cheerful giver." Help us, dear brethren, for the Master's sake, and the Master himself will reward you.

We are, yours faithfully,

JOHN WOOD, *Sec.*,

SAMUEL N. JACKSON, *Treas.*

Ottawa, July 7th, 1890.

#### WOMAN'S MISSIONARY SOCIETY OF N. S. AND N. B.

The Thirteenth Annual Meeting of the Woman's Missionary Society of Nova Scotia and New Brunswick, was held July 7th, at Sheffield, N. B., where the delegates were very cordially received and most hospitably entertained. Many regrets were expressed at the absence of the President, and sorrow that illness had necessitated the trip to foreign lands.

The forenoon was devoted to business and the afternoon to a devotional meeting and to an address of welcome from Miss A. Burpee, which was responded to by Mrs. E. S. Williams, of Yarmouth, and Mrs. J. Jenkins, of Chelogue; to reports from Auxiliaries and Branches; to reading of papers and to addresses by Mr. James Woodrow of St. John, and Rev. W. H. Watson, of Liverpool. Greetings were sent in from the Congregational Union, then in session, and Mrs. Dearborn of St. John, the acting President, closed the meeting with words of encouragement and exhortation for a continuance of zeal in the Master's service.

FANNY ST. C. DUNLAP, *Cor.-Sec.*

Liverpool, N. S.

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

This Body commenced its sessions in the Congregational Church, Sheffield, N. B., on Saturday afternoon, July 5th, instead of the morning of that day, as announced, there being no boat from St. John on the day previous. A preliminary devotional service was held, after which the Chairman, Rev. W. H. Watson, called the meeting to order and a sessional roll was formed, consisting of the following :

##### PERSONAL MEMBERS :

Rev. J. W. Cox..... Milton, N. S.  
 " F. Flawith..... Sheffield, N. B.  
 " W. McIntosh..... Yarmouth, N. S.  
 " W. Peacock..... Pleasant River, N. S.

Rev. S. Shipperley .....	Maitland, N.S.
" S. Sykes .....	Economy, "
" W. H. Watson, M. D. ....	Liverpool, "
" Jacob Whitman .....	Manchester, "

DELEGATES.

Baddeck, N. S. ....	Mr. W. D. Gunn, (Student)
Cornwallis, N. S. ....	Mr. Churchill Moore
Chebogue, " .....	Mrs. A. Jenkins
Economy, " .....	Mr. C. S. Durning
" " .....	" A. K. Moore
Keswick Ridge, N. B. ....	" David Coburn
Liverpool, N. S. ....	Mr. Henry Rose
Margaree, N. S. ....	Mr. R. B. Mills
Milton, N. S. ....	Mr. C. H. Whitman
Noel, N. S. ....	Mr. R. Falconer
Sheffield, N. B. ....	Mr. Archibald Baker
" " .....	Mr. David Burpee
South Maitland, N. S. ....	Mr. Jno. D. Fisher
St. John, N. B. ....	Mr. James Woodrow
Yarmouth, N. S. ....	Mr. J. E. Hilton

HONORARY MEMBERS.—Rev. R. B. Wall, Rev. L. F. Geddes, Rev. F. Davey, and others.

Rev. Mr. Davey, and Mr. Gunn were appointed Minute Secretaries. A nominating committee was appointed, and on their report the following Committees were appointed :

*Business* : Messrs. J. Woodrow and A. K. Moore, Rev. Messrs. J. Shipperley, W. McIntosh, and R. B. Mills.

*Membership* : Rev. Messrs. W. McIntosh, J. Cox, and W. H. Watson.

*Public Service* : Rev. F. Flawith, Rev. S. Sykes and Mr. David Burpee.

*Finance and Audit* : Rev. W. Peacock, Messrs. C. Moore and J. E. Hilton.

Rev. Frank Davey and Rev. Burnthorn Musgrave, (the latter formerly pastor of the Reformed Episcopal Church, St. John), applied for personal membership. Mr. Davey handed in a letter of transfer from the Congregational Union of Ontario and Quebec.

A fraternal letter was read from the church in Milltown, St. Stephen, which has always been connected with the Maine Conference.

A letter was read from the committee of the Congregational Union of England and Wales, sending greetings and fraternal regards, and asking the union to appoint two delegates to the World's International Congregational Council, which meets in London, England, in July, 1891. The letter of invitation stated that the number of the council would be limited to about three hundred, one-third from the United States, and the balance representatives from Wales, Scotland, Ireland, the colonies and foreign lands ; 25 representatives to be allowed to the London Missionary Society.

The Union having passed a resolution, last year, in sympathy with the Congregationalists of Wales in their struggle against the tithing system, a reply was received from the Union of Wales, returning

thanks therefor, and making reference to the excitement in Wales in regard to the enforced payment of tithes for the benefit and maintenance of a church to which the great bulk of the people did not belong.

A pamphlet with an account of the rise and progress of the mission (or Congregational) churches of Denmark, which came into existence a few years ago, was received.

A fraternal letter from Nashville, Tenn., from the Mission Board of the Methodist Episcopal Church South, was received.

The Treasurer of the Union submitted his report and it was referred to the Finance and Audit Committee.

The Manual Committee (the members of which were Mr. James Woodrow, and Rev. J. B. Saer,) submitted a report, with a printed Manual of twelve pages, which had been compiled from various sources, containing a summary of doctrine, church polity, history, statistics, etc., of the churches in different countries. Copies had been sent to the churches for distribution according to reported membership, no church having been sent less than fifty copies. The committee recommended its examination and revision, with a view to re-publication, and plentiful distribution. The report was received and approved of.

In the evening the Rev. Dr. Watson, the retiring chairman, delivered his address, giving a review of the work and prospects of the churches and their principles, and recommending a deeper spiritual earnestness.

A vote of thanks was passed for the admirable address, and at a late period a motion was adopted recommending its publication in the CANADIAN INDEPENDENT.

The Business Committee presented the name of Mr. James Woodrow, of St. John, to the Union for chairman for the coming year. Mr. Woodrow returned thanks for the honor sought to be conferred, especially as it was a vindication of the principle that a layman could be selected for presiding officer of the body. In view of important duties he did not see his way clear to accept the position, and would therefore decline. The Business Committee retired, and on their return presented the name of the Rev. Simeon Sykes, who was then elected. On taking the chair, Mr. Sykes made a brief address.

On Sunday Rev. R. B. Mills preached the annual sermon on the subject, "The Gospel the power of God," Romans i : 16. In the afternoon the chairman, Rev. S. Sykes, preached from the text, John ix : 25, "One thing I know, that whereas I was blind, now I see." And in the evening an evangelistic service was held. Addresses were made by Rev. Messrs. R. K. Black, W. McIntosh and others.

The communion was administered at the close of the afternoon service.

The pulpit of the Methodist Church, of Sheffield, the Baptist Church, of Mangerville, and the Baptist Church at the Lake, some miles distant, were supplied by ministers in attendance.

#### TUESDAY, JULY 5TH.

The Union met and transacted a considerable amount of routine business. The report of the trust deed committee was read. The only change in property during the year was the sale of the parsonage at Cornwallis, and the purchase of a lot, and erection of a place of worship, at Kingsport. In the remarks that followed reference was made to the ease with which in times gone by other denominations, especially in Nova Scotia, had been permitted to enter upon, and take possession of Congregational Church properties. Frequently friendliness had been shown, union of work entered upon, disaffection produced, footing obtained, resulting in possession. In one or two cases, where the remnant went to law, the properties were obtained back, on the ground that those who remained true to a denomination were the parties who could hold a property against those who transferred themselves to another body; also that trustees of property, where there were trustees, could be held responsible for the management of their trusts. The principle was advocated that Congregational Church property, or its equivalent, should remain for the local church, as long as the church existed; and to the denomination forever; consistent with the independency of each church organization.

A resolution was adopted, recommending the members of churches to look well to the title deeds of the properties, and make provision for their security, in order that Congregational Church properties or their equivalents should be secured for ever to the denomination.

Rev. William McIntosh reported in reference to his visit as delegate to the Congregational Union of Ontario and Quebec, and the hearty greeting accorded him as representative. He referred to the work of the churches in the upper provinces, and the advance made during the past year.

Rev. R. K. Black, delegate from the Union of Ontario and Quebec, was then heard. He referred to the warm sympathy and regard which the members of the Union he represented, held for the churches of Nova Scotia and New Brunswick. The statistics of the churches of the upper provinces showed large increase. In some places there were hindrances owing to change of population, but in the main there had been decided advance.

Rev. W. H. Watson reported his attendance at the National Council of the United States,

where he was delegate from this Union. He gave a glowing statement of the rapid growth of the Congregational churches of the United States. When he met with the men of giant intellect, among those who had gathered, and realized the power and influence of the Congregational churches of the United States, he had more courage infused into him, and he felt stronger for the visit, as the larger and smaller bodies were one in polity and Christian fellowship.

Resolutions were adopted recommending the Canada Congregational Missionary Society and the Canada Foreign Missionary Society to the support of the churches. A resolution was also adopted, thanking the Woman's Missionary Society of Nova Scotia and New Brunswick, for their aid and assistance to the funds of the C. C. M. S., and requesting them to continue in the good work. Rev. W. H. Watson, was appointed as a deputation to the Woman's Missionary Society, then in session in the vestry.

( To be Continued. )

#### RETIRING CHAIRMAN'S ADDRESS.

*Delivered by the Rev. W. H. Watson, at the Congregational Union of Nova Scotia and New Brunswick, held at Sheffield, N. B., July 5th., 1890.*

FATHERS AND BRETHREN,—It gives me pleasure to greet you on soil made memorable by faithful consistency of men now gone from us. Here, the old flag was unfurled to the breeze that has never since then been torn from the battlements. The choice of a subject has been my main difficulty in preparing to address you 'ere I vacate the chair of this Union. The fields have been roamed over so long that every clover leaf and docken has become familiar, and even the dandelions of which H. W. Beecher used to say :

"Those golden kisses all over the cheeks of the meadow," have had their share of attention. Of what then shall I speak, who am youngest in the service and least fluent in botanical research?

You have heard full well the praises of the daisy, the buttercup with its golden memories, and the million pointed sparmen are no strangers to your ken, while, the daffodils that

"Come before the swallow dares,  
And take the winds of March with beauty,"

have shed their fragrance in your presence.

You have hearkened to the song of the lark and been borne aloft to the starry firmament on oratorical wings of power.

It comforts my heart to know that it takes many suns, moons, planets and stars to make up the stellar universe. If all were suns then glory would be inconceivable; if all were moons the

lambent light would be a noonday glare. The stars but twinkle, and in twinkling they fulfil their mission. They blink in sympathy and gaze on in love. Thus, though I feel myself neither sun, moon or fixed star—only a fragment of the milky way, if I succeed in twinkling just a little, I trust you will be satisfied. One of old sang, "I will lift up mine eyes unto the hills," and, following his example, 'ere I reach the goal of his desire the mountain gorse attracts my vision—there with its thorny bloom "shedding its fragrance and its lessons down," I am reminded of what that sweet Elizabeth B. Browning, has told us,

"Mountain gorses do ye teach us  
That the wisest word man reaches,  
Is the humblest he can speak?"

And again, urging to courage and devotion, despite trials and difficulties she sings :

"Mountain gorses ever golden,  
(Ankered not the whole year long,  
Do ye teach us to be strong—  
Howsoever pricked and holden  
Like your thorny blooms, and so  
Trodden on by rain and snow

Up the hillside of this life, as bleak as where ye grow?"

So climbing to

"Where the gorse grows crackling  
Pouring forth its orange scented tide of fragrance."

Let us view the outlook for this branch of the family of God for which we labor, wish and pray.

These Union gatherings are always to the lonely worker like mountain rambles, full of life giving, breathing spiritual ozone from such blessed heights of privilege.

#### A FEW WORDS OF THE FAMILY AS A WHOLE.

Gazing back, far down the meadow of the centuries we behold that which cheers our hearts, an unbroken continuity of progress. First, the silvery thread, that, flowing 'neath a Galilean sunshine ever grew stronger as it flowed along—then, as it swept across Judean barriers growing majestic in its course—broken by crag and summit of Imperial wrath and factious zeal, yet joining its waters again around these obstacles, and like twin angels of love holding the very barriers in a circle of affection, until, even as the warm waters of the southern seas enclasp the icebergs of the north and melt them, so this river of love, flowing from the heart of the Galilean peasant, removed the barriers and won precious souls. On through the ages we call dark the waters flowed, and, when the time of reformation came the waters broadened, but the depth was there. And to-day we look not upon a rivulet, a brook, a murmuring river, but upon an ocean ever increasing, ever journeying, destined yet to cover the world.

Men have endeavored to trace the church through all ages of history since Christ came to earth. We

repudiate the task. Give us principles—that which is eternal, and the church will reveal itself without searching. Thus are we led to view

#### THE ONE BRANCH OF THIS FAMILY

that we call Congregational. If we find that our principles are sound and in harmony with the Word of God, then, we need never fear, we contend not for a name. Christ never used the name church as we use it, so far as the records go. Ecclesia—the called out—the assembly. We have no cast iron creed, because the apostles had none. That which worked in Judea did not work in Antioch, neither was it forced upon them. We have our letters missive from the hand of Paul and Peter. We have the Master's wondrous messages that were transmitted to paper by the skilful hands of four, whose deft fingers impelled by love, wrought wondrously in fixing words from thoughts produced within the mind of God.

Time was when we were contradicted in this statement of our apostolic heritage, but we need not to argue this matter to-day. Examine the records and perceive, fold after fold, absorbing our plans, our methods, our doctrines. Of course the children of God are becoming wiser as the years roll by, and we are far from claiming more than our share in the trend of tendencies, but, being found faithful to the principles for which our fathers fought and bled, and handed down as a heritage of glory, to see these very principles acknowledged and adopted by those who were formerly hostile to them, and to mark one by one the lines of separation being eliminated, and ourselves becoming by so much the less distinguished from our brethren called by other names—this is something for which we would testify our gratitude to Almighty God, and realize that we have not lived in vain neither is our mission ended, or our warfare done. At present we are only in the thick of the conflict—the clash of logic and the strife of creeds. Improvement of the Prayer book, and preparation for honorable burial of the decayed portions of that venerable document, the Westminster Confession. An act which impresses us with the fact that man is not totally depraved. No man reading the account of that great gathering in Saratoga, and the enthusiastic unanimous vote for a committee on revision, could ever say again that man was totally depraved. We say God bless them in their efforts for spiritual freedom. None of you could read Dr. Grant's burning utterances at Ottawa in June last, without recognising his glorious catholicity, and that the world is moving nearer to God. Fifty years after this men will be puzzling to know wherein we disagreed in 1890.

While we have abundant occasion for gratitude and find time to applaud, yet, is there no oppor-

tunity to lay down our weapons. We are needed, we shall be needed, till time ceases to mark his presence, and eternity breaks upon mankind. Pull down the fences, remove the barriers, give liberty and equality until we become unrecognisable among the other bodies. Why then because of unrecognition shall we cease to exist? We live for principles it is true; is it only for the upholding of these that we live? Have we not equal share in the Lord's Redemptive plan for mankind? Did He not say to us as to others, "Go ye and teach?" When to be called a Congregationalist it shall mean we have become drones in God's hive of industry—sticklers for form—proud of an empty name, then cast adrift the name, it shall have become worthless. Yet, not in the roll of the centuries will this event transpire, for John amid apocalyptic splendors viewed the glories of a great congregational gathering. We claim no priestly titles, seek no gorgeous robes, strive not for preferments, grasp at no political or ecclesiastical power—have but one tribunal—the throne of God, and the judgment of God. Hence we lose none of our possessions, neither need we to appeal from judgment.

If we are ever called upon to lay down our existence as a body and feel that our time has really come, may we be enabled to do so in the spirit of Gethsemane's hero; but, in the meantime it is not our purpose so to do. We are not met here in the mount to re-enact the drama of the transfiguration, substituting the church for the principle figure and to "talk of our decease which we should accomplish." We are here in the retired spot for a while to rest by change of employment, not forgetting that the multitude are beyond in the valley waiting to be fed. There are too many pessimists among us. One of the articles of their creed if not of their diet is, Blue Mass taken in half-doses—just enough to stir up their system, and as a result a semi-bilious condition. Everything going to the—dogs.

Time was when we looked upon gilt-edged gingerbread as an extravagance, but we have changed our mind. If it assists the appetite and pleases the heart, let us have more gilt but not less gingerbread. This fact remains conspicuously clear and suggestive, those who take the brightest view of things are our hardest workers.

With surprise we read the following from the lips of Dr. Falding, as he occupied the chair of the Congregational Union of England and Wales last year, these words:

"Can Congregationalism be made an actual fact?" At first we smiled and said "No, that which already is cannot be a new creation." Then we became grave, and began to question what our pretensions really were; and we found them truly great, positively enormous, brethren, for a humble

people. Look at them for a moment if you will. We hold that every congregation is complete and independent of itself. If there must be a pope, he is found within the limits of the congregation, however small these limits. Bishops and Cardinals the same. We invite to our membership of every denomination, irrespective of their beliefs, creed or color, so long as they bring the love of Jesus the Christ as the Divine Son of God in their hearts. A veritable Cave of Adullam say you, whither all the malcontents may flee? so be it, giants have emerged from it. The three and thirty mighty ones came forth from its shadows to do battle for the right. We are in the front rank for the severance of church and state, and solid as a rock on separate school question. We believe that pastors and people are equal in the sight of God, and that no spiritual jugglery has ever conferred upon the one, any power of place or preferment not equally possessed by the other, except what the State recognizes concerning marriage laws. We believe in equal rights for every class of citizens. Our Statue of Liberty unites the nations, but our Golden Gate of Ejectment opens into the ocean of God's presence, he who is well termed the Pacific. Do you wonder that we began to question whether Congregationalism could be made an actual fact? Yet we still believe that it can, and it will. Our best present answer is, that it is so being made.

#### MEN TELL US THAT WE ARE A ROPE OF SAND.

Were they to say a girdle, we should agree with them, for we do skirt the seas as well as leaven the interiors. What are the facts of the case however as to

#### OUR UNITY.

Is it not a fact and a solid fact, that go where we may we are one? Did you ever hear of a High Congregationalist? Of a Low Congregationalist? Of a Broad? We have heard of a narrow one. Have we ever been designated as close or open? Were we ever divided into new connection or old? Have party lines ever shut us out, such as U. P. or Free Kirk? A Congregationalist in Timbuctoo or the Sandwich Islands is a Congregationalist in New Brunswick. A member of this church in Sheffield is admitted into Brother Pedley's church in Vancouver by a line just stating that he is a member, and there is not

#### ONE CONGREGATIONAL CHURCH ON EARTH

to-day, that would refuse him membership, or re-examine him as to his doctrinal views.

Have we not a right to boast of our freedom? Liberty is not license. Our court of enquiry is on high. It is God that justifieth. Do we differ as to our views upon the atonement? We agree to differ, yet accept of Christ as our only hope of salvation. If we are not a unit on the matters of

Calvinism and Arminianism, we are a unit on the subject of invitation to Christ of weary sin sick souls.

Free and unfettered action and speech win the noblest souls for God. For this the age is struggling. If we are in the jam, let us be content to lead and wait. Liberty will either draw the combatants over to us, or else they will die with their faces set our way. Noble souls have gone out from us, but do we begin to condemn them? God forbid. Do any of us read "Hours with the Bible" bearing a grudge? Never! Noble souls have come to us from other folds and we have welcomed them as brethren. It is not an uncommon thing for many of us to have to move several times before we get a material house to our liking, and why should it be so heinous when adjusting our spiritual environment? Brethren, if we are a

#### ROPE OF SAND

we connect continents, we bridge yawning gulfs literal or theological. We disburse millions of money in Missionary operations, and claim over 13,500 churches. We have our missionaries in every land, and

"The rope of sand is growing stronger,  
Ever firmer, ever longer,  
Woven by the hands of God."

From such an accusation we would not shrink. We are also frequently attacked upon our views. Sometimes upon views we hold in common with seven tenths of Christendom. Who has not heard of the

#### PLURALITY OF ELDER'S STORY?

Did you ever hear the number read out from Scripture as two or three or four? Why London alone holds within the compass of one city,

#### 405 ELDERS OR PRESBYTERS OR BISHOPS.

of our faith and order. If we had only one church in London then the duality of elders would ill suffice. If we must be so exact then our

EVANGELISTS SHOULD NEVER GO ALONE TO PREACH unless they are Deacons, because Philip the Deacon is the only evangelist who did this.

So with the matter of Communion and Baptism we are attacked on every side and live. Aye, and grow.

If we have any fears they are fears within our own circle. Here is where the danger would exist if it exists at all that we might cease to be. Just here however, let me dissipate any clouds of uneasiness that may hover around the mind of Maritime Congregationalists at the present time. That we are not strong in these is no reason for despondency. Take any body of Christians in existence to-day and you will find parts of the earth where they seem small by comparison. One of the great-

est evils we ever fought against was church monopoly—iron handed power, and, if any one branch of the church should ever become so evenly strong as to be strongest of all over the world, then, depend upon it, trouble will ensue. Every complete body has extremities. Perhaps we are only the little finger in these parts. Remember it has worn the signet of kings.

Or, maybe we are the arm, but we still belong to the body, and the strength of the body is our strength. Should every Congregationalist disappear from Nova Scotia and New Brunswick, we would not as a denomination be the weaker in point of numbers, for it would only be a shortening of the reach of the arm, a drawing in of the finger. What we lose here is absorbed into the greater body across the imaginary line of severance. So far as our 'Ism' is concerned, Boston is Nova Scotia and the West New Brunswick. When within the walls of Plymouth Church at the gathering of the National Council, last October, I felt the nobility of the position of these provinces by the sea. You have bared your arm while the surgeon of emigration transfused of your system's best blood into the body of the Republic. But it went to make good blood—it went to enrich, and it went and remained Congregational.

Past history has proven that immortality is hard to kill, and we claim to be immortal. 1620 founded us as an empire, but an empire further reaching than from Florida to Maine. It included a new world in its compass. Be assured of this that we are not going to die in these Provinces, but going to grow and thrive. Need I point you to the proofs of this? Have we not received two students from our C. C. C. within the past three months as permanent pastors for our churches? We read that long ago three wise men went from the East in search of a star. Is it not possible that these are two of them come back again? Certainly they have seen His star, and, guided in their search by such an astronomer as our beloved Dr. Barbour, they have fully received the Christ child into their hearts, and have laid the wealth, the fragrance and the bitterness of their lot at his feet, and now are with us to tell of His wonderful love. Have we not also a new cause peeping forth? A plant of promise with a field for growth? Then there is only one of our causes unoccupied this year. Every battlement, except Keswick, manned, while the Macedonian cry is being heard from other points, "Come and help us." These are our signs of the times, and, if they inform us rightly, they indicate a turn of the tide.

But there is a danger in our fold—"wounded in the house of our friends." Who can scan the records of our faithful statistician without perceiving that something is wrong? Is it not just possible that there is a worm at the root of our church

progress? May it not be known by the name of

#### COX FAMILY LIFE?

Take the record of our Year Book for 1889-90 and we find in a total of 3,880 under pastoral care, only 39 additions! And of these, 16 from the field of one pastor! 61 baptisms of children from 22 churches, an average of three for each church. The death rate is much higher than this. We are drifting from our standards, or else we are dying out. Our doctrines are not creed-bound. They are simple and natural. They are worth preserving because of their simplicity and purity. Are we doing our duty in this regard? Is it not too true of many so-called Congregationalists that they allow their children to grow up with nothing definite in the shape of religious convictions. All hazy and shadowy. "I don't care what they are so long as they are good." And, they usually are—good—for nothing. Such sickly sentiment is poor material upon which to build the walls of Zion. Our principles should be a part of our educational scheme in training our children for God and Home and Heaven.

A true Baptist holds the principle of family training as dear as we ever could, but, he always when faithful, teaches his views upon religion—the rites and ceremonies of the church he believes to be correct, to his children, and they grow up by

#### FORCE OF TRAINING, BAPTISTS.

All honor to such parents, they are but doing their duty, and deserve, if faithful, to win and to supplant the unfaithful ones.

We need revival all through our ranks. How often has the cry gone forth for a

#### REVIVED MINISTRY?

Well, we need that, pastors acknowledge it—but we also need a revived deaconship—a revived membership—a revived altar and then, we will have a revived church "Fairer than the moon, brighter than the sun, and glorious as an army with banners." How then may we assist this friendly lapping of the waves during 1890-91? Here is God's open secret of how to build up the church. It is the family life. God built up a nation on that principle. He built up a church, colossal in its proportions, embracing millions within its fold. We are the children of Abraham. The covenant demanded Faith, Love and Service. We are members of the same church if we adopt its Trinity—purified by the example of

#### THE SON OF GOD HIMSELF.

The church living nearest to God is the church that will be used by Him most for his glory.

In the history of 19 centuries we find ample testimony to the fact that God has selected

churches by a natural selection to do special work for him.

The greatest hierarchies have been passed by and humble instruments chosen for mighty deeds. The Eleventh of Hebrews has been quadrupled during the roll of the centuries since it was written. Some were selected as they threshed wheat in secret as in days gone by. It is always good for us to remember that God selects us for what He sees in us of good—our capabilities—our desires—and is encouraged thereto by what we have accomplished in the past. Much will depend upon our view of God's selection of Israel as a nation, a church, a people, on whom to lavish his love. Our belief is that it was based upon

#### FAMILY LIFE.

From Abram on to the decline and fall of Israel this is clearly written down. Has it not been proven so since? Let history answer. Might is not right. Force of arms has not placed the world in its present position. The Anglo Saxon is great because the blending of the noble qualities of these in the home life has crowded out much that was base and grovelling, and by successive stages of development through home influences he is what he is, and leads the world.

So with our modern religious conceptions. The day has gone by when any can say, "We are the people and wisdom will die with us," in religious things. That did for the dark ages of the theological must. To-day we recognize God in Buddhism, Mahomedanism, and Romanism, in fact in every "Isim," as He is with us. Just so far as he is reigning in the home life of man. There is a trinity in the home life that is barely borne in upon our understanding, yet is becoming clearer as the days go by.

God worked for 4,000 years to introduce Himself into the hearts of men—but when the fulness of the time came Christ appeared as a little child, and appealed most to the child life of the world. He offended grown people. It took 1,800 years for the child to grow and wax strong in spirit, but this century has witnessed great things done for the children. Still was the family an uncompleted circle. The living age of the spirit was not yet fully come. God gave a glimpse of this on the day of Pentecost, for we read

#### THE WOMEN WERE THERE AWAITING

the descent of the Holy Spirit. Woman has been held back from her rightful position—down-trodden—despised, even in so-called Christian lands—the inferior of man; but, the Christ child triumphed in the hearts of the young—mother's place was recognized as one of loving equality in the home and in the heart. The Trinity was completed when father, son, and mother wisdom of the house-

hold were united in their efforts. The result has been,

#### NATIONS BORN TO GOD IN A DAY

through missionary operations, planned and prayed over in the completed circle of home.

This great principle then for which we have contended as a denomination, and which made us strong in days gone by—the same principle that has marked and moulded the progress of the Presbyterian church—the principle which laid the foundations of earth's greatest republic—foundations that will only be shaken when the principle is outraged and neglected. This it is that we plead for to-day. We sound a note of warning and plead for your earnest co operation in thus sounding—words of entreaty and of desire.

#### MAKE SURE OF THE FAMILY LIFE.

Build again the broken family altar. Remember it is the daily plaiting of the threads of human conduct that makes the hawser strong enough to guide us through the billows of temptation, or, the neglect of careful weaving that drifts us away into the rapids of despair.

Personally we have wandered many thousands of miles—have traversed countries, climbed mountain heights—crossed the seas—but in all our wanderings we never got one inch away from a little home scene—where, grouped at the morning hour, or in evening twilight, the voice of one—now gathered into the larger house of many mansions, was heard, reading from the Book of God, or lifting us upward to his throne in prayer, on the wings of faith and love.

Is there a sight, out of Heaven, more deeply interesting than a family thus gathered, where the worship is as it ought to be? Is there music sweeter to the ears of God than the altar hymn? Brethren, when this is the type of our home life by the sea, when all the families of our membership conduct religion after this fashion, so as to compel the onlooker to exclaim "How goodly are thy tents, O Jacob, and thy tabernacles O Israel." Then may we look for the coming of the King in His beauty into our church life, and the cry shall go forth from our monthly gatherings and from our yearly assemblies "Who are these that flock as the doves to the windows." Here also is our opportunity to instil our principles into the coming generation.

#### BUILDING FOR THE FUTURE.

When this important matter is attended to by the church of Christ at large—then let infidelity vaporize—materialism propagate its teachings—agnosticism set forth its imperceptible charms—the world flaunt its follies—all! all! will be in vain, for high above the roaring and the raging—stronger than the tempest—laughing to scorn the

onset of successive gales—the generations that are yet unborn, who shall issue from such Christian homes will man the battlements of the church of God and the

#### FLAG OF LOVE,

the dear old flag of the days of the commonwealth—of the covenanters—of our fathers—shall wave above their heads triumphant and proudly victorious.

Members of the diaconate, how much is resting on you to forward the good work of God in your respective churches? Your influence is often greater than that of your pastor in many directions. Your kindly words of more effect. In temporal matters how much you can assist in clearing the way for spiritual growth. How can your pastors prepare with due zest and courage, when the temporal affairs of the church are left, or laid upon the shoulders of the already burdened one? Where is our boasted power of lay supremacy, if pastors be left to plan and oversee and carry out the church's welfare? Have you not fears that this may drift you into ecclesiastical tyranny? It is well for you that you can trust your Bishops so fully. How often we hear the cry for a revived ministry. None more clearly than your ministers recognize this; but, we also need a revived diaconate.

Members of our churches and congregations present, it remains very much in your hands (from the human standpoint) to decide what shall be best for the future of Congregationalism in these parts. It is yours to lead on courageously—it is yours to prove the church's greatest need, a

#### REVIVED MEMBERSHIP.

Given these three needs as accomplished facts, and though neither a prophet nor son of a prophet, yet if one were to say to me, "Son of man what seest thou?" I should answer in language of truthful seer "I see a man, hale and hearty man, with a bundle of papers before him, and as he opens them and scans their contents I note a visible deepening of interest. As he reads on, his hand becomes unsteady and his vision blurred—he has to stop—and there, falling on his knees before Almighty God, with faltering voice he renders thanks to the giver of all good for the wondrous change in statistical returns."

Brethren, our good brother's reports have been rhythmical and harmonious, telling of severe scale exercise in order to such melodious completion, but, when the unreached is brought nigh, the choir of the angels will assist him in filling our ears with Heaven's sweetest symphonies. Remember that it takes four distinct movements to produce a symphony, and we are pleading for this—a revived ministry—a revived deaconship—a revived membership, and a God whose motion of love is

as perfect as the spheres. God is always ready. "Be ye also ready." And his gracious work, unhindered—unfettered will speed on its glorious way.

Here will we make full stop, as a good tailor who makes the gown according to his cloth; and unto the first love will turn our eyes, that, looking upon Him, thou penetrate as far as possible through His effulgence.

\* \* \* \* \*

And thou shalt follow me with thy affection, that from my words thy heart turn not aside.

*Copy of resolution passed at Union meeting, Sheffield, July 5th to 8th, 1890.*

"This union recommends the CANADIAN INDEPENDENT to the members of the churches for their assistance and support. And further resolved that each church appoint its minister or some other person to send to the editor such information and church news as will make the magazine a means of communication between the churches. And further resolved that this union would approve of a change in the name of the magazine, to incorporate the word "Congregational" in the title whenever the publishing society should think advisable."

*Copy of Extracts from Minutes of Union:—*

"Business Committee recommended that the retiring chairman, Rev. W. H. Watson, be requested to forward his admirable address or a digest thereof to the INDEPENDENT for publication. After much discussion this was carried. Rev. R. K. Black spoke of the advantages of publishing it in the INDEPENDENT in preference to the Year Book. Rev. J. Shipperley also spoke of its stimulating effect. Many added a word of testimony. A resolution to print it in pamphlet form was withdrawn in favor of the INDEPENDENT, in order to fuller circulation, and thus endeavoring to increase its subscribers. It was suggested that every church appoint a member to increase its circulation."

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for June: St. John. N. B., Ladies' H. M. S., \$2; C. C. Woman's Board, \$247.72; E. D. Silcox, \$2; A Friend, Boynton, Que., \$30; Ayer's Flat, Que., \$4.60; Sheffield, N. B., \$32.45; James Austin, \$5; Bowmanville, Ont., \$5.25; Rev. W. W. Smith, \$2; Parkdale, Toronto, \$5; annual collection, Kingston, \$25.77; Stouffville, Ont., \$10; S.S. Mass Meeting, Kingston, \$11.65; Executors, Shurtliff Estate \$2,000; Economy, N. S. Ladies' H. M. S. \$6.

SAMUEL N. JACKSON,

Treasurer.

Kingston, June 30th, 1890.

## Our College Column.

God's ways are not our ways. Mystery surrounds His Providence. We often fail to understand; but we can always *trust*. He doeth all things *well*. Yet the cup is often very bitter. May the Lord strengthen our former fellow-student, Mr. Pedley, of Japan, in this his hour of suffering and sorrow! But a short probation has been allotted to Mrs. Pedley. It has been said that the broken granite column in the church yard is the most fitting emblem of man's life and work. But in the service of Christ God takes us to himself, when our work on earth is finished. We have not yet witnessed the end of Mrs. Pedley's work and influence. Some may be inspired to similar consecration to hers. Perhaps if we could see all the future, we would exclaim—"Life's work has been indeed well done." We are of the opinion of Horace Bushnell, when he preached his sermon on "Every man's life a plan of God."

We deeply sympathize with the relatives and friends in their bereavement and great loss.

We would much like to have seen Mr. F. MacCallum, B.A., before his departure for Turkey. We bid him God speed!

The class of 1889 might well be named "The Foreign Missionary Class," since never in the history of the College has there graduated a class which has given so many men to the foreign work. It is represented already in Japan by Mr. Pedley, and in Africa by Mr. Lee. Mr. McCallum now goes forth from its ranks to labour in Erzurum, Eastern Turkey. May God bless these workers abroad! They have given *themselves*. Let each one ask "What shall I give?" Much *hard work* remains to be done.

Missionary zeal characterizes the students of our College, yet it will do us good to ponder the following words of the Rev. Dr. Pierson:—

"The revival of the missionary spirit must begin *with the clergy*. Like spirit like people. The tides in church life seldom reach a higher flood mark than in the hearts of the ministry. The Chinese to this day feel the power of the person of William Burns, because he was himself a living proof of the Gospel. The people will lift the standard of missionary zeal when the ministry burn and shine with that ardor and fervor for missions which is the enthusiasm of Christ, the fire of the Holy Ghost.

The core of the difficulty, the secret of our apathy, is that disciples themselves are not wholly given to God's work, and need a new individual self-dedication.

Dr. Duff, the apostle of modern missions said in 1829, just then leaving for India:

"There was a time when I had no care or concern for the heathen. That was when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on my bended

knees, I then said to God: 'O Lord thou knowest that silver and gold I have none to give to this cause. What I have I give to thee. I offer thee myself! Will thou accept the gift?' Such a consecration on the part of all true believers, or even all true ministers, would sound the call for a religious revolution that would turn Christians upside down."

College affairs came in for a somewhat thorough discussion at the union meetings of last week. We shall look with anxious eyes for the fruit of the conference. The "Education Sunday" advocated by Mr. Phillips seems a good idea. We believe that other bodies have some such plan.

We have before us the statement of Mr. C. R. Black, the College Treasurer. We trust that any existing dissatisfaction with the College will be shortly removed, and that Mr. Black's wise and energetic efforts may be crowned with abundant success.

With regard to the emigration of our students to the United States, we agree with those who took the ground that the "exodus" is overstated. Further, during four years of College life, we have never met a single student who was not resolved to labor in Canada, if a suitable field could be found. The students do not want to go across the line. At the same time, let us remember that our sister-nation has trained for us, some of our best men. The generosity is not all on our side. We are informed on good authority that some of our graduates (without mentioning names) are about to become naturalized as citizens of one of the United States—the State of Matrimony. Time will reveal the facts. We make an exception in the case of this State and wish them joy.

NOTES AND REPORTS.

Mr. T. W. Read, B.A., has been enjoying a two week's rest at the home of Mr. Wm. Gerrie, the latter supplying for Mr. Read, at Listowel.

Mr. I. J. Swanson, B.A., one of our promising graduates, writes from Dalston. He expects to be in Wingham Ont., for the last two Sundays in July. We hope soon to hear that his pilgrimage has ended in some good Canadian church.

Rev. A. P. Solandt, B.A., has gone to Vermont.

Mr. Churchill Moore, writes from Kingsport, N. S.:

"I have just about got initiated into the work here, and I find my time fully occupied. I board in Kingsport, but have another preaching station at a place called Medford, a short distance away. I have charge of the S. S., and teach the Bible-class in that place. I like the people and place very well."

Mr. Adams, Ulverton, P.Q., reports being settled comfortably in this part of Rev. G. F. Brown's field. He is well pleased with the people and the country. He writes:

"I conduct the S. S. here; have the Bible-class of about 12 or 15 members; assist Mr. Brown in the after-

noon service, and preach in the evening, and visit all I have a mind to, both here and at Melbourne. Have the weekly prayer-meeting also, which is very pleasant."

Mr. G. E. Read, Ayers Flat, Que., sends an encouraging report; he says:

"I have a field that gives me ample scope for plenty of work. I have two churches, and two out-stations. The churches are here and at Fitch Bay; the out-stations are at Boynton and Brown's Hill. The extent of field is very large, so that I have a great deal of ground to cover. My hardest Sunday is when I have to drive to Fitch Bay and back here. This means a drive of 20 miles and three services. Having so many places to look after, the visiting is consequently the heaviest part of my work. I find the work very encouraging. The congregations at each place are good, and wherever I visit I meet with the greatest kindness. I think that when a settled pastor is located here there will prove to be a good field for the advancement of what we believe to be the best form of doing work for our Master."

COIN OF THE REALM.

"Sow good services; sweet remembrances will grow from them."—*De Stahl*

"Prayer is the outlet of the saints' sorrow, and the inlet of their support and comfort."—*Flavel*.

"The virtue of patience bears such a preponderance in the things of God, that we can neither fulfil any precept nor do any acceptable work without it."—*Tertullian*.

"I do not wonder at what men suffer in this world; but I wonder often at what they lose. We may see how good rises out of pain and evil, but the naked, naked, eyeless loss, what comes of that?"—*Ruskin*.

W. F. COLCLOUGH.

Alton, Ont.

WOMAN'S BOARD.

REPORTS.

The Annual Reports are now in the hands of the printer and will soon be ready for distribution. These may be obtained free from Miss Ashdown, 46 Maitland St., Toronto, Ont., and Miss C. Richardson, 138 Lusignan St., Montreal, Que.

H. WOOD, *Cor.-Sec.*

Literary Notices.

The *Homelitic Review* for July has some excellent articles. Dean Murray on Periodical Literature; Prof. Hoyt on College Athletics; Dr. Ludlow on Samuel Morley, etc., with many others. Funk & Wagnalls, 18 Astor Place New York: \$3 a year.

The *Century* has a controversy between Henry George, and Mr. Atkinson, on the Land Question; well worth reading. Miss Preston takes us delightfully through Provence; Dr. Mann tells of the horrible prison-pen of Andersonville. Somebody said, "Reading the *Century* is equal to a liberal education." \$4 a year. Union Square, New York.

## Obituary.

### MRS. HILTON PEDLEY.

From the flowery land of the rising sun, Mrs. Hilton Pedley has passed to the land of fadeless bloom where the Sun of Righteousness shines in eternal noontide splendor. Mrs. Pedley was the eldest daughter of Mr. J. H. Staples and spent the greater part of her young life in and around Baltimore. She united with the Methodist Church here when she was fourteen years of age and from that time onward was ever ready to speak or sing or pray in the Master's service. To the utmost of her capacity and often beyond the limit of her strength she was a willing worker. In the section where she taught school, she helped to carry on a prayer-meeting and organized a Sabbath school. She sought out the poor people and induced them to send their children to school,—in some instances provided clothing from her own store. Then came a call for a teacher among the Indians on the Rama Reserve on Lake Couchouching, and to that call Miss Staples responded and for more than a year labored among the natives with great success. Later came the call for laborers in the foreign mission field and Miss Staples and her betrothed husband,—Mr. Hilton Pedley, replied, "Here we are; send us," and the American Mission Board commissioned them to preach the gospel in Japan. They were married on July 9th, last year, and in the month of August started for their field of labor, eagerly looking forward to long years of usefulness in that interesting country; but God willed it otherwise, and last Thursday the sad news reached us from Japan that on May 17th Mrs. Pedley departed this life, leaving an infant son to the care of her sorrowing husband. To us this dispensation of Providence seems dark and strange, but through the darkness a voice comes whispering, "What I do, ye know not now, but ye shall know hereafter," and Faith replies, "Even so, Lord, so for it seemeth good in thy sight."—*Cor. Cobourg World.*

### MRS. WILLIAM HAY.

The last sad rites in connection with the death of Mrs. Hay, the beloved wife of Rev. Wm. Hay, took place at Scotland, Thursday afternoon, June 26th. The bright sunshine was in strong contrast with the weight of sorrow which enshrouded the broken hearted husband and loving children. Many hearts ached with sympathy for the pastor, who for so many years, has poured the wealth of his tenderness and compassion with them in their

sorrows. All would express their desire to help him, now that the all-merciful Father has called upon him to give up the companion of many years; years of faithful service in which she gave him much wise and loving encouragement and so tenderly cared for him.

The Scotland Congregational Church will sorely miss Mrs. Hay, for she has been a faithful, efficient worker and leader in every department. Rev. Mr. Unsworth read a portion of scripture and engaged in prayer at the grave. The pallbearers were all deacons from Scotland and Burford Congregational churches. Messrs. John M. Keachie, Richard B. Heywood and Thomas S. Rutherford from the latter, and Alonzo Foster, Horace Foster and Augustus Malcolm from the former.

On Sunday morning in the Scotland church, the Rev. Robert Hay, Watford, preached an excellent sermon, from the texts, "These all died in faith, not having received the promises, but having seen them afar off; but now they desire a better country, that is an heavenly." (Heb. 11—13-16),—to a large audience. He referred very tenderly to that life of love which is now a pleasant memory, a lingering strain of music. At a joint meeting of the deacons of both churches, held after the funeral, it was unanimously decided to grant their pastor a month or six weeks vacation.

#### BIOGRAPHICAL.

Mary Ann McDonald Hay, was born in Montreal, where her father, the late Chas. McDonald, carried on business during his lifetime. She was educated in the ladies' school taught by the late Miss Eastman, afterwards Mrs. Dr. Leach. Her father was Warden in the old Christ Cathedral for many years, but his daughter joined the Congregational Church on Gosford-street, then under the pastoral care of Dr. Carruthers. After his removal, the Rev. Mr. Marling became her pastor. At a prayer meeting in the church, Mr. Hay first met her, and in 1855 they were married by Dr. Wilkes, in the house where she was born. Mr. Marling stated that for ten years she had been a foremost teacher in the Sunday School, and worker in the church. She was much beloved by a wide circle of friends in the city. In her new sphere of life she soon established herself in the confidence and love of the people, in Scotland and Burford; and began to make her influence felt in the schools and churches at once; and for thirty-four years was a humble and devoted helpmate to her husband in all the duties of a large parish.

She has one son and three daughters: all trained and fashioned in Christian life by her beautiful character and constant prayers.

"Her children rise up and call her blessed."

F. R. 3.