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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

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[No. 18.

## Editorial Jottings.

THE delay in issuing this number has been occasioned by the printing of Dr. Barbour's address and the engraving of his likeness. We therefore omit October 15, and give a double number anticipating November 1.

is true that alike in the teachings of the Master and His apostles there are special directions as to certain duties and warnings against specified sins; this was largely due, however, to the training and circumstances of those days in which the words came; but when the question was asked of Jesus, "What shall I do to inherit eternal life?" the re-



WILLIAM M. BARBOUR, D.D.

THE inaugural address of Dr. Barbour is given in this issue in full. It will speak for itself. We only commend it to the prayerful reading of all our people. Its high spiritual tone and catholic denominationalism are marked. May the God of all grace bless its perusal to us all.

THE religion of Jesus Christ, it has often been said, is a religion of principles, not of details. It

ply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." So here we have an answer to the many questions with which professing Christians sometimes perplex themselves: "Can I do this, or that, or must I do the other?" What is the answer? In the light of these words of our Master it must be, Whatever you can do consis-

tent with supreme love to God and Christ's measure of the love due to your neighbour, you can do it; but if what you do brings a cloud between you and your Father in heaven, if you cannot look up in the confidence that His smile of approval is resting upon you, or if it is not for the benefit and blessing of your fellow-men, then it is sin. Avoid the action—you need no other guide. There are the matters of minor importance as to the doing of which Christians are divided. Let each, acting upon this rule of the Master learn, not to condemn others who see not exactly as he sees, but with love and confidence to believe that they are true and loyal to the common Lord, though they cannot see eye to eye.

WE sometimes hear said (generally by those who have left us) that Congregationalism is unworkable, that the theory requires too high a standard of humanity, that in fact, it is only fit for angels, as one said to us. Passing by the compliment (unintentional) of such a statement, let us ask, Is it unworkable? Even our Canadian experience justifies us in saying "no" most emphatically, but when we look to the States or to England, and see what a power Congregationalism is in those countries, our negative is emphasized a hundredfold. More than that, the very principle of our churches to which the greatest objection is raised by such friends, the independence of each church, is the principle that is largely permeating every Protestant denomination, to say nothing of its appearance even in the Church of Rome itself; and those who leave us because of that principle find even now a difficulty in escaping from its workings, although the theory itself may be disowned. The underlying trouble with such objectors is that the will of the church must be signified by the will of the majority, and we invariably find that these friends were in the minority, and so—left us. Now, while we are opposed to majorities ruling, we are still more strongly opposed to the rule of a minority; the fact is there ought to be in every church such love and confidence as will ensure practical unanimity, and though all may not see alike, yet all should be ready to forego their own opinions on matters not vital. There may be occasions when it is imperative to contend earnestly for the faith, but these occasions are rare; as a rule no important principle

is involved in church discussions, they are mostly on questions of preference or convenience. It is well to have discussions, so long as they are carried on in a fraternal spirit, but the action growing out of them should do violence to the feelings or convictions of no one, if it is possible. We rejoice to believe that there are churches that at any rate endeavour to carry out this spirit of consideration and concession, where there is no desire for either a majority or a minority rule. Without being angels they find that the system of Congregationalism is alike workable and satisfactory.

THE question is sometimes asked in Sunday school gatherings, "What is the best thing to do with a troublesome boy?" and while a few cling to the old idea of expulsion, a better plan has been found in giving such a one something to do, no matter how small the service. The idea of responsibility will generally act like a charm; and some amusing stories are told of the success of this plan by those who have tried it. May there not be here a hint to pastors and churches troubled with restive, fault-finding members. Give them something to do! The only trouble is, as one to whom this plan was mentioned said, "they won't do anything," and we are afraid that sometimes it is true that the greatest grumblers are those who do not and will not lift their hand to the work of the church. However, it is worth trying, and if it should fail in some cases, it may happily succeed in others.

THIS reminds us of another class of church members difficult to deal with; those who are always complaining of neglect, want of sympathy from the brethren, and so on. If you ask these friends what they have done in this line you will as likely as not find that their isolation, if it is not, as often it really is, mere fancy, results from their own coldness, reserve, and sometimes even repellant attitude toward those who would be friendly. Friendliness, like almost everything else moral and physical, begets its like, and if people are cold, unfriendly, they must not wonder if they are left on their own ground, and allowed to cultivate the good-will of themselves.

AT the same time it must not be forgotten, that in a Christian fellowship it is the duty, nay the

privilege, of every member to do his and her best to make the fellowship a reality, to build up the family feeling, that all are brethren in the highest sense, children of God, with Jesus Christ as their elder brother, and joint heirs with Him of eternal life. Hence no effort should be spared to cultivate that sense of oneness in faith, to break down every barrier of reserve, and cause all to rejoice in the fellowship of the saints. We stood once in Spurgeon's Tabernacle. The building was crowded to its utmost capacity; it was a gathering of workers from many lands, met to remember their dying Lord, and in that act to consecrate themselves afresh to His service, and when the solemn feast was over, every one present stood up and joined hand in hand right through the house—all along the galleries, down the stairs, into the body of the church, up the pulpit steps. Not one was outside the chain, and thus, with the electric current of Christian sympathy running right through every link, was sung—

Blest be the tie that binds.

Was it surprising that some voices quivered, and that tears ran down some cheeks? One of those whose hand we clasped has long since passed over the threshold into the upper sanctuary, the other is doing his Master's work many hundred miles away, yet we are all one in Christ, still bound by the same ties, and to see each other face to face by and by.

One family we dwell in Him,  
One church above, beneath.

The more Christians realize the glory of their fellowship, the more earnestly they will strive to break down every barrier to its complete manifestation.

DR. L. W. MUNHALL (the Doctor is dental, not theological, we believe), of Philadelphia, an evangelist, is conducting a series of meetings in Toronto under the auspices of the Young Men's Christian Association in the Granite Rink, which holds over 3,000 people. A contemporary says: "He has crowded audiences in the rink." We quote this as an example of the accuracy of some accounts which find their way even into the religious press. Those words were published before the meetings were a week old. At the first Sunday evening 2,000 were probably present; but to call that "crowded" is a simple abuse of words. With that exception, up to the time of the report noted,

the audiences varied from 200 to about 1,000. We desiderate truth in published reports.

DR. MUNHALL preaches with earnestness and power the old-fashioned Gospel, such as rejoices Spurgeon's heart (who, by the way, has of late severely denounced the tendency to Broad Churchism in the English Congregational body), has no claptrap methods, but fearlessly, logically, and at times with pathos, presses home the truth as he finds it in the Word of God. Mr. and Mrs. Towner accompany with song. Some of their pieces are below the standard of the "Gospel Hymns," both in music and hymnology, but they are sung with a sweetness that does more than please; the heart is touched, and you are prepared for receiving or applying truth. There are, as we write, indications of awakening and of permanent good.

THE estimated cost of these meetings is \$600 per week, or \$2,500 for a month. We in no sense, not even *sotto voce*, detract from the work thus being done, but we are constrained to ask, Why do not the churches rally around themselves? Why should not pastors be thus prodigally sustained with time, talent, means? Why are outside agencies necessary that the energies of a Christian people may be evoked? Has any one a good reason to give? We pause for a reply.

THE *Canadian Baptist* "regards with concern the number of Canadian Baptist ministers who leave our immediate work and transfer their labours to the United States. Let any one think back fifteen years upon the men who then ministered to our churches, and he will be amazed at the few he finds still in our ranks. Something is wrong in the case when men who owe their ministerial education and encouragement to our churches cannot be induced to remain. Can any one point out the cause and remedy?"

If misery loves companionship, "we are one." Ninety of our graduates may be thus accounted for:

Retired, or not in pastorates .....	16
Dead .....	12
Joined other churches .....	10
In United States .....	17
Foreign field .....	1
At home and at work .....	34

In other words, of living men, we have thirty-four actively with us out of eighty-eight ; seventeen doing good service in the United States.

THERE is a cause, and Mr. Hall's letter, in our last, has some hints on the matter ; the remedy is in the hands of our churches. There are many men to-day ready to suffer the loss of all things for Christ's sake. Whether they are called upon to do so for a denomination's sake becomes at times a very different question.

As was to be expected, the conservative element in the American Board of Commissioners for Foreign Missions has gained a great victory in the late annual meeting at Springfield. It will be remembered that the Prudential or Executive Committee refused to receive as missionaries any who held dogmatically the theory of a probation after death. This decision has been strenuously opposed by an influential minority, and the death of the late president, Dr. Mark Hopkins, gave a further opportunity of testing the strength of the parties. The result has been that the nominee of the orthodox party, Rev. Dr. Storrs, of New York, was elected president by the largest vote ever cast in the history of the board ; the Home Secretary, Dr. Alden, who had been the mainspring of the Prudential Committee's action with regard to the New Theology, was re-elected, as were also all the members of the committee. In short, the stamp of approval was placed upon the administration of the board, and the doctrine of possible probation after death was finally rejected.

It is to be regretted that this *odium theologicum* has been flung into the hitherto harmonious work of the board. The question should never have been raised—a little more mutual forbearance, and less appeal to passion and prejudice would have been very helpful. But then we are all men, and we are only *striving for* that perfect peace which is found by a staying upon Jehovah. We trust that the victors will not raise a shout of triumph which will exasperate, and that they who are defeated will find a more profitable means of expending energy than in fighting with brethren for a theory.

In the Springfield debate on the New Theology,

by the American Board of Commissioners for Foreign Missions, Dr. E. P. Parker told a capital story *re* probation after death :

Two drunken men outside the hall were overheard condemning the board. "They've jewed us out of our drinks on Sunday, and they have jewed us out of our drinks on week-days ; they've crowded the restaurants, and now they are talking about prohibition after death."

THE shooting over one of the smallest counties of Scotland brought the owners of the land this season more than \$500,000 ; the sale of the right of fishing on the little River Dee last year netted \$105,000. The managers of the Boston Base Ball Association paid \$10,000 a little while ago to secure a single player as a member of its nine, exclusive of the sum—\$4,000, or more, a year—to be paid him as his salary. It is now very common for a professional player to receive a salary of from \$2,500 to \$4,000 or \$4,500 a year. As much as \$30,000 is often paid for the construction of a first-class yacht, not to speak of the necessary subsequent expenditure of from a small sum up to \$30,000 a season. All common sports become more costly as the years roll by and civilization (?) advances ; but mission boards go begging, and churches are paralyzed beneath burdens of debt. Who owns the world—the devil or God ?

LONDON, England, is to have its next Lord Mayor of the Roman Catholic faith. No Roman Catholic since the Reformation has sat in that chair. This is the declaration made by the Lord Mayor-elect as to his position thereon : "In my official capacity I recognize but one religion—the Established Church of the country—and in the cause of charity, philanthropy and education, you will find me recognizing all religions in which God reigns supreme. Beyond that, you, who have always been in the van in the great cause of civil and religious liberty, will not permit me to say one word ; the rest is my property, as yours is yours." The Lord Mayor-elect is a Belgian by birth, and is proprietor of the Royal Hotel, near Blackfriars Bridge. He is a freeman of the Spectacle-Makers', Loriners', Butchers', Innholders', Poulterers', and Gold and Silver Wyre Drawers' Companies. Unlike Roman Catholics in general, Mr. De Keyser is a Freemason.

## TRAINING FOR THE TIMES.

BEING THE INAUGURAL ADDRESS OF THE REV. W. M. BARBOUR, D.D., ON HIS INSTALLATION AS PRINCIPAL OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA, MONTREAL, SEPTEMBER 14, 1887.

MR. CHAIRMAN, FATHERS, BRETHREN, CHRISTIAN FRIENDS :

That is an honourable record of the tribe of Issachar, at the rally to make David king, "They were men that had understanding of the times, to know what Israel ought to do." While the other tribes are reported as strong in their warlike thousands, this tribe alone has this peaceful record ; and with it this is added, that "the heads of the tribe were two hundred, and all their brethren were at their commandment."

Neither a numerous nor a noisy company is here introduced to our notice, yet an orderly and a thoughtful one—a whole tribe characterized by an observant knowledge of passing events, and a practical application of that knowledge to life and duty.

From this historic extract, it is apparent that observant men, of a cultivated judgment, have long been in demand as counsellors in the crises of life. And, surely, they were never more in demand than now, when the signs of the times are a daily study ; and when, to so many people, duty seems to be completely done when what is seen and temporal is sufficiently attended to.

At these opening exercises of this college—including, as they do, a notice of the new Principal's appointment—it seems proper to turn attention to what, in the midst of the signs of our times, the directors of this college think ought to be done.

And as the one through whose appointment they are pleased to indicate their general policy, it may be well for me, in a suggestive way, to give you their general counsel upon the work of the college, as I find it, not in their personal dictation, but in the plain and unforced dictates of my own understanding. As we mutually understand this turn of affairs, and as we jointly and severally acknowledge our dependence upon a higher wisdom than our own, I think I am fairly interpreting the present situation, and expressing their mind in this expression of my own : "*We desire the Christian public to take and to keep it for granted, that this college shall continue to meet its end in the training of such a ministry as the world always needs, and one that the churches of our order are specially calling for at the present day ; namely, a ministry of the Gospel, not oblivious of the past ; awake to the state of the world as it is ; and ardently hopeful of Christ's cause in the world as it is about to be.*"

My reference to the "churches of our order" suggests to me the fitness of some allusion to what may be called our "peculiarities," or, better perhaps, "to what we may lay special stress upon," living as we are among other churches and other colleges, with peculiarities, or emphases, in their own view, no doubt, as important as our own.

As we read the New Testament—I speak to those who are at one with us in the right to read it, and to interpret it as answerable to the One Judge—and, as we understand its revelation of Christ, He is "like unto Moses in His fidelity over His own house, as Moses was over *his*." We thus believe that He left His house with such an outline of its order as can be kept by the dwellers in that house while it stands upon this earth. At any rate, we find an outline of church order, *substantially* followed by Christian believers among Jews at Jerusalem, and Gentiles at Corinth ; in towns and villages throughout Judea, Asia Minor and Europe ; and which, in our judgment, is fitted to meet the governmental necessities of any body of Christians, anywhere, who hold that Christ's kingdom "is not of this world ;" "comes not with observation," or great ado, makes no strain after even "a fair show in the flesh," nor, indeed, spends any great amount of thought or energy upon the *shadows of power* as flung over territory, numbers,

or widespread report ; but whose chief concern is with the *power itself*, in the spirit of man, and the Spirit of God, and with both in their mutual relations. If the churches we represent have any "peculiarity" among other bodies of ostensible Christians, it is their reiterated insistence upon placing the emphasis of the new dispensation upon their life and order. And, in this, they hold that they find exemplars in the New Testament. The first characteristic, then, of a Congregational Church, is the first characteristic of the New Testament churches—*Spirituality*. Here let us not be considered arrogant, nor let us be misunderstood. In what is said we are not to be taken as either denying or suspecting the spirituality of other churches, or rather of other conceptions of the church. Nor by this emphatic claim for spirituality are we to be taken as insisting that churches are, or ought to be, spiritual gatherings only, admitting of nothing in their life and service that is outward, symbolic, or corporeal. As we understand a church of the New Testament, its economy is the reverse of the economy of the old dispensation. *That* was characteristically carnal, "standing in meats and drinks and divers washings and carnal ordinances imposed upon the worshippers ;" but *this* is characteristically spiritual, standing in the offering of the heart, and the consequent obedience of the life, with such devotion of the whole man as love may *evoke from* the worshippers. But necessarily, so long as we are flesh and blood, the offerings of the spirit and the instruction of the spirit must in part be by what can be touched and tasted, seen and handled. While maintaining the predominance of the spirit, we by no means claim exemption from such things of the flesh as may minister to us of the Spirit. But their fewness and their simplicity are both grounded upon the evident preponderance of the glory of God over the glory of man in the things of the new dispensation.

Another feature of the New Testament we profess to make much of in our church life is *Catholicity*. We neither have nor hold to national establishments as political or semi-political aids to the Gospel ; we have no churches of national name even, nor of race, caste, sex, colour or any other differing condition of mankind ; no denominational creed imposed alike upon all believers ; no stereotyped forms of worship nor set ritual for all times and cultures alike ; no particular attachment to worship "in this mountain, nor yet at Jerusalem"—far less at Rome—as of special avail in honouring the Father. Nor do we separate from our fellow-believers because of differences in forms of Christian service, nor varieties in non-essential beliefs—holding with all who hold the Head, and parting only with those professing Christians who tell us they cannot follow Christ with us, nor with the great company of Christians who keep close by Him as the only Saviour of the world.

And this hastens me on to notice what is in fine harmony with their *Spirituality* and *Catholicity*, namely, the *Simplicity* of the New Testament churches. They are constituted under this simple charter, "Where two or three are together in My name [or for My name] there am I." Christ is their hope of glory—Christ, and not the coveted "powers that be." The glory of the terrestrial is one thing, it is the glory of studied magnificence ; of power over the external, of laboured and complicated effort to gain the eyes, the ears, the nerves of men to a confession of its mighty sway. The glory of the celestial, of the spiritually celestial, is another thing. It is simply free from observation ; it has no machinery, ecclesiastical or other ; it is managed without heat or bluster, or complicated subtlety in any department of its life. Its glory is that of love, of principle, of character ; it is the glory of heaven, the glory of God.

This is the New Testament's ideal of a church ; and to some extent its real church as in Philippi and Smyrna and Pergamos, Thyatira, Ephesus, Antioch and Jerusalem. And doubtless in the main to this every church bears a testimony, and by more or less direct effort seeks to attain it. However far short our churches may come of attaining it—seeking it as we believe by the most direct way—they have no intention of lowering the ideal, even while confessing their non-attainment of it as the real. Granting that they are under the reproach of the

critical on the one side, and of the practical on the other, for insisting on an ideal of the church too high for even regenerated humanity to make its own, still we do not lower that ideal, for it is not our own, but set before us by One wiser than we. It is not ours to make it more "serviceable," by accommodating it to the world, any more than it is ours to lower the Divine law in our promulgation of it; or rather to think that the Divine Lawgiver should let down His law, because men do not live up to it. No, we are steadfastly set upon the upholding of these scriptural features of the church—not for a moment falling in with the current notion of some that "it is well to accommodate where you cannot attain"—as if an inveterate unbelief of the hearer is to be remedied by the apologetic unbelief of the preacher! That those churches, laying stress upon spirituality, catholicity and simplicity in their life, have always desired a thoughtful and cultivated ministry, only shows their recognition of the fitness of things. And it would be a sign of a change upon one of these fundamental positions if they should indicate their preference for any other ministering than that of the best within their reach and means. A door is this night opened in this place that such a ministry may be provided for them. And as indicating the order of the studies here to be pursued, let me revert to the desire of the churches as expressed in my opening paragraph. I said they desire a ministry not oblivious of the past. It is among certain signs of our times to make light of the past, to count it among the by-gones that ought to be by-gones, of no present use in certifying to any present truth. But no church of the living God can take this position. For, under the living God, out of the past has she been born, and to be separated from all that has come to pass is to have neither root for herself to stand by, nor branch to extend to those beyond the reach of her present body. Besides, Christianity is not simply a system of thought, the conception and the production of a single mind, left among other great conceptions, to work its way in the earth! It is part of the world's life; it has always expressed itself through organized bodies of believers who have not only promulgated certain truths, but done certain deeds, in establishing and extending God's kingdom upon earth. Moreover, it has spread divergently, now in one direction, then in another, impressing itself, expressing itself, repressing alien systems, and in various ways affecting both itself and the world it has moved in. It is impossible to secure any trustworthy knowledge of what it is, without some historic study of what it has been, and what it has done. Moreover, its present doctrines need the past for their explanation. To follow the thinking of the ancient churches; to look at the problems interesting the fathers; to learn how the earlier master-minds of Christendom solved their difficulties; to trace to their roots some of the pestilent heresies of an earlier day; to read the lives of the holy and the true; to see how sincere and earnest minds have, in other ages, been trammelled by what does not trammel ourselves; in a word, to watch the evolving providence of God, is to put ourselves in training for enlightened action upon the Christendom around us. But, aside from its wealth of instruction, who—oblivious of the past—can pretend to progressive action in the present? I cannot step forward without one foot behind me to give me, both poise and impetus in my movement. And it is a sheer experiment if not recklessness, to cast one's thinking forward, and forward only, without respectful attention to what has been thought. We are making up a past soon to be, and what think we of that contempt, applauded as originality, independence and progress, which reduces to ridicule what has made the past for us, virtually charging the benign Providence with folly, for allowing such men and measures to live a life and die a death, that the world might thereby be moved one step nearer to the end for which it has been made?

But while thus vindicating church history as part of a course of theological training, and while thus suggesting the value to a minister of a knowledge of past doctrines, rituals, liturgies and literature, let me advance a step by the assertion that he will be but a poorly trained minister for churches of our order, who lives in the past only, or even mainly. The ministry at present



under call is one *awake to the state of the world that now is*. I shall speak soon upon what is indestructible and unchangeable while man is man, but at present let me say that we shall betray ourselves as having anything but the spirit of the sons of Issachar, if we do not express our understanding of our own times, in our counsel to our own Israel, on what to do. The church of Christ has not passed this way before; she has therefore to lead her religious life amidst new surroundings; and, if her ministers do not recognize this, how shall they instruct the people to be religious, in the new religious circumstances?

Theologians may have some good hints on how to take this changing world—for changing *it is*, as everybody knows—from their brethren of the literary guild, who think *they* have reason to lament the disillusionizing processes of the last sixty years. Says a judicious and Christian critic (*Delta—D. M. Moir*). “I shrewdly doubt whether ‘Marmion’ or ‘Childe Harold’ would even now be hailed, as we delight to know they were hailed, sixty years ago. Still I do not despair of poetry ultimately recovering from the staggering blows which science has inflicted in the shape of steam conveyance, electro-magnetism, geological exposition, political economy, statistics; in fact, by a series of disenchantments. Original genius in due time must form out of new elements new combinations; and these may be at least what the kaleidoscope is to the rainbow, or an explosion of hydrogen in the gasometer is to a flash of lightning on the hills. In the foamy seas we need never more expect to see Proteus leading out his flocks; nor in the dimpling stream another Narcissus admiring his own fair face; nor Diana again descending on Latmos to Endymion. We cannot hope for another Una, making ‘a sunshine in a shady place,’ nor another Macbeth, meeting witches on the blasted heath; nor another Faust, wandering amid the mysterious sights and sounds of another May-day night. Robin Hoods and Rob Roys are incompatible with sheriffs and the county police. Rocks are now stratified by geologists as exactly as satins are measured by mercers; and Echo, now no longer a vagrant classic nymph, is compelled quietly to submit to the laws of acoustics.”

But upon what does our lively critic fall back for his new combinations under the new conditions of his favourite branch of *Belles Lettres*? On the elements of poetry in the immutable principles of our nature. Certainly. On what else? While men breathe there will ever be room for a new Shakespeare and a new Scott. The passing away of the old form is not the total loss of the old thing. This world has as much in it as ever it had, and more; and he shows but a faint faith in the world’s Maker or His modes of management who sighs over the disillusionings of his own day, as if they argued a loss of like enjoyment or profit, in other forms, to other minds thus made ready for other things. Nor is literature alone in this experience. Medicine has lost, if loss it is to be called, in like changes. “It has lost alchemy, incantation, and cure by the royal touch. Law has lost trial by wager of battle, the ordeal by touch, and the mysterious confessions of witchcraft. Yet who would not be tried by law as it is than by what it was”—though an eminent judge not many years ago said “that since evidence under torture was not procurable, he did not see how trials for high treason could be properly conducted.”

Theology has had to take a share of these losses, so-called. She has lost certain verbal excellencies, so some ancient men in Hebrew philology maintain; by losing the unpointed text, for instance, though the wonder to most of us is how Hebrew was ever read without the points. Formerly Hebrew pronunciation was traditional, now it is scientific; yet *Aleph* begins the alphabet still, and *Tau* ends it. Theology, within living memories, has lost the power to explain certain texts as they were once explained. She has to look at the Scriptures through improved spectacles; travel, discovery, new power of critical judgment, all have affected her. And yet a consensus of even conservative opinion grants that, upon the whole, the gains are clear, the real losses but dimly perceived, and consisting of what is of decreasing value to those born into the world as it now is. To fail to recognize this is to be literally “behind the times,” and in

consequence to be so far short of the power to tell the Israel of to-day what ought to be done in view of the truth as it now is. And, in matters to their personal taste, the most obstinate of theologians are free to acknowledge this. Witness it in those who favour the present advances in evangelical movements, modern missions home and foreign, new measures in moral reform; how ready are they to fall in with what speeds the missionary to his field, the evangelist to his crowd, the visitor to her womanly work, and others to forms of labour among classes of the needy not named in the annals of the older world. But when something we do not altogether fancy is proposed by men we do not altogether like, how ready are the most enlightened and catholic of us to confess to ourselves, if to none else, the wish that in some of its notions the world had remained about where it was when we were born!

And now, having made this generous allowance to the benefits of change, I can fairly claim the liberty to say that there is nothing in reason or in history more demonstrably fallacious than this, that a change is necessarily a change for the better. *That is not so.* Vast is the difference between an innovation and a reform, between swelling and growth, between a novelty and a blessing, between what sets popular feeling aglow and what rectifies and purifies our common life.

At this point let me turn to the benefits of a course of theological study to those who are to be the guides of the people through the signs of theological unrest that the times are ever presenting to us.

And one of the first is that by such a study they may be able to teach the people to discriminate between changes that are likely to be beneficial to the soul, hence to the life, and changes that are not likely so to be. Certain it is that change is not to be disposed of by ignoring it, nor by treating it superciliously; nor by acting as if God had abandoned the world, and given up His government of it, because some phases in its life and culture for eternity take us by surprise. This is to be tripped headlong—a casualty easily avoided by a thoughtful investigation into the first principles of theology. Theology is the science of God; it aims at a true knowledge of the true God, and its end is to impart this for the good of the people; its motto is *Salus populi, suprema lex.*

Very well, one of the first and grandest and most saving thoughts about God is that He is the Infinite and the Eternal Spirit, infinite in His being, wisdom, power, holiness, justice, goodness and truth; in a word, that He is the Absolute in life and love. Bring now the changing world under the impress of this thought of God. Here is one Being who is never surprised, never circumvented, never imposed upon, never baffled, never left to try experiments, never in doubt as to the issue of His plans, or to the efficiency of His rule over mankind. If there is not something in the knowledge of that God to give a man firmness and poise in a changing life, I despair of ever helping that man in a troublous time.

Again, as another thought in theology fitted to meet other demands of our life, this unchanging God has put within us certain unchanging attributes—reflections of His own. He has put a conscience in us—a thing an unholy God neither could nor would have done—by which we know with Him and within our own selves what is right and what is wrong. And no power in heaven above or earth beneath, or in any hell beneath the earth, can ever get the average man to believe that right is wrong, or wrong is right, or to think it ever can be the same with a man whether he be true or false in his speech, pure or impure in his thought, brave or cowardly in his actions. On these fundamental endowments we can fall back as evidences of God's care of us, just as we fall back on our constitutional desire for God as an evidence of His fatherhood of us, and of His desire for our filial love in return for what we find in our own very make. And this is only an indication of what in greater abundance is found in the fulness of the blessing of the Gospel of Christ. Into further details I cannot go to-night, but upon

this, I rejoice to say even a word as indicative of a growing source of theology coming into a prominence for which there is a preparation in the growing study of man, in his constitutional attributes.

Nor is this to interfere with or lessen interest in the study of the Bible—the Word of God to His creature man—but rather to anticipate and to supplement it. The textual investigation of the Scriptures—corresponding to the microscopic study of nature—is as necessary to secure certain aspects of the truth, as are the thoughts of God that “wander through eternity”—corresponding to the telescopic views of the heavens, by which the far-reaching glories of God become better known.

We are to remember that our Lord favoured all sorts of appeal to every source of knowledge in order to learn of God. “Consider the lilies of the field,” said He, “they tell of God.” “Search the Scriptures,” and ponder “the words I speak unto you,” said He, “they tell of Me; they bring you eternal life.”

And that the minister be efficiently practical, he must be wisely profound; for we sadly miss the best of effects when we disregard the deepest of causes. Above all, the minister must not live in a constant terror lest the realities of things in some surprising form upset him, and his people with him. Nor must he fear the truth, the sweetly reasonable truth, the deep and solemn truth, the vastly overpowering truth of God. Its search doth lead to trust.

Reason pursued is faith, but unpursued  
Where proof invites, 'tis reason then no more.

Hear this, from a seeker of truth: “To have a disinterested regard for truth, the mind must have contemplated it in abstract and remote questions. For the most part, the ordinary mind—that is, the uninstructed after this method—are only conversant with those aspects of truth in which their own interests are concerned. Most people’s notions are local, present, personal, and consequently subject to what is local, present, personal, and little else. Hence the abundance of speech upon the striking and sensational; the disproportionate amount of utterance upon what comes uppermost, the lack of distinction between what is born of the heat of temper, and the warmth of love for the truth. Even the preaching of the Gospel may be open to criticism, as “of contention,” as manifesting a desire to overcome an antagonist, rather than to present Christ as the “altogether lovely,” or the “mighty to save.” It is to this more lofty, more taxing, more subtle and profound examination of the truth, that our rising ministry are invited. They are called away from the tramp and toil of life, to come up higher, to points of view beyond the ordinary, that they may be able more fully and richly to disclose to others the bearings of Christian truth, and to urge it on the conscience by considerations not always found on the surface of life. Some fear that this is to be wise above what is written; but it is upon what is written that these secluded years of contemplation are to be spent. And it is to make men wise unto salvation that the things written are thus to be pondered. Here we may well ask “Why are we endowed with intellect and reason, if not for an apprehension of the glorious perfections of our Maker, if not for minute and reverential examination of His wonderful works, the sublime movements of His providence, the more sublime operations of His grace.” While some, like the godly Leighton, would say, “Do not examine—turn to piety, love God with all your *heart*,” we would say, with the severer class of thinkers—the Butlers and the Bacons of their day—“Examine, and be devout too,” emphasizing another clause of the law, “Thou shalt love the Lord thy God *with all thy mind*.” But I am pressed by the hour to take up the desire of the churches for a ministry hopeful of the cause of Christ in the world as it is about to be. What like is the world to be when these young men are at three-score-and ten? It is to be in the main what it is now. “The earth is the Lord’s and the fulness thereof, the world and they that dwell therein,” and while much may change to them

that has changed to us, other things will be the same to them that they have been to us. If angels from heaven should offer a better Saviour, if these young men themselves should profess to preach a better Christ than the one they are now beginning to declare, they are not to be believed. And it is a source of true hopefulness to recognize this fact, that whatever the future may reveal, Christ is to be in it, even as He has been in what has changed unto us.

Christ has many crowns, and their number is on the increase, for each new century and new civilization puts one more on His conquering brow. And those loyal to Him as King of the kingdom of love, enter each succeeding experience with a predestinated victory in their hands, because under Him, and by His direction, they face the future as propagators of the truth in love. "Truth" and "love"—the truth in love, and love in truth—are the weapons of our warfare; and wherever they are wielded they invariably further the interests of their King. This is the hopeful theology which every age calls for—a theology which transcends the schoolmen's questions, which aims at something higher than sectarian triumphs—the theology which presents a saving knowledge of God as the exponent of that religion whose main element is the life of God in the soul of man. And the teaching of it, and the training of men for its application to human life, I conceive to be no easy task; nor is it undertaken here as an easy task. Nor is the effort to inspire the preacher of the coming age an easy task; for though what is dead may be kept embalmed a thousand years at little cost, what is alive cannot be kept a lifetime without great care, pains, outlay and solicitude. Hope, we are to remember, is not a cheap virtue; its constituents are desire and expectation combined; and both of these elements are restless, and craving, and disturbing unto others. But gladly shall the unrest and the craving be cared for; with pleasure shall the pains be taken, and the solicitude exercised, if so be that, with cheerful spirits and magnanimous intent, those who study here can be sent forth to bless the world by the preaching of Christ. Whether or not they preach Him as here taught, at this date God alone knoweth; but the Christ they are to be taught to preach is not the Christ of the æsthetic, or the merely preceptive schools; but the Christ of the sacrificial cross, the Saviour from sin, the Bread of Life, the Beginning and the Ending of all that God hath shown; in whom God stands revealed as in none other. As an inspiration of hope, here let me say that profoundly do "I believe in the Holy Ghost, and in the Holy Catholic Church," and in a ministry within that church, by all spiritual and catholic minds. And in taking up this work of training I desire to further that ministry of unlimited love, which Christ never lets fall to the ground. For I do not believe that the ministry of any one, bent on the coming of the kingdom of love, is limited in either its truths or its fields of labour. No minister's parish or congregation is enclosed for the handful who hear him speak. If he preaches the Christ who is the gift of God to a dying world, that world will hear of him; if not by the hearing of the ear, by the seeing of the eye, and by the understanding of the spirit. Let me illustrate my idea by a leaf from a record of real life, as true as if it were "written in a book and sealed with the seven seals" of the divine approval. Half a lifetime ago a worthy minister of a Christian church came to a Scottish city half the size of this, and when he began his labours he had not a welcome from a single Christian pastor in that city. Even those of his own order kept aloof, because he was thought to be somewhat "advanced" in his views of the love of God, the work of Christ, the influence of the Spirit; and he *had* advanced in his belief in them as of avail, where others held they were *not*. But that is a matter of secondary importance now. This good man lived on and laboured on, growing steadfastly in the esteem of all, for he was never heard but in a testimony for Christ, never seen upon the street but when on some errand of love to some soul of man; never heard of, but as doing good. And so, like the leaven, whose first particles do their work by immediate contact, but which leavens the mass by what is itself more remotely leavened, this whole city came to know, and to acknowledge, that a man of spiritual power was

in it. And when that good man one day fell dead at his own fireside, and was borne to the grave, every evangelical minister in that city walked in deep respect behind his dust. And yet, I question if ten of all that city's clergy ever heard a word from his lips. Great is the mistake that only to the handful who listen to him does the minister preach. The minister preaches through all who hear him and hear of him, through all whose lives are moulded by his truth, and through his own life as a persuading power. Alas for the Gospel, if eloquence of language is its main dependence, instead of the eloquence of thought and the eloquence of life. We are to stand instructed in this, too: that the best man is not always the one with the widest sphere of influence; as we say, not the man who "does the most good"—*that* depends on other than human efforts on the one hand, and on other than moral causes on the other—but he is the best man and the best minister, who in his own sphere uniformly acts on the highest and the purest principles. Prominent virtues often require elevation in order to their display; but goodness needs no elevation, nor any arrangement of lights to give it effect: nor is it in anxiety lest it should suffer by accident or decay. We cannot live in contact with it, without being aware of it, and without confessing to its excellence. It is a thought to be engraven on our souls to-night that, in the long run, the pure motive carries the day with all that is worth securing. Circumstances may be untoward, but they are only circumstances; something in a man himself may hinder signal and successful action, but this is only an infelicity; ultimately, goodness can be neither obscured nor neglected, neither despised nor forgotten. By the degree of its purity of motive, every ministry makes an impression as a something with no equal among the forces of this life. Secularly said: "A man's strength is as the strength of lions, when his heart is pure." Religiously said: "It is not you, but the Spirit of your Father, which speaketh in you."

Men and brethren, I find it easy thus to speak of others, and to others, in a common experience with myself; but I find it harder to become more personal as I conclude. Yet I trust to an extension of your patience, as I speak of my own intentions as the one in charge of this college. I have lived long enough to know that, in mental as in physical life, when nourishment ceases, vitality fails; hence the necessity of a constant addition of knowledge to the mind that would inform and direct other minds. The teacher's mind, according to Dr. Arnold, should be kept in the state of a running stream; for, says he, "It is ill drinking out of a pond whose stock of water is merely the remains of the long past rains of the winter and the spring, evaporating and diminishing with every successive day of drought."

It is my desire, therefore, to be the scholar of the best teachers, in order that I may be a teacher of the best scholars this college can graduate. And in order to this, I desire to undertake the work to which I am called as an important duty, calling for a consecration as sincere and devout as that expected in any other branch of the ministerial profession. In my place, I expect to study "things that are lovely, and of good report," entering as heartily as I may be able to enter into all that affects the interest, the honour, and the prosperity of the institutions with which I stand connected; but by no means neglecting what is special and personal in the teachers' culture, that there be no neglect in that quarter, of the improvement of those who are here to be taught.

And this is said not merely for its own sake, but for the sake of those whose professed attendance here is for the study of theology. I wish it to be distinctly and permanently understood that it is expected of those who live here that they make study their *business*, and not their *by-play*. I here and now take this opportunity to warn off from these premises those who have it not in their heart of hearts to "scorn delights, and live laborious days" in earnest and prayerful thought upon things divine. To any who are bent upon becoming amateur preachers while yet in their novitiate; to others who think they are presently called to the conduct of

exciting and exhausting services ; to any whose first and last thought is how to make a living, or how to improve their worldly circumstances ; or, in a word, to any who have a divided mind, and consequently a divided life in this place—in all Christian kindness, I say it—“ I fear you will not find it good to be here.” This is not the place to try experiments in ; it is the place of definite preparation for one arduous work, one day to be done ; it is the place in which to think, to examine, to be taught here to apply what is secured for the benefit of others—a place of discipline, not of achievement ; a place for the sons of the prophets, not a cave for the prophets themselves to rest in between their stonings ; a place like what Arabia seems to have been to the newly-converted Paul, where in silence he made that mighty mind of his alert and strong in the Gospel he ceased not to preach till, as Paul the aged, he stood ready to be offered. The truth, to which he testified, not only struck him down on the way to Damascus, but stood all his investigations before he began to preach it, and it sustained him in his lifelong effort to make it known. But why need I cite Paul as secluded with the truth before he proclaimed it ? A greater than he, One, humanly-speaking, in less need of preparation to preach, between His baptism and His proclamation of the kingdom was for a while led of the Spirit into seclusion. “ And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.”

After these words, “ full of the Holy Ghost . . . led by the Spirit into the wilderness,” let no one plead a pious haste to preach as a reason for neglecting preparation. Indeed one reason why so many in their preaching end in the wilderness may be that, unlike the Master, they do not begin in the wilderness and preach themselves out of it ; they begin outside of it, and preach themselves into it.

Aware of the unpretentious character of this school, and of the denomination behind it, because aware of their supreme design in the culture of individual souls, as distinguished from an effort to erect and sustain great institutions or to sway a wide territory, in the quietness and assurance of those who seek not so much the seen as the unseen, and who find their best life not so fully in the temporal as in the eternal, let us, beloved, as directors, teachers and pupils, begin the year's work, showing by our life here our faith in the great principles we profess.

For my own part, I desire to begin near to Him of whom I read at daybreak, who said to those wondering how any *man* could give the thousands ought to eat, “ How many loaves have ye ? ” and they said “ Seven.” And He took them, and blessed and brake them, and gave them back to the disciples to set before the people. And in like manner He blessed and used a smaller number of fishes. And the people did eat, and were filled. Comparatively few our numbers, small our means, little their variety ; but if He will ask for them, take them, bless them, break them, give them to us again to set before the hungry souls whom we may reach by the thousand, they may all eat, and be filled.

Commending myself to Him, to the considerate judgment of my associates, and to the affectionate respect of the students, I assume the duties this night laid upon me, and I ask the prayers of all Christian people that I may discharge these duties aright.

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## INFANT BAPTISM.

Two rites, and two only, have been universally accepted by the Christian Church as obligatory and permanent: Baptism and the Supper of the Lord.

The *form* of each was but an adaptation of an existing practice; that of the supper was nothing new, bread and wine were no novelties in such a connexion. The washing with water, immersion in whole or in part, the pouring of water upon the person or on the hands, was not only a domestic practice, but in some instances had a religious significance. Christ merely adopted well-known practices, and gave to them under special circumstances special signification. God had done the same with the bow in the clouds when He made His covenant with Noah. A natural phenomenon was to be henceforth invested with sacred associations, and became the token of a new covenant relation. In the case of the ordinances, social practices were singled out as appropriate, under certain conditions, symbols of the Redeemer's work, and of individual relation unto Him. There is nothing mysterious or magical in either, and the appropriation is not difficult to understand. A book or picture lies upon a stationer's table—one of many—there is really no choice between several; a loved friend picks up one, and placing it in our hands, says, "Keep this, and read it in remembrance of me." Instantly that book is unlike any other book; it has more than a mere commercial value; it possesses a sacredness no other can claim. Thus, under certain conditions, the washing with water, the sitting at a communion table with bread and wine, became, the one a badge of Christian discipleship, the other of fellowship in its broadest New Testament sense.

We desire to say a few words in this connection regarding the practice of infant baptism.

Practically in Congregational churches the question of Infant Baptism is not made a term of church fellowship, not even of ministerial standing; nevertheless Congregationalism, in so far as it is an ism, is distinctly pædobaptist; this being the case, without placing an undue importance upon a form, we would give to them that ask a reasonable ground for the practice which is supposed to prevail among us.

The mere mode we deem of little moment. The

lately rediscovered "Didache" makes plain that in the earliest times the mode was not an essential. Indeed to us there are manifest Scripture hints—there are really no more than hints in the New Testament regarding mode under any form—that affusion was practised. Early Christian art points to the same conclusion. Under any circumstances, as Christian liberty has for convenience and expediency changed the Supper into a mere morsel, there is no valid reason why the same principle should not, if necessary, be applied to the other.

Moreover the New Testament differs from the Old Testament manifestly in this, that while the Old Testament abounds in specific precepts, the New Testament teaches by inculcating principles.

What principle underlies baptism? There is positively no Scripture *direct* for what is called believers' baptism. Acts viii. 37 is, in accord with overwhelming evidence, omitted from the Revised Version. If any reliance can be placed upon evidence, this verse was a liturgical addition, and no part of the inspired word. In plain Saxon, the eunuch said to Philip: "What doth hinder me from being admitted a disciple?" There is positively no evidence that the eunuch knew anything of Christian baptism; he simply asked for a customary mark of discipleship. To be baptized with the baptism of John was to be enrolled in John's school of repentance, waiting for the coming Messiah. Similarly, on the occasion of the Pentecostal Day, men were pricked in the heart—i.e., convicted—and the exhortation was not Believe; but Repent, and be baptized; i.e., enroll yourselves as Christ's disciples, and ye shall receive the gift of the Holy Ghost, the new birth of water and of the Spirit, without which one cannot enter into the kingdom of God. That the general voice of the Christian Church, declaring baptism to be the badge of discipleship, is Scriptural, is further declared by the order observed in the commission, Matt. xxviii. 19-20, "Disciple, baptize, teach" (see Revised Version). Now, what is a disciple? One brought, or come, to be taught. The moment one is enrolled in a class, he is a disciple—even before a single lesson has been learnt. Baptism is an enrolment—the act of registration—and the question whether infants are proper subjects for baptism depends upon the question whether infants may be esteemed disciples. Christ certainly declared "of such is the kingdom of heaven," and if

of the kingdom, they must here or there learn of Christ. If Christ declares His kingdom to be of such, and thus virtually enrolls them as His disciples, "Can any forbid the water, that these should not be baptized?" certainly I do not assume such responsibility. By this simple rite the parent says, "I place, reverently, my child in the relation of a disciple to Christ, to be brought up, to grow up into Him, into the true name; and relying upon the grace that is in Christ Jesus, I resolve to train my child in the knowledge of the Lord. As I know not when intelligence dawns, I from the beginning say 'Here, Lord, is my child, to be trained and taught by Thee.'"

What advantage have baptized children over the unbaptized? Absolutely none, unless accompanied by the Spirit's power. Of what avail is "believers' baptism," if only a form? But let a child grow up to learn its privilege, to know that the school of Christ is for him a birthright blessing—even as it is a birthright not readily estimated to be "free born"—and the consciousness of being at home in the Father's house will be a motive power not easily resisted to remain a son in the Father's house, and not to prove a prodigal from these blessings, but the rather to walk worthy of the vocation with which he has been called; to grow up in the temple of the Lord wherein he has been planted (not to which he was *trans*-planted), and to forsake not the peace unto which he has been called through Jesus Christ the Lord.

How much of the difficulty experienced in keeping our youth around our churches arises from the misunderstanding and neglect of this application of the ordinance I shall not attempt to do more than suggest. Little as I regard form in itself, this I would most earnestly press: no association among men can stand without some badge. Christ Jesus left two for His assemblies. We limit their application where He has not limited at our peril, and reap thereby as we sow the fruit of separation, hence of weakness.

May God guide us in all our family relations unto the way of peace.

MR. SPURGEON'S health is again feeble; he was unable to fulfil his preaching engagements at Beckenham on Tuesday week; and after the first Sunday in November he goes, in spite of the earthquakes, to Mentone, according to his wont.

## CONGREGATIONAL UNION OF ENGLAND AND WALES.

In Canada, Congregational ministers are few, and the churches comparatively feeble. At the call of vital principles, or moved by some special glow of Christian love, brave souls may gather strength from their very loneliness. But in a normal state of church life, to feel part of a mighty host in the unity of a sublime enterprise is an inspiration of power. This we seek to get in the thought of the great denominational body of which we form a part. In its modern life, cradled in the dear old Motherland, it now strongly lives on many continents, and its rich historic achievements and its present agencies and purposes are stretched with sympathetic delight throughout the habitable parts of the world.

With annual profit and joy we welcome the report of the great English Congregational Union meetings, and though somewhat late in the day we wish our readers to share our feelings as we present our impressions of the gathering in May of the present year.

It needs no exceptional imaginative power to mingle once more with the body of ministers and representative laymen met in the Memorial Hall for the Monday afternoon tea. Sweeter than the fragrance of the early rose is the brotherly communion and the happy salutation; the warm clasp of a true friend's hand, the endearing smile of recognition and the bit of innocent fun are, after a long winter's separation, a real means of grace. Then the tramp up the many and narrow stairs to the business hall, with room for some 1,200; it is soon packed, and the question who is to be chairman for the following year is on every lip. Meantime, punctually at eight o'clock, appears upon the platform the chairman of the year. Above middle height, still in the prime of manhood, slender in frame, with face at once denoting force and sweetness, a fine head, well poised upon his neck, and a rather full crop of red hair, hinting at a birthplace among the Scottish hills, the Rev. Dr. Alexander MacKenna, of Bowden, Cheshire, stands before us. A man well loved by his brethren or he would not be where he is; but besides a man with the innate gift of culture fitting for his exalted position. In the early part of his career he had the reputation—rightly or wrongly, we know not—of being an advanced Radical in politics, and a



strong anti-State Church man. To-day his leanings move towards a spiritual and broad Christianity. Perhaps not one of his brethren has studied more thoughtfully in the wide domain of natural science. From this have come much of his exactness of thought and his religious realism. Like most of us, Mr. MacKenna has had his "fads." He once became an enthusiast as a grower of roses, and was consumed with the desire of raising a new rose worthy of taking rank with "Marshal Neil." To the present writer he once said he would rather taste that joy than attain the eminence of chairmanship of the Union. Alas for human longings! the latter is his now, but the rose—the beautiful rose—is still in the "ewigkeit." While we have been looking at our friend and dreaming of the days that are no more, the result of the balloting for the chairmanship of 1888 has been announced, and the lot has fallen upon the Rev. Dr. Bruce, of Huddersfield. Strange, another Scotman by birth. In this see the noble liberalism of the English nature. Of the last nine chairmen, five have been Scotchmen. Dr. Bruce deserves the honour. Of another type in theology from Mr. MacKenna, he is worthy in every way. Naturally a fighting man, he has done high service to the cause of education and religious life among us. May his year of office be a delight to himself and blessed to the churches!

Let us now come to the Tuesday morning. The chief anticipation should attach itself to the chairman's address. We have a shrewd suspicion, however, that something in the shape of a party political manifestation slightly hinted at in Mr. MacKenna's few words spoken on taking the chair on the previous evening, and arranged in all neatness between Drs. Hannay and Parker, is more eagerly anticipated by the crowd which fills the City Temple. Be that as it may, Mr. MacKenna delivers an address we strongly urge our readers to obtain and read. It is entitled "The Witness of Congregationalism." The central idea is thus stated, and to ourselves is divinely true. Popular government is not the only—it is not even the distinctive—idea of Congregationalism. Congregationalism means the living headship, the efficient and ever-operative will of Christ, realized through His own people—those who have been spiritually regenerated, and are being continually quickened by the Holy Ghost. On the whole, we assert that the address is a fine

production, worthy of the man and the denomination.

The subject which next occupied the attention of the assembly was that of "Pastoral Settlements and Changes," introduced by Rev. Dr. Hannay, the Union secretary. In all the assembly he was the man best fitted for the task. No one has had the same opportunity for knowing the danger to our growth of power, the spiritual injury to our churches, and the sorrow and heart-burning to ministers, involved in this question; and no one would bring to its solution a truer sympathy with the free genius of our constitution. For success this is vital; for suffer what we may from church folly or ministerial charlatanism, church independency must be preserved at all hazards. To our readers who have never seen or heard Dr. Hannay, we may say he is now well on in years; white as those of old Father Christmas are his locks, and he is bearded like a pard. Beautiful is his face, and the refining touch of time is yearly adding a rarer charm. His bodily frame was lithe and active, he stands above medium height. He has a fine eye, from which looks out a true and noble nature. As a speaker he occupies a unique place among English Congregationalists. We have never heard his equal as a debater. In exposition of a subject that grasps him he is strong, but it is in impromptu reply, when the buttons are off the foils, that the whole man shines out. To our thinking, he is the one ministerial speaker whose success in the House of Commons would be beyond dispute. Dale probably would tell from his massive force and genuineness; but any other that could be named would almost certainly prove, like Picton, utter failures. Of Hannay there could be no fears. Incisive, logical and terrific in reply, he would soon take his place in the front rank of parliamentary speakers.

Space forbids us to tarry on some other questions brought up that morning which we would have liked to look at, especially the one so ably handled by the Rev. J. G. Rogers, of Clapham, on "Non-conformist Principles and the Establishment." If we had a criticism at all on the two speeches made, it would be that if representative of Congregational feeling towards the Established Church, the present drift is too hard and scornful, too deeply died in the strong colours of a cold, unsympathetic and defiant radicalism. This refers to

Mr. Hollowell's speech rather than to Mr. Rogers'. The reports tell us the members, *not* according to custom, kept their seats to the last. The explanation of the unwonted patience lay in the expectation of a word battle. A letter had reached Dr. Hannay from an unnamed correspondent (though the name would not be hard to guess), urging a resolution on the Conservative bill affecting Irish crimes then passing the House of Commons. The Committee of Reference were divided as to the wisdom of the proposal, but the pressure evidently was great, and the secretary in open session asked the members should it be dealt with? In Parliament, Union meetings, general assemblies or conferences, there is no sublunary thing so loved as a good debate on a living theme, enlivened with the least taste of an Irish row. Even in our brethren there is a good deal of human nature, and the voices were for war. Dr. Joseph Parker, of City Temple fame, was the chosen standard-bearer, and he moved a resolution on the policy of coercion with perfect grace and tact—indeed, what is it the Doctor does not do well, from a great sermon to an after-dinner speech? The spirit of his reference to political opponents was becoming a Christian speaker, with the single exception of the reference to John Bright. The day was when no orator, however popular, dared have slighted that name; but just now moderate Liberalism is under a cloud. Boldly putting the strain of his contention on the qualities of the character of William Ewart Gladstone, the Doctor awoke rapturous applause. We would travel far to hear Hannay follow in reply, if he differed and was unfettered. If the thing was to be done at all, no one could have led with greater dignity. Merely touching the fringe of the contest, as we in Canada do, it is dangerous to dissent from these in the thick of the fight. We frankly admit this, even while expressing a judgment that our brethren failed in wisdom in establishing such a precedent. Of one thing we feel certain; only a very special hour in the nation's history could warrant our leaders in risking the lowering of our lofty enterprise for God to the level of partisan politics. One point in the speaking will be pleasant to note. The most striking and eloquent speech on the question was made by our loved friend, Dr. Stevenson, late of Montreal. That meed of praise we cheerfully give. Truth compels us to say, however, we read as in a dream his marvellous story of

the Canadian-Irish, and the French Catholic Church. As he gloried in saying he was convinced of the patriotism and innocence of Parnell and his parliamentary following without reading the counter evidence in the *Times*, so here the gentle nature may have resolutely closed its ears and eyes to all passing before it of implacable hate and organized opposition. May this voice, which so often charmed our smaller meetings, be often heard in the larger gatherings beyond the seas! Thus ended a session important enough, but with nothing in it to mark the calendar with red.

The diet of Friday next claims our attention. The day was cold without and within; a strong, keen, north-east wind made the attendance scanty, and the political excitement of Tuesday made the spiritual subjects set for discussion feel tame. To a fervid Gladstonian, breathing slaughter to Harrington and Chamberlain, it was evidently dreary work listening to the Rev. W. F. Adeney on the formation of "Congregational Guilds," or to Dr. Macfadyen, of Manchester, on "Pastoral Visitation." Yet the addresses of both merit careful study by our Congregational Churches. In the States Dr. Macfadyen is greatly esteemed, and has been, we believe, three times invited by important churches in New York and Brooklyn to become their pastor. In our Dominion he is almost unknown. To a perfect genius for church organization and administration, he adds considerable capability as a preacher. Possessing a cast-iron frame, built up among the heather, he never knows sickness or weariness. His Sunday announcements of week engagements read like the catalogue of a public library, and backed in his good work by Manchester's wealth and energy, he has built up one of the most effective churches in England. He is a "man to all the country dear." As a friend, true as steel; he incarnates St. Paul's charity, he suffereth long, and is kind, vaunteth not himself, thinketh no evil, and his love never faileth. Some other day we hope to introduce to our readers two of the younger brethren who helped to enliven this rather dreary sitting, the Rev. G. S. Reaney, the mercurial Stepney pastor, and the Rev. R. F. Morton, a young Oxford man of singular promise. Nor can we stay to sketch the tall thin presence and aristocratic face of loved Arnold Thomas—worthy son of a great father—as he discourses on Christian fellowship, for we want to come nearer home.

While grateful for any recognition as a Dominion in those Union meetings, it may humble our self-valuation to learn that out of two days only ten minutes could be spared for our representative, the Rev. T. Hall, to state our position and advocate our claims upon the parent body. Even so however, right well did our brother execute his task. As we read we felt proud of him, and an opinion which was growing in us during his Jubilee visitation of the English churches became a conviction. Dr. Hannay in introducing him, said this: "Mr. Hall has already been introduced to many of you, and he has got a very warm place in the hearts of all who know him, so that we are very unwilling to send him back," meaning that he would do a thousand times more good for our whole work by continuing the advocacy in England he had but begun. Now he could do more there than by any chance in the Dominion itself. To that judgment, heart and soul, we subscribe. Very properly the agency of our friend had so far been rendered to the Central Colonial Missionary Society, yet even in the fruit of that we will share. Yet a few months longer, and he would have been free, with, we doubt not, the cheerful sanction of Mr. Fielden and his committee, to plead for this sorely needing country. What a permanent blessing to the denomination could he have raised a capital sum efficiently to endow our college, so vital to our prosperity, and get help for the aggressive work in neglected fields, and perhaps to make Canadian Congregationalism glide into the prayers, and be built into the Christian sense of stewardship of the imperial race, whose centre is the British Isles!

We needed him at home, say our committee. True, and at least two others like him. But are we incapable of breadth of policy and co-operative action among ourselves? In all love, not unmindful of the other side, we pronounce the necessitated return of Mr. Hall a stupendous blunder. \*

ABOUT 5,000 Protestants of the Cevennes have celebrated, on the top of one of the mountains where their ancestors used to meet on Sunday, the centenary of the edict of toleration, signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain which formed there a plateau. Thirty pastors, in black silk gowns, were seated in front, and on a ridge behind the congregation.

## WOMAN'S BOARD OF MISSIONS COLUMN.

### LEAFLETS.

It often adds greatly to the interest of a ladies' monthly missionary meeting to have an appropriate reading which will occupy ten or fifteen minutes of the hour. All societies, auxiliaries to the Woman's Board, desiring to have leaflets sent them monthly for this purpose are requested to send the address of their secretary to the superintendent of the department of missionary literature, whose address will be found in the new report.

### OUR REPORT.

We desire to put a copy of our report in the hands of every family connected with the Congregational Churches of Canada, and for that purpose have put the price at \$1 a hundred, including postage, which is considerably below the cost. Orders should be sent at once to Miss C. Richardson, *Witness Office*, Montreal.

### THE BAG PLAN.

One of the resolutions adopted at the annual meeting of the Woman's Board, Toronto, recommended that a simple plan of weekly giving should be adopted by all the members. The suggestion is being carried out in some places in the following ways: The members of the society hold an afternoon meeting, bringing sewing materials and scraps of silk, velvet, plush and other fancy goods. These are made into little ornamental bags and sold or given to each member of the society who will undertake to put in a bag each Sunday 1 cent or more, the contribution to be brought in monthly to the society meetings. If it is left to individual members to make their own bags it is to be feared that there will be delay in beginning, and the money is needed at once.

### SOCIETY MEETINGS.

How do you conduct your monthly meeting? Each society has probably its own way of doing things, and a letter from one telling of its mode of working would often be a great help to others. Let some one then in each organization be instructed to write a letter to Mrs. Macallum, St. Elmo, who edits this page, describing your plans and methods, telling where your meetings are held and how many come to them and everything of interest, so that from these letters selections may be made which will contain most useful information.

### MAXVILLE.—ANOTHER MISSIONARY FAREWELL.

On Tuesday evening, the 30th ult., a public meeting was convened by the churches of Maxville for the purpose of expressing their deep interest in the departure of the Rev. James P. McNaughton, of Dominionville, for mission work in Turkey, and to bid him a hearty "God-speed" in his journey and labours for Christ amongst the followers of Islam.

The overcrowded service was held in the Presbyterian Church, and intense sympathy was shown by the audience throughout the proceedings. Besides Mr. McNaughton there were present the Rev. J. Frazer, recently the pastor of the Presbyterian Church here, but now of Montreal; the Rev. D. Macallum, of the Congregational Church, and Mr. Martin, a student of the Presbyterian College, who has been preaching at St. Elmo and Dominionville during the summer months, all of whom took part in the meeting. Dr. McDermid was elected chairman, and after prayer by Mr. Macallum and Scripture reading by Mr. Martin, Mr. Frazer first addressed the meeting, speaking of the departure of Mr. McNaughton as reflecting the highest honour and credit upon the community from which he goes forth into the Foreign Mission field. Referring to some of the prophetic utterances of the early part of the century with regard to missions, he proceeded to show how literally they had been fulfilled by the continued success in the past and the bright outlook for the future. Mr. Macallum followed with a full and concise recapitulation of the origin and history of mission work and societies, giving some interesting statistics and facts connected with different parts of the mission field, and concluded with a review of the history and nature of the mission work in Turkey.

Mr. McNaughton then addressed the meeting, making reference to Asia Minor as the cradle of the early Christian church, and its consequent attraction as a field of labour. In giving his reasons for his entry upon foreign missionary work, he said he had been led to a decision by the compulsory answer he had been impelled to make to the second of two questions to which every man and woman has to reply, viz., "What, then, shall I do with Jesus which is called Christ?" and "What wilt Thou have me to do?" He had chosen the foreign field because he felt that he could do more work for God and humanity there than at home. He concluded by an earnest and personal appeal to those present who had not answered the first of these two questions to do so, and to the congregation at large to put to themselves individually and answer the second. When he had ended his farewell words addresses were read respectively by the Woman's Missionary Auxiliary and a committee of the friends in Maxville, and a presentation of a purse by the latter. The recipient spoke brief but heartfelt thanks in reply, and the meeting, which will be long remembered, and the effect of which will deepen the already lively interest in missions taken by the Maxville people, was closed by singing the doxology.

The Messrs. Sinclair added much to the pleasure and impressiveness of the occasion by the singing of several suitable duets. Mr. McNaughton's immediate destination is Smyrna, a station under the

American Board of Foreign Missions, under whose auspices he goes out.

This will be the second missionary from this locality stationed at Smyrna. Miss Macallum, a daughter of the Rev. D. Macallum, has already spent three years in mission work there under the same board.

#### THANK-OFFERING PICNIC.

The mission bands connected with Maxville Church held their annual picnic and thank-offering in the grove near the church on August 20.

About 100 children—not all members of the bands—were present, and listened attentively to the short speeches and stories from the friends present. Refreshments were served during the afternoon, and the appearance of an elderly friend who "loves children" bearing a big package of candies was greeted with a smile by the youngsters.

The offerings varied in amount from a couple of cents in a crumpled little envelope, bearing in trembling childish characters the words, "Jesus died for me," to the neatly-folded bill, but they mounted up to \$19.22 when all were counted.

#### WHY STAND YE IDLE?—A LETTER TO THE YOUNG PEOPLE OF OUR CHURCHES BY ONE OF THEMSELVES.

Dear Friend,—Are you engaged in missionary work? If so, we wish you God-speed; if not, let us have a little talk about it. To begin with, we suppose that you are Christians, have tasted of the Saviour's love, and look forward to dwelling with Him in the "many mansions." Can you really enjoy these wondrous blessings, and yet do so little for the Giver of them all? Perhaps, though, you don't know just how to begin or what to do. Let us show you one way. Is there a young people's missionary society or mission band connected with your church? If there is it needs your help, and you need the work. Enter now in the name of the Lord and with all your heart. But some of you say, "We have no young people's society, no mission band." Then organize one at once. Do not say that you know nothing about missions; that you do not know how to organize a society, have "no talents," and are afraid you can do nothing. In this age of missions you need not remain in ignorance one day longer than you choose. Get THE INDEPENDENT, and study Mr. Currie's work from the beginning; read the annual report of the C. C. W. B. M. and note our obligations for the present year; find out about our Indian mission and needy home churches; then, praying for wisdom, set to work. Gather about you the girls and boys (don't forget the boys), and tell them these same stories, and they will be eager for a share in the mission work; or ask your companions to study the subject with you. The "talents" will all show up in good time. "Genius is eternal patience."

Do not let your surroundings hinder you. You may be in a backwoods settlement, and obliged to count every cent twice before spending it, but that does not debar you from the work. Can you not meet in one of your houses to study the subject, putting your money together to subscribe for some good missionary magazine? Look out beyond the limits of your little village, and behold the work awaiting us. You have a share in it. Are you in a city where society has many claims upon you? Will you bid Christ stand aside till all society's claims are satisfied? Here is a place for the exercise of all your powers. Can you sing? Then sing the "glad tidings." Have you the gift of speech that you can move men's hearts? What grander theme than God's work in the world? Think, too, how much the study of missions may embrace if you ask. The natural wonders of many lands, the politics, habits and customs of many strange peoples, and the lives of some of the bravest men and women that ever trod the earth are before you. Are not these worthy of your attention?

Oh young Christians, awake! List to the call! The needy Churches of Canada appeal to you; the multitudes of heathen cry to you; yea, hear you not the voice of Christ Himself sounding through the centuries! "Why stand ye here all the day idle? Go ye also into the vineyard?" Who will go? H. W.

Mary J. Spratt and Nellie Davis, both scholars in the Sabbath school, held a bazaar recently and gave the proceeds, \$2.69, to the Young Ladies Foreign Missionary Society, Brantford. Very commendable. The Society should look after these young ladies.

#### OUR REPORT.

The orders for our report have already exhausted two-thirds of the number printed. We have been selling them at \$1 per hundred. As fifty churches are yet to be heard from, we cannot any longer supply them in such quantity to the churches. We offer the remainder at twenty-five cents for twenty copies, as we cannot supply more than that number to any one church. Miss Richardson, *Witness* office, Montreal, will fill all orders received for them.

Allow me to acknowledge through your columns the following moneys received up to date from the sale of the report of the Canada Congregational Woman's Board of Missions: Mrs. T. Hall, Kingston, \$1; Mrs. J. C. Wright, Belwood, \$1.10; Mrs. D. McGregor, Guelph, \$1; Miss M. Unsworth, Stouffville, \$1; Miss H. Wisner, Brantford, \$1.50; Miss Wood, Maxville, \$3.25; Miss Rawlings, Forest, \$1; Mrs. A. F. McGregor, Toronto, \$2; Mrs. Williams, Montreal, \$1; Mrs. Spaulding, Cowansville, 50 cents; Mrs. Hindley, Granby, 25 cents; Rev. J. Burton, Toronto, 25 cents; Total, \$13.85. Yours respectfully,  
CHRISTIE RICHARDSON.

Montreal, October 13, 1887.

We regret that this notice of our report did not appear at an earlier date, but hope it may yet be read with interest. It has been prepared by a lady recently from London, England, who since her arrival in this country, has offered herself to the American Board for foreign missionary service.

We have in our hand a copy of the report of the Canada Congregational Woman's Board of Missions for the year ending June, 1887.

This little pamphlet is prettily and attractively got up, but it has more to recommend it than mere outward show. It is highly interesting, and contains much that is instructive and amusing, and, above all, helpful to every one anxious to advance the kingdom of our dear Lord.

It is not our intention to give here an account of the formation or work of the board, for this we refer you to the report itself, but we must renew our homage to the noble women who conceived and successfully executed so great a work as the formation of this board. The first annual meeting was held in Toronto, June, 1887. A full account of the proceedings, which occupied two days, is given, and we recognize with thankfulness that the work is being done by consecrated hearts and lives. God has hitherto prospered their labour, and we earnestly pray that He will even more abundantly bless it in the future.

This little report should indeed be in the hands of every one of those who, as yet, have no interest in foreign missions as well as in the hands of those whose hearts and prayers are devoted to the accomplishment of the Lord's command, "Go ye into all the world." We think it well that all should know somewhat of the work being done quietly and unostentatiously by our Canadian sisters who, unable to obey literally the above command, have set their hearts and minds on efficiently answering the apostle's question, "How shall they go unless they be sent?"

This little pamphlet is ornamented with two illustrations, one of which must have a special interest for all who admire true devotion and heroism. It represents the little house—hardly house, hut—in which Mrs. Currie so gladly laid down at her Master's feet a life full of hope and promise. We are here constrained to pay our tribute of honour and admiration to this noble woman who went from a home of luxury and ease to one such as this picture represents, just for love to those who were in darkness. We would hardly think this building good enough for our cattle over here, there is nothing of ease or comfort about it, except Mrs. Currie's chair, of which we catch a glimpse through the open door. Yet in this home Mrs. Currie spent her happiest days—few though they were—in the service of the Master. Let us all ponder prayerfully this life laid down so cheerfully and willingly, and may we, should God honour us with a

similar call, be found ready like her to say, "Do with me what Thou wilt."

The other is a portrait of an African king. We understand that no greater compliment can be paid a native than to tell him he resembles King Kinkwi. Those who wish to judge for themselves as to the extent of this praise will do well to obtain a copy of the report. But his Majesty must certainly be a most remarkable object when dressed in the furniture rep costume he lately prevailed on Mrs. Stover to make for him.

This board advocates, and we cannot impress too strongly on all the importance of this advocacy,

#### MISSION BANDS FOR CHILDREN.

The young cannot be taught too early that they have a part in proclaiming the redeeming love of Christ to the heathen. The young hearts of His little ones are so ready to love, so open to tenderness and pity, that seed planted in so fertile a soil is almost sure to blossom into a beautiful flower shedding its fragrance far and wide. We are sure those who have the training of the young will be delighted with the account given of a very successful Mission Band formed by the children of a small Canadian village.

This report contains a very concise and interesting account of the Clara Wilkes Currie Memorial Fund, the memorial to take the form of a schoolhouse for native children at Bailundu, where Mrs. Currie died.

We hope this board will soon be sending lady missionaries to all parts of the world. At present it is a small, but strong and healthy parent stem. May its branches soon be many and their fruit a thousandfold.

[To the following paragraph we draw special attention.—Ed. C. I.]

We would like to say here that the work of the board is to be *with* and *through* the *Home and Foreign* Missionary Societies *already existing in our denomination*, our aim being to enlist every woman and child in our churches to be helpers in the work of these societies.

Announcements of society work and missionary intelligence will be gladly received by Mrs. Macallum, appointed editor of the Board of Missions column.

The following extracts have additional interest, coming as they do from a lady who was for a short time a missionary of the London Missionary Society in India, and is now an officer of our Board.

#### DAWN IN THE EAST.

"Looking for and hastening unto the coming of the day of God."—2 Peter iii. 12.

(Extracts from the report of Miss Oxley in "India's Women.")

#### HINDU WORK IN MADRAS—ZENANAS.

Since my last report we have taken out thirty new pupils in the zenanas. One of these, a very interesting,

thoughtful and intelligent Brahmin woman, knows a great deal about her own religion. She read me a very good description of the *greatness* of God from a Hindu sacred book, showing that He is our Father, that He has no form, that He neither eats nor sleeps, that He made everything, etc. "That is true and right," I said, "and what the Bible also teaches. Does it not make us think, if He is so great, we can never go to Him? Yet we all want to go to Him when we die." She agreed. Then I said, "Our Bible does not stop where yours does; it teaches not only that God is great, but that He came to this world to do all that is required of us, and to show us the way to heaven," etc. I reminded her that she had just read that God has no form or body, and asked her why they made images of Him. She only laughed. I tried to rouse her to feel that being able to read about God, in that easy way was no use unless her knowledge had some effect on her daily life. At this she was quite bewildered, not having been taught that there is any connection between the two.

#### THE FIRE.

We are still reminded of the fearful fire at the People's Park, although five months have elapsed. It cost the lives of 400 people. A dear woman, a Brahmin, whom I have been teaching for weeks, said to me: "My mouth is shut, I cannot speak for sorrow." She was thinking of the death of her eldest son, a fine boy, who was burnt in the fire. When I asked her what her religion tells of the future state, she said sadly, "Nothing at all; I know nothing about it."

I was sent for to a house where a poor young woman had lost her husband in the fire, and her relations said they wanted some one to teach her to read and work, that her mind might be a little diverted from her sorrow, as she cried night and day.

Six little children reading in the school were burnt to death; indeed, it is a visitation that has saddened many, many natives of Madras.

#### SCHOOLS.

The four schools are progressing nicely now. We have 220 on the roll, and all under government. Last year two of them had their first examination, and did well. The grant for the four schools was about \$182. Last year I mentioned how much we wanted a larger house and could not get one. At last our present landlord has been persuaded to enlarge the building, so that now we have three large halls instead of only one. While teaching the infants a simple Tamil hymn I was interrupted by the arrival of a young girl who had not come to school to learn, but to show herself in the "king's dress." She wore a high cap of silver and gold, like a crown, and many very splendid jewels. I shook my head at her, and turned away, saying I was very sorry, for she was on her way to the temple

to dance. Many Brahmin girls do this while quite young. How sorely they need all the true knowledge we can impart. To encourage the Bible lessons I give a text card as a reward, when the lesson is repeated perfectly. For four small cards I will give a large one, and for four large ones a book. I have had much more perfect lessons brought since adopting this plan. A short time ago I was teaching two old school pupils in their house, when two Brahmin girls came to have a talk. The place where we sat was very narrow, with a door at each end, and besides the bench on which my pupils sat with me sat there was only a narrow slip of room. The girls stood opposite close to the wall, and to their great discomfort, a little unclothed brother (a moodelliar) would keep bounding into the room when least expected. The poor girls could hardly attend to anything in their efforts to keep their gracefully folded black and yellow clothes from the contamination of the slightest touch of the boy. At last I said, "How strange that you should think his touch can do you harm! I would quite as soon touch my coachman as you." "Would you?" they asked in great surprise. "Certainly," I answered. "God has said that He has made all men of one blood." One of my pupils then said, "When Jesus was in this world He touched all kinds of people, even those with diseases." The poor Brahmin girl then replied in apology, "We are taught in our house that that would be wrong." How many of these poor women see and know that their customs are foolish and wrong, but cannot give them up!

TREASURER'S STATEMENT OF MONEY RECEIVED UP TO OCTOBER 7, 1887.

Per Miss H. Wood—Vankleek Hill, \$10.82; Maxville Auxiliary, \$20; Maxville Cheerful Givers, \$14; Martintown Auxiliary, \$12.55. Total, 57.37. W. M. S., Belwood, \$4.50; Ladies of Forest, per Miss Rawlings, \$2.65; Miss Rawlings, second quarter's membership fee, 65c.; Mrs. Andrew Green second quarter's membership fee, 65c.; Mrs. John Burton, second quarter's membership fee, 65c. Total, \$67.47. Currie Memorial Fund, "Friend in Clinton," per Student A. P. Solandt, \$3; Mrs. A. James, London, Ont., \$2. Total, \$5. We remind the members of the Canada Congregational Woman's Board of Missions that their second quarter's remittance of membership fees was due the 1st of September. Any one may become a member of this society by contributing to its funds at the rate of five cents a week, 65 cents per quarter. A life member by paying \$25 at one time.

Since the last report was forwarded the following sums have been received for the Currie Memorial Fund: *September 7*, Mrs. A. James, London, Ont., \$2; *September 10*, A Friend, Clinton, per Mr. A. P. Solandt, \$3; *October 15*, Mrs. Isaac, London, Ont.,

\$2 Total, \$7. Members' quarterly fees: *September 7*, Mrs. John Burton, Toronto, 65 cents; *September 7*, Miss Rawlings, Forest, 65 cents; *October 12*, Mrs. Wright, Garafraxa, 65 cents; Mrs. Andrew Gerrie, Pine Grove, 65 cents. Total, \$2.60. Societies: *September 7*, Ladies of Forest, per Miss Rawlings, \$2.65; *September 12*, Belwood Auxiliary, per Miss M. V. Rodgers, \$4.52; *October 13*, Ottawa, to be equally divided, \$7; Vankleek Hill, for Foreign Missions, \$10.82; Cheerful Giver, \$14; Maxville Auxiliary, \$20; *September 17*, Martintown Auxiliary, \$12.55; per Miss Wood, \$64.37; *October 12*, Garafraxa Auxiliary Women's Missionary Society, per Mrs. J. McKee, \$3.35. Total, \$74.89. It is hoped that members and societies will not be slow in sending their remittances. It is a good old saying, "Those that give early give twice." M. A. BURTON, *Treas. C. C. W. B. of M.*

October 18, 1887.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

MR. EDITOR,—By way of redeeming my promise of last month I will now give your readers some account of college affairs. The opening service of the session, with the inaugural address of our honoured Principal, was in all respects satisfactory and encouraging. The work of the several classes, both in the theological department and in the arts course of the University, has been laid out, and is now going on with regularity, and if the students diligently attend thereto they will find enough to occupy all their time and thought. As in former sessions, Messrs. Burton and Warriner and Dr. Jackson will lecture on their special courses by way of supplementing the regular work of the Principal and myself, whilst Mr. Hill will continue his class in Elementary Greek.

The number of names on the books, including one out on leave of absence, is sixteen; of whom three are accepted candidates, taking the full course.

The Board have felt it to be their duty, in the interests of the applicants as well as of the college, to recommend four, on the grounds of youth and inadequate preparation, to defer their applications for another year; and I wish to assure these young brethren, with their pastors and friends, that such action is not pleasant to us, that we feel for them in their disappointment, and trust that they will be more successful another time. To receive such candidates would be to add a preparatory year to their course, and a year's additional expense to the college fund, for neither of which do the regulations give authority. Judging from the number of letters I have received from enquirers, besides the four applicants mentioned above, I have no doubt that had we a preparatory year for the benefit of such we should have, at this moment, over twenty-five students in the col-

lege. In view of these facts I believe that the corporation will sooner or later have to deal with this matter as an urgent, practical question.

For many years I have had a strong and growing conviction, which I have not concealed, that a preparatory year is a necessity for a very large proportion of those who apply for admission. Nor is this state of things peculiar to our college; others feel it, and in divers ways make provision to meet it. There can be no doubt that a year's preparatory training of the right sort would be of essential benefit to most of the candidates who present themselves, whether for the full course or the theological course, and that the advantages resulting therefrom would fully compensate for the additional time and expense involved.

At this point it may be asked: Why should not these unprepared candidates get the assistance they require without leaving their homes? As a matter of fact, they do not and cannot get it, and for many reasons. For this training, if it is to be good for anything as a preparation for their college work, would require the devotion of their whole time and energies to it, and consequently they would have to abandon their former occupations as means of support, and become dependent on their friends. This I know in most cases is impossible. Again, assuming that there are schools easily accessible, in which the sort of tuition required could be obtained, such candidates as I am speaking of are upwards of eighteen or nineteen or twenty years of age, and herein is found a palpable difficulty to their "going to school" again. But we must not overlook what the institution of a preparatory year involves. It means: (1) The increase of the full course to six years, and of the theological course to four; (2) The addition of a year's expense to the cost of the education of each student; and (3) The provision of the means for giving the additional education. As to the first, I should have no regret, as very few of our students enter upon the duties and responsibilities of the ministry over-burdened with years, knowledge or experience. The second presents a difficulty, which the chronic impecuniosity of the College would render it hard to cope with, and the only way I can see for meeting it would be for the expense of the preliminary year to be borne by each candidate, or by the church recommending him.

With regard to the third point, there would be no difficulty, if the funds therefor were forthcoming. University graduates and others could be found capable of giving the required instruction in classics, mathematics and English, to fit the candidates for the entrance on either the full or shorter course. One such graduate could give instruction in all these branches, and that to the extent of at least three hours' teaching every day; but as this would require the devotion

of the whole, or most of his time, the question of his payment would become an important factor of the problem. There is no reason that I know of why all the theological colleges affiliated with the University should not combine in this work of preliminary tuition, and contribute to the common expense in proportion to the number of men they severally send to be trained. In this way the same educational advantages would be secured to each, at less than cost, for, I take it, the whole number receiving this preliminary training would not be larger than one good tutor could manage.

But I hear some objecting, This is all very good and desirable, but what about that other burning question we have heard so much of from time to time—the strengthening of the existing staff of the college by the appointment of another regular professor, and the extension of the course of study accordingly? In reply, I have simply to say that I have not forgotten that question, nor do I wish to see it made secondary to any other. but rather to occupy the first place among our *desiderata*. And hence I am conscious that in broaching this matter of a preparatory course I am presenting a plan which, in our present circumstances, is not feasible, except by united action as suggested. None the less do I think it proper thus to discuss this matter here, that the constituents of the college and all interested in its efficiency and welfare may be made aware of this pressing want, and be stimulated to think about it and do something to meet it.

The reports which have appeared in the columns of THE CANADIAN INDEPENDENT from month to month of Mr. J. P. Gerrie's visits among the churches have been interesting, and justify the anticipation of much good resulting. Mr. Gerrie has presented a formal report to the Board, but as it travels over much the same ground as the reports mentioned above, I need not now quote from it; suffice it to say, that the Board highly appreciates the value of the work he has done, and have tendered him their cordial thanks. The Rev. J. B. Saer writes from St. John, N. B.: "I have performed the pleasing task of speaking to the churches of this Province about our college. All have promised contributions, and will be forwarded this autumn."

The Rev. Duncan McGregor has also visited the churches of Nova Scotia with the same object; so that it is to be hoped that we shall receive larger contributions from the churches of those Provinces as the result of these visits. GEORGE CORNISH.

October 13, 1887.

MR. GLADSTONE, according to the Manchester *Guardian*, earnestly desired when at Oxford to become a clergyman, and it was only under strong paternal pressure that he consented to abandon a clerical for a political career.



## OUR COLLEGE COLUMN.

EDITORS: *A. P. Solandt, B.A., F. W. Macallum, J. Daley.*

All the students are now in college, and for this winter the roll is as follows:

1. Andrew P. Solandt, B.A.; 2. John P. Gerrie, B.A.; 3. Horace E. C. Mason; 4. Frederick W. Macallum; 5. Hilton Pedley; 6. James Daley; 7. William Colclough; 8. Frank Davey; 9. Wilberforce Lee; 10. W. N. Bessey; 11. James M. Austin. Probationers: 12. Galen Craik; 13. D. E. Hamilton; 14. F. W. Read.

Student Swanson has asked and received permission to remain out of college for a year, and is now preaching at Cold Springs, Ontario.

Mr. E. E. Braithwaite, B.A., has gone to Oberlin College, Ohio, to pursue his theological studies.

Mr. J. P. Gerrie, B.A., has been elected senior student for the current session. He has finished his work of visiting the churches in the interest of the college, and handed in his report to the college board.

Mr. A. P. Solandt, B.A., was re-elected editor of this column and Messrs. Macallum and Daley assistant editors. We hope to make "Our College Column" even more interesting than it has been. We thank our friends for kind words, and will endeavour to merit their esteem continually.

The project of having our reading room, supplied with papers and magazines, is meeting with deserved success. In addition to funds acknowledged in last issue, we have received from Rev. Joseph K. Unsworth, B.A., Paris, Ont., \$1; Mr. Charles Cushing, Montreal, \$1; Mr. George McGarry, Montreal, \$1; We have now on file: 1. THE CANADIAN INDEPENDENT, 2. *Illustrated London News*; 3. *Missionary Herald*; 4. *Chicago Advance*; 5. *New York Observer*; 6. *Christian World*; 7. *Christian Union*; 8. *Gospel in All Lands*; 9. *Pulpit Treasury*; 10. *Scribner's Monthly*; 11. *Homiletic Review*; 12. *Christian World Pulpit*.

The first meeting of the Monday Club has been held, and the following elected office-bearers for this session: Mr. Mason, president; Mr. Read, secretary; Messrs. Solandt and Gerrie, committee. At the first meeting a spirited discussion took place on the question, "In the event of a prohibitory law being passed, have those now engaged in the liquor trade any right to compensation?"

## NOTES.

Student Craik has been elected president of the freshman class at McGill College.

Student Pedley was re-elected vice-president of the McGill Undergraduates' Literary Society, and Student Mason member of the Reading Room Commit-

tee and Arts Editor of the *McGill University Gazette*.

Rev. James McAdie, of St. Andrew's, was at the college opening.

Rev. Mr. White, from Ireland, is now supplying at Hawkesbury and Vankleek Hill. The students have, therefore, not to supply either place this winter.

Rev. Mr. Webb and family visited our college *en route* from England to Kelvin and New Durham.

Most of the students took part in the Sunday school demonstration in honour of her Majesty's jubilee. All who can find the time attend the crowded Moody meetings.

Rev. W. W. Smith, of Newmarket, Ont., has the thanks of the students for sending them complimentary copies of the New Year Book.

A friend in Cowansville sent the students a barrel of apples. The apples were very much appreciated. The barrel is now empty.

## News of the Churches.

CHEBOGUE.—An impressive service was recently held in this church—the one hundred and fifteenth anniversary of the first communion held in Yarmouth County, which was on September 27, 1772, Rev. Jonathan Scott, pastor. The same tankard, cups and plates which were then used—and used for nearly eighty years—were used on this occasion. The pastor, Rev. W. H. Watson, addressed the communicants from these words: "This do in remembrance of Me." The parsonage has been newly painted, which is a decided improvement to its appearance. The fence also has been repaired. Mr. Watson has recently returned from his vacation; I need not say his return was hailed with gladness.

CORNWALLIS, N. S.—A social took place on Oct. 5 at the house of Mr. Benjamin Tupper. The people, old and young, began to gather together, and continued till the four rooms, hall and chamber, were filled with an intelligent and enjoyable company. The ladies, ever ready to do a good work, made ready two tables, and then announced that tea was ready. After thanks were offered the friends partook with active intention. The people greeted old friends and formed new acquaintances, music was discoursed. Beginning to realize "how good and how pleasant it is for brethren to dwell together in unity," Rev. J. Whitman was suddenly requested by one of the officers to follow him into another room. Deacon Cox stepped forward and presented him with a bag of silver and of bank notes, reading an appreciative address. Before time was given to reply, lo! Mr. Newman Cox came forward, and presented our friend with Bagster's Polyglot Bible and a hymn book of large type, reading an

other address from the children and young people of Kingsport Sunday school and prayer meeting. We congratulate our venerable friend on these happy tokens of a people's love.

CRESWELL.—August 28 and 29 were stirring days in this little village. The first anniversary services in connection with the Creswell Church were held. On Sabbath, 28th, sermons were preached, morning and evening, by Rev. W. F. Wilmot, of Unionville, and in the afternoon by Rev. A. Van Camp, of Cleveland, Ohio. The little church did its utmost to accommodate the people who came, but it was in vain, the church being filled "within" and "without." On the following day a platform meeting was held in the church, and tea served on the lawn. The speakers at the meeting were the preachers of the Sabbath, together with several of the ministers of the locality. Choice music was rendered by the choir of a neighbouring church. The programme began at two o'clock; at four an adjournment was made to attend to duties outside. When this had been done satisfactorily, the people re-assembled in the church to listen to further addresses and more music. Everything passed pleasantly. A little more than \$100 was realized. Altogether the people of Creswell, reflecting upon their first year's experience as a church, are much encouraged, and look with cheerfulness into the future.

HAMILTON.—On the 16th inst., special Sunday school service was held in the Congregational Church here. From ten to eleven in the morning a prayer meeting was held, presided over by Mr. Walter Bale, at which petitions were presented for the work at home and abroad. The lecture room was filled, and the Spirit was present in power. In the forenoon, at the regular service, a sermon was preached by the Rev. John Morton, on the claims of the Sunday school. He showed the relation of the school to the children, to the parents, to the Church, to the country and to Christ. It gave the children the truth which, if it got fair play, would quicken the divine life. There was ground for the assurance that the majority of the children of our schools would continue on the way to Zion, and in the end be found there. The school was a blessing to the parents. Seed was sown that would grow up into the flowers of faith and love. The teaching made wise sons, and wise sons made glad fathers. The school was the nursery of the Church; for while some useful workers came from the ranks of the profligate, the great body of them were from the life-long followers of Jesus. It blessed the country. Under this head it was shown that the division of labour had made our common schools secular. This did not necessarily involve godless schools, for secular education, as well as secular work, could be done to the glory of God, but it threw the bur-

den of religious instruction on the Churches and the Sunday schools. The weal of society depended on religious instruction, and hence the Sunday school was a boon to the nation. Lastly, it was shown that this work was specially dear to Christ, and teachers were encouraged to go on with patience and hope by His injunction to feed His lambs. In view of the blessing in the school, all were urged to carry it, like Christ, in their hearts, and to show their interest in it by visiting it and by backing up at home the efforts of the teacher. In the afternoon there was a special service for the children in the school room. It was filled with an interested company. Addresses were delivered by Messrs. D. Aitchison, E. Savage, W. Edgar and the pastor. The subjects of the first three were respectively: Decision for Christ, the willingness of Christ to pardon, and the blessings enjoyed by the pardoned. These addresses, stating clearly and impressively the truth were listened to with eagerness and made a deep impression. Thus ended the day's work for the school. Its results will appear in the future. During the day the college was also remembered, an extra collection being taken for it, amounting to \$80. Our Mutual Improvement Society, the week before, voted \$20 for the same purpose.

KESWICK RIDGE, N. B.—On the second Sunday in September your correspondent visited the church and stations on the "Ridge" on behalf of our college. This is one of the largest and most promising fields in the East. The pastor, Rev. J. B. Hawes, is one of the most enterprising of ministers. There are evident signs of material and spiritual improvement. The parsonage is being renovated and extended, and the church building will soon be repainted. A phenomenal tea meeting, at which the sum of \$230 was raised, is one of the recent indications of advancement under present administration. Mr. Hawes is much interested in college work, and some of his parishioners are blessed with a few of this world's goods. We may therefore expect that the Keswick Church will be numbered among those who contribute to the college funds.

NEW DURHAM.—This church has extended a unanimous call to Rev. James Webb, late of North Shields, Eng., which call, we believe, has been accepted. Mr. Webb has just come over, and we trust he may find this settlement happy and prosperous.

SHEFFIELD, N. B., has been the birthplace of some of the leading men in legal, political, commercial and educational life in New Brunswick, and the Congregational Church is one of the oldest—perhaps the oldest—of any denomination in the Province. Sheffield has always been renowned for its excellent schools, and the average intelligence is of a high order. The church has responded to the utmost of its ability to any appeal made on behalf of any of our

institutions. It was, therefore, a supreme pleasure to speak to them of our college, its past, its present, and the prospects of its future. The pastor, Rev. Joseph Barker, is one of Dr. Barbour's students.

ST. JOHN, N. B.—The contributions to the college will be forwarded early in November.

PARIS.—Three months have passed since the new pastor, Mr. J. K. Unsworth, was settled here. Attendance on church services is more regular and heartier, more earnest feeling is growing. A successful Monday night Bible class has been started. The choir has been moved from the gallery to a position behind the pulpit. This church hopes before long to regain its old place in our denomination. The Western Association meets here next April.

PINE GROVE AND HUMBER SUMMIT.—Mr. A. W. Gerrie, having accepted from the Missionary Society the appointment to Brandon, Manitoba, has resigned his pastorate of these churches, very much to the regret of the people, to whom Mr. and Mrs. Gerrie, by their earnest Christian walk, have very much endeared themselves. We sympathize deeply with these churches in their loss, and trust that soon another pastor, Mr. Gerrie's worthy successor, may be found. To Mr. and Mrs. Gerrie, who leave soon after this issue, we extend our confidence and prayers, assured that our churches may rest in the conviction that whatever true-hearted consecration and sanctified prudence can perform in the North-West will be accomplished by Mr. Gerrie and his faithful companion.

WINGHAM.—On September 30 the Rev. Robert Ward, M.A., M.D., LL.D., was installed pastor of the church. In the afternoon a meeting of the church and congregation was held, to take into consideration the condition of the church. This was followed by a council meeting, composed of delegates from neighbouring churches and representatives of the Wingham Church. The pastor's credentials were examined and certified satisfactory, as also his clear, concise statement of doctrinal views. In the evening a public installation service was held, Rev. C. E. Gordon-Smith, F.S.Sc., of Stratford, Moderator. Mr. R. Currie made a statement on behalf of the church, of circumstances leading to the call of Dr. Ward to the pastorate of the church. The pastor-elect made his reply, stating his reasons for accepting the position. The moderator then offered the installation prayer. Rev. W. Burgess, of Listowel, addressed the pastor, and Rev. G. Fuller, of Brantford, the congregation. The choir rendered sweet music on the occasion, and the meeting closed with hope for the future. May God bless the hallowed relation.

WINNIPEG.—Rev. Dr. Frisbie, of Des Moines, Iowa, writing in *The Advance* of his recent trip over the C.P.R. to the Pacific Coast, says: "I, being in the way, the Lord led me to the house of my Master's

brethren,' and I found myself enjoying the weekly prayer meeting of the Congregational Church of Winnipeg, temporarily supplied by Rev. Hugh Pedley, of Ontario. It was an encouraging meeting, full of young people, indicative of a large and interested congregation. Our church there has a good membership and position, a large building, and is, in every respect but one, well placed for growth and permanent influence. The one drawback is an inheritance from the days of the boom, six years ago."

#### A SABBATH IN ORO.

Oro is a name with which I have been familiar for forty years and more, but never visited the township to which it belongs until Saturday last, when I went thither to preach on the following Sabbath. I was met at Barrie by Mr. Thomas McLeod, of Dalston, and after being kindly entertained at dinner by Mr. Scott, and spending a couple of hours with Brother Black, to the detriment, I fear, of his Sunday sermons, greatly enjoyed the ten miles' drive through a beautiful rolling country to Mr. McLeod's hospitable abode. I began to think we were in the backwoods indeed, when, before we alighted from the buggy, we were told that a she-bear and her cub had, about an hour previously, passed through the fields not very far from the barn. The young fellows of the neighbourhood were busy till nightfall trying to find Mrs. Bruin. All the dogs and guns available were enlisted in the pursuit, which however terminated unsuccessfully.

On Sabbath morning, at nine o'clock, Mr. E. Gardiner drove up to take me on to Rugby, eleven miles off, where the morning service was to be held. Such hills and vales! A lovely country, but hard to travel, both for man and beast. A fair, but not full congregation assembled. Mr. Ball dined us bountifully, and at one o'clock we started for Edgar, the afternoon appointment. A fine congregation, young people predominating. Before announcing my text, I told the audience I was in a quandary, from the fact that I was expected to preach three times, and had vowed a vow never again to preach three sermons on the same Sabbath. I did not like to disappoint the evening congregation, and I was not willing to break my resolution, because I deemed it a good one. By way of compromise, I proposed to split the sermon in two, giving half in the afternoon and the rest at night. If any of them desired to hear the second half, they could attend the evening service at Dalston, three miles distant. I took a forty-minute MSS. sermon, conveniently divisible, and stopped when half way through it. I was the more inclined to make this compromise from having been told there had been great complaints of long sermons of late. Who preached them? Not Students Macallum or Davey, I am sure.

About fifteen minutes after the congregation dispersed, Mrs. Bruin and her cub reappeared on the scene, and crossed a field about a stone's throw from the church. Had they hove in sight an hour sooner, my half sermon would have been still more abbreviated. Another vain pursuit, though it was the Sabbath, was engaged in by a few individuals.

The evening service at Dalston was held in a neat little church but recently erected. An attentive but not large congregation was present. I think the general opinion of the half sermon performance was very like the 'prentice boy's characterization of his board; "very good, what there was of it," and "plenty of it, such as it was." Congregations nowadays are fond of "shorts" as spiritual rations.

This is an outrageously hard field for any man to work, however robust he may be, and I cannot but think it was a mistake to add Dalston to Rugby and Edgar. Those two stations are quite enough for one man, and he will be a diligent labourer in the Lord's vineyard if he does them justice. The summer arrangement by which two students occupied four stations, Vespra being added to the three already named, worked very well, and I was glad to find that the young brethren who had recently left were held in high esteem. It is a pity this plan could not be continued, and the four stations worked by two men. I see that student Gerrie in *LAST CANADIAN INDEPENDENT*, recommends opening a cause in Orillia and connecting Rugby with it. This would give two men three services each every Sabbath, and necessitate as much outlay of missionary money as would suffice to nurse up Dalston and Vespra into self-support. There is no spiritual destitution in Orillia, and no loud call for starting a Congregational Church there. In Oro and Vespra we have a foothold, which can and ought to be maintained. Rugby and Edgar can support a minister, and I believe if missionary aid were given for a time to Dalston and Vespra, they would, ere long, be able to support a minister too. At these places we have church organizations and buildings; moreover we have assumed a denominational responsibility which we cannot honourably decline. Dalston I consider a very interesting field, and after discussing its features with my kind host, Mr. Young, the village postmaster, who is a warm and intelligent Congregationalist, I feel very anxious that an effort should be made to work it up. A religious excitement is blazing in the vicinity, which must soon burn itself out; and a thoroughly earnest judicious minister, could, I believe, with the Divine blessing, achieve great things among a people who, having passed through arctic and torrid experiences religiously, would be prepared to appreciate the temperate zone of Congregationalism.

Let me enter my earnest protest against three-service fields. I have laboured on such fields many

years in the past, but if I had my time over again I would set my face like a flint against all temptations to such over-work. No man can do his "level best" each time thrice a day. It is fatal to the highest development of ministerial efficiency, for our young men to be put to this kind of strain. I would prefer to give young ministers the task of preaching but once a day in the early part of their career to overtaking them. An old fable tells how the fox reproached the lioness for only having one cub in her litter; "Aye, Mrs. Fox," replied the lioness, "but you forget that my one is a lion." Three sermons a day will necessarily be weak, puny, wishy-washy things. A man can't put his whole soul into the morning sermon, for fear of playing out in the afternoon and evening. The true preacher will desire to throw his whole manhood into every sermon, and after one such effort he will need the afternoon to recuperate for another and even grander effort in the evening. To do his utmost and best, he had better keep away from the Sabbath school in the afternoon. "I have been young and now am old," and "I know whereof I affirm."

WILLIAM F.-CLARKE.

*Guelph, September 27, 1887.*

#### CONGREGATIONAL PROVIDENT FUND SOCIETY.

MR. EDITOR,—I beg to acknowledge the receipt, since the annual meeting, of the following sums for the Widows' and Orphans' branch: Hamilton Church Ladies' Sewing Society, \$25; Chebogue Church, \$5; Maxville Church, \$5; St. Elmo Church, \$3.35; Martintown, \$3.25; Granby Church Sunday School, \$4; in all, \$45.60. I have also great pleasure in acknowledging receipt of the handsome donation of \$100 for the Widows' and Orphans' branch endowment from Mr. John Macdonald, of Toronto, in fulfilment of his spontaneous offer made at the Union meeting in June.

I hope this generous gift from a Christian brother of another denomination will be the means of stimulating generosity amongst our own membership toward the Widows' and Orphans' branch.

I regret to notice a decided falling off in the subscriptions from churches for this object during the past twelve months.

This is causing the board of directors considerable anxiety, for the contributions from this source are absolutely necessary to supplement the income from interest on capital in order to make up the annuities payable to nine widows and six children at present on the fund. We have paid in annuities to widows and children almost \$13,000 since we began our work; and we hope the friends all over the Dominion will enable us to continue it with increased efficiency from year to year.

Only twenty-four churches sent contributions las

year. Ought not there to be three times as many? We don't ask large amounts from each; but one collection, however small, from all the churches we do earnestly ask; and having that regularly kept up for a time, we have no fear of the fund becoming ultimately self-sustaining.

On behalf of the Board of Directors,  
CHAS. R. BLACK, *Secy.-Treas.*  
*Montreal, Oct. 10, 1887.*

### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The following subscriptions have been received since June 1 last, and are hereby thankfully acknowledged, viz.: Granby Congregational Church, \$67; Granby Willing Workers, \$5; Frome Willing Workers, \$8.35; Shedden Willing Workers, \$11.50; Parkdale Willing Workers, \$7; Rev. C. Pedley, \$2; Alton Congregational Church, \$5.50; North Erin, \$5.50; Northern Church, Toronto, \$100; Zion Church, Toronto, \$51; Zion Sunday School, Toronto, \$4; South Maitland, N. S., \$1.81; Noel, N. S., \$2.06; Economy, N. S., \$6; Liverpool, N. S., \$6; Milton, N. S., \$10; Cornwallis, N. S., \$10; Kingsport, N. S., \$13.75; St. Thomas, Ont., \$5.36; W. H. Lynch, Danville, Que., \$1; A Friend, Eaton, Que., 45 cents; Ayer's Flats, Que., \$6; Brown's Hill, Que., \$2.61; Fitch Bay, Que., \$5.60; North Stanstead, Que., \$5.31; Libby's Mills, Que., \$6.36; Waterville, Que., \$5.65; St. Andrews, Que., \$16; Churchill, Ont., \$2.38; Mrs. Silcox, Embro, \$2; A. H. Alexander, Stratford, \$5; Mrs. McGregor, Listowel, \$1; A. Bell, Kincardine, \$5; A. McLean, Kincardine, \$1; Tilbury Congregational Church, \$16.36; Rugby, \$14.60; Warwick Church, Watford, \$4.44; Warwick Church, Ebenezer, \$3.56; Warwick Church, Zion, \$4.48; Edgar, \$11.42; Dalton, \$3; Baddeck, N. S., \$5; Wingham, Ont., \$9. Total, \$459.05. Received on account of deficit at end of last year: Friends' Church, Toronto, \$20; Kingston First Congregational Church, \$25; Danville Church, \$10; Bowmanville Church, \$15.70; Paris Church, \$25; Ottawa Church, \$25; Sarnia Church, \$22; Forest, \$20; Zion Church, Toronto, \$50; Athol Church, \$10. Total, \$222.70. Received from College Missionary Society, London, Eng., \$300.68. Received from other sources, including interest on investment, \$347.40. Total receipts, \$1,329.83. Add cash balance from last year [\$182.08] \$1,511.91. Paid on account of debt to Endowment Fund, \$550; paid current expenses, 689.80. Total, \$1,239.80. Cash on hand, \$272.11.

R. JAMIESON, *Treasurer.*

*Montreal, Sept. 30, 1887.*

[There is still due over a thousand dollars to the Endowment Fund, and the expenses of the college now begin. This lest any should be misled by the \$272 on hand.—ED.]

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Canada Congregational Missionary Society since my acknowledgment: Interest from the George Robertson Mission Fund, \$84; On account of Mortgage, do., \$200; Dividends from Nova Scotia, \$142.60; Colonial Missionary Society, \$1,000; Returned by Students, \$27; Edgar, Ont., \$12; Belleville, Ont., Sunday School, \$5; Keswick Ridge, N. S., for 1886-1887, \$15.48; St. Andrews, Que., \$6.50; Mrs. Sarah O'Brien, Kingsport, N. S., \$4; Ulverton, Que., \$3.75; Ulverton Sunday School, \$5.50; Melbourne, Que., \$22.21; Rock Island, Que., \$31.02; Miss Ball, Lennoxville, Que., \$20; Baddeck, N. S., \$6; Ayer's Flats, Que., \$8.65; Libby's Mills, Que., \$10.40; Fitch Bay, Que., \$3.91; Brown's Hill, Que., \$2.04; Chebogue, N. S., Ladies' Home Missionary Society, \$11; Danville, Que., \$40; Total, \$1,661.05. Amount previously acknowledged, \$415.51. Total amount received since June, \$2,076.56.

The following is the amount of expenditure to date: Amount paid since last statement, \$1,897.87; Amount paid as per last statement, \$1,551.15; Amount of deficit from last year, \$481.28. Total, \$3,930.30; Deduct amounts received, \$2,076.56; Leaves amount due by the society to date, \$1,853.74.

SAMUEL N. JACKSON, *Treasurer.*

*Kingston, October 17, 1887.*

### QUEBEC ASSOCIATION.

This Association of Congregational Churches and Ministers met in Melbourne Church on September 27, 1887. There were present Revs. L. P. Adams, G. Purkis, Geo. Willett J. G. Sanderson, H. E. Barnes, D.D., E. M. Hill, M.A., F. H. Marling, J. I. Hindley, M.A., Geo. Skinner and J. Dickson. Mr. Christopher Harrower and Mr. Geo. T. Brown were invited to sit as corresponding members. Rev. J. G. Sanderson was elected moderator, and J. I. Hindley, scribe. Rev. G. Willett preached the sermon. The Association took up the matter referred to it by the Home Missionary Committee, viz., as to the advisability of separating Melbourne from Ulverton, and, after mature deliberation, advised that for the present those two fields be worked together, and a student assist the pastor during the summer, if necessary.

Revs. H. E. Barnes, D.D., F. H. Marling and J. I. Hindley, M.A., applied, and were received as members of the Association.

The following resolution was adopted: "The case of Mr. Christopher Harrower having come before the Association by reference from the Missionary Executive Committee, and by his own desire, involving his views on Christian doctrine, and his adaptation to

the work in Canada, the Association heard statements and letters from various persons, fully examined Mr. Harrower himself, and are reluctantly compelled to the conclusion that they are not prepared to recommend him to the churches."

The Association accepted the invitation of Emmanuel Church to meet there in the spring. The evening meeting was addressed by Rev. L. P. Adams on "Reminiscences of a Long Pastorate in Quebec," and Rev. E. M. Hill on "Church and Children." Rev. J. Dickson also gave an address.

Programme for next meeting: Sermon by Rev. A. E. Barnes, D.D.; Paper on Sabbath School Work, Rev. Geo. Skinner; Home Missions, Rev. J. I. Hindley, M.A.; Foreign Missions, Rev. Mr. Dunlap; College, Rev. Geo. Cornish, LL.D.; Papers by Dr. Barbour and Rev. F. H. Marling.

J. I. HINDLEY, *Scribe.*

### WESTERN ASSOCIATION.

MR. EDITOR,—At the recent meeting of the Western Association in Hamilton, October 4 and 5, the following resolution was adopted:

*Resolved,* That this association, witnessing the growing interest manifested in the work of Home and Foreign missions throughout the churches of our order in the Dominion, hails with great pleasure the formation of the Woman's Board of Missions in connection with our denomination in Canada, and would very earnestly commend its work to all the churches within the bounds of this association, believing, as we do, that in the organization of the consecrated sisterhood of our churches along missionary lines there is opened an important channel for the outflow of Christian benevolence and for the inflow of divine grace.

The Western Association at this meeting underwent considerable reorganization, with a view to our getting at each other better. The important new features are as follows:

1. There is to be an annual election of three officers of the association: president, secretary and treasurer. The officers for the present year are Messrs. W. Cuthbertson, C. S. Pedley and James White, of Woodstock, respectively.

2. The association is divided into three subsections, centering in Guelph, Brantford and London, with secretaries for this year: Messrs. D. McGregor, of Guelph; J. K. Unsworth, of Paris; and C. E. Gordon-Smith, of Stratford.

3. The six officers form a standing committee to arrange for systematic visitations of the churches, and to take means to secure a thorough development of the forces of Congregationalism within the association's bounds.

The idea of dividing the association into sections is

not a new one, having been tried once before. It would probably have succeeded then if the association itself had not suffered a temporary disorganization. Now, under more favourable conditions, and perhaps with more thorough recognition of the fractional character of the branches in relation to the association; we hope the plan will commend itself to the churches, win a hearty support from them, and do the work laid out for it. We expect the West to make itself heard as hitherto; and more than ever we expect it to make itself felt.

C. S. PEDLEY, *Ass. Secy.*

### YOUR HOUSE.

Be true to yourself at the start, young man,  
Be true to yourself and God;  
Ere you build your house, mark well the spot,  
Test all the ground, and build you not  
On the sand or shaking sod.

Dig, dig the foundation deep, young man,  
Plant firm the outer wall;  
Let the props be strong, and the roof be high,  
Like an open turret toward the sky,  
Through which heaven's dew may fall.

Let this be the room of the soul, young man,  
When the shadows shall herald care.  
A chamber with never a roof, a thatch  
To hinder the light, or door or latch  
To shut in the spirit's prayer!

Build slow and sure, 'tis for life, young man,  
A life that outlives the breath;  
For who shall gainsay the Holy Word?  
"Their works do follow them," saith the Lord,  
"Therein is no death."

Build deep, and high and broad, young man,  
As the needful case demands;  
Let your title-deeds be clear and bright,  
Till you enter your claim to the Lord of light  
For the "house not made with hands."

—Selected.

### Literary Notices.

THE *Montreal Witness* has published for its subscribers a finely-finished chromo of "Suffer Little Children to come unto Me." The subject is well handled, and a picture produced which will grace any home, and reflects great credit on the enterprising publishers, both as to energy and for taste. It is supplied to subscribers for 25 cents per copy.

THE ILLUSTRATED LONDON NEWS (The Illustrated News Company, New York) is the oldest and one of the best of our illustrated papers. It has done more than any other paper to fill our homes with instructive pictures. It is published on this side from duplicate plates at a less cost than the London edition, 10 cents per copy or \$4 per annum. It ought to be in all our homes, delighting children, and children of a larger growth. October 15 furnishes as usual many pictures upon a variety of subjects, including a double-page picture Deer Stalking in the

Highlands, three pages devoted to the British Mission to Morocco, a most pleasing and instructive picture entitled *A Sad Dog's Day*, *Sketches of Life On Board a Man-of-War*, *The Home of Florence Nightingale*, etc., etc. The supply of reading matter is also abundant and interesting, while the number complete costs at retail only 10 cents.

LITTELL'S *LIVING AGE* (Boston) comes with its weekly freight of wisely-selected articles, a perfect storehouse of literary gems.

THE *CENTURY* and *St. Nicholas* (New York) for October are full as ever of articles, grave, gay, instructive and amusing. The pictures of Negro life in the *Century* are inimitable.

THE *HOMILETIC MONTHLY* (Funk and Wagnalls) and the *Pulpit Treasury* (E. B. Treat), both worthy candidates for public favour, maintain their excellence without any diminution. Either would be missed.

#### INDIVIDUAL WORK THE MAIN THING.

Spurgeon is reported to have said that if the building of Noah's Ark had been left to a committee, the keel would not have been laid when the Deluge came on. Committees do sometimes work slowly, and, what is worse, sometimes they do not work at all. Just how long it would have taken a committee to build the Ark, it is impossible to say. Perhaps they never would have built it. Perhaps they would have wrangled about the shape of the vessel, or the size of the windows, or the places for the animals, until the Deluge began to come down. An Ark committee might have been a dismal failure, as many a committee has been since the days of Noah.

The fact is real work is always done by individuals. Committees may be useful for cutting out work, but in the end the work is done by individual men and women. Conferences, conventions and gatherings of that kind may throw some light on methods of working or may act as a mild tonic on workers who need toning up; but when the talk is over, and the resolutions are passed, the real work has to be done by individual exertion. Noah must go on and build the Ark himself, getting as much help as he may from Shem, Ham and Japheth.

When the Presbyterian Unions of '61 and '75 were being discussed, one would almost think that a union of all the Presbyterians of this Dominion would bring in the millennium. Listening to some of the union speeches, you would almost suppose that the moment the Churches were united all difficulties in doing the Lord's work would vanish into the air. It goes unsaid that Presbyterian Union is a good thing. Nobody doubts that now. But what practical difference does the Union make in carrying on the real work of the Church? Not very much. Preaching is the most important part of a minister's work. When a preacher sits down to make a sermon, does he find that the Union helps him to get at the exact meaning of the

"original," or to divide his text, or to properly distribute his matter, or find good illustrations that will make truth strike the mind of the most obtuse hearer, and stick there? Does he ever say to himself: "The Union of '61 greatly helped me in dividing that text, and the Union of '75 suggested an application that sent the truth right home?" The Union may work in that way for some preachers, but those we happen to know have to hammer their divisions and applications out of their own brains just as they did before the Union took place.

Next in importance to preaching is pastoral visitation. How much does the Union help one in pastoral work? The miles in the country are not any shorter, and the mud is just as sticky as it was when there were a half a dozen Presbyterian Churches in the Dominion. The sidewalks are just as hard and just as level as ever, and the tramp, tramp in the afternoons, making pastoral calls, make clerical feet as sore as in ante-Union days. The Union makes little or no difference in the actual work.

Elders, and managers and deacons and Sabbath school teachers and officers, in fact everybody, have to work now, if the work is done, just as everybody had to work before the Union, if the work was done. The universal law is that the work is done when individuals do it, and never done unless individuals do it.

Now, if all this is true in regard to a great movement like the Union, it must certainly be true in conferences, conventions and gatherings of that kind. These modern institutions may serve a good purpose, but it should never be forgotten that in the end the real work must be done by individuals. It is not the thunder that refreshes the earth and revives the growing grain. It is the individual rain-drops, each one doing its share. Thunder never made anything grow. Conference thunder, be it ever so loud, is as unproductive as any other kind, if individual men do not work well in their own individual spheres.

What the precise value of a conference or convention is it is impossible to estimate. When you attend a good one you may think that its value is considerable. The next time you hear some active conference or convention man preach, you probably change your mind. You wonder how it is that one who lectures others so much can't do better himself. Something may be gained by hearing men describe their methods of working. Still the gain in this direction is not great. There is no one best way of doing anything. The best method in one congregation may not be the best in another. The method best for one man may be the worst for another. Perhaps the real value of a Conference on the State of Religion depends almost entirely upon the stimulus it gives to those who attend. If it takes them out of a rut, brightens them up, refreshes them and sends them home nerved for the battle, and more determined

than ever to fight bravely on until the Master calls, then it is a good thing.

The publicity given in these days by the press to conferences, conventions, Church events and special services by the Sam Joneses, has a powerful tendency to magnify them out of all proportion to their importance. The real work done by individuals is never advertised, and because never advertised people who read nothing but newspapers, and who never think, believe that the only work done is the work advertised.

Who ever saw a paragraph like this in a daily newspaper: "The Rev. Mr. Faithful went out last Monday afternoon, called upon ten families, read and prayed with six of them, spoke to several on the question of personal religion, visited three sick parishioners, prayed with one whose end is very near, and greatly helped him to meet the last enemy; called on two very poor families and gave them some help to keep the wolf from the door." That afternoon's work may tell for more on the great day than half a dozen conventions. And yet there are people calling themselves Christians who would say that was no work at all, because it made no noise, and they did not read about it in the papers. Shame!

Did anybody ever see anything of this kind in a newspaper: "Boanerges rose early on Tuesday morning, and tackled his text for next Sabbath; he examined the original carefully, blocked out his sermon, sketched his plan and arranged his matter; then he ransacked his library to see what other people thought about his text, modified his plan a little, and laid it over for a day. Thursday morning he began writing, and wrote till his brain was hot and his nerves tingled. Sabbath evening the sermon was preached, and made a most powerful impression?"

That sermon may have done more good than a hundred conventions, fifty conferences, with a dozen Presbyterian meetings thrown in, but even some good people did not think much of it, because there was nothing of it in the newspapers!

Moral.—Real work for the Master is generally done by individuals, and for the most part done quietly.

The following clippings are from the English *Non-conformist and Independent*, a paper in the very front rank of English journals:

WHEN Dr. William M. Taylor, minister of Broadway Tabernacle, was in England, he visited the Metropolitan Tabernacle on a communion Sunday, and along with Professor William Graham, was invited by Mr. Spurgeon to sit with him at the Lord's table and assist in the service. Dr. Taylor, writing to *The Christian at Work*, regards this as an illustration of genuine Christian fellowship, and remarks that Mr. Spurgeon is broader than the creed of his church.

He intimated that he was ready to welcome his Baptist brother Armitage in the Broadway as Mr. Spurgeon had welcomed him. The American Baptists, however, believe that Scripture gives them no warrant for inviting to the communion any but Christians who have been baptized in their own manner, and some curiosity, therefore prevails as to whether the invitation will be accepted. As to Mr. Spurgeon—who shows increasing signs of a disposition to cut off all connection with Christians who are progressing beyond the old rigid orthodox lines, as well as to give credence to sensational stories on the subject—it is pleasant to find that he is so much more liberal than the American Baptists in this particular respect, in which we are glad to believe he represents the attitude of English Baptists generally.

CERTAIN well-meaning but ill-advised ladies at Bromley, Kent, have been adding a new terror to the lives of the inmates of the workhouse by dosing them with theology of a peculiar kind, at times decidedly out of season. Four ladies on one occasion, it is said, made their appearance at the dinner hour, and kept the hungry elderly men chafing with impatience at the thought of their meal spoiling while the ladies sang hymns. On another occasion a lady visited the lying-in ward, and, with a fine sense of the fitting, shouted out that the inmates were all doomed. Such a style of evangelization is calculated to produce results the opposite of what are intended.

THE eccentric founders and members of the new sect which styles itself "The Army of the Lord" have to learn that if they are to be tolerated they must themselves be tolerant. At present, this is far from being the case. The "Army" carries on its operations at Brighton in what it calls "The Sanctuary of Jehovah." The "sanctuary," it seems, is divided into two parts, one known as "heaven," and the other as—well, the opposite. The principal religious exercise appears to be the dancing and hopping about of girls, worked up to an intense pitch of excitement, until they fall from exhaustion. Last week Mr. W. R. Bradlaugh, the evangelist, brother of Mr. Charles Bradlaugh, who was on a visit to the town, noticed the "sanctuary," and entered, taking a seat in the place reserved for the unsaved. He had not been there long before a young woman danced up and denounced him and others as being "full of the devil." Mr. Bradlaugh protested, but individuals styling themselves "King David," "Elisha," etc., came up, and with great violence ejected him and several others from the place. This kind of thing has been going on for some time, and has naturally excited public hostility to the Army. On Monday "Elisha" was fined 40s. for assaulting a clerk in the hall. He considers himself a martyr, but most people will think otherwise. The Army should find for itself a "lodge in some vast wilderness" if the presence of the unregenerate is so obnoxious to its members, who most certainly ought not to offer personal violence to those who are already sufficiently cursed by being possessed by the evil one.



## Children's Corner.

### GOD IS LOVE, AND GOD LOVES ME.

'Neath the lime-tree's shadow swinging,  
Eyes cast down, and book on knee,  
Sat a little maiden singing,

"God is love, and God loves me."

"God is love, my little maiden,  
Tell me why 'tis thus you sing?"—  
Raised she then her sweet face, laden  
With the charms of youth's fresh spring.

"God is love," she said, demurely,  
"All around His love I see;  
God loves me, I know it surely,  
For my Bible tells to me

"How He sent His Son most holy  
To be mocked and crucified;  
'Twas for me"—the tears fell slowly—  
"I have sinned, but Jesus died.

"Oh, I thank my loving Saviour,  
That He suffered on the tree;  
Can I doubt His tender favour?  
Can I doubt His love to me?"

Happy maiden! Thus I, musing,  
Passed adown the dewy wood;  
Thine the treasure there's no losing,  
Thine the truest, richest good.

Oh, to know God's love unailing,  
This the secret is of rest;  
Other love is unavailing,  
If we miss the first and best.

And when life's dull cares are pressing,  
Lest I overwhelmed should be,  
Comes assurance rich with blessing,  
"God is love, and God loves me."

### WHAT THE FLOWERS SAID.

Tom and his father were long since tired of the dusty city, whose streets they had traversed for hours, endeavouring to find employment for the younger of the two. They lived in a pleasant country village several miles from the city, where flowers in the summer time were very abundant, and where even in early spring-time their home had beauty and fragrance. All the morning they had been upon the hunt, calling upon acquaintances as well as upon strangers to whom they bore letters of introduction, and calling nowhere save with a view to find the desired employment for Tom. After many disappointments the young man was fortunate enough to secure a position in

a large warehouse, and arrangements were made for him to commence work almost immediately. This settled, father and son were hurrying to the depot to take the earliest possible train home. The keen March wind and the dust had added greatly to their discomfort, and tired and weary as they were, the din and roar of the city's busy thoroughfares, and the jostling of the crowd, were very disagreeable.

"Oh, how delicious!" suddenly exclaimed Tom, as he caught the fragrance of lillies, roses, violets and pinks, "and see, father, here is the secret of it," he continued, as he directed his father's attention to a small glass case on a street corner, filled and covered with flowers. These were all put up in button-hole bouquets, and offered for sale by a young woman, who seemed quite anxious to dispose of them. True enough, amid the dirt and dust, amid the hurrying, bustling crowd, these little bouquets were shedding their delightful aroma, and feasting and fascinating with their beauty the eyes of many a passer-by.

The walk seemed less disagreeable after that, Tom thought, and he hoped that when he came to the city every day to attend to his newly-arranged labours, he should often pass those pretty flowers and take a peep at them and inhale their delicious fragrance.

"I think we may learn a lesson from them," suggested his father. "They seem to preserve their fragrance and beauty in spite of uninviting surroundings; and here, in the very heart of the city, to speak of the country and to bear witness, amid the abounding works of man, to the fairer and purer works of God. I think the Christian young man should seek to shed about him the fragrance and to show the beauty of true piety. The quiet, consistent Christian life, amid uninviting surroundings and associations, is undoubtedly an acceptable service to God, and is as reasonable as it is acceptable. Surely the servants of Him who is called the Rose of Sharon and the Lily of the Valley should thus, by their actions, speak eloquently of their Master."

Tom had but recently made public confession of his interest in the Lord Jesus Christ, and he did most heartily desire to adorn the doctrine of God his Saviour, in all things. Thus his father's seasonable words were not lost upon him, and many a day after, when upon errands for his employers, as he passed the flowers, they preached to him the same suggestive sermon.