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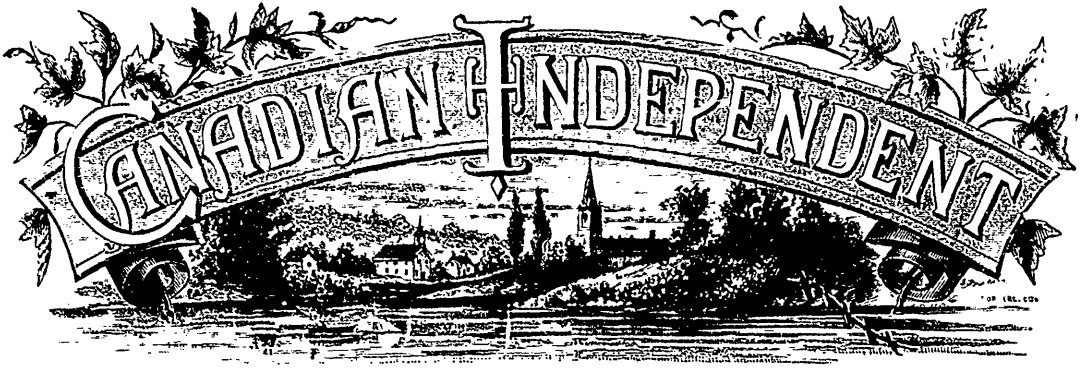
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New Series.

TORONTO, NOVEMBER, 1891.

| Vol. X, No. 11.

### Editorial Jottings.

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

MAKE no promises that are not clearly right, and break no such promises when once they are made.—*Ex.*

THE third provincial convention of the Young People's Society of Christian Endeavour will meet in Peterboro' from October 21st to 23rd.

THINK you that judgment waits till the doors of the grave are opened? It waits at the doors of our houses, it waits at the corners of your streets.—*Ruskin.*

Rev. Dr. A. T. Pierson, editor of *The Missionary Review*, has accepted an invitation from Mr. Spurgeon and his church to go to London and occupy the Tabernacle pulpit for some months.

FRIENDS OF ITALY will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs.

A BEAUTIFUL STORY.—We begin in this issue, a well-written and deeply-interesting story, which all our readers will relish, of the experiences in the Peninsular War of a Christian soldier and some of his friends. Having read the story in its completed form, we speak from knowledge when we recommend it.

THE YEAR-BOOK.—The Year-Book is furnished at 15 cents per copy; and the publisher promises to pay the postage, or express charges. But he cannot be expected to send it post-paid to other countries. In such cases let 20c. be sent, instead of 15c.

CHURCHES AND MINISTERS.—Both church and minister can hardly do better than to take to heart the old couplet which a clergyman of our acquaintance was fond of repeating during the congratulations following a wedding:

“Be to his faults a little blind,  
And to his virtues very kind.”

—*Watchman.*

THE exhibition of the Holy Coat at Treves is turning out a sad disappointment to many of the speculative inhabitants, who looked forward to the devotion of the coming pilgrims as a choice and fruitful means for making gain out of godliness. The number of pilgrims has not reached such colossal proportions as was expected; but the worst of it is that most of the pilgrims are poor and bring their victuals with them, to the unspeakable chagrin of their would-be hosts.—*Ex.*

A NEW DISCOVERY.—It seems strange that British North America should provide items for geographical discovery. Yet so it is. The great Labrador waterfall has been located; and found to be 200 feet high. It is 250 miles inland. The Boston *Congregationalist* says:—

The Bowdoin College expedition returned to Halifax, N.S., having discovered the Grand Falls on the Hamilton River, a new tribe of Indians, the site of an Esquimau village and a large number of new fishes and plants.

**THE TRUTH WITH DISCRIMINATION.** — Dr. Lorimer, in reiterating his opinion that all days of the week are as much sacred time as the Lord's Day, seems to be making an honest effort to sanctify the whole week, but so far those who have preached this doctrine have only succeeded in bringing the Lord's Day down to the level of the other six days. — *Congregationalist.*

C. W. HODGE, professor of New Testament literature and exegesis in Princeton Theological Seminary, died Sunday afternoon, Sept. 27th, of diseased lungs. He was the son of the great Charles Hodge, and was sixty-one years of age.

A PROMINENT citizen in St. Louis said to a reporter the other day: "Nature has her own cure for that dread disease—diphtheria. It is nothing more nor less than pineapple juice. I declare that I have found it to be a specific. It will cure the worst case that ever mortal flesh was afflicted with. I did not discover the remedy. The colored people of the south did that. The pineapple should be thoroughly ripe. The juice is of so corrosive a nature that it will cut out the diphtheritic mucus. I tell you it is a sure cure."

**METHODIST APPOINTMENTS.** — A writer in the *Christian Guardian* advocates this compromise between "appointing" and "inviting" ministers: Where two-thirds of a Quarterly Board invite a minister, and he accepts—it is to be considered settled. Then at the end of the full term, that station or circuit is not to invite anyone, but receive the minister sent by the Stationing Committee. And so, alternately. If all would agree to it, very well. But probably other measures will have to be resorted to, to satisfy all parties. The invitation system has crept in, and will no doubt remain.

**REV. JOHN MCNEILL.**—The famous London preacher has been in Boston, as well as in Toronto and Montreal. The *Morning Star*, Boston, thus speaks of him:

"John McNeill," as Dr. Lorimer familiarly called him, in introducing him to one of the greatest of Tremont Temple audiences Sunday evening, justifies the reputation which has preceded him across the Atlantic. He is remarkably like both Mr. Spurgeon and Mr. Moody in certain respects, and yet totally dissimilar in others. Ease and earnestness, humor and seriousness, alternate and yet combine in him. A decided brogue gives piquancy

to his speech without making it at all difficult for a Yankee to understand, so clear is the voice and so distinct the enunciation—with occasional exceptions. Saxon expressions predominate, and give crispness and force to the ready wit that provokes a smile and the blunt sarcasm that compels a wince. Like Mr. Hughes, John McNeill believes with his whole soul that religion is an intensely practical thing, or it is nothing. "Faith without works is dead." His great complaint against his generation, as he puts it, is that men do not *think* enough in the light of the Bible and according to conscience. "Enough thinking for yourselves," he declares with great emphasis, "would make evangelical Christians of the whole of you."

**THE CENSUS OF 1891.**—The total population of the Dominion is given as 4,823,344, being an increase in the ten years of 498,534, a little less than half a million. Of this increase, 377,917 is credited to the cities and towns. The population of the provinces is as follows:

EASTERN PROVINCES.

	1881.	1891.	Incr'se
Nova Scotia.....	440,572	450,523	9,951
New Brunswick.....	321,233	321,294	61
Prince Edward Island.....	108,591	109,088	197
Totals.....	870,696	880,905	10,209

THE ST. LAWRENCE GROUP.

Quebec.....	1,369,027	1,488,586	129,559
Ontario.....	1,926,922	2,112,989	186,067
Totals.....	3,285,949	3,601,575	315,626

WESTERN PROVINCES.

Manitoba.....	62,290	154,442	92,182
Assiniboia.....	25,615	61,487	35,972
Alberta.....			
Saskatchewan.....			
British Columbia.....	49,459	92,767	43,308
Unorganized.....	30,931	32,168	1,237
Totals.....	168,165	340,864	172,699
Total for Dominion.....	4,324,810	4,823,344	498,534

**THE RAILWAYS.** — "Did you ever thank God," said a Temperance Worker in our hearing, a few days ago, "for the help to temperance, of the railways?" How the old arteries of travel and commerce, in this province, were lined on both sides with strings of groggeries; and a young man could scarcely travel much or long, without getting into the fatal habit of "treating" and being "treated." And how, now, one may travel without seeing liquor or drinking. Total abstinence is like Christianity itself, in this respect—that whereas a man, in the early ages, had to defend himself for believing in Christ; now a man feels a need to justify himself for *not* being a Christian! So now, if a man is not a teetotaler, he

feels he is on the defensive; for the world expects that his morality and Christianity will show itself there.

**HYPNOTISM.**—We used to call it "Mesmerism" when we were boys; but there is nothing in a name. It is claimed to provide a cure for drunkenness. The person is put into a hypnotic state, and then it is impressed upon him that he is to loathe *drink*, and taste it no more. A travelling lecturer declared to us of the INDEPENDENT that he had tried it with complete success. Higher authorities state, that if repeated several times, it will have a good effect, as far as *the craving* is concerned. But if a man has been led into drink because he was afraid of ridicule should he refuse, he will likely go so again. In wise hands it may do much good. The newest success of hypnotism is on the rabbits of Australia. On a dark night, a man swings a lantern rapidly round in a circle. Another jingles a large number of iron rings, hung on strings which are combined together in the hand. The rabbits come running from all directions; and in their "hypnotized" condition are killed, sometimes many hundreds in an evening, by a number of men guarding a loose circle round the light. And in this way their plague of rabbits is abating.

**HEALTH RESORTS.**—Some of our sanitarians are valuable because they insist upon exact methods which have been chosen from a sanitary and medical standpoint. But as a rule we are far behind the German Spas, where the cure or relief results far oftener from the discipline than from the virtue of the waters. It has become such a custom to send various classes of invalids away from home, that there is need of more expert study of this whole subject. Where I shall go may be of great importance, but how I shall go, how I shall behave as to hygienic care and how I shall conduct to cure is of far greater importance. In the present loose method of valetudinary journeying and staying we are sure that much more harm than good is done. While the more robust are benefited or some by chance escape the perils through which they pass, others are battered about by their errors or their carelessness, and, if they return, fall an easy prey to the powers of disease. Health

everywhere and always must be sought in accord with the laws of health, and, as a rule, is not to be won merely by new skies and new scenes.—*N. Y. Independent.*

**WHY SHOULD NOT CHILDREN JOIN THE CHURCH?**—Dr. Gordon, a most wise judge, says: "My testimony is most emphatic for the general steadfastness and constancy of these child converts. The number who apostatize among this class is less than among adults. Indeed, I may say that instances of discipline are rare among those who enter the church thus early." Another pastor says: "Not only have children received into the church maintained their faith more generally than those received in later life; they also as a rule advance beyond others in the development of Christian character, in devotion of service and missionary zeal. Why should they not? They have the advantage of an early start and a more thorough turning of the whole life by the indwelling of the Holy Spirit." A Methodist bishop bears similar testimony: "It has been my experience," says he, "that such children develop into our most steadfast and consistent members."—*Advance.*

**ADVANCES IN ASTRONOMY.**—What has not photography done to enlarge our knowledge of the heavenly host? The eye, looking into a telescope at a barely visible star for a second, sees as much as it can do if it gazes at it for an hour. It is not so with the photographic plate, for after the lapse of an hour it has seen, roughly speaking, 3,600 times as much as it did during the first second's exposure—it accumulates and does not repeat its impressions. Thus it comes that the plate records that which the eye cannot detect, and this is true not only of the quantity but also of the quality of the vibrations. As an illustration of this, it is interesting to note that on one of the numerous photographs of solar eclipses taken by Professor Shuster something like a smudge appeared on development near the solar limb. For a short time this was supposed to be due to an imperfection in the plate. Closer examination, however, showed that the apparent smudge was in reality the image of a comet lying close to the sun, and therefore invisible to the naked eye, which the more sensitive photographic retina had seen and preserved.—*The Speaker.*

## Editorial Articles.

### THE CHURCH'S ROLL-CALL.

The time of the year is upon us when it is held to be appropriate to have evening gatherings and the like, of more or less a social character, in connection with churches and Sunday schools. In lieu of—or perhaps, better still, in addition to—the ordinary “Anniversary,” when with sacrifice and trouble (which does not always properly pay for itself), some famous Doctor of Divinity is brought from a distance—try the “Roll-Call!”

Members will vote for a Roll-Call, when as each name is called, members are to respond—or if dead or absent, have some one to speak for them, who never themselves opened their lips before the assembled church; and they don't see till afterwards how they have “committed” themselves. Well, so much gained! And a meeting that will compel preparation and thought and planning beforehand, and furnish food for many remarks and recallings afterwards, must needs be an important meeting; and where the object is a religious one, must needs be a good meeting.

In very old churches, the names which properly belong to the last generation, might be passed lightly over, or—beyond a certain date agreed on—be left out altogether. But commencing, say, twenty years ago, let the names be called, and responded to. Letters from former members will get into the habit of finding their way to the pastor in time for this meeting, as it becomes known to be an “institution” of that church; those resident will think of something to say that is edifying. It is wonderful what bright thoughts one sometimes has when alone. A good and wise plan is to repeat aloud—and several times over if necessary—the expression or thought that has struck the mind. We have it then; we have made it “ours.”

In Napoleon's time, the French regiments had a Roll-Call, at which all the names of the recent dead were included; and a comrade would give a step forward from the ranks, and, saluting the officer, answer, “Died upon the Field of Battle!” Think in our churches, of this one and that one being an wered for, “Dead upon the Mission

field!” “Died in Hope Triumphant!” “Went into the Lord's Work, and now winning Souls in the Backwoods!” “Sick, and nearing the Heavenly Gates, but sends his Christian Love and Cheer!” “Sore Buffeted and Afar, but with you this day in Spirit!” A writer in *The Treasury* (New York) says:

“The simpler the programme of exercises, the better. It ought to be a service admitting of larger spontaneity of testimony and desire, a kind of home fireside-meeting for the local church. Sometimes a sermon is preached, sometimes the Lord's Supper is administered; the whole day, in certain places, being given to the matter—and it is worthy of it.”

As such an institution gets established in a church, particular notice will naturally be directed to the changes of the twelve months immediately preceding. It will be useful information for many members to know just where certain lately removed members are, and what they are doing for the Lord, and what they are doing for themselves. And the church has a right to know what use those former members have made of the letters of transfer they took with them—for every church has a right to insist upon removing members taking a letter, and using that letter! And to some minds, the farther back the date is, the more interest centres around the case. The editor enjoyed it better than a feast, the meeting in Toronto last year of an old school class-mate of fifty-six years previously—and they had never met in the interval.

A church should always be devising new ways of working—the old foundation motives being ever the same: the glory of Christ, and the good of souls—and seeing that “socials” and entertainments have run themselves into the ground, and become in many instances a snare, rather than a help to godliness, it is a good time to enlist the Roll-Call; and to keep it, as at the beginning, a solemn, spiritual, inspiring reminder of mercies in the past, and goodness in the future.

### SOME THINGS WE WOULD LIKE TO HEAR.

Wishing is a cheap commodity, but there is more in it than many people think. Wishing begets desire, and desire runs into plans and schemes to bring the thing about. And, seeing that as a

general rule we first wish and then *get*, it comes to be accepted with us that wishing is the first milestone on the road of obtaining. Now, we have a few wishes in the way of hearing:

1. We want to hear of every church beginning to plan for a "Revival." Pray for it, wish for it, "talk it up" in church-meetings. The Holy Spirit is perfectly ready whenever the church is ready.

2. We want to hear of organized efforts to put only Temperance men in Municipal Councils this winter. Now that the Court of Appeal has overturned Chief Justice Galt's decision, and affirmed the constitutionality of the Ontario Local Option Law, it won't do to have other than sound Temperance men in the Councils. Many places will now move for Local Option.

3. We want at all times to hear of all our ministers "throwing off their coats" and working in the great Temperance movement whenever they are away from home. No one can tell how far his influence can reach for good. In this connection, we wait for some reports from the large clerical deputation we sent to Europe this year. Let us hear how Temperance fares in Great Britain? and in what ways our brethren found opportunities to help it?

4. We want to hear of every "vacant" church keeping up their regular sessions of worship on the Lord's Day. If nobody can "preach," let somebody "talk." An hour, occupied jointly by four or five members, is often better than if occupied by one.

5. We want to hear of a number of converted children being welcomed into church-membership. The lambs are better *in* the fold than outside it. Reliable investigations show that fewer of them fall away than of grown people.

6. Other wishes to come

## Correspondence.

### LETTER FROM MR. CURRIE.

DEAR SIR,—In the April number of the INDEPENDENT, I notice an article from G. B., with reference to the "Congregational College." In his article he asks, "Is the College primarily for the home field, or must the foreign be the chief

claim?" I fail to see the pertinency of his question, or to understand its object. Is it intended to awaken opposition to the work of the foreign field, or to weaken confidence in the work of our College?

You are aware that our College has been in existence for over fifty years. During that period only four of its students have gone to the foreign field. Where are the rest of them? Are they all working in Canada, who have not moved heavenward? Has any large number of them gone where their services will be of greater benefit to the Canadian churches than the labors of the men who represent those churches in the foreign field?

A few years ago there were sixteen students in the Congregational College. Its friends then felt greatly encouraged. At that time there was no fear that many of the men would go to the foreign field. Such a thing as a student of the Congregational College going to preach to the heathen had never been heard of. If an unlucky chap spoke of doing so he was laughed at. It was then distinctly understood that the College was "primarily for the home field." Were the men trained to remain in the home field? Alas! no. Of the sixteen, four gave up all thought of the ministry before they finished "the course," and eight who graduated are not now working either in the home or foreign field.

If a goodly number at present are turning to the foreign field, it is perhaps the result of a reaction against a mistaken and radically wrong policy; as against the possession of an unwise devil that for fifty years kept our young men from the foreign field, and did not enable them to do the work that ought to have been done in the home field.

Might you not consider, with some real profit, such questions as the following: How can our beloved College be brought to a greater state of efficiency? How can our people be educated to a more lively interest in the welfare of our College? How can our young men, in greater numbers, be led to such a personal consecration to the work of Christ, as will lead them to flock to the College classes? When we have settled these and other like questions, there will be no lack of men for the home field, and no necessity of begrudging those whom God may lead to work among the heathen.

Would it not become us to praise the Lord for the missionary spirit among our students, and leave them to their Master as to where they may work? All will not go to the foreign field. Many could not if they would. Many would not if they could. The large majority will stay at home. Those who go will injure none in the College, and leave the churches none the poorer. Those who stay at home will be all the better for the missionary spirit they have breathed during their College course.

Yours sincerely,

W. T. CURRIE.

Canadian Station,

Cisamba, W. Africa, July 13, 1891.

## Our Contributors.

### WE WELCOME YOU!

Dedicated to Bond Street Congregational church, Toronto, and sung October 4th, 1891, on the return of the pastor, Rev. Joseph Wild, D.D., from England.

*Words and music by Rev. J. S. Norris.*

We welcome you with loving hearts,  
Within these shining portals;  
We gather here in Jesus' name,  
United, blest immortals.

#### CHORUS.

We welcome you, O pastor dear!  
Our hearts with joy are beating;  
O saved and true, we welcome you,  
With tender, kindly greeting.

We welcome you to holy toil,  
Lost souls to Christ we're bringing;  
O'er them we weep, but still our hearts  
Are filled with joy and singing.—CHO.

We welcome you with hearts of love;  
Our friendship like a river,  
Shall deeper, broader, grander grow,  
For ever and for ever.—CHO.

### PSALM XLI.

10th verse.

Words of comfort came to me;  
The Almighty God hath said  
Fear thou not, I'll strengthen thee,  
And uphold, be not dismayed.  
Cast thine anchor, O my soul,  
God is with thee; thou art blest;  
E'en though billows round thee roll  
He can give thee sweetest rest.

Grant Lord that my coming days,  
Lightened by Thy love may be;  
Be thy spirit's warming rays,  
Round me till Thy face I see:  
Then to know the hallowed calm,  
Faith in God alone can give;  
Breathing forth a thankful psalm,  
For the mercies I receive.

Toronto.

S. MILES.

## PRESBYTERIAN REVISION OF THE WESTMINSTER CONFSSION OF FAITH IN THE UNITED STATES.

The reports of the Committees of twenty-three different Presbyteries on the report of the General Assembly's Committee of Revision, and the action of these Presbyteries upon them, recorded in two columns of the *New York Independent*, furnish some curious reading for the eye and mind of a Congregationalist. Though the Revised Confession will doubtless be accepted as a standard or symbol of the whole Presbyterian Church in the United States, in a somewhat different sense from that in which the Declaration of Faith and Polity made by the Congregational Union of England and Wales in 1832, or that of the Boston Council in 1865, or any of the previous historic declarations made by the Congregationalists of England or America, was accepted, it is evident that the Confession will be quite as general a statement of the faith of the Presbyterian Church in the Republic, and quite as much subject to individual exception of both local churches and individual members, as any of the Congregational declarations were when they were framed. The Presbyterian Confession will be regarded not only as a statement of what the doctrine of that church now is, but also, in a very important sense, of what it ought to continue to be; a statement not only actually believed, but one to be imposed on the coming generations. Although, we believe the evangelical churches generally are ready to accept the fact of the evolution of faith contained in John Robinson's warning to the Pilgrim Fathers, namely, that they were to be sure and hold themselves in readiness for the fresh light that would burst forth in future from the Word of God, the old bottles are scarcely yet prepared for the new wine. This, it must be confessed, may also be said truly of some of the practices and requirements of Congregational churches. The same

principle, though not to the same extent, is involved in the imposition of the creed of the local church upon its individual members as that involved by a Presbyterian or other church courts imposing theirs upon their local churches and individual members. There is this difference, however, that members of a Congregational church have it in their power more easily to harmonize the creed of their church with their real faith, than the members of a Presbyterian church, or those of any church of similar constitution, have.

But what of creed after all? Is not conduct more than creed? You might as well say that a man's locomotion is more than the food, air and light he enjoys, without which he would soon be unable to move at all. No, you do not want less creed, but creed that is real, personal, vital. Not a creed that is accepted because the church, either general or local, has passed it; but because, led by the Spirit of God, the experiences of a godly and conscientious walk and conversation have incorporated it into personal Christian life, and the eyes of a man's soul see by it as the eyes of his body see by the light of day; his soul breathes it, as his lungs breathe the air; and it feeds upon it also, as his body feeds on bread when he is hungry, and on water when he is thirsty. Nor have believers authority from the Master to set aside the duty of forming such a personal creed for themselves. They not only do violence to the liberty that they have in Christ, but to the duty which He imposes upon them, whenever they hand over this personal work to the local church or to church courts. It is as much our individual duty to be guided by the light, partake of the living bread, and be vitalized by the spiritual life of the word of God, as it is to eat our own meals, and breathe for ourselves the air of life. But that a true Christian fellowship of believers, based upon a right conception of the law of brotherhood in God's household, may produce far grander results of personal faith than we have yet dreamed of, there can be no doubt.

The difficulties of creed making in a general way are clearly seen in the case referred to. Only one out of the twenty-three Presbyteries unqualifiedly "sustains the revision." A large number of them desire to eliminate from the Confession all expressions that give any ground for

the idea that God for "the mere good pleasure of His will has ordained any to dishonor and wrath." One which two years ago voted forty-one to eight for revision, now expresses an opinion adverse to the further prosecution of the work, and asks for "a Confession much more brief and less dogmatic and philosophic." Some suggest mere verbal changes, and one sends in a majority and minority report. One suggests that the revision faces two ways on the subject of preterition. "Elect infants" come in for a good share of attention, and one Presbytery suggests that the style of the new chapters of the revision destroys the unity of the style of the whole Confession, and another wants the language regarding God's decrees, when possible, couched in Scripture phraseology. The following is all that is said on the subject by the large, intelligent and important presbytery of Rochester, New York. "It wants the clause in Chapter III, 'God hath predestinated some of mankind into life,' changed to 'predestinated a multitude whom no man can number.' It also strikes out the last sentence in the sixth section of the same chapter, to wit: 'Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified and saved, but the elect only.' This was regarded by many as amounting to a decree of exclusion, and it was held that there was nothing in the works or teachings, in the sufferings or death of Christ to sustain or countenance it. The most important change it asks for is in the seventh section of this chapter, declaring that 'the rest of mankind God was pleased to pass by and to ordain to dishonor and wrath.' It was held by many that the changes made by the revisers in this section leave the horrible decree as they found it. The words "God was pleased to pass by" had been changed to 'was pleased not to elect.' This was pronounced to be a futile attempt to cast a softening veil over the doctrine of preterition, which still remained there in all its odiousness. It was held and urged that the whole of this seventh section, both as it stands in the Confession and as it has been altered by the comma, should be wiped out clean and forever from the Presbyterian creed, for the following reasons: First—Because it is the one dark and dreadful item against which more than a hundred presbyteries lifted their united voice;



Second—Because it is a doctrine nowhere taught in the Scriptures, and is repudiated by some of the foremost authorities in the denomination; Third—Because it is a doctrine which no one preaches and which no one can preach to the edification of saints or the conversion of sinners, and the omission of which from the Confession, therefore, can involve no loss to the Church or the world; Fourth—Because it contradicts the sacred word, ay, and the solemn oath of Almighty God; Fifth—Because it is contrary to the tenor and spirit of the Gospel throughout, which declares in sundry places and in divers manners, that God would have all men come to a knowledge of the truth and be saved; Sixth—Because it turns to hollow mockery the free and universal offer of salvation as set forth in the new chapter on that subject; Seventh—Because it belies the tears of the adorable Saviour, which in the compassion of His soul, He shed over the most incorrigible of sinners, the inhabitants of Jerusalem. The Presbytery proposes the following substitute:

‘The decrees of God concerning all mankind are to be so construed as to be in harmony with these declarations of Scripture, viz., That Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance and live.’”

Other changes are proposed to make the other parts of the Confession consistent with this view.

The difficulties of giving a comprehensive statement of the exact belief of any considerable community of Christians at the present time, we regard as insuperable. The days of creed-making are past. There can be no possible harm in a man confessing or declaring his own faith. But in proportion as you generalize and pass from the individual to the community, you weaken instead of strengthen the statement. Individual thought and experience must be the basis of genuine faith. For our part we rejoice in the diversity, because it is an indication of genuineness, that the people are thinking more, and more earnestly, not less, upon the important subjects involved.

CHARLES DUFF.

Toronto, October 20th, 1891.

## Our Story.

### MY ADVENTURES IN PORTUGAL.

By the Author of "A Visit to my Birthplace," "Abbey of Innismoyle," etc.

#### CHAPTER. I.

##### A RETURN HOME.

Peace had been proclaimed; the tocsin of war had ceased to sound over affrighted Europe, and he who had been the world's wonder and the nation's dread, was left to vent the impetuous breathings of his ambitious soul, a lonely exile on St. Helena's barren rock. Armies were disbanding, exiles seeking their countries, soldiers their homes: and I, too, after leaving many a brave comrade—aye, and many a tender friend—to sleep their long, long sleep in a foreign land, returned from scenes of contest, where lay the scarce green graves of those who had been my companions in many a hard campaign, and many a well-fought field, and sought once more the quiet secluded spot that had been my home.

What happiness is it in this world of turmoil, of coldness, selfishness, misery—to have one spot of earth to which the heart can turn, when, rejected, sickened, wounded, it longs for sympathy, tenderness, affection, and thinks of home and the love of relations; when the mind is satiated with false enjoyment, wearied with cares, clouded griefs, how dear to turn to the scenes of youthful days, of pure delights, of home-bred happiness! Yes, the ambitious youth, panting after delusive honors or fancied happiness, may long to exchange the dull routine of domestic life for more animated and stirring scenes; but let his lot be high or low, be his most sanguine day-dreams verified, and he placed on a higher pinnacle of fame than ever in fancy his youthful ambition dared to climb; or let him still toil after the phantoms of his pursuit, that, like the illusive mirage, provoke still higher the thirst they will not satisfy; still, though he may seem to have left far behind him the thoughts of such tame pleasures, such boyish times, his heart will sometimes turn back in secret, to drain from memory one drop of their sweetness: it may be, he could not now endure the things that seem so listless, so uninteresting, and he sighs, not that they have passed away, but that he is changed.

Such thoughts occupied my mind, as I slowly rode along a very lonely road leading to my father's house. What a change had a little space of time produced! But lately I had been in the hurry and din of war, in a foreign land, or among subdued enemies; now, in my own native country,

in the full feeling of peace and security, I rode on among familiar scenes; all that hurry, excitement, and continual expectation of change in which a soldier lives, when in the seat of war, had died away, and in their room had come the calm, the softening, but not uninteresting feelings that usually fill and subdue the mind of one, who, after years of absence, years spent in varied and agitating scenes, turns away from turbulence, the confusion of the wide unsocial world, to seek for the spot memory presents as the retreat of peace, of happiness and love the abode of all that is pure, and calm, and good, because it was the abode of his childhood and youth, before he had wandered out on this great Babel, where the ambition of one works the woe of millions, where men strive and labor, and "weary themselves for very vanity;" and then vent in the secret breathings of hearts that know their own bitterness, the despondings that must be kept concealed from their fellow-beings. "All is vanity and vexation of spirit."

Many thoughts, and many tender and subduing recollections, filled my mind as I approached the old glebe-house, where I had once formed one of a large and happy family. I had left it years ago, when my cheek was unshined, and my brow unshaven; the tall fair stripling was now become a strong built man, the unthinking youth—but it matters not what I had been, or what I was; I was changed, and the changes I had felt in myself, I anticipated in the scenes I was revisiting. Many a change had, I knew, taken place among those who once inhabited them and the recollection brought with it a feeling of sadness. But impatient to meet all I could now meet at home, I spurred on my horse, that had been left to choose his own pace, and rode hastily forward, without once turning my head to right or left as I passed, until I stopped at the well-remembered door, and springing from my saddle, flung the reins on his neck, entered the hall, and opened the parlor door. There I stopped; there was no bounding of sisters with their looks of joy to meet my embraces; no outstretched hands and cordial greetings of affectionate brothers.

At opposite sides of the fire-place sat a little old man, with a black velvet cap covering the top of his head, his arms resting on the elbows of the easy chair, in which he lay reclined, and his eyes fixed on the fire; and a neat-looking, elderly lady, in a dark grey gown, a close cap, and a pair of spectacles. I stood and looked at them till she turned round and raised her spectacles, and he rose from his seat and opened his large but much-dimmed eyes, and dropped his nether lip. "Father, Mother!" She was in my arms, and his were widely expanded to receive his long-absent but not forgotten boy, as he still continued to call the son who had already numbered thirty-one years.

Seated between the dear old pair, I forgot for a time, that in my former visits other looks and other hands had greeted me—that many another lip had pronounced my welcome, and younger and brighter eyes had sparkled round our social hearth. Dinner ended, I drew my chair again to the fire, and thus glanced retrospectively at the domestic information I had acquired while it was passing: "So Anna has now six children, dear Emily two; and little Sophy has married young Lumley, the boy I taught to ride our old grey pony when I first got leave of absence. Well, how time passes!"

"Yes, they have all left me to myself," said my father; "they are all settled in the world. Well, God be with them!"

"Amen!" I fervently ejaculated, for I felt the wish, though a common one, comprised in it all the good I could desire for my friends.

My dear mother put her hand on mine, and looked at me with her tearful eyes, as if her heart flew off to each of the several objects for whom the prayer was breathed, and felt again a mother's solicitude and a mother's love. "Still my own affectionate boy," she said, and smiling as I kissed the withered cheek, to which I had often been pressed when it was fresher and fairer, went out of the room.

My father continued to tell me how well he had performed his duty to his children; but as he spoke he reclined more and more in his comfortable chair, as if the remembrance of his past activity afforded an additional reason for patiently submitting to the weaknesses and enjoying the repose of age. Not even the presence of a long-absent son was sufficient to make him forego the indulgence of his usual nap; his head gradually sunk lower and lower over the arm of his chair—and, after looking at him a few minutes with that blended feeling of respect and pity with which we generally regard extreme old age, and that emotion of filial affection and regret, which the remembrance of what he had been, and the view of what he was, awakened—I found the image of other days was recurring, awakening some saddening ideas, and opening up to my eyes scenes that had passed away forever; so I rose, and leaving the room as quietly as I could, though I believe there was little fear of arousing my poor father, I took my hat and went out to the shrubbery adjoining the house.

I walked on some way, too much engaged in thought to observe the alterations that had been made in

"Scenes remembered well and dear,"

till striking my foot against a tree that had fallen across the path, I stopped and looked around. Well, I was changed myself—why did a change in everything else give me that uneasy and saddening sensation that urged me to pursue my walk

with double speed, in the hope of diverting the melancholy of my feelings. So I went on as heedlessly as I could, till I was again arrested by—will the toil-worn soldier smile?—a ruined bower! Yet so it was; a bower I had made in other days; and there it lay in its forlornness; the long tangled clematis sweeping the ground, or clinging still here and there by its slight withered stems to the support of some stout neighbor that had sprung from the sapling I had left there, to a well-grown tree; and amidst all the desolations, alone, alive, while

“Its mates of the garden lay scentless and dead,”

grew one poor faded, cold-looking rose, surviving the wreck of kindred, the loss of companionship—looking on like some poor child of sorrow, faded and pale, at the ruin that was strewn around, on the scene where “all its pleasant things were laid waste.” And then too, while I looked on it, came thoughts of those I had seen seated in that bower, as fair, as fresh as the sweet blossoms that clung around it, and where were they? Oh! that ruined bower; how apt a picture did it seem of my heart when I murmured—“Gone, gone, gone!” Are these feminine sensibilities? What some would say were unbefitting a man and a soldier? Be it so; I at least felt them, and many of my brave companions have felt them too.

But there is sometimes a pang in such reminiscences as mine that many would not like to feel; and so they hurry from what excites it, and teach their faces to smile, and whisper to themselves that they are happy. Time was when I would have done so; when I would have flown from thoughts so saddening, to anything that offered a Lethe to remembrance, though a monitor I could not silence warned me there was poison in the draught. But now I sought not the revel, the wild roar of senseless merriment, the circle of gaiety, the stirring exercise, the bustle of active life—I sought the repository of the dead, the tomb of my friends. Through the now unshaded walk, and over the leaf-strewn path I trod hastily; I crossed the green field, and stepped over the well-known stile, and got within the precincts of our church-yard. Through its weedy enclosure I passed, neglected and wild as it was, till I came to a large white stone, and there I stopped.

Reader, there you must leave me. Let us, if you will, pursue a soldier's retrospections to that spot, but there you shall not see him: the moon-light beam shone on him, and if he had a witness it was one on high.

## CHAPTER II.

It was a bright and lovely morning, when, with the troops destined to reinforce the British Army in the Peninsula, I set sail for the shores of Portugal. For this day I had longed, and my heart had beaten high at the prospect of its coming; it came, and though all was bustle, excitement, interest and hope, I was sad and silent. I blamed myself for this want of animation; but I turned and looked upon a small piece of crape on my left arm, and felt that not even the prospect of military glory, nor the apparent realization of all my boyish day-dreams, could afford a counterpoise to the deadening weight of real sorrow.

But as the English shores lessened, and at last receded from sight, my spirits lightened, I listened to the conversation around me, my sullen apathy began to disappear, and when the vessel cast anchor in the Lisbon harbor, I felt once more alive to the feelings that inspire the youthful soldier's breast.

What a new and busy scene was before me! Everything was foreign, and was new—in harbor, on shore, and in the prospects that lay around us; and on the deck of our ship all was hurry, and hope, and eagerness, among those who hailed with joy the approach of a military campaign, and the first commencement of a soldier's life. Ah! as the boats with their red-sashed oarsmen, drew up to the vessel's side to convey our troops to shore, many a heart beat high and hopefully that was to cease its beat forever before we retraced our way over the waters we had crossed.

In the evening I stole away from my mess-companions, who were chatting over the probable events that were before them, and enjoying in careless happiness the passing moment, and walked out alone. Three months before how differently should I have felt in rambling thus about a foreign city, where everything was strange and interesting, and in entering on the commencement of my real military life! A new scene, and one that would have occupied and amused, was around me; a new career, and one that I had wished and longed for, was before me; but the recollections of scenes I had lately witnessed would not fade, and the sadness that dwelt in my own heart threw its coloring over everything else.

When I returned, some of my companions were just setting off to the theatre. I had no inclination to go, but the fear of ridicule made me acquiesce in many a thing that I should otherwise have declined; and so stifling as well as I could the better thoughts that had arisen, with their soft, saddening, holy influence on my mind during my solitary rambles, I went with them.

Determined perhaps to be out of humor with

our evening's entertainment, I soon found the comic scene insupportable; and condemning it as a piece of senseless and awkward buffoonery, I left the house before it was ended, with the intention of returning directly to the British quarters. It was late in the evening—sounds were fast dying away—the hurrying to and fro of the crowd had ceased; it was the hour of reflection, the season of thought. I saw light gleaming within the walls of a church, the doors of which, as is customary in Roman Catholic countries, stood open. I went in; all was silent, solitary, solemn. The large, spacious building was almost enveloped in gloom, or illuminated only by the dimly burning candles that were placed at some shrines.

(To be continued.)

## Missions.

### THE LONDON MISSIONARY SOCIETY.

At a recent meeting of the Board of Directors of the London Missionary Society the following resolution was passed by an overwhelming majority:

"That it is desirable that the Society should, notwithstanding the adverse balance with which the past year closed, at once proceed to provide for the pressing needs which have already been recognized by the Board, and should further, without hesitation, enter upon the enlarged openings for work presented in connection with several of the great mission fields in which the Society is laboring; and that an attempt be made to add one hundred additional missionaries to the Society's staff before the Society's Centenary is celebrated in 1895."

This will involve an increased annual expenditure of not less than \$25,000; but the Society, representing the 4,420 Congregational churches of England and Wales, feels that enlargement is necessary. Their present force includes 138 ordained, 18 lay, and 36 female missionaries, besides 121 missionaries' wives. The native force is very large, including 1,224 ordained preachers and 4,195 teachers and helpers. The fields occupied by the Society are South Africa, China, India, Madagascar, and a large number of the islands of the South Pacific.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

### THE JERUSALEM PRESBYTERIAN MISSION.

I have recently made the acquaintance of another Rabbi, a British subject; for his family, like mine, is from Gibraltar. He is a wealthy man, the landlord of considerable properties. He is liberal in his views, having travelled much. While he was here, my older friend, another Rabbi Joseph, was announced, and I wish an artist could have been present to portray the expression of their countenances as they stood *vis-a-vis* to each other. It expressed surprise. "What! you, too, visit the Hebrew missionary!" I soon broke the ice between them, telling my new acquaintance that the other was also liberal-minded and friendly to Gospel doctrine; and they felt more at home. Some workers among the Jews think there is little hope of the conversion of Rabbis. I do not think so, for the Gospel converted Saul of Tarsus, a disciple of Rabban Gamaliel, into Paul the great Apostle. But, even if obdurate, the fact of their friendly intercourse with the missionary tells mightily with the common people, who argue, "The missionary must have something good to teach, when even Rabbis visit him and listen to him"; and this predisposes to a respectful hearing and kindly attention.

I ask the prayers of God's people for these two Rabbis. I frequently imagine I can read the thoughts of my older friend thus: "I wish I had the courage like you to confess the Messiah, to take up the cross and follow Him." Let us never forget that the Gospel is now, as of old, "the power of God unto salvation, to the Jew first." What we want is more earnest, believing prayer. All things are possible with God. The conversion of one of these Rabbis would shake the Jews of Palestine from their lethargic slumber of centuries and produce a mighty effect.—A. BEN-OLIEL.

### SELF-DENYING BENEVOLENCE.

A Scotch woman, whose practice it was to give a penny a day for missions, was given by a visitor a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2,500 additional, and others of the party followed his example, till a large sum was raised before

they separated. It is probable that this good woman's sixpence was larger in the sight of God than the thousands contributed by these rich people, for she gave of her poverty, and they out of their abundance. There is nothing so fruitful as self-sacrifice. And her giving "provoked" theirs.

**DISSENT IN RUSSIA.**—Those of us who are following the Protestant movement in Russia with interest and sympathy will be concerned to hear that the root and branch persecution of the Baptists and Stundists begins to tell with disastrous effect on the onward movement of those bodies. A correspondent, well acquainted with both denominations, informs us that more than two-thirds of their best preachers and workers are in gaol or in banishment, and that the remaining third is under the closest surveillance of the ubiquitous police. The Orthodox Church is watching the unequal contest with open glee, and glories in the return of the poor, persecuted peasants to her fold. The Church does not seem to consider at what a price she has dragged back these few hundred weaklings.—*Christian World.*

**SIAM**, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to the Presbyterian missionaries on which to erect educational buildings.

## Temperance.

### THE LOCAL OPTION LAW.

The Provincial Statute, by which municipalities were allowed to extinguish liquor-selling within their bounds, after being acted upon in a number of places, was suddenly brought to be a dead letter by several decisions of the Judges, affirming the law to be "bad." The Ontario Government took the case to the Court of Appeal; and now that Court decides the law to be "good." Now that municipalities can thus protect themselves from the liquor-curse, there will be extra care, in January, that only reliable temperance men are elected to municipal councils.

**THE BOYS' ENEMY.**—The cigarette is making a stir out of all proportion to its size. It is a harmless looking affair, but all the medical societies, as

well as the W.C.T.U., have pronounced it a fiend, malevolent and deadly. The fact seems to be that cigarettes are more mischievous than cigars or meerschaums, and growing boys much less able to cope with the poison of nicotine than their fathers. A boy may be presumed to have the same reasons for smoking that a man has. At least three men out of every five are users of tobacco, and now that the article can be had in boys' sizes, and all the dudes use them, why should not the boy smoke, and thus emulate the example of his superiors? The craving for the drug soon develops and becomes fixed. The boy is not more amenable to reason than the man,—why should he be?—and where the appetite for tobacco or alcoholic liquor is concerned, reason and science have ever been as water upon a duck's back—very little impression is made. So long as men smoke it will be extremely difficult to make boys believe that smoking is not a nice and manly habit. After all it is tobacco rather than the cigarette that is at the bottom of this mischief. Its use was learned from barbarians, and its persistence in a civilized community is a mark of remaining barbarism. The habit is enormously wasteful, nauseous, and always in a serious, but varying degree, unhealthful. It is purely an artificial habit, in favor of which no argument is or can be advanced. It is to be hoped that its effect upon the constitutions of the young may serve to impress upon society its general vicious character to such an extent that its use shall become unfashionable, and that, like the wine cup, the cigar may be banished from good society. The remedy for boys smoking will then be found. *The American Idea.*

The papers are telling of a farmer who had been for years a generous customer of the village tavern. Finally he resolved to economize. So he bought a barrel of whiskey and placed it in his cellar. Each time he took a sip he charged himself with five cents. When the cask was empty the figures were footed up, and the aggregate was so surprising that the farmer boasted to his friends that he had made more money out of the transaction than out of his farm for a whole year. This story does not teach that it is either wise or right to keep whiskey in your own cellar, but it shows what enormous profits the saloon-keepers are making at the expense of people who can ill afford it. The mightiest problems centering in the saloon abomination are not political or social, but financial. The business pays, pays enormously, and millions of dollars are invested. We heard a gentleman boasting on the train the other day that if he had the money which he actually knew had been spent to secure the election of a candidate for governor of Nebraska he could take his place beside the wealthiest capitalist in the land. The

saloon fights desperately because of dollars involved.—*E.c.*

LADY HENRY SOMERSET is to be the next President of the Women's Christian Temperance Union. Miss Willard, the present President says that the planting of scientific temperance education in the public schools of the United States is the grandest achievement yet effected by the Temperance Crusaders. To have nearly twelve million children taught the effects of alcoholic liquors on the human system, is a work stupendous beyond our power to apprehend.

"MEN can't be made sober by Act of Parliament!" This was long thought by the friends of liquor to be an unanswerable argument against prohibitory legislation. *The Royal Templar* thus tests the matter in another direction :

By the way we have not remarked that any of the political papers have advised Mr. Abbot, that he cannot make civil servants honest by an Act of Parliament, and that his Boodle bill is foolish and fanatical. Even the Reform papers have a good word for the Premier's Bill, which they think will really protect the country, to some extent, from dishonest officials.

IN Lynn, Mass, since March 1, 1,100 persons have been blacklisted by their wives, mothers or guardians as common drunkards, and the liquor-dealers have been warned not to sell to them. One dealer already has been fined \$700 for the benefit of the aggrieved wife for violating the law in selling to a blacklisted husband.

Those who endeavor to save others from the same thralldom of drink, must, of course, refer to their own past, but should do it in as few words as possible, and not in a manner to raise a suspicion whether they are enjoying themselves now as much as they once were, or whether they are not a little proud of their past experiences.—*E.c.*

DAVID CHRISTIE MURRAY, in the *Contemporary Review*, says while in the United Kingdom every inhabitant consumes annually an average of little more than one-half a gallon of spirits, in New South Wales the average is 1.15 gallons, and in Queensland 1.59. He says of Australia as a whole that more deaths from the use of alcohol occur there than in any other part of the world.

The Rev. W. F. Wilmot having resigned the pastorate of Pine Grove Congregational church, to take effect December 1st, the church will be glad to correspond with any who may be able to supply with a view to settlement, etc.

J. W. WALLIS, Sec.,  
Box 12, Woodbridge.

## News of the Churches.

ECONOMY N. S., EASTERN ASSOCIATION.—The Eastern Association of Congregational Churches met at Economy, N.S., on Friday, September 18th.

The chairman, Rev. Churchill Moore, took the chair at 7.30 o'clock p.m., and after an hour and a quarter spent in the usual devotional way, a Nominating Committee was appointed. Rev. R. B. Mills was appointed to conduct devotional exercises on Saturday morning.

Saturday morning, after an hour spent in praise, reading of Scripture, prayer and remark, the minutes of last year's sessions were read and approved. On call of roll it was found the Association was made up of the following churches—Economy, Kingsport, Maitland, Margaree, C.B., Noel, South Maitland, and Selma. Ministers, Revs. James Shipperley, R. B. Mills, Churchill Moore. Delegates reported present from only half of the churches, for which regrets were expressed. The Nominating Committee recommended names for the different committees of the Association. The following were made honorary members of the Association by vote, viz : Revs. J. W. Cox, B.A., R. K. Black, J. A. Waterworth, and J. A. Cahill, resident Presbyterian Minister ; and Mr. James Kelso. Addresses on personal consecration were given by Revs. R. K. Black, J. A. Waterworth, J. W. Cox, James Shipperley, and others, defining, showing the necessity for, and urging the importance of the subject on each and all present. At 2.30 p.m, after praise and prayer the business committee recommended that reports from the churches be heard : Adopted. The delegates then gave their reports, which showed progress, and gave cause for rejoicing to all who have the welfare and prosperity of the churches at heart. Rev. J. W. Cox, and others, believed as the work was God's, He would aid and bless all in their efforts for the promotion of this cause, in proportion as they worked in His appointed way. Evangelistic Work was then taken up and discussed at length ; the gist of the remarks being, that if the membership of the churches was a consecrated membership, as it should be, and all fully realized their position as they ought, the power for evangelistic work in the churches would be almost unlimited. At 7.30 addresses were given by Revs. Waterworth, Mills, and Cox ; pointing out man's condition and need, the remedy provided, and how it was to be received to the saving of the soul. On Sabbath morning the Sabbath School met at 10 o'clock, and was addressed by Revs. J. Shipperley, and J. W. Cox, and delegate F. Fisher—subject, "The Good Shepherd." At 11 a.m. sermon by Rev. J. A. Waterworth. Text : Luke iii : 15-17. Subject, "The exalted position and the humility

of John the Baptist." At 7 p.m. sermon by Rev. J. W. Cox. Text: John 17-24. Subject, "Glory of Christ." After the sermon the Lord's Supper was observed; Rev. J. W. Cox presiding. Monday at 9 a.m. the Association again met, Rev. J. W. Cox in the chair; and after an hour passed in praise, thanksgiving, and prayer, the business of the Association was resumed. Christian Endeavor Societies were reported, and all testified to increased interest in the Master's work, arising from the efforts put forth by the Endeavor Societies. At 2.30 p.m. business was resumed, and on motion Robt. Morrison was continued as Secretary-Treasurer for the ensuing year. Rev. R. B. Mills, of Margaree, C.B., was then elected chairman of the Association for the ensuing year. It was resolved that this Association strongly expresses its confidence and satisfaction in the management of the CANADIAN INDEPENDENT, and *Canada Congregational Year Book*, and recommended all our members to add their names to the subscription list of these publications; with the hope that in the near future the INDEPENDENT may come to us weekly instead of monthly as at present. At 7.30 p.m. was the farewell meeting, with the usual devotional services, votes of thanks, etc. Adjourned to meet in September, 1892, at the call of the Secretary. ROBT. MORRISON, *Sec.-Treas*

MONTREAL, ZION.—It is with great joy and gratitude to God that we are enabled to report the continued and increasing prosperity of the above church, both spiritually and temporally. During the pastorate of the Rev. W. H. Warriner, B.D., quite a large number have been received into church fellowship, both by profession of faith and by letter of transfer. And now we have another proof of the material progress made by the church in the extension, which has now been commenced and which will, we hope, be ready for occupation in about six weeks. The extension consists of new class rooms and a larger room for society and special meetings; which are being erected at the rear of the present building.

The congregations at the Sabbath services are weekly increasing, and we expect very shortly to be in a position to complete our church edifice, making it, if not the largest, one of the most comfortable in Montreal. For the prosperity and well-being of the church we are indebted to our beloved and most energetic pastor, who has been the means in God's hands of raising "Old Zion" to the position she now occupies, after having been so long "under a cloud" as it were. May the Lord in his providence spare him to us for many years to come. The Sabbath school has also prospered with the church; and a new feature has been introduced, that of quarterly written examinations, which, although in their infancy here, as it were, have

proved a decided success. In a future letter I may give a fuller account of our way of conducting them, etc., for the benefit of those of your Sunday school readers who would like to do likewise. Our Y.P.S.C.E. has made itself felt in more ways than one; and is, I think, now reorganized as a power in the church. The meetings have been and are well attended, and most interesting. They are a capital training-school for young Christians. A social was given by the Society on September 28th, and was most successful. At the first meeting of the new half-year the following officers were elected:—*President*, H. T. Garlick; *Vice-President*, John Richardson; *Secretary*, Miss Wilson; *Treasurer*, Miss Pickard. A most enjoyable and profitable winter's work is anticipated. The other church organizations are prosperous, and altogether things go to show that Zion will ere long have the position she occupied ten years ago. That this may be so is our earnest prayer.

JOHN RICHARDS.

EMBRO—A WELCOME HOME—Rev. E. D. Silcox having returned from a three-months' tour through the Old World, was given a public reception on Monday evening, Oct. 12th. There was a very large audience present to greet him. Mr. James A. Ross, who had also been sightseeing in the Holy Land and Egypt a year ago, was chosen chairman. In his opening remarks he spoke of the pleasure it gave the church to see their pastor among them again, and expressed the hope that he had "returned a better man." The choir then sang a "Welcome to our Pastor," after which Mr. Silcox gave an account of his visit through England, Scotland, Wales, France, Italy, Germany, Switzerland, Belgium and Holland. He had visited London, Paris, Geneva, Pisa, Rome, Naples, Pompeii, Florence, Venice, Milan, Lucerne, Baden-Baden, Heidelberg, Worms, Mayence, Cologne, Brussels, Waterloo, Antwerp, Rotterdam, Hague, Leyden, Amsterdam, Edinburgh, Glasgow, Dundee, Liverpool. He saw Mount Blanc, Rigi, Pilatus, Vesuvius. The Alps and Appennines—the rivers Rhine, Rhone, Po, Tiber, Arnon, Maas, Seine, Thames, and sailed over the Italian Lakes, and bathed in the Mediterranean, Atlantic and Adriatic seas, and crossed the North Sea, and went through the two longest tunnels in the world—Mount Cenis, 8½ miles, and St. Gotthard, 9 miles through the mountains. This was a tour never to be forgotten. At the close of the address the audience was invited to a free tea in the lecture room, which was beautifully decorated with flowers and evergreens. In rear of the platform were the words "Welcome Home" in large white letters on a red background. The entire service was one of the most pleasant social gatherings ever held in the church.

WOODSTOCK, THE KING'S DAUGHTERS.—Taking for our motto, "Whatsoever thy hand findeth to do, do it with thy might," we formed last April a Circle of King's Daughters, in connection with the Congregational church of Woodstock. To obtain money for future work, we asked the congregation for one cent a week subscriptions, which request met with a liberal response. Our first practical work was the renovation of the church and Sunday school. Hiring the scrubbing done, we managed the rest in three days of hard work, kindly assisted by several ladies. We then won the commendation of our pastor, by making his vestry habitable, introducing curtains, a table and other useful articles. Our church not being in the best of circumstances, financially, we have now relieved the trustees by undertaking the care of church and S. S., as far as weekly sweeping and dusting are concerned. Our meetings are held fortnightly, alternately business and devotional. The latter are held at the houses of the members, the hostess being held responsible for the programme. Through these gatherings and practical work we earnestly hope and believe that our little Circle of twenty-four girls has reached and influenced the "heart," the "home," and the "church," though as yet the "great outside" remains untouched; however, this winter we hope to engage in active charity, trusting always in the Lord Jesus Christ for strength, and with earnest prayer that He will continue to prosper our efforts.

KATE MACPHERSON, *Cor. Sec.*

CHESTER, TODMORDEN.—It has long been felt desirable to have a church here, in this Toronto suburb, as many Congregational families live in the neighborhood. For about two years a service and Sabbath school have been carried on by a few. Things are now in a much better state, as a larger house in a much more convenient place, has been found on Leslie street, in which the services are now held. Sunday, 11th October, a large number gathered to listen to Mr. Revell, who preached and administered the Lord's Supper. Mrs. Revell sang two solos during the evening, in a very touching manner; the whole service being most earnest and impressive. Mr. Salmon, in whose house the services are held, has given a lot to build on; which they will do as soon as the money can be raised; it being the desire of all to start free of debt; a very laudable and desirable thing to do. If some earnest young student could take up this cause, we are sure a large gathering and an earnest working church would be the result.—*Com.*

BRANTFORD.—A mission school has been started in the eastern part of the city, in connection with the Congregational church, and is meeting with great success, and will be a fruitful field for the

young people of that church to work in this neglected part of the town. Mr. Simons is the Superintendent, and Mr. H. W. Revell, Secretary. Last Sunday being Review Day, a part of the time was taken up with a Song Service, which was enjoyed by all present; especially the singing of Miss Duke, one of Brantford's sweetest singers. Also Mrs. Revell's, from the Northern Congregational church, Toronto, who rendered a couple of solos in such a manner as to make all present desire to hear her again. It is intended to give the children a treat at an early date, when an opportunity will be given for all to show their interest in this very desirable work.—*Com.*

MONTREAL, EMMANUEL.—A most successful "At Home" was held, on the invitation of Mr. and Mrs. Pulsford, of Emmanuel church, on Thursday the 15th of October. At the close of a thoroughly social gathering, the pastor intimated that the purpose of such a meeting was to draw closer the bond of church-fellowship, and more fully realize the ideal of a church-home. He reported a loss, during this year, from all causes, of 33 members and adherents, and an addition of 64; leaving a clear increase of 31, which he declared was fairly satisfactory for the first year of a new pastorate, church, and built up by the strength of his personality in a church which was primarily Dr. Stevenson's sonality. He pled for greater enthusiasm and a higher courage. These were things which always fulfilled their predictions.

WOODSTOCK.—Our Christian Endeavor Society here is doing well in many respects. At this time last year we had only eight active members but now have about thirty-five; a large number of our associate members having become active members. During the year eighteen have joined the church from our society. Our meetings are better attended, and more take part in them. We have monthly business meetings, and when we have finished our business the social committee serve refreshments, and we spend a social half-hour. We are looking forward with much pleasure to our anniversary on the sixteenth of November. The Rev. A. W. Richardson, of Brantford, has kindly consented to give us an address on the work of the Minneapolis Convention. Our society will then have been formed two years.

FLORENCE J. BALL.

STOUFFVILLE.—Our church was not long without a regular pastor. Having noticed in the INDEPENDENT that Rev. C. H. Whisker (late of St. Thomas) was open for supply, we began correspondence; and after two Sundays' supplying for us, the church gave a unanimous call to the Rev. C. H. Whisker, which he has accepted, and commen-



ces upon the duties of his pastorate Sunday, Oct. 3rd. I wish to say, for the benefit of other churches without a pastor, that a notice to that effect in our valuable magazine will result in bringing your want before pastors open to supply. We received a number of letters from such, and all mentioned that they read our item in September INDEPENDENT. R. J. DALEY, *Rec. Sec.*

TRURO, N. S.—As the previous notices in the INDEPENDENT in regard to Truro, have been both infrequent and of a fragmentary character, we have felt that it was but due to the readers of the journal, as well as our many personal friends throughout the Dominion, at the close of our one year's labor there, to give some information in regard to the progress made, and the present position and prospects of the church in that prosperous town. Just one year ago on the resignation of our charge in Sarnia, we were induced by the request of the friends of the new movement in Truro, the ministerial brethren of the district, and with the full consent of the Missionary Executive, to undertake the charge of the Truro Mission for the winter months, and longer if it were necessary. Our first three months of labor proved very hard, and the success very variable, owing to the inconvenience and discomforts of the hall in which we worshipped, the exceedingly diversified character of the material with which we had to work, and the petty persecutions we had to endure at the hands of parties from whom we deserved better treatment. All this was changed, when about the Christmas time we took possession of our own new hall on Walker street. This very neat and commodious building, comfortably seated, and lighted with the electric light, was erected at the cost of about \$2,000, inclusive of site—proved amply sufficient for the purposes of public preaching, Sabbath school, and prayer meeting. From this time, several good Congregationalists, who had been previously worshipping with other churches in town, gave in their adhesion to us, and proved to be excellent workers, and generous supporters.

Our congregations during the subsequent winter months, were good; and the other congregations in town, and their pastors, became much more friendly to the movement. In the beginning of April, with the prospect of settlement, we brought part of our family, and some of our effects to Truro; and in the month of May, a church was organized, which although small, is composed of excellent material. To the pastorate of this church, I had a unanimous call from the church and congregation. I much regret to have to say, that in consequence of the very serious and prolonged illness of my wife, which took place about that time, and other unforeseen circumstances, I

felt constrained to decline the call, and come to my old home for a time, for the benefit of Mrs. Black's health. I am glad to be able to report that in the good providence of God, the change is proving very beneficial, and I trust that soon some suitable sphere of labor may present itself; if not among these churches, "by the way of the sea," in some other part of the Dominion. Meantime, the friends in Truro, expect soon to have a pastor settled over them.

ROBERT K. BLACK.

TORONTO, ZION.—We are glad to present a hopeful report this month. In the Sabbath school a change has taken place; Mr. Ashdown, who for the past twenty-five years has faithfully discharged the duties of superintendent, has retired from the work—increase of years and business cares render this step ad visable and necessary. He is succeeded by Mr. C. J. Atkinson, whose energy in Christian work, together with his experience in Sabbath schools, render him well adapted for the post. With the entire support of the teachers and scholars, the new superintendent enters upon his duties. The Bible class has started anew, and is conducted by Mr. David Higgins. So far the attendance has been good, and both school and Bible class are hopeful for the future.

Our Christian Endeavor has held its half-yearly election of officers, and the various committees have begun their plans for the coming season. The work of the Visiting Committee is especially worthy; their operations are confined to the district south of the church, about Centre Street. Here they furnish teachers for a mission school on Sabbath mornings, and conduct a sewing class for factory girls on Saturday afternoons. In this effort the Visiting Committee are aided by the Young Ladies' Missionary Society, who, realizing that there are some heathen very near their doors, have resolved to give part of their efforts and half of their funds to this cause among the poor children.

Our Junior Endeavor are increasing their ranks, and take great interest in the meetings, which are conducted by the boys and girls themselves. They sent a delegate—John Alexander—to the Provincial Convention at Peterboro'. Although this phase of the Endeavor work is as yet new to many of our Societies, we can recommend it on account of its result as felt by both children and parents.—G. L. C.

PARIS.—From Sept. 20th to Oct. 13th, Revs. H. E. Hunter and H. T. Crossley, conducted special evangelistic services in the different Evangelical churches of Paris. The meetings were adapted to meet as many phases of human need as possible. We had meetings for men only,

for children, for Bible study, a temperance meeting, and an evening meeting for all, in the largest churches. There was not anything extravagant, far-fetched, or wild about this special effort. A Puritanism that cut right and left the amusements and sins of the day, was preached. Along with that, there was a faithful and prayerful declaration of the gospel of Jesus Christ. Believing and prayerful preaching is always blest. The blessing was expected, and that expectation was not disappointed. About four hundred persons were awakened and led to enquire "What must I do to be saved?"

The influence of the work was very marked in all the Sabbath schools. A very large number of the adult scholars were found in the enquiry-room. Quite a number of men and women, who were drifting about, were brought back to earnest thought; and some who had gone far astray were reclaimed for God. One very pleasant feature of the work was the unification of the churches. Denominational angularities, asperities and exclusiveness, were laid aside. The Name above all names was regnant. It was a happy time; all joined heart and hand to work for our Lord and fellow-man. In the blessing vouchsafed we had an expression of what God will do, when His children unite, in answer to the prayer of Christ. John xvii: 21.

There can be no question about the superiority of personal aggressive pastoral work, over that of special effort, under the lead of evangelists. Yet, when the churches and pastors are flagging in their zeal, God can, and does, use such labors with good effect; not only to convert sinners, but to bring Christians together, and make larger Christians of them.

In Paris, we are thankful for this visitation, and we trust that it will not result in lamentable retrogression, but stimulate the churches to more earnest and believing work, so that the good things now present with us may continue many days. Of that future good we may have something to say by-and-bye.—*Com.*

TORONTO, ANNUAL MEETING OF CONGREGATIONAL ASSOCIATION.—The Toronto Congregational Association held its second annual meeting in the Northern church, Toronto, on Monday evening, Oct. 26th. The President, Mr. John C. Copp, was in the chair. Mr. W. Freeland, Secretary. The attendance was fair and representative, though not large. The President's address reviewed the operations of the past year. The members were 105—they should be 1,000. The Association had been formed to aid the weak causes, and promote the general interests of the denomination in the city. A united communion service would be held in Zion church in November.

The Secretary's report traced the steps leading up to the formation of this Association. The first movements were two conferences held two or three years ago, and then the formation of a "Church Extension Committee," which latter developed into a Congregational Association. Six meetings of the Executive had been held, and many meetings of sub-committees, and much work had been done. At some of their meetings the ladies had introduced the social element of tea, etc.

Mr. Henry O'Hara, Treasurer, read his statement, prefaced with a short speech, asking for more funds and a larger membership. The chief items of expenditure were \$25 each to Hope, Dovercourt and West Junction churches.

Rev. John Burton spoke of the Theological Training School. On the roll as attendants, eighteen. Never less than eight present on any one evening. Mr. Duff had given a course of lectures on "Congregationalism in its Relation to Questions of the Present Day." Mr. Barker had taken up "Baptism and Ordinances." Mr. Robertsor had a class of four for "Elementary Greek." Mr. Burton himself had taken up with the class the "Epistle to the Hebrews." The churches or the Association must take up the Training School, in order that it may be a permanent agency for good. Toronto is the centre of educational and missionary influence for Ontario, and if we do not make it so for Congregationalism, that will in so far suffer. Many a larger College has commenced with no larger an attendance than our Training School.

Rev. J. A. C. McCuaig reported for the Church Supply Committee. Ten or twelve vacant churches were on their list. They had sent out Messrs. Black, Margrett, Nelson, Revell, Bryce and Gibson, from time to time to four or five of these churches; in some instances saving them from disorganization. Fourteen or fifteen months' service had thus been done by the brethren named, and some of the churches were still under their care. "Inter-visitation" of the churches had been tried, but with only partial success. Informal visitation seemed to do better. The churches all asked them for "practical men," and in every case the men they sent were well received.

Mr. Robertson said some young men round him were asking for more training in Greek. Some of their last year's pupils were now in Chicago, studying—and that probably means that they will remain in the States.

The reports were received and referred to the Executive Committee.

Mr. O'Hara urged the Association to provide a place for the classes of the Training School to meet. Mr. Burton said if the churches or the Association would do that, his colleagues and himself would try to do the rest. He asserted it as a

fact—and a fact understood and acted upon in other denominations—that our Western young men will not go to Montreal. Mr. Sandwell said the Training School, to do the work it ought to be able to do, must compare favorably with other institutions doing the same kind of work; and there were difficulties from limited income of the Association. The President said these difficulties would disappear with a larger contributing membership. Mr. W. W. Copp gave a rousing speech. He said if we had had this Association forty years ago, Congregationalism would have been in a much better position in Toronto to-day.

The officers elected were: *Pres.*, John C. Copp; *Vice-Presds.*, Wm. Freeland, Wm. St. Croix and John Wightman; *Sec.*, Rev. George Robertson; *Treas.*, Henry O'Hara, with an Executive Committee, consisting of one layman from each of the eleven churches in the city.

BROOKLYN, N. S.—On Monday, October 12th, John D. McEwen, of Brooklyn, was ordained as pastor over the churches of Brooklyn and Beach Meadows by a council which had been called for that purpose. The answering of the candidate was unanimously voted to be entirely satisfactory, and the churches, who asked for the council's aid, were recommended to proceed with his ordination.

After devotional exercises, an exegesis of Congregational church polity was given, after which Mr. McEwen was set apart to the office of the ministry by the laying on of hands, Rev. R. K. Black leading in the ordination prayer, after which he addressed the young brother ordained, touching the requirements for the proper discharge of the sacred office to which he had been called. The address was earnest, and came with peculiar force as from a tried and faithful soldier, who, like Paul, could well admonish Timothy, his son in the gospel. The address to the people was delivered by Rev. Mr. Johnston, of Liverpool, and was vigorous and forcible, leaving a deep impression. After the extension of the right hand of welcome to the newly ordained minister by the ministers and many friends, the large assembly dispersed, all expressing their great and hearty enjoyment of the evening's proceedings.

VANCOUVER, B. C.—The work goes on all right. The winter's campaign is fairly opened now. We never had better congregations. The Sunday school is filling up. The young people gave a social last week, which was a great success. The evening was spent in games, conversation, taking refreshments, etc., etc. There was no formal speaking. We are still living in hope that something will be done for New Westminster and Victoria. Plenty of room; pity some one could not be found who would risk it. J. W. P.

N. E. MARGAREE, N. S.—On September 25th, at the Congregational church, N. E. Margaree, was held a concert of sacred song. Previous to concert, all who took part, with friends, 70 in all, were entertained at the parsonage to tea. The concert proved a success, the church was full, and the proceeds were double what was required to purchase Sanky & Moodey's Hymn-Books for use of Sabbath afternoon services. The chair was taken by the pastor, Rev. R. B. Mills. The Rev. Calvin Currie, the Baptist minister, gave a short address, entitled, "Concert."

A Society of Christian Endeavor has been formed in the congregation. It started with thirty "Active members," and additional names have already been handed in.

MONTREAL—THE COLLEGE.—The College has received two generous gifts of books during the month; one is a lot of valuable magazines for the library, given by Rev. Dr. Wells, late of Montreal; the other is a gift to each of the students and members of the Faculty, of a copy of the report of the International Council in London. This is from Mr. Henry J. Clark, of Toronto. The collection for the library fund at the opening exercises was \$22.—E. M. HILL.

TORONTO, DOVERCOURT.—Nothing special about our church, only that the work is going on in His Name. Our pastor, Mr. Webb, had two weeks' vacation at Niagara Falls; but was preaching at a new church near there. The change did him good. Our average attendance at Sunday school is now 120; and the church attendance is increasing rapidly; new faces every Sabbath.

W. B. PEPPER.

COBOURG.—Perhaps you will kindly notice in next issue of INDEPENDENT that the Rev. J. A. Waterworth from Wickham Market, Suffolk, England, has arrived and accepted a cordial invitation to the pastorate of the Congregational church at Cobourg, Ont. He commences his ministry here the 18th October.—*Com.*

REV. DR. WELLS, of the American Presbyterian church, Montreal, has received and accepted a call to Plymouth Congregational church, Minneapolis. He begins his work there very shortly. Dr. Wells was a Congregationalist before he went to Montreal, and has always been on the most brotherly terms with our ministers there. He will be much missed for a time in Montreal.

THE INTERNATIONAL COUNCIL.—The proceedings in full of the Council, are published in a volume by Clark & Co., 13 and 14 Fleet Street, London, England, at five shillings.

REV. A. W. GERRIE.—A post card asking that his copy of the INDEPENDENT should be sent to "Yale Divinity School, New Haven," seems to suggest that Rev. A. W. Gerrie is taking a post-graduate session in theology there. We should be glad to be kept informed of the movements of all our brethren.

TURNBERRY AND HOWICK.—Rev. J. M. Totten leaves on the first of November. These churches are in need of a pastor. Address, Mr. R. B. Harris, Secretary Turnberry church, Wroxeter P. O., Ontario.

ST. ANDREW'S, QUE.—Rev. Mr. McAdie is earnest in his work. There is a nice small congregation; some very active workers among them, who seem to be doing good evangelistic work round the country. The S. S. is one class; a Union Sunday school in the morning. E. B.

BOND STREET, TORONTO.—Rev. Dr. Wild, pastor of the church, has returned from Europe, apparently refreshed and strengthened by his trip. Large congregations greeted his return to his own pulpit.

ECONOMY, N. S.—Rev. J. W. Cox has gone to Economy, and writes us that he has accepted the pastorate of that church.

MILTON, N. S.—Rev. R. K. Black, lately of Truro, is now preaching at Milton, N. S.

## SKETCHES IN PALESTINE AND EGYPT.

### JERUSALEM.

The modern city, like the one David so graphically describes in the 122nd Psalm, "is builded as a city that is compact together." With a population estimated to be about 50,000, one can walk around its walls in an hour, the city being scarcely a mile in length from north to south, and five-eighths of a mile in width. There is, however, a more modern city growing up outside the wall, to the west and north-west of it, whose population is included in the estimate given. The wall varies in height, being from 30 to 60 feet high, according to the locality it was intended to protect. It has eight gates, although only six of these are actually open; the chief of them being the Jaffa gate on the south-west, the Damascus gate on the north-west, and the St. Stephen's gate on the east, from which the road leads us over the Kedron, and

towards the Mount of Olives. The Golden gate, which is directly connected with the Haram-esh-Sherif, or sacred enclosure, in which the mosque of Omar stands, is walled up, there being a tradition among the Mohammedans that if ever the Christians wrest the city from them, they will enter by this gate.

We reached the city on Easter eve, May 2nd (according to the Greek church), too late, however, to witness the festival of the "Holy Fire," which occurred on the afternoon of that day. The descent of the fire is undoubtedly as gross a pious fraud as the liquafaction of the blood of St. Januarius, or a score of other things that might be named; but the people still seem to believe in it, and flock to the church of the Holy Sepulchre, in which it is annually perpetrated, in crowds to see it, there being sometimes as many as 10,000 pilgrims in the city from all parts of the world, on such occasions. The appearance of the fire is said to be caused by burning petroleum running down a wire within the wall of the rotunda of the building through a hole, from which it flames out among the people, who immediately, amid immense excitement and fanaticism, light their wax tapers and pass the fire from hand to hand until the whole edifice is ablaze with them. The scene is described to us by those who witnessed it, as a most extraordinary one, often resulting in bloodshed, to guard against which a company of Turkish soldiers is always sent to the church on such festival occasions. When our party reached the church, about nine o'clock that evening, the excitement had somewhat subsided, and the pilgrims had turned the building into a vast dormitory; hundreds of them, men, women and children, were stretched upon its marble floor, trying to sleep, amid a babel of human voices, of curious questioners and jabbering guides, and the ding of bells and gongs, and the noise of scuffling feet, such as could hardly be met with in any other place in the world! Amid this inconceivable clatter, which left us but small chance for any quiet reflection, or religious sentiment, we went round with our guide, and saw the "sacred places" within the edifice.

The streets of Jerusalem have three very bad faults—they are narrow, crooked, and, worst of all, very dirty and ill-odoriferous. There are no sanitary regulations, and all garbage and decaying vegetable matter, when it becomes unbearable in the house, is thrown into the street, where it is gradually ground into slime by the feet of the passers-by. There are no side-walks, so that pedestrians of every kind, biped and quadruped, all fare alike, and rub past each other in very unpleasant proximity. There is *not a carriage or cart in the city*; everything, even to blocks of cut stone, being carried on the backs of donkeys or camels. Many of the streets are arched over, with, here and there,

an opening for light and air. There are no street lamps—nothing to guide the footsteps of the benighted wayfarer but the smoking flambeaux of the shopkeepers. The city is declared to be fairly healthy, although all the conditions are there for cholera, or diphtheria, or typhoid, should such diseases once break out.

Our first day in Jerusalem was a Sunday, and "that Sabbath-day was a high day." Rising early, we resolved, after breakfast, to take a walk around the walls of the city, before the sun should attain too great an altitude for comfort. We had taken rooms in a hotel outside the wall, near the Jaffa gate, and overlooking the upper Pool of Gihon (2 Chron. xxxii : 30), and so, starting off in a southerly direction, just beyond the Jaffa gate, we were greeted with the piteous wail of a company of thirty or forty lepers, holding up their almost fingerless hands, and crying, "leperce ! leperce ! baksheesh !" Hastily responding to their appeal, we walked along the south wall, down into the valley of Jehoshaphat, past the tomb of Absalom, across the Kedron, and up the hill leading to the Mount of Olives, as far as the Garden of Gethsemane. We were unable, however, at that time, to gain admission, the monk, who acts as janitor, being away in the city ; and so we returned to our hotel without having completed our tour. We then went to the morning service at the Presbyterian mission, where we heard a sermon by the Rev. A. Ben-Oliel, with whom we had a very pleasant interview at its close, and who kindly invited me to preach for him in the evening, which I did. And in the afternoon I went to the service in the house occupied by the American colony, near the Damascus gate ; where I met with a lady born and brought up in Canada, and educated in Miss Lyman's school in Montreal, and who had been well acquainted with the late Rev. Dr. Wilkes, and my respected senior deacon, Mr. John Lamb, of Ottawa. It was a very pleasant surprise to us both.

Yours truly, J. W.

#### REPORT OF WESTERN ASSOCIATION MEETINGS--WINGHAM, ONTARIO, OCTOBER 6TH AND 7TH.

Delegates arrived at Wingham about 3.40 p.m., and proceeded directly to the church, upon reaching which they found the pastor (Rev. W. H. Watson) earnestly and vigorously holding forth to an audience of three. The session was to be opened at 3.30 with a prayer meeting, to be led by Mr. Watson, and sharp on time that gentleman must have commenced, thus displaying to us a

lesson on punctuality which some of us will not soon forget.

At 4 p.m., Rev. B. B. Williams, Guelph (Chairman of the Association), took charge, and called upon the Secretary, Rev. J. P. Gerrie, Stratford, to read the minutes of the previous meeting, which were confirmed. The roll was then called, and the following churches were shown to be represented : Wingham, Listowel, Guelph, Stratford, Brantford, Paris, Burford, New Durham, Garafraxa and Hamilton, showing ten churches represented and thirteen not. There are also seven churches in Western Ontario which, as yet, have not connected themselves with the Association.

The following were the committees appointed : Business, Messrs. Skinner, Watson and Daly ; Membership, Messrs. Morton, Webb and Bolton ; Reporter to CANADIAN INDEPENDENT, R. Hopkin.

The next item on the programme was a paper by the Rev. James Webb, on "How can our Churches best help each other in Districts ?" He said the inter-visitation system had failed to accomplish its object on account of misunderstanding. Sometimes one or two would visit a neighboring church, and at other times a crowd, and so some of the poorer churches were afraid to take part, on account of the expense which they thought must of necessity be incurred. What was needed was a greater spirit of liberality and larger-heartedness among our church members. Among other things, Mr. Webb recommended the holding of a week's special services, conducted by the pastor and one or more delegates from a neighboring church, they again to return the compliment. A circulating library might also be used to advantage. Remembering each other by name in our prayers, will help us to take a deeper interest in each others welfare. And don't launch any new scheme unless there is a reasonable prospect of it being carried out.

A discussion followed, and nearly all the delegates took part. The week's special service scheme was looked on with favor by some ; others suggested the idea of formulating a literature—not dry statistics, but something readable, which would make our people better acquainted with each other and our work. Several expressed the idea that the INDEPENDENT and YEAR BOOK fully filled the bill in this respect, and urged renewed effort in enlarging the circulation of these really excellent publications.

In the evening, the Rev. B. B. Williams preached from the text, Ezekiel 37 : 1-10. He said this was a sermon to a congregation of *bones*. Ezekiel the preacher, and the church an open valley. The *bones* were intended to represent the political de-

gradation of Israel, the result of the country's moral degradation. Bones were the congregation, and "bones" they were called; a lesson to all ministers of the Gospel to call their congregations by their right names. It is a cruel mockery for a minister to flatter his congregation by calling them something different from what they are. To men tired, hungry and thirsty, we should preach bread and butter. Ezekiel attempted great things for God, and expected and got great things from God.

## WEDNESDAY.

9 to 10 a.m.—Prayer-meeting, led by Rev. C. E. Bolton. 10 a.m.—Membership Committee reported favorably on Rev. James T. Daley's application, and he was accordingly elected a member of the Association. The following officers were elected for the ensuing term; *Pres.*, Rev. John Morton, Hamilton; *Sec.*, Rev. J. P. Gerrie, Stratford; *Treas.*, Mr. G. H. Skinner, Guelph; *Secretaries of Districts*, Revs. C. E. Bolton, W. H. Watson and J. Webb.

Rev. J. Morton then read a paper on "The Prospects of Congregationalism in Western Ontario." Among other things, he said:

What place in the future is Congregationalism to occupy? Is it to become part of another, or remain a distinct denomination? There was uncertainty about the future: but it should not make us a whit weaker. Congregationalism as a principle was destined to prevail in Ontario, if not in the whole world. We have not increased like the other denominations. We must confess that we have not made progress. We have not been as devoted or united as we might have been, and neither have the other denominations; but yet they have grown. The true cause of our retardation must be unavoidable reasons; and one of these is the spread of the idea of democracy. Some might think this would be in our favor; not so, however, because the other denominations are being leavened by its influence. For instance, if you ask a Presbyterian to join us on the ground of democratic principles, he will tell you that they have all the democracy they want. The Methodist church does not grow in Scotland, because it is not in its proper soil. And so it is with the Congregational churches in Ontario. It is not in soil suitable to its growth.

Our churches are few and small; which limits our working power. The trend of custom is past our doors. The Gospel of our churches is not different from that of other denominations. Other churches strive after purity of membership, although we are perhaps the most careful in the selection of members.

We have not enough *organization*, we need to submit to a little tyranny: and have some one man to be a head, who shall lay down some principles for general action.

Considerable discussion followed the reading of this paper. The afternoon session was opened with a "Praise Service"; Rev. W. H. Watson leading. The discussion of business then took up the delegates' attention for some time, after which Rev. John Morton, delegate to the International Council, London, Eng., addressed the meeting.

giving his impressions of this great gathering. But, as the proceedings of the Council have already been reported in the INDEPENDENT, it will not be necessary to repeat them here.

In the course of his remarks Mr. Morton referred to the speeches of Ben. Tillett and Mr. Stead, on Social Problems, and asked what position should the church take in these matters? This opened a very profitable discussion, during which the present Government at Ottawa received the condemnation which it so richly deserved, from almost every speaker. The prevailing idea seemed to be that the church, as a church, should not enter the political arena, but that there should be no uncertain sound in its utterances against fraud and corruption, either by governments or individuals.

The "Single Tax" question was touched upon, and it was unanimously agreed that a place on the programme of our next Western Association, should be given for the discussion of this question of questions, as it is because of unjust land laws, that a great many of our social evils exist.

In the evening a "social" was tendered to the delegates by the Wingham friends. Tea was served in the basement, and an excellent spread it was. After this we repaired to the church auditorium, where was a good programme of music and addresses. Rev. B. B. Williams was chairman. Rev. J. T. Daley spoke on the subject of "Foreign Missions"; Rev. C. E. Bolton, on "Congregationalism as it is in Western Ontario"; Rev. J. P. Gerrie, on "An Aggressive Church."

Dr. McDonald, M. P. for East Huron, who resides in Wingham, was present, and on being called on, gave a brief address. When he resumed his seat the chairman said, "God bless you sir, in your efforts to purify the atmosphere at Ottawa!"

The choir sang several selections very acceptably. The usual votes of thanks were passed and the Association adjourned, to meet again at Stratford in April of next year.

*Notes.*—The people of Wingham entertained the delegates right royally.

Let every church in Western Ontario be represented at the next Association meeting in Stratford.

R. HOPKIN.

THE Methodist Council at Washington has been the great event of October. This is the second Oeumenical Council of Methodism, and is likely to have its due effect in promoting union or federation between all its branches in different Countries. Methodism now claims 25,000,000 adherents. Two notable platform events were the remarks of President Harrison, and the glowing speech of the veteran Canadian, Rev. Dr. Douglas.

## Obituary.

### MRS. PETER FREELAND.

We have to record the death, in her ninetieth year, of Mrs. Margaret Jane Freeland, widow of the late Mr. Peter Freeland, which took place at her residence, 42 Murray Street, Toronto, on the 1st July last. The deceased was one of the earliest members of Zion church, Toronto, her communion ticket, signed by the Rev. Wm. Merrifield, the first pastor of the church, being dated December 4th, 1834, only a few days after the formation of the church, on the 23rd November of the same year.

The deceased was born at Stewartown, near Belfast, Ireland, May 1st, 1802. Her father, Mr. Andrew McCord, who was descended from the old Scotch Covenanters, carried on an extensive manufacturing business in Belfast. Her mother, Margaret Taylor, belonged to an old and respected family in Dublin. The McCords came to Canada about the year 1830, taking a month in crossing the Atlantic. On landing at Montreal they were met, among other friends, by the future husband of the deceased, the late Mr. Peter Freeland, to whom they had letters of introduction. Continuing their journey, they arrived at York, then a small place of about 4,000 inhabitants, afterwards the City of Toronto. There were several sisters and one brother of the deceased, the latter, the late Mr. Andrew Taylor McCord, was the first Chamberlain or Treasurer of the City of Toronto, which office he discharged with ability and integrity for 45 years. Originally Presbyterians, the McCords for some time after coming to York, attended the Scotch Kirk, on the corner of Church and Adelaide Streets, under the pastorate of Rev. William Rintoul.

Mr. Freeland came to America several years before the McCords, and brought a letter of introduction from the Rev. Ralph Wardlaw, pastor of the Congregational church, Glasgow, of which Mr. Freeland was a member. Following the McCords to York, he married the eldest daughter, Margaret Jane, the subject of this sketch, who survived him many years; both were active supporters of the various religious and charitable

organizations in the city. Mr. Freeland was one of the original ten trustees, and for many years a deacon of Zion church. He was treasurer of the Upper Canada Bible Society. He was a liberal supporter of Zion Church, also of the Congregational Theological Academy. Mrs. Freeland was one of the founders, and for many years a Directress of the Industrial House of Refuge, Yorkville. One of Mrs. Freeland's pensioners, an old man of seventy, was accustomed to call once a fortnight for his allowance; he never left without coming into the parlor and invoking a blessing upon her; this continued till the time of her death, and the old man now mourns the loss of his best friend. Mrs. Freeland has mentioned an incident in her early life, how that when a little girl of only eight years of age she gave herself to God, being led to decision by reading a book on the subject of Redemption. She dated her conversion from that time.

The following resolution in regard to the deceased was adopted by Zion church on the 29th July, on motion of Mr. David Higgins:

"The members of Zion church regret very much the departure from this life of Mrs. Freeland, widow of the late Mr. Peter Freeland. The deceased lady had been for many years a devoted member of the church. She was warmly attached to its fellowship, and was always ready to assist it in everything that would promote its prosperity and usefulness. She was held in high esteem by all who knew her, not only on account of her great personal worth and amiable character, but also because she possessed a very superior intellect that had been well and carefully educated. When quite young she gave her heart to Christ, and during her long and useful life she never wavered in her love to Him and in her faith for salvation through the Atonement He has made for the sins of the world by His death on the cross. She retained her interest in all matters pertaining to His Kingdom and to the preaching of His gospel up to the time of her death. She passed away from earth to heaven to enter upon the rest that remains to the people of God.

"The members of the church deeply sympathize with her sorrowing relatives and condole with them on the loss they have sustained by her death. They commend them to the love of our Heavenly Father, who is the unfailing source of comfort to all those who trust in His love and providence."

Mrs. Freeland died during the absence of her pastor, the Rev. George H. Sandwell, in England, but on his return in the month of August, he took the earliest opportunity possible of paying the tribute of respect and affection which so useful and so beautiful a life demanded. Zion church has lost many of its oldest and most valued members in the last two years, but none will be more missed, and

none has left behind a more fragrant memory than the venerable lady whose departure to her heavenly home we are now called to record. The funeral took place on Friday, July 3rd, and was attended by a large number of sorrowing friends. The services were conducted by the Rev. John Burton. She was laid to rest beside her late husband, in the family plot in the Necropolis.

Weep not for her, for she hath cross'd the river ;  
We almost saw Him meet her on the shore,  
And lead her through the golden gates, where never  
Sorrow or death can ever enter more !

Weep not for her, that she has reached before us  
The safe, warm shelter of her long-loved home ;  
Weep not for her, she may be bending o'er us,  
In quiet wonder when we too shall come ?

Weep not for her ; think how she may be kneeling,  
Gazing her fill upon the Master's face ;  
A loving, humble smile, but half revealing  
The perfect peace she feels in Mary's place.

But weep for those round whom the fight is thronging,  
Who still must buckle heavy armor on,  
Who dare not pray for rest, though sore their longing,  
Till all the weary working-day be done !

And pray for them, that they, though sad and lonely,  
May still with patience bear the cross He sends ;  
And learn that tears, and wounds, and losses, only  
Make peace the sweeter when the warfare ends !

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## Selections.

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### PREACHING THE WORD.

It is said in the Acts of the Apostles, that historical argument for the presence of the Gentiles in the Christian Church, that, on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, "*talking the Word.*" The phrase is a very significant one not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically it contains a hint which throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason ; they did not declaim ; they used not finished speech ; they just "talked"—one might say, "chatted"—the Message, the news concerning Jesus. Scientifically the phrase is valuable. It discloses one of the elements which lie beneath our present Synoptic Gospels. In their unsystematic character, their differences of arrangement, their variations of narrative and description, their neglect of dates and all that goes to the making

of what we would call scientific history—in all these manifest facts may we not discern the results of this Gospel "talking" of the early disciples ? Full of the facts in regard to our Lord's public life and ministry, and moved by a supreme religious impulse to tell the Good News and stir the heart, they told what most directly touched them and what they thought would most immediately influence those whom they met. They neither wished nor thought of an orderly presentation of the facts or of the exact form of words in which, from time to time, with unpremeditated speech, they expressed themselves. The materials they used, therefore, as well as the form in which they are given us, sprang out of the heart recollections of these first believers. As they "chatted" over the "Word," these simple-minded, earnest-hearted disciples would most frequently recall and repeat these narratives which contained the essence of the "truth." The staple of their sayings would be such supreme facts as the crucifixion and the resurrection of the Lord. All that revealed His love, the deeds of mercy and words of grace, would be continually on their lips. And this is what we find in these Gospels—the unsystematic "talks" of the primitive believers. Thus, among other factors, this simple one is not the least potent element in the process which gave men these portraits of the Master, so matchless in their simplicity, and so weighty in their appeal to the life. Their very differences and confusions are a mark of their original living source, and carry us back to the beginning.—*O. and N. Testament Student.*

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### THE GRAND FALLS OF LABRADOR.

The Bowdoin College expedition to Labrador has had magnificent success, and the members deserve great honor for their enterprise and persistency. They have discovered what is one of the greatest cataracts in the world. It is astonishing that such remarkable falls so near us should have been hitherto unvisited by civilized men.

The party, consisting of Messrs. Cary and Cole, ascended the Hamilton River. The mouth of the Hamilton or Grand River is in the southern edge of Labrador, only two or three hundred miles north of the outlet of the Gulf of St. Lawrence, and so within the reach of any summer excursionists from New York. Of the exploring party two only were able to pursue their purpose to the end, accident having detained the others. With a single boat they reached within a distance of forty or fifty miles of the Falls, when, on account of the rapidity of the water, they were obliged to leave their boat and continue on foot. Their progress was now very slow through thick woods, while the mosquitoes and black flies were almost



unbearable. After a three days' tramp, and with their provisions nearly gone, they reached the Falls, the spray of which is visible twenty miles off.

The Falls are two hundred feet in perpendicular descent instead of four or five hundred feet, as reported by the Indians. But the rapids below increase the total fall to five hundred feet. Above the Falls the average width of the river is fifteen hundred feet, which narrows as the stream approaches the edge of the plateau to a width of only one hundred and fifty feet when it plunges into the narrow gorge below and soon forms a canyon five hundred feet deep. On returning to their boat the explorers found it burned, and were obliged with difficulty and danger to make their way down on rafts of logs tied together with roots.—*N. Y. Independent*, Sept. 17.

#### AFTER-SUPPER TALK.

Down in Chautauqua the other day they had a "prize pronunciation match" for one of their exercises; and it seems they got a good deal of fun as well as some information out of it. There were forty-two contestants, and Professor Cumnock wrote words on the black-board, selecting such as are apt to be mis-pronounced in common conversation, while the forty-two tried their hand at the right pronunciation. One by one they missed and retired from the contest, until only one was left, Mr. C. W. Steed of Macon, Ga., who pronounced correctly every word that came to him. Below is a list of some of the words, and I am sure you will find it a pleasant evening entertainment to try the company upon them, using either Webster's or Worcester's Dictionary as authority, as both agree upon these particular words. If you have no blackboard upon which to write them, the leader can spell them aloud, which will answer the same purpose. These are the words:

Gladiolus, grimace, grimy, gyve, halibut, haunt, homage, laundry, leisure, naively, swarthy, slough, sough, spinach, condolence, cassimere, cognomen, predilection, shough, senile, rapine, conjure, construe, contumely, clique, maritime, recess, resume, sacrifice, sheriffalty, visor, swaths, collect (noun), brooch, exile, irrefragable, gneiss, garrulity.

Now some of these words look very easy. You are *sure* you know how to pronounce them; but it will be worth while to look up every one of them and so be doubly sure. I venture to say you will be surprised before you have finished.

It is a good plan to make a list of such words as you know you sometimes mis-pronounce yourself, and also of those which you often hear mis-pronounced, and then exercise yourself in giving the right pronunciation. It will save you hesitation

and embarrassment a great many times when you come to the word in reading aloud or talking.—*Advocate*.

#### A SCOTCHMAN ON MIRACLES.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate His own laws. What would be the use of making them if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what He winna do; but I don't regard a miracle to be a violation o' the laws o' nature. There's nae violation o' the laws o' nature, or rather laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things, as infallibly shows us the presence and the action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half-past twelve exactly—Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's one o'clock with me; I generally keep my watch a bittie forrit (a little forward). But I may hae a special reason the noo, for setting my watch by the railway; and so, ye see, I'm turning the hands o't around. Noo wad ye say that I had violated the laws o' a watch?"

"True, I have done what watchdom wi' a' its laws couldna have done for itself, but I have done violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we hae a' that I contend for in a miracle; that is, the unquestionable presence of an Almighty hand working the divine will. And if He sees fit to work miracles, what can hinder Him? He has done it oftener than once or twice already; and who daur say he'll not get leave to do't again?"

#### MINISTERS' SONS.

What a pity it is that some people are not as forward in studying facts as they are in making assertions. If they were so in the matter we are talking about, we should soon cease to hear that ministers' sons generally turn out badly. For I am persuaded the facts are quite against such an assertion. Just make the experiment for yourself. Get your pencil and paper out. Are you ready?

Then make a list of all the ministers' sons you have known; trace in your mind their career, and put opposite each name a good or bad mark, as the case may be. I am quite confident that if this is done fairly the result will sustain my contention, that ministers' sons do *not* generally turn out badly. I don't mean to say that you find almost every minister's son in the ministry, or actively engaged in Christian work, or even a member of the church. We may wish it were so, but I hope we have charity and sense enough to admit that a man has not turned out badly just because he is not in the ministry or not a church member.

Before closing this chat, I should like to say to those good folks who keep such a strict eye on the doings of ministers' children and are so anxious they should turn out well, that one of the essentials to successful home-training is the presence, as much as possible, of the parents among their children. So do not require both your minister *and his wife* to be forever trotting around the circuit, and in and out of every home, looking after everybody but their own family.—*The Weekly Advocate*.

#### EDUCATED MEN IN SIBERIA.

It has been said again and again by defenders of the Russian Government that the so-called "nihilists" whom that Government banishes to Siberia are nothing but "malchishki" (contemptible striplings), "expelled seminarists," "half-educated school-boys," "despicable Jews," and "students that have failed in their examinations." Nevertheless, when the directors of the Minusinsk museum want the services of men learned enough to discuss the most difficult problems of archaeology, and artists skilful enough to draw with minute fidelity the objects found in the burial-mounds, they have to go to these very same "nihilists," these "contemptible striplings" and "half-educated school-boys" who are so scornfully referred to in the official newspapers of the capital and in the speeches of the Tsar's *procureurs*. Such misrepresentation may for a time influence public opinion abroad, but it no longer deceives anybody in Siberia. Siberians are well aware that if they want integrity, capacity, and intelligence, they must look for these qualities not among the official representatives of the Crown, but among the unfortunate lawyers, doctors, naturalists, authors, newspaper men, statisticians, and political economists who have been exiled to Siberia for political untrustworthiness.—George Kennan, in the *October Century*.

THE great want of to-day is a more spiritual ministry. We need more men of God like the preachers of Anwoth, Kidderminster and Ayr, by the sea, who bring the atmosphere of heaven with them into the pulpit and speak from the borders of another world. The average hearer receives comparatively little intellectual light from the sermon. But there may be an indefinable uplifting power in it, something which makes truth vastly more real, that brings eternity nearer, that kindles intenser longings after personal holiness, and sends the believer heavenward along a higher spiritual plane. It is the spiritual power of the preacher vitalizing the word spoken. Nothing can compensate for its absence.—*Robert P. Sample, D. D.*

THE difficulty which many feel in their attempts to enjoy the country is that they are in a land whose language they understand not. People who have come to middle life, with no interest in field or forest, to whom every bird is "a robin," and every flower "a daisy," must perforce, even underneath the elms, find their recreations in cards and dress. It is sad to confess, but true it is, that to the majority of our summer tourists the charms of Nature are as profound an enigma as the hieroglyphs of Egypt. No man will get upon a very intimate footing with Nature who has not been introduced to her before he is forty years old.—*The Interior*.

THE lady managers of the World's Fair have by a vote of 56 to 36, declared in favor of closing the gates of the Exposition on Sunday. This will have an undoubted influence on the Board of Commissioners when the question comes before them for final decision. Accounts from Chicago all agree that a profound impression has been made upon the minds of the Commissioners by the recent hearing, and by the expressions of the Christian public which have been pouring in upon them. The editor of *The Herald and Presbyterian*, who has been on the ground and has had an opportunity of making up an intelligent opinion, is satisfied that the Commissioners are inclined to close the gates. We most earnestly hope that this will be the outcome.

STOUFFVILLE.—Rev. Joseph Unsworth has removed to Toronto (80 First Avenue). Mr. Whisker succeeds him in Stouffville. Mr. Unsworth retires with the love and affection of his late flock, and the highest esteem of all his brethren. We trust that with care and ease he may yet have many years of quiet usefulness. He has spent many years of quiet usefulness. He has spent 43 years in work in Georgetown and Stouffville.

THE lean tongue's like a gleg razor, but the Lord can sned it in twa.—*Hately Waddell*.

## Woman's Board.

### MEETING AT STRATFORD.

The semi-annual meeting of the Listowel Branch of the Woman's Board was held at Stratford on 15th Oct., in the Congregational church. The President, Mrs. Watson, of Wingham, in the chair. Delegates were present from Wingham, Listowel, Howick and Stratford, and two churches, Presbyterian and Methodist, were also welcomed through their representatives. Miss Hyde read a paper, as also Mrs. A. Clunie one, on "How to Help our Missionary Meetings," and Mrs. Ritchie on "The Privilege of Giving." Reports from Auxiliaries were received. Miss Macpherson, of the Presbyterian church, read a paper on "The Work of Mission Bands." Mrs. Dunsmore read a greeting from the Methodist church. After a social tea, the closing evening meeting was presided over by the pastor, Rev. John P. Gerrie. Miss Claxton read a paper. Rev. Mr. Renton, of St. Andrew's Presbyterian church, gave a practical address. The choir gave some good singing. Miss Hyde presented her Treasurer's report for the half-year, \$41.43. A vote of thanks to the entertainers of the Convention, and the meeting adjourned.—*Condensed from Com.*

### GUELPH BRANCH.

The fifth annual meeting of the Guelph Branch was held in Belwood, on Thursday, 1st October.

Delegates were present from Guelph, Speedside, Garafraxa and Belwood.

After the minutes, the roll-call, and the Nominating Committee appointed, the reports were given in, the first being the Branch Secretary and Treasurer's. A few "sentence prayers" were offered, consecrating the money raised during the past year. Then followed reports from the Auxiliaries at Speedside, Garafraxa, Belwood and Guelph. Mrs. Benham read a paper, "A Mother's Influence in Regard to Missions." A short discussion followed. A letter was read from Miss Clarke our missionary in Africa, in whom we all take a special interest.

The Belwood Mission Band then assembled in goodly numbers. They sang a rallying hymn very nicely, the Secretary read the report of the Band, after which they were addressed by Rev. Mr. Webb, and Mrs. Boulton. A collection was taken up. The officers for the year are as follows: *Pres.*, Mrs. Boulton, Guelph; *Vice-Pres.*, Mrs. Bayne, Belwood; *Treas.*, Mrs. Bichan, Fergus; *Sec.*, Miss Clara Skinner, Guelph.

The following resolutions were brought in by the Resolution Committee:

1. That we recommend that all our Auxiliaries endeavor annually to take up a thanksgiving offering, for either Home or Foreign Mission work, in such a manner as may seem best to themselves; thereby showing our gratitude to our Heavenly Father, for all His goodness to us; especially for the religious privileges that we as Christian women enjoy. *Carried.*

2. That we believe it would help to promote interest in our work if the Woman's Board, with the advice and sanction of the H. M. Com., would take up some special object, either in the North-West or elsewhere; instead of putting our money into the general H. M. fund. *Carried.*

3. That it shall be the duty of the Treasurer to communicate with the women of those churches in the Branch, where there are no Auxiliaries, and ask them for a contribution to our Thanksgiving Fund. *Carried.*

The evening meeting opened with singing and prayer. Addresses were given by the President and Rev. Mr. Webb. Miss Webb read a paper. After more singing, collection, and a hearty vote of thanks tendered to the Belwood friends, the fifth annual meeting of the Guelph Branch was brought to a close.

CLARA V. SKINNER, *Sec.*

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of September:

Colonial Missionary Society, on account, \$243.21; T. C. Estate, interest on G. R. M. F., \$60; Executors, Shurtliff Estate, \$5,000; G. H. Malcolm, St. Thomas, \$5.15.

SAMUEL N. JACKSON,

*Treasurer.*

Kingston, Sept. 30th, 1891.

## Our College Column.

### THE COLLEGE OPENING, MONTREAL.

The College opening address was delivered by the Rev. G. H. Wells, D.D., the esteemed pastor of the American Presbyterian church of this city. Never, perhaps, was an address listened to by our students with greater pleasure and profit. The interest of the occasion was deepened by the fact that, so far as the faculty and students were concerned, the speaker's words were words of farewell. Dr. Wells has received and accepted a call to one of the largest and most influential churches in the Western States at Minneapolis, and shortly bids good-bye to his church here, that he has ministered to for twenty one years. By his departure

the College as well as the whole religious community of the city loses an able, gifted, and much beloved Christian worker and philanthropist. The speech was full of sound practical advice upon the preparation needful for efficient training of the Christian ministry, given for the most part out the speaker's personal experience. Needless to say it bore all the qualities of oratory, profound and bright; for few that we hear equal the Doctor as a public speaker. But as he drew near to the close, and dwelt with much feeling and pathos upon the glorious calling of the minister of Jesus Christ, we were sure that not only the students, new and old, but the whole audience felt the spell of the speaker's inspiration, as his telling words found a ready response in the heart of every Christian present. We wish that a somewhat full report might be made, but want of space forbids.

## COLLEGE NOTES.

The students have now all returned from the fields of labor that they have occupied during the summer. All seem to have had an enjoyable and profitable season's work. As usual there are varied experiences to report, some of which are amusing, some encouraging, while there are also those which in a degree cause one to look back with some regret, because of their discouraging nature.

Speaking of discouraging experiences, we must remember that these have their place in the discipline of student life. Proverbially, students have an enjoyable time during their vacation. They are loaded with kindness, they receive encouragement in their church work by the kind co-operation and commendation of church members who generally have a warm sympathy for the "youthful preacher"; and did they not have some amount of discouragement the result might be disastrous to them in their after career. Let us then be thankful for discouragements, learn their lessons, and so become stronger in service, better equipped to enter on life's great duties!

Mr. James Watt, of Lanark, has entered for the full course. We are happy to say that he has made a good commencement of his work, having secured an exhibition of \$125, at McGill University.

Mr. Brown, of Pilot Mound, Manitoba, and Mr. Ball, of Chebogue, N. S., have both entered for the theological course. Mr. Brown is the son of a graduate of our College, his father having been one of the first who received their theological training in this institution.

The College Board has altered the arrangements with regard to the boarding of the students. As

usual, the students room in the College building, but "board out."

The reading room promises to be a success this year again. Mr. W. S. Pritchard is in charge, and will be happy to receive contributions of money or magazines. Graduates will kindly take note of this.

The Saturday Club held its annual meeting, at which the following officers were appointed for the session 1891-92: *President*, Mr. Galen H. Craik; *Vice-President*, Mr. G. O. Grisbrook; *Secretary*, Mr. D. Donaldson.

At its first regular meeting, a paper was read by Mr. Pritchard, on the "Need, Benefits and Objects of Congregational Clubs." The paper was well prepared, and full of suggestions. A general discussion followed, when members expressed their opinion that it is highly necessary such clubs should be formed, for the purpose of bringing our churches into closer relationship.

Mr. \_\_\_\_\_

With Best Wishes of

HENRY J. CLARK.

Toronto, Oct., 1891.

The above is a copy of a card enclosed in copies of the Report of the Congregational Council, very kindly sent by Mr. Clark, to each of the students and members of the faculty. The students take this early opportunity of heartily thanking Mr. Clark for his handsome present. Had not this timely gift been made we would have been obliged to "do without" (at least for the present), as is the case with many other books that a student longs to possess.

At the annual meeting of the students, the following officers were elected: *Senior Student*, Mr. F. W. Read, B.A.; *Assistant to Senior Student*, Mr. D. S. Hamilton; *College Column Editor*, Mr. G. E. Read, with Messrs. F. W. Read, B.A., J. Watt and Cameron as a committee of assistance.

The thanks of the meeting were tendered to Mr. F. J. Day, for the able way in which he had managed the Circular Letter during the summer months. It was also decided to forward this letter to the graduates who are now in the foreign field.

A meeting of the Missionary Society was held on the 14th inst., when Mr. Ross was re-elected *Pres.*, for the ensuing year, Mr. W. T. Gunn, *Vice-Pres.*, and Mr. Pritchard, *Sec.*

Mr. F. J. Day was also elected to represent the Society at the annual meeting of the Inter-Collegiate Missionary Alliance, to be held in Kingston in November.

#### M'GILL NEWS.

Our students are taking a deep interest in the McGill Y. M. C. A. About four hundred students from the different faculties attended the annual reception, held on the 9th Oct. Short addresses were delivered by the Rev. Mr. Taylor, Mr. Williams, Rev. Mr. Mowat and Sir Wm. Dawson.

The members are receiving very profitable Bible lessons from Dr. MacVicar, at the Tuesday evening meeting. Prof. C. Wilson conducts interesting Bible readings on alternate Sunday afternoons.

Four new lecturers have commenced work on McGill staff this term. They are all young men, graduates of McGill, able lecturers, and very popular with the students.

On Saturday, 10th Oct., McGill foot-ball team crowned their series of victories by defeating the Montrealers. Our fellows are ably represented by Mr. Hamilton on the foot-ball.

### Literary Notices.

OUR ANIMAL FRIENDS FOR SEPTEMBER (New York, 100 E. 22nd St. Monthly; \$1.) is on our table. All interested in the work of the Humane Society and kindred institutions, will be pleased with the contents and the tone of this magazine. We clip a short article for our young folk's department. In noticing the annual meeting of the Toronto Humane Society, mention is made of the action of the Queen in abolishing the check-rein from the royal stables.

THE HOMILETIC REVIEW for October presents an attractive table of contents. Its Review Section opens with a strong, sound paper by Principal William Caven, of Knox College, Toronto, on Clerical Conservatism and Scientific Radicalism. It will bear careful reading. Dr. Cobern continues his series of articles in Egyptology, with one upon "The Higher Criticism and the Tombs of Egypt," in which he maintains that the tomb inscriptions present an unanswerable argument against the positions of the higher critics. Dr. James Mudge concludes his vigorous paper on Scripture Interpretation. The Sermonic Section has its usual interest, and Prof. Coats has another of his serviceable articles upon the use of the Voice. The remaining departments are helpful and suggestive. FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$3.00 per annum.

THE AUSTRALIAN INDEPENDENT. -The August number is to hand. Sydney: 52 Market St., 6s. 8d. a year. Our contemporary has a large circulation and advertising patronage, and with its well-filled pages, is an excellent vehicle of communication between the churches which, including New Zealand and Tasmania, number about 172. A correspondent writes:—

Dr. Jefferis further remarks: "It was a good sermon of its class, correct, polished, logical, just the sort of sermon which lies embalmed by millions in the libraries of universities and orthodox divines. But there was nothing in it to rouse the conscience, nothing to touch the heart." Every preacher of the Gospel should ask himself, "Are my sermons of this class?" Icicles must be melted before they can quench thirst, and many of our sermons need melting by the heat of fervent enthusiasm, before they can quench the spiritual thirst of humanity. Diamonds are very brilliant to look at, but very cold to the touch. Some sermons are like diamonds, but very brilliant triumphs of the intellect, and very cold messages of divine love and mercy. Other sermons are like coals of fire, saturated with the warmth of divine love and kindled by a intense passion for the salvation of souls. It is not the diamond sermon that we want, but those that are aflame with divine enthusiasm, and aglow with love to man.

MISSIONARY REVIEW OF THE WORLD, for October is before us, (New York, Funk & Wagnalls, 18 Astor Place. \$2 a year). The most complete thing of the kind in existence and indispensable for every Mission Band or other society of that nature, and just the thing they need to give news from all the world. We clip an item referring to the London Missionary Society:—

A bright feature in the Society's record was the intelligence that its agents preach the Gospel in no less than 1200 Malagasy churches. In congratulatory language the Rev. R. Warlow Thompson, foreign secretary, spoke of the distinct growth of Christian character seen in the converts, and likewise of the resolve of the directors to maintain to the uttermost of their power the stations occupied. Before the centenary of the Society's foundation in 1894 the directors hope to send out one hundred additional missionaries. In this wish they seem to have been anticipated by four prominent ministers in the younger ranks of English Congregationalism issuing a missionary manifesto, in which the constituents of the Society are entreated in earnest terms to dispatch 100 more laborers into the harvest field without waiting for the guaranteed funds.

ST. NICHOLAS for October, Century Co., Union Square, New York, \$3 a year. The following morsel is one of many such, in this number:

QUEER EARS.—On the tibia of grasshoppers' and crickets' fore legs may be seen a bright shiny spot, oval in form, which has been found to be a true ear. Old naturalists supposed these strange structures helped in some way to intensify the penetrating, chirping sounds of crickets. No one for a moment thought they might be ears.

Sir John Lubbock and other modern naturalists have decided that crickets, bees, ants, and other little animals shall not keep their sense-organs a secret from us any

longer; and although these are often in the least suspected places, still, by careful experiments, they are sure to be discovered, as was the cricket's ear. Some grasshoppers have no ears in their legs and as a rule these cannot sing. —*St. Nicholas for October.*

DR. WITHROW, of Toronto (Wesley Buildings, Richmond St.), has issued a very attractive and useful "programme of special spring excursion, 1892." He proposes to personally conduct a tourist party through Germany, France, etc., to Egypt and Palestine. This illustrated pamphlet of 28 pages will be mailed by Dr. Withrow to any one wishing to examine it. No better conductor of a party could be found than our experienced friend, Dr. Withrow.

## For the Young.

### A VISIT FROM JESUS.

What if the Saviour should come  
To visit your Mission Band,  
And with love that chased all your fear away  
Beside your leader should stand?

We should ask Him to tell us of Bethlehem town,  
The strange little town on the hill,  
And of all the glory that shone around  
When the angels sang "Peace and good will."

And next we should ask for the little lad  
That gave his fishes and bread,  
Because he had heard the Master say  
That the people ought to be fed.

And as we heard Him how glad we should be  
That we have so much to give,  
To send news of Jesus to heathen lands,  
That His dear little lambs may live.

### THE SCALE OF LOVE.

Do any young people who read our *Animal Friends*, or who are going to read it in future, ever think of the scale of love? Of course, many of you have quite clear ideas about certain other scales, and perhaps you have often thought of the many ways in which we use the word scale. There are so many ways, indeed, that a foreigner would be greatly puzzled to hear of the scales of justice, scales of fishes, scaling a mountain, to scale (clean) a gun, to scale (spread) the news, as Shakespeare puts it. But the meaning which naturally attaches to the word in the expression "scale of love" is gradation, ascent by steps; as a scale of inches, feet, yards; a scale of tones and half-tones in music.

Nearly all girls nowadays, and many boys too, are taught to play the piano. If properly taught they begin to play their scales first with two

fingers, then one, two, three, till all the five fingers are used. Then they pass the thumb under, and playing one, two, three, four, five, they complete the scale of eight notes or an octave. After awhile the little fingers move so easily that they can run from the lowest note on the key-board to the highest, over seven or eight octaves. This scale-practice is the most important exercise in piano-playing, and the greatest single help to producing beautiful music.

Already you see what is meant by this talk, do you not? We can exercise our minds and hearts in practising the scale of love very much in the same way that we exercise our fingers on the piano. The child who protects and cares for some animal pet, the child who tries to prevent cruelty to even a butterfly, has begun his first exercise in the great scale of love. It is a very long scale, and it includes not only love to animals but kindness to brothers and sisters, love of parents to children, the benevolence which establishes a place where the suffering, whether animals or human beings, can be cared for. And the key-note of the scale, the note upon which the scale is founded, is God's great love for all His creatures. Study this scale, and one day you will wake up to the fact that you have learned how to produce the most beautiful music in the world—the music of kind thoughts and generous deeds.—*Our Animal Friends.*

### A TRUE STORY.

BY REV. THOMAS CHAMPNESS.

Shall I tell you a story? My story is of a man that I know very well. I knew him when he was a boy. He was a little boy when I was a big boy, and now he is a great man and I am a little man. He is a member of the Ecumenical Conference, has gone to America and will tell stories that will make the Yankees wonder. He went to the same Sunday school as I did, and he was serving his apprenticeship in one of the Manchester warehouses. One day, boy as he was, he went into a public-house, and he had a glass of something. When he came out he felt himself going round, and as soon as he felt himself the worse for drink he said, "Never any more!" In God's name he put the drink from his lips from that day. Then he listened to what his teachers said, and he gave his young heart to God.

In the place where he worked were many drinking and swearing men, and when they found out that this lad had become good they persecuted him. He was the youngest apprentice, and it was a custom there for the youngest apprentice to brush out the shop. When the other men put on their jackets and went home, the young appren-

tice had to stay behind and make the place fit for the next day. It was the rule that when a new apprentice came, the preceding apprentice should go home when the men did, and that the new apprentice should brush out the shop. My friend determined to be good; so the men boycotted him, and they did it in this way. When the new apprentice came they made Tom still stick to the long brush; he was not allowed to put his jacket on. They said to the new apprentice, "Thou can come home with us, but Tom must stop." He did not retort, but he stuck to the brush. And with the next apprentice it was still the same; Tom still stuck to the brush. But he had got his head on, and he picked up the business; he was not muddling his brain with drink.

One day the master said to him, "Thomas, when you come to-morrow, come in your Sunday clothes; you are going to be foreman here." So the next night, when the time had come to go home, Tom went to get his jacket; but the men said, "Get to thy brush." "Nay," he replied, "Never any more." His name is over the warehouse door; he is master where he used to brush the shop out. He has now gone to America. He is "established to be a prophet of the Lord," for he has done a work within seven miles of where I live that has made the angels sing.—*Christian*.

#### A FLORIDA BIBLE COMMITTEE.

Several years ago, in the early part of my work as a District Superintendent of the American Bible Society, I stopped at a little town on the banks of the St. John's, in Florida, for the purpose of establishing a Bible Depository and appointing a committee of citizens to take care of it. Not knowing any one in the place, I inquired of a respectably appearing laboring man in the street—

"Do you reside here, sir?"

"Yes, sir; I am one of the oldest citizens."

"Can I find anybody to help me in forming a Bible Society?"

"You have come to a mighty poor place for that," he replied.

"Haven't you any good men, here?" I inquired.

"Mighty few," he answered.

"Haven't you any pious men?"

"I am the only pious man in the place," he responded.

"Have you any honest men?"

After a little hesitation, he replied, "Yes; I think the man that runs the corner grocery yonder is middling honest.

"Have you any minister?"

"No; we had one, but we sent him to the legislature."

"He will be at home then, by-and-by, will he not?"

"I reckon so."

"Very well, then," I replied; "I will appoint him chairman of the proposed Bible committee, and I will make the honest man treasurer, and you secretary."

A Bible Depository was soon after established in the corner grocery; then followed a Sabbath school, and next a church. The Bibles left their impress upon the community; the town has grown to double its former size, and there are now three churches where there was none.—*Bible Society Record*.

#### THE CROWN PRINCE.

A pretty story of the late Emperor Frederick is told in one of the German papers. Some years ago, shortly before the death of the Emperor of Germany, a tall, handsome gentleman jumped into a third-class carriage of a local railway at Berlin, just as the train was leaving the station. An old flower-seller, with a basketful of newly cut hyacinths, was the only other occupant of the compartment. He asked the old dame to sell him a bunch, and, mollified by his *saue* manner, she chose the freshest and largest, and handed it to him. Its price was a penny, but as the gentleman had no coppers, and the woman no change, not having sold any of her goods yet, she was paid with a mark piece, which, as she said at once, was a thing that had never been heard of before in a third-class railway carriage.

Presently the stranger and the flower seller were deep in conversation, and it turned out that the poor woman was the only breadwinner of the family of four. Her son was crippled, her granddaughter a little school-girl, and her husband had for some months past been out of work, since a new railway official had dismissed him as being too old to do much work. The stranger then suggested that she should apply, on her husband's behalf, to the railway authorities. "That is no good whatever," she replied, as she wiped her tears with her apron. "If you haven't the Pope for your cousin nowadays, you can't get anybody to listen to you." "Then try the Emperor," the stranger went on. "Alas!" she sighed, "if the old gentleman was allowed to see the petitions that are sent, it might do some good, but he does not get to know about us poor people."

"Well, then, let your husband write to the Crown Prince." "Yes," she said, "he might do that," and she would tell him so as soon as she had sold her flowers. By this time the train had got to the terminus, the old dame bundled out her basket, and noticed with astonishment that the officials and the crowd on the platform looked

at her carriage, and saluted and cheered. "What's up?" she asked. "Why, the Crown Prince was in the same compartment with you!" Then the flower-seller held her head high and told every syllable of what had happened to the delighted crowd. Her flowers were sold before five minutes were over, and a fortnight afterward her husband was at work again in his old place.—*Pall Mall Gazette.*

### RUSSIAN CHILDREN.

The little Russian peasant never even learns that there are other and fairer lands where boys can run in the fresh sunshine and sport in freedom in their boyish games. In reality the peasant boy of Russia is more than a slave. He never learns to read and write, his wretched hut is more fit to be a stable than a human habitation, while his food is coarse and his manners brutal. In the middle classes a boy's advantages improve, and when he reaches a proper age he is sent to a government school or military academy where he is educated for business or the army.

Among the nobility the children are seldom cared for by the mother. It is too cold in the winter for much out-door sport, but the boys, clad in their fur skins, have fine fun on the ice. The rivers, being frozen for months, are regular roads of travel, and much journeying is done on sleds and skates. In northern Russia the boys hitch dogs to sleds and race over the snow to gather wood in the forest; or on their shining skates skim over the glistening river for miles. Then the hunting is good and game abundant. Of course they build snow forts and have big battles.

Among the Cossacks the boys are trained to endure every hardship. The Cossacks are tribes inhabiting the Caucasus mountains, and are generally the best and bravest soldiers in the Czar's army. The boy babies are strapped on horseback before they can walk, and soon learn to regard the horse as their constant companion. In a few years they can stand any amount of hard life, coarse food, long fasts, hard riding, and fighting.

### A GIRL'S OWN BROTHER.

"But he's my own brother."

Is that any reason why you should take his courtesies for granted, and never say "thank you"?

Is that any reason why you should not try to make an evening at home pleasant for him instead of forcing him by your selfishness to seek his happiness somewhere else?

Is that any reason why you should not think

his opinion of your frocks, your bonnets, or your looks worth consideration?

Is that any reason why, when you have a man visitor, he should be made feel that you endured your brother when there was nobody else, but that when there was—well, then it was different?

Is that any reason why you should not listen to his word of advice about other girls, or their brothers?

Is that any reason why you should not listen to his story of the shooting or the hunting, when you do to the same tales from other people?

Is that any reason why you should push him to the wall, except when you need him, and then claim his attention as your right?

Because he is your very own brother, you ought to be ten fold more considerate of him than of the brothers of other girls. Because he is your very own brother, you ought to study his tastes and cater to them; read the books that he likes, and suggest others to him; study the songs he fancies, and be glad to make new ones known to him. In this way you will make your brother your very own, and to him "sister" will be the most delightful among girls.

### STORIES OF THE MEETING HOUSE.

Mr. Spurgeon has been reviewing a book on "Primitive Methodism on the Yorkshire Wolds," and finds in it some stories very much to his mind. He is especially pleased with one criticism of a sermon.

"Ah, say, mister, you preached a goodish sermon to-night, but if it had been cut short at beath ends, and set afire in the middle, it wad a dean us mare good."

Mr. Spurgeon "scarcely remembers a better criticism than this."

Another story is of a not very fluent young man, who, being in the habit of saying in his prayers, "Lord, help me to pray," was answered one night by an old man's ejaculations, "And the Lord help thee to give ower."

Mr. Spurgeon also likes the story of a clergyman who, at a noisy prayer meeting, commanded silence and said: "My dear friends, the Lord is not deaf. Now don't you think you could pray a little more quietly? You remember, when the temple was being built at Jerusalem, there was no sound of any tool heard in it while building."

"Yes, sir," said one of the brothers, "that's all very true; but, you see, we're not building the temple: we're only blasting the rocks."

Blessings ever wait on virtuous deeds,  
And though a late, a sure reward succeeds.

--*Congrev.*



THE Cunard Steamship Company deserves honor from all who believe in treating men fairly, whatever their color. Rev. B. A. Imes, of Memphis, the only colored delegate from the United States to the International Congregational Council in London, crossed in a Cunarder. The captain invited him to conduct religious services on Sunday, and Mr. Imes did so. A white passenger made some contemptuous and abusive comment concerning the service because Mr. Imes was black. The captain summoned the passenger and ordered him to make an apology. He not only refused, but indulged in further abuse. The captain called the purser, told him to pay the passenger the difference between the first and third class passage and to put him into the steerage, adding that if he made any further trouble he should be put in irons. On arriving in Liverpool the passenger complained to the Company, but when they learned the facts they not only upheld the captain's action, but presented Mr. Imes with \$150 for his work in Memphis.—*Congregationalist*.

A TEACHER visited a scholar who had been absent several Sabbaths, and found him taking care of a sick mother and amusing an infant sister.

He expressed his pleasure at finding him thus employed, and with wise tact said nothing of his absence. After a pleasant call, he rose to leave, when the boy looked up brightly and said, "I am coming to school again, teacher." The point he desired was gained, and the fact that it was perfectly voluntary was a satisfaction on both sides.

That boy did return, and became a converted youth, and sailed for Africa as a missionary catechist. He told his teacher afterwards that he had made up his mind not to go to school again, but that the visit and his teacher's "kind way of speaking" touched his heart and changed the whole current. "It was the turning-point in my life," he said.—*Morning Star*.

THE QUAKER AND THE BOY.—A boy was once walking along a dusty road. The sun was very warm and oppressive; but, as was his usual way, he stepped along quickly, thinking that the faster he walked the sooner he would reach the end of his journey. He soon heard a carriage coming, and when it had caught up with him the driver reined in his horse, and kindly asked the lad to ride, which invitation he gladly accepted. When he was seated in the wagon, the gentleman, a good Quaker, said, "I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily, I would not have done so by any means."

THE QUEEN'S LOVE OF GARDENING.—The Queen loves gardening, says a writer in *The English*

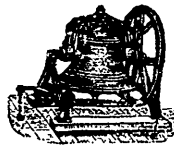
*Illustrated Magazine*, and all her children were taught to dig and plant flowers, fruit, and vegetables in season. Each child had a separate garden at Osborne, and each had exactly the same kinds of vegetables and flowers. These gardens are still kept up exactly as the Princess and Princesses cultivated them years ago. Princess Beatrice is still very fond of her gardens, and may often be seen with her children weeding and hoeing them. She has, however, another care in a field quite close, that takes more attention, and this is a huge pack of rabbits of the long-wooled or Angola species. Their wool is used by the Princess for spinning, and with it she weaves most beautiful articles, which she contributes to charity bazaars.

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