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Freeland Mrs. J. L. Day July 1885

THE
CANADIAN
INDEPENDENT.

THE THIRTY-THIRD YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 6.

JUNE, 1888.

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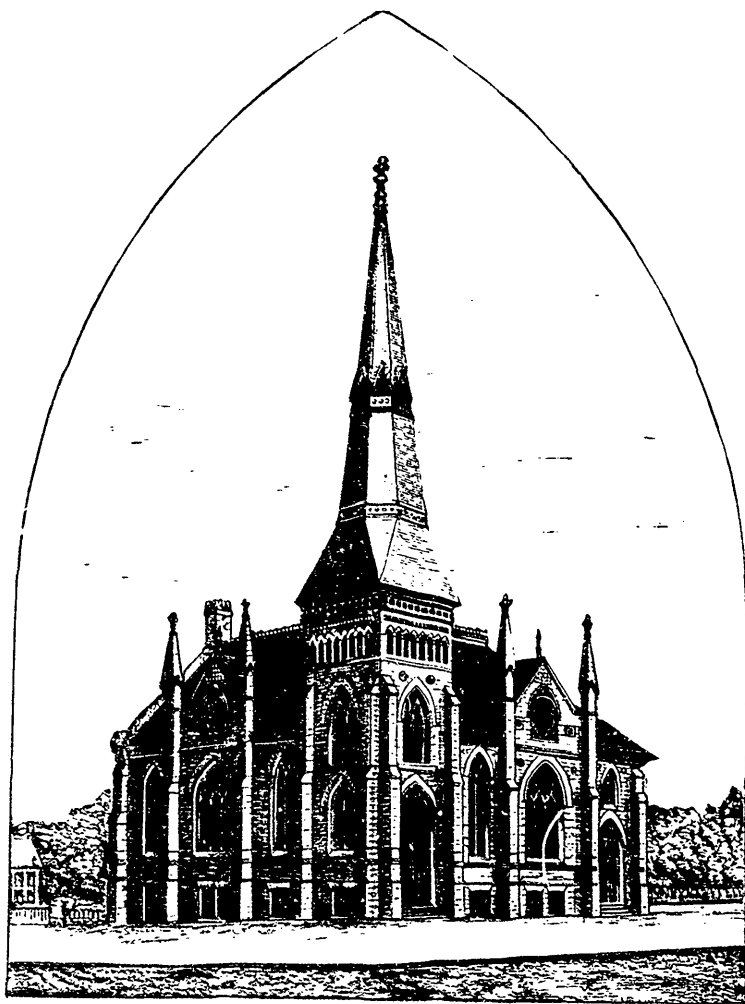
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THE CANADIAN INDEPENDENT.

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Vol. VII.]

TORONTO, JUNE, 1888.

[No. 6.

Editorial Jottings.

A National Prohibition Convention will be held in Montreal, July 3rd, 4th, and 5th, at the call of the Dominion Alliance. All Temperance organizations of every kind are invited to send delegates, in the proportion of one to every 50 members. All letters of inquiry, etc., to be addressed to F. S. Spence, *Canada Citizen* office, Toronto.

June is with us; full of hope, and joy, and sunshine. The most pleasant month of the year. Coleridge calls it "The leafy month of June." N. P. Willis says, "The Earth, in its revolution round the sun, dips once a year into the climate of Heaven, and the intersection takes place in *June*." It has in it no suggestions of decay: all freshness, and greenness, and growth. Happy he, whose heart is ever in June!

A Chinaman came one day to the mission-rooms, "Have you ever heard the Gospel?" asked the missionary, "No," was the reply, "but I have seen it. I know a man who was like a wild beast; he would shout at you when angry, and would curse you day and night. But he learned the religion of Jesus, and now he is kind, gentle, and speaks only good words.—*Exchange*."

Telling a lie increases a man's peril, in whatever danger he finds himself. So long as a child of God speaks the truth, he can leave the responsibility of his truth telling with God. But when he departs from the truth, he becomes responsible for all the consequences of his unauthorized course. His only hope then is in the "father of lies," and the Devil is not to be trusted in an emergency.—*Selected*,

By the way, people who were dead sure that the Congregational denomination was going to split all to pieces over the American Board and the Andover business, are not talking so much about it as they were. The Board reports its receipts for the first six months of the fiscal year as \$78,000 ahead of those of the same period last year. Which shows that the Congregational heart and pocket are all right, in spite of the buzzing in the head.—*Springfield Union*.

Some of our Contemporaries still continue to write about Christian union. The only Christian union that we can ever expect is not organic but spiritual union, a return to the simple ritual of the New Testament. What does Christ teach and what does He command? These are the questions upon which true unity rests, and we can never expect any different state of things in the church of Christ till we lay aside the inventions of men and follow the Gospel.—*Religious Herald*.

Marcus Aurelius said, "That which is not good for the swarm, neither is it good for the bee." A sententious way of saying that a man must not have one rule for the public, and another rule for himself: and *vice versa*. If it is not right for me to bluster and threaten, neither is it right for my nation. If it wouldn't be right for me to put up a shanty on the corner of my lot, and sell whisky to my neighbors, neither is it right for the Municipal Council to authorize another man to do the same.

Defeated in a chosen path, men are often forced into better and more direct paths of effort. The Scott Act defeated in seven counties in one day, (which somebody calls, not a "Waterloo," but a "Whisky-loo,") has set us

thinking, now that there is nothing left but the straight issue between licensed rum-selling and prohibition, that we shall all go the stronger and more directly for Prohibition. And don't vote for any man who is not enough of a Prohibitionist to put prohibition, voluntarily, into his election address, when he comes out as a candidate! We know where *we* stand; and we want to know where *he* stands.

The "*Christian*" (London) says, referring to St. Paul's Cathedral.—"One may constantly find people on their knees on the Cathedral pavement devoutly crossing themselves; and who, on being questioned, will deny that they are Roman Catholics, but do not hesitate to affirm that they are Anglican Catholics.

A retired and much esteemed minister writes to us:—

I have no idea of preaching as an official class, and it is certain from Paul's words (Gal. ii. 10) that the Apostles were very anxious about care for the poor. I confess to a very high thought of the wisdom given to those who were the companions of Jesus, and who witnessed His habits of retirement and prayer. When modern ministers occupy the six days of the week in secular concerns about money, committee work, bank management, and act as secretaries (as we are told) to all manner of societies, they cannot, and do not get time to be alone with God in the communion of the Word and prayer. The *principle* of the Apostles was that others should be called to their aid when demands left them no adequate time for this indispensable communion. Nothing whatever in my judgment is so weakening to preachers, be they lay or otherwise, as the incessant occupations that leave them no time for "standing in the counsel of the Lord" (Jer. xxiii. 22), and making the truth their own by meditation upon it. During forty years' ministry I often felt this to be the most serious temptation from Satan that assailed me. —*The Christian*

A sensational putting of things about the church and church members is the rage of the time. A Bohemian (a person who goes about gunning, fishing, or, according to his grade, scavenging for items which he sells to the papers) heard that a wealthy member of a Christian church had been drunk in a prayer-meeting; had risen up to address the minister, and was so much under the influence of liquor that he fell to the floor. He hurried to the church for the facts, and when informed that the brother was subject to epileptic fits, and had merely been seized in church, expressed great disappointment, stating that he "could have gotten \$25 for a case of drunk-

ness in a church member at prayer meeting, but could not hope to get over five for a simple case of fits."—*Exchange*.

By the time this number reaches the homes of our friends, the ministers and delegates will be getting ready for the meeting of the Congregational Union in Montreal. We know the heart of the Montreal friends, and that the members of the Union will be heartily received. An energetic chairman, the College in capital heart and trim, a well-trying new pastor in Emmanuel, a Missionary Superintendent running over with enthusiasm, a brand new and most painstaking Secretary, the Woman's Board wide awake, some valued visitors to the Union—everything is in favor of a good and profitable series of meetings! But please, brethren, don't let the only damper be in *finances*! Cheer up the Home Missionary treasury, and every other department of our denominational finances with large and willing gifts. God has been good—and the work is large: show by your money-gifts that you know it!

In our fight against sin, the devil chooses his own weapons—and we can't help it—but it is ours to choose where we shall meet him. Stand upon the word of God, our loyalty to Christ, and the Divine promises of help, and the enemy can make no use of all his trusted weapons of attack. In some Eastern land, the devil and a native had a quarrel. They resolved to fight a duel. The devil was to select the weapons, and the Eastern the place of combat. The devil chose a long spear for himself, and a short sword for the native. But the Eastern chose a small room, and of course soon put his opponent to flight. A Greek mother comforted and instructed her son, who was buckling on his sword for his first campaign, and who complained of his battle-blade being so short, by saying to him "add a *step* to it!"

Editorial Articles.

CHRISTIAN UNION.

A fertile theme, and one almost all Christians are, more or less, taking in hand, is Christian Union. How to get rid of the infelicities and

discredit of being divided, and sometimes antagonistic, when we should be all *one*.

Let us take a lesson from the past, and from other fields of action. Bit-by-bit reform has been the rule till now, in all the world's progress; and we shall not, probably, see any different system succeed in the matter of church reform. It is not only perfectly safe, but it is an "educating" system. The little "shock" which a non-progressive mind feels at some minor reform is soon over, and the mind is prepared for a considerably larger reform in the same field, without any perceptible shock at all. And it is better to come up to union by a series of approaches, than to jump to union at once with a ready made "constitution," which would need a thousand amendments—one of which could be brought about without far more friction than would have accomplished the object of the "amendment" at the first, as a substantive and original motion.

Now, if denominations and sects were only things of history, and churches were, in their relation to each other, what they were before Constantine brought in the "Church and State" principle, these things would be freely conceded and practiced:—(1.) A minister might go from one "church" to another without losing caste thereby. (2.) A church might "call" a good minister from anywhere, without being supposed to upset the foundations of their faith by so doing. (3.) One church would not come into another church's "field" without being desired to do so by those already on the field; (for there might be reasons for such a desire.) (4.) All the churches of a place would, in their "revival" work, so called, act together as one church. (5.) A church would give a removing brother a letter, which would be received by any church to which the brother might present it.

Every one of these things might be done now! And if they were done, a vast approach would be made toward "union." And with the exception of the last, they are done to some extent; and *much more frequently* than in former days—even a few years ago.

On these lines we must work. Let a little advance be made day by day, till things once looked upon as "odd" become common and habitual—till no action is condemned, unless it can be

condemned on general moral principles—till we get into the constant habit of asking ourselves, respecting any proposed action, "Is it right? Is it expedient?" not, "Is it according to *our rules*?" With the New Testament for our code, this present year for our time, and this Dominion for our field of action, what manner of men ought we to be—as to wisdom, experience, steadiness in principle, elasticity in details, forbearance, and the crowning grace of love.

MR. SPURGEON AND THE BAPTIST UNION.

The English Baptist Union held its spring meeting on Monday, 23rd April. The principal discussion was on the subjects in which Mr. Spurgeon's position to the Union was involved. Mr. Spurgeon had intimated his withdrawal from the Union because it tolerated men in its membership who, he averred, preached doctrines destructive of the Gospel—probation after death, etc.

The Union has passed a "Declaration," the principle points of which are as follows:

The following facts and doctrines are commonly believed by the churches of the Union:

1. The Divine Inspiration and Authority of the Holy Scripture as the supreme and sufficient rule of our faith and practice; and the right and duty of individual judgment in the interpretation of it.
2. The fallen and sinful state of man.
3. The Deity, the Incarnation, the Resurrection of the Lord Jesus Christ, and His Sacrificial and Mediatorial work.
4. Justification by faith—a faith that works by love and produces holiness.
5. The work of the Holy Spirit in the conversion of sinners, and in the sanctification of all who believe.
6. The Resurrection; the Judgment at the last day, according to the words of our Lord in Matt. xxv: 46.

We fear the agreement may not be lasting; for it will be seen that the Declaration does not so define the words of our Lord referred to in section six, as either to shut out or comprehend the "Second Probation," and those who hold it will find no greater difficulty with Matt. xxv: 46 in the "*Declaration*," than in the New Testament.

The *Christian* (London) editorially remarks:

"We feel it to be a cause of devout gratitude to God that this controversy should have been ended. It had not been wisely conducted on either side. For years it had been allowed to drift, and when it came to a point the main issue was soon obscured by personal and denominational feeling. We hope, therefore, it is buried to have no resurrection."

"With regard to the speculations as to the annihilation of fallen spirits and impenitent men on the one hand, and their final salvation on the other, we think they have to some extent been kept alive by the methods adopted to stamp them out. Now that (so far as the Baptist Union is concerned) these views are to be recognized as not disqualifying men for fellowship in Christian work, we shall watch with interest what the result will be. We remark that if either of these mutually destructive alternatives were light from heaven we might have expected that God would have set seal upon it, and honored its advocates with marked and evident success in winning souls. But it has not been so; and even where evangelists who have held either of these views have been much used in leading men to Christ, it has not been because they have proclaimed such views, but because they have been silent about them."

OTTAWA NEW CHURCH.

A good many years ago now, when Bytown had ceased to be Bytown, and had become Ottawa and an embryo capital, a Congregational cause was started under the late Rev. Joseph Elliot. It grew slowly, and was for a number of years heavily subsidized by the Missionary Society. But it has passed those days now. The church is located in a very central part of the city, is well attended, has a diligent and much-esteemed pastor, a fine circle of young people in connection, some wise and prudent men in office, and is doing good work for the Great Master.

And now, as will be seen by our frontispiece this month, they are building a commodious and handsome new church, on the old site. Will not those whom the Lord has blessed in circumstances help these worthy brethren in Ottawa, so that they may not be burdened with too large a debt. We all rejoice to be so well represented at the capital: let us make them rejoice by helping them in their building operations.

With reference to the engraving, the building is supposed to be viewed from the northeast corner of Albert and Elgin streets, and so represents both the front and flank elevations, each of which will show a gable with a handsome window. The building will be of stone up to the church floor, above which it will be of red brick with cut-stone facings. It will be as nearly as possible square, with a measurement of about 58 feet inside, and the audi-

torium will be seated, in amphitheatrical style, for about 520 persons. There will be no gallery at present. It will have two main entrances, both on Albert street, and an entrance to the Lecture Room and Vestry from Elgin street. The ceilings of both auditorium and Lecture Room will be of wood, the former stained and varnished, the latter painted white. The heating will be by steam. The windows will be of figured glass, with stained glass borders. The tower and spire will rise to the height of 108 feet, the spire being covered with galvanized iron. The roof will be of slate, with the exception of the centre portion of it which will be a deck covered with felt and gravel. The basement story will contain a vestry, infant class room, two other class rooms, a kitchen, and a lecture room 26 x 56 feet. The lecture room is to be ready for occupation by the 10th September next. The whole, it is hoped, will be completed by about December 1st.

COLLEGE ADDRESS.

Rev. H. E. Barnes, D.D., of Sherbrooke, gave the annual address at the Convocation of the Congregational College, at Montreal, on the 11th of April. We are able to give an abstract. The subject was "Some perilous tendencies of Education and Culture."

The speaker said:—Tendencies become facts. The most powerful and salutary influences are often most delicately poised; hence perilous tendencies. When these are prevented from becoming facts they may prove of benefit. The triple force operating in human activity is found in elements designated by the words head, heart, and hand. These elements are inter-dependent. Labor cannot say to Capital, "Such and such a share of your accumulation is mine, give or I will take; do my bidding since you depend on me." Capital cannot say to Labor, "I am head, you are only hand, be less, keep a low level that I may be more and rise." Christianity applied, or heart, which must be the life and safety of both Capital and Labor, says, "You are mutually helpful, your interests are identical, you are for each other, never against; each is master, each is servant; you rule each other, you serve each other; if either attempts to be all ruler or submits to being all servant, both perish together." The hand cannot afford to dash the head's brains out or even fracture its skull. The head cannot afford to cramp the hand, nor can head and hand afford to congest, paralyze or smother the heart.

Education and culture, genuine and healthful, are born of Christianity. To cultivate the intellectual to the neglect of the moral is to produce power, but peril. There is a marked and perilous tendency to unduly exalt the intellectual, as though head power were beneficent and safe with little or no heart power. The intellectual cannot be too highly exalted. The peril is in disproportion. Go through our educational institutions of all kinds, and note the average religious tone of the much educated youth. What heart cultivation do they secure? Are they aware that Great Head must often fail, always finally falters, unless Great Heart is at hand? Are they duly taught that with all possible intellectual opportunities and achievements, life for most of them must be quite a homely and much a drudging experience? "Discipline, growth, development," is the cry. But a sort of monstrosity is often the product. Pupils get high marks; some are reputed bright, and as teachers, lawyers, and politicians achieve the lofty American distinction of being called "smart." A distinguished Englishman, travelling in the United States noted the career of a man evidently unprincipled and debased, but observed that he was tolerated and even honored by many. "What means this?" said he, "What is this man's claim upon any decent person's attention?" He was answered, "Well sir, he is smart?" A renowned German, hearing the incident, said to a company of citizens, "Gentlemen, that word 'smart' will break America's neck yet, unless you break the word's neck." Many a man gets the American verdict "smart," and the Canadian verdict "clever" who lacks balanced, safe intellectual power.

The intellect alone with all that it is and may be, is not the whole of man, and by no means determines his worth to himself and his fellows. Prof. Huxley says, "Education without religion makes clever rogues." The Duke of Wellington said, "Education without religion makes clever devils." James Anthony Froude said to the students of St. Andrew's:—"All that we call modern civilization, in a sense that deserves the name, is the visible expression of the transforming power of the Gospel." Carlyle said, "I can but reflect of late how small a proportion of mere intellect will serve a man's turn, if all the rest be right." These men are not theologians, nor even (save one) professed believers in Christianity. A secular paper of note says, "Every teacher of a Christless civilization and culture is an anarchist at heart, and his teaching leads to such scenes as those of the Reign of Terror in France, and of the dynamite tragedy in Chicago."

Culture now refers in ordinary use to all higher refinement of soul through literature, science and art. This is to be honored and sought. But it must have its balance and safety through direct

Christian sentiment and life. A generation is coming forward with the results of magnificent opportunities for education and culture in stages and grades, from the lowest to the highest. Shall this generation be cultivated, an humble trust in God and a Redeemer, or cultivated and haughtily, brilliantly agnostic and pagan? This is one of the most vital, practical questions that pulsates in the atmosphere in which our modern civilization breathes.

Culture as viewed by many, associates unfortunate and perilous tendencies. False, artificial, stilted notions bear sway. Assumption and affectation prevail. Some most superficial persons talk most about culture and pronounce it "culchah." They prate about Huxley, and Arnold, and Herbert Spencer. They seem never to have heard the names, Dana, and McCosh, and Dawson. It is culture all head and no heart. There is peril in its tendencies. "Sweetness" is wanting and the "light" is a cold glitter, a dry light.

Definitely, the tendencies are:

1. Culture without the Christian life dominant tends to idolatry. An intellectual idolatry and a spiritual atheism. It easily substitutes the inspirations of literature, the wonders and enthusiasms of science and the exquisite renderings, tracings and forms of art for personal communings with the personal God. Culture of itself is good so far as it is genuine, but without a ruling Christian force in it, its very excellencies bring the tendency to a subtle and injurious idolatry.

2. Culture by itself tends to selfishness. The highest culture is simply but nobly making the most of one's self. This is its glory, but likely to be its shame; this its grandeur, but also its danger. The selfishness likely to be fostered is of the most subtle and offensive. We must get out of self for the best development of self.

"Unless above himself he can erect himself—
How mean a thing is man."

Only by warm unselfish efforts in disinterested activity can the largest results from culture and all intellectual development be secured. The fires of intellect which have been beacon lights to the generations have been kindled at the heart. Plato said, "Piety is an essential condition of science," and Pascal says, "Great thoughts come from the heart."

3. Culture by itself tends to over-much pride. A most exalted, but most repulsive kind of pride it is. In many natures it takes on loftiness of manner, and in some supercilious bearing. When it stirs the air in your neighborhood, no matter what the season of the year, you need to be wrapped in your furs. The fact that this effect is unconscious and unintentional, is a stronger impeachment as well as evidence of the tendency.

4. Culture by itself tends to exclusiveness. This

constitutes its principal charm as well as one of its perils. It forgets and neglects at vital points a broad view of humanity as such. It leaves little or no common ground for head, heart and hand, for brain and brawn, for head-worker and hand-worker, for the children of art and the children of nature. There is isolation, insulation, and excessive individualism. The writings of the great apostle of culture, the late Ralph Waldo Emerson, furnish illustration of this tendency.

The speaker here gave several quotations from Emerson with comments, the last one was this, "Manners seem to say 'You are you and I am I.' In the most delicate natures fine temperament and culture build this impassable wall. Kings themselves cannot force the exquisite politeness of distance to capitulate, hid behind its shield of bronze."

The speaker said:—Away with this you-are-you-and-I-am-I kind of culture, with its exquisite politeness of *distance* hid behind its shield of bronze. It is not the culture even for a "select few." It has neither strength nor beauty. It is not breadth, it is narrowness; it is not expansion, it is contraction; it is not power, it is peril. This kind of culture if prevailing to any extent would paganize our civilization in a generation or two.

Some metaphysical units underlying such culture have been suggested, which give us the humorous view. These are valuable (!) as definitions:

"*Art* is the joyous externalizing of inwardness.

"*Beauty* is the joyful internalization of outwardness.

"*Poetry* is the hampered soul leaping at verity.

"*Truth* is the so-ness of the as-it-were.

"*Right* is the awful yes-ness of the over-soul meditating on the how-ness of the thing.

"*Society* is the heterogeneous, buying peace with homogeneity.

"*A Thing* is simply an is-ness.

"*Matter* is is-ness possessed of somewhat-ness.

"*Mind* is am-ness.

"*Philosophy* is the mind trying to find out its own little game." (Laughter and applause.)

Ideas, even most universally received religious ideas, have little practical efficiency until they are incarnated in men and women: until people *care a great deal about them*, and feel a resistless impulse to their propagation. This impulse is precisely what many cultivated persons do not feel in regard to any ideas whatever. This is the tendency of culture by itself and when it gets some hold in pew and pulpit in our Congregational churches, we shall but slowly, if at all, propagate the religion of Christ, and the churches will become religio-aesthetic clubs.

A genuine Christian force for culture is its only safeguard from the tendencies now mentioned. It

will destroy daintiness and dilettanteism in culture, and make it glow with helpful influence.

God has given us head, heart and hand; neither can say to the other, "I have no need of thee." Head must keep its exalted position, but hand must have dignity and honor, and heart must be sovereign and director, or free governments cannot stand, and our civilization will grow big with the elements of its own destruction.

REMINISCENCES OF PRINCIPAL BARBOUR.

We republish, from an old Magazine, some reminiscences of the honored Principal of the Congregational College, Montreal, as contained in a letter written 35 years ago. We have not met anything, in a long time, that we think would be more useful and stimulating to young men: and to those, especially, we commend it. After the date of this letter, Dr. Barbour was, for a year or two, much engaged in evangelistic work in Canada; so that he is by no means a stranger to the country. Dr. Barbour is not a party to the republication of this letter; though, on our representation of the good it might do our young men to read it, he did not forbid it. Doubtless, some slight changes of expression would be made here and there, if the Doctor were going over the same ground now; but we are better pleased to reproduce the letter *exactly* as it was written so long ago.—Ed.

OSBERLIN COLLEGE, Ohio, U. S.,
April 10th, 1853.

REVEREND AND DEAR SIR,—In all likelihood this is not the first letter you have received from an unknown correspondent. I shall not trouble you by begging pardon for addressing you, but will at once lay my story before you, and by the time you conclude its perusal you may be inclined to forgive my rudeness without a formal solicitation.

I was born in the village of Fochabers, Morayshire, in 1827, and was apprenticed to the upholstery business in Aberdeen in 1842. Every one knows the oft-told tale of the young man's insuement into the dissipation of city life; and mine would be but a recital of the awful thoughtlessness, folly, and sin against God, which such a life contains. I hasten to tell you of my deliverance from such a course, and of the share you had in my salvation therefrom, and also, under God, in the safety of my never dying soul. I was led, out of mere curiosity, to go and hear Mr. Morison, of Kilmarnock, preach in St. Andrew's Street Chapel. I went because I heard "a sound" about him, and partly to shuffle up a kind of obedience to my Christian mother's parting advice, "ever to be regular in my attendance at Divine service." I had not been at

church that day, and this visit to hear the noted preacher would, I fancied, satisfy the remaining particles of parental respect in my bosom.

Mr. Morison's subject was "The work of the Spirit co-extensive with the work of Christ;" and with the first half of his sermon I was highly pleased. His doctrinal statements were what I always really believed, (although I was born and bred under the wing of the venerable Church of Scotland); but with his application my rebellious soul was at war. I saw how I stood—I defied the Spirit; and I sat in the house trembling with the awfully responsible nature of my position in view of the free and striving Spirit, which I undeniably believed was dealing mightily with my soul. Mr. Morison told the people that he was to hold an anxious meeting, and tell the anxious how they might enter into peace with God that night. Like a stricken coward, as I was, I slunk (oh, the meanness of it) into a pew, and heard the plain way of salvation laid open to me; but the devil had too much of my soul then, and I thought him the easier master at a glance; so I stifled my pungent convictions, and left the chapel an unreconciled rebel.

I felt very uneasy, and all the way home "peace with God—peace with God—how desirable? but, no, not now—again?—yes, when I reform a bit?" This seems a good man of a preacher, and very earnest; but really I hardly think that God would in one night settle the long account I had with Him; the gentleman must be mistaken so far as my case goes"—were some of the strugglings of my half-alarmed soul. In a week or two, the giddy joke and the merry laugh took the place of all my convictions.

Passing along one day in the hurry of business, I met a former companion in folly, and, as we had not seen each other for some months, I received a pressing invitation to visit at the house at seven o'clock on the following Wednesday evening. "I'll not be in after seven," were the parting words of my thoughtful friend. Well, on the appointed night, I ran to Union Terrace, where my friend stayed, and, as I was fifteen minutes late, I thought I was to be disappointed in my meeting. I hastily knocked, and one of the family came to the door in tears. What is the matter? was my enquiry. "Oh, come in, Mr. Barbour, your friend dropped down dead at seven o'clock." Oh, God! how I did feel. My very heart beats hard as I relate it to you now. I had the courage to step in and look at the corpse; and then, in the confusion incidental to such an awful visitation, I departed and ran home and to my knees. I was in an awful state; I prayed for faith to please God; I wept, and stormed, and raved, and no faith came. (I had been told, as a settling point against Mr. M.'s views, that faith could only be given by God; and from this I concluded I was right in denying him in the church!)

I have leaped at the dead of the night, and rolled on my bed-room floor, and paced the room, and wept thousands of tears, and all to no purpose; no faith came. At last I actually blasphemed God for withholding it, and said, He sees well enough that the very inmost desire of my soul is to get this faith, and since He withholds it I don't care—He can strike me dead too. I want this gift of faith, and if I don't get it is now no fault of mine. I heard these last words in my ears continually, "I'll not be in after seven," and they gave me no rest. Mr. Morison's sermon troubled me greatly, and I would have given the world that he was

in Aberdeen again; but I was led to understand that the meetings closed with his departure, and so I never knew that such preaching was continued there. At last, on enquiry at W. Reid, I heard that you preached regularly in the chapel.

The following Lord's Day, in great distress, I went to the chapel, and heard you preach the Gospel. I saw things clearing fast away, and on the Monday evening I went to the meeting and heard you deliver a clear and simple exposition of 2 Cor. v. 20 to the end. The faith I saw was wanted from me; and through this golden string of Gospel truths I was led to peace with God; and I have ever looked to you with love, and now, at this great distance, and after the lapse of several trying years to me, I still look to you with much affection as my father in the Gospel, and ever, ever regret not calling on you and making known to you that you were the means of saving my soul.

What kept me from doing this I do not know, unless it was because I am naturally bashful; and then used to think that talking about experimental religion was a sure sign of hypocrisy or fanaticism, and that nobody but ministers and their personal friends ever should speak about the good God had done for their souls. I confess I had strange notions about Christ and His cause when I became converted. I never saw the use of Him before, and all the stories I had heard of Him and all His love now seemed useful to me—and then to think that unless I was a minister's friend I could not converse about Him seemed strange. So much for the coldness of Calvin's system of teaching. I thought my troubles were now at an end regarding my belief, and so they were in the most important quarter, for I had the consciousness of peace with God through the finished work of Christ; but I was most bitterly attacked by many intelligent friends who, being far better theologians than I, soon made use of their knowledge to my hurt. What? have you credited that "new view doctrine?" "Why, none but a parcel of senseless characters believe that—have you examined all their system!"—and so on they went.

Being of rather a philosophical turn of mind, I was easily enticed to search for "reasons why;" and gave myself up to the reading and study of the different writings on both sides of the question. I was then called from Aberdeen to my native town, as my mother was in a declining state of health, and I thought it well to be near her. I wrought at my business in Elgin (where I am known to brother F.) and carefully to the best of my ability examined the disputed points of doctrine; the result was a firm and unshaking and unshakable conviction of the truth of the doctrines of universal grace. Hearing of Oberlin as a place where one could be educated at a moderate expense, I determined within myself, and without informing one of all my friends or relatives, I resolved to go there and prepare myself for the Gospel ministry.

Providential visitations prevented me from leaving for Oberlin directly. My mother died in the peace of the Gospel; we had the house to break up, and after seeing my brothers take their several ways in business, I visited my only sister, who is married; and alone, and with slender means, I began my journey. I had occasion to visit London on my way, and hearing that Mr. Finney was preaching in Dr. Campbell's chapel, I went and heard him several times. In London I fell sick, and had to return to Scotland, and was delayed by this for about three months.

Well, nothing daunted, but more emboldened, I again set out, and took a passage from London to New York. I knew no one on board, nor had I a very heavy purse, but I had the presence and help of Him who is our best Friend. On going down the Thames I looked around the ship, and who should be on board, a passenger, but Professor Finney! How truly doth God arrange His providence for the good of his children, and how often do I regret not letting God do all things for me, yielding Him the willing mind, and going where and when he says. During the voyage I had several conversations with Mr. Finney. He enquired much about Mr. Morrison, and the movement was much pleased when I told him of the overpowering earnestness which characterised the ministers of the body: he was highly gratified to hear that you all made the temperance cause "a question" in the Churches; he told me of Oberlin, and gave me any information necessary. I told him I was to remain in New York some time to earn a little money, and so we parted. I felt very lonely in the unknown country for some time, but I wrought hard, and saved all I could, and after some almost insurmountable difficulties and trials, I have "overcome" and now am located within the buildings of Oberlin College—my journey done—my first step taken in the warfare with the world for Christ.

I have had a two years' journey nearly, for this day two years ago we were on the Banks of Newfoundland, on the way to New York. President Finney has just returned from Syracuse, New York, where he has been labouring in the vacation. I have not seen him as yet to converse with him, but I will have an opportunity soon. On my arrival at Oberlin, which is seven hundred miles from New York, I was informed, by Treasurer Hill, that several Scotsmen were here, and he said he would send some of them to me. In the evening Mr. Peter Mather M'Arthur, from Illinois, called upon me, and in ten minutes we were not only countrymen but brethren. The young gentleman left Ardrossan, Ayrshire, some eleven years ago, with his parents, for Illinois: he is a nameson of the respected Mr. Mather, who needs no mention from me to you. He is a college student here in his sophomore year (2d year), and is highly respected. His brother, Rev. A. M'A., is the Canadian missionary of the Evangelical Union. Mr. M'Arthur has shewn me no little kindness, and has introduced me to Mr. Matthew Mair, lately a member of Mr. Morrison's Church, Kilmarnock, with whom I have much brotherly intercourse.

I expect to be able to cover my expenses by labour in the spare time allowed by the Institution—we can gain a few dollars sometimes by working for the inhabitants of the colony. I shall also return to New York city in the vacation, and work at my business, and no doubt the Lord will prosper me in my attempts to serve Him. I have thus troubled you with a hurried sketch of part of a life that you have been the means of redeeming, and as I do most certainly ever lament my backwardness in not telling you of one more soul being yours, I am yet in hope that this letter may be used to cheer you on; and show you that all the good effected by you is not to be told to you here below. Will it not be a glorious meeting in Heaven when you first encounter saved souls, who were too cowardly to tell you when on the earth that you were used by God to bring them to Himself? I have been almost in complete ignorance of how the

Churches get along in Scotland. I have been unable to have a *Christian News*, which I very much regret, but I may be able in a short time to order one, which will be a continual feast to me, for the preaching in the States does not keep the Saviour before the soul, and all the philosophy and science that can be squeezed into a sermon can never make up for the one grand element of the Gospel.

I would esteem it a very high favor if you would by any means inform me of the safe arrival of this letter. I cannot expect that you will spend your valuable time in writing me a letter, but it would rejoice me very much if you would be kind enough to send me a *Christian News* with your initials on the cover; I would feel much relieved, for I have been most uneasy since I came to Oberlin regarding my injustice to you. My prayers for your usefulness, and also for your own spiritual prosperity, are now before God. Perhaps the thought that one at such a distance remembers you on his knees may be worth the time you spend in reading these hasty sentences.

Oh, that it be our Lord's will that I may yet see you in the flesh. I will be more proud of one hour's conversation with you than of an audience with Queen Victoria.

I feel somewhat tried by the study of Greek and Latin; but I had some experience of the latter language when at school in Scotland, and as soon as I regain my former knowledge of it, I will get along more smoothly.

The Lord will grant me patience and energy, and with spared health I hope ere long to be in a position to enter upon the study of theology with profit.

And now, I commend you and myself to the keeping of the Good Shepherd. With many prayers for blessings of the richest kind upon you and your labours, I am, dear Sir, yours in Christ Jesus,

W. M. BARBOUR.

To REV. F. FERGUSON,
Aberdeen, Scotland.

[The following, from the New York *Scottish American*, about the time of Dr. Barbour's going to Yale College, will make this slight biography somewhat complete. We only want further, a visit of Dr. Barbour to Ontario, during the vacation, of two or three weeks among the churches. We have printed an extra large edition of the *Independent* this month, for we know that these sketches will be sought after.]

PROF. WM. M. BARBOUR, D.D.

In accordance with the expressed desire of many of our readers we present the following sketch of a fellow-countryman who has proved himself a credit to the land of his birth and an honor and a blessing to the land of his adoption: William Macleod Barbour, the second son of a family of six children, is a native of Fochabers, Morayshire, Scotland. His first instructor was the Rev. David Dewar, now minister of the free church, Fochabers, a gentleman to whom Dr. Bar-

hour traces his first interest in literature and learning.

Shortly after the death of their parents, three of the sons of this family found themselves in the United States. The younger (Thomas) served in the Union army, and died in the Andersonville stockade. The elder (Alexander) is still in Kentucky, where both the brothers lived while the third (William) was completing his studies at college.

Mr. Wm. M. Barbour's degree from college is dated Oberlin, Ohio, 1859. His graduation is theology dates from Andover, Massachusetts, 1861. In the same year he was called to the first Congregational Church in South Danvers (now Peabody), and there he remained until 1868. On the death of the well-known Dr. George SHEPARD, of the Bangor Seminary, Mr. Barbour was selected as his successor, and after many regrets at the leaving of his parish, he consented to accept the vacant chair of Homiletics.

In 1870 Bowdoin College conferred the degree of D.D. on the new professor. In 1874 Dr. Barbour was unanimously voted into the vacant chair of Theology at Bangor, which he has held until his election to the Yale Professorship of Divinity.

We add the following critical review of his career from the *Hartford Evening Post*. Coming as it does from an American source, our readers will appreciate it the more as it is not likely to be colored by patriotic bias:

"Yale College is to be most heartily congratulated upon the addition of the name of William M. Barbour, D.D., to its professorial list. He is at present Buck Professor of Christian Theology and lecturer upon Church Polity and Pastoral Theology in the Seminary of Bangor, Maine.

"Prof. Barbour, when a young man, came to this country from his home in Scotland. He studied at Oberlin College, Ohio, and afterward graduated from Andover, where he won the most enviable affection and admiration of Prof. Park, D.D., who lately said of him: 'My friend is one of the richest donations that Scotland ever made America.'

"In 1861 Prof. Barbour accepted an invitation to become Pastor of a church in Peabody, Massachusetts, where he remained for seven years, and where his name still lives and always will live, wreathed in the freshest, dearest memories of many loving hearts. The recent testimony of a member of his church is: I never knew what the Bible was till Mr. Barbour read it to us.'

"In 1867 he accepted a chair in the Bangor Seminary, which he has ever since filled to the unqualified acceptance of every one. Many students from distant States have found their way to Maine to listen to his lectures, and he has won among them the well-deserved title of 'The

Students' Friend.' Few in his position could have held both heart and attention as he held them, instilling with every word of instruction a thought of love that would ever remain uppermost. His opinion is universally sought and relied upon, and his esteem prized higher by the members of his classes than any other reward which the institution can offer.

"He was married previous to his studies at Andover, and, but for the assistance of his wife, a most admirable lady, whose influence is, if possible, as extensive as his own, he is thoroughly a self-made man, and a rare specimen of workmanship.

"Neither the institution nor the city of Bangor will alone feel the pain of parting, and find in their midst a blank which evidently no other man can fill, but the entire State will be bereft. During his connection with the seminary he has been actively engaged in preaching and making his name through Maine a watchword almost, for all that is truest and best. It is well said that no one speaks ill of him; and it may safely be asserted that not New Haven, but Connecticut is to be congratulated upon securing his presence. Dr. Barbour is a deep thinker and a clear speaker, wasting no time upon superfluous expressions; throwing away no casual thought for want of words to clothe it forcibly and effectually. His sermons, lectures, and conversation bear the same imprint of self-confidence and thorough information, tempered by deference to any and all conflicting opinions.

"He is a man of medium height, light figure, and independent freedom of motion, enhancing every impression received from him by an almost imperceptible memory of Scotland in accent and manner.

"The invitation to come to Yale was long ago extended, and has been earnestly urged upon him by many warm friends, who longed to have his direct influence extended in New Haven, and who will accord him a most hearty welcome."

Correspondence.

FROM REV. J. W. COX.

DEAR SIR,—Allow me, through the columns of the INDEPENDENT, to thank the many kind friends throughout Canada who have, by their generous contributions, ministered relief to us in our protracted affliction.

The trial through which we have passed has been severe, and but for the continued presence of our blessed Lord, and the precious tokens of our Christian brethren's esteem and affection, we would

have been in despair, instead of being filled with hope, as we have been from day to day, and being made to know by our own experience that "all things do work together for good to them that love God; and to them that are the called according to His purpose."

I have been suffering from brain trouble, brought on by over-work, mental anxiety and worry; of which I have had more than my share during my nine years pastorate of Noel and Maitland. Though somewhat relieved, my brain is not yet able to bear the strain of any prolonged physical or mental effort. Still, the physicians I have consulted are of the opinion that five or six months more of absolute rest and freedom from care will work wonders, and will probably result in complete restoration. So you see I am very hopeful at the present time, and am striving to follow in the line of the above advice as closely as possible.

Yours very respectfully,

JACOB W. COX.

Kingsport, N.S., May 1, 1888.

MR. HALL'S LETTER.

DEAR EDITOR,—Our denominational year is drawing to a close, and the great event ahead of all good Congregationalists in Canada, is the meeting of the Union in Montreal. A full attendance is hoped for, and also that all shall come prepared to give the best possible assistance and counsel. Foremost among the many interests that will claim attention, thought, prayer and earnest deliberation is our missionary work. There is a strong and increasing desire to have the stations that have long been drawing from the funds, either to become self-sustaining or to greatly reduce their demands. I am sure in most cases this is the wish and hope of the mission churches quite as much as it is that of the Society. That there are very great difficulties in the way, few have a better opportunity of knowing than myself, yet I suppose I may venture the assertion that more can be done than we think, and none can tell how much till they try. There are many places where we should be at work, and could if the resources of the Society were sufficient to warrant the attempt.

It is perhaps not wise, considering the whole circumstances of our Society and the state of the

country, to expend our strength on the smaller places. Certainly no one would counsel the inauguration of new work in small places, though it may be difficult and undesirable to withdraw from those we have been working. But the wiser plan—the apostolic plan—is to occupy the centres, and work from these. Now to do this we require large means. It is more expense to build and sustain work in the towns and cities than in the country; and I maintain that it would be better not to begin work at all than to begin it as we have been obliged to do so often on most inadequate means. More might be done in five years with the proper support, than in twenty as we have been obliged to work in the past.

When you think of the ground that has been covered, the many places that our Society has done purely evangelist and pioneer work, and then been driven or crowded out by others, the wonder is, not that we have so little to show, but that we have so much. We can challenge any Society in the world to show the same results with so small means. Undoubtedly the men who have laid foundations in Canada have been self-denying and faithful.

The visit of the Secretary of the Colonial Missionary Society, the Rev. W. S. H. Fielden, is a step in the right direction, and we look forward with great pleasure to seeing his genial face once more. He will be with us at Montreal and Yarmouth, and desires to see our genuine missionary work. He is not anxious to be *feted* in our cities, but rather to see the actual life of our missionaries and their churches.

If he meets with the Board as it makes the appropriations, he will have some better idea of our difficulties in spreading the income of the Society; and he will understand the importance of the 20 per cent. from the Colonial Society.

After the Union in Montreal he might look at a few places in the eastern townships of Quebec. Then he can meet with the Union of the Maritime Provinces in Yarmouth, where most of the time is spent is discussing missionary matters. If he has time he can see the nakedness of that land too—as hard, and in some respects, as discouraging mission ground as any on the continent. He wants to pay special attention to our great North-West country, and British Columbia. He will

need all his adjectives for these parts, and the Society he represents will require a larger income to meet the demands that these regions will make upon it in the years that are to come. He will see what has been done, and may, and ought to be done in Winnipeg. The beginning that has recently been made at Portage la Prairie and Wood Bay, and more recently at Vancouver. He will have a look at Victoria, New Westminster, Kamloops, and on his way back to the east, he can judge for himself if Calgary, Brandon and other points are eligible places to begin work among his fellow countrymen. I hope he will have time to see a few of our stations in Western, Central, and Eastern Ontario. I would desire nothing better than to take him with me for twelve months! He would be a sadder if not a wiser man for that experience; but as we cannot induce him to remain that long with us, will every one of the brethren do what is possible to make his visit answer the object?

Mr. Fielden is well acquainted with colonial life, at least as well as one can be who has lived in that delightful and enervating climate Australia. I am sorry that he does not come to us when he could see *our* climate. When we could treat him to five or six feet of snow, and the thermometer down to forty below zero. He will have to draw on his imagination for our winter. I expect to bear him company, and to supply your columns with full particulars of his tour; and I presume he will give his impressions in some of the leading English papers. If he does not monopolize *The Christian World*, I will forward some items to my old friend of over thirty years. I may say this much for Mr. Fielden, he comes to us as well informed as any man can be who has not been over the ground. He is in fullest sympathy with the Colonies—knows their trials and difficulties and has a thorough appreciation of their importance, and an earnest desire to assist us in our great work for the Lord and the denomination to which we both belong. We give him a cordial greeting, and pray that his stay may be very pleasant to himself, profitable to us, and for many years to come fruitful in the best results to our common cause in this vast Dominion.

I am, dear Editor,

Very truly yours,

THOS. HALL.

Kingston, May 14th, 1888.

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER V.

THE INTERVENING WEEK—SABBATH FORENOON SERVICE AT GIVEN ST.—SERMON ON THE HEADSHIP OF CHRIST—SERMON IN THE METROPOLITAN CHURCH IN THE EVENING—MR. PATTERSON AND MR. CROSBY—SKETCH OF SERMON—CROSBY AND HARRINGTON'S CONVERSION.

The intervening week, between the second and third meeting at Major Cauldwell's, was one of those late Fall weeks which lie like an interval of land, or a calm sheet of water, between two mountains. It was at the end of November, when the steady trade winds of the busy Autumn season were well-nigh lulled down to that condition known at sea as "the doldrums," before we enter that more exciting and variable zone of Winter holiday seasons. The prayer-meeting, the regular Sabbath services, and Sabbath School, without any socials, concerts or bazars at the Church, and the quiet ordinary work of home, with no parties and few callers, but a steady settling down to thought, and preparation for the approaching Christmas and New Year festivities, the purchasing of cards and books by the young people, and the thoughts of friends at a distance, as well as at home, which it involved, seemed to take in the full round of life. Those, however, who had become interested in a strictly religious gathering, new in many of its features, but promising to be productive of permanent good, were not forgetful of what they had thought and heard. They now found themselves, somewhat to their own surprise indeed, attending both the weekly prayer-meeting and the regular Sabbath services, with different ears. Some of them found themselves somewhat affected as to their readiness to take part as usual in their services and exercises. They had not left the several churches to which they belonged. They had been conscious of no disrespect to those churches.

But they had listened to sentiments, strong and outspoken, to the effect that they did not know or practice all truth. They had done more: they had committed themselves to a gathering whose very object—searching for truth and righteousness—implied that this in its simplicity could not well be achieved in regular church work as they found it.* This produced in some minds a feeling of awkwardness, in others, serious reflections; because now they began to realize that there is nothing disconnected; that when men step out of the regular courses of religious life, as out of those of secular life, there are unexpected consequences which follow. Minds of the higher order, and those well informed in the history of religious movements, were not disturbed either by their feelings or reflections, inasmuch as they knew *themselves*; and also that what they were doing as to the new movement, if pursued honestly in the fear of God, could not but result in a deeper and broader religious life.

At the close of the service on Sabbath forenoon at Given Street, Miss Thompson tarried a few moments at the foot of the vestibule steps, until Miss Menzies arrived from the opposite side of the church. She spoke with her for a few minutes with reference to some work in the Sabbath School. When they were through, they saw both carriages on the street, waiting for their arrival. "What a delightful day!" remarked Miss Thompson, as they went upon the outer steps in front of the large stone building; "I feel like walking home."

"I will join you;" responded Miss Menzies, "if you do."

And they each gave a slight signal, and the carriages drove off. The Winter shroud had not yet been thrown over the dead of earth, and as they stepped gently along on the sidewalk through the rustling, fallen leaves of an almost Indian Summer day, they were presently joined by Henry Wanless, who quickened his pace for the pleasure of their company, as far as he was going. After the usual salutation, he observed that "he thought he saw them both at the meeting at Major Caldwell's on Tuesday night." After an admission on their part, which indicated that that was not the subject which was then occupying their thoughts,

* That which most nearly approaches this end in church work is the Bible Class; but as this is generally conducted, it fails to accomplish it.

he went on to remark, in a somewhat confident tone, that one might have thought almost that Dr. Drury had heard something of the meeting, and that this morning "he had been trying to take the wind out of the sails of Judge Daly."

"The headship of Christ over all things to His Church," remarked Miss Menzies, "is a subject of intense interest, and should have some relation to that of 'Christ as the Lawgiver of His Kingdom,' and yet I apprehend Judge Daly will treat the latter very differently, from the way in which we heard the former treated this morning. It is very comforting to us all to know that as fast as possible through the Spirit and Word, God is bringing all things in subserviency to the interests of His Kingdom, in harmony with the immutable moral laws of the universe, and that what is yet outside of that subserviency, He over-rules for the highest possible good; so that, as we were told, 'the wrath of man praises Him, and the remainder of wrath He restrains.' But that is a very different thing from the unfolding of those moral laws, which are to be the basis of human action in the realm of the perfectly sanctified, that is to say, both in the individually sanctified soul and in the community of the sanctified."

"Dr. Drury," remarked Miss Thompson, "never seems to me to be at his best, except he is on some of the class of themes that occupied him this morning. It is truly an exquisite pleasure to hear him at such times, and I confess that to-day I had no thought, Mr. Wanless, of the forthcoming paper of Judge Daly, as I listened to the lofty and grandly expressed thoughts of this morning's discourse."

"I cannot say, ladies, that my experience was just yours this morning," remarked Henry. "I could not altogether banish from my mind, some of the thoughts of last meeting, nor the ideas which I have formed of the subject of the coming meeting at Montvale. I did not, perhaps, for that reason, get the full force of our Pastor's sermon."

At this stage of the conversation, they had arrived at the street where Henry took his departure. Here they all paused for a moment, and Miss Menzies took the liberty of saying to him, "You must neither allow a *feeling* of prejudice,

nor any pre-occupancy of mind, to interfere with the intelligent distinctions it is necessary to make in the study of these grand themes. I am glad to hear that you are interested in the Montvale meetings; continue to be so. I hope to see you present on 'Tuesday night.'

"Henry is a fine fellow," remarked Miss Thompson, as the two ladies continued their way slowly up the street. "What a pity it is that Mr. Wanless has not given him better educational opportunities than those which he has had, seeing that he is so abundantly able to do so. It is true that Henry is not naturally the brightest, but school drill would have told upon him. He has native talent enough to stand a great deal more than he got."

"Well," said Miss Menzies, "you see one thing comes of another. The subject of heredity is many sided, and I suspect, that, like his father, he has never himself put a very high estimate upon education. And fathers are practical; they do not, as a rule, put their sons to what they do not manifest some taste or liking for, and especially when it lies out of the lines of their own views and inclinations. It is to be hoped that these meetings in which he is manifestly now interested, will awaken in him some higher mental moods or inspirations. Should his interest continue, there is no doubt they will; for true religion, the Christianity of the New Testament, is, in my opinion, the best awakener, inspirer and director, of the powers and possibilities of human nature that we can come in contact with. And if I dare speak of myself, which of course I dare to you, I might add, that my own experience bids fair to enable me to give an unequivocal testimony to it as a restorer. How full of delight that 23rd psalm! It is only of late, however, that I have discovered its beauties and blessedness—'He restoreth my soul.'"

Miss Thompson made no reply when Miss Menzies ceased at this point, leaving her entirely to the operations of her own mind: believing that she would conscientiously follow the leadings of the Spirit, and the dictates of her best judgment, now that she had once more, to use her own word, become restored to a consciousness of their operation and power.

Miss Menzies, however, gave a slight change to the subject, and said, "What a comfort it is to have a house of prayer, and a place of worship, where one may simply open all the chambers of the soul and unloose all the powers of its receptivity, and ask the Lord to fully occupy them. In this sense, I enjoyed very much both the last Wednesday evening prayer-meeting and to-day's services and sermon. The Montvale meeting gave me slight uneasiness, and demanded some effort of attention; but I do not think it is less useful and

profitable for all that. We cannot grow without the pains of growth; and it has seemed to act upon me as a tonic, giving one a better appetite for 'the sincere milk of the word,' which, though so fully translated into our modern literature, philosophy and life, was nevertheless the chief characteristic of this morning's discourse. I hope the effect has been as good upon the others who have attended, as it seems to have been upon myself."

As Mrs. Thompson glanced from her parlor window, she saw Miss Menzies and her daughter separate at the corner of the street. The bell rang for dinner, and shortly all were happily seated and enjoying their usual Sabbath-noon repast. It would be interesting to note the conversation of this family group, upon the morning's scenes and happenings at Given St. Church; but we pass this by in order to note what took place in the evening of the same day, under quite different circumstances.

"Mr. Patterson will you not take a seat in the parlor? and Mr. Crosby?" said Mrs. Langton to these gentlemen, as they stood with hats in hand, by the hall heater, just returned from evening service at the Metropolitan. They both occupied well-furnished and commodious apartments at Mrs. Langton's, but neither saw or knew very much of each other, only as they occupied seats in church not far apart but on opposite sides of the main aisle. They had joined each other at the church door and had walked to their place of residence in company. The subject of the discourse and its treatment had attracted their attention. Mr. Patterson (the elder of the two), had some acquaintance with Major Cauldwell, whom he had met during the week, and who had casually mentioned the meetings at Montvale, and the paper of Judge Daly to be read the following Tuesday evening; and the sermon that evening had struck him as having an important bearing on the subject of that paper. Mr. Crosby, from quite a different source, had heard of the same thing. Having been introduced to Miss Williamson some months before, while on a visit to her friends in London, they had casually met in company on the previous Thursday evening, and along with several others, he had learned of the nature of the meetings at Montvale and of the subject to be discussed at the following meeting. It need not, therefore, be matter of surprise that Mr. Crosby as well as Mr. Patterson had paid special attention to the evening sermon, as related to the subject of discussion on the approaching Tuesday evening.

As others of her tenant family arrived, Mrs. Langton had pleasure in asking them to join the company in the parlor. Circumstances very rarely occurred when it was possible to cultivate a little sociality among them, but when they did, Mrs. Langton seized the golden moment to secure for

them, as she thought, a little "real home life." Hers was not a boarding house. It was one in which first class apartments were to be had; and on her roll of occupants she had the names of leading merchants, lawyers, bankers, and men of distinction in many other lines of life. Not once in a year, scarcely, did the chance occur of getting half a dozen of them in the parlor, to chat or talk together on a subject of common interest. Their apartments were as private as their *porte-mansair*. They were there for rest, seclusion and strictly personal advantage. Here was where they "kept that something to themselves, which they would hardly tell to any," of which Burns sings. But on this occasion they had touched a theme of almost universal interest; and every kind of distinction gives way, in the presence of what is really human, and of human interest. The sermon referred to had been a special one. The occasion was in the interest of Methodist Missions. The preacher, the distinguished editor of the *New York Christian Advocate*, scarcely touched denominational lines, but threw himself into the philosophy of all Christian activity and progress. His theme was—"Christ, not the destroyer but the fulfiller of the law." The following is the substance of the discourse.

Text, Matt. v. 17, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil."

The "not" of this text is not to be taken literally; but as that of the expression, "I came *not* to bring peace on earth." Christ means to say that his *leading purpose* is not to destroy, but to fulfil. His coming would sweep away some things once lawful (Is. i. 11-14). Others it would establish more firmly than ever; such as those mentioned in this "Sermon on the Mount." Jesus was not so much an iconoclast as a true reformer.

Even the moral law given to Moses, struck at the strong temptations and besetting sins of the people. "Thou shalt have no other Gods before me": "Thou shalt not steal": "Thou shalt not bear false witness," etc. They were nevertheless enjoined to love God with all their heart, and their neighbor as themselves. Jesus taught on the same principle when necessary: "Sell all that thou hast, and give it to the poor," (avarice the besetting sin), "and come follow me," (the positive duty).

Of what service would it be for men to break their idols, if they did not come to know, love, and obey God? or to cease telling lies, if they did not come to love and speak the truth? What advantage in giving up the world, if men do not come to believe in, and follow Christ?

Now Christ came specially to endow men with power to live positively to God; to teach them "to do well," and that in their learning of Him "to do well" the more effectually "to cease to do

evil." The learned Doctor took as the key to all this positive law of the Christian life the 7th verse of this v. ch. "The merciful are blessed, and shall obtain mercy." They have obtained mercy. It has been so sweet to them, that they delight in giving it to others. The forgiving of ten thousand talents to the servant in the parable was lost on him; he did not exercise it on his fellow servants. God's mercy to us must go from us to others. God's love to us must go through us to others. Thus Christ has come to fill up all divine laws in human affairs.

1. By a life of perfect obedience to the divine law and a death that answered all the types and shadows of the former dispensation, He is truly "the Lamb of God that taketh away the sin of the world."

2. Christ is sustaining the missionary enterprise, as against all forms of idolatry, superstition, evil, with motive power and grand results.

3. He is sustaining all benevolent enterprises as against accident, sickness, personal violence, injuries self-inflicted, the weak, the helpless and the needy.

4. Thus, too, he is laying deep in the eternal rocks of divine law, not only mercy and truth—but as springing out of them in the individual man, those social fabrics in the family, in trade and commerce, in government and society, through whose caverns and channels shall flow the righteousness that is to cover the earth.

See the world to-day! Forests and fields are dead. Dry stubble, withered leaves and grass, bare limbs of trees and shrubs, withered flowers and forms of beauty cover the earth. How shall they be removed and replaced? Shall they all be gathered up and burned or buried? Wait till spring comes. See the sun rise and shine with light and warmth in the heavens! He spreads the dripping clouds and dew mornings over the earth. Seeds and buds burst, leaves and flowers come, verdure and bloom reign everywhere. Life, filled up, has put away dead and evil forms. Thus Jesus fills up the true laws of God in men and so destroys the faded, useless and the wrong.

The occupants of Mrs. Langton's rooms spent not only a pleasant but profitable time, in recalling the points, illustrations and thoughts of the discourse, of which the above is the barest outline. And under the inspiration of the great preacher's sermon, they retired at about half-past ten, with a different estimate of Christ, and His work, from that which had ever really filled their minds before.

As they reached the second floor, Mr. Crosby put his hand upon the shoulder of his next room neighbor and paused, and looking straight into his eyes he said, "I tell you, Harrington, we think it

a great honor, and of some service too, to be followers of such men as Sir John Macdonald, Edward Blake, Gladstone, and the late Lord Beaconsfield, in politics. I believe, hereafter, I shall think a great deal more of being an humble follower of Jesus of Nazareth."

In reply Mr. Harrington said, "I was just thinking of that very thing. Come into the room, Mr. Crosby, and let us read and pray together, that God, here and now, may strengthen us in our resolve." The request was readily complied with, and those two men, for the first time in their lives, read for such a purpose the fifty-third chapter of Isaiah, and bowed in penitent confession of the sin, of so long having neglected the love and service of Him, who is so worthy of their entire consecration.

(To be Continued.)

News of the Churches.

MONTREAL: QUEBEC ASSOCIATION.—The above Association met in Emmanuel Church, April 10th, 1888. A very agreeable meeting was held, and the following subjects were taken up and discussed, viz.: Foreign Missions and Home Missions, their relationship and claims. It was agreed that one was not inimical to the other, but rather that one was the left hand, the other the right hand of that department of church work. Our College came in for its share of discussion. Dr. Cornish reported a large class of students, a year of excellent work under the efficient principal Dr. Barbour; but, alas! friends are needed for both College and Missionary Society. It was painfully evident that many of our churches had not put forth the effort required to answer their own prayers. They had prayed for more students, for an able principal, for general advancement in all matters appertaining to the College. They had not only prayed for, but had given the College Board to hope for larger contributions; but where are these people now? They had prayed for more men in the Home Mission field; the men had been sent, but what of their support! Will our people kindly send forth their contributions, both for College and Home Missions?

The CANADIAN INDEPENDENT was talked of at some length, and this resolution was passed anent that periodical: Moved by Rev. T. H. Marling, seconded by Rev. J. I. Hindley, "That the Quebec

Association, recognizing the need of a periodical that will serve as a channel of intercommunication between our churches, and appreciating the services rendered for so many years by the CANADIAN INDEPENDENT, feels it is important to our denominational life and progress that the magazine should be cordially sustained by the pastors and churches. We recommend, therefore, that in each church some agent be regularly appointed to solicit subscriptions, and that all items of church news be regularly forwarded for publication." Carried.
—*nem. con.*

Some time was also profitably spent in a conversation on Sabbath Schools and other matters of interest to the denomination. An invitation was extended to the Association to take tea at the College, which was thankfully accepted, and an adjournment took place to witness the closing exercises of the College, which were more than usually interesting.

The Association accepted the invitation of the church at Sherbrooke to meet there in autumn.

J. I. HINDLEY, *Sec.*

OTTAWA—Easter Sunday, April 1st, was a memorable day in the history of the Ottawa Congregational Church. In the morning the services partook of the usual character for the day, the hymns and prayers having reference largely to the resurrection of our Lord Jesus Christ from the dead, and its bearing on our own resurrection to the life of righteousness. The platform and organ were prettily decorated with flowers—lilies in bloom, and other plants in pots,—kindly lent for the occasion. The Rev. Mr. Hall preached an inspiring discourse from Psalm xlvii, 4, after which fifty-four members were publicly welcomed into the membership of the church, by the reading of the church covenant, and the right hand of fellowship by the pastor. Many an eye was moistened with tears while the newly-received members filed past the platform and were warmly greeted by him in the church's name. Four of them were baptized on profession of their faith. The service concluded with the observance of the Lord's Supper, at which Mr. Hall also assisted. The centre pews, and forward pews on each side, were filled with communists, while many also remained as spectators.

It had been expected that this would have been our last Sabbath in the old church, which was already under condemnation to be pulled down to make way for the new one. But the arrangements not being then quite completed, we were permitted to meet there one more day. The 8th of April was, however, our last Sabbath in the dear old house. No notice of the fact could be given till the announcement was made at the morning service, but the house was crowded with those who wished to take their last look at it before it was taken down. The pastor preached a suitable discourse from Psalm xlviii, 9:—"We have thought of Thy loving kindness, O God, in the midst of Thy temple." The demolition began on the following Thursday. Through the kindness of the City Council, the council chamber in the city hall has been placed at our disposal, for the summer months, for our Sabbath services. We have now met there for four Sabbaths, and have found it answer our purpose very nicely. We have had excellent congregations—larger than in our own place of worship—although the weather was unfavorable on one Sabbath. We hope and trust that the spirit of earnestness and unity at present manifest will continue.

The managers of Knox Church have also kindly allowed us the use of their lecture room for our Sunday School, and arrangements have been made to hold our Wednesday evening service jointly with theirs. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

WOODSTOCK.—The annual meeting of the Ladies' Missionary Society in connection with the Church was held in the lecture room on Wednesday eve, the 9th inst. The attendance was fair and the interest manifested in the work of the Society on the part of those present all that could be desired. The Treasurer's Report showed the collections for the year to be \$145 (an increase of \$45 over last year) which was distributed as follows: The Union, \$10; Widows and Orphans, \$5; Home Missions, \$75; Foreign Missions \$25; College, \$30. A hearty vote of thanks to the officers and lady collectors brought the meeting to a close.—*Com.*

LOCATION OF THE STUDENTS.—Some changes

have been made in locating students for the summer; since the list published last month. The following is a corrected list:

J. P. Gerrie, B.A., Stratford, Ont.
 A. P. Solandt, B.A., Bringham, Que.
 F. Davey, Alton, Ont.
 Hilton Pedley, B.A., Edgar, Ont.
 F. W. Macallum, B.A., Georgetown, Ont.
 W. J. Watt, C. C. B. N. A.
 J. M. Austin, Manchester, N.S.
 W. Lee, Cowansville, Que.
 J. Daley, Stouffville, Ont.
 S. Craik, Melbourne, Que.
 W. T. Colclough, St. Catherines, Ont.
 F. W. Read, Baddeck, C.B.
 C. Moore, Hawkesbury, Ont.
 H. E. C. Mason, B.A., Newmarket, Ont.

TORONTO, ZION.—The Rev. Jackson Wray, of the Whitfield Tabernacle, London, England, was offered the pastorate of Zion Congregational church when visiting Toronto recently. He has lately cabled from London declining it on the grounds that the several suggested improvements in his historic old church, and the erection of buildings near by for the benefit of the masses in that locality will require his time and attention at home. It is to be regretted that the services of such a talented preacher as Mr. Wray have not been secured for Toronto.—*Globe.*

NEWMARKET.—Mr. Mason, student, has been sent to Newmarket, and enters upon his summer's work with much zeal and interest. A pleasant little Tea was got up on Thursday evening, 10th May, in the new school-room, by way of a welcome to him. He hopes to be able to put the cause on a better footing before he leaves. Mr. Daley occupied the pulpit very acceptably for two Sabbaths before Mr. Mason came.

OWEN SOUND.—We should be glad to see this field occupied again. Some former difficulties are out of the way, and there is much to encourage. The church-property, as we understand it, has fallen into the control of Mrs. G. P. Creighton who would back up and liberally assist any reasonable proposal for going on again in this exceedingly pushing town.

FRENCH BAY, Indian Church.—Having lately had a letter from the native pastor, Mr. Bigcanoe, in which he answered a whole catechism of questions for us, we are able to give some definite information on a good many points concerning the church and the Indian settlement generally. It is to be premised that there is a small village of a dozen houses, known as Saugeen. It is near the Saugeen River, two or three miles from Southampton, a port on Lake Huron. French Bay is not a village, but the name of a settlement of Indians seven miles north of Saugeen Village, and not far from the shore of the slight indentation (scarcely a bay) which gives it its name. Here is a good brick school-house erected a few years ago by the "Band" (sub-division of a tribe), and the Congregational Mission Church, a wooden building erected many years since. All the way from the Saugeen River a good road, originally laid out by the Indian preacher Anjecahbo, is lined on either side by the small clearings and houses of the Indians. There are in the whole Reserve ninety-seven families, with a total of 360 persons, old and young. All are Christian; Congregational or Methodist. There are now no pagans in the settlement: "Little Joseph" was one of the last. We will give our readers Little Joseph's history sometime soon. There are no new clearings made this past winter, though much other work has been done. Many saw-logs and railway ties have been taken out, some families having got as many as eight hundred of the latter; and all made maple sugar. This was a good season for it, and they would average five hundred pounds per family. There have been no parties off for herring fishing this spring; they have been sugar-making and lumbering, though many fish were caught in the Saugeen River. Very many of the Indians possess horses and oxen. Mr. Bigcanoe reports twenty-nine horse-teams and twenty-two ox-teams in the settlement. This is a great improvement on former years. The amount of "annuity" received—that is, the interest accruing on the sale of lands surrendered by the Indians (the whole Saugeen peninsula)—is about fifteen dollars per head, old and young, every six months. There have been nine new houses built within the last two years. The Indian Council—a democratic institution, something like the Russian Mir—

lately passed a resolution to have the Reserve surveyed into farm-lots. It has been sanctioned by the Government, and is expected to be done during the summer. The land hitherto has been owned in common, and each family had only a "squatter's right" to their holding. But political education grows, and now they will have farms of their own. Mr. Bigcanoe says, "We have three schools on the Reserve, two of which are supported by the Indian Department, and the other by the Methodist Missionary Society. There are two churches (Congregational and Methodist) on the Reserve, a parsonage, a dwelling-house for the agent, a large brick Council Chamber, and two dwelling-houses for the school teachers." A great improvement, indeed! When the Editor first visited the place, thirty years ago, there was but a winding path through the woods, and a few log huts and bark wigwams. As to church affairs, the Indian pastor is encouraged with fair congregations at his preaching places, having six appointments in all. The Sunday School has twenty-six scholars. Since the present pastor came, last autumn, there have been some deeply interesting meetings. Several new members have been gathered in, and he says, "He believes the Lord is blessing his labors there." He is much pleased to receive a free copy of the INDEPENDENT. He will get in a little crop this spring—some four bushels of oats and some potatoes; but seed takes money to buy. Rev. C. E. Bolton, of Wiarton, is the nearest Congregational minister, and takes a great interest in the Indian church. Any communication for the Indian brethren could conveniently be sent to Mr. Bolton. Southampton, however, has railway connection as well as Wiarton, and is nearer. Mr. Bigcanoe's P. O. address is "Rev. Thomas Bigcanoe, Chippaway Hill P. O., County Bruce, Ont."

WINNIPEG.—The pastor, Rev. H. Pedley, conducted the services in the Congregational church on April 29th. The evening discourse was an excellent one, and the advice given was good, the subject being "Our Public Men," having reference to the death of Hon. Thomas White. In his introductory remarks Mr. Pedley said, that while in earlier times religious and political questions were so inextricably mixed that it was almost

necessary for the pulpit to take a partisan position, in the changed condition of the present that necessity had largely passed away. It was, however, still the duty of the preacher to apply the general principles of Christianity to the world of political life. He went on to say that the sudden death of the Hon. Thomas White makes this an opportune time for speaking a few words about our public men. After making reference to the character and career of the deceased statesman, he proceeded to deal with the subject "Our Public Men." He gave a definition of a public man, and spoke of the various lines—religion, literature, commerce, and politics, along which publicity was gained. He dwelt chiefly on the public men of the political world. He emphasized the following points: First, there must be public men, they are a necessity to the community and not an excrescence; civilization requires laws, law-makers and law enforcers. In the second place, it is for the interest of the people to have the best men in public positions. The Clyde-built steamer "Republic" may be a better boat than the old liner "Monarchy," but even then sailing is dangerous without a good captain and a good crew. The best men for political life are those who combine moral integrity with intellectual power; lack in either of these is a disqualification. The importance of having good men at the beginning of a nation's life was insisted upon, and application made to the case of Manitoba. In the third place, it is the duty of the people to choose good men, and having chosen them to give them proper treatment. A candidate should be the real choice of a party, and not the appointment of a machine. In our treatment of political men we should be both generous and just. Reference was made to the terrible strain upon the body and mind of public men, and to the partial or entire breaking-down of such men as White, Mackenzie, Blake and Principals Nelles and Grant. A man who goes into public life, does not thereby lose his sensibility, and ought not to forfeit our sympathy. In concluding, the preacher addressed young men who contemplated public life, and urged them to form an invincible resolution to hold fast their integrity. He then referred to the pathetic scenes in connection with Mr. White's death, pointing out the shadowy character of a mere

external success, as contrasted with the abiding results of an unselfish and useful life — *Winnipeg Sun.*

GRANBY, QUE. —The church here has been enjoying almost uninterrupted progress. Considerable improvements are going on in shed-building, roofing the parsonage, etc. The various auxiliary societies in connection with the church are doing a good work. We trust this year will wipe out all our church debt. The ordinance of the Lord's Supper was observed last Sabbath, May 6th, and probably the largest number of communicants ever witnessed in the church, sat down to the table. Some sixty new members have been added since the pastorate of Mr. Hindley commenced, and there are others we hope soon to see publicly confessing Christ. — *Com.*

Selections.

CRITICISING THE CONFESSION.

Professor Candlish's assault upon the Confession of Faith has proved to be most contagious. The last Free Church Presbytery in which his lead has been followed is that of Dundee, in which a five hours' discussion on the subject took place last week. The debate was initiated by Rev. D. M. Ross in a lengthy and exhaustive speech:—

The Confession of Faith was drawn up in the seventeenth century, and they were living—at least, some of them—in the nineteenth century. The Spirit of God had been guiding and teaching the Church during these two centuries and a-half, and the Westminster Creed was no longer a faithful reflection of the living faith of the Church. In many directions their point of view was different from that of the Westminster divines. In the first place the Confession gave the student the impression that the Bible supplied one elaborate dogmatic system, to the exclusion of all others. The science of Biblical theology had overthrown that assumption. No one would now dream of using the Bible as the Westminster divines did in their management of the proof texts. In the second place, the deeper study of the life and teaching of Christ, which had characterised the last half-century, had led theological students to the conviction that the Confession, in its doctrine of God, had done scant justice to Christ's doctrine of the Divine Fatherhood. In the third place, the deeper study of Christ's teaching, and generally of the ethical teaching of the New Testament, had led men to the conviction that too little was

made in the Confession of the ethical side of Christianity, of the revelation of a higher spiritual life in Christ, and of the nobler conception of individual and social duty introduced by Christianity. He did not mean that all that ought to go into a creed; but he did wonder that in such a lengthy Confession of Faith as was put into their hands, so much space should be devoted to the metaphysics of theology and so little to the religious and ethical side of the Gospel. In the fourth place, the Confession represented a view of the history of the world and of humanity which had been discredited. The literal interpretation of the first chapter of Genesis had been given up, with all which that literal interpretation involved. Men who were familiar with what the science of this century had achieved in elucidating the history of the world and of man, naturally found the Confessional standpoint somewhat obsolete. In the fifth place, the modern method of preaching the Gospel did not well agree with the Confessional doctrines of human nature, which told them that the men of whom they spoke were utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil. He should like the Church to make it plain to her students and members that acceptance of office did not imply that they must side with the seventeenth century against the nineteenth on the point he had mentioned. Mr. Ross concluded his address by suggesting two practical modes of relief. The first was a modification of the formula, accompanied by a Declaratory Act; and the second the framing of a simpler Confession. It would be a good thing, he thought, if they had a creed which, like the Apostolic Creed, they could recite in public worship—ministers, elders, and people together—as the joyful Confession of their living faith. —*Christian World.*

DR. PARKER'S IDEAL MINISTRY.

There was direct speaking both to pastors and people in Dr. Parker's lecture on 'A Converted Pulpit,' at the City Temple, on Thursday. He did not, he said, want a minister to be what is falsely called a 'perfect man.' It is enough for him if he is what Paul was, a man constantly advancing, who lives a life of struggling, a life of contest. He was no believer in 'Holiness Conventions.' A man who claims to be perfectly holy here and now, does not know what he is talking about. If men want to be holy let them struggle in secret. It is discouraging to ministers to see how certain persons are received into confidence and honour. Stated pastors are practically in many cases ignored, because they are naturally not so fresh as the 'carpet bag minister,' who

visits their churches with just six sermons in his whole portmanteau. He wished what is roughly termed the 'hired element' in the ministry could be done away with, and that ministers could support themselves apart from the crushing pews-rents. He believed men should pay their ministers, but he believed they do not. It ought not to be a humiliation for a minister to receive payment for spiritual services, but it is often made a humiliation. He had himself seen a man, whose income was £3,000 a year, handing to his minister on quarter day £20.

A minister cannot be 'made.' He must first of all be a Christian and lover of Christ, one in whom Christ lives. He should have a Gospel to deliver. And yet they must not insist on a minister in any narrow and mechanical sense preaching the same sermon on every text, only in such a way that they should not know it again. Let people who wanted this take a man of clay, and mould him after their own fashion. A minister must adapt himself to the sphere which he occupies, and he will do this if he be a really converted man. He had noticed that ministers sometimes do not want to preach, but the church clock strikes eleven, the people are there, and they have to preach. Why does a man preach when he does not want to? Why is he not allowed to take a sermon of Chalmers, of Robertson, of Beecher, and read it? Such a man would be a real man, and it would often happen that he would have a message of his own to deliver that would not let him fall back on all the Chalmers and Beechers in creation. Some preachers do not know their text because they do not know the context, and they deliver views that would have astonished the Apostles who are made responsible for them.

People want now to be quiet. Satan says, when he hears the 'quiet' minister, 'That will do.' If Christianity does not turn the world upside down, it has lost its ancient power. In a converted ministry room will be made for individuality of development. There will be a directer method of addressing the people, and of addressing God. The times of persecution will come back again. If ministers abused as they ought to abuse the evils of the day, they would see whether they were not persecuted. Let them hold a prayer-meeting before a public-house on a Sunday, and praying God it will never be opened more. Let them speak from the pulpit to men by name, and see how long their congregations would hold together. How would the Son of God speak in London today? He would assail many an evil interest, many a society that is set up in His name. If He could not empty the bottle, He would tear off the label and would say: 'If you want to do this, put the devil's name on the bottle, for it is his, and not Mine.'—*Christian World.*

WHAT THE PAPERS SAY OF THE WINNIPEG CHURCH.

(From the *Huron Expositor*, *Seaforth*.)

Clergymen are next to household help perhaps the parties most enquired after here just now. I guess some private negotiations have been going on for filling the churches recently vacated here. But the short and simple methods of the Congregationalists seem to work occasionally quite as successfully as the modes administered by reverend fathers and brethren of the Presbyterian faith. Mr. Pedley, the plucky little pastor of the Cobourg church, who was called, accepted, and inducted within a month after his predecessor gave notice of leaving, is plodding along in his work and will know personally a few hundreds of his large congregation long before Knox church has got fairly on the road to secure a minister. The Presbyterians here have not now a single settled minister in the four churches of that persuasion inside the city of Winnipeg. What a chance for enterprising young men of talent. It may take a deputation to the next General Assembly of Scotland before we can fill up the gaps and relieve the spiritual destitution of the Presbyterian body in the metropolis of Manitoba.—*Winnipeg Correspondence*.

(From the *Winnipeg Sun*)

There were very large congregations at both services in the Congregational church yesterday, the pastor preaching morning and evening. At the former service an excellent sermon was preached from the text: "Ah, Lord God! Behold, I cannot speak, for I am a child," Jeremiah 1:6. In the evening Rev. Mr. Pedley's discourse was one that fully sustained the reputation of the rev. gentleman, and was founded on Deuteronomy xxxii: 29. He began by enunciating the two facts that men have the power of acquiring knowledge, and that knowledge, at the best, is limited. The wisest men come to a boundary line of mystery. In religious truth there is a secret side known to God, and a revealed side for man's advantage. Remembering that the former is all-wise we will be garded against both intellectual arrogance and intellectual absorption. Examples were given of this two-sidedness of truth. One was the existence of evil. Every day is a chronicle of innumerable crimes and follies. Why was such a world created? The wisest are dumb. Leibnitz attempted an explanation, but it was only partial. But there is a revealed side, a practical view. Evil was to be fought against, both in person and in the world. How and why the snake got into an abode, let God decide, our business is to get it out. Again, there is the existence of sorrow. All an-

swers are but half answers. No one can explain the tragedy of human life. God knows the why, we know not. What we do know is that we are to be patient and helpful. The good Samaritan did not wait for the pedigree of the thieves, but went right to work. Livingstone was puzzled over the horrors of Africa, but worked away to heal "the open sore of the world." Once more there are two sides to the doctrines of Christianity. The "simple gospel" on its intellectual side is full of mystery. Over it countless controversies have been waged. The text "God so loved the world" is in itself a vast ocean of wonder. But there is a practical side. There is a trinity of duties for all,—repent, believe and obey. We have no patience with the man who speculates about the Apocalypse and doesn't pay his honest debts. The true method is to begin with the clear and practical. Here we will find the stepping stones over the quagmire of doubt, the rounds of the ladder that Jacob saw sloping up from earth to heaven.

TALENTED, BUT LAZY.

The town is full of talented girls who never amount to anything because there are so well content with being simply talented. These girls will never be able to take a prominent place in any profession or circle in society, because they lack the industry without which all the talent under the sun is not worth a copper groat. Talent is the unhewn block of marble, industry is the chisel that may convert it to the perfect statue. Talented girls, who are too lazy to accomplish anything except by inspiration, are often not only the victims of their own false idea, that talent is better than a developed muscle or trained mind or methodical work, but of the ill-advised praise of relatives and friends. A smart girl wants encouragement, not merely praise. She wants that sort of encouragement that if she wills to work, she can be and do anything that is great and noble and possible to human endeavor. Many a smart girl remains a slouch and a smatterer all her days because of the exaggerated ideas of her own ability, not capacity, she received from those who should have known better.

A talented girl of eighteen can play the piano, but not well enough to keep the honest attention of a roomful of people. She can dabble in paints, but not well enough to make her pictures worth framing. She can write romances, but none good enough for publication. These are her possibilities. They speak fairly well for her at eighteen, and friends predict a brilliant future for her. But at nineteen and twenty she neither plays nor paints nor writes any better than she did at eighteen. She has spent her days in idle,

ambitious dreamings of what she would like to do. Her mind runs sluggishly, she is drunk with the stupor of laziness. She is an enormous reader of dime novels, but find even the magazines "too solemn" for her mind and taste. Victimized by home adulation she has quit her piano practicing, neglected her studies, abandoned her drawing-book, and she ends by doing nothing at all. Her mother has loved her too well to allow her to make a bed, sweep a room, keep up any routine of duties or studies, and the result is a failure. Admiring friends fall off, sorry and disgusted. A lazy young woman is as unlovely a sight as a slovenly one. A girl of eighteen, a talented girl, needs at her elbow a mother or a guardian who shall unceasingly and earnestly inspire her with an ambition to take always and ever an upward step.—*New Orleans Picayune.*

WITH THE 'SELF-HELP' EMIGRANTS.

The Rev. Robert Mackay's knowledge of Canada is of immense service in suitably placing emigrants. He is as fully conversant with the vast Dominion as the best informed London cabman is in relation to the intricacies of the streets of the metropolis. Having spent some fourteen years in Canada, travelled more than 100,000 miles while engaged in pioneer missionary work, made the acquaintance and secured the friendship of a large number of men in prominent positions as legislators, ministers, employers of labor, etc., he is specially qualified for the work to which he gives so much of his best energies.

Last Thursday week the Self-Help Emigration Society's first party for the season left London, most of them bound for Canada. The actual emigrants numbered 273 souls. There was a goodly gathering in the large hall at Euston Station, when Lord Dorchester, the Earl of Aberdeen, Mr. H. L. W. Lawson, M.P., Rev. Andrew Mearns, and several other well-known philanthropists testified to the splendid work already done by the society, and gave valuable counsel to those who were going forth to make new homes and form new friendships in our colonies.

"Yes," said Mr. Mackay with marked pleasure, "we have at the present time more than forty correspondents in Canada alone, and I hope before next year we shall have a hundred."

"What use do you make of these correspondents?"

"They send me information as to the state of the labor market, the number and class of men likely to be wanted, and then arrangements are made accordingly. The correspondents to whom emigrants are sent are supplied with funds to be expended, if necessary, in keeping them should work

not be ready immediately on their arrival. We do not believe in landing men or women at Quebec or Montreal and then saying to them 'Now shift for yourselves.' In addition to the money sent to our correspondents, the emigrants themselves are supplied with landing money on reaching Montreal, according to the distance they have to travel and the size of their families. Single men going a short distance receive one dollar, whereas for families and long distances the amounts vary, as you will see from this list—some five dollars, some ten, some fifteen, and even twenty dollars. One family in this party will receive 22 dollars (£4 8s.) as landing money on arrival at Montreal. The money is for purchasing provisions, etc., till they reach their destination."

"Has the work come up to your expectations?"

"Yes; and one of the most gratifying features is that so many of those who went out last year are sending home for their friends to join them. There," (pointing to the list) "is a family going to Sarnia, at the extreme west of Ontario. Last year we sent a large family to Sarnia, and as we received no word from them for a long time, I was a little bit anxious. However, a letter came at length, testifying to splendid success, and urging this man and his wife and family to come out to Canada, adding, 'Make our house your home till you find the right one for yourselves.' We have many cases similar to this."

[To the above which we clip from the *Christian World*, we may add that one man, with his wife and child, (part of the "first party" mentioned,) came to Newmarket, with a commendatory note from Mr. Mackay; and, being a clever workman, a ship-carpenter, obtained steady work at once in a wooden-ware factory, and is loud in his praise of Mr. Mackay, and of the good country to which he recommended him. A few hundred more such—"self-help," Christian men, members of Congregational Churches, we should like to receive!—Ed.]

ENGLISH CONGREGATIONAL UNION.

(From the "Christian.")

On Tuesday morning, May 8th, in the City Temple, Rev. Dr. Bruce delivered his address as President of the Congregational Union. There was a large attendance of members and friends, and the address was cordially received. Sympathetic in tone, and outspoken in terms, Dr. Bruce's deliverance was felt to be both timely and helpful. The subject of the address was, "Congregationalism: Free, Broad, and Evangelical."

After some preliminary remarks, surveying the religious situation, he referred to the activity of the Roman Church, the spread of Ritualism in

the Church of England, and the prevalence of Agnosticism and unbelief.

He maintained with great force that Congregationalists must have positive doctrinal beliefs, as well as preferences and convictions on matters of church polity and order; and his weightiest words on this head were loudly cheered by the audience. He condemned the parading of disputations and doubts, while the people are calling for spiritual food and religious edification. The need of saintliness of life was emphasized, and the reverential study of the Bible was insisted upon at length.

Dealing with the insinuated charge that some Congregational ministers do not believe in the Deity of Christ, Dr. Bruce said:—

“If there be any amongst our ministers—and I do not know any—(loud cheers)—who have given up this and other essential doctrines of Congregationalism, let them be honest and brave enough to go out from buildings erected and churches collected for very different teachings from theirs, and to cast themselves boldly on their new faith and new friends, with a new and appropriate name, and see what power there is in them—apart from the sanction of our good old name—to provide for them a new home, and the means of future support and the propagation of views diametrically opposed to recognised Congregationalism.” (Renewed cheers.)

In the course of his concluding remarks, Dr. Bruce said:—“I plead for a free, broad, evangelical ministry, which will not narrow its teaching to one or two favourite doctrines; but which will take in all the facts and embrace all the truths, both of science and Scripture, of reason and revelation, bringing forth out of its treasury things new and old, and which builds on the broad foundation of the prophets and apostles, Jesus Christ Himself being the Chief Corner Stone.”

Every heart pities a brute, when some one else is striking it.—*Chas. S. Robinson, D.D.*

Increase Mather writes to his son Cotton: “My son, if smokers tempt thee consent thou not, for truly had tobacco been known at the time of the Levitical law, its use would have been prescribed among unclean sins.”

According to an old superstition of the mediæval church, whenever a cock crows a lie is being told. The reason that cocks crow so persistently in the early morning hours is because the morning papers are being set up.

BISHOP SAVINGTON, addressing the clergy somewhere about 1750, says: “My brethern, I beg you will rise up with me against moral preaching.

We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must preach Christ and Him crucified. Nothing but the Gospel is—nothing besides will be found to be—the power of God unto salvation. Let me therefore again and again request—may I not add, let me charge you?—to preach Jesus, and salvation through His name.”

THE great question about a man's work, then, is not so much what he does, as how, and why, and in what spirit he does it. And the great need of most persons is not to have some new tasks, but to bring their present tasks into right and helpful relations to their lives. The commonest need we feel is the need of an inspiration in doing the things which come to us almost the same on every day. How the burdens of toil and care which men are wearily carrying would lighten if they could see any reason or purpose in bearing them! How the light of hope and joy would shine into many a weary life, if existence only meant something worth living for!—*S.S. Times.*

“SE, SIS, SIM.”—“Did I ever tell you about my new word?” asks Professor Dozier, of Hamilton, Georgia, of a *Macon Telegraph* correspondent: “No? Well I will. You see, philologists and those who have read much found long ago that the English language needed a new word to make it complete. There is no personal pronoun of the common gender. We have only a masculine, feminine and neuter. Let me illustrate. To speak strictly correct, we must say: ‘Let each passenger secure his or her ticket.’ We use two words, you see, to express the common gender and we have no word to fill their place. Now, any word would do, and several have been suggested. Of course it must be a word like the other pronouns in form, sound and inflection. If you will pardon me, I think I have found a word that can claim all these qualities, and, besides, has the advantage of being regularly derived from a dead language. In Latin, as you know, the word ‘se’ may mean either himself, herself or itself. In other words, it is exactly the word that is wanting in the English language. It may be seen at a glance that its form is like that of our masculine pronoun. It could easily be inflected like ‘he.’ Nominative ‘se,’ possessive ‘sis,’ objective ‘sim.’ See how natural it sounds? Several eminent scholars and competent critics have pronounced this word the right one by every standard. If I ever write a grammar it will surely go in.”

TO PASS the licensing clauses of the Local Government Bill in their present shape is to set back the clock of temperance reform. To diminish licenses whilst allowing compensation is to give

with one hand and to take away with the other, and, as has been pointed out in the House of Commons, to saddle the closing power with conditions which will most seriously hamper its effectual exercise. The fatal fallacy which underlies the concession is the placing of the business of brewers and publicans upon the same level as that of ordinary tradesmen, the latter being, generally speaking, worthy and useful, whereas the former is destructive of health and morals, of body and soul alike. The Lord Chief Justice of England has recently stated that the discretion of the present licensing authorities is absolute; there can, therefore, be no legal grounds for compensation. As to the moral grounds, we think the less said by the publicans the better for them. *Christian.*

'A Priest of the Province of Canterbury' makes some startling proposals for keeping up the supply of clergy, securing the Church's revenues against Disestablishment, and maintaining ecclesiastical discipline. He would have, in every family where there are several sons, a boy set apart for life for the service of the Church, either at home or abroad, who should be 'endowed' by his own family, so that he should cost the Church nothing. Only in this way does he think the law of tithes is properly fulfilled. How he would judge of the fitness of the selected boy before he becomes a man the 'Priest' does not explain. He urges that all future endowments should be so invested that they can be transferred to successive incumbents as private property, each incumbent, bishops included, having power to nominate a successor, to whom he may bequeath the endowment fund, always in the interest of the Church. In this way, the 'Priest' thinks, the wicked plots of the advocates of Disestablishment and Disendowment will be circumvented, for the State will have no control over revenues thus invested. Neither, we may add, will the Church. Lastly, it is suggested that when a 'Priest' is suspended for any period, he should be placed during the period of suspension in a convent, where, by participating in the 'austerities of the Religieux, he would be doing penance and making amends for his sins.' These views are expounded, among others, in a volume entitled, *Our Priests and their Tithes*, published by Kegan, Paul, Trench & Co.

THE Bishop of Rochester has, in a letter to his clergy, very justifiably and pithily declared that "the house of God must not be lightly degraded into a concert-room, merely because it may be found a convenient place for making money." But are not chapels as well as churches degraded, when, because they are to be had cheaply, they are turned into places of amusement for the people? The filling of a place of worship under such an attraction is no evidence of successful religious work, and

we are sorry to see that this thing continues, and threatens to increase. Good men in churches must look to it. To entertain and amuse the godless in places of worship may bridge over the chasm between them and church buildings, at the expense of deepening the chasm between indifference and real spiritual religion. You may make sick children loathe wholesome food by feeding them on sweets. There is in this connection an instructive account from Birmingham. A church in that town, called St. Mary's, surrounded by poor people, and most of them Roman Catholics, became all but entirely deserted. Like many city churches it stood as a melancholy and not very sightly monument of better days. Now the worshippers are so numerous that the outer gates have to be closed, because the galleries, aisles, and even sitting room on windows, can contain no more. The difficulty is to keep the people out, not to get them in. This has gone on for two years. No less than 1500, and even 1800, working men of Birmingham fill the church on Sunday afternoons. The secret, we are told, is not music or doubtful expedients, but the clergyman's free speech, his evangelical warmth, and manifest sincerity. Preachers never make a greater mistake than when they aim to gain the masses by trimming and compromise. May God in mercy give what the people are craving—a race of preachers who know nothing as they do their New Testament!—*The Christian*

Woman's Board.

The C.C.W.B.M. is looking forward with much interest to the reports of its first year of work which are to be presented at its second annual meeting in Calvary Church, Montreal, on the 7th and 8th of June. In preparation for this meeting it is important once more to explain its history and organization, as we fear that there are many of our churches which do not yet realize that there is a Woman's Board in existence, or that if there is that they have anything whatever to do with it. A brief recapitulation of facts is therefore now in place.

When, six years ago, the Canada Congregational Foreign Missionary Society was formed, a hope was expressed that women and children would be enlisted in the work in Auxiliaries and Mission Bands. To some small extent this was done, but the movement lacked the strength which comes from united action and mutual support. All the other denominations had Woman's Foreign Mission-

ary Boards, and why should the Congregationalists who have taken the lead in missionary work in other countries be found wanting in Canada?

A few women who had it on their hearts, prayed and planned, and in 1886 at the meeting of the Congregational Union in Ottawa, a Provisional Board, appointed by the Home and Foreign Missionary Societies, met, adopted a constitution and elected officers. In the course of the following winter circulars were sent out to the churches asking that delegates be sent to the annual meeting at Toronto, in June, 1887, and in consequence about thirty churches were represented at that meeting.

As a result of the first year's work, about \$875 were raised for the building of the Clara Wilkes Currie Memorial School House in Africa.

At the Toronto meeting the Board was more fully organized for both Home and Foreign work, it being fully understood that it was to work in connection with the C. C. H. M. S., and the C. C. F. M. S., and that money sent might be appropriated by the senders to either Home or Foreign work.

The Officers elected were as follows:—Mrs. D. Macallum, St. Elmo, Ont., President; Mrs. John Wood, Ottawa, and Mrs. D. McGregor, Guelph, Vice-Presidents; Mrs. Geo. Robertson, Toronto, Foreign Secretary; and Mrs. Hall, Kingston, Home Secretary. The object of the Society is declared to be the cultivation of a missionary spirit, and the raising of funds for carrying on work in both Home and Foreign fields, and the ultimate aim of the Board is to have a Woman's Society and a Children's Mission Band in every church, with every woman in the church a member of one, and every child a member of the other. To secure complete organization the churches in different districts are to be organized into branches, and this has already been done to a limited extent, but much remains to be done.

At the meeting in Montreal, reports are to be presented from the Auxiliaries and Bands, and from the Branch Secretaries. These should be limited to definite statements, and should not occupy more than two or three minutes each, as thirty or forty of them may be expected. They will be read by delegates from the platform and if given with distinctness of utterance, and clearness

of statement, will add much to the interest of the meeting.

One of the subjects to be discussed is whether or not the Board should continue to support Miss Lily Lyman, of Bombay, as the present arrangement was only made for one year; another is how to induce all to adopt the plan of weekly giving, which experience shows to be the more satisfactory and successful; another is the best time and place to hold the annual meeting. Suggestions may also be brought in with regard to amendments to Constitution and form of organization.

There will be a "Question Box," and questions brought in will be referred to competent speakers.

There exists at present a department for the "Diffusion of Missionary Literature," the object of which is the circulation of helpful leaflets and the giving of information with regard to missionary periodicals. Another department will probably be added, with a superintendent for the organization of Mission Bands. A Bureau of exchange for the copying and sending round of original missionary letters should be formed.

Those who have a right to vote are the duly accredited delegates of Auxiliaries, the Officers of the Board, and the Officers of Branches, with the Members of the Board who have become such by paying 5 cents a week or \$2.50 a year into the general treasury.

For further particulars readers are referred to the May No. of the INDEPENDENT.

The coming meeting should be the subject of much prayer for wisdom and guidance.

We, as churches, do need the blessing that comes from following to the utmost of our power the command "go ye."

PROGRAMME.

The programme of the June meeting in Calvary Church, Montreal, cannot be very definitely arranged at present. The first meeting is announced for Wednesday, June 6th, but as a large proportion of the delegates cannot be expected to arrive before Wednesday evening or Thursday morning, that meeting will be an informal one for the discussion of plans and policy, appointing of committees, etc. On Thursday morning, at ten o'clock, the formal opening meeting will be held and all delegates are requested to be in their

places at the hour named. Mrs. Wilkes, will, as announced, give the address of welcome, and Mrs. McGregor, of Guelph, the response.

The President's address will follow, also the reports of the Treasurer, the Home and Foreign Secretaries, and the Branch Secretaries, with an address from Miss Gleason, of Vermont, formerly a Missionary in Constantinople; and, perhaps, from our Home Superintendent, Rev. T. Hall, and the Secretary of the C. C. F. M. S., Rev. E. M. Hill, with greetings from fraternal delegates and whatever other business can be fitted in. In the afternoon the Board will probably attend the meetings of the C. C. H. M. S., and the C. C. F. M. S., in Emmanuel Church.

On Friday the Board will meet punctually at ten o'clock for a half-hour's prayer and conversation meeting, to be followed by the reading of reports and a paper by Mrs. C. T. Williams, of Montreal, on "Our Missionary Revival," followed by discussion and "Question Box," also the election of officers for the ensuing year.

Friday afternoon session will open with a half-hour prayer meeting, followed by reading of reports and a paper by Miss Ashdown, of Toronto, on "Giving," with discussion. There will be addresses by Miss Gleason and others, reports of Committees etc. There is a great deal of work to be done at these meetings, and all delegates should make a point of being present at the opening and remaining through each session.

J. MACALLUM.

Our College Column.

We feel sure that all the students have heard with regret of the death of Prof. Barnyum of the Gymnasium.

Mr. Macallum has been congratulated by many on the excellence of his valedictory essay, and rightly so we think.

J. Daley supplied Newmarket pulpit for two Sundays, and then went to his home to study for that scholarship, which he is going to take in the fall.

At the recent convocation of McGill University, the degree of B.A. was conferred on three students of the college, Messrs. Pedley, Macallum and Mason.

We saw I. J. Swanson the other day. He is doing very well at Coldsprings and is building up a new cause at Bewdley. The students will be glad to know that he expects to return to college in the autumn, and to enter the third year at McGill.

We suppose this year's three graduates are staid and dignified pastors now, talking of the days "when they were students," and thinking about getting married. We wish you success in your work and happiness in your lives.

The list of stations for the summer has been altered somewhat. Mr. Watt goes to Zion, Montreal, instead of Nova Scotia; Mr. Moore takes the place of Mr. Hamilton at Vankleek Hill, and Mr. Kenyon has gone to a mission field in Michigan.

The standing of our "boys" in the University this year is matter for congratulation among all those who are interested in the College. Hilton Pedley, B.A., won two gold medals, one in Philosophy and the other in Gymnastics, a success seldom attained. F. W. Macallum, B.A., was the first man of the class, receiving the special certificate of a first-rank degree. J. Daley, '90, was the leader of his year, and the winner of prizes in English and German. W. F. Colclough, '90, gained a prize in Classics. Gunn, '91, received first rank general standing.

Obituary.

MR. ALEXANDER McLAGAN.

[We are pained to hear of the death of our venerated friend in the Sarnia Church.

"Friend after friend departs."

Only few weeks ago he wrote us, enclosing his own subscription and offering to act as local agent for the INDEPENDENT, "and when the spring opened," collect from any in arrears, "and perhaps add a few names to the list," so he wrote. And Rev. R. K. Black, his pastor, says, "It may interest you to know that the last church work done by our venerated father now no more, was to canvass for the CANADIAN INDEPENDENT, in response to your letter; with what success I have not heard."—Ed.]

In the death of Mr. McLagan, which took place on Sabbath the 29th April, at 10 a.m., in the 89th year of his age, the Town of Sarnia has lost one of its most highly esteemed and useful citizens, and the Congregational Church, its oldest, most

attached and faithful member and deacon. Mr. McLagan was born near Dunkeld, Perthshire, Scotland, in February, 1800. While yet but a young man he united with the Congregational Church at Dunkeld, of which our late venerated father, Rev. John Black, was then the pastor. For fifteen years he adorned the fellowship of the church, serving it during most of the time in the capacity of deacon and Sabbath School teacher.

In the year 1847, in company with his wife, three sons and three daughters, he crossed the Atlantic, arriving in Sarnia on the 7th November. In the same ship that brought him over, came also the mother and brothers of the Hon. Alex. McKenzie, late Premier of the Dominion, and at that time one of the rising young men of Sarnia. Those who were his companions in travel had also been his friends and fellow townsmen in the Old Country. After his arrival at Sarnia, Mr. McLagan united with the Congregational Church, then under the pastoral care of the Rev. Mr. Nall, and subsequently ministered to by the Rev. Archibald Geikie, the father of the well-known Dr. Cunningham Geikie, author of the "Life of Christ." Of this church, Mr. McLagan was made a deacon and a Sabbath School teacher. Indeed, in the earlier history of the church and for many years, he voluntarily, and without remuneration, did the duties of sexton, providing the oil for the church at his own expense. For forty years, and during all the very trying vicissitudes of the church's history, Mr. McLagan stuck to it to the last. Many wavered, but he never wavered. In times of difficulty, when many left the church to join more prosperous churches he never left it. During the nine years that the church was practically defunct, and the church building closed, Mr. McLagan, though regularly worshipping with other congregations, was known as a Congregationalist; and when Mr. Claris came to resuscitate the cause, he was one of the very few who answered to the roll call and assisted in rallying the scattered forces. By that frugality, industry and enterprise which is characteristic of his countrymen, Mr. McLagan attained to the possession of considerable property; but in an evil hour, by endorsement for a near relative who failed in business, he lost it all. His conduct on this trying occasion was most honorable; he scorned to resort to any of those reprehensible methods by which many men seek to save themselves from poverty. He frankly gave up all to his creditors, and though his over-indulgence cost him the fruits of many years of toil, he emerged from the cloud with his honor untarnished and his fair name unsullied, but too old to be able to retrieve his scattered fortunes. But for this disaster, which happened while the new Congregational Church in Sarnia was building, that Church would have been at least a

thousand dollars less burdened with debt than it is to day.

Mr. McLagan's qualities of head and heart were many and conspicuous, and may be thus epitomized. He was a faithful friend, a diligent student of the word of God, an earnest worker in the Church of Christ, a liberal giver to the cause of God, and a man of prayer. His sympathies were as Catholic as his attachment to his own denomination was sincere. He was a man of fine presence, and blessed with almost invariable good health. To the last, and even after death, his countenance retained that ruddy glow of health which is peculiar to those who come from the Old Country. It pleased our Heavenly Father to give unto His honored servant a very peaceful and comparatively painless departure. Prostrated by a very slight stroke of paralysis, on the Thursday afternoon, he lay without suffering pain, and able to recognize his friends, and to answer their enquiries until Sabbath morning, when with scarce a struggle he quietly fell asleep in Jesus. A large number of sympathizing friends followed the remains to their last resting-place in Lake View Cemetery on the following Tuesday afternoon. A good congregation gathered in the Congregational Church on the morning of May the 6th, when the pastor made improvement of the bereavement, taking for his subject the parting scene between the prophets Elijah and Elisha, II Kings, ii: 9-10. "And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken from thee," etc.

Mr. McLagan's widow still survives him, at the age of eighty-four, and is cared for by two unmarried daughters; and singular to say, this is the first break in the family circle. The three sons and three daughters whom he brought across the sea still survive. Three remain in Sarnia and three are in the United States. Will any of the readers of the INDEPENDENT whom this obituary notice interests, please remember in prayer the bereaved Church in Sarnia, from which another deacon has left us this week to seek a home in California, thus leaving but one in the office of the diaconate, and with but small material from which to make another choice, though God is graciously blessing His word and gradually adding to our number.

ROBERT K. BLACK.

Sarnia, 9th May, 1888.

RICHARD M. BURGESS.

Many readers of the CANADIAN INDEPENDENT will be sorry to hear of the death of Rev. Richard M. Burgess, who passed away on April 16th, at the Parsonage, South Haven, Michigan, where he had been settled as Pastor only about *six weeks*.

The Rev. Richard Burgess was a son of the late Rev. Wm. Burgess and wife, of Tilbury, whose obituary notices have both appeared in the C. I. within the last two years.

He spent one session as a student in our own College at Montreal, and then went to Bangor for two sessions; and from there he went to Oberlin College, where he spent two sessions. In 1875 he was ordained Pastor of the Congregational Church in Exira, Iowa, where he labored for about three years. He then came to Michigan and served the Home Mission churches faithfully from that time. He was Pastor at White Rock and Linden; then at Ohio; then at Alba, where he remained for four years. From Alba he was called to South Haven, where he had just begun his labors, when, taking a severe cold, he was laid up with pneumonia, which, after a painful illness of two or three weeks, terminated his life at the early age of thirty-six.

His remains were brought to Tilbury and laid beside his parents in the family lot. He leaves a young wife to whom he was married about two years ago, and in whom he had a true and earnest help-meet in the work for the Master.

Mrs. Love, of Detroit, President of the Women's Branch of the Home Missionary Society, attended the funeral, where, through Rev. W. H. A. Claris who conducted the services, she testified in behalf of the Home Missionary Society to the loving respect and appreciation in which Mr. Burgess had been held by the churches and ministers of Michigan, and for them she tendered their sympathy to the wife and mourning relatives.

W. H. A. CLARIS.

Official Notices.

CONGREGATIONAL UNION OF N. S. AND N. B.

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick will be held in Yarmouth, N.S., commencing on Saturday, July 7th, 1888, at 9.30 a.m.

The churches are hereby requested to take up the usual collection on behalf of the Union.

J. BARKER,
Secretary.

Sheffield, N.B.,
May 8th, 1888.

FOREIGN MISSIONARY SOCIETY.

The Annual Meeting of the Directors will be held in Emmanuel Church, Montreal, at 5 o'clock p.m. on Wednesday, June 6th.

The annual meeting of the Corporation will be held in the same place at the close of the Home Missionary Society's Meeting on Thursday, June 7th.

EDWARD M. HILL,
Sec. C. C. F. M. S.

Montreal, May, 5th, 1888.

WOMAN'S BOARD

As we have assumed the support of Miss Lyman for one year, we would earnestly request all societies to send in their contributions as soon and as liberally as possible; and would also ask those churches where there is no Auxiliary of the Woman's Board, if they could not take a part in this work by contributing their share, according to their ability?

J. MACALLUM,
President.

St. Elmo, Ont.

CONGREGATIONAL COLLEGE OF B. N. A.

The Forty ninth Annual Meeting of the Congregational College of British North America will be held in Emmanuel Church, Montreal, on Friday June 8th, 1888. The chair will be taken at half-past two, p.m., and an interesting and important part of the proceedings will be an address from the Rev. W. S. H. Fielden, Secretary of the Colonial Missionary Society, who will attend the meeting as a deputation from that Society.

GEORGE CORNISH,
Secretary C. C. B. N. A.

Montreal, May 7th, 1888.

CONGREGATIONAL COLLEGE OF B. N. A.

The following subscriptions have been received since last acknowledgment:

Eaton Cong. church, \$15.77; Montreal Emmanuel, additional, \$315; Lanark, \$43.60; Zion, Toronto, additional \$40; The Misses Christie, Toronto, \$5; Spadina Ave. Cong. S.S., Toronto, \$14.90; Northern, Toronto, additional \$50; Chestnut St. Mission School, Toronto, \$5; St. Catharines church, \$15; Martintown, \$8.50; Pine Grove, \$20.11; Mrs. G. James, London, \$1; Barrie church, \$10; do. S.S., \$4.12; Kincardine,

\$13.50; E. M., St. Elmo, \$1; Middleville, Hopetown, and Rosetta, \$20; Chebogue, N.S., \$9; St. John, N.B., \$33.84; Rugby, \$20; W. Simpson, Garafraxa, \$2; Rev. John Brown, Deloraine, Man., \$5; A. R. McIntyre, Middleville, \$12; Fitch Bay, \$3.17; Ayre's Flats, \$1.68; Libby's Mills, \$4.06; L. P. Adams, Ayre's Flats, \$6.09; Manilla, \$5; Thos. Moodie, Montreal, \$10; Rev. W. H. Warriner, Bowmanville, \$5; Mrs. W. McMurtry, Bowmanville, \$5.00; Robert Anderson, Montreal, \$100; Fergus, \$11.25; Friends, Inverness, Que., \$4; Belwood, \$20.21; Rev. W. T. Currie, Benguella, Africa, \$5; Stanstead South Cong. Society, \$15; Cobourg, \$48.29; Brantford, additional \$70. Total \$978.09. Total receipts to date from all sources, \$7227.99. Payment on account of current year, \$7194.06. Balance, showing reduction of debt, \$33.93.

R. C. JAMIESON, *Treas.*

Montreal, 12th May, 1888.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following subscriptions have been received since the last acknowledgment:

Fitch Bay, Que., \$16; Maxville, Ont., \$42; St. Elmo, Ont., \$40.75; Martintown, Ont., \$30; Cold Springs, Ont., \$52.73; Burford, Ont., additional \$2; Guelph, Ont., \$53.41; Ottawa, Ont., \$50; Sherbrooke, Que., \$119; Wingham, Ont., \$27; Ladies' H. M. S., Chebogue, N.S., \$10; Rev. Walter Lenwood, Newcastle, Eng., \$24.33; Vankleek Hill, Ont., \$18.85; Kingston First, Ont., additional \$6; Bethel Church, Kingston, \$16.12; New Durham, Ont., \$26; Special for disabled ministers, \$29.50; Zion, Toronto, additional \$20; do. for British Columbia, \$31; Woodstock, Ont., \$75.00; Stouffville, Ont., \$46.00; Eaton, Que., additional, \$13; Bond Street Church, Toronto, \$50; Middleville and Hopetown, Ont., \$25.00; Western Church, Toronto, \$20; Sarnia, Ont., \$23; Brantford, Ont., \$113.25; Portage La Prairie, Man., \$20; St. Andrews, Que., \$8; St. John, N.B., \$85.90; ditto Ladies' H. M. S., \$48.32; Sheffield, N. B., \$29.00; Anonymous, Montreal, "Five hundred dollars enclosed in aid of the Lord's work, carried on by the Canada Congregational Missionary Society," \$500.00; Cobourg, Ont., \$49.14.

SAMUEL N. JACKSON,

Kingston, May 19th, 1888.

Treasurer.

Literary Notices.

GOSPEL HYMNS, No. 5. Copp. Clark Co., 9 Front St. West, Toronto. Boards, 40 cents.

This is a fine book, containing 234 pieces, many of them new. Mr. Sankey says, "It contains more new pieces than any of the single numbers that have preceded it." Nearly 100 pieces at the end of the book are reproductions of the best pieces from the former numbers of the series; and this fine selection of the older pieces renders "Number Five" very complete in itself, for use in Church or

Sunday School. All who have used the others, will also want "Number Five." It is well printed, and on very good paper. We give the words of a new piece by Fanny Crosby. Old, and poor, and blind, Mrs. VanAlstyne yet knows how to sing.

SOME SWEET DAY, BY AND BY.

We shall reach the Summer-land,
Some sweet day, by and by;
We shall press the golden strand,
Some sweet day, by and by;
Oh, the loved ones watching there,
By the tree of life so fair,
Till we come their joy to share,
Some sweet day, by and by!

СНО.—By and by, yes, by and by,
Some sweet day,
We shall meet our loved ones gone,
Some sweet day, by and by.

At the crystal river's brink,
Some sweet day, by and by;
We shall find each broken link,
Some sweet day, by and by;
Then the star, that, fading here,
Left our hearts and homes so drear,
We shall see more bright and clear,
Some sweet day, by and by.

Oh, those parting scenes will end,
Some sweet day, by and by;
We shall gather friend with friend,
Some sweet day, by and by;
There before our Father's throne,
When the mists and clouds have flown,
We shall know as we are known,
Some sweet day, by and by!

THE CHURCH KINGDOM: Lectures on Congregationalism, by the Rev. A. Hastings Ross. Cong. S. S. and Pub. Soc'y., Boston. \$2.50.

This volume embraces the lectures delivered by Dr. Ross, in the Andover Theological Seminary, and is well worthy of a place in the library of every Congregational minister. The first lecture deals with the characteristics of the Church in the Patriarchal and Ceremonial Dispensations; the second with the Kingdom of Heaven in the Christian Dispensation. The characteristics of this kingdom are, loyalty, unity, holiness, invisibility, infallibility, perpetuity, universality and equality among its subjects. The third lecture deals with the Roman and Anglican theories of the Church; the fourth with the Presbyterian and Congregational ideas. The development of the Congregational system embraces the local church of believers, the fellowship of these churches, councils and associations, including those of the district, state, nation and an Ecumenical Association. In the subsequent lectures the Doctrines of the Christian Church are dealt with in relation to the materials of the church, the mutual relations of local churches, their independence, the Christian Ministry, Church officers, worship, sacraments, discipline, fellowship,

Christian activity and creeds. In the last lecture some of the objections preferred against Congregationalism are met.

Dr. Ross has for years given careful attention to the subject under review as indicated by valuable articles in various publications, a Catechism on the Church of God, the "Ohio Manual" and "The Pocket Manual." In this last and larger volume the author has added no small tribute to the wealth of Christian literature and has placed all logical Congregationalists in his debt.

THE AUSTRALIAN INDEPENDENT comes regularly to our table, published monthly at Sydney, N.S.W. It is in quarto form, three columns to the page. Forty pages, including the somewhat large advertising space. Six shillings sterling per annum. The first article in the March number is the address from the chair of the New Zealand Congregational Union, by Rev. H. Lewis, of Auckland—"The Responsibilities of Religious Democracy." Our Puritan forefathers were always anxious to show that democracy in church matters by no means led toward democracy in the nation; but we their children "are not careful" in this matter. Speaking of church-polity, Mr. Lewis says, "The only test of the worth of church systems about which the common people care is practical efficiency; and therefore, each church system must show to the world the best it can do, by putting forth wherein its great strength lieth. The strength of the democratic system lies in the sense of personal responsibility realised by its individual members. Where bondage ends responsibility begins. No man is fit to belong to a republic, least of all to a religious republic, who does not recognize his responsibility to serve it."

Among other items of news we learn that Fifty Guineas were offered for an opening Cantata for the International Exhibition to be held at Melbourne. One of our Congregational brethren, the Rev. William Allen, of Carlton, took the prize. His poem, of 83 lines, is divided into six parts, each in a different metre, and ends with "Epilogue: Laus Deo" :—

"Lowly and reverent, thy people are kneeling,
Hear us, all bountiful Father, we pray,
O'er us the thought of thy goodness is stealing;
As for our land we invoke thee to-day.

"All through the past has thy goodness un-
sleeping,
Guided the path that our fathers have trod;
May we, their children, be held in thy keeping;
True to our country, and true to our God!"

LIGHT IN DARKNESS; or Missions and Missionary Heroes, by Rev. Dr. J. E. Godbey. Holloway & Co., St. Louis and San Francisco. This is a noble volume of 768 pages, very handsomely bound

in gold-lettered cloth, and containing some 300 engravings on wood. After a number of introductory chapters, speaking of early missionaries, and the formation of many of the societies now in existence, 13 chapters are given to India, 4 to China, 2 to Japan, 7 to Polynesia, and 9 to the Orient. Then follow chapters on Madagascar, Egypt, South Africa, West and Central Africa, South America, and Greenland. The book is sold only by subscription. The price is not stated. There is probably no work on the subject, in one volume, at once so thorough, so readable, and so entertaining. The "Romance of Missions" is brought out in excellent style. We commend "Light in Darkness" as a beautiful and handy cyclopedia of Protestant Missions.

With the CENTURY MAGAZINE just now, [Century Co. Union Square, New York: \$4] the chief points of interest are Kennan's articles on "Siberia and the Exile System," and "Abraham Lincoln." Of the former we have in the May number, 20 pages, and 18 illustrations, with a map. Of the latter, 22 pages with 4 portraits. Another excellent series of articles is "The Church of England in the Colonies," with 15 illustrations in the May number. With many other articles of great value.

ST. NICHOLAS, for the children, from the same house, is replete with entertaining chapters for the juveniles, finely illustrated, \$3 a year.

THE NONCONFORMIST MUSICAL JOURNAL is in its first year; the number for May having reached us. Published monthly at 44 Fleet Street, London, England, 3s. 6d. per annum. 16 pages, same size as this journal. Considering the aim of the publication, and the price, it should be able to afford a couple pieces of music in each issue, which it does not. Otherwise, it is a capital periodical for musical folks.

THE MISSIONARY REVIEW OF THE WORLD for June is on hand early, and full of good things. We can only repeat the commendation we have already expressed concerning this journal. Eighty large pages monthly, full of everything to interest a lover of Missions. Funk & Wagnalls, 18 Astor Place, New York; \$2. See our clubbing offer, last month.

"WOMAN," an excellent monthly magazine, by the Woman Publishing Co., Temple Court, New York, \$2.75 a year. The May number is very readable and interesting, with over 40 illustrations and portraits.

ANNUAL ANNOUNCEMENT of Collegiate Institute, Kidder, Missouri. We were pleased, a short time ago, to receive this announcement. The Principal is George S. Ramsay, of Orillia, afterward of Eaton, Que., where he taught an Academy. Mr. Ramsay subsequently graduated at Oberlin. He is brother in law of Rev. Wm. McIntosh, of Liverpool, N. S., and was a very intimate friend of ours at Eaton. We are glad our Canadian Congregational boys, when they go over to the Republic, give so good an account of themselves. The College at Kidder seems to be a power for good in that region. Long may it flourish!

For the Young.

THE SKYLARK.

A READING.

Voice of the Maytime, in gladness uprising,
First of all warblers—the red dawn surprising.
Listen! the skylark's clear tones of delight;
Far o'er the tree-tops, where no hand may capture,
Trilling and soaring in sorrowless rapture,
Till in the infinite lost to our sight.

Even so, borne on the wings of the morning,
Glad for the beauty of Nature's adorning,
We too, in spirit would rise, Lord, to Thee;
God of the skylark, and giver of daisies,
Thine is the anthem creation upraises,
Thine shall the songs of our gratitude be.

Thou has made stedfast the lark's slender pinion,
Spread the blue heavens for his ample dominion,
Taught him to warble, and carol, and soar;
Thou dost give heed to the dove's plaintive calling,
And the last note of a tired sparrow, falling,
Lives in thy fatherly heart evermore!

We would adore thee in joyous thanksgiving,
For thy May mercies, Thou life of all living,
Thou hast Thyself in the springtime revealed;
Are not the buttercups named in thy treasures?
Hath not Thy hand, that the broad ocean measures,
Ordered the lot of each flower of the field?

Well may the birds sing aloud in their gladness,
And the waste places, aroused from their sadness,
Blossom, responsive to sunshine and showers;
We too would sing of the love that hath crowned us,
Sing for the joy Thou hast scattered around us,
God of the sunshine, the birds and the flowers!

Make us, then, skylarks in spirit, O Father!
Building low down, and contented to gather
Crumbs for our portion, yet stedfast to soar
Upward and sunward, Thy praises forthtelling,
Till some Spring morning, we light on Thy dwelling,
And to the earthly nest come back no more!

MARY BOWLES.

THE LITTLE BOY FROM BARRHEAD.

The following incident was related at a meeting in Glasgow, to show the good results of Sunday-school teaching, and to encourage teachers in their sometimes disheartening work. It demonstrates as only a fact can—and it is a fact—that seed sown in most unlikely places bears fruit where least expected.

"The other day a poor little waif of a boy ten or eleven years of age, greatly emaciated and exhausted by long-standing disease, was brought up in the hoist to the operating theatre of the Royal infirmary in Glasgow to undergo an operation, which it was thought might possibly have the effect of prolonging the boy's life. His condition, however, was so low and unsatisfactory that there was some fear not only that the operation might not be successful in its results, but that during or immediately following the operation the boy's strength might give in and his spirit pass away. After reaching the theatre which is seated like a gallery of a church, and while the operating table was being got ready, the little fellow was seated on a cushioned seat, and looking up towards some students who were there to witness the operation, with a pitiful, tremulous voice he said: "Will one of you gentlemen put up just a wee prayer for a wee boy—I am in great trouble and distress—just a wee prayer to Jesus for me in my sore trouble." The surgeon, patting him on the shoulder, spoke kindly to him; but as he heard no prayer and saw probably only a pitying smile on the faces of some of the students, he turned his head away and in childish tones and words, which were sufficiently audible to those around him, he asked Jesus his friend, "the friend of wee boys who loved Him," to be with him—to have mercy on him in his distress. And, while the young doctor was putting the boy under chloroform so that he might feel no pain during the operation, so long as he was conscious the voice of the boy was still heard in words of prayer.

The surgeon, as he stood by the table on which the boy lay, knowing that he had to perform an operation requiring some coolness and calmness and delicacy of touch, felt just a little overcome. There was a lump in his throat which rather disturbed him. Soon, however, he heard the words from the assistant who was administering the chloroform, "Doctor, the boy is ready"; and taking the knife in his hand, lump or no lump, had to begin the operation. Soon the surgeon was conscious that the prayer which the little boy had offered up for himself had included in its answer someone else, for the coolness of head, steadiness of hand, and delicacy of touch all came as they

were needed, and the operation was completed with more than usual ease, dexterity, and success.

On the following morning, the surgeon going round his ward from bed to bed, and coming to that on which the little boy lay, saw from the placid, comfortable look on his face that his sufferings had been relieved and that all was well with him. Going up to the head of the bed, and taking the little wasted hand, which seemed no longer than that of a bazaar doll, the surgeon whispered in his ear: "The good Jesus heard your prayer yesterday." A bright, happy, confident look lit up the boy's face, and with a feeble yet distinct pressure of the little hand, he looked up in the doctor's face and said, "I ken't He wud." And then he added, "You doctor, were gude to me, too." But apparently thinking that the doctor was on a different platform and required something tangible for his care and trouble, in a plaintive voice he said, "But I hae neathing to gie you." And then a bright thought came into his mind, and with a little cheer in his tone he added, "I will just pray to Jesus for you, doctor."

The surgeon, before leaving the ward, in bidding the boy good-bye for the day, asked him where he came from and where had he learnt to know so much about Jesus and to love Him so dearly. He answered: "I come frae Barrhead." "And were you in a Sabbath-school there?" "Oh, yes, in the Bourrock school."

Our readers will be pleased to learn that the boy made a successful recovery and is now at home.—*Christian Leader.*

KEEP THE SOUL ON TOP.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking-chair before the pleasant grate fire. He had in his hand two fine apples—a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you, little master." Dropping his paper, he said:

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?'" The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me, if I tell you, papa."

"Well, you have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll

have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches too. If we give our stomachs just enough work to do, they will give us pure, lively blood, that will make us feel bright and cheerful in school. Miss McLaren says that sometimes when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and doesn't eat too much, it seems as if it was thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what it meant."

At this, papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?'"

"O, yes, that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

BRITISH AND FOREIGN ITEMS.

Speaking of the social ostracism which Dissenters suffer, to a great extent in England, the Rev. Dr. Joseph Parker delightfully says: "The other month I saw an advertisement which pleased me very much, for I was then in search of a house. The house is only about five-and-forty minutes railway distance from Moorgate Street; it was described in very taking terms; it was about the size I wanted, and it seemed to have attractions of a distinct nature. As I read the advertisement, a desire to possess this residence seized me, but

when I came to the end of the advertisement I read this paralyzing line, "Dissenters not Eligible." That was in England, Christian England, free England, the England that boasts a flag that has braved a thousand years no end of battles and breezes. This is not an invented case; it is an actual fact in our immediate national history. Now why are not Dissenters eligible to occupy quite a small house in the county of Hertfordshire? He also says: "If a priest were to come from the Romish Church and seek admission into the Church of England, his ordination vows would be regarded as valid—such a priest would not need to be ordained. But if a Nonconformist minister were to seek admission into the Church of England with the view of becoming a clergyman, all his Nonconformist history would have to be purged away, cleansed away, and the man would have to undergo ordination, as if he had never been called to the ministry of the cross."

A discussion had lately been held in Madras before an audience of 2,500 persons, between the Hindus and Mohammedans on the one side, and the Christians on the other concerning the Godhead of Christ. The principal spokesman of the former was a learned Moslem. He concluded his argument by saying: "Although we cannot acknowledge that the Bible represents Christ as the Supreme Being, we must all concede that He is the best and holiest man that has ever lived, so good and holy that He can secure to all who put their trust in Him the inheritance of eternal life." The force of this testimony, from such a man at such a time, must have been very great. — *Missionary Review of the World*.

A PIECE OF PAPER.—I was asked to go to a public house in Nottingham to see the landlord's wife who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. "Reading that," she replied, handing me a torn piece of paper. I looked at it and found that it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. "Where did you find this newspaper?" I asked. She answered, "It was wrapped around a parcel sent to me from Australia!" Talk about the hidden life of a good seed! Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and after all its wanderings, giving the message of salvation to that woman's soul! God's word shall not return unto Him void. — *From an Evangelist*.

The manager of one of the most important newspapers of Tokio had been told about Chris-

tianity by some of his friends, and avowed himself as unwilling to accept it. A short time ago he arranged to print a Christian book, and in doing so was obliged to look over and correct the proof. He became interested in the contents and he soon began to study it with great pleasure. So he was led on, step by step, to a belief in Christ and a profession of the Christian faith.

Prayers have been offered in Jewish Synagogues of the United States for the recovery of the Emperor of Germany. It is well known that the Emperor is a friend to the Jewish race while Bismarck is their enemy. A change in the government of Germany now would not be for the best interests of the Hebrews, and they are anxious for the life of the present Emperor.

The United Congregational Conference of Georgia, recently organized at Atlanta, represents and includes sixty Congregational Methodist churches in the State, a few Methodist Protestant churches and a few Congregational churches. The new conference has placed itself in connection with the national council of the Congregational churches of the United States.

The number of foreign missionaries—European and American—laboring in India, Ceylon and Burmah, is estimated at 689. Native laborers, ordained and unordained, are counted by the thousands, while the number of baptized Protestant Christians is reckoned at 500,000.

Rev. Hudson Taylor never asks for subscriptions nor has he collections at any of his meetings. But friends who know what good work is being done by the China Island Mission make use of the post office for the purpose of remitting; and in this manner Mr. Taylor received £3,356 during January.

To Subscribers Remitting.—Please send P. O. Orders (only 2c. for sums up to \$4), or Dominion Notes. Do not send local bank notes from distant Provinces, or U. S. "Silver Dollar" notes. We lose on these.

THE CANADIAN INDEPENDENT,

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. Cash in advance is required of new subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed "Rev. W. W. SMITH, Newmarket, Ont.

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OPINIONS.

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