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"One is Your Master, even Christ, and all Ye are Brethren."

Freeland W M  
71 May

THE

CANADIAN



# INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

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

NOVEMBER, 1888.

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REV JOHN MORTON.

# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, NOVEMBER, 1888.

[No. 11.

## Editorial Jottings.

TO DISTANT SUBSCRIBERS.—After first of January next, we shall require cash in advance for all copies of the INDEPENDENT sent to subscribers outside the Dominion of Canada. We give timely notice, that no one may be put to any inconvenience. Subscribers in the United States, Britain and Newfoundland, will please remit before January.

WE have no authorized agent in Montreal. Subscribers will communicate direct with Newmarket.

W. W. SMITH, *Manager*.  
Newmarket, 18th Sept., 1888.

“I AM sorry to say I am very bigoted about the truth! I hope I am not bigoted about anything else.”—*W. H. Howland*.

SATAN leads poor creatures down into the depths of sin by winding stairs, that let them not see the bottom whither they are going.

THERE are now in the mission field 2,400 unmarried ladies, besides, probably, an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

SOME of our Missionary Pastors may be so situated as to be able to make good use of religious magazines and papers, which have been real, and are too good to waste. Occasionally, friends ask us where they could send such good reading? If those who wish for such, would let us know, we will publish their names; and no doubt their wants will soon be supplied.

LET something effective be done in the way of promoting Home Missions among the churches. Let every church be visited, either by deputation or exchange of pulpits, between now and the New Year. The Quebec Association, as reported elsewhere, have made good arrangements in this particular. The Ontario Associations must bestir themselves.

THE meeting of the Evangelical Alliance at Montreal, cannot but have an excellent influence on aggressive Christianity in this Dominion. Each denomination is pleased to think how well it was represented, and all feel more drawn toward one another. Occurring so near the end of the month, we are obliged to defer a glance at the more notable sayings and doings of this Conference to our next.

ANYTHING with a picture on it is more likely to be read than a tract without one, for most of our readers are not enquirers for the truth, but anxious for something to put off the time. A picture will catch the eye and lead them to read about it. In the case of those who are asking “What must I do to be saved?” it is not the picture that is looked at, but the tract that will give the directions required, and as we meet many such we can make use of both kinds.—*Thos. Ratcliffe, Toronto*.

IN our last, we quoted from the *Globe*, of Toronto, a series of explanations of Congregationalism, by several persons in Toronto, supposed by the *Globe* to be representative men in the denomination. Two of the pastors in Toronto, Rev. E. Barker, and Rev. A. F. McGregor, have put their views on paper for the *Globe*; but the brother in whose hands they were placed, thought that on the whole,

the cause, at this date—seeing that they were not in time to be included with the others in the *Globe*—would be best served by their insertion in the INDEPENDENT. The whole series of papers make the most complete presentation of the subject—in a brief form—that has appeared in this country for many years.

We have been greatly pleased with almost numberless words of approbation from readers. We thank you, brethren. But bear a word: could not each one who is so pleased with the magazine, get a friend to subscribe? The increase of our list—if there has been any increase at all—has been in no proportion to the commendations expressed. What are the churches doing? Have any of them taken any measures to increase the circulation of the magazine among the members. We have heard of (we think) two churches having appointed local agents; but we have not heard from the agents. Any new subscriber obtained now, will have the one or two numbers of this year extra, and be credited to January, 1890.

GREATLY to our satisfaction, (for it shows that the readers of our publications have their eyes open), Mr. Henry Hubbard, School Inspector, Sherbrooke, Que., writes:—

“Although a very small matter, I beg to call your attention to a standing error in the Permanent Calendar in the Year Book. The year 1900 will *not be a leap year*, (no century-years being leap year unless divisible by 400), and the “Calendar” for that year will be, as for 1894, 2, 5, 5, 1, 3, 6, 1, 4, 7, 2, 5, 7.”

Our friend is right. The Calendar gives *Wednesday* as the 28th Feb., 1900, and the next day, the 1st March, should be given as *Thursday*, but we have it as *Friday*, just as if Feb. that year had 29 days. Even an American stereotype plate may be incorrect. Our readers, after the 28th Feb., 1900, will please discard the “Calendar” as in error. Meanwhile, it answers a good purpose.

“There is great room to doubt whether the union of evangelical bodies is brought an hour nearer by discussing the matter in the newspapers. If vital godliness were increased five hundred fold in all the churches, and all neighboring ministers treated each other for a few years in an honorable Christian way, something practical might follow. Mere talking about union will never do much to hasten it. And the talk is often as secular as a discussion about uniting two insurance companies.”

So says our good neighbor the *Canada Presbyterian*. And this witness is true. There

are things that are practically within reach now. Let these things be done. Some young men, in one of our Canadian cities, got hold of Hudson Taylor—“Thought they would like to go to China as missionaries.” “What work for the Lord have you been doing here?” he asked. They could not tell him! So he thought that those who had been doing nothing for God at home, would not do much abroad. Let those who advocate union show a union spirit by treating other ministers as brethren—exchanging with them—working together, and the like. Let those who want to see the other side of the picture read the article elsewhere, “Rev. L. P. Adams,” in this number.

## Editorial Articles.

### TO OUR READERS.

We have been reminding subscribers in arrears; first in a sealed letter, then by post-card. Some of our best friends are in this list. No one should be annoyed at the reminder of an honorable debt. Meet it with an honorable payment! As soon as we may depend on the agency of the churches, we shall adopt the “Cash” principle. The brethren have passed good resolutions on paper; but, outside of Sherbrooke and Winnipeg, we have not received a single list of subscribers.

We have several improvements coming for the New Year, to be seen when that time comes.

### OUR MISSIONARIES FOR CHINA.

And they shall “come from the north and from the west; and these from *the land of Sinim!*” So runs the prophecy. But first the heralds of salvation must go to Sinim, to prepare its people to flock to the Lord.

Hudson Taylor has gone with a dozen Canadian youth, to that far-off land; and the suddenness with which this vital connection with China has come upon us, is almost stunning. God bless the energetic young people, who have been watching for openings and have now found them!

On 23rd Sept., a farewell meeting was held in the hall of the Y. M. C. A., in Toronto; at which Hon. S. H. Blake presided, and where all the missionaries spoke.

After several had briefly addressed the meeting

Miss Hattie Turner, of Hamilton, spoke next, and she said as follows :—

“For some time past, several passages of Scripture have been continually in my mind, namely; ‘Go ye into all the world and preach the Gospel to every creature, and lo, I am with you always even unto the end of the age.’ ‘If ye love Me keep My commandments’ ‘Ye are My friends if ye do whatsoever I command you.’

I asked the Lord that if He wanted me to go as a missionary He would open up my way clearly before me, and the following thought came into my mind. If there were eight people in the room and all had plenty to eat, and there were one hundred people outside who had nothing to eat, and I had abundance and to spare, of the very food they needed, to which of these parties ought I to give assistance. It did not take me long to decide that the hungry people outside had by far the stronger claim on my sympathy and assistance.

I have earnestly prayed that God would open up my way, and guide me as to my duty in the matter of going to preach the Gospel in China, or stay at home. He has guided me, and in a wonderful way He has answered my prayer.

I have a good home, but the love of Christ constrains me and I intend to go. Prayer is like the powder behind the ball, as the latter is of no use unless the former is behind it. We therefore would ask you to remember us continually in your prayers.”

Mr. George Duff, of Hamilton, made a short but very appropriate address, concluding by quoting John 15 : 9, “As the Father hath loved me, so have I loved you ; continue ye in my love,” saying that teaches us something of the wondrous love of Christ, and we have no right selfishly to keep the knowledge to ourselves, but should proclaim the good news of salvation to those who have never heard its joyful sound.

As illustrating how the Lord can remove difficulties, Miss Gardiner of Toronto, said : “After I had fully determined to go to China, I dreaded the ordeal of breaking the news to my mother, but as soon as she was informed of my decision she took me in her arms, saying, ‘why, my child, I consecrated you to the Lord from your infancy.’”

#### REV. L. P. ADAMS.

This persevering and energetic brother, whose death was referred to in our last, was one of the few among his brethren to live, and labor and die, in the same field.

Lake Memphramagog (accent it on the third syllable,) is some thirty miles long, and one or two broad ; a good Canadian likeness of Loch Lomond ; and like it, skirted by beautiful mountains. On the west side, “The Owl’s Head,” a fine wooded mountain peak, rises to about 3,000 feet. Sir Hugh

Allan had a summer residence, (with steam yacht, etc.,) on the shores of the lake. The village of Fitch Bay, where Mr. Adams lived so long, is out of sight of the lake—perhaps a mile from its eastern shore—and surrounded by the “Bunker Hill Mountains.” These are cleared and cultivated to the top, rising up one or two thousand feet from the broad valley below. On one occasion, at Fitch Bay, at an Association meeting, we were sent, with an aged companion, to lodge at the house of a church member, near the top of one of these mountains. In the morning, we took an early stroll out. A thick white mist had rolled in from the lake, and covered all the valley, and up to within a few feet of the tops of the mountains ; and, without a cloud in the sky, the morning sun was shining brightly over all ! We never saw so much glory in nature ! As far as the eye could reach, was a billowy sea of brilliant white ; with bright-green tree-bedecked *islands*, lying in the main ! Some hours afterwards, in leaving the place, we looked back, and saw the mist rolling into great white spiral masses or columns, and slowly rising up. We certainly saw, for once at least, “how clouds are made.”

In this beautiful country, (but very second-class in an agricultural point of view ; and where everything was plentiful, but money !) brother Adams toiled, and preached, and drove his horse winter and summer to their doors, and strove to win the people to a holy, fruitful Christian life. His preaching was pointed, sharp colloquial ; aiming not at oratory, but to convince and win over the hearer.

Among other narratives of his experiences, he told us this,—of getting among the Episcopalians. Over from Georgeville, across the lake, (to the west,) was an Episcopal church, where no clergyman had been settled for years. Mr. Adams was in the neighborhood, (probably preaching a funeral sermon,) and some of the official members asked him if he would not come over and give them a service ? He agreed to do so, on their invitation. I suppose he read some of the prayers provided, and preached them a plain, sound and instructive sermon. Everyone was pleased : and if “well enough” had just been “let alone,” all would have been well. But after a while, some clergyman came along, and heard of it. “What is this you

have been doing?" he said to the Church-wardens; "Don't you know that a dissenter officiating in a church, vitiates its consecration?" No; they didn't know anything about it. But the other informed them that it was even so; and the only thing they could do now, was to get the Bishop to come out and consecrate the church over again. Quite alarmed now, they agreed to the suggestion, and, at his convenience, some time after, the Bishop (I think he of Quebec,) came that way, and wiped out from the pulpit the pollution of the sainted brother Adams' feet, by "consecrating" the church over again!

We asked Mr. Adams if that could be all true? "Well," he said, "the part that I had to do with it, I know is true, and as for the other, people from that neighborhood told me; and I have not the least doubt, and have no reason to doubt, that it is exactly so. I have not been in the neighborhood myself, since I preached there."

And yet the Church of England, by its Synods and Councils, is anxious—yea, pushing and pressing—for "Union," among all Christians!

#### COLLEGE ENDOWMENT.

We call very special attention to the statements, under the head "Official Notices," of the authorities of the College in Montreal. \$16,000 does not seem an impossible sum to raise, for so desirable an object as completing the endowment of the chairs of the College. The Lord has greatly blessed many of our Christian people; and money is only valuable for the good it will do.

Formerly, it was the custom for those who would largely help a college, to leave a sum of money in a "Will." A bad and defective plan (1) Because the "natural heirs" did as natural heirs have always done, tried to get all they could, and Wills were often "brokered." (2) If the Will came into court, a jury would always give the money to the "heirs," rather than to any "outside object." (3) Little thanks to the testator; for he could not take his money with him, and had to leave it somewhere. (4) The "six months" clause in the act regulating bequests, often made the intention of the testator nugatory. And though, in our Congregational history in this Dominion, we have thus lost sums, there has been

no example of heirs foregoing the advantage the law gave them. But most of all (5) he missed the joy of giving! The difference between giving \$1,000 to the College, and leaving that sum in a Will, is at least \$5,000 in the matter of enjoyment to the giver. Why, it is a source of gratification and thankfulness every day in the year.

We know the objection so often made, and we are glad it is so very easily met. The good friend says, "I have provided pretty well for my children, only reserving a modest sum, which I have invested; and I live on my interests. I could not give away any considerable sum, for then I would have nothing to live on." In such a case—and there are many such—where an aged person to give away a round sum would be actually giving away his living, this consideration comes in: "If you are dependant upon certain dividends or interests, give the money to the College corporation, on condition that they give you a certain annual interest. They are incorporated by Act of Parliament, and in their proportion, are just as safe as any bank, and a good deal safer than a large proportion of monetary institutions. Make the College pay you interest, and enjoy (for many a year to come) the satisfaction of seeing the good your money does." In most instances there is no need of exacting an interest during the lifetime of the giver. But the joy of giving will be all the same.

And let us insist on another point. Let no one wait till he can give some large sum. Begin at once. The action will work into a habit. Men who give, are sure always to follow it up by giving again. There are many among us who can give \$100 or \$500. Let the College treasurer hear from you, brethren.

#### REV. JOHN MORTON.

We place as a frontispiece this month, a lithograph of the Rev. John Morton, pastor of the Congregational church, in Hamilton, Ont., and chairman of the Congregational Union of Ontario and Quebec.

Mr. Morton was ordained in 1869, and has been pastor in Hamilton since 1882. He is in the very vigor of his intellectual manhood, and we trust may be long spared to occupy the important posi-



he so well fills in the "Ambitious City." Mr. Morton belongs to a Scottish family who emigrated to one of our western Ontario counties, but he himself returned to Glasgow to enter the theological hall of the Evangelical Union, under Professors Morison and Kirk. He afterwards settled at Dalkeith, near Edinburgh, as pastor of the E. U. church there; where he remained ten years. Six years ago he came to Hamilton, and last year was elected chairman of the Union for 1888, in succession to Rev. H. J. Hunter.

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## Our Contributors. D

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### REMINISCENCES.

BY REV. WILLIAM WYE SMITH.

In 1862 I was in Scotland; and being in Glasgow—in fact, remaining there two or three weeks—I called on Rev. Dr. Andrew Bonar. Our United States friends who have since become acquainted personally with Dr. Bonar, and (through his writings) with his brother, the celebrated hymn-writer, pronounce it *Bo-nar*, but the men who bear the name know best how to sound it, and they call it *Bo-nar*. The Doctor was but a young man when he went to Palestine with McCheyne, on a mission-exploration among the Jews—but he was elderly when I saw him, and is now a very old and venerable man. He has a warm side toward the Jews, and toward our North American Indians; and over our tea, we were chatting a good deal about the latter. After tea, he showed me a copy

JOHN ELIOT'S BIBLE,

printed in London in 1680. It was a leather-covered quarto. The words were, many of them, very uncouth, and exceedingly long. He drew my attention to one word in Matthew, which contained twenty-eight letters. Now, John Eliot lived at Natick, less than twenty miles from Boston, and had there gathered the Indians together—they were of the same general Algonquin stock as our Ojibway Indians in Ontario—and was instructing them in the ways of the Lord. The Mayhews also—father, son, and grandson—then, and after Eliot's death, carried on the same good work. King Philip's Indian war reduced the tribes; other

causes have been at work; and now there is not a man, woman, or child living who can read John Eliot's Bible! A friend of mine was at Natick a few years ago. In the Sunday School of the Congregational church there (John Eliot, and all those old New England worthies were Congregationalists), he had pointed out to him a refined and educated lady, one of the teachers, who was descended from the Indians of Natick; the only person, so far as known, who could represent a once powerful and numerous tribe.

I attended the Sunday School at Dr. Bonar's church. It was December, and the days were very short in Scotland. The

SUNDAY SCHOOLS WERE HELD AT 5 O'CLOCK,

and by gas-light! In many of the churches the old plan of two preaching services, pretty close together, is still followed; and the Sunday School, a comparatively modern invention, though it has got squeezed in and thoroughly established with us in the interval between the church-services, couldn't get squeezed in thus in Scotland, for there was only time for luncheon. And couldn't come in after, for there wasn't daylight enough; and so it has to come in the evening. Dr. Bonar said to me, near the close of the session, "Now, you say a few words to the children, and when you get done, just come up that little stair to the church above; I must go now, it is time to begin. I don't *preach* on Sabbath evenings; I just *talk* to the people. So come up and give us a short word." When, therefore, I went up, I found the Dr. speaking. I could not tell how long he had been speaking, and therefore could not tell how long I ought to speak. So when he said, "There is a friend here from Canada, who will say a few words to you; and perhaps tell something of the Gospel among the Indians;" he stepped down to the wing-pew where I was sitting, and said to me, "Step up there, inside the railing." I said, "How long shall I speak? Ten minutes?" "Twenty!" he replied.

Time passed on. I had entered the regular work of the ministry; and by voice and pen, had kept myself pretty busy for a long series of years. Among other things, I wrote, for twelve months, Notes on the Sunday School Lessons, for the CANADIAN INDEPENDENT; which were copied also, week by week, in the *Canada Presbyterian*. Among

other material, I studied up Dr. Peloubet's volumes on the Lessons. Before the year was out, it seemed to me as if I had got personally acquainted with Dr. Peloubet; and knowing that he lived at Natick, Massachusetts, all this about John Eliot and Andrew Bonar came back to me, and I wondered if there was a Library or Lyceum, or if they had a copy of

#### JOHN ELIOT'S BIBLE, AT NATICK?

I thought, "Surely they ought to have John Eliot's Bible in John Eliot's own town, where he labored and lived!" And I asked Dr. Peloubet: "No, they had not a copy there." There are exceedingly few in existence. One was sold by auction in London this year, for many hundred dollars. Dr. Peloubet said there was an admirable first-class Woman's College at Wellesley, three miles from there—"In the same town," (what we call "townships" in Canada), which would be glad to have such a treasure; and where it might be safely and carefully kept for centuries. I then wrote to Dr. Bonar, asking him if he would not leave John Eliot's Bible, in his *will*, to Wellesley College, giving him all particulars. He wrote to say that "the arguments I had he could not resist; but he would not make them wait, he would send it to them." And so they got the Bible.

The letter "r" is a difficult one to sound. Our little children are apt to slide it into "l". So do the Chinese. The ancient Egyptians apparently had the same trouble, for the same hieroglyphic—a couching lion—stands indifferently for *l* and *r* both. And our Ojibway Indians have neither *l* nor *r* in their language; neither have they *f* nor *v*. The learned librarian of Wellesley College has, at my request, examined the Bible above spoken of, and tells me that there is no *l* nor *r*, nor *f*, nor *v* in any native word in John Eliot's Bible. Some English words he introduced, as "gold," "silver," etc., contain these letters, but not any native word. This explains perfectly

#### THE DERIVATION OF "YANKEE."

Think of an Indian, who could not pronounce the sound of *l*, trying to say "*English*." And they so soften the *g*, that it often sounds to us like *k*. Let the reader try to sound "English" without the *l*, and with a very soft *g*, and he will no longer be in doubt where "Yankee" came from.

Dr. Bonar has probably, of these late years, visited Natick and Wellesley himself. He was an honored and invited guest at one of Moody's Holiness Conventions at Northfield, a few years ago. He wrote all that is known of McCheyne, and is the author of many tracts and evangelical publications, and editor of Samuel Rutherford's Letters and Sermons; and a movement is at present on foot to present him with a large sum of money, and let him retire from pastoral work, and devote the leisure thus gained to completing some theological works he has on hand.

#### CONGREGATIONALISM—WHAT IS IT?

BY THE REV. ENOCH BARKER, TORONTO

The following are the leading principles held by Congregationalists generally. Some of these are common to one or more of the other denominations called evangelical, but none of these bodies embrace them all. When Congregationalism, as such, originated in the 16th century, its principles and practice were mostly peculiar to itself; but these have been gradually recognized and adopted by other bodies, so that they are not as peculiar to the one body as they once were. The following is merely a statement, without argument or attempt at proof.

##### 1. A Christian communion purely.

This lies at the base of the whole organization. The latter is nothing without the former. Where a communion is not composed of regenerated persons, no matter what the kind of organization, it is not Congregationalism. The Spirit of God produces unity in all cases, and nothing will suffice to do it but the Spirit. Baptists also believe in a pure communion; the Presbyterian standard imply it; the Methodist discipline does not specifically require it, though it appears to aim at it; the Episcopal Church is more embracing.

##### 2. Nothing is to be added to regeneration as a bond of union.

Baptists add baptism of water by immersion, to be applied only on individual profession. Presbyterians add the Confession of Faith. Methodists add the Wesleyan Discipline. Episcopalians add the Thirty-Nine Articles; certain forms of worship also are regarded as peculiar to that body. Congregationalists hold that the Lord adds to His own

church, and we have no more to do than to ascertain by the fruits, whether the Spirit has fitted the stone for its place in the Living Temple. Out of Christ none can be a member of His body; in Him, all have liberty of faith, of ordinances, and of worship, according to a pure conscience.

3. All are born into the Kingdom of Christ free and equal.

Authority is not to be exercised over one another except in administering the laws of the Head of the church by those commissioned by Himself for that purpose; but no man is to be a law-maker or lord over God's heritage. Even representative or delegated ruling bodies deprive the membership of rights and duties they are not at liberty to surrender. This principle of equality requires that the several churches be independent of each other in their management, and in the control, as well as the ownership, of their property. Though thus independent, the unity of the Spirit is preserved between the churches—co-operation and autonomy go side by side.

4. Spiritual weapons only are to be employed in the propagation of the Lord's work.

The Kingdom of Christ is not of this world. Its interests are to be promoted by moral and not by physical power. The support of the State would not only be weakness to the church, but it would be wrong in principle to seek it. Spiritual instruction can only be imparted by spiritual agencies which it is not in the power of the State to provide. Government support of churches is also an endless source of political corruption, as well as of church impurity. Though Congregationalists held this position almost alone in their early history, they can hardly be said to be singular now in that respect.

5. Congregationalists generally agree in making the Scriptures the ground of appeal in all important questions of church order, as well as of religious doctrine. They believe that, making allowance for the miraculous inspiration of the primitive church, the leading principles of church order, as then universally practised, are still obligatory. They deprecate the resort to expediency, which necessarily led to divisions at first, and which must perpetuate them. Ideas of expediency differ as opinions differ. The early churches were all framed alike, without regard to nationality, degree of

civilization, or other external circumstance. If the Barbarian and Scythian converts of those days could carry on their operations so successfully as they did, we ought to be able to do the same. The principles that they practised ought not to be too good for us.

We believe these to be the only true principles of Christian union, and we cannot therefore see how we could unite organically with any body of Christians acting on principles at variance with these. There cannot possibly be union in a mixed communion, any more than between light and darkness. There cannot possibly be union where liberty is not given to the free exercise of thought and conscience in matters outside of the essentials of Christian life. There cannot possibly be union where lordship over one another is exercised; the question "Who is to be the greatest?" implies division. And if State-Churchism is to exist, then divisions must co-exist with the churches, if there be no other divisions, such as the Church of England and the Church of Scotland. Neither, as has already been said, can there be union where expediency is made our guide in church polity instead of New Testament principles. In the latter case there *may* be slight difference of opinion; in the former, there *must* be.

## CONGREGATIONAL CHURCHES: THEIR DIFFERENTIA.

BY REV. A. F. M'GREGOR, B.A., TORONTO.

The specific difference between Congregational churches and the churches that do not come under that name, may be briefly stated in this way: The Congregational is the only church-constitution which is *ready* to embrace, in one *self-governing* fellowship, *all* the believers in a neighborhood. This, as a polity, is its *crown*. New Testament independency has long been believed to be the only remedy for destructive sectarianism. But fairly and fully to establish this position, the theory of Congregationalism must be subject to a process of expansion, for which, many of its representatives seem to be but little, if at all, prepared. Death is necessary to life. The necessities of spiritual progress have constrained, and still constrain men, to admit that the measure of

light which is best fitted for one generation is insufficient for the spiritual growth of that which is to follow. Forms and ceremonies that to-day enable us to experience and express our religious faith and worship, may, just because they are *relative to us*, prove to be inadequate and a hindrance to-morrow.

We note certain points of difference between the faith and practice of Congregationalists, and that of other religious bodies :

(1.) As to Episcopacy—Among Congregationalists every pastor is a bishop, and all ministers are equal in office. They regard the claim of a certain class of men to be the authorized media of imparting the Holy Ghost to their fellow-mortals, to be a most preposterous conclusion. Of course, there are many Episcopalians who do not accept the dogma of "Apostolic Succession," in this sense.

(2.) As to Methodism—Congregationalism differs from it in the matter of church government. The appointing and removing of ministers, etc., lying, in the case of Congregationalists, entirely within the province of each congregated fellowship

(3.) Congregationalists again differ from Baptists, with regard to baptism and church communion. Baptists hold that "immersion *alone* is baptism ; that none but adult believers should be baptised ; and that none but immersed professors should be admitted to the Lord's table." Over against that teaching, Congregationalists maintain that any baptism is valid when water is applied to the individual in the name of the Trinity ; that as all infants belong to Christ, baptism should be given to them in public acknowledgement of that great truth ; and that all who call Christ Lord, should be made welcome to his table.

(4.) Presbyterianism.—It is with this form, as with that of Methodism—the principal difference between it and Congregationalism is in church government. The latter gives a more *direct voice* to the people in the administration of their affairs.

Nevertheless, we, in view of all this, hail the union of the churches ; so only that man's spiritual progress be thereby the more advanced. Recognizing, that whether by one incorporation or by many, the end to be provided for is, the submission of heart and life to the will of Him, who is Lord of all life.

## HOW IS IT?

Why is it that Congregationalists with as much saving truth as any denomination, holding views as liberal as any, and a membership as pure as any, are in many places less aggressive than others? There was a Congregational church in London nearly fifty years ago, when there was not much over one eighth of its present population. In 1842 the church had one or two out-stations in Westminster. At the time of the pastorate of Rev. C. P. Watson, there was from one to three stations around the city, kept up by the church in the afternoon. Since then the city has more than doubled its population, and now with its suburbs count its population of between thirty and forty thousands, yet there is still but one Congregational Church. Episcopalians, Methodists, Presbyterians, and others have multiplied in London—south and east—but we are *one*, and holding fast by that number.

The Congregational Church at Hamilton we believe, has had its jubilee. In the last fifty years the small town has developed into a city of forty thousand population, and the church *holds its ground well*. Methodists, Episcopalians and Presbyterians have largely increased, and multiplied their numbers by many times. The larger churches have given some of their members as a nucleus of mission churches and they have not been the weaker for it.

What may be said of London and Hamilton to some extent can be said of other places. Home Missionary enterprise is always a source of strength in any denomination, and in the end leaves the parent church stronger. We are unable to offer any reasons why London and Hamilton should only support each one Congregational Church, while these cities are doubling their population, and other denominations multiplying their churches. We may speculate on the reason for this, but we leave it for those who know better than we do what amount of aggressive effort has been put forth in these cities, to explain the matter, if they are interested in doing so. This we know, that churches who go out in growing cities to the suburbs and form mission churches, in the long run, save as many members as they seem at first to give. This is one of the reasons why Metho-

dists and Presbyterians grow so fast, they save their own members to the denominations by having churches to meet and take them in. Whereas we, as a rule, are constantly losing our membership by removals. If they leave the part of the city where their church is, they find no other of their own persuasion and so go into some other. Why are we less aggressive than the others?

W. H. A.

## Correspondence.

### ARE OUR ASSESSMENTS JUST?

SIR,—I have read with interest your observations of the Labor Congress, especially that one upon the resolutions relating to bonuses, and thoroughly agree with you "that a man who builds a new block of dwellings in a town, benefits the town, and deserves a bonus as much as anybody." I think too the man that who builds any respectable dwelling, be it a cottage or a mansion, or in any other way improves his property, deserves well of the community and his enterprise should not be discouraged. I think, however, that your plan of changing the assessment values once in five years only, is not the best, for were it followed owners of vacant lands adjacent to your fine block of dwellings, whose property would be increased in value by their proximity, would also be exempt, for five years or more so, from the value that would accrue during that time. This might not be a serious matter in a small unprogressive town, but in growing cities, where land values rapidly increase, it would offer richer prizes than ever to land speculators at the expense of the rest of the community.

I would commend to your notice Henry George's plan of taxation, by which improvements on property are always exempt; the revenue being raised by taxes on land values only, exclusive of improvements. Under this system no one could hold land for speculative purposes, as unimproved lands would be taxed to their full rental value, and improved land, in a similar locality, would be taxed to an exactly similar amount. The magnificent stores on the main street of a city would be free from taxation, and so would the tumble down shanty next door, but the land on which each is

built would pay the same amount of taxes; thus industry and enterprise would be directly encouraged.

A change so radical as this can only be brought about gradually; but a beginning has been made, and at the next session of the legislature, the following petition will be presented:

#### " PETITION.

*"To the Honorable the Members of the Legislative Assembly of the Province of Ontario:*

"Whereas those who hold land merely for speculative, and not for productive purposes, pay taxes on land values only, while the rest of the community are assessed both on land and on improvements.

"And whereas an unjust distinction is thus made in favor of those who make no improvements, and against those who make improvements.

"Therefore we, the undersigned, citizens of \_\_\_\_\_, humbly pray that in order to rectify to some extent this unjust discrimination, the Assessment Act be so amended that all dwellings shall be exempted from taxation to the extent of six hundred dollars, but that no exemption be made of the value of the land."

I inclose a few copies of this petition for signatures, and trust you will give it your powerful support.

D.

Toronto, Oct. 8th, 1888.

### HOME MISSION WORK IN ONTARIO.

DEAR SIR,—With your permission I will give some account of an incipient movement with which my name has been coupled, and regarding which some sinister imputations have been muttered. Mr. Fielden's visit to this city brought together in council representatives of all the Toronto churches, also friends from the neighborhood. These councils continued with manifest earnestness, and a prayerful spirit. Aggressive Christian work was the main subject, and how to overtake it under our denominational auspices. I need not detail, but state the stern facts which meet us in this endeavor. For weal or for woe, Toronto is the great railway and commercial centre of Western Ontario. It is fast becoming the educational centre; and has, at this very present, educational advantages unrivalled in the Dominion. Confessedly Congregationalism ought to have a stronger hold upon this section of the country; the only

region among the older provinces wherein we can hopefully look for an enlarged future. In aggressive work and in the opening of new stations student-missionaries are a growing power in all Christian denominations. Most certainly they have been, and are, in the Congregational. For six months of the year, Congregationalism in Western Ontario is absolutely shut out from availing itself of this means of extension. For the obtaining of missionary work from students during the winter months, in this direction, the College might as well be located in New Zealand. What must we here do, and perform our work? Are we to see opportunities every year slip from our hands, never to return? I, for one, am wedded to no pet scheme, and will gladly consider any intelligent plan. The one suggested is to choose some promising fields of labor and then to secure, if possible, four young men looking forward to the Christian ministry in the Congregational body, to pursue their studies in this city. Use, as far as possible, will be made of the classes in the Toronto University; and regular lectures given on all the branches of a thorough theological training, with special reference to the use of the English Bible and missionary need. Should the plan proceed, the students will be boarded in one place, employed regularly, but not constantly, on missionary work; the remuneration for which, together with bursaries given for competition, will go far towards meeting the necessary expenses of the winter session. I may say, that already, without solicitation, what is equal to three bursaries of \$60 each, to be continued for three years, has been promised to the writer; and there are signs that students will not be wanting. The question has been more than once asked of me, "Is there an opposition movement? Is it intended to start a new college? What does it mean?" There is no cure for suspicion, if such there be, positively none; we shall therefore offer none. This we will say, without reservation:—It is the question, whether we, here in this centre of power and influence, intend to cover our stations, and do our work in those regions where God hath placed us? this, simply; nothing more whereunto the thing may grow, or whether it die, is, I frankly confess, to me of little present concern. It is an honest effort. If right, God prosper as He will, if an

error, let it be soon buried in the dust. Personally, I shall not "push" the movement; but if it meets with acceptance, as it promises to do, my talent, such as it is, and my time, such as can reasonably be given, are at its disposal; or at the disposal of any other practical plan, that will overtake the work with anything like the same promise of efficiency.

JOHN BURTON.

Toronto, October 12th, 1888.

## News of the Churches.

TORONTO, BOND ST.—Sabbath day, October 7th, 1888, will long be remembered as a day of days by the Bond St. people; being doubly joyous, as the Eighth Anniversary of our beloved pastor's settlement in our midst, and also as the day of opening and dedicating our new school building.

In the morning and evening, our pastor occupied the pulpit, and preached two excellent and appropriate discourses, full of happy memories of the past, and hopeful for the years that are to come.

In the afternoon, we had an open session in the new school room, which was filled to its utmost capacity, by the Sabbath School children, and the friends who assembled to unite with us in rejoicing and in praising and blessing the great Teacher, for his goodness and mercy towards us.

We had a number of short addresses, appropriate and congratulatory, from Rev. George Robertson of Hazelton Avenue Church, Rev. Mr. Patterson, of Cooke's Church, Rev. E. Barker, of Don Mount Church; also from our pastor, from Mr. E. Potts Superintendent of our Mission School, and Mr. Ashdown, Superintendent of Zion Congregational School.

The children sung a number of hymns, and we spent a great good time generally.

The anniversary collections in the church, amounted to nearly \$1700; and at the School service in the afternoon the collection was \$90.

The Lord was with us, and his Spirit was in our midst; and we are looking forward to the Sabbaths to come, in faith and hope, that a blessing from on high, in rich abundance, may rest upon us and upon our work for the Master.

On Monday evening, we held our Anniversary social when upwards of 700 sat down to tea, pro-

vided by the Ladies' Aid Society ; after which we had a glorious meeting in the school room.

It was a season of general hand-shaking, and we had good speeches from Rev. A. F. McGregor, Rev. C. Duff, and Dr. Shaw, Secretary of the Methodist Missionary Society. Our pastor was in his usual happy frame of mind, and all contributed to make the evening enjoyable and profitable.

On Tuesday evening, the Young Ladies' Society entertained us with a "Rainbow Social," at which many friends kindly contributed excellent music, songs and readings.

Wednesday Evening was set apart for a Jubilee Prayer-meeting. The room was full again, and earnest words and fervent prayers, as well as joyful thanksgivings, tended to make up a happy meeting, at which the time was all too short. At this meeting \$22.00 was collected for the Woman's Missionary Society.

Thursday evening, the Sabbath School provided an evening's entertainment. Mr. and Mrs. T. Lester Nicholls, Miss Johnson, and Mrs. Cheesman, members of the Northern Congregational church choir, contributed music, instrumental and vocal ; and Messrs. Mills and McCrossan gave some excellent recitations ; and the Misses Edie and Birdie Wickens, two of our Sunday School girls, gave us an exhibition of some very clever Indian club swinging.

Friday evening was our closing entertainment, at which, notwithstanding a pouring rain, a large number of friends turned out to hear a "chalk talk" from Mr. Bengough, which, it is unnecessary to say, was most amusing. Our friend, Mr. Claxton, provided a string band, which discoursed some excellent music.

At each evening, the ladies provided an excellent tea-table ; and the charge for each entertainment, including tea, was 25 cents.

Quite a goodly amount has been raised from this source ; as the members and friends of the church provided, each evening, amply sufficient for all requirements.

We are entering upon our winter with good hearts ; trusting in the Lord, by whose goodness and mercy we have been able to stand, in the years that are past ; and praying that His blessing may rest upon us, in those which are to come.

W. McCARTNEY,

*Sec. Bond St. Church.*

WINGHAM.—A council, consisting of the Rev. Thos. Hall, and representatives from the Churches at Listowel, Kincardine and Stratford, met on Oct. 11th, for the purpose of installing the Rev. W. K. Shortt, M. A., as pastor of the Wingham church. Mr. John Ritchie and Mr. Andrew Linklater represented the church. On motion, the Rev. T. Hall was elected Moderator, and the Rev. J. P. Gerrie, Secretary. Mr. A. F. Climie, of Listowel, offered prayer. The call of the church was read by the Moderator, and Mr. Shortt's acceptance of the same was heard. Letters were presented on behalf of ministers, in both the Congregational and Methodist denominations, bearing high testimony to the worth of Mr. Shortt as a Christian gentleman, and as a faithful minister of the gospel. The statement of the pastor elect, on his Christian experience, doctrinal views and church polity, and the answers to the questions asked by members of the council, were highly satisfactory. The council then withdrew, when the following resolution was moved by the Rev. C. L. Ross, seconded by the Rev. A. S. McLeod, and carried, "That having heard the statements and the Christian experience of the Rev. W. K. Shortt, and his views on doctrinal questions and church polity, and having examined his credentials, this council has much pleasure in unanimously recommending the church to proceed with the installation."

At seven o'clock a good audience assembled for the installation services. The Moderator took the chair. After singing and the reading of Scripture, the Rev. A. S. McLeod offered prayer. The chairman gave a brief address on Congregationalism ; and the pastor elect made a public statement of his views, similar to that which was made before the council. The Rev. C. L. Ross offered the installation prayer, and the Rev. A. S. McLeod gave the right hand of fellowship. The charge to the pastor was given by the Rev. T. Hall, and the address to the people by the Rev. J. P. Gerrie. After the benediction, the members of the council united with the church in observing the Lord's Supper, and a very impressive service was held. The meetings throughout were inspiring, and full of power ; and the new pastor enters upon his work, enjoying the confidence of his brethren in the ministry, and the respect and hearty co-operation of an appreciative people. J. P. G.

EDGAR.—It is some time since we sent you any news of the churches here. At that time, you will remember, we were without a pastor, the Rev. J. C. Wright having resigned in April, 1887. We have not been standing still, however, during this time; the pulpits having been supplied by students Davey and Macalium in summer of 1887, and Mr. H. Pedley the present summer, and by Deacon McLeod the balance of the time, and there are tokens of good being done during this time. A few additions to the churches, and, we have reason to hope, that there are others who have been converted, and, we trust, they will soon be gathered in.

We have other good news to communicate also. Last month we invited the Rev. R. J. Stillwell to visit us, which he did, and the people were delighted with his sermons, and decided to extend to him a call to the pastorate. When the vote was taken it was found to be quite unanimous in all the churches. This is very gratifying to the officers of the churches, in fact, to all concerned. The Rev. gentleman has accepted our call, and commenced his ministrations on October 1st, and already the people are beginning to love and appreciate his services. One thing we notice in him that is gratifying, and that is that he does not grumble about a little work. One of your correspondents rather "gave us away" some months ago with his *beer* story, and great lament about "too large a field for one man," etc. But our new found friend does not object to the extent of the field. This gentleman comes to us from another denomination, and with good credentials. We do not consider him any worse for having the wisdom and discernment to see that our principles are superior to some others; but, jesting aside, we have to believe that he is a true man and Christian, and a man calculated to do good work for the Master. We hope to have the installation service in a short time.

We have reason to hope for good fruit from the efforts of our "Christian Endeavour Society" at Edgar. Our young people are working energetically, too, for the interest of foreign missions, and we know their labors are not in vain. We hope to be able to send you something more next month, or the following.

R. T.

WOODSTOCK.—The church has been passing through a busy time. A bazaar, which had been in preparation for some months, was held on the 3rd and 4th October—the days of the County Agricultural show—and during both days meals were provided by the Ladies' Circle in the lower hall. A fine display of saleable goods was on the tables. They were principally in the useful line, and met with a fairly ready sale. The young people had also a table of their own, well supplied with useful and fancy articles, which were attractive and very successful. All this involved a great deal of work and sacrifice, but the reward of a successful termination has come, and those concerned have now the pleasure of looking back with satisfaction to the past. The very best of feeling pervaded the whole, and thus it has proved a work of faith and labor of love, and means of grace. No objectionable features whatever in connection with the whole proceedings, and therefore no cause for self-chiding or recrimination. The financial results will, when all returns are in, net fully \$300. And thus again the building committee has been placed under obligations to the Ladies' Circle.

On the 9th and 10th October, the meeting of the Western Association was held here, with a membership roll of about fifty. Here, again, the Ladies' Circle was called into requisition. And their part in this matter, unless the Association is guilty of a measure of hypocrisy that would be unpardonable, was well and faithfully performed. The meetings were good and interesting, and well sustained throughout, and without doubt leave a good influence behind them. The visit and ministrations of Rev. F. H. Marling, of Montreal, were much appreciated. And the various questions under discussion, notably the College question, were handled ably and independently, but in a spirit of perfect unity. The College, as its importance demands, has apparently a deep and strong hold upon the thought and sympathy of the western churches. Their ability to respond in a more practical way than mere words has, of course, yet to be tested.

The pastor of the Woodstock church, Rev. Wm. Cuthbertson, has been passing through a time of great affliction, as well in his own person as in his family; but God is good, and will, most assuredly, answer the cry of His children.



QUEBEC ASSOCIATION.—We met in Sherbrooke, September 25th and 26th. Chairman for the year, Rev. Geo. F. Brown, of Melbourne; Secretary, Rev. H. E. Barnes, D.D., of Sherbrooke. We arranged for missionary services in every church by exchange of pastors, and by deputations. We gave attention to interesting and hopeful reports of the state of religion in the churches. We gave an hour to a memorial service for Rev. L. P. Adams, the veteran Congregational pastor of the Association, and (I think) of the Province; a brother well-beloved; of strong but tender nature, staunch in the faith, but catholic and charitable. Thirty-four years on a field requiring severe toil, and laboring among a people not financially able, considerably at his own charges. A man, than whom none could be more universally beloved and respected among those knowing him best. Our hearts are sad at our loss. We provided for supplying this dear brother's late field by neighboring pastors, and others who will take their turn to supply once in two weeks for the present. We enjoyed reports from all the members, of books they have recently read, and the Rev. F. H. Marling gave us a list of books lately published in several departments, which was valuable. We had thought and feeling stirred by a report from each brother, of his last sermon (in outline), and believe that the churches of Quebec Association listened to excellent discourses, on the whole. The Rev. E. M. Hill, of Montreal, gave us proofs of this, on his part, in the sermon he preached on Tuesday evening, and the Sherbrooke congregation will testify to that effect. Subject, "Giving ourselves."

Wednesday evening was devoted, in public meeting, to the College Jubilee Endowment, and kindred educational topics, with the Rev. F. H. Marling as speaker. The Association heartily voted the following, presented by Mr. Marling. (At this meeting, also, Rev. Geo. Purkis by request of Association, made memorial remarks for Brother Adams, appropriate and tender):

"That the Quebec Association cordially endorses the appeal on behalf of the Jubilee Endowment of the Congregational College, in response to the liberal offer of \$5,000 from Geo. Hague, Esq., and commends this object to the benefactions and bequests of the members of the churches."

We appointed spring meetings with Calvary

Church, Montreal. The church at Sherbrooke and its pastor are thankful to their visiting brethren for coming, and for the good they did us.

H. E. BARNES, *Secretary*.

STRATFORD.—The Congregational church was very beautifully and profusely decorated on Sunday in honor of the bounteous harvest with which this country has been blessed, and the services were of a special thanksgiving nature. The pastor, Rev. J. P. Gerrie, preached at both services, his evening text being from the 65th Psalm, "Thou crownest the year with Thy goodness," the preacher drawing special attention to God's goodness in the seasons, the abundant provisions for man's wants, His unerring direction of the machinery of the universe, and best of all, His gift of salvation through Christ dying for us. It was a subject for regret that the last great proof of God's goodness to man was so thoughtlessly ignored by many. The musical service was exceptionally fine, reflecting much credit on the taste and musical ability of the organist and leader, Mr. A. H. Alexander. The choir rendered a chorus from "Naaman," and Sir John Stainer's anthem, "Ye shall dwell in the land," with bass solo by Mr. Archie Alexander, of Hamilton, and soprano solo by Miss Jennie Wright. Mr. Archie Alexander is the fortunate possessor of a fine rich bass which is well worth cultivation. He also rendered the beautiful song "Calvary," in a way that proved rare excellence as a bass soloist.

There was a large and select attendance at the harvest home festival in the Stratford Congregational church Monday evening. There was a sumptuous spread in the school-room of the church, the partakers of which, and those who came in late afterwards, listened to addresses from several gentlemen chosen for that purpose. The speakers were Rev. Mr. McLeod, of Listowel, Rev. Joseph Unsworth, of Paris, Mr. D. D. Hay, of this city, Rev. Dr. Griffin, and Rev. George Fuller, of Brantford, all of whom made flattering references to Rev. J. P. Gerrie, Mr. Hay especially speaking well of him as a pastor and Christian minister. Dr. Griffin's address partook very much of a horticultural flavor, and also included some excellent matrimonial talk, directed to the bachelor pastor. Revs. Panton, McEwen and Smyth were also on the platform. Pastor Gerrie was chairman. The

choir executed several fine pieces of music in a manner that called forth so many flattering remarks concerning their Sunday performances. The services were successful from a financial standpoint, as well as from the social aspect. The Congregational church under Rev. Mr. Gerrie is bound to go ahead and prosper.—*Stratford Herald*.

GEORGETOWN.—The Sunday School library, mentioned last month, has been sent to Belleville, which made out a very excellent case, viz: that the 80 or 100 Sunday School scholars had for four years assumed the interest on the church-debt, and had not been able to buy a book for themselves. But once the door was opened, there was no end of applications: one from Alton; one (telegraphed) from Vancouver, B.C.; and another from Pilot Mound, Man.; and, no doubt, others by this time.

Now, there are, no doubt, other Sunday schools than Georgetown, with well-read libraries (yet in good order), they would be ready to give to some more needy school. Let such brethren notify us, and we will print their names in these church-news columns. Unless otherwise directed, books being heavy, should always be sent as "freight." Mark the box—"Books: Keep dry." In the meantime the following are applicants:

Alton S. S.; address, Rev. F. Davey.

Vancouver S. S.; address, G. A. Charnock.

Pilot Mound S. S.; address, Rev. John McKinnon.

BARRIE.—Without any announcement beyond that from its own pulpit, the Congregational church had large accessions to its ordinary morning and evening congregations, filling the edifice on both occasions. The services were special; the morning one being devoted to a children's service and the evening to a thanksgiving meeting. During the first service the children and teachers of the school gave an attractive responsive service, consisting of portions of Scripture, sacred songs and recitations by several boys and girls. The preparation for this exercise had been going on for over three months, and it went off in an interesting manner. Toward the close the pastor gave an address, in which he earnestly appealed to the parents to assist the officers and teachers of the

school in bringing the children to God for life and leading. But the chief attraction to the people was doubtless the decoration of the building. Here were some two dozen garlands formed of evergreens and mountain ash berries, suspended from the beginning of the arches and apex of the windows, from the wall in front and rear of the edifice. Beautiful hanging baskets of flowers and birds were hanging at intervals from the ceiling, and on the platform were specimens of the field, garden and orchard. The arrangement was artistically done, and presented under gaslight a sort of fairy scene. The birds broke in with their songs when the instruments (of which, beside the organ, there were two), and the human voices were heard. On Monday evening there was a good number present at the "Harvest Home Festival." The programme consisted of music, instrumental and vocal, and several readings and an address. This was gone through pleasantly and the company passed down to the basement, where several kinds of fruits were served by the ladies of the church.—*Barrie Gazette*.

WOODSTOCK.—The semi-annual meeting of the Western Association of Congregational churches opened here yesterday, about fifty delegates and members being in attendance. The following committees were organized:—Business Committee—Messrs. Watson, Hay and Webb; Membership, Messrs. Morton, Black and J. O. Wisner.

Rev. J. K. Unsworth, of Paris, read a paper on "Inter-visitations among the churches." The subject was discussed by Messrs. McGregor, Fuller, Morton and others. Rev. D. McGregor presented the subject of "Foreign Missions." Rev. T. Hall gave an account of his recent visit to the North-West. In the evening a well attended meeting, presided over by Mr. D. D. Hay, of Stratford, was addressed by Rev. E. D. Silcox, of Embro, upon "Evangelistic Work"; by Rev. J. Morton, of Hamilton, on "Temperance and the Church"; by Rev. F. H. Marling, on "Congregationalism in Quebec Province," and by the Rev. T. Hall on "The North-West."

This morning an interesting discussion was opened by Rev. G. Fuller on the subject, "Our denominational outlook." The election of officers resulted in the appointment of Rev. G. Fuller as President; Rev. J. K. Unsworth, Secretary; Mr.

J. White, Treasurer. This afternoon the subjects taken up were "Home Missions" and the "Jubilee Endowment." With regard to "Jubilee Endowment," Rev. Mr. Marling, of Montreal, outlined a plan for raising a jubilee fund for the endowment of a Congregational College. A sermon by Rev. Mr. Marling to-night brought the conference to a close. This is regarded as one of the most successful and encouraging yet held. The next meeting will be held in London.—*Globe*, Oct. 11.

TORONTO, NORTHERN.—A very neatly printed programme, on a "folder" card, lies before us, of the Young Men's Association of the Northern Congregational Church, Toronto. The meetings are held every second Friday evening; from October to May. The following digest of subjects will be suggestive for other young people's societies:— "Open meeting.—Whittier, the Quaker Poet; Essays—Napoleon and the Conqueror of Europe; Gordon and the Soudan; Speeches—Living men of mark; Essays—Wilberforce and the Slave Trade; Howard and Prison Reform; Debate (Parliamentary form).—Abolition of Trial by Jury; Essays—Cobden and the Corn Laws; Nelson and Naval Supremacy; open meeting (Dec. 28).—Christmas chimes; Symposium—The Novel of the Day; Essays—Columbus and the Discovery of America; Washington and American Independence; Speeches—Women of Worth; Essays—Franklin and the North Pole; Livingstone and the Dark Continent; Debate (Parliamentary).—Republic *versus* Monarchy; Short Papers on Canadian Topics (eight papers); Essays—Robespierre and the Reign of Terror; Whitefield and open air Preaching; Debate (Parliamentary), Federal *versus* Provincial Rights; Essays—Cromwell and the Commonwealth; Coligny and the Huguenots. Addresses by members.

SARNIA.—The departure of Mr. Edward Grisbrook, jr., on Sept. 14th, to the Congregational College at Montreal, was the occasion of the expression of the high esteem in which he was held by his many friends. His patient application to his preparatory studies, and his usefulness in Christian work, have won the respect and love of his companions in labor, who now wish him every success, and who will remember him at the throne

of grace that he may be kept "Strong in the Lord, and in the power of his might."

ROBT. ADAMS, *Ch. Sec.*

PILGRIM CHURCH, PORTAGE LA PRAIRIE.—Sunday, Sept. 30th, was a red letter day in our annals and in the annals of Western Congregationalism, for on that day our new church was dedicated to the worship of God. This we believe is the second Congregational meeting house in Canada, west of Sarnia, and the most westerly in the Dominion. We hope we shall not long occupy that position, but that very soon a connected chain of churches will dot the continent, completed at length by the edifice soon to be erected at Vancouver.

Mr. Pedley, of Winnipeg, preached the opening sermons in his own interesting and inspiring way, and will be sure of a good audience whenever he may be able to visit us again. The subject in the morning was, "Why this waste?"—"She hath wrought a good work," and in the evening, "The Lord hath need of him," and both sermons were exceptionally tender and helpful, and suitable to the occasion. The singing was in keeping with the rest of the service. The presence of the Master was felt by all, and we were helped and filled with hope.

On the following Monday evening a pleasant social was held, when addresses were delivered by Mr. McKinnon, of Wood Bay, and Mr. Pedley, so that for the first time in the history of the world, three Congregational ministers, resident and working in Manitoba, met together. The next meeting will be at Wood Bay and Pilot Mound, early in the winter.

The opening of our church has brought us more prominently before the public than ever before, and having a church of our own gives us a name and position which heretofore we did not possess. The following week another church was opened in town, and since then the way Congregational folk open their churches is at a premium. We didn't do it to rival or outstrip others, but we are glad that round about us there is sufficient intelligence to mark and appreciate the difference.

Our building is a plain oblong structure, 25x40 feet with a recess behind for the choir, and the whole constructed so that enlargement, when necessary, will be easy. After exercising strict

economy we find that the entire cost will be in the neighborhood of \$1,600, and all admit we have made that amount do a great deal, for we have a building neat, attractive and comfortable, one of the best in town. Of the above amount we have raised among ourselves and friends here, including collections, etc., at the opening, over \$600. This is at least \$200 above what we expected. Our appeal to the churches in the east has not met with the response we hoped for, as yet. Hamilton and Manilla have responded liberally, but so far they are alone in this respect. Hope dies hard in the breast of pioneers; so we still confidently look for support and help. Unlike our fortunate friends in Vancouver, we have no generous friends ready to duplicate the dollars you send, but possibly you, or somebody else, would like to duplicate what we have done ourselves. They say the gods help them who help themselves. We'll see.

We haven't asked a man in Portage la Prairie for a dollar, but when we approach the churches whose work we are doing, we feel free. Help us and your money will be well invested.

S. CALEDON.—REV. A. W. Richardson has left South Caledon and Church-hill, and directs his INDEPENDENT to be sent to Yale Seminary, New Haven, where, as we judge, he is studying theology for the present. We are not informed what prospect the churches have of a pastor to succeed Mr. Richardson.

ALTON.—Kindly allow me space in your valuable columns to acknowledge the generous and timely gift of two chandeliers, from the Guelph Congregational Church, for which we are very grateful. "A friend in need is a friend indeed."

Yours faithfully, FRANK DAVEY.

FITCH BAY, QUE.—REV. GEO. PURKIS of Waterville, writes us, "If you come across a man that would suit the field of our late brother Adams, don't forget to let us know."

#### MR. HALL'S LETTER.

DEAR EDITOR.—I will continue my description of our visit to the churches in the Maritime Provinces. Mr. Fielden has gone over to visit our cousins in the United States. For a few days I

am alone. He starts on the "Flying Yankee" from St. John, for Boston. I step on board a steamer, cross the stormy waters of the Bay of Fundy, through Digby Gap, down the lovely Annapolis Basin, ashore at old Port Royal or Annapolis, thence by stage coach across country, to Liverpool, about one hundred miles. Such a ride, over prodigious hills, along the banks of rivers, and the shores of lakes, through farming, mining, lumbering, and uninhabited regions. The roads are variable. The company good: lawyers, farmers, teachers, Baptists, Methodists, and a good sprinkling of Congregationalists. Some from New England, some from Old England, others from Canada. A night at a way-side inn, at Caledonia, the centre of the gold mining region. Up with the lark next morning, and off, fighting musquitoes all the way. We had a genuine old-time stage-coach ride, good old times, reminding us of Killarney, Tipperrary, Queen's Co., Cavan and Tyrone, etc., in Ireland, long ago.

The four churches clustering at this corner of Queen's Co., N. S., are vacant. The Rev. S. Sykes after eight or nine years in Liverpool finds the work of three churches more than he can continue. Rev. H. Goddard finds the sea-board too severe for his health. Three pastors are needed here. Liverpool is a town, demanding the whole time of a pastor, and able to support him. Brooklyn and Beach Meadows, two and a half miles apart, good Congregations—must have a pastor. Milton has had a pastor from time immemorial, and though it might be worked from Liverpool, yet affords ample scope for an energetic man. In three of the Churches I held services on Sunday, and a public meeting in Milton on Monday. The great demand is for pastors. We promise to do our best to recommend, and introduce. The Rev. H. Watson of Chebogue, has since been called to Liverpool. His resignation was before his church, before he knew that Liverpool was vacant. So the Chebogue friends need not entertain any jealous feelings towards the sister church. Brooklyn and Beach Meadows have since received the Rev. M. M. Goldberg from Somersetshire, England, and he is likely to become pastor of the two churches. Milton is expecting a man from the old country this month. This is an important district, and with three faithful men working cordially together, as I am sure

they will, under the brotherly leadership of Mr. Watson we shall have cause for rejoicing in Queen's Co., when the Congregational Union meets there next July.

On board the S. S. "St. John," we skirt the rugged coast, calling at a few beautiful little towns, and next day steam into the City of Yarmouth. The towering form of the Rev. Wm. McIntosh is conspicuous among the crowd on the wharf. A large part of the passengers are delegates and visitors to the forthcoming Union meetings in this place. I have called it a city, but strictly speaking it is not even a town or a village. It has no corporation of any kind. Not even a magistrate. Nor policeman. But it has a population of about 8,000, more or less. It has broad well-kept streets, lighted by electric light, splendid shops, fine churches, and splendid residences, miles of well trimmed thorn hedges, reminding us of the hedge roads of the old country; and, mark this, it has not one public house. It has had the total prohibition of the liquor traffic for fifty years. A seaport, and in years gone past the most prosperous town in the Province.

The shipping business has failed in all parts of the Maritime Provinces. Iron ships and steam have sadly interfered with the ship building and the carrying trade of these parts.

Five miles out of Yarmouth is the old mother church at Chebogue. As I have a day to spare I must visit the mission. The Rev. H. Watson has done a good work here for the past five years, and it is with unfeigned regret and sorrow that his attached flock this evening accept his resignation, which resignation is confirmed by a council a few days later. The increasing demands of his family for educational advantages, and his own strong convictions that in ordinary circumstances it is best that a first pastorate should not exceed five years, have led him to this step. The Missionary Society part with him reluctantly, but confidently expect that he will serve their interests in his new sphere—and perhaps some day be on our list again.

The great event of this week was the meetings

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

Every steamboat and railtrain that arrived in Yarmouth for two or three days previously, brought a contingent for the Union. Early on the morning of the opening day the Boston boat arrived bringing my companion in travel, Rev. W. S. H. Fielden, Rev. Principal Barbour, and Rev. Alex. McGregor, of Pawtucket, R.I., formerly pastor of the Tabernacle Church, where the Union holds its meetings. From 9 o'clock on Saturday morning, till 10.30 Tuesday night, except the hours for repose and meals, every hour is given to business or devotional meetings. The brethren say this was the best meeting they had for many years.

The presence and speeches of Mr. Fielden, the sermon and addresses of Principal Barbour, and the loving and beautiful words of the ex-pastor, all tended to inspire, encourage, and please the hopes of all present.

The attendance was large at all the public meetings, and the business of the Union received most thorough attention. The College found an able advocate in the new Principal, and if he had done no more than preach on Sunday evening, that was enough to decide young men looking forward to a training for the Christian ministry to seek that training in the Congregational College of British North America. Mr. Fielden expounded our missionary policy and surpassed even his Montreal speeches. This Union meeting will be long remembered by all who were present. There was a very strongly expressed desire that the Rev. Dr. Barbour would favor the Union next year. Your correspondent was in the chair, so had nothing to say, or next to nothing, except at the missionary meeting, when Mr. McIntosh was in the chair, and I explained our missionary work. The Yarmouth people left nothing to be desired for the comfort of the guests. Reluctantly we said the word "adieu," and separated to our widely scattered homes and spheres of labour, never all to meet again amid the scenes of earth. The west bound men embarked on the noble S. S. "Yarmouth" for Boston, and waving a "good bye" to those on shore we were soon out of sight amid the waves and fogs of the Bay of Fundy. What a night of storm and fog. Gentle reader, I will spare you a description.

I remember a similar night on the coast of Newfoundland. I roomed that night with an extreme ritualistic clergyman, who was handled very roughly by old Neptune. The poor man made a terrible noise, as people do in certain conditions at sea. I slept or lay in the upper berth, fortunately, and was not the least discommoded by the tossing. I suppose I was more mischievous than I am now, so I leaned over my berth and said to my noisy room-mate, "What would you take for your Apostolic Succession now?" "Ah, ah! oh, oh—you may have it if you wish." But this particular night in the Bay of Fundy. If I did not lead off in the horrid chorus, I very soon joined in it. Neither theology, nor official honors, nor age, or experience availed in the least. All alike were reduced to one common level. Such an experience I had not for twenty years, and have no desire ever to repeat it.

However, in due time we reached Boston Bay, and the waters became calm; steaming up to "Commercial Wharf," we recognized the familiar face of Mr. J. P. Heath, one of the first men who greeted me on my arrival in Newfoundland over twenty years ago. Good, kind-hearted J. P. Heath, con-

stant in his friendship as the sun in his course. One of his boys was our friend a few weeks ago in St. John, N.B. Now he meets us to take us to his home till train time. The Christians still "love one another." One night on the cars brings us to Montreal; a day in Montreal, and another night on the cars and we reach Kingston, where, if you please, we will rest a few days, before we start on our long journey to the Pacific coast.

Permit me, in the meantime, to remain,

Very truly yours,

THOMAS HALL.

## Selections.

### "HOW I DO MY WORK."

BY REV. AMOS N. DEAN, CAMBRIDGE, NEB.

Perhaps, as Dean of Cambridge, I can gain the public ear. My first parish was on a broad and beautiful prairie, where foot of minister had never trod, although it was well dotted with sod-houses of homesteaders, and occasionally a school-house of like material. I came to the prairie a farmer, forty-eight years of age, much broken in health, and with little means. I had sought carefully for a field of moral destitution, hoping to do something for the Master as a layman and a Sabbath School worker. I was a Presbyterian elder, and had been trained by a judicious pastor as his assistant. With an agony of prayer that I never can describe, I looked over that desolate field. I hastened from place to place on the Sabbath, held prayer meetings, organized Sabbath Schools, and tried to arouse Christians to activity. Nearly all denominations were represented in the little groups before me. Tears fell freely, and hard hands were clasped in honest vows of mutual co-operation. I was sent for, far and near, to minister to the dying and to bury the dead. I went, for there was no one else to go. Meanwhile I was writing, hoping, and praying for a minister; but none came. The people met to form a church, and, with perfect unanimity, made it Congregational. This was a great grief to me, for I had other plans. The church soon discovered it had power in itself to make a minister, and, to my surprise and confusion, called me to that office.

A great drought was upon us. We had no rain for many months. Hot winds burned our crops. I had 100 acres in cultivation from which I harvested not a kernel. Winter came with fury. I cannot tell you the utter destitution and want, even of food, fuel and clothing, that settled down to stay with us that long, cold winter. My people suffered and I was compelled to hear my children

say, "I am hungry," when they were going to their beds.

But, oh, what meetings we had! Almost every evening, somewhere, from four to ten miles from home, I met people in their little sod-houses, with no floor but earth. We sang and prayed together and I stood beside a cook-stove heated only with cornstalks, and told them of a Saviour's love, while the storm raged without. I frequently returned home near midnight, so overcome with cold and fatigue as to be more than an hour in putting away my horses, and then went to bed in a cold house to toss and shiver till morning. Many were converted. Christians aroused, and have not lost the impetus to this day; but the inevitable to me followed. During the third year of my work when we were blessed with crops, and my people—unspeakably dear by mutual labors and sufferings—were erecting two houses of worship (seven miles apart), I fell in utter prostration. I can tell little that occurred, save that my people kept my door swinging from early morning till late at night. They had come miles to inquire for "the elder," and to tell me not to think of them, or of my appointments. They were keeping up regular services, and the churches were going up finely, though no one of the people had a shingled roof over his head. Their kindness became a source of danger to me. It deprived me of rest—my only chance of recovery. Sadly I turned from it to the "wild, woolly West," the cowboy region, to loosen the strained bowstring, if possible before it should snap.

Let me tell how it was done. Away west of the present site of McCook, as I was riding languidly, bolstered up, along a cattle trail, I saw a cowboy at my left at a distance. I spoke feebly to him. Without replying, he came riding rapidly towards me, holding one hand to his ear as if to enlarge that appendage, shouting "I am pretty bad about hearing." I screamed my questions, and received answers that set me to laughing as I had not laughed for years. I finally asked as to the healthfulness of the vicinity. He shouted: "Oh, it is fearful healthy—just awful! Tell you what, stranger, if a man dies here, it's no use for him to go anywhere to try to get well!"

This was better than medicine for my poor sore nerves. The fellow tried to change the sentence, but I would not permit it. Well, I laughed myself into an appetite; ate, and laughed myself to sleep; awoke, ate, laughed and vigour slowly returned. The cowboy with his leathern pants, extravagant hat and spurs, is but moderately successful as an ornament to society, but he will quickly give his bed to "the sick preacher," and sleep on a blanket with his saddle for a pillow. His dug-out is never locked. Walk in. Help yourself. Other men will divide with you. He, never. He gives you all. Pancakes, sugar, fruit,

books, papers. All are free; and when you are able to ride, the best pony and saddle are at the door for you. But do not tuck your watch or purse under the pillow, or try to hide them. They are as safe as in your own study. And when you leave him, do not offer to pay him, nor overdo your thanks. You may do almost anything else as you please. And the long days when he is away "on the range" you can give to rest and getting well. He will listen while you read the Bible, kneel down while you pray, and drop a tear when you speak of the Saviour his mother loved.

I returned to my field too soon. My recovery was not fully assured, but one of my churches was nearly ready for dedication, all complete, free from debt. I could only stand in the pulpit to pray with them and to say, "With desire have I desired to eat this Passover with you before I suffer." And then I left them to take work in a snug little village of 300 inhabitants, that had never had a minister or a church. Five years have gone by. We are now 1,000 strong. We have a self-supporting church, a beautiful building, and an excellent Sabbath School. I think our first quarrel is considerably farther in the future than my departure for the better world. Late in my life I have learned to prize and care for my health, and it improves every year.

I keep my study work in advance of my pulpit, at least four or six weeks; for I am sometimes unable to study, but never unable to preach. I never study on Monday or Saturday, and seldom in the afternoon. I think it as clearly wrong to labor on the Sabbath in the study, as elsewhere. There are now four churches on my first field.

There are places equally promising all over our great frontier. God send the men to work them!  
*Congregationalist.*

## GETTING HOLD OF YOUNG MEN.

BY THEODORE L. CUYLER, D.D.

A church that attracts no youthful blood into it is doomed to decay and death. A church that neglects that portion of the community on which rests the future of both the state and the kingdom of Christ, deserves to die. The duty of the churches toward young men nobody denies; but how to get hold of young men—a permanent hold—is a question that requires several answers.

1. The pulpit must do its part. Every minister of Jesus Christ, who understands his business, aims to make himself and his ministry attractive. He that is wise *winneth* souls. Jesus said: "I, if I be lifted up will *draw* all men unto Me." The ambassador of Christ must so present Christ, sin, salvation and the life that leads to it, as to draw souls and not to drive them off. Young men are

especially attracted by earnest, fervid, manly and rousing preaching. It may be preaching of the brilliant and intellectual type like Phillips Brooks' or Dr. Parkhurst's, and that will lay hold of a certain type of minds. It may be warm, impassioned, appeal-preaching that goes from the heart and straight to the heart. Whatever the intellectual measurement of the discourses may be, no man but a *live* man will get hold of the young men. He must preach living truth for every-day use—truth that will teach young men how to live. His discourses need not very often be specifically prepared and announced as "sermons to young men," but they ought to be such sermons as will interest and get a grip on any average boy of fifteen years old. Go farther back and aim at the boys and girls; get hold of them before the devil has got them. Put into every sermon more or less *matter*, and then present it in such a *manner* as will nail a boy's ears to your pulpit and make an impression on a boy's heart. If the truth were known, a very large majority of grown up people relish dry, cold, elaborate or abstract sermons no better than their children do. The fact that before certain pulpits large numbers of the youth gather every Sabbath is a proof that in those pulpits stand messengers of Jesus Christ, who having something to say, say it, and in a tone of loving sympathy. Out of the pulpit the minister must have his eyes open to recognize the young men and the boys; he must get acquainted with them, interest himself in each one of them, and have a cordial, helpful word for them wherever he meets them. The secret of popularity in this world is to *take an interest in everybody you meet*—a very simple principle; and yet scores of ministers ignore it! They don't seem to remember that they can do but very little good to people who do not like them, and no good at all to those who will not come to hear them. The easiest class in the community to reach is the young men and the boys—by any minister who has common sense, a warm heart, and the love of Christ and of souls burning in his bones. Unless persons are led to Jesus Christ before they reach forty years, the chances are, four out of five, that they never will be. Those who are converted late in life, commonly have to spend so much time in pulling down that they are not able to do much building up, either of themselves or of others. Brethren, *strike for the young.*

2. The churches must do their part in getting hold of the young people, as well as the pastor. However attractive and useful the Y. M. C. A. may be in your town, yet it is but a single agency, and its best work cannot cover the whole field of a young man's spiritual necessities. It is the helpful ally of God's Church, but was never intended to be a substitute for the Church. Each individual church should have a young people's association

of its own. It may be called a society of "Christian Endeavor," or by any other appropriate name; but it ought to embrace both sexes. Many a young man will be attracted to a devotional meeting, or a social gathering in which he will meet young ladies, when he would not otherwise come at all. The church that I am permitted to serve has an association of over eight hundred members—about equally divided as to sex. All the meetings and all the committees are constructed on this gregarious principle. Don't the young people sometimes fall in love with each other there, and get married? Yes, of course they do. I have officiated at forty or more marriages which grew out of the friendships formed in that association. It is far better that a young man should get acquainted with his future wife at a prayer meeting than in a ball-room or theatre.

The social instinct is appealed to and employed continually in the service of Satan; why should it not be used as continually in the service of Christ? Therefore the young people of every congregation should be banded together in a social, devotional, spiritual association for promoting friendships, for attracting the unconverted, for supplying wholesome entertainment, for developing piety and for practical Christian work. Its meetings—held every week—should be training-schools for new converts in which they can learn to speak and to pray in public. Unless a convert is called out into some such spiritual activity during the first year, he is very apt to be a tongue-tied "silent-partner" all his life; unless he is set to work early he will lapse into a drone. In such associations there is use for committees on devotional meetings, on social entertainments, on tract-distribution, temperance work, on mission-schools and visitation of the sick, and kindred good objects. (The associations in my church owns and manages a mission-school entirely.) It comes next to the Sabbath-school—and very close to it—as a practical agency for getting hold of young men and bringing them to the Saviour, and training them for a strong useful life.

Now, here are two answers, among others, to the burning question of how to reach the young. Let us thank God for Young Men's Christian Associations, and do our utmost to sustain and extend them. But the Christian Church is the divinely appointed agent for making the Gospel of salvation visible, audible, legible, and efficacious for every age and in every condition of life. Every church should begin—where the Tempter begins—with the young. Every church should keep open doors and open hearts for young men. Failure at that point is fatal. Success at that point will insure victory to this world's only Saviour.—*N. Y. Independent.*

## DR. PARKER'S SCOTTISH MISSION.

Thursday saw the close of Dr. Parker's mission in Scotland. The day was spent in Crieff, and at noon a convention was held in the United Presbyterian Church, at which Dr. Parker delivered a lecture on

### 'BUT' MINISTERS.

At the outset Dr. Parker remarked that Paul, rebuking minister worship, said to the Corinthians, 'Who, then, is Paul? and who is Apollos? but ministers.' Not saviours, not masters, not lords over God's heritage, 'but ministers,' deacons, servants, errand-runners, slaves of Christ. The word 'ministers' was therefore qualified by the word 'but.' The word minister ought to be substantive and adjective; but if any formal qualification were required, it ought to be moral rather than intellectual—moral, not as ignoring intellectual, but as putting it in its right relation. Paul did not use the word 'but' in any sense of depreciation or contempt; it was used simply to mark a contrast. Though in the sight of God they were 'but ministers,' they were not to encourage the social contempt in which their office was sometimes held. For that social contempt they might themselves be in some measure to blame. There was a kind of pulpitness which was 'mere preaching.' The vivisection of texts, the clever re-arrangement of words, the supposed finding of meanings which never entered into the minds of the inspired writers, the re-lacquering of other men's ideas, the tepid recital of impossible anecdotes, the affectionate platitudes, and the fluent commonplace, whose pointlessness secured it alike from the contempt of criticism and the flattery of quotation, would deserve to be characterized as 'mere preaching,' if it did not insult the preaching of which it was a miserable travesty. Passing to deal with the question of practical preaching, Dr. Parker remarked that the processes of the highest Christian labour were now vexed and impeded by a too narrow interpretation of that term. For his own part, he held that preaching was more practical than brick-building, house-building, or bridge building. Let them beware of building a one-sided pulpit, which turned its back upon nine-tenths of the daily life of the people. They had allowed the enemy to steal their nomenclature and usurp their functions, and thus to enclose them within the narrowest social boundaries. In the larger and truer definition rationalism was theirs, secularism was theirs, thrift and cleanliness were theirs; every question that concerned the education, the enlightenment, and the progress of mankind was theirs. They were not parrots, to repeat a series of expressions; they were patriots, philanthropists, reformers, teachers, leaders, preachers; theirs was



the all-inclusive function, though in the sight of God they were 'but ministers.'

#### RESULTS OF THE MISSION.

Following the convention a luncheon was served in the Free Church Hall, at which Rev. A. Henderson presided. Dr. Adamson, of Edinburgh, who said he had listened to all Dr. Parker's sermons, declared that the rural mission had been to him a source of perhaps the greatest joy he had experienced in his life. During the past sixteen days Dr. Parker had preached the Gospel gratuitously, and applications for his services were still coming in. Altogether between 18,000 and 20,000 people had been addressed, and he was receiving letters every day as to the results of the mission. Young ministers had written stating that they proposed to change their mode of preaching, and to speak more directly to the people.

#### PROPOSED CONFERENCE OF MINISTERS.

Dr. Parker, who was received with hearty applause, said he had been speaking now twenty-two times in almost immediate succession, and if his friend, Dr. Adamson, was imaginative and bold enough to say that he had enjoyed the exercises, he thanked God for such a miracle of faith and patience. Reviewing the whole course along which he had come, he had not one word to say against any man, any Church, any Congregation that was not of a grateful quality. He felt there were two suggestions which might be profitably canvassed by them. Medical men met in organized form, and so did other members of learned professions. He saw no reason why they should not come together as Christian ministers, say once a year for three days, and go over every detail of their immeasurably glorious and needful work. His second suggestion was that they should consider whether something after the manner of the International Sunday School Lesson system could not be adopted in reference to the pulpit.

#### PRESENTATION TO DR. PARKER.

Rev. A. Henderson then handed to Dr. Parker an album with the autographs of 150 ministers of all denominations who had attended his meetings during the last fortnight. It was also intended to adorn the album with photographs of the places visited. In reply, Dr. Parker said that if there had been three more names the number would have been more scriptural. The fishes that were caught were an hundred and fifty and three.

#### THE INADEQUACY OF AGNOSTICISM.

At the concluding service in St. Michael's Established Church, Dr. Parker preached to a crowded audience from Hosea ii. 8. He remarked that the old blank atheism was now regarded as vulgar, blatant, and profane. The agnostic,

who was the typical unbeliever, assumed a distinctive attitude. He said he was not able to grasp the idea of a God; but while he thus deplored his own inadequacy he slightly hinted that any one who claimed to believe in a God was intellectually ostentatious and vain. Agnosticism disenabled and destroyed all the higher sentiments of human thought. Men said the agnosticism of to-day would be the orthodoxy of to-morrow. It would—on one condition. No heresy had ever supplanted an orthodoxy that was not itself larger than the orthodoxy it displaced. Evolution would displace the old idea of specific creation if it could prove itself to be the fuller conception of the economy of things. In closing his sermon, Dr. Parker said: Good-bye, I am but a pilgrim; I but tarry for the night. Words have been spoken that may come to your memory some time. If it should be my compensation to know that some soul remembered one little sentence, and lived by it, I will thank God that he put it into my heart to say that word.—*Christian World.*

#### THE "HOW?"

Now, the grand question is the "How?" I believe our brethren are all sound in the faith, if we could only get them sound in the practice. I would like them to go to work and carry out what they have been talking of to-night. I do not know if any kind of sport is so perfectly interesting as human fishing. I have found them a peculiar fish to catch. They scent me a long way ahead, as if I were going to bring them to justice, while I am trying to get them to mercy. If I enter at one door they go out at another. I remember a man in Belleville, who kept a store. When I went into the store, he bolted into the house; and if I entered the house he ran into the store. I tried it two or three times without success, when his good wife—you know they are very knowing, and when they set their minds on anything they generally make a good try to accomplish their ends—"Brother," she says, "come after the store is closed, about nine o'clock, and you will find him sitting by the stove." I found the two together. I did not seem to talk on religion at all, and we got shoulder to shoulder, until at last he found himself in the net, and I knew his position. "Brother, I want to ask you a question: Suppose you are a little in difficulty with your finances, and you find that unless you get a settlement there will be something wrong. Here, your chief creditor sends you a message: 'I hear you are in trouble; if you will come and bring your books with you, and make a clean breast of it, I am prepared to liquidate all your debts, and take you into partnership with myself, and henceforth there

will be no failure; if you refuse my offer, the matter will go into court and you will never know the end of it, what would you do?" "Why," he said, "I would take my books and make a clean breast of it." "Friend, your great creditor, the Lord Jesus Christ, sends you that message to-night: 'Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be white as snow.'" I knelt down and prayed, and his wife, for the first time, prayed before her husband; and that night the great transaction was done; and it was a link of friendship that has continued until now, and he gives me the honorable title of "father," when he begins his letters. That man has been a living witness of the power of God's Truth.—*Thos. Bone, Welland Canal Missionary.*

THE way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favorite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm; and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—*Baptist Missionary.*

THE DRINK CURSE AT CAPE TOWN.—A lady writing from the Cape says:—The drink curse is fearful here. In Parliament it was proposed to reduce the cost of licences, the object being to do away with licences in the end, as the excise is already abolished. When this proposal was opposed, a Dutch member (a wine grower doubtless) actually said that they were despising God's good gift—brandy! Another member, a godly Methodist, was brave enough to stand up and utter these words:—"The attitude of the House towards the drinking customs of the country is positively alarming. The drinking which is going on is something appalling, but public opinion is being educated in this direction, and the things which have been done here in the face of high heaven will no longer be allowed." Cape brandy may be

bought at 4d. a bottle! Wine—half brandy—at 2d. They are ordinary quart bottles.

The Wesleyan minister in Cape Town has told me that the native churches want waking up, and one who could do this would effectually help on missionary work, as the natives are very ready speakers, and, when on fire, are splendid evangelists.—*Christian.*

THAT doctrine of inspiration, then, which we hold and defend, declares that, by some form of sufficient divine oversight—which it is not needful for us wholly to comprehend, or possible for us in detail to explain—the Word of God is made clear to us all and absolutely His word; and that, so presented, it is able to make us wise to salvation through faith which is in Christ Jesus. Meekly do we receive the implanted Word, believing that it is able to save our souls, and remembering that "he that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."—*Congregationalist.*

Mrs. Harriet Beecher Stowe, declining in health, is spending the season at Capt. Lewis Corwin's farm on Long Island. It is reported that one evening recently the captain approached her as she was walking in the garden, and said:—

"When I was younger, I read, with a great deal of satisfaction and instruction, 'Uncle Tom's Cabin.' The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it."

"I did not write it," replied the septuagenarian, gently, as she shook his brawny hand.

"You didn't!" ejaculated the captain in amazement. "Why, who did, then?"

"God wrote it," she replied simply. "I merely did his dictation."

"Amen!" said Captain Corwin, reverently, as he walked thoughtfully away.

ROUTINE business could be disposed of quite easily, but "the incidental discussions" are the consumers of time that ought to be given to the real work of the church. When did any church court spend half a day in discussing "the best methods of conducting our church services so as to make them influential for good to all classes." These services are the very foundation of all real church prosperity. If a minister does not conduct them properly he is soon sent to the right-about. And yet the church never tries to help the weak brother; in fact never says a word to him about his mode of conducting service until interference is too late to do any good.—*Canada Presbyterian.*

## Woman's Board.

At our annual meeting last June, Mrs. Macallum and Miss Dougall were appointed to represent our Board at the annual meeting of the Vermont Branch of the W. B. M., held in St. Albans, on Sept. 26th. These ladies attended the meetings, but since that date Mrs. Macallum has been visiting the churches in Quebec Province, as organizer, so has been too busy to write any account of the proceedings. From the *Vermont Chronicle* we glean the following:

The Vermont Branch met in the Baptist church, kindly lent for the occasion as the Congregational church was undergoing repairs. After an hour's prayer-meeting, the regular session opened with devotional exercises, followed by reading of the treasurer's and recording-secretary's reports. Both showed progress; the receipts being \$5,042.50, and two new auxiliaries being formed during the year. A number of ladies brought greetings from other societies, among the number our president, Mrs. Macallum. Miss Dougall also made an appeal for warmer love and more self-denying service.

Mrs. Andrews, of India, spoke of women's work in zenanas, in schools and as physicians. She said that Hindu women believe that there are thirty-three million gods for them to propitiate and please, and each woman believes that she is destined to come back to this world, eighty-four hundred thousand times in other forms. Schools form an important part of the work, for the hope of every land is its children. The lady physician, too, while healing the body, brings joy to the soul of many an unhappy woman.

Short and practical discussions on various subjects brought the morning session to a close.

In the afternoon the Misses Mary and Margaret Leitch, of Ceylon, gave earnest and stirring addresses on their work. They are the only white missionaries in a district of twenty thousand souls. Their seven years in India were the happiest years of their life, and they hope, like Miss Agnew, to spend forty years there. They spoke of the conscientious and consecrated giving of the native converts, who set apart the Lord's portion out of each day's rice. Cannot Christians at home give regularly and "with simplicity" as do these Hindus?

Are there not many who could give one cent a day, as a special offering to Him who gave all for us?

The corresponding secretary's report gave a review of the foreign work for the year. The names of the missionaries, the Misses Ely, Chamberlin, Clark and Gleason, and Mrs. Montgomery, are familiar to many in Canada as well as in Vermont. Miss Child gave a brief report of the London Conference, at which she was present. In the course of her remarks, she said that never before had she realized what an undertaking it is to convert the world, and the tremendous responsibility that lies upon this generation of Christians. But the power of the Gospel, and its foothold in the earth are one encouragement, and the great army of workers in a common cause still another. Miss Child closed her address with an appeal for prayer for the work, for money; the same cry that comes from the heart of the Christian worker everywhere.

A public service in the evening brought the meetings to an appropriate end. H. W.

### LETTERS FROM ABROAD.

MISS M'CALLUM AT SMYRNA, AND MISS LYMAN AT BOMBAY.

The Canadian Woman's Board of Missions resumed its regular monthly meetings at the Y. W. C. A., yesterday.

An interesting paper was read by one of the members, upon the meetings held at Northfield in August. Missionaries from many countries were gathered there, thrilling the people with accounts of their life work. Dr. Constantine, of Smyrna, seemed to voice the burden of all the workers of the broad field, when he pleaded not for gold, but for the prayers and sympathy of God's people, and more young consecrated workers for it. A young missionary lady of only nineteen years, won all hearts by her devotion and earnestness in her chosen work in Bulgaria. Another from Ooromiah, in spite of bodily infirmity, longed to go back that he might win souls for the Master. Many others expressed the same longing. The beautiful scenery of Northfield and the presiding care of Mr. Moody, made the visit pleasant and profitable to all who could go.

A hearty vote of thanks was passed for the paper so kindly prepared.

Letters were read from Miss McCallum from Smyrna, who was returning from her summer vacation on the shores of the Bosphorus to increased responsibility at her school, caused by the absence in America for a year, of Miss Lord, one of the lady principals. The summer there has been a hot one. •

Extracts from Miss Lyman's letters from Bombay told of the discomforts of the rainy season, which lasted three weeks, when everything perishable had to be packed away, or it became mouldy and worthless from damp. The sorrows of infant marriages were touched upon, and the necessity of some theological training for lady missionaries before going out, as they have to deal with many perplexing religious questions. As a counter-influence to the bad literature for the young, that is found there as well as here, she hopes to establish a library, and asks donations of books suitable to the young, or those who have not much knowledge of English.—*Montreal Witness*.

### Official Notices.

#### VANCOUVER BUILDING FUND.

Subscriptions received from the East, in aid of new Church-building, in Vancouver, British Columbia. Mr. George Hague, of Montreal, promises to add a dollar for every dollar in this list.

Rev. W. W. Smith, Newmarket, . . .	\$2.00
Thomas Parker, Thornhill, . . . . .	4.00
"Unknown," Maxville, . . . . .	1.00
Geo. Field and H. E. Mason, Cobourg, . . .	2.00
Rev. T. W. Bowen, Manilla, . . . . .	3.50

#### WESTERN CHURCH AND CENTRAL ASSOCIATION.

The *Dedicatory* and anniversary services of the Spadina Avenue Congregational church, Toronto, will (D.V.) begin on Friday evening, November 9th, and continue until December 2nd. Over what otherwise might be a dull November sky, there will surely be shed brightness and radiance for the "Westerners," seeing that on their horizon, are to appear the following brilliant stars during the month: The Rev. Dr. Barbour, late of Yale University; Rev. D. J. Macdonnell, B.D., New St. Andrew's church; Rev. B. D. Thomas, D.D., Jarvis St. Baptist church; Rev. H. M. Parsons, D.D., Knox church; Rev. Septimus Jones, M.A., Church of the Redeemer (Anglican); Rev. G. M.

Milligan, M.A., Old St. Andrew's church; Rev. Hugh Johnstone, B.D., Queen Street Methodist church; Rev. Dr. McTavish, Central Presbyterian church; The Hon. S. H. Blake, Q.C. (Anglican), not to say aught of the Congregational ministers of the City, all of whom are to bear their share in these services.

The Central District Association Meetings will be held in conjunction with the dedicatory services of the church on Tuesday and Wednesday, Nov. 20th and 21st. Let all who can, come; as matters of great interest and importance will engage attention. Arrangements are also being made for a rally of the "Christian Endeavor Societies" of the City, during the month of dedication.

May the great Husbandman give us rich autumn fruit; all the richer, may we hope, for the "long patience" of the human husbandmen!

A. F. MCGREGOR.

#### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

##### JUBILEE ENDOWMENT FUND.

The Annual Report of the College Board, presented to the meeting of the Corporation held in Montreal, June 8th, 1888, called special attention to the fact, that in 1889 the College would be fifty years old, and submitted a proposal to celebrate the occasion by increasing the Endowment Fund. To this the Corporation responded by a resolution in favor of thus "providing the salaries of at least two Professors." Mr. George Hague, in moving this resolution, offered to give the last \$5,000 of the amount—\$21,000—required to increase the present Endowments to \$50,000.

At the first meeting of the Board after the annual meeting of the Corporation, a committee was appointed to prepare a plan for raising a "Jubilee Endowment Fund." Their report was adopted by the Board on October 4th, and is as follows:

The Committee of the Board appointed to "prepare a scheme for the Jubilee Endowment," beg to report as follows:

In order to preserve the historical continuity and entire legality of the action taken, the Committee have searched the records of the Board and submit an outline of the results.

The first step towards Endowment was taken October 29th, 1869, or nineteen years ago, when the College was thirty years old. It was upon the death of Dr. Lillie, when the Board resolved

to raise a "Lillie Memorial Fund" of \$5,000, the interest of which should be paid to Mrs. Lillie as long as she lived, and afterwards towards the support of the "Lillie Professorship of Church History." In the Annual Report for 1878, the completion and investment in Trustees of this fund was duly recorded.

Dr. Wilkes, the treasurer of the Lillie Fund, made these suggestive remarks, in presenting his final statement: "A further Endowment Fund is obviously of great importance to the future efficiency of the Institution. . . . While it would not be desirable to remove the claims of our College from the practical sympathy and regular aid of its friends, it would be very desirable to have an Endowment of *not less than* \$50,000." We are still endeavoring to carry that early purpose into effect.

A long step on the road between \$5,000 and \$50,000 was taken the next year. The Annual Report of 1878 reported that nearly \$1,000 had been received towards a further Endowment, and that \$5,000 had been offered by one subscriber (Mr. W. C. Smillie) as the last payment of a new fund of \$20,000.

Dr. Wilkes, as treasurer, continued to collect the \$15,000 required to secure the offered \$5,000, for over six years, in Canada, England and the United States. At length, on October 24th, 1879, he reported to the Board that the required amount was more than made up. The Board thereupon adopted a "Plan or scheme for the Endowment of Professorships in the College," which was included in the Annual Report for 1880, and approved by the Corporation. This important and elaborate document is embodied in a notarial instrument, date December 24th, 1879, Cushing, N. P., No. 14,990. (See Cong. Year Book, 1880-'81, pp. 135-138, 141-143). The plan embodied these features:

1. That the Endowment be "partial," that is, not providing for the full support of the Professorships, but "to be supplemented by voluntary contributions."
2. That two chairs be endowed: (1) Theology; (2) Church History and Biblical Literature (bearing Dr. Lillie's name).
3. That the endowment of the Lillie Professorship might be divided equally between two chairs,

to wit, of Church History and of Biblical Literature, provided that the former have not less than \$10,000.

4. "Should there be no division of the Lillie Professorship Endowment, the fund shall be open to contribution until the sum shall amount to \$20,000, when it shall be closed, and all accruing funds shall be held and accumulated in order to constitute a third Professorship of Biblical Literature, or for the purpose of procuring suitable College buildings."

5. Carefully drawn provisions for the appointment of Trustees and the investment of funds.

At the Board meeting referred to, of October 24th, 1879, it was resolved, "that contributions be still sought, to augment the Endowment of a chair of Church History and Biblical Criticism." Dr. Wilkes was requested still to act as treasurer, and did so as long as he lived. The amount secured for the further Endowment of the Lillie Professorship, in round numbers, is \$4,000.

The College, therefore, holds the following Endowment funds:

1. The Lillie Memorial . . . . .	\$ 5,000
2. For chair of Theology . . . . .	20,000
3. Additional, towards the Lillie chair . . . . .	4,000
	\$29,000
Leaving to be made up.	21,000
	\$50,000

Of the \$21,000 still needed, the generous and stimulating offer of Mr. George Hague, Chairman of the Board, is, that he will pay the last \$5,000, leaving the other friends of the College to raise \$16,000. The Committee have ascertained from Mr. Hague that his offer is not limited to any designated time, and that legacies and other special funds coming in, can be included in the \$16,000.

In submitting a plan for the new Endowment, the Committee recommend:

1. That it be known as "The Jubilee Endowment Fund," separate from the existing Endowments, and be put in trust by a new notarial instrument, in which shall be repeated the terms of that of December 24th, 1879, in Article 1 (as to the Endowment being "partial" only), and so much of Article 7 as is included in Sections 1 to 7, and refers to Trustees and Investments; but with other clauses intervening, to the effect that the proceeds of the Jubilee Endowment be strictly devoted to teaching in the College, full discretion being reserved to the Board as to the department thus aided. Experience has shown that such liberty is necessary, inasmuch as all emergencies cannot be foreseen, in regard to professorial ar-

rangements. The Committee are professionally advised that such a separate Endowment is entirely legal, without hindrance from the deed of 1879.

2. That nevertheless \$1,000 of the whole amount, or as much as may be needed, be appropriated to increasing the entire Endowment for the Lillie chair to \$10,000, in the hope that this may be increased by future benefactions.

3. That great care be taken that the appeal for the Jubilee Endowment does not diminish the regular income of the College, which needs to be largely increased.

4. That reliance be therefore placed on liberal gifts from individuals, rather than upon Church contributions; special cases excepted.

5. That assistance be sought from the Alumni of the College, and from friends in England and the United States.

6. That, if desired by contributors, three years be allowed for the payment of subscriptions.

7. That undesignated legacies, and any special resources accruing, may be appropriated by the Board to this fund.

8. That a special committee of five members of the Board be appointed to take charge of the collection of the fund, with power to employ a general agent; or, failing him, to secure local agencies, and to pay expenses of printing, travel and supply incurred in the work.

9. That the special thanks of the Board are due to their presiding officer, for the liberal initiation he has given to this movement.

Finally, the Committee hopes that the whole constituency of the College, and its friends elsewhere, will be so moved by the value of its work in the past and its needs for the future, as to signalize this Jubilee year by such a prompt and generous response to this appeal, as to crown it with early and complete success.

### WHY ENDOW THE COLLEGE?

The undersigned being the committee appointed by the College Board in charge of the Jubilee Endowment Fund, would now present, in addition to the above statement of the plan, the following answers to questions naturally suggesting themselves to subscribers: Why should we endow the College? Why seek a larger endowment?

#### 1. *Every college seeks endowment.*

The great colleges and theological institutions of Britain and America all live on fixed funds, in whole or in part. In Canada: Queen's, Knox, Montreal and Morrin for the Presbyterians; Vic-

toria and Montreal for the Methodists; Trinity, Wycliffe, Montreal and Lennoxville for the Church of England, are all seeking endowment. The munificent foundation of the McMaster Hall has given the Baptist body a wonderful impetus throughout the Dominion. Universal experience demonstrates that annual subscriptions and donations are too limited and uncertain a means of support. Yet we only aim at partial provision for each chair, wishing to keep always "in touch" with the churches, not to be separate and independent.

#### 2. *Our own experience proves its necessity.*

There has always been difficulty in raising a sufficient income. Many will remember Dr. Lillie's travels and toils for this purpose, and feel ashamed that he had to undergo them. We cannot expect his successors to do always what he did at an earlier period. Again and again the annual income has run behind. College expenses have unavoidably increased and must increase; nothing can be carried on as cheaply now as fifty years ago.

#### 3. *We cannot count on the aid of the Colonial Missionary Society in perpetuity.*

For the whole half century that Society has subsidized the College, sometimes threatening withdrawal, but again yielding to our urgent requests for continued aid. They want to be relieved of this charge, and we would fain be independent. In 1887-8 they gave within \$100 of as much as the interest of our present endowments. We ought to make ready for a change.

#### 3. *The College needs at once another Professor.*

Most theological institutions have from three to seven professors. Our pressing want is in the chair of "Biblical Literature." A Christian scholar who will devote his undivided time and strength to train students to be "mighty in the Scriptures," in the Hebrew of the Old Testament and the Greek of the New, and in the command of the English Bible as well. Nothing but the lack of funds hinders such an appointment at once.

#### 5. *Because our support is pledged to the new Principal*

At the annual meeting of the Corporation, held in Toronto, in June, 1887, that body adopted "by a rising vote, a resolution extending a cordial welcome to Dr. Parbour, and pledging to him their hearty co-operation." The Principal has

continued to win golden opinions from students, pastors and churches. Nothing can cripple his valuable labors more than financial embarrassment in the College funds; nothing better redeem our pledge than liberal support.

6. *The College is filling up with students.*

The classes have grown rapidly since the College building was erected, and were never so large as to-day. Eight new men have entered this session, more are on the way. The churches need ministers; the demands of the foreign field are immense. We ought to rise to the occasion.

7. *Endowments are less productive than formerly.*

Everyone knows that the rate of interest is going down the world over. It is not likely to go up again. A much larger capital is required now than ten years ago, to produce an income of \$1000. All institutions, as well as private individuals living on investments, suffer from this cause. We ought to set our mark very much higher—\$100,000 rather than \$50,000.

8. *The Jubilee Year is the right time to raise this Endowment.*

The College has lived and done its work, in spite of all hindrances, for fifty years. Its alumni are working all over the field. It has been liberally housed. Its equipment for teaching should be made more complete. The times demand men "thoroughly furnished." Let the alumni bestir themselves. Let large-hearted church members invest liberally in this enterprise. And let the second half century of the College open with a great increase of all its powers

F. H. MARLING, S. N. JACKSON,  
H. W. WALKER, C. CUSHING,  
F. B. MACAULAY.

Montreal, Oct. 16th, 1888.

## THE JUBILEE ENDOWMENT.

### PROGRESS OF THE MOVEMENT.

*The Second Promise*:—Before the Union meeting was over one of the lay delegates promised \$500 in response to Mr. Hague's challenge, and thought he could secure another \$500.

*The First Money* actually received for the Jubilee Endowment, was \$100 collected in Cowansville, P. Q., by one of the students, Mr. Wilberforce Lee.

*Action of the Associations*:—The Quebec and the Western Associations gave a prominent place to the Jubilee Fund in their proceedings, and cordially commended it to the churches.

*Local Agencies*:—The Jubilee Committee have requested Revs. W. Cuthbertson, J. K. Unsworth, and J. P. Gerrie, to represent them in collecting funds within the Western Association; Mr. James White, of Woodstock, being the local treasurer. In the Central Association, Revs. G. Robertson and A. F. McGregor, will take charge of the work.

The other districts will be organized as soon as possible.

*Circulars* will shortly be issued, embodying the articles in this number. They can be procured from the local agencies, or from Rev. F. H. Marling, 177 Drummond street, Montreal.

*The Alumni* will be communicated with from headquarters. No doubt they will do their share for alumnater.

*Legacies*:—We hear of legacies being bequeathed to the College, and hope to hear of many more. Such a disposition of funds will yield good fruit to all generations.

## Obituary.

### MRS. DUNCAN MALCOLM.

The death of Mrs. Malcolm, which took place at Scotland village, on the 22nd September, was very sudden and very happy, following, as it did, a life of forty years' faithful service in the Congregational church here. She was born in the town of Niagara in 1802, and had therefore reached the age of 86 years. Her father, Andrew Heron, was one of the first settlers of that ancient town, and for a time was the editor of a paper, *The Niagara Gleaner*.

In Governor Simcoe's time, Niagara was military headquarters; and Mrs. Malcolm had the opportunity of seeing and hearing many who were leaders in politics and the army; and having a good memory, could give an interesting account of the stirring scenes of the American war, and the public events that led up to the rebellion of 1837. She was well instructed in Bible truth, her father being an elder in the Presbyterian church. She was well acquainted with the pioneer ministers of the Gospel, and took great interest in the questions of free education and religion that agitated the minds of the early settlers.

In 1826 she was married to Mr. Duncan Malcolm, and since that time made her home in this place.

She was the first to whom I gave the right hand of fellowship after settling as pastor here; and since that time she has been a devoted and consis-

tent member of the church. Through means of the CANADIAN INDEPENDENT and the *Montreal Witness*, she kept herself well informed concerning the Congregational churches, their work and their pastors. And up to the last day of her life, maintained a prayerful interest in her own Pastor. Her funeral, which was largely attended, took place on Tuesday, the 25th, the service being held in the Congregational church, the pastor preaching from the text, Luke 2 : 37, "She was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day."

W. H.

Scotland, Ont.

### MARGARET DOUGALL COCHRANE.

Early last Sunday morning Oct. 7th, Mrs. Cochrane, daughter of the late John Dougall, and wife of Mr. A. M. Cochrane, for many years partner and business manager in the *Witness* establishment, crossed the dark river to the land of rest, after a severe illness, at the age of forty. A follower of Jesus from her youth up, Mrs. Cochrane was always anxious to do right, and her Christian character had developed very visibly under the refining influence of suffering. The doctor's comment was that "she died of no disease, but physical exhaustion." The delicate frame had endured without a murmur all that it could bear, and the spirit, finding nothing to bar its passage, departed to be with Christ, which is far better. Mrs. Cochrane was a home-keeping woman, but had decided literary ability, and edited the book-review department of the *Witness*. A very early marriage and a care of a large family prevented her attempting any other work.—*Witness*.

We have a pleasant recollection of a breakfast in John Dougall's cottage, near the foot of the mountain in (we think) 1866, where, with an acre of *tulips* just outside the windows, the veteran Editor of the *Witness* presided at his own table, and served out the "halesome parritch." He had pet names for all his girls, "Jeanie" "Maggie", etc. That family group are scattered; but still all serving the Lord—either above or here.

ART thou proud of birth? All are base-born till born again.

## Our College Column.

The students of the Graduating Class will have an opportunity to compete for a gold medal this session. The name of the donor is withheld, and the studies, for which the medal is to be given, have not yet been announced.

Already three barrels of apples have been sent to the College for the benefit of the students. The apples have all been disposed of, but each one shall answer for himself as to the amount of benefit derived.

At a meeting of the students, held in October 8th, Mr. F. W. McCallum was appointed Senior Student. Messrs. Read, Mason and Pedley were also appointed at the same meeting to look after the interests of the College Column.

Messrs. Read and Mason have been appointed delegates to the Annual Convention of the Inter-Collegiate Missionary Alliance, which meets in Cobourg early in November. Mr. Read will give a paper on "The Methods of the China Inland Mission."

We have a large Freshman Class this year, there being seven in all. Below we give their names.

M. J. Cameron, Cowansville, Que.; E. O. Grisbrook, Sarnia, Ont.; S. W. Mack, Ayers Flats, Que.; W. S. Pritchard, Harriston, Ont.; G. E. Read, Toronto, Ont.; A. Robertson, Woodbridge, Ont.; R. O. Ross, Margaree, C.B.

We are glad to be able to announce that the number of students is larger this year than ever before; there being no less than twenty-one names upon the roll of the College. Of these, three deserve special mention: Mr. Daley, who received from McGill University an exhibition of one hundred and twenty-five dollars; Mr. Mack, who received one worth one hundred dollars; and Mr. Gunn, who was given a bursary of sixty-two dollars.

We received a letter the other day from one who is evidently a reader of our College Column. In the letter some valuable suggestions are offered anent our reading-room, and they have received the attention of all the students. We are glad to see that people are taking notice of us, and we shall always be very thankful to receive words of advice or good-cheer from the men who, in the past, were themselves trained at this institution.

Rev. Mr. Shallcross called at College last week on his way to Coldsprings, Ont. He crossed the Atlantic with Student Mason, and reports having had a very pleasant voyage. He is looking forward hopefully to his work at Coldsprings, to the pastorate of which church he has accepted a



unanimous call. His last charge was at East Shelton, Leicestershire, Eng., where, for eight years, he labored earnestly and successfully. He comes to us warmly recommended by his English brethren. May he find in Canada friends equally as warm, and meet with the success in his work, he so well deserves.

*Bewdley.*—Some ten months ago the Congregationalists sought to establish a mission in this village, which is pleasantly situated on the northern shore of Rice Lake, and has a population of about 150. It presents a good field for wise Christian work. So-called revival services have done the people great harm, by presenting a low standard of Christian living. Though the village is not utterly godless yet it is far from being decidedly Christian. Many young people are growing up without any religious training whatever. A certain denomination, pursuing a dog-in-the-manger policy, did its best to prevent religious services being held here, but a hall was eventually secured, and a regular congregation of about 70 has since been gathered. There now exists a strong sentiment in favor of the Congregational polity. We have the confidence of the people. With a little help from outside sources a building might be erected, and from the evidence of spiritual awakening we have reason to believe that earnest work would soon result in the establishing of a church. Bro. Shallcross expects to take up the work here in connection with Coldsprings. We heartily wish him success in a field so difficult and discouraging in certain aspects, yet so full of promise of bearing precious fruit for the Master.

The following communication, from a deacon of the church at Tilbury Centre, was intended for last month's issue, but, having been received too late for publication, we have kept it over for the present issue :

QUINN, Sept. 14th, 1888.

Student Bessey has, during the vacation, been working here to the satisfaction of the churches and the public generally ; preaching twice on the Sabbath, once at the Tilbury Centre and once at the Edgeworth Church. But for two severe attacks of illness we think that Mr. Bessey's work here would have been very successful and highly appreciated. Before he came we had been without a minister or student for ten months, and were getting rather discouraged, as there seemed no prospect of our superintendent finding one suitable for the work. Should Mr. Bessey's health continue so that he can work, he is in every respect the man for the place, and should his health not permit him to return to College this fall, we hope to secure him as our pastor.

N.B.—We understand that Mr. Bessey has decided not to return to college this session. We

do not know that he intends to remain at Tilbury Centre.

The Principal's address was one which the students will long remember ; first, because it was addressed directly to them, but specially on account of the wise counsel that was given. It need not be said that the address was characteristically full of thought.

At some length the Doctor enforced the fundamental fact that all lofty sentiments were inspired by Bible teaching, and spoke of the great religious struggles of the sixteenth century, when a new revelation of faith came to a people thirsting for instruction. The bursting of the bonds which held them, and a turning to the Bible itself was what seemed to them a fresh revelation of the Divine will. They had thus learned to approach the Almighty without the intercession of any saint or preacher. This is very largely attributed to their firm conception of duty, and of man's responsibilities and sacred rights. This vow of religion was the one which, among the higher circles of human thought, was making itself predominant in one form or another. In eloquent and impressive terms he pointed out the plain, hard path of duty, observing that it was in the full knowledge and belief of self-denial, and perhaps poverty, suffered for Christ's sake, that preachers of the gospel were to take their share in the martyrdom of long ago, and do so with an uncomplaining spirit. Theological students were to become accustomed to the restraints and privations of a scholarly life. Speaking of the pecuniary charges involved by a College course, he said he had very little belief in a man who could not conform to the rules of Christian frugality. They had to undergo a preparatory discipline in order to lead good lives for Christ, always putting forth their best work, and perhaps receiving a small salary in return, and to go wherever the Lord wanted them, despite the temptations of more lucrative positions elsewhere. Addressing himself more particularly to the self-denying work laid upon all Christ's followers, he said they asked neither pope nor priest, public council nor territorial bishop, what they were to do, but went to Him who had promised to be where two or three were gathered together in His name. The Congregational body regard this as the right way to do the Lord's work, without state aid or any extraneous help whatsoever. He concluded by pointing to the Bible as the only safe only reliable text-book for universal acceptance.

FOR MADAGASCAR the growth of mission schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars ; in 1886 they numbered 1,005, with 102,747 scholars.

## Literary Notices.

THE HOME MISSIONARY. Bible House, Astor Place, New York, 60 cents a year. The October issue is full of inspiring suggestions, and deeply interesting information. The field of our Congregational brethren in the United States is a very large one. There are articles on the training of missionaries, French Evangelization in New England, the problem of Mormonism in Utah, and numberless letters and incidents from the field. The following is headed "Plain Words":—

People are queer about missionaries. They will go without flour to minister to their necessities, but if a missionary speaks or writes longingly of some luxury, even though it be what we call a necessity, we think they must lack in spirituality. Now, out here in the West, I know a missionary who never spoke one word of complaint about his hardships. He never wrote, even in an official report, about being compelled to sleep on the floor for eight successive months. He never complained when compelled to ride ninety miles in a wagon, over rough mountain roads, to conduct a funeral service in mid-winter. He never told you how he had to sleep and study in a bed-room eight by twelve feet in size. There were no shutters on the windows, and the mercury went as high as 114°. The sun beat in there eight hours a day. Outside of this room—his home—there was no shade. As far as the eye could reach, there was nothing to see but a scorched, treeless plain. He used to ride sixty miles through wind and dust to preach. Sometimes he had to sleep in a coal-shed. Blankets thrown on shavings composed his bed. His regular preaching place was in a school-house. Lanterns placed upon the seats gave the required light for evening service. But he who had left a comfortable home and church to come here for Christ's sake, uttered no word of complaint.

Yet, when this faithful missionary went to another field,—where hundreds spent the Sabbath outside the sanctuary to ten who listened to his words,—and asked for a *Magic Lantern*,—what a breeze it created in the "Ladies' Aid Society" to whom the letter was written! It did seem an unnecessary luxury to those good women, but to him it would have been a heaven-sent blessing, for through its ministry with its picture plates of the "Life of Christ" and "Temperance," he hoped to draw in the perishing multitudes to hear the sacred story, and also to furnish a counter attraction to the saloon.

Well, I have said my say, but of one thing you may always be sure. When a missionary asks for anything which you think he might get along without, he doesn't ask it for his own personal convenience, but to help along the blessed cause.

THE AMERICAN CONGREGATIONAL YEAR BOOK has been on our table for some time. Issued in August by the Congregational Publishing Society, Boston: Rev. Henry A. Hazen, Editor. It is a handsome volume of 404 pages, containing everything pertaining to Congregational interests in the United States. Nothing about any other country. In this respect it seems to lack the fulness of the *English Congregational Year Book*, which, by embracing the Colonies, covers so wide a range, and, we think, a glance at Congregational institutions all over the world, in our own *Year-Book*, adds greatly to its attractiveness. Nor is almost anything done in the way of presenting views and plans of new churches. In the *English Year-Book*, the engraved pages are furnished by the architects, or the churches interested, and, as well as the letter-press, are inserted without charge. It is a wonder the United States architects have not thought of so desirable a way to spread their work before the public, and it brightens up the book as well.

But the poring of patient eyes that there must have been over the 330 pages of tables and lists of names! There was a little impatience over the "slowness" of getting out this book this year—three or four months later than last year—and yet we venture to say, that had it been a government report, with a dozen well-paid clerks getting the information, and seeing it through the press, it would have been the end of the year before it issued. The following brief summaries will be of interest:

Number of Cong. churches in the United States	4,404
Net gain during the year	127
Number of Congregational ministers	4,384
"    "    church members	457,584
Net gain during the year	21,205
Number of Congregational S. S. scholars	521,987
Net gain during the year	29,704
Raised for all purposes	\$7,174,465
Net increase for the year	1,588,027

THE TREASURY for Pastor and People, for October, is an excellent number, being filled with the richest, freshest and most suggestive sermons and articles on a great variety of subjects, intensely interesting to every preacher and Christian worker. Dr. W. M. Taylor's sermon on "Christ's Estimate of Christian Works," and Dr. Philips Brooks' sermon on "Christ and the Children," will stimulate thought and must prove helpful. The "Leading Thoughts of Sermons," by Drs. Whyte, Rowland, Hendrix, Henson and Maclaren, are worthy of those noble men. Dr. Moment gives a closing article on the "Song of Solomon." "The Prayer Meeting Service," "Sunday School Lessons," "Mission Fields," "Light from the Orient," are admirably attended to in their several departments. "Helps in Pastoral Work," by Dr. T. Cuyler, and "Romanism in the United States," will attract

deserved attention. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

THE HOMILETIC REVIEW for October presents in its Review Section several noteworthy articles. Dr. Herrick Johnson's paper on "Apologetics in the Pulpit," is masterly, strikes the nail squarely on the head, and ought to be studied by every preacher. Prof. Murray descants on "Woodsworth's Poetry" in a most charming and helpful way to ministers. An able and timely paper on "The Public School System and the Ministry," by Dr. John Bascom. Secretary Round discusses, in a strong, sensible light "On the Care of the Body," a subject too little understood by literary men. Prof. W. C. Wilkinson gives a ringing and stinging criticism on Goethe's "Faust," which reminds us of his famous critique on Arnold's "Light of Asia." Dr. C. S. Robinson closes his series of remarkable papers on the Creation, his final topic being, "Was Adam Created by Process of Evolution?" All the other features of *The Review* present the usual variety and fulness. Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year.

THE ST. NICHOLAS.—This boys' and girls' magazine, for October, is as good as ever. What with innocent tales of *giants* and *brownies*, and little black babies, natural science chapters, a wondrous series of childrens' letters, riddle-box, etc., with a number of superb wood-cut engravings, it leaves nothing in its own line to be wished for. The Century Co., Union Square, New York. \$3 a year.

## For the Young.

### THE SQUIRREL'S LESSON.

Two little squirrels, out in the sun :  
One gathered nuts, the other had none.  
"Time enough yet," his constant refrain ;  
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate ;  
He roused him at last, but he roused him too late.  
Down fell the snow from a pitiless cloud,  
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,  
One always perfect, the other disgraced ;  
"Time enough yet for my learning," he said,  
"I will climb by and by, from the foot to the head."

Listen, my darling, their locks are turned gray  
One as a Governor sitteth to-day ;  
The other, a pauper, looks out at the door  
Of the Alms-House, and idles his days as of yore.

Two kind of people we meet every day :  
One is at work, the other at play,  
Living uncared for, dying unknown—  
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught,  
The lesson I longed to implant in your thought !  
Answer me this and my story is done,—  
Which of the two would you be, little one ?

Church Union.

### THE PRAYING SLAVE.

The story is told of an old negro, who, in slave days, was seen one day on the deck of a steamboat waiting to be sold. He was very wretched sitting there with his feet buried in his hands, when a stranger came up and asked him what was the matter.

"Me gwine to be sold, massa," said the poor negro.

"What for?" asked the stranger.

"Well, you see, me disobey orders. Me pray too long and too loud, and my massa gwine to sell me. He let me pray easy, but when me gets happy me begin to holler, and then me know nothing about orders or anything else."

The stranger was struck with the negro's appearance, and as the master came up just then he said, "What will you take for your negro?"

The price was a hundred and fifty pounds, "He was healthy," the master said, "and the best hand on the estate. But he got religious, and used to pray so loud that the master had resolved to get rid of him."

Now the stranger thought it would be a very good thing if he could get a good negro to pray for him and for his family, so he bought him.

"Has he a wife and family?" the stranger asked.

"Yes," said the old master, "a wife and three children, and I will sell them for a hundred and fifty more."

The stranger paid three hundred pounds, and then going up to the negro, said "Well, Moses, I've bought you."

"O, hab you, massa?" and the poor negro looked very, very sad. He was thinking of his wife and children.

"Yes, and your wife and children, too," said the stranger.

"God bless you for that!" cried Moses.

"And look here," said the gentleman, "you may pray as much and as long and as loud as you like, only whenever you pray, you must pray for me and for my wife and children."

"Why, bless the Lord," cried Moses, "me hab all kinds o' commodation, like Joseph in Egypt."

Twelve months had gone by, when one day his old master had come in to see him. He found Moses measuring corn and looking very happy. "I want to buy Moses back again," he said, "I can't get on without him, everything is going wrong, and I've been a miserable man."

"No," said his master, "I'm not going to sell

Moses to anybody, but I shall give him his liberty, and let him work for me, if he will, as a free man, for since he has been here, I and my wife and children have found the Saviour, and everything has prospered wonderfully. I owe more than I can tell to praying Moses."

"O, massa," said Moses, with tears in his eyes, "me always prays for you too, sure. Me put old massa and the new both together and always pray for them both."

### MY WILL, WHICH IS MYSELF.

(FROM "THE PRINT OF HIS SHOE," BY REV.

W. W. SMITH.)

My will is myself. And when I complain that my will is opposed to God, it simply means, if I take its true meaning, that I make myself God's enemy. My will is not something distinct from myself, but the inner principle, the soul, the mind. The will is the *ego*, that which constitutes my personality. But my feelings or emotions are not myself. They belong to me, as my clothes belong to me, but they are not I. My will is myself; and I can and ought to control myself. But I cannot always control my feelings and emotions. Especially are they rebellious when I would claim them all and fully for Christ and His service. What then shall I do? Shall I sit down and wait, as others do, "till I can feel more deeply"? or "till I can get my feelings all right"? Let me answer by an illustration:

A city had rebelled against a good and paternal king. He came to besiege it. It had a citadel which commanded and dominated the city. Whoever possessed the citadel held the city. The commander of this city and fortress determined to surrender. He treated with the king. One morning the royal standard was seen floating over the citadel. The royal troops were in possession. The king was there, and was just issuing a proclamation of amnesty, or pardon. The citizens were furious: "They had been betrayed!" The rabble was determined to "carry on the war." The king does not reproach the commander for not having taken counsel of the citizens, or for not winning over the rabble to his views before surrendering the fortress. "I knew I could not bring the rabble over to their duty," said the late commander to the king, "and so I took no counsel with them. I *could* surrender the fortress, and that I did. Thou must put down the rabble!" A year later we visit the city, and all is quiet. The unruly populace is loyal and peaceable. They found that when the citadel is given up, it was in vain to think of further resistance.

That citadel is my soul, my inner self, my will.

I cannot bring my feelings (the "rabble") into subjection, but Christ can. I can, however, surrender to Him: the citadel, the soul; and He will bring my feelings and emotions into complete subjection. Better than any possible control of mine,

For Christ to come  
And make His home  
In the poor dwelling of my soul!

Try it, dear friend, try it! Give Christ your will. And when you surrender your will, which is surrendering yourself, without first waiting to get your feelings, your emotions, all right, your emotions will, of necessity, soon follow. We have all often done what we did not feel inclined to do; and have done it just because it was right and proper to do it; and we soon found that we began to like it better as we continued in it. The will must rule the emotions, not the emotions control the will. "Give Me thine heart!" that is the command.

THE Reformed Presbyterian Church in McKeesport, Penn., recently elected Miss Martha A. McConnell, deacon. The Presbytery questioned the regularity of the election, and referred the matter to the Synod, which, through its Committee on Discipline, has decided: "That, in our judgment, the ordination of a woman as a deacon is in harmony with the New Testament and the constitution of the apostolic Church."

THE *Missionary World* says: "The Bible carts roll out of Madrid, and in the very Spain whose name is the historic synonym of the Inquisition, the people are so clamorous for the Word of God that copies cannot be printed fast enough to meet the demand." And the work is in progress in Portugal. In Lisbon there are three Protestant churches, the pastors of which were formerly Roman Catholic priests.

VANCOUVER, B.C.—"Four hundred people in church last Sunday night (Oct. 14th); a number turned away." (Letter from Rev. J. W. Pedley.)

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