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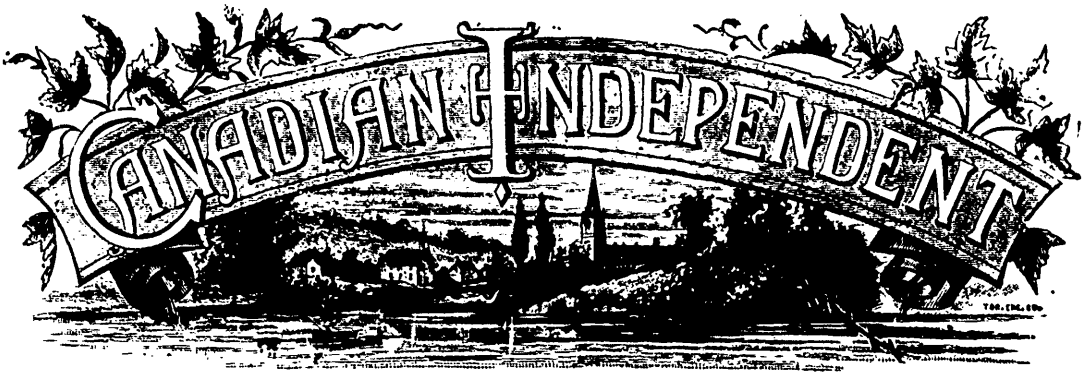
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New Series.

TORONTO, JUNE, 1894.

| Vol. XIII, No. 6.

Editorial Jottings.

IF all things were to be done twice, how wise each one would be!

A GREAT thinker solemnly said, "Nothing ever happens but once in this world. What I do now I do once and forever. It is over, it is gone, with all its eternity of solemn meaning."

THE time has come to pay a decent, honorable and manly respect to our forefathers; not by doing as they did under other circumstances, but by doing as they would have done under our circumstances.—*Macaulay.*

AT last the Sultan has granted a firman to the Palestine Exploration Society of London, to make explorations around the walls of the old City of Jerusalem, in search of archæological monuments and records. The privileges of the imperial permit are for two years.

IT is better that an idle man should not have a harvest, though he should pray for it, than that God should violate the laws by which He has determined to bestow such favors as a reward of industry; and work a special miracle in answer to a lazy man's prayers.—*Albert Barnes.*

THE Queen has said, not once, but several times, that there were two men who flatly contradicted her and never toadied. One was Mr. Gladstone, the other the Highlander who lies in Craithie Kirkyard under the touching epitaph from the Queen, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ABOUT the year 1950 we shall all be quoted as examples to the rising generation. Complaints are often made about the wickedness of this age. In half a century this age will be described as "the good old times." Let us be patient. Half a century hence we shall be considered good.—*Canada Presbyterian.*

GIVE your heart to God, and your alms to the poor.

God ne'er sent a mouth, but He sent the meat wi' it.

He that has just enough can soundly sleep; the overcome only fashes folk to keep.—*Scottish Proverbs.*

THOUGH the Moravians are but a little flock, having a membership in Europe and America of not much over 30,000, yet since 1732, they have sent out no less than 2383 men and women to spread the glad tidings. A defect of their work appears in the fact that in all these 162 years they have raised up only about 50 native ministers (96, with wives included).

IN Mr. Moody's Bible Institute, Chicago, the students enrolled in 1893 were: Women, 195, men, 381, transients, 85. Denominations represented: Women, 10, men, 35. The previous work of the attendants was: Pastorale, 24; evangelistic, 13; licensed local preachers, exhorters, etc., 13; singers, 4; Y. M. C. A. secretaries, 20; home and city missions, 11; foreign missionary, 1; secular occupations, 111.—*Missionary Review.*

A GRAND old Christian friend said, the other day, "I hardly ever was at a very small prayer-meeting, but somebody would quote,

in his prayer, Christ's promise, 'Where two or three are gathered together,' etc., as if the condition of the promise was the two or the three! Now, *the point* was not in the two or the three, but in the 'together!' It is the *union* of the two or three, and not the smallness of their number."

KNOWLEDGE AND LOVE.—Rev. John McEwen told the S. S. teachers at St. Catherines about some elders, who were not quite willing to admit some children to full membership in the church: "They were not old enough; they had not knowledge." But said one of their number, "Plenty o' folk hae the *knowledge*; but they dinna seem to hae the *love*; but I think if thae weans hae the *love*, they'll get the *knowledge*!" And they were admitted.

ABOUT the best thing that has happened for the business office in this generation is the introduction of the woman typewriter and stenographer. It has opened a new field for women workers, and has made them more independent, more self-respecting. They have lost nothing by the change, and by their presence offices have become more orderly, tidy, quiet, even more business-like.—*Printer's Ink*.

MRS. BALLINGTON BOOTH makes this declaration concerning the "slum brigade" of the Salvation Army: "These girls do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them."—*Missionary Review*.

A MILKMAN in London, England, who sold out, disgusted, after three months' experience, says that they had to tinge their milk with anatto to make it look rich; they charged a penny a quart extra for "Nursery milk," which was supposed (but was not,) to be from special cows; sell milk as produced in their own dairy "round the corner," which had been brought hundreds of miles; and sell imported eggs for "fresh laid." How has Satan so got into trade?

COUNTERFEITING.—Numerous counterfeit establishments have been unearthed by

the police, in several countries of Europe, as well as the United States. The coins are of real metal, and the right weight. But just now, when the various Governments pass off 50 cents worth of silver for a dollar, it pays the "amateur mint" to do the same! Nobody, certainly, has a right to imitate the Government's "trade mark" on the coin; but the way to effectually stop it would be to give the public an honest weight of silver in their coin!

THE destructive earthquakes in Greece during the last month, by which hundreds of lives have been lost, and a general reign of terror induced, strongly remind us of the fleeting nature of all things. "There shall be famines, and pestilences, and earthquakes, in divers places," said our Lord, as He looked forward to the premonitions of the last times; and doubtless we are nearing great and glorious events in the world's history. God reigns, and all these things shall work together for His purposes.

Innocent eyes not ours
Are made to look on flowers,
Eyes of small birds and insects small;
Morn after summer morn
The sweet rose on her thorn
Opens her bosom to them all.
The least and last of things
That soar on quivering wings
Or crowd among the grass-blades out of sight,
Have just as clear a right
To their appointed portion of delight
As queens or kings.—*Advance*.

IN answer to a question, "Why do you say *she*, in speaking of a S. S. Teacher?" Rev. John McEwen said, "Women often make the best teachers—especially with young men, at the age of *taciturnity*. For there is an age when the young fellow has ceased to be a boy, and has not as yet the confidence and presence of mind of a man; and fears to commit himself by speaking; and falls back on silence. And a sympathetic woman-teacher will draw him out, and put him at his ease, better than anybody else."

A FRIEND read to the Editor of this magazine, the other evening, a letter from a Missionary in India, in which he tells how their rigid rules of *caste* compel the haughty Brahmans, who spoke so liberally and grandly at the "Parliament of Religions," to do penance for their sin of thus mingling with others not

of their own *caste*. The *bolus* of cow's dung and other *et ceteras*, which these men have to swallow, is supposed, in conjunction with other degrading ceremonies, to restore—with great difficulty—their former holiness and purity. Poor "parliamentarians!" Not such a religion is going to renovate the world!

BEFORE Cromwell had received from Carlyle his famous historical justification and had thus passed from the dark shades of obloquy into the noon light of fame, it had been in our home, as it was in every true Congregational home, an unwritten article of faith that our Congregational Oliver was worthy to be numbered with the most puissant of England's heroes and the most pious of her saints. I learned from my father that the spirit which dwelt in the Ironsides had not died but had lived on as a vital energy working for faith and righteousness and freedom in the mother land.—*Rev. Hugh Pelley.*

ACCORDING to the London *Daily News* the Procurator of the Holy Synod of Russia reports that the Stundists and other nonconformists are steadily increasing in spite of all efforts to put them down. And His Excellency opines that "the extremely religious mode of life, the strict moral discipline, the close sympathy, and the unflinching support rendered to the needy by the affluent members of these sectarian communities, have all combined to enlist the voluntary adhesion of the simple and ignorant peasants." All of which, of course, is too bad—indeed, is scandalous in the extreme.—*Missionary Review.*

THE UNION.—Let every delegate appointed be sure to attend! Fill up the "Northern Church" to its utmost capacity; and come, ready not only to *listen*, but to help in the deliberations. It is sometimes said, "the ministers do all the talking;" and unfortunately it is too often the case—from the backwardness of the other delegates. The remedy is simple; let every delegate feel free to speak on any subject before the body of which he is a member. And let the "Nominations" Committee, this year, put some women on the hard-working general committees. They are coming in larger numbers every year, and they have never yet been given anything to do!

MISS LAWSON, a great authority on S. S. primary work, teaches her class to say, "Miss Lawson, good morning!" when they come in. But at Easter, wishing them to memorize the Golden Text, "Christ is risen," told them the Sunday before, to come in and say, "Miss Lawson, Christ is risen!" instead of "Good morning!" It wrought perfectly; even the very smallest of them remembered for once the Golden Text! And she replied to each, "Yes, dear, Christ is risen indeed!" There is a good suggestion here; for the wise teacher can often make work seem like play!

NEAL DOW.—On the occasion of a temperance celebration, promoted by the Templars and the Sons of Temperance, at Whitby on Neal Dow's ninetieth birthday, our old friend, Ross Johnson, was in the chair; and a poem of his was read, of which we give an extract:

God chooses well His instruments of labor;
To no blind chance He leaves His great designs.
He who led Barak from the heights of Tabor,
Knows all earth's secret mines;

And from the hidden forges of the mountains,
And from the fissures of the granite hills.
He pours the crystal waters from His fountains
In gushing silver rills.

Thus hath it been right down through all the ages;
Jehovah's purpose and Jehovah's plan
Have been fulfilled, not by earth's greatest sages,
But by some chosen man—

And thus inspired and fitted by the Master,
An honored vessel for the Master's use,
Neal Dow went forth, foreboding no disaster,
To right a great abuse.

Long have the veteran's flowing locks been hoary—
Long has he fought with heart and tongue and pen—
Henceforth and evermore he's crowned with glory,
A king among great men!

TORONTO is less guilty than many cities I know of. After ten years of life in the West my own ear experiences a distinct relief on getting back to this city. That I must say in justice to Toronto. Nevertheless we are very far from blameless. I hear men swear at their horses; I hear them swear at one another, and I hear young lads swearing among themselves. Men swear in anger; they swear in jest; they swear for emphasis, and they swear for the lust of swearing. Men whose vocabulary is narrow use curses for adjectives. Men whose minds are dull resort to profanity to make up for lack of

wit. Men whose personality is weak use profanity to hide their weakness and give impressiveness to their speech. We may surely say even in Canada, as Jeremiah said in Judah, "Because of swearing the land mourneth."—*Rev. Dr. Sims.*

"THE CURFEW BELL."—In some places in Ontario, notably in the towns of Berlin and Waterloo, the "Curfew Bell" has, by town-enactment rung for four or five years, at 9 p. m.; and all children up to fourteen years of age must then be off the streets. The measure had, and still has, the moral support of the inhabitants generally. But, a year or two ago it was found that the local authorities were exceeding their powers in making such by-laws: and a Provincial Act was passed, (Ontario, Vic. 55, cap. 45.) giving such powers. A number of places are now discussing the adoption of "clause 31" of this Act, (that relating to the "Curfew Bell.") We hope it may be generally adopted. There can nothing but evil come out of children roaming the streets at night. But why should our Ontario cities fight so shy of the measure?

ONE of the most remarkable events in the modern history of Congregationalism is the uprising of the Free Churches in Sweden. As many of our readers are aware, this was brought about through Mr. Olsen, at that time a clergyman of the Established Church of that country; they call themselves New Testament Christians, and truly the whole history of this remarkable movement is in profound accord with the New Testament. Some time ago these Swedish churches felt that they were called to take a part in sending the Gospel to the heathen. So a few years ago a pioneer band was sent to China under the direction of Mr. Olsen, a son of the founder of Congregationalism in Sweden. Two of that pioneer band have already met a martyr's death and won a martyr's crown. The *Chinese Recorder* of a recent issue says that these Swedish churches are intending to send two hundred men into the work in China. If those young and struggling churches in Sweden go to work on that scale, what ought the churches of Britain, America, and Australia to do? The keynote of New Testament Christianity is, "They went everywhere preaching the Word."—*Independent and Nonconformist.*

CORRECTING THE CALENDAR.—Rev. H. M. Kellogg is agitating, in the U. S., the correction of the Calendar, by setting it at the approaching close of this century, *four years forward*, so as to overcome the blunder of four years in the computation, when the *Anno Domini* was first introduced. It is no harder to do than the change of a number of days, first promoted by the Pope in 1582, and tardily followed by the British Parliament in 1752. All countries now follow the "New Style" but Russia. Mr. Kellogg wants the U. S. Congress (and he thinks other nations would follow), to enact that 1st January, 1896, be called 1st January, "1900;" thus dropping out 4 years; and correcting the old blunder. Though why he fixes on the last year of the old century as a good time to make the change, instead of the first year of the new century, is not clear. Indeed, it looks as if he himself were making the egregious blunder of taking the new century to begin with "1900"; for he says, "Let our national Congress pass suitable enactments authorizing the change legally. Let the President then sign the bill, thus legalizing the proper and timely birth of the new century."

We would be glad to see the reform made. Any inconvenience would soon pass away. But, Mr. Kellogg, begin with the new century, and not with the last year of the old one!

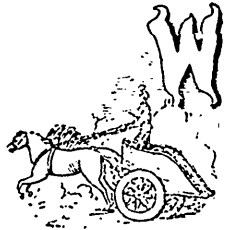
CREAMERIES AND THE LORD'S DAY.—In the *Advance* there has been a discussion about taking milk to creameries on the Lord's Day. A correspondent, in a late issue, talks thus. Is he not about right?

"We believe in the observance of the Lord's Day as a day of holy rest and worship.' The ministry should not be silent. It is always safe to obey God. It is always unsafe to disobey God by carrying milk to factories on the Sabbath, or to draw in grain, and it always causes the hiding of the light of God's face from the individual, and robs him of moral courage, whether others recognize it or not. I am a Congregationalist, but will cite two instances of proof from a Baptist church of the effect upon man as man. One Monday Dea. H— came to have me go and talk with his neighbor, who drew into his barn a field of grain near the church during divine service on Sunday. I inquired of the deacon if he and his neighbor were on good terms. He said, "Yes." Then why do you not go and talk with him instead of coming for me to do it? He said, 'Brother, I cannot, for he saw my milk go to the factory Sunday morning.' I did not go to the neighbor, but talked to him. The minister of his church went a few miles away to preach in a schoolhouse in the afternoon. On his way home he saw a man hoeing in his garden, and thought he would stop and talk with him; but as he turned his horse from the road he saw a team coming, and looking up saw it was another deacon

of his church going to the factory with his milk! He told me he wheeled his horse into the road, speechless, and as he reached the deacon's house, directly across the road a man was hoeing corn. Again a man's moral power gone. The two next Sabbaths his pulpit was a hot place for church sinners, while he lifted up his voice like a trumpet to show the church their transgression and the house of Jacob their sin. The minister that is true to God is always respected by the people, however mad they may be for his reproof. The minister that faithfully delivers the message can then step back behind the government and protection of God and feel safe: the duty was his, the consequence belongs to God."

Editorial Articles.

THE CONGREGATIONAL UNION.



WHEN June comes, the 'Union' comes. And though it claims no powers over the churches, and is allowed none, yet we all find it good to come together, and compare notes, and get the machinery of our various 'Societies' wound up for going another year. There are no exciting questions likely to come up. No officialism, civil or ecclesiastical, is at present threatening our liberties; no split or secession is impending; no 'heresy-hunt' can be undertaken by an 'advisory' body.

A proposed measure will come up, looking toward a consolidation of all our operations in the hands of the 'Union.' It is thus in the Scottish Congregational Union; and the theory is inviting. But there are many things to consider; and it is well often to 'hasten slowly.'

The attendance will probably be very full. Toronto is a central point. We hope our denominational 'Feast of Tabernacles,' may be, once more, inspiring, joyful, spiritual. Let all ministers and delegates *be on hand*, at the Northern Congregational Church, Church Street, near Wood Street, on Wednesday, 6th June, at 9 a.m.

OUR PIONEERS.

REV. SOLOMON SNIDER.

Mr. Snider, whose portrait is seen in "The Union of 1868," in our January issue, as "No. 70," came to us from the Methodist ministry. He has

often given me entertaining accounts of his experiences and troubles in that connection. He was too independent to serve well as "assistant" on a Circuit, and too un-worldly in matters of finance to be a good "superintendent." He said he never could bring up his circuit to the right standard of *money*. And he got into collision with his superintendent about reporting "membership." A hundred converts would be gathered in at the winter "protracted meetings," and before the next year more than half of them had backslidden; and Snider was for striking their names off their class-rolls; but the superintendent thought that "would not look well" for the circuit; and finally, having determined to change his ecclesiastical relation, he "crossed the Rubicon," by going off and getting married before he had completed his four years of [bachelor] probation.

For a good many years he labored in the township of Norwich, County of Norfolk, Ontario. He never tried to put himself forward; did not occupy the floor of the Congregational Union much; and the rest of us were sparingly acquainted with him. I might always have remained so, had he not come into my neighborhood. In 1866 he came to be pastor of the churches of Turnberry and Howick; (two churches in Howick township then). I was at Listowel, 15 miles from the little village of Wroxeter, where he lived. He succeeded Rev. Benj. W. Day, now of Granby, Que.

Mr. Snider was tall and thin; without a particle of stiffness or assumption, full of talk, with a penetrating, clear-cut voice, and a somewhat New-England-like pronunciation. He justified and excused his *talking*, on the ground that it had saved and lengthened his life, by exercising his lungs, which else would have given way and left him a victim of consumption. But then his "talk" was worth listening to! I have a vivid remembrance of a long ride with him, in a big sleigh, and we sitting on straw in the bottom, well covered with Buffalo skins, and his expounding John Wesley's theory of Human Depravity and Disability. He liked to discuss doctrinal points. Once, in my house, he and Rev. John Climie had an argument "Whether the prayers of an unconverted man were heard?" Climie said "No; he must *believe* first!" Snider said the poor fellow could not do better than to cry out for what he needed!

His preaching was neither oratical nor impassioned; but he made his points clear by many original observations and quaint arguments. He was much beloved by his people. Between the one end of his "field" and the other was nine or ten miles of a hilly road, vexed all winter with snow-drifts. Supplying those churches one winter, some years afterward, I made that journey one Sunday, with a friend, a "cutter" and a horse; and half the time I was out "tramping" a track for the horse to follow. We were an hour behind time, but had not disappointed much of a "congregation." Only three persons had ventured out—one of them a deaf-mute. Well, Mr. Snider used to travel that route on horseback. And he earned the sympathy—he called it sympathy thrown away—of many people, who talked about "That poor minister, no longer a young man, who had to ride on horseback through all the storms of the winter!" He told me he was very comfortable. He fastened a sheep-skin on the saddle, and wrapped the stirrups with the same; set up the collar of his overcoat, with a good woollen muffler above; woollen mittens of a kind of a home-made exaggerated "plush" surface; and a Scotch plaid of a very dark pattern, (which somebody told him "reminded him of the 'dark-attired Culdee,'" one of the primitive Scottish clergy), over both shoulders, around his waist, and crossed on his breast. He said he could ride without feeling the cold—get through the drifts much better than with a sleigh—and enjoy himself with singing some inspiring hymn—or repeat over (as he has done to me, with the most wonderful and sonorous intonation), the Twenty-third Psalm in Hebrew.

He seemed to care nothing for money; and the Lord did not force upon him what he did not ask for. I suppose he never had more than five hundred dollars a year; and most of the time a good deal less than that. He was a very diligent student; though within narrow bounds. He did not interfere with science, like Allworth or Clarke; or with political economy like Wilkes and Marling; but he wanted to get the doctrines of Grace in such an orderly and logical shape in his mind, that he could convey them clearly to others. I think he died with many of his aspirations unfulfilled. His mind like his parentage was Teutonic; massive,

but not agile; and things ripened slowly with him.

When he "unbent," which was quite often too—he could tell a good "story": always something in which he had been an actor or spectator. For instance: he was preaching in a school-house. At the close, as somebody was bringing his horse and cutter to the door, he standing near the stove, talking—an old woman came, with a snuff-box; and by way of engineering the offer of "a pinch" said, "Perhaps you don't think it's right to take snuff!" "Oh, well," said he, "if people have nothing else in their heads, they may as well put snuff in!" and took a "pinch" from her. Twelve years after, he was again preaching in that same school-house, and the same old lady was there! At the end of the service, she came up smiling, and wanted to know "If he remembered her?"

"No, I can't say that I do."

"You preached here, once before!"

"Yes; it was a good many years ago."

"It was twelve years ago! I was here and heard you."

"Oh; What was I preaching about?"

"Oh, la! I can't remember! Why, it was *twelve years ago*. But don't you remember an old lady that came up to you and offered you snuff; and you said, 'If people had nothing else in their heads, you supposed they might as well put snuff in!'"

"Ah," said he, "that's just my fortune! If I preach to people, or tell them anything that's good, they'll straight forget it; but if I say something foolish to them, they'll remember it for twelve years, and as long as they live!"

He had some Scotch Deacons in Turnberry; and he rather admired the cool-headedness of the nationality: and said to me once, "Ah! if I only had the head of a Scotchman, the tongue of an Irishman, the heart of an Englishman, and the body of a Dutchman, I'd be a perfect man!" He gave me once a long recital of witchery and superstition among the early and generally untutored settlers in Norfolk. It was very wonderful, and would scarcely be credited there now. He had, I judged, been brought up amid such surroundings; though he had entirely broken away from it. It is strange how *that part* of the heathenism of our ancestors clings to us!

Mr. Snider showed me once the first of three diaries he had kept for many years. The one I saw was full of circumstances of (then) twenty years back. But he would not let me see the others. I asked him if he was at any time going to publish them? He said no; he would leave them to his son, who might use his discretion about it. "There are too many real names and incidents," he said; "it would make trouble." He filled another pastorate in Stratford, and then removed to the United States, and died there; and I have casually heard—but I know not if it is correct—that his life and autobiography *has* been published since his death. He had a wife and two children. The youngest, a girl of nine or ten, died; the son grew up.

Mr. Snider belonged to a class just suited to the condition of the country at the time: could do anything that any other backwoodsman could do; could live weeks, if necessary, without seeing a dollar in money; could always manage to keep out of debt, could advise, counsel, console and instruct;—the friend, father, helper, guide and prompter of his flock. Others might be more learned—though he did not lack in learning, mostly self-acquired. Others might excel him in oratory; though he was a persuasive speaker. But none lived closer to God; and none guided the tenor of his speech, in all its details, more in the direct channel of utility and Christian faithfulness. It was a rare accomplishment to be full of "table-talk," and yet to have it "always with grace, seasoned with salt." W. W. S.

THE PRESS FOR CHRIST.

How to make use of opportunities daily and weekly occurring, where the voice, the pen, the presence, the influence of Christians may be made use of for Christ, is a problem worth revolving; and, if possible, determining.

There are many hundreds of men in this land, whose business it is to use their voice for religious purposes; and where this is wisely and zealously done, righteousness, morality, peace and right are helped forward. But there is an open field, but partially entered on, in connection with the daily and weekly press. Any one who has the advantage of being able to look on the subject practi-

cally, from both the contributor's point of view, and the editor's point of view, knows how great a field there is here, and some ways in which it could be cultivated with good results.

First, from the Editor's point of view. He wants contributions on what he calls "live" subjects, touching in some way on topics that are exercising the public mind at the time. Now, discussions on points of Christian doctrine, or points of abstract morality, or historical points of other ages or other countries—he would not consider "live" subjects. Matters of Christian doctrine would only be interesting to him, if somebody were disputing on them, and dividing the town into two hostile camps; or, perchance, some great doctor of divinity on trail for heresy. He imagines he sees a reader of his paper looking over the editorial headings, and saying, "I wonder if the *Palladium* has anything about that affair? Oh yes, here it is!" But he does not like to imagine one saying, "Oh, here's some articles about *Ethics* and *Moral Standpoints*, and one thing and other; but there's nothing interesting this morning!" The range is a broad one, but it has its limits—it must be something people will *read*, because it touches on subjects they are thinking and talking about.

And the editor likes compactness. It is often, though not always, the same as brevity. Two articles of half a column each, are a good deal better than one of a column-length. And all mere "padding," and all introductions, he wants left out. Where there is much of it, he cuts it out of an article; where it is in a "letter to the editor," he leaves out the letter.

He does not like anonymous letters. Scarcely anybody now writes a letter to a paper without sending his name with it; though the majority of letters appearing in our papers are still without signature.

And the editor likes, pretty often, to get contributions he can use as *editorials*. These are rarely offered. And still more rare, are short notes on current events or live questions of the hour. An editor would welcome these.

And lastly—the editor being only a man; and sometimes a much-busied and irritable man—he is much inclined to throw away (into the yawning *peach-basket* at his side) an article or letter writ-

ten in a cramped or careless hand, with no right system of capitals, no proper punctuation or division into paragraphs, sometimes with no "heading." An article has much more than double the chance of being accepted, if it is in such a shape that it only needs to be glanced over—in order to master its contents—and sent into the composing room as "copy."

Then, from the contributor's point of view. He would like to reach the public, on some certain points of interest and importance; such as temperance and Sabbath-keeping; the training of the young; the improvement of education; the management of juvenile offenders; the cultivation of home-happiness; sanitary reform; suppression of gambling and degrading sports; a healthy moral public spirit; a literature pure and plentiful; international peace; cheap and healthy living. Lectures only reach certain classes; and in some cases of the above, would not at all reach the classes who need them. Books are for the comparatively few, and pamphlets are not read at all! The newspaper press is the medium he desires and would use. But, "Can he interest the editor? Can he interest the public?" Let him *try*! One of the farthest-reaching philosophical *dicta* we know is this: "One thing always leads to another!" It seems at first glance so simple, almost childish; yet there it is—the uninviting envelope of a very great truth. Now, let our Christian contributor choose a subject which he thinks Christ is interested in, and write a few lines upon it—taking up just one simple and single phase of the subject—and so plainly written on one side of two half-sheets of note-paper, that the printers will have not the least difficulty with it: and just wait! Next week it will be easier to do the same thing again; only it will be better done!

In former days the Editor of this magazine wrote, for several years, every week for the press. And the connection between his articles—nearly all printed as editorials—and his pastoral work was such that he can say, in general terms, that there was not a week but the *article* was a part of last Sabbath's *sermon*, or the *sermon* contained the substance of a last week's *article*! The one helped the other!

The Women's Temperance organizations have discovered the benefit of using the daily and

weekly press for their cause. In the W. C. T. U. a "press superintendent" is a regular appointment in the selection of officers. Every Christian has the same opening before him. It is not so much a "religious press" that is needed; that is always in existence, vigorous and progressive; it is a Christian influence in (and emanating from) the general press. It is not so much a "religious paper" needed in many villages and towns, as a paper looking at everything from a *religious point of view*. And Christians can, in a quiet and orderly and perfectly legitimate way, bring this to pass, by making use—far more largely in the future—of all the openings (some of them very inviting indeed) offered by the daily and weekly press.

It helps a Christian's power of utterance. He can say things more tersely and concisely, from having so written them: he is readier to see the bearings of public events and popular tendencies, from having watched such things for topics: he learns how to reach the ear and the heart of people, from having often appealed to their *eye* and their intelligence: he learns to take a side on every public question; and that as soon as he decides which is the *right* side, and which the *wrong*: and, believing that Christ has this earth given him, to rule and to bless, he is doing what he can to make that rule desired and longed for, advocated and enjoyed!

A late issue of the *Christian* (London) says:—

We are frequently asked to reprint articles in separate form. But the difficulty is to get pamphlets into circulation. Letters to the papers, and articles in periodicals of every kind, are the most effective and speedy means of communication. Striking facts, tersely stated, with brief comments showing the tendency and significance of the facts, are in these hurrying and quick-thoughted but superficial days, the necessary and efficacious methods of conveying information and of moving public opinion.

Christian men do not use the secular papers as much as they might. Many a piece of intelligence concerning the churches, missions, and associations, would be inserted if promptly sent to the weekly or even the daily press. Reporters and correspondents generally write about the mere externals of religious intelligence, and entirely miss the spiritual aspects of the meeting or the events reported. They would often be pleased to have a paragraph supplied to them presenting the really salient points. Secretaries of the Y. M. C. A., Y. W. C. A., Y. P. S. C. E., P. S. A., and every other organization should be trained and expected to consider the provision of communications to the press one of their most privileged and important responsibilities.

Not "God on my side, but "I on God's side."

Correspondence.

PLEASANT RIVER, N.S.

MR. EDITOR,—We seem to have but little to report from this charge, nevertheless we are not without occasion for thanksgiving. The good work moves steadily on, proving that the Lord is with us. During the year we received into full connection by profession, 13 persons; making in all 32 since I came to the charge, nearly two years ago. Our Sabbath services are well attended, but we find it very difficult to sustain a weekly prayer meeting, on account of the people being far from the church.

This year we have taken in a place called *New Germany*. This we are much pleased with, for in a few years this little settlement must become quite a place; and as the good people have kindly invited us to their neighborhood, we feel sure they will be faithful to us. We have not done much at the Baker Settlement church since last fall, but we are now planning for work during the summer. Our collections for Home and Foreign Mission work are not large, but we are pleased to know that they are in advance of last year. Our people believe in baptizing their children. During the year thirty have been presented to the Lord through the ordinance of baptism.

Rev. William Peacock spent part of the winter with us; and his old friends were pleased to see him looking so well, and enjoying such good health. He has returned to Maine.

I am yours, in the work,

JAMES BLESEDELL.

SECRET SOCIETIES AND OATHS.

MY DEAR BROTHER IN CHRIST.—I send you by book-post three Anti-Secresy pamphlets. I do so because I assume that we prefer to be "Christians" rather than "Independents."

And I have obtained Jackson's *Handbook of Congregationalism*, and I see in it, at page 84, among other very doubtful statements, that a church has no right to base its terms of communion on a prohibition of "Membership in Secret Societies."

Now, the Holy Ghost has based our fellowship on "Walking in the Light," and has defined "light": "For whatsoever doth make manifest (or in the Greek, middle voice, *doth make itself manifest*) is light."

And the Saviour has said, "No man can serve two masters"; and, "Swear not at all." Therefore, I hold that anticipatory *oaths to secresy* are as clearly forbidden as is Prelatical Episcopacy.

I hold that a real Christian has no choice in this matter—whatever Dr. Lorimer, and the Independent Congregational Editor of the *Advance*, and Dr. Jackson may say. Dr. Jackson is very inconsistent in this idea with his other declarations.

Further, the Congregational polity is based on the principle that the local church (*i. e.*, any local church) is free to follow Christ in holiness, in the enjoyment of "the communion of saints," untarnished by the impurity or the worldliness of any other *nominal* Christians.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." How then can a Christian enter a secret lodge that excludes Christ? In my opinion, a true church cannot exist at all in God's sight except for the worship of the true God, for discipleship to Christ and for "the fellowship of saints."

Now, the first requirement for *this fellowship* is "Come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

I am not in fellowship with the loose and un-Puritan idea of Christianity. And the Church is not an Amusement Society.

Yours in the Lord,

Holmworth, Auburn, N.S., B. MUSGRAVE.

May 8th, 1894.

DOES NOT LIKE "INDEPENDENT."

MY DEAR SIR,—I have received your circular about the CANADIAN INDEPENDENT, and am sorry to have to say on the contrary, that unless the name of the magazine is changed to the "Congregational Magazine," or to the "Congregational Church Magazine," or to the Congregational

Church Monthly Magazine,' or to some name which drops the offensive word "Independent," I must discontinue my subscription at the close of *this* year.

If we are to give account for every *idle* word, then, *a fortiori*, we shall have to give account for every deliberate word which we persist in using *against* Christ's intimations. Christ has said, "He that gathereth not with me scattereth abroad." The "Historic Episcopate" of the Anglican church, the "Immersion" of the Baptist church, and the "Independence" of the isolated churches, are the tripod of the "Concision," which sunders the body of Christ.

My conscientious conviction does not allow me to support, or to sanction, or to condone, any of these unscriptural errors. I belong to the New Testament church of John Howe, who desired and advocated "the union of the Protestants"; and of John Robinson, who said that "God had more truth and light to break forth out of His Word." And I cannot be fettered by *any* tradition, yours or my own, which interferes with my submissive obedience to the teaching of Christ. "One is your Teacher [not exactly 'Master,' in this place] and all ye are brethren." *Independence* is just as plainly forbidden, as is *Diocesan Episcopacy*. And there is no longer any reason for retaining the word in the Puritan sense—which was peculiar, and now needs lengthy explanation.

"New occasions teach new duties ;
Time makes ancient good uncouth ;
They must upward still, and onward,
Who would keep abreast with truth."

—*Lowell.*

"We can do nothing against the truth; but for the truth."—*St. Paul.*

I am not surprised that a magazine is moribund, which by its own title repels perusal—in the present atmosphere of evangelical Christianity.

P.S.—I like the inside of the magazine; and I rejoice in our spiritual freedom; and I compliment you on your editorship; and I shall be sorry to drop the magazine. But I admit, I dare not trifle with error.

[Now, we don't put the writer's name to this, though it was sent, and sent for publication. It does prove, however, that we have readers who

would go into the fire for what they believe—as this brother no doubt would. Unfortunately, however, some of them would go into martyrdom as soon for a prejudice as for a principle—the one being mistaken for the other! All we can say is, that we never took the name "INDEPENDENT" to be offensive, rascally or immoral; and even if (in our ignorance) it were so, we have been for years diligently laboring to win honor and respect for the name. It is a very small "gnat" to strain at!]

Our Contributors.

THE CHURCH IN RELATION TO THE YOUNG.

BY REV. J. W. COX.

II.

Let the children have the word of God. The word of God is the bread of the soul, and the wine of life. And no place should supersede the home fireside for conveniences for obtaining all the requisite good from the word. Time should be taken each day for this. Remember, that without the word the child of God is un nourished. Take time, then, for soul feeding.

Let every member of the family possess a Bible; and see to it that each one "*understands*" the word that is read. The Master puts stress upon this point in the parable of the Sower. Some hear the word and understand it not; and the devil catches it away and there is no fruit; others *understand* the word and receive it and keep it and bring forth fruit.

The *verse*, or *paragraph*, or both that is read should be opened by mutual questions and conversation. *Ponder it leisurely*. The words of our Father. The will of our Father. His thoughts for our thoughts to live upon. His purposes for our best endeavor to stretch to. Let the children have the children's bread. The pure unadulterated word; the milk and the honey that can be easily digested by their truth-loving souls. Knowledge of doctrines is not requisite; but knowledge of *God's will* is.

And so in the home, if the children are then brought into the presence of their Father, and are

helped to call upon His name, and are helped to get familiar with the Bible, and are daily fed upon it, they are starting just as God would have them start; and will never know what it is to be under condemnation; but will grow up into the "splendor of God's will."

The Sunday school. Here, all the children of the community are thrown together. The children coming from homes where there is little or no Christian culture, come in contact and into friendly rivalry and competition with those who have had the benefit of the Home-training. This without any teaching distributes the benefit; but the teaching is important, and the teacher needs to be doubly equipped. If any one needs a double portion of the Spirit it is the Sunday school teachers. The teachers benefit more by their personality than any other way. First qualification necessary is to be in living contact with Christ; and so communicate that life to the children under their care. The children to be *theirs*, their very own, not only for an hour on Sunday, but for every day of the week.

What opportunities are here given, and how they are cruelly wasted! It is heart-breaking to look at the little ones coming eagerly to their places Sabbath after Sabbath, and returning disappointed to their homes, turned away, in too many instances, from the loving Father. Their hearts are yearning for God, and instead of being drawn closer to Him by the living, loving soul of the teacher, are driven away discouraged by the spiritual indifference and coldness.

Too many of our Sunday schools are but an empty husk, out of which has fallen both the ear and the kernel. May God revive an interest in the children of our Sabbath schools, in each member of His Church.

Christian Endeavor.—Some have called the Society of C.E., the long needed bridge between the Sabbath school and the Church. Perhaps it is, may God make it that to many a young man and woman, who have lost interest in the Sunday school exercises. God is blessing this society to this end, and moreover, in the junior department, it is plain to be seen that there is a possibility of the work neglected by the Sabbath school, and never undertaken at all by the Home, to be taken up week by week by consecrated soul lovers; and

so the children be saved for Christ and the Church. This society is the Church training the children and the young people for Christ and the Church.

Has not God come to our help? I think so. I can see God's loving hand in Christian Endeavor that puts a pledge in the heart and lips of the young. "Trusting in the Lord Jesus Christ for strength, I promise *I will strive to do whatever* He would like to have me do." Only let the Church then wake to her opportunities, and do her part faithfully for the children, and the future of the Church is assured.

CHRISTIAN SOCIOLOGY: WHAT IS IT?

BY THE REV. CHARLES DUFF, M.A.

Christian Sociology is the Science of Christian Society. It contemplates as its final end the complete restoration of humanity to perfect harmony with God. Absolutely, therefore, it is the society of mankind or of the world, in which the individual members are in their lives or conduct what Christ was, and who act towards God and one another as He would act if He were in their places. In the personal life of the Lord Jesus, there is everything of truth, as to disposition, thought and conduct that is needful to enter, through the endowment of the Holy Spirit, into the make-up of such veritable Christian society. Some one may say, "That is just the kind of society the Church ought to be." To which I reply, "True." And true Christian sociology as both science and art is the correct apprehension, classification, statement, application, and exemplification of those dispositions and principles of the Christian life and character, which the individual subjects of the Kingdom, or members of the Church of God, should manifest towards each other in all the relationships of life in which they act.

Specially as an art, Christian sociology is the bringing and continuance of men under the control of those ethical forces and laws which reproduce the life of Christ in the individual, and bring forth those conditions of society contemplated in the prayer, "Thy Kingdom come, and Thy will be done on earth as it is in Heaven." (Matt. vi. 10; Acts ii. and vi; Rev. xxi.) In the process of securing these ends, the practice of the righteousness and

justice of the Golden Rule (Matt. vii. 12), and the self-sacrifice of the New Commandment (John xiii. 34), are absolutely essential in both spirit and conduct.

For the materials necessary to a complete knowledge of this science, we are dependent, under the guidance of the Holy Spirit, upon the teachings and lives of Jesus Christ and His Apostles as recorded in the New Testament. The Bible, therefore, is the principal text book for the study of this important subject.

The scope of its operation is the entire human race, for which Christ died (Heb. ii. 9). "*The Christian Constitution of society is the person of Jesus.* It is the fulfilment of the incarnation of the Son of God in a perfected world. It is the discovery of men that they are members of one body in Christ, their living Head. It is society come to self-consciousness through the realization of the unity of the race in the Son of Man. The self-consciousness of society is the self-consciousness of men that they may move together as one man in the bearing away of sin and the fulfilment of righteousness; it is the collective consciousness of men that the person of Christ is the social constitution of the world. Humanity, the abode of God, humanity, the living temple of the divine presence, humanity, the body of God's soul, is society Christianly constituted."—*Herron.*

Some timid, discouraged souls are ready to ask, "But is it possible for society to become thus Christianly constituted, to have humanity the living temple of the divine presence, the body of God's soul?" If human bodies may become, as doubtless they may, the temples of the Holy Ghost, 1 Cor. xi: 19; and if God can dwell in human beings, and walk in them; and can thus be their God and they His people, 2 Cor. vi: 16; then such an idea is by no means Utopian. Read carefully the words of Christ, Matt. vi: 7-13, and note, (1) that God unquestionably answers true prayer; (2) that He gives good things to His children with vastly greater—as much so as good is greater than evil—readiness than earthly parents give good gifts to their children; and (3) that, Luke xi: 13, "names in express terms the gift which comprehends all other gifts, the Holy Ghost, which must here be regarded as the principle which creates holiness in man."—*Olshausen.* Note that as a consequence

of these things—prayer answered, so willingly answered, and the Holy Ghost given—"Therefore"—we are able to obey "the law and the prophets," "the royal commandment" (James ii. 8).—"All things whatsoever ye would that men should do to you, do you even so to them." The dispensation of the spirit has brought *the power to obey* the law of God as well as to witness for him," Acts i. 8; Gal. ii. 20; Eph. ii. 18-22; I John ii. 3-5. It is practical infidelity of the worst kind to doubt the ability of real believers to keep, through the Holy Spirit's help and that of the truth as it is in Jesus, the commandments of Jesus Christ. Communities or churches ought to be better able to do it than individuals. And if they do not do it, how can they fulfil the commission of the Lord? Matt. xxviii. 18-20. God hath sworn that the earth shall be filled with his glory, Num. xiv. 21. Men deceive themselves by not being "doers of the word," James i. 22. And the church does dishonor to him who has said, "If ye love me, ye will keep my commandments," John xiv. 15.

HERE AND THERE AMONGST THE CHURCHES.

BY AN ENGLISH VISITOR.

Having been privileged to spend a few weeks in "The Dominion," with somewhat unusual facilities of travel afforded me, I thought it possible that the views of a stranger from the home land upon your Congregational churches might be acceptable to your readers.

I came out in April, in the *Lake Huron*, with a party of emigrants, and we were the first to arrive in the St. Lawrence this spring. My first Sabbath here was spent in the City of Montreal, where my earliest impressions of Congregational power and service were very favorable. In the morning I worshipped at Emmanuel church, a very beautiful edifice, with a well-trained choir, and a large and influential congregation. Happily the pastor, the Rev. J. B. Silcox, was in his pulpit, and I heard a very earnest and eloquent discourse, enforcing the pattern and precepts of Christ upon social questions always of utmost importance. Less happily, perhaps, I chanced upon an occasion when the pastor felt called upon to enter some-

what upon controversial topics, and when he was defending with much power and feeling a recent visitor from the States, whose visit to Montreal had aroused in some quarters a strong adverse opinion against himself, because of the manner in which he enforced "the social Gospel," as appearing to weaken the testimony of the Gospels to the Divine nature and sacrificial passion of our Lord Jesus Christ. As a stranger who had neither heard nor read any of Dr. Herron's statements, I can give no opinion upon his views. The latter part of that Sunday I spent with the learned and genial Professor Warriner, B.D., and had the privilege of preaching for him at Zion church that evening. The only thing needed to stimulate and complete the work of this active church seems to me to be that some of our merchant princes should erect a suitable house of prayer upon the basement now occupied for their present accommodation. The building, while well suited for school purposes, has so insignificant an appearance from without, that only the faithful members are likely to find their way thither, or to have any idea how comfortable is that underground sanctuary, or how attractive is the church which worships under Dr. Warriner's ministry.

Before leaving Montreal, I also paid a visit to Rev. Thos. Hall at Point St. Charles, and formed a very high opinion of the great usefulness of his Christian and social and philanthropic labors amongst a teeming population of railway men and other workmen, and with few rich men to support the manifold agencies of usefulness and to uphold his hands.

Upon leaving Montreal, my first stop was at Kingston, Ontario, where I made acquaintance with the pastors of the First church and of the Bethel church, viz., the Rev. S. N. Jackson, M.D., and the Rev. J. R. Black, B.A. I found Dr. Jackson in his study, a very enviable apartment in one of the most complete and commodious suites of church buildings I have ever seen. The church itself is very beautiful as well as commodious, and is only, perhaps, a trifle too much decorated in the eye of a stranger. But there can be no doubt that a church owning such premises and under the guidance of such a pastor, ought to hold a position of great influence amongst the Christian bodies of that very beautiful city. I found the Rev. J. R.

Black at home, and received from him a most genial and kindly welcome. His work at Bethel is evidently an important and influential one, and few, I should suppose, could resist his own kindly manner and impressive modes of speech.

From Kingston I proceeded to Toronto—the city of churches and the stronghold of Congregational ministers. But here I have seen least of our own churches, not being able to spend a Sunday with them, or to attend even a week-night service. It would be unwise therefore to attempt any description whatever of what I only saw and heard from the outside.

My next halt was at Hamilton, that lovely city upon the lake. Happy are the people that are in such a situation, and every pastor dwelling there might well exclaim, "The lines are fallen unto me in pleasant places." I missed the Rev. John Morton, who was drinking tea with the "Ladies' Society" of his church, and whom I was too timid to seek under these circumstances. But I sought out the Rev. W. H. Watson, who has recently come to Hamilton to undertake the pastorate of "Immanuel church," and under whose vigorous leadership the little wooden sanctuary has been moved bodily from a poor place in Canada St. to a much more eligible situation, where they have every prospect of good and progressive work.

Mr. Watson has recently left the church at Wingham to go to Hamilton, and the bereft people have been greatly weakened and discouraged by his removal. I spent my second Sabbath in the colony at Wingham, and found them a very hard-working and interesting congregation, with some good and faithful men as their church officers. They have a beautiful and comfortable church-building, and some devoted and self-sacrificing school teachers. But the contributing families have decreased, and the changes in their ministry have been somewhat frequent; and unless they get great encouragement from the Missionary Society, I fear it will be long ere they be bold to call a pastor, or indeed before they can at all adequately support one. We left Wingham with happy memories of a hallowed Sunday, and trust that we were enabled to bring a little hope and light into a darkened and somewhat desponding cause.

Of course we saw the Niagara Falls, where we spent two never-to-be-forgotten days. But the only church we found there was Nature's grand temple, and the only ministry to which we listened was the roar of the great cataract, and the voice of many waters in the glorious and majestic "rapids" far-reaching and ever-falling, away above the Falls.

From Hamilton our journey "Westward Ho" brought us to "London." This is another of those beautiful cities which at once attract the English eye, and convince the stranger that the Canadian people build their cities for glory as well as greatness, for beauty as well as strength. I arrived in the early morning after a dusky night's journey on the train; and as I walked the streets and crossed a broad green pleasure ground (we should almost call a park), I was glad to see the door of a Catholic church open, and although a Protestant of the Protestants (but not a P. P. A.), I thankfully entered for rest and worship; where in the lonely temple I communed with the Lord and with the Father; not distracted by the too evident symbols of image worship all around. But I had come to learn what I could of our Congregational churches! I found "London First," to be a beautiful church, well situated, but with a heavy debt. They have no pastor, but for a considerable time have enjoyed the pulpit ministrations of the Rev. Dr. Wild, of Toronto; who here, as in other places, has drawn and held a great crowd! I had a most kind reception from the Rev. W. H. Claris, the minister of London, South. This gentleman is building up a young cause at great personal cost and self-sacrifice, and seems to me to have before him the prospect of a happy and most useful ministry; having chosen for his honorable position to undertake the up-raising of weak churches; to go where most men would shrink from going, because of the difficulties and self-sacrifice entailed; and, like Paul, not to be receiving the lawful hire of a minister's service, but to give of his own rather to the Master's service.

I reached the end of my railway pass on the Grand Trunk Railway when I reached Sarnia, the frontier city of the Dominion on Lake Huron. Here I soon found myself in the strong and warm hearted fellowship of the Rev. J. C. Madill. I

imagine the fame of this Boanerges amongst Protestants and Temperance Reformers, is already in all the churches. So I will only speak of his Congregational pastorate and prospects. Mr. Madill has taken up a pastorate which had formerly been fostered by the Rev. W. H. Claris. It is evident that its present energetic minister intends to go ahead. When I saw the church building the front was out, and a flight of steps being constructed; in order that the space once forming the lobby might be added to the interior accommodation, and so a larger number of hearers be received. We spent half a day very happily in Mr. Madill's society and family, and wish for him every Divine blessing upon his work for the Lord.

(To be continued.)

WOMAN'S BOARD OF MISSIONS.

I want to take just a few lines of your precious space to make a suggestion to the different Auxiliaries of the Woman's Board. The editor of the INDEPENDENT has made this offer to the Woman's Board, through some of its members. For every three dollars sent him by any member of any Auxiliary in new subscriptions for the INDEPENDENT, he will refund one dollar to Mrs. C. T. Williams, our treasurer, for the work of the Board. I think that this is an offer in which a great many of our Auxiliaries will feel an active interest. It works both ways. It gives us another way of earning our missionary money, and it gets our paper into many more of our families. And do you know there are still a good many in our churches who do not know how much they are losing by not taking our paper. Now, I want to suggest that each Auxiliary at its next meeting, appoint one of its most energetic and business-like members to work the matter up in her own particular church.

The person will at once send a card to the Rev. W. W. Smith, St. Catharines, Ont., asking for samples. He will send them promptly, and then she can begin. Let her talk to the most get-at-able person in each family, whether either man or woman. Tell him or her why you want this subscription. Show him the paper and all the good things to be found in it, such as what the other churches are doing—the graphic letters from our

missionaries in West Central Africa, the spicy notes on the topics of the day, the biographical sketches of the leading men of our denomination, and the children's department. Do not urge a person to *decide at once*. The person is probably busy. Leave a copy for a few days, so that they may think the matter over at their leisure; then call again with your brightest smile. And if you go about it in the right way, you will be surprised how few refusals you will meet with.

Don't wait, either, for a few days leisure, when you expect to canvass the whole church at once; carry a copy or two in your hand-bag, so that you will have one ready when you want the right person. Make a friendly call on a lady whose household duties prevent her attending your Auxiliary meetings; tell her what you are doing, and see how ready she is to give money when she cannot spare time. Speak to one or two as you chat at the close of the weekly prayer or Christian Endeavor meeting. A hundred different ways will occur to you; and depend upon it if you go about in the right way, you will be surprised how few refusals you will meet.

CHRISTIAN RICHARDSON.

Montreal, April, 1894.

Christian Endeavor.

A MISSIONARY FUND.

First: What will you do with the "Foreign Missionary" envelopes you have left over? You ought not to have any left. Only enough were sent to make one for each church member, according to statement in *Year Book*, with a very few for the strangers and adherents. If you have any, take them to the Sunday school, give one to each child, and take up a special offering to wipe off our debt. Put your shoulders to the wheel, children.

Second: According to a recent letter from the American Board they will send the *Missionary Herald* one year to every one who subscribes ten dollars to our Canadian Foreign Missionary Society. That is to every one not already receiving it, who cares enough for it to write to me or apply through their own church foreign mission treasurer when he remits to me.

Third: Personally I heartily approve of the idea of a Christian Endeavor missionary supported

by our Canadian Congregational C. E. Societies, as suggested by one Ottawa friend.

C. E.'s remember the honor roll at Cleveland spoken of in the following clipping:

"Remember that Secretary Baer, of the United Society of Christian Endeavor, is preparing a "Missionary Roll of Honor," to contain the names of all the societies contributing ten dollars or more to home or foreign missions. We would like that list to include the name of every society in the Dominion, and this might easily be done. If your society has not a missionary fund, why not start one now.—*Endeavor Herald*."

Yours sincerely,

WILLIAM. T. GUNN,

Cowansville, Que.

Treas.

GUELPH, CONGREGATIONAL CHURCH CHRISTIAN ENDEAVOR.

E. C. WASMANN:

Dear Sir,—Since writing you last, the Missionary Committee of our Y. P. S. C. E. have had a letter from Mr. Currie, in which he names several trustworthy lads whom we might choose among for our scholar. The Society have decided to choose "Lumbo," as the boy whose support they would undertake. At Mr. Currie's request the money has been forwarded to Mrs. Williams, of Montreal. At the same time thirty dollars (that is a joint offering from the W. B. M. Auxiliary and the C. E. as a Memorial of our Miss Clarke) was forwarded to the same lady, to be applied by Mr. Currie in building two houses, "Memorial houses," for the accommodation of the girls in attendance at the school.

Yours in C. E. work,

S. T. GRAHAM.

MISSIONARY FROM TORONTO.

The Christian Endeavor Society of Zion Congregational church, Toronto, held a meeting in the lecture room of the church, on Tuesday evening, April 24th, to bid God-speed to Miss Annie M. Barker, who was leaving for mission work in Constantinople. The President, Mr. C. R. Ashdown, occupied the chair. Addresses were delivered by the Revs. Messrs. Black, Hyde, Johnston, Dr. Sims, Mr. George Pim and Mr. Frank Wickson. Miss Barker gave a short address, stating how she had been led to give herself to the work of Foreign Missions. During the course of the evening, the chairman presented Miss Barker with several valuable books as a farewell gift from

the Society. Miss Barker will spend a few months at her home in New Brunswick, leaving for Constantinople the latter part of August. G.L.C.

TEMPERANCE GROCERS.

Liquor selling is wrong. It is a source of special danger to the community for grocers to sell liquor. It is right to urge grocers not to sell liquor. Those grocers who take that advice lose the custom of many of their liquor-using customers. To give them such advice and when they, by following it, incur such loss, to go and deal with those who have not made a like sacrifice would be mean. It is right to prefer temperance grocers. It is right to advise and urge others to do what is right. As the first of these propositions must be granted as a view which the Endeavorers and all temperance people have a right to hold, and must hold, and as, when that is admitted, each of the others must follow, the conclusion must also be admitted that it would be wrong for the Endeavorers not to do as they have done. The present movement has, however, not been put in the form of a crusade against the liquor grocers, but a movement in support of the temperance grocers. The liquor-sellers, many of whom profess, and doubtless honestly, a great desire to get out of the business, have been informed that the Endeavorers and their friends had determined to patronize, henceforth, the temperance grocers, and that if they wished a share of that patronage the way was open to them.—*Witness*.

WOODSTOCK, JUNIOR ENDEAVOR—Among the different societies of the church, the Junior C. E. Society stands pre-eminent. One cannot judge it by the youth of its members, for without any discredit to the other societies it is the brightest band in the church, and this is saying a good deal.

They meet every Sunday morning at 10.15 for their weekly prayer meeting, and one would have to be present at one of their meetings to form any idea of the true spirit shown there.

They have a roll of 41 members, 14 of whom are active and 27 associate members. Seven have lately joined the church, and two have been promoted to the Senior Society. The average attendance at the prayer meeting is 35.

They hold a business meeting as near as possible monthly, and at their last meeting they opened their "mite boxes," into which they have for the last six months been dropping their odd coppers for missions; and nearly \$5 was gathered in this way. The largest amount saved by any single member was 26 cents, by a little girl.

WOODSTOCK—The Y. P. S. C. E. here has been steadily increasing in numbers since the New Year. Our meetings, held after the evening service, are well attended by our church people and strangers, as well as by our own members. At one of our meetings lately a collection was taken up to subscribe for the CANADIAN INDEPENDENT, to be placed in the Y. M. C. A. rooms of our town. Our Missionary Committee always have very interesting programmes for our bi-monthly meetings, and we have just closed our missionary year, having sent \$15 to support our boy "Salusuva" at Mr. Currie's station, and given \$10 into our church. We were assisted in the support of our boy by the Junior Society. We have lately had the pleasure of seeing six of our members unite with the church.—FLORENCE BALL, *Cor. Sec.*

THE Cumberland Presbyterian Endeavorers of Lebanon, Tenn., have adopted the excellent plan of committing to memory one song in each month. Loyal, they began with "America." We wish that every society in the world would adopt this plan, and do away, as much as possible, with the present slavery to hymn-books. In that event the impromptu starting of a hymn without announcement or prelude would be much more common than it is now, and would add greatly to the effectiveness of the meetings.

MR. THOMAS WAINWRIGHT thinks that the Lookout-Committee work is especially suited to Juniors. "Who first makes the acquaintance," he asks, "of the new family in your neighborhood? You, or your little brother or sister?" Lookout committees of Young People's societies may find it well to utilize the wide-awake Junior lookout committees.

A "SUNSHINE Committee" in an Australian Society bought an invalid's chair, which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

"Take my hands and let them move
At the impulse of Thy love."

The Endeavor Society in Dr. Stalker's church, Glasgow, has taken these words from Miss Haverger's consecration hymn, as its motto.

CLEVELAND CONVENTION NOTES. — "Father" Clark's annual address will be delivered at the Thursday evening meetings.

"Pansy" will read an original Christian Endeavor story at one of the Wednesday night meetings.

Saturday afternoon will be given up to excursions, sight seeing, resting, etc. How Lake Erie will be enjoyed!—*Cleveland Endeavor*.

News of the Churches.

OTTAWA.—The outlook is very encouraging ; and the church is very grateful for the assistance and kindness shown them by Rev. Dr. Barbour, of the College, and also the Missionary Society. The church has sent a unanimous call to Rev. W. McIntosh, of Yarmouth, N. S. We feel that this is a most important field. It is necessary that our denomination should be represented at the capital of our Dominion ; and this, together with the fact that we have here a community of people of our order who are so well known for their high standard of Christian excellence and self-sacrifice, should enlist to a very marked degree the sympathy and prayers of our churches throughout the land.

At this time of church fairs, and entertainments of every name, many of which are both questionable and ridiculous from a Puritan standpoint, but which are the popular methods of raising church finances, it is pleasant to know that some of our churches hold fast to the methods of old days. Last evening (May 2) was held in the Ottawa church what is known here as a "Thank-offering service" It opened with singing and prayer. Then a short Scripture reading from 2 Cor. viii, and another hymn. Two gentlemen of the church then received the offering. Each amount was enclosed in an envelope, together with a text or Scripture expressing the feeling of the giver, and without any name. The envelopes were then opened, and the texts and amounts read to the meeting. At the close it was found to amount to \$85; and it was then proposed to make up the even hundred dollars ; which was cheerfully and quickly done.

Surely this is the proper method of giving to the Lord? The service was of a spiritual character throughout ; not a sad face to be seen. All gave cheerfully ; and at the close of the hour, \$100 had passed into the treasury of the Lord, without the usual "attractions" used by the church of to-day. Ottawa church is a living example of how to raise funds and meet financial obligations on a Scripture basis. May the churches "do likewise"!—HAROLD J. HORSEY, Student in charge.

WOODSTOCK.—The annual meeting of the King's Daughters of the Congregational church was held in the lecture room on Tuesday evening, April 24th, when interesting and encouraging reports were read by the retiring officers. The President's report reviewed the work of the past year, and showed that the Circle has many causes for thankfulness. One of the most interesting reports was that given by the Leader of the "Praying Circle."

This Circle meets every Sunday afternoon in the pastor's vestry for prayer for some definite object. One week it was for the boys in our Sunday school, another week for Mr. Main, our evangelist, that he might be blessed in his labor ; and so every week this little Circle meets in this way, believing that whatsoever they ask for In His Name, believing, they shall receive.

The different Circles, with mottos and names of Leaders are as follows: *Ministering Circle*—Object, charity. Motto, "Let us not be weary in well-doing." Leader, Miss Tena McKay. *Sympathy Circle*—Object, to visit the sick. Motto, "Blessed is he that cometh in the name of the Lord." Leader, Miss Perry. *Opportunity Circle*—Object, visiting the congregation. Motto, "As ye have therefore opportunity, do good unto all men." Leader, Miss H. Macpherson. *Praying Circle*—Object, to pray for some definite object. Motto, "Pray without ceasing." Leader, Miss Rosie MacKay. The officers are as follows : President, Miss F. Ball ; Vice-President, Miss Jean McAllan ; Treasurer, Miss Hooper ; Recording Secretary, Miss Lillian McKay ; Corresponding Secretary, Miss E. Ball.—E. BALL, Cor. Sec.

WOODSTOCK. — The annual meeting of the Woman's Missionary Association of the Congregational church was held in the lecture room on the evening of May 2nd, the pastor, Rev. A. F. McGregor, presiding. After routine, the Treasurer's report was read, showing an increase over the previous year of \$160.00. The Secretary reported the monthly meetings as being well attended ; also the bi-monthly meetings, which were held in the lecture room, taking the place of the usual Wednesday evening prayer meeting, for the purpose of keeping the mission cause before the people, and creating an interest therein. A thank-offering service had also been held in November ; which was an unqualified success, both in point of attendance, and in the amount contributed. Embodied in the Secretary's report was the following reference to the death of Mrs. Ferguson, the late Secretary ; together with a resolution of the Society, respecting the same :

"During the past year, death has for the first time entered our circle, and removed from our midst our esteemed Secretary and invaluable co-worker. The mission cause lay very near her heart, and we feel that we can best honor her memory by renewed consecration in the work which she has been called to lay down, and looking to Him whose strength is made perfect in our weakness, so that her loss may serve not to discourage but rather stimulate us to renewed effort in His service."

Moved by Miss Perry, seconded by Mrs. Allan, and resolved :

"That the loss to our Society, to the Sunday school, and to the church, as a whole, occasioned by the removal by death of our sister and co-laborer, Mrs. Ferguson, is

being increasingly felt by us, as the months go by; and we are constrained, by feelings of deep and genuine sorrow, gratefully to record our respect for her memory and our love for her many virtues. No words of ours can express our esteem for the valuable and amiable qualities so visible to those in close working contact with her, which she possessed, and was so ready to use in her Master's service; and we hereby record with gratitude, and to the honor and glory of the Master, the steady and rapid growth of grace in the heart and life of our sister, who, as seems to us, was all too soon removed from our midst to a service infinitely higher and to a home of infinite bliss. Nevertheless we bow to the will of our Father, as to One who loves us better even than we know or can fathom. On behalf of Missionary Society,

JESSIE D. WHITE, *President.*

With gratitude for the past, and hope for the future, we enter upon another year of service for the Master.—MARY ANDERSON, *Secretary.*

P. S.—Amount collected, \$160.50, instead of \$115. College, \$50; Home Missions, \$40; Foreign Missions, \$20; Evangelistic Fund, \$41.50; Union, \$5; Thibet Mission, per Mr. Rijnhard, \$4.

PARIS.—On April 29th and 30th the Paris church observed the anniversary of the opening of its present place of worship. The pastor exchanged with Rev. A. F. McGregor, B.A., of Woodstock, who preached two impressive sermons to good congregations, morning and evening; and addressed the Y. P. S. C. E. after the church service.

On Monday evening, for the third year, this church held a thank-offering service. This year a good selection of music was rendered by the quartette. A recitation by Master W. Buckley, a paper by Mrs. Bolton, and a brief address by Rev. A. F. McGregor, constituted the programme. During the service, the thank-offering, which was placed in envelopes previously distributed, with a verse or acknowledgement, was taken up. The envelopes were opened, the amount announced, and the passage read; no names were mentioned. The sum of the amounts handed in was seventy-five dollars and over. This profitable and interesting service was brought to a close by adjourning to the lecture room for social intercourse and refreshment. Mr. McGregor's visit was very much appreciated by the Paris people.

On Wednesday, the 16th May, Mr. McGregor returned to Paris and gave an able and earnest review of Dr. Herron's "Christian Society." We heartily commend our churches to profit by the Woodstock pastor's intelligent study of this subject.

PARKDALE.—In the *Evening Star*, Toronto, of 7th April, was a historical sketch of Parkdale Congregational church, with a cut of the building; and a sketch and portrait—such as newspapers give—of the pastor, Rev. Charles Duff, M.A. Mr.

Duff gathered the church in 1883. In 1885 the present brick building was erected. The society began with 25 members; now increased to 50. The Sunday school has an attendance of 100 scholars; J. A. Livingston, Superintendent. There are four deacons; one retiring each year, and ineligible for re-election for twelve months. The report in the *Star* says: The Parkdale Congregational church believes that it is the special function of a Christian church, or of the Christian church, either the one or the other, to minister the law of Christ in love within its own precincts, and, under the Spirit's guidance, to discipline all nations by teaching them that law in the Gospel and the commandments of Jesus. This conception of the church's function puts the membership at once in friendly touch with all Christian people of whatever name, and honors the Gospel and law of Christ as the divinely appointed instrument for bringing the world under the complete and sole headship of the Lord Jesus. It has consequently made but little of the sensuous side of worship and of the semi-civil and semi-secular ecclesiastical methods of the day.

MONTREAL, CALVARY CHURCH.—Sunday, May 6th, was a red letter day for Calvary church, Montreal. A large number united with the church who had accepted Christ as their Saviour and Master during the Mills' meetings. The church had thrown itself into that movement with great heartiness. They organized for prayerful preparation a month before. Forty of the members had signed a promise to pray at least ten minutes each day definitely for conversions. Several took their place as ushers and personal workers at the meetings. After the meetings were over the pastor gathered those who had signed cards together for instruction, and to give them opportunity to give testimonies. Then the question of uniting with the church was opened, and they were urged to take that step. As a result, now two months after the meetings closed, 38 united at this communion. Six more have been accepted, and there are more to follow.

We feel that Mr. Mills has done the city great good; being used by the Holy Spirit to impress men very deeply with a sense of need of forgiveness and salvation. His work is a powerful supplement to the instructions of the churches. Of the number that joined the church, 12 were married; 20 were males; 22 were over eighteen years of age.

COLD SPRINGS.—The harmonious working of this church since its foundation, half a century ago, is a justification of Congregational polity which has not escaped notice, but is frequently a subject of remark among members of other com-

munions. "Fettered only by the bonds of love," our members have continued, as generation has succeeded generation, to worship together, a united family, with scarcely a ripple to mar the happy relationship. Since the change, which has enabled a pastor to give his undivided time and attention to this one church, we have been singularly blessed. Coming to Cold Springs an entire stranger, not only to ourselves but to the country, Mr. McCormack may naturally have had doubts and misgivings; but, if so, they were soon happily dispelled. No care in selection, no system of calling or appointment, could well have brought together pastor and people happier in their mutual love, confidence and esteem. So conspicuously is the church blessed in this regard, that I feel sure Mr. Main (now among us, to the refreshment of the whole community) will carry with him an added comfort, likely to give this village and this people a peculiar place in his remembrance. Perhaps the close of Mr. Main's ministration here will afford a more fitting time for a somewhat statistical review, in connection with the celebration of the church's jubilee, occurring this year. Suffice it now to say that our much-loved brother, during his all too brief stay, is not only sowing but reaping, to the solace especially of many fathers and mothers, who have seen during the three months just past, twenty of our young people added to the roll of church membership, and admitted to public fellowship with the people of God. Without Mr. Main's valued co-operation the membership here would this year have been largely increased; with his aid, under God's guidance, we look for such an outpouring of the Spirit (already visibly working) as will make 1894 a year of jubilee indeed. At the risk of taking up too much space, I should like to add a word regarding the new parsonage, built and nearly paid for since Mr. McCormack's coming. Not in the way of boasting, or even commending the liberality of the people—though something might perhaps not unfittingly be said on that score—but because the unstinted hospitality of Mr. and Mrs. McCormack has made "the minister's house" a centre of Christian influence not to be counted by any means among the least of our many blessings. Miss McCormack continues cheerfully to give us the best of her musical talents, and the choir, under her leadership, is a great help to Mr. Main in his ministry of song. Signed on behalf of Committee, J. C. ROSEVEAR.

HAMILTON, IMMANUEL CHURCH was re-opened Sunday, May 13th. The Rev. John Morton preached in the morning an excellent sermon, on "The mission of the Church." In the evening Rev. W. F. Clarke preached on, "I go a fishing," to a good congregation.

The Sunday school in the afternoon was devoted principally to addresses by Rev. R. Hopkin, of Listowel, formerly superintendent of the school; Mr. Chas. Duff, superintendent First Congregational church S. S.; Ald. John Brown, and the pastor. Attendance, 146.

Monday evening, instrumental music by Miss Edgar, First church, singing by Mrs. Stockton, also of First church; Mrs. Allan, soloist, Hannah Street Methodist; Miss Crowley, and addresses by Rev. John Morton, W. H. Watson and Mr. Thomas Bale.

Tuesday evening, the Y. P. S. C. E., with representatives from other societies, held an open meeting, and had an enjoyable time.

Thursday will close the opening services with a tea meeting in the evening. Further report later.

Immanuel church has just been presented by the American Presbyterian church, Montreal, with a fine quadruple plate five-piece communion set.

The church now is large enough to hold our congregations and school comfortably. It is very neat in appearance, and everyone thinks the money has been wisely and economically spent.

At a later date we hope to send you a *cut* for insertion. As soon as we can succeed in reducing the amount owing on it we expect to devote all our time to work among those who do not attend church, that we may lead some of them to Christ.

LOCKE AND HUNTER STREETS.

HAMILTON, FIRST CHURCH.—If what they say of nations is true of churches, that those having no history are the happiest, then our First Church should be somewhere on the Delectable Mountains. Since my last letter, the stream of church life has flowed on very quietly, the only ripple being when the young ladies' Bible class gave an entertainment of drills, music and elocution, the proceeds to form a class fund with which to do any good that offers. The school orchestra closed its series of monthly concerts with a very good one, at which the fine tenor voice of Mr. Ernest Alexander, formerly of our church, was heard again with pleasure. The boys' brigade is still drilling its way to perfection, and it seems to have added a number to our Sunday school. The great feature of "Brigade" life in our city is hand polo matches between the corps, in which our boys have at times prevailed mightily against the Presbyterians. Last Sunday morning, Rev. W. F. Clarke preached one of his characteristic sermons, assisting at night in the re-opening of Immanuel church. I wish we could report a greater interest in, and greater result of, our work in church and school. However, two were received last communion on profession, and one by letter. B.

TORONTO, BROADVIEW AVENUE.—After a long series of disappointments and unavoidable delays, the way has been opened for us to “go forward” and build. Active operations were commenced on the 15th May, and we trust that about the 9th of June we shall be privileged to lay the corner stone of our new building in the helpful presence of our visiting brethren, who will be in Toronto for the Union meetings.

Further particulars of the new building, including a cut, will be forwarded for a subsequent issue, if you can kindly spare the space. In the meantime, we earnestly appeal to all our brethren throughout the provinces to send us all the help they can, and to pray for us “without ceasing.” Contributions may be sent to me, at 759 Gerrard St. East, Toronto, or to our pastor, Rev. J. P. Gerrie, 90 Langley Avenue, Toronto.—CHARLES SULLENS, *Chairman of Building Committee.*

SARNIA.—*Recognition Service.*—A very enthusiastic soiree was held in the Congregational church, Sarnia, May 15th, as a recognition service in connection with the settlement of the Rev. J. C. Madill, as pastor. A large number were present, among whom were Rev. Messrs. Martyn (Methodist), McLaurin (Baptist), Nichol (Presbyterian), F. D. Silcox, and Dr. Hindley. After a sumptuous tea, speeches were made by the ministers, all congratulating Mr. Madill on his success, as the church is already well filled, and wishing him every prosperity in the future. Some excellent music was rendered. Already Mr. Madill has made a very favorable impression on the town, and is holding special services.

PINE GROVE AND HUMBER SUMMIT.—As the result of the special meetings held in February, twelve new members were admitted into the church at Humber Summit at the last communion service. Mr. H. W. Frost, of the China Inland Mission, preached in Pine Grove church on Sunday morning, April 22nd, and Humber Summit in the afternoon. In the evening, in Pine Grove church he gave a stirring missionary address, which everyone enjoyed. A few young friends met at the parsonage on the Saturday evening, and received much blessing from a Bible reading given by Mr. Frost, on the “Gift of the Holy Spirit.” He said many Christians lost much blessing because they did not recognize the personality of the Holy Spirit, therefore could not accept Him in His fulness.

LIZZIE BENZLEY.

WATFORD.—Rev. Robt. Hay, pastor of Watford and Zion Congregational churches, has resigned, after having had charge of these churches for nearly twenty years. The churches are looking

for a pastor; and would be glad to hear from any minister, to supply for one or two Sundays, with a view to a call. All communications to be addressed to S. B. HOWDEN, Watford, Ontario, *Church Secretary.*

THE UNION.—Do not forget to bring the offering of your church for the funds of the Union.—*Treasurer.*

The Northern church and the other churches of Toronto are sparing no pains to make the “Union” a success. On Sunday morning Rev. J. I. Hindley, M.A., Ph.D., by appointment of the Union, will preach the annual sermon. Every delegate, if possible, should be present.—*Secretary.*

FOREST.—Since the settlement of Dr. Hindley among us some thirty have been added to the church. Six weeks’ special services have been held in the two churches lately; in which the pastor was ably assisted by Revs. A. Margrett, of Speedside, and W. J. Hindley (son of Dr. Hindley), of Cleveland, Ohio. We are introducing the electric light into our church.

KINCARDINE.—Rev. John McKillican, of Montreal, who has been preaching all winter in Kincardine township (Tiverton P. O.), has now arranged to settle down there as pastor. The congregations are good, and the S. S. is flourishing—two very encouraging facts to begin with.

TORONTO, BROADVIEW AVENUE.—The laying of the corner-stone of Broadview Avenue church is being arranged for Saturday afternoon, June 9th, at 3 o’clock. Ministers and delegates are cordially invited.—J. P. GERRIE, pastor.

CARNDUFF, ASSA.—D. M. Solandt, in this far-off part of the North-West, would like to hear of some “cast-off S. S. library,” for their use. If any of our Sunday schools wish to donate a library, send a card to Mr. Solandt, and ask about it.—*EDITOR.*

FROM THE MISSION FIELD.—Mr. S. J. Jarvis, 117 Sparks St., Ottawa, has just had come to hand a fine lot of *negatives*, taken on the West Central African Mission field, by Rev. F. W. Read, and Mr. Jarvis is developing them. They will be for sale in a few days.

TORONTO.—“The Ideal Ministry, and how to obtain it,” will be the subject of Prof. Warriner’s address from the chair on Wednesday evening, June 6th.
SECRETARY.

BOWMANVILLE.—Our work here is moving along nicely.—W. S. PRITCHARD.

MR. MAIN'S LETTER.

On Sabbath morning, 29th April, I commenced special services at Cold Springs, in connection with the pastor, Rev. A. McCormack. To those not acquainted with Cold Springs, let me say that this is a most delightful spot. At this season of the year, for beauty of scenery I do not believe this place can be surpassed. All nature is praising God: "For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come"

"Lord, let Thy love, fresh from above,
Soft as the south wind blow;
Call forth its bloom, wake its perfume,
And bid its spices flow.
And when Thy voice makes earth rejoice,
And the hills laugh and sing,
Lord, teach this heart to bear its part
And join the praise of spring."

And God is answering our prayers, for while the sun is kissing nature into beauty and loveliness, we praise God for the Son of Righteousness.
For

" 'Tis springtime in our hearts to-day,
For when the Lord is near,
The birds of peace sing in our hearts,
The flowers of grace appear."

The Spirit of God has accompanied the word spoken by the pastor of this church in a very marked degree of late. On the first Sabbath of May, twelve young people (eight of them young men) united with the church. As the pastor gave them his right hand and bid them welcome in the name of the Master, he could truly say, "My cup runneth over." It was an occasion of great joy and profound thankfulness, to witness earnest, faithful, loving labors rewarded by such a blessed ingathering. This church and people are signally blessed by God, for both peace and prosperity are within their walls.

Such being the condition and spiritual state of the church when I came, you will not be surprised to hear that God is greatly blessing our efforts. Large congregations attend during the week, and on Sunday the church is packed. They are not only coming to church, but coming to Christ for salvation. Old and young "Coming up from the wilderness leaning on their beloved." "The eternal God is their refuge, and underneath are the everlasting arms." The meetings are still

going on. I will remain here another week anyway, and perhaps longer.

The great demand of the church to-day is for the liberal giver and the winner of souls. This demand granted, there will be occasions for a spiritual rejoicing over pastors sustained, church improvements made, and sinners saved.

Multiply the number of cheerful givers and willing workers, and fresh life will be infused in Zion, and myriads will be won for Christ.

A. W. MAIN.

Cold Springs, May 16th, 1894.

THE TORONTO DISTRICT ASSOCIATION.

The above Association met on Monday, the 14th inst., in the Parkdale Congregational church. There was a good attendance from both city and country. The chief features of the afternoon session were the reading and the discussion of a paper prepared by the Rev. N. Harris on "Evangelism, its Need in our Churches, and its Methods." Mr. Harris is a practical evangelist, having had a number of years' experience in the work in England. His paper contained many facts, experiences and suggestions that were alive with fervent heat; and covering the wide ground it did, every one present was touched by it at some point. This made matters lively when the reading of the paper was finished. The Rev. Mr. Wilson, of Hope church, and Students Mason, of Montreal, and Adams, of Chicago, were asked to sit as corresponding members before the discussion began, and to take part in it, which they did, heartily and intelligently. When six o'clock came, nearly every one present had had something to say upon the subject, and had said it earnestly and well.

Tea had been provided by the ladies of the Parkdale church, and the Association was invited, as is the custom, to remain and enjoy their bounty.

The evening session began at 8 o'clock, with the President in the chair. Mr. Mason read the Scripture and offered prayer. The choir of the church led in the singing of hymns and sang a couple of anthems, and Mrs. Revell a solo; and the Revs. Dr. Sims and Wm. Johnston (in the place of Rev. S. Nicholls, who was too ill to be present) did the speaking. And right well the work was done. The Secretary gave notice of motion to change the constitution so as to enable the Association to meet bi-monthly instead of monthly, and also moved adjournment to meet again in October, and, if requisite, in the meantime at the call of the Executive. The pastor of the church then pronounced the benediction.

Thus closed the last, though one of the best, meetings of the season. C. D.

ORDINATION OF CANDIDATES, FOR WHOM A COLLEGE OR SEMINARY TRAINING IS IMPRACTICABLE.

To the Editor of the CANADIAN INDEPENDENT.

DEAR BROTHER,—I forward you a copy of the resolution passed March 12th, by the Toronto District Association, and ordered to be sent to the Executive Committee of the Union, to be brought before that body June next, for "consideration and action." Also, a copy of the resolution passed by the Union in 1892, and referred to the resolution of the Association.

In doing so, will you allow me to call attention to a few facts, without argument *pro* or *con*?

1. The Union in the second section of its resolution, does not make itself clear as to what it means by the enjoyment of "similar advantages on the part of candidates, to the requirements of attending the shorter, if not the full course our College provides." Therein the Association felt it needless to interpret for itself the Union's position.

2. In so interpreting, the Association did what the Union did not do, namely, provide a Board of Examiners other than the College Board.

3. Here again the Association determined to do what the Union did not do, namely, make it the "duty" of the Board, "(1) to prepare a course of reading for such men; (2) guide them in the prosecution of it; and (3) test their progress by regular examinations." All of which by the terms of the resolution, is to be in the hands of the Committee or Board.

4. The Association "urgently recommends the churches and ministers within the bounds of the Association, to concur in no ordination, except of candidates who have satisfied the District Board of Examiners that they possess a proper mental fitness for the occupation of the ministerial office." "Mental fitness," whatever that may involve, is to be adjudicated on by this Board *solely*.

5. "No ordination" is recommended to be concurred in, if "mental fitness" is condemned by this Board. In which case a council is impossible, or has no say either as to mental, or any other kind of fitness.

6. What the course or standard of reading or study adopted by this Committee or Board will be, of course no one can tell. It may be the identical one required for the Shorter course of the College.

7. Motives for sending this resolution to the Union "for consideration and action," were doubtless something like the following: (1) Lest it might encourage laziness on the part of some, who, if such a way did not exist, would feel impelled to "gird up the loins of their minds" and go for-

ward in one of the two courses provided by the College. (2) The necessarily sectional character of the Association's action. If wise and proper for one Association to take such action, why not for another? Then, why not have the action common to all, through the Union? (3) The employment of such candidates, in the meantime, bears on Home Missionary work. (4) The adoption of a standard of "mental fitness" (especially as a sectional matter) for the work of the ministry. (5) And finally, though not least, its bearing on the general question of councils.

It will, I think, be concluded that the above question is one of "grave import," as stated by the resolution. Yet it is one towards the solution of which the Toronto Association certainly has put forth an honest, earnest effort. If we are to live and thrive in this Dominion, and be successful as the principles of Christianity which we represent deserve, we must burst the shell, or, to change the figure, we must lift our denominational chariot wheels out of the ruts, put them on steel rails and generally reconstruct for steam or electricity, in harmony with the Spirit of Him who raised up Jesus from the dead. Spirituality is activity and warm, earnest, loving life.

CHARLES DUFF, Sec.

Toronto, May 18th, 1894.

RESOLUTION OF THE TORONTO DISTRICT ASSOCIATION ON ORDINATION.

"This Association desires to affirm its cordial acceptance of the recommendation of the Congregational Union, made at the Montreal meeting (1892), but with such interpretation as appears in the following statement:

"We find that the maintenance and vigorous prosecution of our work on mission fields, and in rural districts, is a question of grave import which requires special action. Our colleges and theological seminaries are not supplying an adequate number of regularly-trained ministers for these fields. Men possessing grace and natural aptitude for the work, occasionally offer their services, for whom a college or seminary training is impracticable, yet whose work is of real value to the churches. Such men, your Committee believe, should be encouraged to look forward to ultimate ordination, on giving evidence of some satisfactory equipment for their work.

"We, therefore, recommend that a Committee of Examiners be elected for this Association, whose duty it shall be to prepare a course of reading for such men, guide them in the prosecution of it, and test their progress by regular examinations.

"We recommend that in the interim these persons be employed as licentiates, or candidates;

and we urgently recommend the churches and ministers within the bounds of this Association to concur in no ordination except of candidates who have satisfied this District Board of Examiners that they possess a proper mental fitness for the occupancy of the ministerial office."

RESOLUTION OF THE C. U. (REPORT OF MEMBERSHIP COMMITTEE) ADOPTED JUNE, 1892.

"1. Your Committee would urge upon the Union the necessity and duty of maintaining the efficiency and standing of the ministry.

"2. That all candidates for ordination be required to attend the Shorter, if not the Full, course which our College provides; or to give evidence that they have enjoyed similar advantages elsewhere.

"3. They would also recommend that in the ordination of any minister, a fair representation of the neighboring pastors should take part.

"4. That there be appointed a Standing Committee on Credentials, to co-operate with the Membership Committee in dealing with applications for ministerial membership in the Union."

Obituary.

REV. GEO. PURKIS.

Another servant of God called home. Another laborer in the world's harvest field bid to rest. The Rev. Geo. Purkis quietly passed away on Thursday, the 19th April, at the residence of his daughter, Mrs. Robert Freeland, Bowmanville, Ont., in the seventy-eighth year of his age.

Mr. Purkis was born in Poole, Dorset, England, Oct. 22nd, 1816; and was brought up in connection with the Congregational church of that place. He owed much to the influence of a pious mother, who sought to lead him to the Saviour when quite young.

His mind seemed very early to awake to religious impressions, which seemed to fix themselves permanently on his young heart, and prepare the way for the consecration of life that followed.

When only four years of age, listening to a sermon by his pastor, the Rev. Thos. Durant, from the text, "The fool hath said in his heart there is no God," he was so deeply impressed with the power of the truths that he never forgot it. Three or four years later, his heart was deeply touched by an address of the superintendent of the

Sabbath school, from the words, "Except a man be born again," and later, whilst still quite a youth living at Southampton, his soul often trembled under the earnest preaching of the Rev. Charles Adkins, whose ministry he attended. But especially was he indebted to Mr. James Vernon, the Superintendent of a branch Sabbath school, in which Mr. Purkis was a teacher, who with much kindness sought to lead him to decide for Christ, which he did at the age of twenty-two, fully giving himself to the Lord, and uniting in fellowship with His people.

His disposition to be engaged in the Lord's work, which manifested itself while residing in Southampton, remained with him to the close of life. He was always happy in doing what he could to serve the Master and his fellow men.

He came to Canada in the year 1844, and united with Zion Congregational church, Montreal, under the pastorate of the Rev. Henry Wilkes, D.D. From Montreal he went to reside at Dickinson's Landing; still, however, retaining his membership with Zion church, but working heartily in Sabbath school effort with other denominations where his lot was cast.

This Sabbath school work was a means of preparation for the fuller preaching of the Gospel in later years. The custom was in those days, after recitation in classes, to expound the lesson to the whole school as one class; which was composed of both parents and children. This work fell upon Mr. Purkis, which proved an excellent training in the way of public speaking as well as Bible study.

In the year 1856 he entered the employment of the Montreal Auxiliary Bible Society, which position he held for eleven years. As he travelled from place to place, he was often asked to conduct public services on the Sabbath; which he did with much acceptance, and thus he became well-known in the various Christian communities. He was called in 1867 to the pastorate of the Congregational church, Waterville, Que., which position he accepted with the full approval and hearty support of the Home Missionary Society.

It was here that the great work of his life was done. For twenty-two years he toiled faithfully, earnestly, lovingly, and perseveringly amid much discouragement, in connection with a weak and struggling cause, yet with constant steady growth

in all departments of Christian work. When he began his labors, the church was almost wholly dependent on the Missionary Society. When his labors ceased, the church was self-sustaining, with a good membership and a comfortable church building and parsonage.

His memory is held in much esteem through all the region where he labored, as it is by his brethren in the ministry. Those who knew him best appreciated him the most.

When news of his death reached the church at Waterville, it was decided to hold a memorial service, which was led by his successor, the Rev. G. Craik. Select pieces of music were furnished by the choir, and the memorial address was given by the Rev. J. G. Sanderson, of Danville, Que., who gave a sketch of the character and toils of the deceased, when pastor of the church.

His work speaks for him. The church at Waterville is his memorial, far grander than any monument of stone or marble. Loving hearts cherish his memory, who have oft been comforted, strengthened and encouraged by his ministry.

It would not be right to close this notice of his work without referring to one who was indeed a help-meet to him in all his life. Mrs. Purkis was a very decided Christian; having given her heart and service to the Lord when very young in years. She died in Oct., 1883, and as it has been well said, "As a helper to her husband, a loving mother to her children, a true friend to all who came within the circle of her influence, she had few equals; ever ready to encourage and help her husband in his arduous and sometimes discouraging work, cheering him in every endeavor for the cause of the Master. She was indeed a true help-meet."

But they are both gone home; they have finished their work; they have entered into rest; they are transfigured with immortal glory; and their children whom they have left behind are following in their footsteps. "Blessed are the dead who die in the Lord." J. G. S.

[A small (but at the time, correct) portrait of Mr. Purkis may be seen in the picture of "The Union of 1868," in our January issue. It is No. "62."—ED.]

BE on hand for first meeting of "Union."

Official Notices.

MEETINGS IN JUNE.

CONGREGATIONAL UNION of Ontario and Quebec. In the Northern church, Church St., near Wood St., Toronto, Wednesday, June 6th, at 9 a.m.

C. C. MISSIONARY SOCIETY. Toronto, June 6th, at 11 a.m.

C. C. FOREIGN MISSIONARY SOCIETY. Toronto, Thursday afternoon, June 7th.

C. C. COLLEGE. Toronto, Friday, June 8th, 2 p.m.

PROVIDENT FUND SOCIETY. Toronto, June 8th, at 4 p.m.

PUBLISHING COMPANY. Toronto, June 8th, at 4.30 p.m.

C. C. WOMAN'S BOARD OF MISSIONS. Emmanuel church, Montreal, Wednesday and Thursday, June 13th and 14th.

CONGREGATIONAL COLLEGE OF CANADA.

The fifty-fifth annual meeting will be held in the Northern Congregational church, Toronto, on Friday, June 8th, at 2 p.m.

The Professors will be glad to meet any students intending to enter next session, and to answer any enquiries. Applications for admission into the College should be made as early as possible.

W. HENRY WARRINER,
Sec.

Montreal.

C. C. FOREIGN MISSIONARY SOCIETY.

The thirteenth annual meeting will be held in the Northern Congregational church, Toronto, on Thursday, June 7th, 1894, at 2.30 p.m., to hear reports and to elect officers. The Directors will meet in the same place on Wednesday, June 6th, at 4 p.m.

E. M. HILL, *Secretary.*

Montreal, May 10th, 1894.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Receipts from April 18th to May 17th.

Cold Springs, Young People's Society, \$17, and church collection, \$5, per Miss Matilda Eagleson; Albert Foster, Burford, \$10; Fitch Bay church, per Rev. G. E. Read, \$3.50; Point St. Charles church, per Chas. E. Fraser, \$13; Trinity church, Bowmanville, per R. Davidson, \$10; Rugby church, \$8.25; Edgar, \$9; Dalston, \$2, per

Rev. John W. Goffin ; St. Andrews, Que., special collection, per Miss H. L. Hibbard, \$10; Maxville and St. Elmo, \$33.12, D. Sinclair and family, for support of Rev. F. W. Read, \$10, Martintown church, per Rev. D. Macallum, \$2.88; Pine Grove church, per W. J. Hutchison, \$8; Erin church, per Rev. W. H. Madill, \$4.80; Truro, N.S., church collection and subscription, per Rev. John Wood, \$10; Woodstock, church collection, \$18, Rev. A. F. McGregor, \$2, Y. P. S. C. E., for boy Salu-sura, \$15, per Miss Isabella Perry; Scotland Congrega-tional C. E., per Rev. Wm. Hay, \$5; Sheffield, N. B., church collection, per F. B. Jewett, \$25.55; Humber Summit church, per Geo. Sutton, \$12; Economy, N. S., Junior C. E., per Willie E. Cox, \$9; Brantford church, per Henry Yeigh, \$92.58; Bond St. church, Toronto, per J. W. Taylor, collection, \$17.32.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of April:—

Toronto Western S. S., \$13.13; C. C. Woman's Board, \$31.20; St. Elmo and Martintown, additional, \$6; Embro, Ont., Evangelistic Fund, additional, \$10; Dan-ville, Que., \$70.55; Margaree, N.S., \$5; Vankleek Hill, Ont., \$5; Montreal. Zion, \$48.55; Stouffville, Ont., Evangelistic Fund, \$112; Montreal, Zion, additional, \$2.50; Granby, Que., \$42; Bowmanville, Ont., \$18.25.

SAMUEL N. JACKSON,
Treas.

Kingston, April 30th, 1894.

Woman's Board.

The hearts of many of our sisters are just now turning, with very pleasant anticipations, towards Montreal, and the eighth annual meeting of the Board, to be held there on the 13th and 14th of June. We hope to see a goodly number of dele-gates in attendance, and urge all those who possibly can to be there. As previously intimated, Dr. Pauline Root, of Madura, India, will (D.V.) be with us, and is to give an address each evening. Mrs. Macallum, President of the Board, who was prevented from being with us at our last annual meeting, is expected to preside. We earnestly ask those of our friends who will not be with us, to have the meetings constantly in remembrance in their prayers. Will they remember especially all those who are arranging for the meetings, and all who are to take part in any way, so that this gathering may result in much blessing to every Society connected with the Board?

Intending delegates are advised to purchase return tickets to Montreal, and will kindly notify Mrs. Chas. Gurd, 65 McGill College Avenue, as early as possible of their intention to be present.

We hope to give in the July number, a sketch of Miss Anna Barker, the most recent addition to the list of our Canadian Congregational young ladies at work in the foreign field.

Forest Young Women's Auxiliary sends an ac-count of a bright little entertainment given by its members recently. Their Secretary says: "We have been studying China lately, and have found it very interesting. On the 26th April we held a Chinese entertainment in the church, which proved very successful. The church was decorated very prettily with Chinese lanterns, etc. A mis-sionary map hung across the front of the church over which was draped a Chinese flag. A table covered with Chinese curiosities stood near for inspection. The programme consisted of a map exercise by Miss Rawlings, which was very in-structive, a paper by Miss McCormick on 'The First Missionaries, Morrison and Milne'; a paper on 'China,' by Miss Hindley; readings and recita-tions by Misses Livingstone, Wilson, McGregor and Taylor, assisted by the Junior Band, inter-spersed with musical selections. Short speeches were given by Rev. W. Hindley, Rev. D. S. Hamilton, and Mr. A. F. Pollock, which were listened to with great interest." This energetic young Auxiliary has done a wise thing in deciding to have a library of missionary books and papers.

Selections.

"THE CITY OF INGERSOLL."

BY E. PAYSON HAMMOND.

A few years ago Chaplain McCabe and I were appointed to take charge of the meetings for ten days at Round Lake, where summer after summer from three to five thousand have assembled at the annual gatherings in a lovely spot, a few miles south of Saratoga. One day as my wife and I were leaving Cleveland, we were glad to meet our friend, the chaplain, and to talk about the meet-ings to commence in a few months at Round Lake. While we were chatting he laid his hand on my shoulder and said: "Sit closer and hear *my dream*. Perhaps you can make some sugges-tion that will improve it." He then told me his ideas about it, and with occasional suggestions he repeated to me substantially the following. I was so struck with the way it opened that I said: "This ought to be printed." We called my wife, who was near by, to write down the dream as it was repeated. This she did while the cars were in motion. After it was finished he said: "You can make any use of it you please." The next day, Sunday, I began a series of meetings in Dr. J. B. Shaw's church, in Rochester, N. Y., and as this remarkable dream was still vividly impressed upon my mind, I repeated it to a large audience. Dr. Shaw was greatly pleased and said that it was better calculated to undermine infidelity in the

minds of many, than some learned work on the evidences of Christianity. A reporter took it down word for word, and the next day it was printed in the *Daily Express*.

While in Montreal, Robert Ingersoll had arranged to deliver one of his lectures in that city. The very evening that he lectured I repeated and commented upon this dream. It was taken down verbatim for the *Daily Witness*, and printed next morning; and I heard incidentally that Robert Ingersoll read it. Would that he had been led, not only to see, but to feel the importance of abandoning those teachings, which, if fully practiced, must result in the ruin of every "Ingersoll City" like the one described.

When I was in Dumfries, in Scotland, in 1861, the infidels sent for a man from Glasgow, as famous for his infidelity in that country, as Ingersoll has been in the United States, to come and fight against the work of grace in progress. I remember that three churches were filled nightly. The work which began there spread over the southern part of Scotland. 'Tis safe to say that many thousands were converted. The infidel lectures of Mr. Baker rather helped than hindered the work. It is well known that a slight head wind drives the mighty engine faster across the ocean, because it intensifies the fire under the boilers. Much prayer was offered that Mr. Baker himself might be converted.

My heart was greatly rejoiced when finally we heard that the Spirit of God had convicted that champion of infidelity of his lost condition, and taught him that there is, indeed, none other name given under heaven among men whereby we must be saved but the name of Jesus. He afterwards became a valuable defender of the truth. His sermons were printed in book form in this country, and he lived to win many souls to Christ. God grant that the many prayers offered for Robert Ingersoll, son of a Christian minister, may yet be answered. May we still hear the Lord saying to us, "*Call upon Me, and I will answer thee, and show thee great and mighty things which thou knowest not.*"

Here is Chaplain McCabe's "dream":

I had a dream, which is not all a dream. I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel whose shining armor reflected back the rays of the morning sun. As I was about to salute him and pass into the city, he stopped me and said: "Do you believe in the Lord Jesus Christ?"

I answered: "Yes, with all my heart."

"Then," said he, "you cannot enter here. No man or woman who acknowledges that name can

pass in here. "Stand aside!" said he, "they are coming."

I looked down the road, and saw a vast multitude approaching. It was led by a military officer.

"Who is that," I asked of the sentinel.

"That," he replied, "is the great Col. Robert I——, the founder of the City of Ingersollville."

"Who is he?" I ventured to inquire.

"He is a great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history, and stood silently watching the procession. I had heard of a Colonel I—— * * * but, of course, this could not be the man.

The procession came near enough for me to recognize some of the faces. I noticed two infidel editors of national celebrity, followed by great waggons containing steam presses. There were also five members of Congress.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a meek-looking individual with a white necktie approached, and he was stopped. I saw at a glance he was a well-known "liberal" preacher of New York.

"Do you believe in the Lord Jesus?" said the sentinel.

"Not much!" said the doctor.

Everybody laughed, and he was allowed to pass in.

There were artists there, with glorious pictures; singers, with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by the thousand, proprietors of gambling hells, brothels and theatres.

Still another division swept by; burglars, thieves, thugs, incendiaries, highwaymen, murderers—all—! all marching in. My vision grew keener. I beheld, and lo! Satan himself brought up the rear.

High aloft above the mass was a banner, on which was inscribed: "What has Christianity done for the country!" And another on which was inscribed: "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices that grew louder and louder, until a shout went up like the roar of Niagara: "Away with Him! Crucify Him—crucify Him!" I felt no desire now to enter Ingersollville.

As the last of the procession entered, a few men and women, with broad-brimmed hats and plain bonnets, made their appearance and wanted to go in as missionaries, but they were turned rudely away. A zealous young Methodist ex-

horter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away :

"Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire, "Doomed to live together six months." Then he went away, and all was silent, except the noise of the revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty, the penitentiaries were without occupants. The police of great cities were idle. Judges sat in court-rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a day of Thanksgiving. I attended the services in a Presbyterian church. The preacher dwelt upon the changed condition of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clap his handkerchief over his mouth to keep from shouting right out. An ancient spinster, who never did like the "noisy" Methodists—a regular old blue-stocking Presbyterian—couldn't hold in. She expressed the thought of every heart by shouting with all her might, "Glory to God for Ingersollville!" A young theological student lifted up his hand and devoutly added, "*Esto Perpetua*." Everybody smiled. The country was almost delirious with joy. Great processions of children swept along the highway singing,

We'll not give up the Bible.
God's blessed Word of Truth.

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it, a mighty shout went up till the earth rang again. Oh, it was wonderful! and then we all stood up and sang with tears of joy,

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

The six months had well nigh gone. I made my way back again to the gate of Ingersollville. A dreaded silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a man trying to get in at the gate, and I said to him, "My friend, where are you from?"

"I live in Chicago," said he, "and they taxed us to death there; and I've heard of this city, and I want to go in to buy some real estate in this new and growing place."

He utterly failed to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid he climbed upon the wall. With an eye to business, he slanted to the first person he saw :

"Hello, there!—what's the price of real estate in Ingersollville?"

"Nothing!" shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" said the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build forty new jails and fourteen penitentiaries—a lunatic asylum, and an orphan asylum in every ward; we've had to disband our public schools, and it takes all the city revenue to keep up the police force."

"Where's my old friend, —?" asked the Chicago man.

"Oh, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send for a lot of preachers to come and hold revival services. If we can only get them over the wall, we hope there's a future for Ingersollville yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came two bankrupt editors, followed by Colonel I—himself, and then the whole population crawled through. Then I thought, somehow, great crowds of Christians surrounded the city, and hundreds of preachers, evangelists, and exhorters, struck up, singing together :

Come, ye sinners, poor and needy.

A needier crowd never was seen on earth before.

I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question :

"Do you believe in hell?"

I cannot record the answers—they were terribly orthodox.

One old man said: "I've been there on probation for six months, and I don't want to join."

I knew by that he was a backslider. The

sequel of it all was a great revival, that gathered in a mighty harvest from the ruined City of Ingersollville.—*N. Y. Witness.*

THE JERUSALEM RAILROAD.

BY MRS. C. O. VAN CLEVE.

It seems impossible that, when the whole world is so thoroughly stirred up as at the present day by commotions and overturning of nations, anyone with the Bible in his hand, can fail to be interested and aroused as he notices the trend of events. It may be that some who from time to time gather around the table of our Lord, do not read the missionary magazines, but it is safe to conclude that they do read the daily papers, and they may see there statements of facts in regard to various parts of the great field which is the world that, in the light of prophecy are, to say the least, startling. Have any such Christians noticed an article by Mr. Dana, in a late paper entitled *Modern Jerusalem*? And have they read it? If not they have missed a great deal that would have edified them. He tells of a trip through the Holy Land by rail when, landing at Jaffa or Joppa—the very name of which seaport town suggests to the mind Peter praying on the house top,—he took cars for Jerusalem. He records that this road was built by the French, but that American locomotives are used, and the time required to make the journey is three and a half hours. In the old times when the apostles made their journeys from place to place, it required two days to accomplish this trip. It seems that it is a generally received opinion among the Jews that the coming of the railroad is to precede the advent of the Messiah, and we can imagine the deep feeling with which they are looking forward to this great event, for which they, as a people, have waited through the ages. The prophecy on which this hope is based, is found in the last chapter of the prophecy of Isaiah, the 2nd verse, which reads “And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon houses and in chariots and in litters, and upon mules and upon swift beasts, to my holy mountain Jerusalem, saith the Lord,” etc. Now it seems that the Hebrew word *kirkaroth* which is translated *swift beasts* means, according to Dr. Mendes, a learned Hebrew scholar and a Jew, a “swaying furnace,” and is not applicable to camels, dromedaries or other beasts of burden. But the translation was made long before steam was harnessed and made to do man’s will by sea and by land, and as it implied rapid travelling, they could only translate it *swift beasts*. It is remarkable too that this is the only place in the

Bible where the word *kirkaroth* is used, and Mr. Dana says, “the phrase fits the locomotive exactly and the ‘swaying furnace’ is a better term for the locomotive than the one in general use. The prophet could not have used a more appropriate name, had he seen the swaying locomotive make the descent over the hills and chasms from Jerusalem to Joppa.” He tells us too, of a hotel on “Mount Zion,” which the prophet describes in such glowing colors, he passes *Bethlehem*, and the fields where *Ruth* gleaned after the reapers of *Boaz*; the cave of *Adullam*, which furnished a hiding place for *David* when purchased by the *Philistines*, and *Bethany*, the little town on the slope of the *Mount of Olives*, where our dear Lord so often went for rest and refreshment from His cares and toils. The grave of *Lazarus* too is pointed out to the tourist and the *Dead Sea* and the mountain of *Nebo*, from which *Moses* saw the promised land which he was not permitted to enter. All these scenes are most interesting as sacred spots, connected with the memories of our childhood and the stories told to us as on Sabbath afternoons and evenings we have gathered round our mother and listened again and again, with never ceasing delight to the old, old story, of *Jesus* and His wonderful life on earth, His gentleness, His love for little children, His kind consideration of the poor, the sick, the sinful and the suffering, and of his cruel death, and the holy land seemed to us a very sacred place. And it was indeed holy ground when our blessed Lord walked there. But “He came unto his own and his own received him not,” and they are now looking at the “swaying furnace” as the harbinger of the coming of their long promised Messiah.—*N. W. Cong.*

THE *Agaan* has the following account of a “feeling after” God in the case of a Kaffir woman: “Even when I was a young girl, and before ever the Gospel had been brought into this land, I felt a trouble of heart. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to heaven, fell upon my knees, but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me; I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my skin and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see and hear him, and we resolved to settle in the dwelling-place of the Christians.”

UNIVERSITY EXTENSION.

It was expected that this year the University Extension lecture work would show a marked decrease. So great was the interest manifested throughout the first year of the work, that a reaction seemed to be inevitable. The continuance of the World's Fair until late in the autumn, postponed of course the establishment of work in the old centres and the organization of work in new centres. But contrary to expectation, and in spite of hindrances, the lecture-study work is greater than during the corresponding season of last year. The number of centres supplied from the University during the last quarter has been thirty-three, and the number of courses given thirty-five. The number of different individuals attending these lectures has been six thousand. A most gratifying feature of the work is the fact that there has been great increase in the amount of reading in connection with the lectures and in the number of papers prepared. The work takes on more and more the character of a permanent institution in the towns which have adopted it. The purpose of the Extension lecture work is becoming better understood. It is now seen that the aim is not primarily the assistance of non-residence students towards the completion of a college course, and the conferring of diplomas and degrees, but rather the directing and stimulating of the reading and study of those who wish to read and study under direction. In every community there are many who desire to maintain systematic intellectual activity along various lines of literature, history and science. No one supposes for a moment that the University Extension lecture takes the place of the more systematic, laborious and continuous work of the college or the university. But it is clearly becoming evident that the work has an intrinsic value of its own which will insure its permanency as a part of the educational activity of the community. The problem before the University is wisely to meet this demand and to direct the interest already excited in such a way as to lead to permanent results. A steady increase has shown itself in the work of the Correspondence Teaching department, and arrangements have been made for the immediate organization of twenty-two classes in various subjects to meet in different parts of the city, in order that thus the advantages of the University may be extended to those who cannot come to it.—*President Harper's Convocation Statement, Chicago, January, 1894.*

When Mr. Spurgeon was asked to state what he thought was the greatest gift possible to a Christian traveller in the world, he responded, "A sense of perfect peace with God."

THE "PARLIAMENT OF RELIGIONS."

As to the Parliament of Religions, an Iowa lady who attended it all, wrote to her father: "No stereotyped report could do any justice to the wonderful and ever-changing picture presented on the platform. I was very proud of Mr. Cook. *He was equal to the occasion*, and so grandly represented us; his brain seemed twice as big as that of any other man on the stage. I heard him in that wonderful address, which was generally conceded to be the climax of the noble Parliament, on "What the Bible hath Wrought." In his glorious fashion he told of what the Bible had done for science, literature, and art, and for civilization in other lines, piling fact upon fact most magnificently, and then laid it all on one side. And the one fact that the Bible reveals the process by which guilt may be removed from the soul, and the little hand of Lady Macbeth made clean—more than balancing—the audience just held its breath. It was the masterpiece of the whole seventeen days of intense effort.

"I felt perfectly satisfied with the presentation of our faith. The Orientals bowed and smiled, were polished, and courteous, and handsome, and their papers were elegant and poetical; but it *rested me*, the spirit earnest, and plain, and broad, and consciously triumphant with which the representatives of the Christian religion made their appearance. It was hard not to be impatient with the Theosophists and Christian Scientists."

"CHRIST'S MISSION," NEW YORK.

Some years ago when preaching in Masonic Temple, Mr. O'Connor, after pointing out the way of salvation through Christ alone, and then explaining the Roman Catholic way through the Pope and priests, asked the Roman Catholics present what they would do if all the bishops and priests in the world should be suddenly called to their reward, whatever that might be. After a pause he repeated the question, when an Irish woman in the centre of the hall cried out: "Oh, then, we'd have no one but the good God to go to." That is exactly the case with Christ's Mission. It has no great church denomination or organization to go to in an emergency like the present. But it appeals to all Christians who sympathize with the work it is doing for the enlightenment and conversion of Roman Catholics, and the helping hand it reaches out to priests who desire to leave the Roman Catholic Church on religious grounds and appeal to the Mission for sympathy, direction and help, to find the new and better way.—*Converted Catholic.*

SERVICE FOR NEW MEMBERS.

Shall we or shall we not have some service of recognition and reception when new members are taken into the Society? That question is often asked, and in consequence I take this means of making an answer, appreciating the fact that my answer is not to be considered authoritative.

Let the "service" used by the Society at the time when the new member is received leave an impression upon the new member that the step that he is taking in joining the Society and the reception that is being given to him on the part of the Society, is in no way as important as that on joining the church; then I can see good, and only good, in a form of service that will give some appropriate recognition and welcome to the new member.—JOHN WILLIS BAER.

The first link in the chain leading to success, is *temperance*. He who is the slave of appetite can never be the master of circumstances. "He drinks," is a statement which has shut many a young man out of a situation. "He drinks," tells the story of many a failure in business. Strong drink may give promise of pleasure, but it deceives for its end is misery.—*Hurlbut*.

In the Society in the Park church, Brooklyn, N.Y., it is the custom to give to each new member a Christian Endeavor badge. A pleasant practice adopted by a Society in Trenton, N.J., is that of sending a letter to some foreign missionary each month.

Our College Column.

SESSIONAL EXAMINATIONS.

The full results of the sessional examinations are given in order as follows:

HONOR AND PRIZE LIST.

Theological Course, Senior Year.—D. S. Hamilton, B.A., Barbour gold medal, Calvary church silver medal; George W. Ball, J. B. Silcox prize in homiletics. The Chas. R. Black exhibition of \$60 was divided equally among the members of the class, D. S. Hamilton, B.A., John L. Brown and G. W. Ball.

Middle Year.—W. P. Jackson, Robert Anderson exhibition of \$30; prize in theology. George Extence, students' silver medal. H. E. Mason, prize in theology.

Junior Year.—J. C. Watt, Robert Anderson exhibition of \$20; prize in theology. Harold J. Horsey, junior silver medal.

McGill College, Fourth Year.—Frank J. Day, first rank honors in Semitic languages and literature; Earl of Aberdeen gold medal. Neil Stewart prize in Hebrew.

THEOLOGICAL EXAMINATIONS.

Theology, Middle Year, Class I.—Jackson and Mason (equal); Extence.

Junior Year, Class I.—J. C. Watt; Pollock and Horsey (equal); R. G. Watt and Kelly (equal); Squires, church history.

Senior Year, Class I.—Ball, Brown, Hamilton, equal.

Homiletics, Senior Year, Class I.—Ball, Hamilton, Brown. Congregationalism, history, polity and administration of, Senior Year, Class I.—Brown and Hamilton (equal); Ball.

Middle Year, Class I.—Jackson and Mason (equal). Class II., Extence.

Junior Year, Class I.—Horsey, J. C. Watt. Class II., R. G. Watt, Pollock. Class III., Squires.

Greek Exegesis, Senior Year, Class I.—Hamilton, Brown, Ball.

Middle Year, Class I.—Jackson, Extence, Mason.

Introductory Greek, Junior Year, Class I.—Horsey, Kelly. Class II, Pollock.

Hebrew Exegesis, Senior Year, Class I.—Hamilton, Brown, Ball. Origin of the Pentateuch, Class I., Brown, Ball and Hamilton (equal). New Testament Canon and Criticism, Class I., Horsey, J. C. Watt and Pollock, (equal); R. G. Watt. Class II., Kelly.

Moral Philosophy, Fourth Year, Class I.—Day, Brown. Class II., Ball.

Hebrew, Fourth Year, Class I.—Day, Ball. Class II., Brown. Second Year, Class III., Extence, Mason, Jackson. First Year, Class I., Pollock. Class II., Horsey, Kelly, J. C. Watt, Mair.

Greek, Third Year, Class I.—Watt.

Mental Philosophy, Third Year, Class I.—Watt. Class III., Mason, Extence.

Logic, Second Year, Class II.—Pollock, Horsey. Class III., R. G. Watt, Kelly.

English, Third Year, Class II.—Brown. Second Year, Class II., Extence. Class III., Jackson and Mason (equal). First Year, Class III., Pollock.

J. C. WATT.

We have at hand a "Congregational Handbook," just from the press, the author of which is Rev. Samuel N. Jackson, M.D. To simply say it is interesting will not express the value of its contents, as it contains information that very many Congregationalists are unassociated with, such as the History of the Puritans, the Doctrinal Statement, etc. The book is nicely bound, neatly printed, and contains over 200 pages.—*Bond Street Gazette*.