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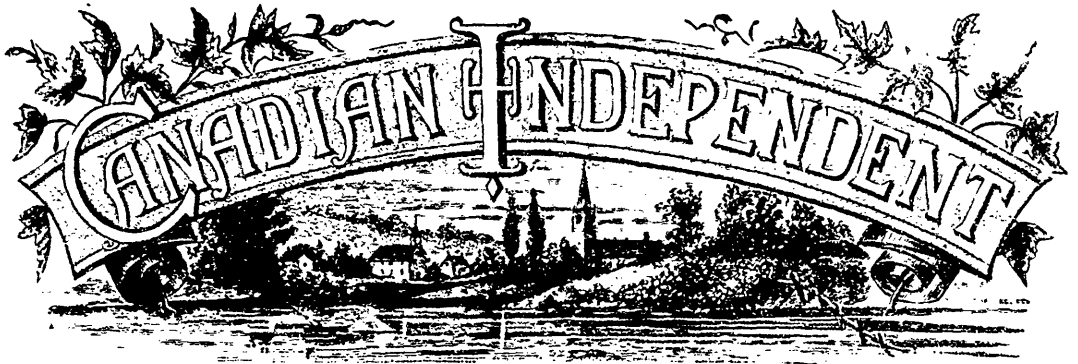
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New Series.

TORONTO, JULY, 1890.

Vol. IX., No. 7

Editorial Jottings.

Gladstone says: "We should make it as hard as possible for a man to go wrong and as easy as possible for a man to go right."

MEN WANTED.—Give me 100 preachers, who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of Heaven upon the earth.—*John Wesley.*

THE INVITATION of the Union to Guelph next year, was backed up by a telegram from the church, expressing delight at the Union coming. It is sometimes—from its name—called "The Royal City"; and the Union already has been twice right royally entertained there.

The W. C. T. U. Annual Convention has been held in Montreal. The officers for the year are. Honorary President, Mrs. Youmans, Toronto; President, Mrs. Fawcett, Toronto; Vice-President, Mrs. Steadman, Fredericton, N.B.; Corresponding Secretary, Miss Tilley, St. John, N.B.; Recording Secretary, Miss A. O. Rutherford, Toronto; Treasurer, Mrs. T. G. Williams, Montreal.

THE CHAIRMAN of the Congregational Union of Ontario and Quebec sailed on the Steamer leaving Montreal on 10th June, for the British Isles. Mr. Cuthbertson carries with him the love and veneration of all his brethren, for his character, his bearing, his eloquence, and his loveableness. Though in fair health at present, it is not likely, that with his years, we shall see his face again on these shores. God be with you, Brother, till we meet again!

By the passage of an Act of the present Legislature, Congregational Churches in the State of New York are enabled to limit the right of voting to members of the 'church.' Under the old law any person could become, and was, a qualified voter in the legal corporation or 'society,' and eligible as a trustee, who actually attended and contributed regularly toward the support of the church and its services. The matter has been under discussion in that State for some years.

FROM time to time, there are suggestions given about establishing a Weekly organ for the denomination; and the matter is sometimes urged on the Publishing Company. The Company has been but about a year out of debt. "The burnt child dreads the fire!" and the Directors feel that with the languid support given to the present excellent Monthly, the time has not yet come to make a Weekly pay. If somebody would buy 200 shares, or give the \$1,000 outright—so as to cover the certain losses of the first two years—a Weekly organ would be secured.

CHURCH EXTENSION.—"There is that withholdeth, and it tendeth to poverty" It was only when the Churches in Toronto began to *colonize*, and extend their numbers, that they began to thrive. And there are several places that are in danger of getting hide-bound from the want of pushing out into the neighborhoods round them. We ought, long ago, to have had more than one Congregational Church in such cities as London, Hamilton and St. John, N.B.; and perhaps in Ottawa and Brantford. To have some such work on hand, is of incalculable benefit to the Church thus putting out its hand to work.

WE are glad the Methodist Conference has taken hold of our Colonial Tables of Precedence. It is not a great thing in itself—but nevertheless to give Anglican and Roman Archbishops and Bishops any precedence, in Receptions at Government House, and the like, over Methodist Superintendents, Presbyterian Moderators, or Congregational Chairmen, is unjust and indefensible. It may be said there would be possible confusion. There is no need of it: let those—made equal by law and usage—take precedence of each other by *age*.

A LITTLE cross-firing, on points of Order, between Dr. Cornish and Rev. W. F. Clarke—forgotten as soon as the meeting was over—furnished a member of the Kingston *press* a good joke. At the Excursion among the Thousand Islands on Saturday, some one asked, for want of anything better to say—"Suppose the Boat should go to the bottom, with all her passengers!" "In that case," replied the knight of the Fourth Estate, "Mr Clarke would RISE, to a point of Order!"

ON MATTERS POLITICAL, the Union made some deliverances. With an addenda, condemning also the recent scandals in Quebec, the following was passed on Monday. We have not the official text before us:

"Resolved that this Union has observed with humiliation and regret the fact that one of the members of the Dominion Parliament has been convicted by his peers of conduct which they have condemned as corrupt and scandalous and utterly unworthy of a member of their body, and that he has declared, with apparent truth, that he is but one of many who have been guilty of like conduct: it loc^d with greater shame on the fact that the guilty man, or has been re-elected, thus apparently having his corruption endorsed by his constituency: and, inasmuch as it desires to continue to believe in the moral integrity of its rulers, it would insist that public men found guilty of such deplorable conduct receive the stamp of political reprobation."

The following was also passed, concerning Separate Schools:

That as time-honored testimony of Congregationalism is against all State aid to religious denominations, the Union is prepared to use all constitutional means for the elimination of the Separate School feature from the educational system, and so long as that feature is tolerated will protest against any and all encroachments on popular liberty by the Roman Hierarchy.

On motion of Rev. W. F. Clarke, the following Resolution was carried:

That the Union express its deep disapproval and condemnation of the subserviency of both the great political parties to the unscrupulous and ever-encroaching influences of the Church of Rome, and its approval of and sympathy with the movement which has been set on foot for the purpose of securing equal rights to all.

A NEW KIND OF EXPERIENCE MEETING: We got the idea from the "Christian World"; but here it is. Somebody visits your Church. (Just now, Rev. Mr. Clarkson of England, Principal Barbour, Rev. R. K. Black, and Mr. J. M. M. Duff, are all moving about among the Churches, to greater or less extent.) The visiting Brother gives you an "Address." It is ever so good—full of wise counsel. But there are fifty things you would like to *ask* him, that he does not speak of; and the general experience is that the opportunity is *lost*. Here is the suggestion:—After the visitor has spoken for half an hour, and warmed up both you and himself, (and there is a good deal in the warming up); put him through three quarters of an hour, of *questioning*: The writer in the *Christian World* says:

The replies which were elicited surpassed even in suggestiveness the opening address. The evening was a memorable one, all the questions were put with eagerness and were without exception to the point.

We haven't asked either of these brethren—we know too much for that—but we know they will readily respond when actually tested! Let our friends in the Churches remember the little "Card" they sometimes see in stores, "If you don't see what you want, ASK FOR IT!"—Here come, in the persons of these brethren, stores of experience in certain lines. Ask for what you want to be informed on!

We shall not need to take out a *patent* for this new kind of Experience Meeting. The politicians, especially in the Old Land, have long practised it. It is only applying a well-known principle in this special direction.

Editorial Articles.

CHRISTIAN UNION.

This subject seems to be "in the air"; it comes up on all occasions. And more particularly at this season of the Annual Convocations of the religious bodies, it comes again and again to the front.

It came up at the meeting of the Congregational Union. Canon Body had addressed our Chairman, Mr. Cuthbertson, officially on the subject—proposing the appointment of a committee. Mr. Cuthbertson's difficulty (for the committee was already in existence), that the "Lambeth Resolutions," if adhered to on this side the ocean—one

of which was the acceptance of "The Historic Episcopate"—would make all conference useless, was met with a frank avowal that *no conditions* would be insisted on as preparatory to a conference. But why our body and the Baptists were not invited to, nor even advised of, the conference which the Anglicans held something over a year ago, was not explained.

For the same reason that an American missionary says, "the Mohammedans will never be converted to Christianity as long as they are a governing race"—the Anglicans will never in anywise unite with other Christian bodies where they are "established." When the Kirk is disestablished and disendowed, it will soon unite, as it has done in Canada, with the other bodies of the same "faith and order." In this Dominion, where Anglicanism is disestablished, and therefore free, there is such a growing feeling of democracy and freedom in the "laity," that the leaders feel they must do something; and, not knowing how the thing will end, but knowing that in the meantime it is agreeable to the membership at large, to talk over possible union "with other Christian bodies," this action is proposed. Our Methodist and Presbyterian friends testified that it did all parties good to meet together and discuss the position a year or two ago. And we believe them. And having made the experiment of talking "union" with the less democratic portion of the "*dissenters*"—it does not now seem so appalling to have the Congregationalist and Baptist ministers come in, every one of whom will assert for himself and his compeers, in their own persons, "the historic Episcopate."

"Oh, I'm sick and tired of all this *sectarianism*!" said a Church of England man to us once. "Now what would hinder you and me, and twenty more heads of families in this town, from getting together every Sunday, with our families, and worshipping God, calling ourselves by no denominational name at all, and having nothing to do with anybody else, only to love them?" We told him there was no objections at all; but as this was *Congregationalism* pure and simple—perhaps he, when his Episcopalian friends began to call it by that name, might be afraid to continue the experiment.

But the fact remains, that the denominations *are* coming nearer together! If our Episcopalian

friends are really sincere in their expressed desire for union, they will open their pulpits to other ministers, as all other denominations have done; and not copy the Roman church any longer—which is the only church now, that holds with them in that respect. And *all* who are desirous of union must remember, that men will never, in this world, see exactly alike in all particulars, and that THE GREAT DOCTRINES THAT SAVE, being unitedly received, all lesser matters must be left to be variously believed and practised by men, whom God has variously constituted. God has created us of the INDEPENDENT very radical; but we will strike hands with any man, however conservative of old beliefs and habits, who holds the great truths of Christ; and is as willing to meet us as we are to meet him.

A WEEK OF SELF-DENIAL.

On motion of Mr. Henry Yeigh, of Brantford, who modestly yet urgently advocated the measure, the Union passed a resolution putting forth the desirability of having a Week of Self-Denial and effort on behalf of the Home Mission work, the first week in November (or "Thanksgiving Week"). In the minds of some of the brethren it was coupled with the idea of "laying by" from week to week, and making Thanksgiving week the time of gathering these savings together, but all agreed on doing something special *then*, if not before.

We can only rejoice at it, as much for the manner of the gift, and the habit it will inaugurate, as for the sum it may secure to the overdrawn Home Mission treasury. The Lord leaves us a great deal of church-work to do, not because we can do it better than angels could, but because the training is to us above all price valuable, and this training will be good.

The June number of the *Home Missionary* of New York gives several instances of self-denial. In a band of "Willing Workers" (little children), in a little church in Illinois one girl made paper flowers and ironing covers, and sold them; one hemmed towels for the barber, and minded the baby for a neighbor. One gave magic lantern views on a small scale, and so forth. But it is sadly added, "only *one boy* held out faithfully to

the end!" The children all stored the money given them for candy and nuts.

The State Home Missionary organization of Michigan has recommended to its members a week of self-denial, either in the line of household expenditure, or articles of dress, or some anticipated pleasure, or all of these. Each member receives an envelope, upon which is printed

SELF DENIAL.

"Neither will I offer unto the Lord my God of that which doth cost me nothing." 11 Sam. xxiv : 24.

There ought to be \$1,500 sent in, as the result of this special offer, which would wipe out the debt of the Society; and that without diminishing the ordinary gifts to the fund. And it will be done, if our people begin *now*. Never leave any question of conscience and duty to the "sober second thought," that is generally a selfish thought. Whatever the hands find to do—that is whatever conscience and opportunity present, *do it*.

Correspondence.

ELECTING DEACONS.

DEAR SIR,—The following from the pen of Rev. Smith Baker, D.D., was published in the *Congregationalist* of 22nd May last, but everybody does not see that excellent paper, so it may interest some, if you can give it room in the pages of your next issue.

Yours sincerely,

FIAT LUX.

DEACONS.

No man should be chosen for life. Our churches have suffered from this unwise practice. If an unfit man is chosen, there is no easy way of removing him, and he becomes a constantly growing hindrance to the church.

And good men, though they do not outgrow their goodness, but become riper in grace, may, and do, outgrow their fitness for so important an office; and such is human nature that at the time when a man begins to be unfit he does not always see his unfitness, and hence has not the grace to resign.

The interest of the church should not be sacrificed for the sake of honoring any man. The instances are very few where a man should hold the office of deacon after he is seventy years old; and never, almost without exception, after he is seventy-five.

There are scores of such men, good and true, who ought to resign at once; it would help the pastor and the church for them to do so.

They do not realize that they cannot be what the church requires. The State makes provision that her judges shall not serve after such an age; and the nation retires her generals.

Dear, good fathers in Israel, we love you, but the ministers and churches do wish some of you would be contented with past honors. They do not like to tell you so, because they love you so much; but nevertheless, you would confer a favor by resigning.

One of the deacons of a church should always be a young man, that the younger life in the church may be represented in its management.

God pity the church which has a deacon who has managed things for twenty-five years, and thinks he *must manage them still!*

Too often the church is injured through the vain sentiment of honoring men.

CONGREGATIONAL CLUB.

DEAR MR. SMITH,—On the 16th May last a dinner party assembled in the Lecture Hall of Calvary Church; and the occasion will probably be a memorable one in the annals of Canadian Congregationalism.

Representative men were there by invitation from Zion, Emmanuel and Calvary Churches, about thirty in all; and after the usual repast for which Calvary Church is famed, the Rev. E. M. Hill, M.A., called the friends to order, and in a short address explained the reason for the gathering as being twofold, first, to advise regarding the denominational work at the thriving western suburb of Cote St. Antoine, and, secondly, for the formation of a Congregational Club.

The first object was fully discussed, and the desirability of establishing the cause at Cote St. Antoine unanimously concurred in; and a committee named to make enquiries, and report at a future meeting.

The idea of a Congregational Club, although heretofore unknown in Canada, has been tried with wonderful success in some of the leading Congregational centres in the United States, and was warmly approved of by all who took part in the meeting.

A remark by one of the speakers, that the formation of such a Club thirty years ago, would

have ranked the Congregationalists as first in number and wealth of churches in this city, was heartily concurred in.

Among those who spoke on the subject were the Rev. Dr. Cornish, Geo. Hague, Charles R. Black, Charles T. Williams, the Rev. Mr. Noble, acting pastor, all of Emmanuel Church, Rev. W. H. Warriener, Thomas Moodie and Robert Seath of Zion Church, and Messrs. J. R. Dougall, T. D. Macaulay, H. M. Marriott, R. W. McLachlan, George McGarry and Charles Cushing of Calvary Church, and finally the resolution was adopted unanimously declaring, "That we do now form a Congregational Club or Association; and that a committee composed of the Rev. E. M. Hill, Convener, Messrs. Charles T. Williams, Seth P. Leet, Thos. Moodie, Rev. W. H. Warriener, Robt. Seath, T. B. Macaulay and Charles Cushing be appointed to communicate with similar organizations elsewhere, and after obtaining all necessary information, to draft a constitution and by-laws, and report at a general meeting to be convened a month hence."

The salient features of the club or organization will be communicated to the readers of the INDEPENDENT as soon as decided upon.

Yours sincerely,

C. CUSHING.

PLAIN TESTIMONY.

I am forty-five years of age. Have been a Christian for nearly twenty years. Twenty-seven years ago I was greatly affected with kidney and heart trouble. Had best medical skill for nine years. Got no better. One doctor told me that I was incurable; one kidney being so far gone. I was advised to use alleviating medicines, but with no hope of cure. I grew tired of medicine; taking that was doing me little good, and I quit it, and have taken no medicine for eighteen years, save a stomach tonic occasionally. I gave my case into the Lord's hands. Now from the beginning of my trouble, until April 15th, 1890, twenty-seven years in all, I never saw a well day; and at times the physical debility and mental depression were such as to unfit me for doing any work of any kind. Usually though, I have been able to get about and work a little, but always with torture to myself. All this trouble was greatly ag-

gravated by an attack of *la grippe* this last winter. After it left me (if it ever left), until April 15th I was completely undone—body fevered and weak, mind clouded and dull, religious life bruised and broken, and altogether I was very sorely afflicted. On April 15th, 1890, I was at home in the evening. I have a class in the Sunday School at the church at Pine Grove, and was, at about eight o'clock that evening, sitting with my friends in our house. I was studying the Sunday School lesson called "The Widow of Nain." *There and thus* I was. A voice said to me suddenly and plainly, "Go and be alone with God." I could not mistake, the words were so plainly spoken. I did not wait. I got up and went out; not knowing what for, only that I was obeying the voice. I was led by the Spirit to the barn. I was impressed that my work was to wait upon God. I knelt down. I was now spoken to the second time by the Lord. I was told to make three petitions. I made them in the name of Jesus. Only a few words were uttered. When I had done all that I had been told to do I rose from my knees. And lo! I was a new man, a *well man bodily*, and a *happy man in the Lord*. I was healed by the power of God. I give Him the glory.

The Sunday after I received this blessing, I walked five miles to a meeting, to state publicly what the Lord had done. I had to do this (obey), to keep what I had got in that way (obedience). I have worn a belt for years; but the Lord told me to take it off since the cure. I have done it, and am well and strong. God tells me now that I am to sin physically no more. To God be all the glory.

Now, in conclusion, let me say to any one reading the above, whoever you may be, whether you are a Christian or not, if you feel your need of a friend, go to Jesus, who always was, and is yet, the Friend of the poor sinner who comes to Him for help. "Come unto Me and I will give you rest." "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

THOS. HUTCHISON, Pine Grove, Ont.

[The writer of the above is a man of singular piety and faith, a Deacon in the Congregational Church, Pine Grove; whom we have known for

twenty years. We have not seen him since the date mentioned,—though we saw him a few days before, at the Central Association meeting in Pine Grove. Ed.]

Our Contributors.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

XXXII. CHRISTIANS.

1. Believers in Christ were at first called the Disciples, or the Brethren. The Jews called them Nazarenes. As they were always speaking about Christ, the people of Antioch called them "Christians"; that is, the people or followers of Christ.

2. The name was so appropriate, that it was soon used everywhere: except among the Jews. It occurs three times in the Scriptures; twice in Acts, once in 1st Peter.

3. The world counts all those Christians, who are not Mohammedans, Jews or Pagans. But the Bible teaches that only those are Christians who are "born again."

4. The world is willing for Christians to have as much religion as they please, *inside their own churches*: but opposes Christianity coming into business, politics, or social life.

5. Christ teaches that His followers must show Christianity everywhere: else the world at large would not be benefited by their Christianity.

6. There is not one rule for private Christians, and another rule for societies, corporations and governments. All these owe the same obedience to God.

7. Christians must do all they can, to feel, and show, that they are one. Honest differences of opinion about minor things, must not keep them from working together for Christ's kingdom and glory.

8. "A Christian" is the noblest name among men.

XXXIII. THE DARK AGES.

1. Before the Apostles died, the gospel had spread, more or less, into all parts of the Roman empire.

2. Three hundred years after Christ, the Emperor Constantine embraced Christianity; which soon prevailed, in name at least, over all the empire.

3. The Church began to be very corrupt. Images of saints and martyrs were adored, and many superstitions introduced.

4. From time to time men arose with purer doctrines: as the Paulikians, and afterward the Albigenses and Waldenses. But these were persecuted and evil spoken of.

5. Many General Councils were held to settle doctrines; but they did little or no good.

6. Men got into the habit of asking, "What does the Council say?" instead of asking, "What does the Bible say?"

7. We count the Dark Ages to have lasted a thousand years: from about the year 400 to about 1400.

8. At the end of that time, learning began to revive: and then *printing* was invented, and Bibles were multiplied: and the Reformation came in.

XXXIV. THE REFORMATION.

1. There were some Reformers before the Reformation; as Savanarola in Italy, and John Huss in Bohemia—who both suffered death; and John Wycliffe in England.

2. Martin Luther, of Saxony, was the leading Reformer. He began the Reformation in 1517. Others, in different countries, were Melancthon, Zwingle, Calvin, Knox, Latimer, Tyndale.

3. The foundation of their doctrine was, the Bible, and the Bible only, as the revelation of God to man, and the standard of belief.

4. This led to the doctrine of Salvation by Faith in Christ; instead of a blind trusting to the Church, and the priest, for salvation.

5. Many persons were put to death for holding such doctrines. But the Reformation triumphed in England, Scotland, Germany, Switzerland, Holland, Denmark, Sweden and Norway.

6. It made good beginnings, but was quenched in blood, in France, Italy and Spain. It never reached Russia.

7. The Protestants, who followed Luther, Calvin and Knox, made the mistake of taking these men for guides, instead of searching the Bible for

themselves; and for more than a hundred years, religion seemed very dead.

8. The modern revival began about 1740, with Whitefield and Wesley. At the end of the century, modern missions began.

XXXV. THE CHURCH.

1. The Greek word rendered "church," at first meant any assembly or meeting, drawn out from the mass. Afterwards, the word was used by the Apostles and their followers, to denote organized assemblies of Christians for worship.

2. In the New Testament, the word denotes either (1) A meeting of believers, or (2) The whole number of believers. It is never used in any intermediate, or any territorial sense.

3. No power outside the Church itself, has any authority to make laws for it, or to appoint its officers.

4. The New Testament is the "Constitution" of the Church. The Church may only make rules or by-laws, in accordance with the "Constitution."

5. The Church is not of human invention. The inspired Apostles established "Churches" wherever they gathered converts. It is Christ's great school for training Christians.

6. Every member has work to do in the Church. Those who feel weakest and most unable, are those who are in most danger of sinning in this matter.

7. Every matter of Christian duty, that needs numbers and co-operation, should be done by the Church. The Church cannot hand over its own duties to some outside "Society" or "Guild."

8. Everyone, who has intelligently received Christ as his or her Saviour, no matter how young, should be received into the Church as a member. From that moment they must (1) Be instructed in the truth, and (2) Be given work to do.

THIRTY-SEVENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Annual Meeting of the Congregational Union of Ontario and Quebec, was held in the city of Kingston, Ont., beginning on Wednesday, 4th June, at 9 a.m.

The first exercises were devotional, extending to one hour. Rev. William Cuthbertson, B.A.,

Chairman of the Union, presiding. More efforts are made for some years past, than formerly, to have all members of Standing Committees free to attend the morning devotional meetings of the Union; and they are much better attended: a majority of the members and delegates being present.

Rev. Dr. Barnes, of Sherbrooke, Que., spoke in praise of the arrangement by which the morning prayer meeting is made a part of the Union meetings; and hoped the members would warmly invite the families of their entertainers to be present; if otherwise inconvenient, then in relays.

The chairman made some tender allusions to the late Rev. Joseph Shallcross, whom, he said, we had just begun to learn to love, when he suddenly passed away.

WEDNESDAY FORENOON.

At 10 o'clock, the business of the Union was taken up. The Standing Committees were: *Business*, Rev. John Morton, Convener; *Nomination*, Rev. George Robertson, Convener; *Membership*, Rev. R. K. Black, Convener; *Finance*, Mr. Thos. Moodie, Convener.

Several applications for transfer, and for membership, were read, and referred to the Membership Committee.

The Annual Report of the Union was then read by Prof. Warriner, Sec. Treas. The report spoke of an unusual number of vacancies occurring during the year. One pastor was dead, and five had removed from the Dominion. The Congregational Union of England and Wales was represented among us in the person of an honored delegate, Rev. W. F. Clarkson, of Birmingham. In 1885, this Union suggested to the English Union, to call a general Congregational Council, and the suggestion has borne fruit. Such a council to consist of 300 representatives from all parts of the world, is now called for July, 1891. To this Union are allotted six delegates: to the Lower Provinces two, to Newfoundland one. The report spoke of the revelations of corruption in public life; the modification of our statistical tables; progress observable in the body since the Union last met in Kingston, eleven years ago; and other matters. After the adoption of the report the meeting of the

HOME MISSIONARY SOCIETY

was held; the President, Rev. Dr. Cornish, in the chair. Rev. John Wood, Secretary, read the Thirty-Seventh Annual Report, which, he stated, if we go back to the actual beginning of organized

Home Missionary operations in these provinces, might be called the *Piftieth*, or "Jubilee" report of the society.

The report spoke of progress and advancement in every department except that of *finances*. A very serious deficit of \$1,500 existed. Thirty-four Home Missionaries and one Superintendent had been employed; as also (during the summer), 14 students. Four new churches had been aided. The expenditures by districts had been:

British Columbia.....	\$ 975 00
Manitoba.....	1740 00
Ontario, Western.....	1790 00
" Central.....	574 00
" Eastern.....	328 00
Quebec.....	467 00
N.S. and N.B.....	887 00

Mr. Hall, Missionary Superintendent, after eight years' service, had resigned; and his resignation had been reluctantly accepted. The Treasurer's statement was then presented. The Home Missionary Superintendent read his report.

CHAIRMAN'S ADDRESS.

On Wednesday evening, June 4, Rev. W. Cuthbertson, Chairman of the Union, delivered the annual address from the chair. His subject he announced was, "Congregationalism in its Relation to British Colonization." We may say in passing, that Canadian audiences are not nearly so demonstrative as British audiences are: yet Mr. Cuthbertson, both on rising and resuming his seat, and a number of times during his address, was greeted with the heartiest applause. Time and circumstances forbade elaboration. It could be but a short study of a great subject. Bancroft has said that the settlement of New England was an outcome of the Reformation. This ignored the natural land-hunger of the Anglo-Saxon race; and some other aspects of the case. However, it would do as a starting point. One result of the Reformation certainly was the principle that each church had privileges in Jesus Christ; and—free within themselves—had relations to all other Christian churches. The settlement of John Robinson as pastor of the church at Scrooby, in 1604, was the organized beginning of the original "Pilgrim" Church. The arrival in America of the "Mayflower" was one of the greatest of human events. Plymouth Rock and Burial Hill are more than "American" symbols—they are related to the liberty of the whole English-speaking race.

The Pilgrim Fathers drew the *first draft of the American Constitution* on the Mayflower; they taught the principle of the sacredness of *man*; at once they began to provide for education. In 1636 they founded Harvard, and in 1700 Yale. They decided, what many of our politicians have yet to learn, that education is the birthright of every

child. The influence of Puritanism on the colonization of North America, deserves the careful study of every mind. We have in America 4000 Congregational Churches, as the outcome of two centuries.

The circumstances when Congregationalism was introduced into these provinces, were unfortunate. The American Revolution had separated and embittered communities, and disturbed the former relations. The New Revival may be said to have begun in 1833, in the establishment of the Colonial Missionary Society. Were our numerical strength in Canada much less than it is, we would still have confidence in the principles of liberty we possess.

IN AUSTRALIA.

There were at first, convict settlements. Free immigrants could not find a footing, and when immigration did begin to come in, there began "Concurrent Endowment." Four other denominations shared in it; but not we. *We refused it*: we began our church-work in the towns.

At first, it was virtually "Church and State" in Australia, through the appointment of Government Chaplains; and these were always Church of England. But in 1853, *God sent the man*—a sturdy Presbyterian minister—who did a noble work for equality and freedom. The Roman Catholic Church also began to assert itself, in the matter of the appointment of Chaplains. The Government paid some attention to *them*. *All sects* were now offered endowments, but the Congregationalists testified that it was wrong to accept money from the State, and wrong for the State to give it. In England others may say to us, "You never were offered aid from the State; we can't tell what you would do." They cannot say that to us in Australia. Others take the money, our people won't take it.

SOUTH AUSTRALIA ALONE,

of all those Colonies, has kept itself free from all entanglements of "Church and State." And why? It was Thomas Binney; and the young men trained and influenced by him, who went to Australia—who had influence enough to do this. Our men there are active politicians, and influential through the press; and so, from Colony to Colony the influence went, till those Colonies were free.

We look upon

OUR COLONIZATION

as a *Mission*, under God. We unswervingly maintain and declare "the power of God unto salvation." Our men in the Colonies are an honor to us. Some of them wrought in the day of small things—but yet, such men shall never be forgotten. The glory of the fathers is their children; and the

men who now carry on their work, is their best memorial. To the measure of their power, our Colonial Churches have ever striven for liberty in the State, in the Church, in Society everywhere; in the Press, and in Trade; and in the untrammelled Education of the child.

Our most serious present problem, is how to deal with

THE FOREIGN IMMIGRATION.

In free countries, you can only ward off the danger by increasing the number of intelligent and educated citizens.

We do not dream of

ABSORBING OTHER BODIES.

When we see them acknowledging Christ as their only Guide and Life, we rejoice; and cease to be anxious about our numerical strength. The *march of nations* is toward Free Churches and Free People!

THURSDAY MORNING, JUNE 5.

The first hour, every morning, from 9 to 10, was spent in devotion. These Prayer-meetings, which were considered a part of the regular sessions of the Union, were well attended, and very inspiring and gratifying. One of the ministers was always appointed the day before to lead the meeting. At 10, the Chairman of the Union took his place, and the business began.

On nomination of the Committee of the Union, the

REV. HUGH PEDLEY, OF WINNIPEG,

was elected Chairman of the Union for 1891. By instruction of the Union, the Secretary telegraphed the election to Mr. Pedley. The next morning he read a reply-telegram from Mr. Pedley: "Many thanks to the friends for remembering the Prairie Province!"

THE REV. W. F. CLARKSON, OF BIRMINGHAM,

Delegate of the Congregational Union of England and Wales, was presented to the Chairman by Prof. Warriner, and introduced to the Union by the Chairman, Rev. W. Cuthbertson, in a few touching, eloquent and appropriate remarks.

Mr. Clarkson said, I feel it an honor to be thus delegated. I rejoice to come to take knowledge of you and your work in Canada, and report the same to our friends at home. Your Chairman, Mr. Cuthbertson, has labored in Australia, and now in Canada. I have remained in what you call—it is a new word to me—the "old country." I will not attempt counsel; but like Joseph, who was sent by his father to see how his brethren did, and how they kept the sheep, I can take back word. One of our greatest misconceptions has been, that the Colonists are entirely able to help themselves, and

need nothing but *good wishes* from the older country. On the continent of Europe, people think that London is an El Dorado—that the streets are almost paved with gold, and a fortune to be picked up at almost every front door. And we have thought something the same about Canada. But the responsibility cannot be shifted to Ontario and Quebec. If ours is the Old Country, our people must be considered as the "old people," and they must help their younger sons.

We are looking forward to the

GENERAL COUNCIL OF CONGREGATIONALISTS

next year. We pray that all our churches may be blessed and stimulated in their work. I am to speak to-night on Home Missionary work, and now only add my appreciation of your kindness and warm reception, and desire to convey to you the Christian and hearty greetings of your brethren at home.

THE CHAIRMAN:—While Mr. Clarkson is on the platform, would you allow me to say on your behalf that we wish him to impress upon the English Union the great desirability of sending us annually a representative; and to go, as I trust Mr. Clarkson will go, to country places as well as the towns—to Embro, to Garafaxa, to Warton, (and through the forest seventeen miles beyond), to the Indians.

The suggestion was received with long-continued applause, and was afterwards *voted*. The following were appointed representatives for

THE GENERAL COUNCIL OF 1891:

Revs. G. Cornish, D.D.; S. N. Jackson; John Wood; John Morton; H. Pedley; Mr. Geo. Hague. *Alternates*.—M. C. Whitlaw, Revs. R. K. Black, W. H. Warriner.

It was stated that this Union was entitled to 6 delegates; the Lower Provinces, 2; Newfoundland 2; the College, 1; 11 in all. A special committee was empowered to fill any vacancies in our list.

RECEIVED INTO MEMBERSHIP.

Rev. Hugh Bentley, Toronto; Hope Church, Toronto; Rev. W. J. Watt, Franklin Centre, Que; Rev. R. J. Stillwell, Edgar; Rev. Geo. A. Love, late of Newmarket. These were transferred on request:—Rev. F. Davey, to N.S. and N.B. Union; Rev. Jos. Colclough, to English Union; Rev. J. C. Wright to Washington State Association.

THE NOMINATION COMMITTEE

reported a long list of pulpits to be supplied on Sunday, by members of the Union. The local Methodist Conference being in session in Ottawa, every Methodist Church in the city was thus supplied, as well as several others.

THE MISSIONARY SOCIETY

held an adjourned meeting at 11 a.m. Rev. W. F. Clarke's motion, to abolish the office of Missionary Superintendent, came up. Mr. Clarke adduced three arguments in favor of his proposition: (1) The office was unscriptural and "uncongregational"; (2) It has not wrought well; (3) The state of the funds did not allow it.

Dr. Jackson conceded the undesirability of appointing, in the present state of the funds, a successor to Mr. Hall: and said the Executive would not, this year, fill the office. But he thought they should not change their Constitution.

A considerable discussion arose. A motion to take the vote by ballot was carried: and at a further stage of the proceedings the decision to vote by ballot was re-considered and negatived, on motion of Dr. Jackson: and the vote stood, for Mr. Clarke's motion to abolish the office of Missionary Superintendent, 10: against the motion, 26.

The meetings of the Executive Committee of the Missionary Society were voted to be held in Montreal and Toronto alternately.

DINNER

was then announced, as prepared by the ladies in the adjoining hall. Plates were laid for 150: and every place was occupied. At the cross-table were Rev. Principal Grant, of Queen's University, and some of the ministers of Kingston, in addition to the members and honorary members of the Union. Rev. Dr. Jackson, pastor of the church, presided. The dinner was very perfect in its arrangements, and reflected the utmost credit on the ladies of the church, upon whom fell the duty of planning and providing it. After all had partaken, Dr. Jackson called the attention of the company, and announced Principal Grant, of Queen's University, Moderator of the Presbyterian Assembly.

Principal Grant said: It gives me pleasure, as Moderator of the Assembly, to be present with you. I believe the Lord is leading us, from point to point, to greater things than we have yet seen. In the work of the Lord, individuals may change: but the work itself continues, and is done with an increasing energy and success. Your church takes its stand on the rights and power of the individual. Those rights, and the rights of the laity, is the problem to work out at the present moment in the Christian Church. But Socialism has not the key of the solution. Yet we must take our stand on the *individual*, for it is to the individual that God reveals Himself and speaks. You are free to look into the signs of the times. Here the old Pharisees erred—in looking only to the traditions of the past, they failed. The Congregational Church ought to take a large share in the solution of the questions which *must* take place in the next few

decades. I look forward to a reconstruction of our religious relationships. I am not of those who believe that *my* particular church has the *jus divinum* to constitute itself the one and only church. We are not Presbyterians, or Congregationalists, or anything else, so much as members of the Church of Christ, and members of His body.

Rev. W. F. Clarkson, Birmingham: I appear as a delegate from the Congregational Union of England and Wales. When they have an opportunity, as now, to send a representative, they are only too glad to do so. I have no sympathy with the trump Spurgeon told of, who "had an awful bad dream"—he dreamed he was doing a day's work! So, with respect to visits to a number of the churches—if, in my short stay, I could visit every church, I might even say by preference, every *country* church—I will do so. My former connection with country churches in England, makes me feel a deep sympathy with every country church. I have known men in England, who scarcely saw a brother's face for months, and I know how much they value such visits.

A brother I knew of, lost his umbrella at Niagara: and that was his whole report of the great waterfall! I hope to see Niagara: as well as many of your cities, and towns, and country churches: and to take back an intelligent and appreciative report.

Rev. William McIntosh, of Yarmouth, N. S. said: We have openings, down by the sea, brethren of other denominations say, a *good* many of them. They say, "Come on; there is room for you." It is thus in the old city of Halifax: and other places. The Congregational Union of Nova Scotia and New Brunswick, through me, offer you their hearty congratulations.

Rev. Professor Cornish, said: I am not given to speech-making: and silence is said to be "golden." This is the third time I have attended the sittings of the Union at Kingston. Just thirty-five years ago, I landed from England in Nova Scotia: and I confess I have had, ever since, a sneaking regard for that Province. But the farther west ever I come, the *more humble* I feel! I teach my boy not to call himself an Englishman: he is a *Canadian*! I myself am a patriotic Canadian. I know no East nor West. We must all work hand to hand, and eye to eye, for our Country, and the cause of God! We have heard of "union." One kind of *union* is, "We'll gather you all in: and there will be union." If Congregationalism should ever be extinct, I would join another church at once: but as things are, I expect to be and shall be, a Congregationalist to the end! I have no faith in "Organic Union." The *union* I hold with, is the union of Christ—to help one another, to bear one another's burdens, and love all.

Rev. George H. Sandwell, of Toronto, said: I feel that there is a great brotherhood all over the continent. Like Dr. Cornish, I know no east or west, nor north or south. I like to be the spokesman, the advocate, of the smaller, the country churches. We have greatly enjoyed the meetings thus far, and I congratulate you on the way you manage the *weather* in Kingston—having the rain always at *night*; and sunshine every day! I hope Mr. Clarkson, and others, will take back a good report—and a correct one—of Canada. Two ladies told me, a year ago, that we “would not need money in Canada: in Toronto and those places, it was all *bargaining*; I would exchange a sack of flour or potatoes, for so much drapery goods!”

Principal Barbour, of Congregational College, Montreal, said: It is perhaps the duty of the last speaker, to notice anything the other speakers have omitted. I desire to draw attention to the *feast* we have enjoyed: I feel, at this moment, the *best* I have ever had! And we owe it all to the ladies. Down in *McGill*, the ladies are creeping to the front! There, out of five *gold* medals this year, *three* have been taken by ladies! Hilton Pedley, who has now gone to the Japan Mission, and a lady “Bachelor of Arts,” were pitted against each other in Philosophy; and in 1,000 points, Pedley only gained by 25 points!

Anglo-Saxon *Individualism* is what we, as Congregationalists, have all learned, and what we all maintain. It is “God, and My *RIGHT!*” I always tell my students, in their preaching, when they are *don*; to *stop*; and I am done!

Rev. William Cuthbertson, Chairman of the Union, said: “We live and learn! I expected to *hear*, and certainly not to *speak*—at this meeting especially as I have nothing to say! But I, and others, would like to have this meeting continued, and hear more from Principal Grant and others, on some of those great subjects touched upon. Like, as after hearing some grand Military Band, I have felt my feet still keeping time to the music—so now my pulse keeps time to what we have been hearing! We can, I think, see some of the purposes for which God has planted us in this land: (1) The practice of Democracy, in this special form; (2) The absolute freedom of the human will; (3) The Sovereignty of God.

One great use of Denominationalism is, that each one has something to present, as its “*vision*.” We are conservative, as to the great doctrines of Grace. There has been no denominational lapse from the great doctrines of Grace. But we suffer nothing to trammel us in our search after, or our deliverance of truth. We are not held down by any creed—apart from its *good use*. And, true to Truth, and true to God, we have a great mission in this great land!

FOREIGN MISSIONARY SOCIETY.

The annual meeting of the C. C. Foreign Missionary Society was held; Rev. Dr. Barbour, President, in the chair.

The President said: “Every soundly-converted man and woman is converted to missionary work. Every man cannot take his *body* into the Missionary Field, but he can take his *spirit* there! I feel that I only need to stir you up by way of remembrance—to ‘put you in mind’ of things you already possess. This of a sacrifice for the *whole race*, is not a *Jewish* conception; it belongs to the world! Everybody, that can wisely *be* saved, *will* be saved. An innumerable company will compose the elect. I was taught, as a boy, that the elect were only a *few*. Not so—they of the Kingdom are to be drawn from all portions of the world. Hence the Foreign Mission idea. Would you like to have it expunged from the record of your life, that you are doing something for the Foreign Mission work? *As certainly* as Christ came on a *mission*, so has he *sent us*! May my tongue cleave to the roof of my mouth, when I cease to have a word for *The World* for whom Christ died!”

THE NINTH ANNUAL REPORT

was read by the Secretary, Rev. E. M. Hill, of Montreal. Mr. Currie was improving his wisely-chosen “Canadian Station” at Cisamba. Here 15 or 20 lads are under daily instruction, with encouraging progress. It had been a *hard year* for Mr. Currie. Stores could not be got in from the coast; war-camps blocked the way. Mr. Currie has spent, of his own private means, \$395 in building. The Society has voted \$200, as part reimbursement for his outlay. Mr. Lee had now arrived to reinforce the mission. He had also, through funds given him by Bond Street Church, Toronto, for the purpose, bought and taken inland to Mr. Currie, a *mule*, which will be of great service to the missionaries.

Miss Minnie Clarke, of Guelph, is under appointment of the Woman’s Board of Boston, to go to the African Mission; she will probably be stationed at Bailundu. It seems desirable to adopt her as our missionary. Mr. F. W. Macallum offered himself as a missionary to Turkey; the Board was unable, for lack of financial ability, to see its way clear to take up a mission in Turkey, and so Mr. Macallum goes out to that mission, under the auspices of the American Board of Boston, without formal connection with the Canadian Society.

Rev. Thomas Bigcanoe, native pastor of the Indian Church at French Bay, had died during the year.

The Board had met twice since the last annual meeting. They recommend that two representa-

tives of the Woman's Board be invited to meet with them in future.

More extended powers of action between the meetings of the Society were granted to the Board. The income, 1889, was \$1,929; in 1890 \$1,551. More had gone through the channel of the Woman's Board, and perhaps also, that a considerable balance every year reported on hand, may give some of the churches the impression that the Society is not in need of money; this is not so; but sometimes at the annual meeting a sum is on hand, needing to be almost *immediately expended*.

The Treasurer's statement was also read and adopted. Mr. Hindley appealed for aid and sympathy for the Foreign work, and complimented also the Woman's Board. He said, we never fully carry out the Saviour's command, till we become Foreign Missionaries; Mr. Skinner hoped Mr. Macallum could *visit the churches*. If so, the money would be forthcoming.

The officers were then elected:

B. W. Robertson, Esq., Kingston. *President*: Rev. E. M. Hill, 143 Stanley Street, Montreal, *Secretary*: T. B. Macaulay, Esq., "Sun" Life Assurance office, Montreal, *Treasurer*.

Mr. Bolton, of Warton, made some statements and suggestions concerning the Indian Mission. Dr. Jackson then moved, That whereas, overtures had been made, on behalf of the Methodist body, to take over and work this Indian Mission, it be thus handed over: the details and conditions to be left to the Executive. This was carried.

On motion of Mr. Hall, the thanks of the Society were given to the "American Board," for their assistance and co-operation in Foreign Missionary work.

Mr. F. W. Macallum, said: It is my first time of speaking at your annual meeting: and it may be—for many years—the last. I am going to Erzurum in Eastern Turkey, within sight of Mt. Ararat. I will feel myself as a *Canadian*, doing the Lord's work in that far land. I won't forget the Congregational Churches. And I pray they will not forget me. As for your pity, I don't need it: as for your admiration, I am not worthy of it: but I crave your prayers, and ask for your sympathy.

PUBLIC MISSIONARY MEETING.

On Thursday evening, the Annual Public Meeting of the Home Mission Society, (the "C.C. Missionary Society,") was held: the President, Rev. Professor Cornish, in the chair. The Secretary, Rev. John Wood, gave some statements concerning the deficit in the funds. He said it had been, very lately, somewhat reduced: but still stood at \$4,560. A return greeting by telegraph, from the Woman's Board Meeting in Montreal, was read: "The Woman's Board to the Congregational Union: Deut. i: 11."

Rev. William McIntosh, Yarmouth, N. S. said: I congratulate Kingston on having three Congregational Churches. The plan pursued for the last few years, in the Maritime Provinces, of establishing causes in prosperous places, is a wise policy. Our young people gravitate to the towns. And they seek the churches in which they have been trained in the country. These we find to be almost always Baptists, Methodists or Presbyterians. And so also, while we keep up and strengthen the centres, we must not cut off support to these *country centres of supply*. We have 14 pastoral fields. Membership about 1,200. Under pastoral care, about 4,000 persons. Only four of our causes are self-supporting, out of the 14. We raised in our churches, for all purposes, last year, \$10,000. We have been lacking in railway communication. This is being somewhat remedied. If we had all these fields *manned*, with good men—who would preach solid, fair sermons, and live the lives such men should live—these fields would be abundantly successful. They are good people to work among. Grand, solid, conscientious men.

Notwithstanding the insane cry of "Repeal," or separation—yet year by year we are drawing nearer to the other parts of the Dominion. Too many men in all our churches, who do their own business wisely and well, are yet content to see the business of the Church done in any loose kind of way. In our church and missionary operations we must act on good business principles. Like the young man of Elisha—if our eyes were only opened to see—we should behold "that they that be with us, are more than they that be with them." The outlook of our maritime churches is hopeful. Our success and yours is in the Lord and in His strength.

Rev. Dr. Barnes, Sherbrooke, Que., said: I have a commission from the Executive to speak of a young brother, who is commissioned to the Foreign field by the American Board, Mr. F. W. Macallum. [After speaking warmly and sympathetically of Macallum and his work, Dr. Barnes continued:] We have twelve churches in Quebec Province: all in *one Association*. There are *only four churches* now on the list of aided churches. These four churches will receive in all \$550. The remark has been made that the country churches give their best men to the cities. The little church at Eaton, ministered to for 40 years by our late brother Sherrill, has thus fed Sherbrooke. The *four deacons* of the Sherbrooke church, are Eaton men. So is the church clerk.

Waterville is going on. Instead of *receiving* \$100, they now ask nothing and *give* almost \$100 to the Society: a difference of \$200 to the Society. We are, through Congregationalism, doing the work of Christ, *just as far as we can reach*. People

say, "Why this deficit?" We say when we increased our *business*, we increased our *outlay*!

The growth and progress of this continent cannot be all on the South of the lines! There is an inevitable growth in *Canada*. "A great door and effectual is opened: AND there are many adversaries." That "and" is not disjunctive: is is copulative: *difficulties help success*. Let our lives be so like Christ, that people—children as well as others—shall speak of us as resembling *Him*!

Rev. Geo. H. Sandwell, of Toronto, said: I came here downhearted and sad, about the state of the Missionary Society's funds. I was sad also that we were about losing the services in office of Mr. Hall, the energetic Superintendent of Missions. But I am going to return very much lifted up and encouraged. The deficit is *less* than it was, and the prospect is brightening. We all need a higher conception of the work to which God has called us. We have put our hands to His work: and we shall have a blessing in it. I am not afraid of being called "a political dissenter!" We ought to do more in public questions. Help to turn out the "boodlers!" We want to help in training up a true people in this Dominion! And we need faith in the possibility of our work—and in success through God. I am ashamed of the pessimism of some men. God will bring to pass what He has promised! The secret of our weakness is that we cling to our money too much! If we were only *honest* with God, we would have no Jeremiads—no deficits—no difficulties with our missionary funds. Let us go back to our churches and tell the people they ought to give *one-tenth* to God. We must have consecration of both men and means to the service of God. God give us this spirit and help us to its realization!

REV. W. F. CLARKSON, BIRMINGHAM.

Mr. Clarkson: I have not yet had proper opportunities of being able to speak much of the work of the churches in Canada, so I will rather speak of the *principles* on which they are founded, and in which they work. Like the "contraband" who came into the Federal lines, during the American War, who said his name was *Sam*: "and" said he, "when you see *me*, you see all there is of us!" So there are churches, and when you see them, you see "all there is of them"—no work, no progress, no sympathetic connection with anybody else—just "Sam," and nothing else! No church is to be satisfied with itself alone. Too many Christian people are content to come Sunday after Sunday: and then think they have done the correct thing, as far as the kingdom of God is concerned: never feel they have any active work to do, in converting the world to God! God has put you into relation to them, who know Him not. It is not enough that church doors are open, and people

made welcome. A good brother was told by the deacons, where he was "supplying" for the day, "preach to the elect." So, as he could not know who they were, or whether they were present, he asked the "elect" to stand up. Having failed twice to induce them to rise, he said, "Then I shall obey my Master, and preach the Gospel to every creature!"

One form of religious work in Birmingham, is the "Sunday Morning Adult Class." It began among the Society of Friends. An hour and a half is spent in teaching the men to read, and to understand the scriptures. Many of the teachers are ladies. We have 18,000 or 20,000 men, who thus meet, to be instructed: men whom we have not got hitherto to come out to any religious "services."

In the Board Schools in Birmingham the secular system is carried on. The Scriptures are daily read; and Biblical instruction is given by ministers, in half-hour services. Every Tuesday forenoon, I address 150 lads and lasses. Forty such services are given in Birmingham every week.

Mr. Sandwell spoke of the *one-tenth*. That, after all, was but a Jewish conception. It is but *the very least* a man could think of giving. But give more—give one-fourth—give all—to God! An old woman explained a learned phrase of her minister—when he said "Money was a *sine qua non*." She said "She quite understood that: it meant that money was a *sign of going on*." If there is sympathy, and prayer, in this work, *men* will not be wanting, and money will not be wanting.

From the Congregational Union of England and Wales, he conveyed to the Canadian brethren all good wishes for prosperity in their Home Missionary work.

Mr. F. W. Macallum was asked to say a word by the President; and Dr. Barbour to commend him to the care and blessing of God, in the work to which he was going. Mr. M. said, I go forth in a few weeks to my work in the Turkish empire, a firm believer that our cause which is God's cause—is a *winning* cause. I trust I may have the prayers of the friends I am leaving. In a sense, I shall be your representative and servant in Turkey, to help to supplant the Crescent with the Cross.

Dr. Barbour offered a solemn and appropriate prayer.

FRIDAY MORNING, JUNE 6TH.

The first business of importance in the Union, Friday morning, was hearing reports of delegations.

Dr. Barnes reported for the delegation last year to the National Council at Worcester, Mass. He spoke of the exceeding kindness and warmth with which the delegation from the Dominion—five in all—was received; and the Council appointed the very foremost man West of the

Alleghanies—Rev. Dr. Noble, of Chicago—as a delegate to this Union. Dr. Barnes spoke of the “New Departure” in New England. He said: “It is not what the *Nonconformist* newspaper calls ‘schism.’ A few make a great noise—not to use that word in an offensive sense—but the solid, calm, legal orthodoxy of the mass of the New England pastors, is too much lost sight of by people from a distance. All this, however, does not at all affect the working of Congregationalism in the United States.”

George Hague, Esq., Montreal, followed. He said: “I was two days at the National Council” at Worcester. Was greatly interested in a great debate on the “color” question; and it all centered round one who went out from among us—Dr. Sherrill (a son of one of our old and honored brethren), who had been at Omaha, and then went to Georgia. The question was: “Should Dr. Sherrill be received as a delegate?” And the best speeches on the question, and they you may be sure were on the side of liberty and human rights, were from some colored brethren. But the feeling was, that not for an hour, could there be bodies of “white Congregationalists” and “black Congregationalists.” Our brethren there feel the burden laid upon them of evangelizing the whole land. In old days the New England churches were intensely Calvinistic—in an exaggerated degree—and left the Great West, for a long time to the “sovereign grace of God.” But at last they waked up, and for 30 or 40 or 50 years, they have been and are nobly doing their duty. The feeling of responsibility in this matter, is strong upon them. Our brethren in the American North-West are active in founding missions. Now, the Apostles did not, mark you, found “mission stations:” they always founded “churches”—though sometimes they were so small as to meet in somebody’s dining-room. In the west our brethren found *churches*, and they often group several of these together under one missionary. Don’t plant a *station*: plant a *church*. And arrange for ordinances, fellowship and oversight. But plant *churches*! I hope the ministerial brethren will just turn this thing over in their minds. Now, let us wake up on this side of the lines, to the thought that we have this great Dominion to evangelize!

I was also struck with the way their great societies were affiliated each one with all the others. In a new settlement, the S.S. Society plants a Sunday school. This develops into a church; then the Home Missionary Society comes in to help; then they want a building, and the Am. Cong. Union helps with the building fund. Then the College Society comes in, to educate some of their young men for the ministry; then the Missionary Societies engage the efforts of those thus trained, for the great work at home and abroad.

LORD'S DAY ALLIANCE.

Rev John Wood reported on behalf of the delegation to the Lord's Day Alliance. This Alliance was formed a year ago with its centre in Ottawa. The Alliance has had much correspondence with the railways on Sabbath observance. The efforts in the United States, to diminish Sabbath traffic, will have also good results, we hope, on this side. In Ontario the laws are good; but when cars, or steamers, run only partly through Ontario, it needs Dominion legislation. *Tons* of petitions have been printed; and are being circulated all over, for signature. Let every member of this Union get signatures and have them forwarded to Parliament.

DOMINION ALLIANCE.

The delegation to the Dominion Alliance for the suppression of the liquor traffic was represented by Rev. E. C. W. McColl. The “Council” of the Alliance is a representative body. This Union is entitled to four delegates, who met in the Council in Toronto. The delegation would recommend the Union to send under its official seal, a petition to Parliament for total prohibition. The speaker appealed for more vigorous efforts on the part of the people generally.

CHURCH UNION.

The Chairman of the Union, Rev. William Cuthbertson, reported on behalf of the Committee on “Church Union.” He had received a letter from Canon Body, of the Episcopal Church, suggesting a conference of the various bodies on Church Union. Mr. Cuthbertson replied that such invitations had been sent out in England, but there the invitations were burdened with the four Lambeth resolutions, laying down a preliminary platform; one of these resolutions being the “Historic Episcopate.” If adhesion to the Lambeth resolutions, or to anything of such nature were a preliminary to conference, it were only a waste of time and words to correspond further on the subject, for the Congregationalists would not enter into any such conference, unless they entered it perfectly free. Canon Body replied that there were no such conditions on the part of the church he represented. The conference thus contemplated has not yet been summoned.

SUNDAY SERVICES.

The Methodist ministers were all attending the local Conference at Ottawa. These, and other pulpits in the city were at the disposal of the Union. The Nomination Committee reported a very long list of appointments for Sunday.

PRISON REFORM.

Rev. A. F. McGregor, of Toronto, reported for

Prison Reform Committee. The Committee were pleased that the Ontario Government were about to appoint a Commission to investigate the subject. The Committee had suggested a list of subjects (including the drink habits), for the Commission to report on. The Committee have been in correspondence with Dr. Rosebrugh, the Secretary, on the whole subject.

CHURCH MANUAL.

Rev. George Robertson reported for the Committee on "Church Manual." It was difficult to get the Committee together. But he had corresponded with the other members; and their consensus of opinion was something like the following: (1) There was no Manual extant, suitable in every respect, to be adopted as our own. (2) The scope of the Manual should include the history of the Congregational churches. (3) It should be brief; yet *full*, as to subjects dealt with. Say 100 pages, to be sold at five cents per copy. (4) One person should be commissioned to write the Manual.

The Report was referred to the Business Committee.

THE CHAIRMAN-ELECT.

The Secretary read a telegram from Rev. Hugh Pedley, of Winnipeg, Chairman-elect of the Union: "Many thanks to the friends for remembering the Prairie Province."

MISSIONARY MEETING.

An adjourned meeting of the Home Missionary Society was held. A protest from Rev. W. F. Clarke was read, reciting an informality at the former meeting, in the reconsideration of the motion to take the vote on abolishing the office of Missionary Superintendent *by ballot*: inasmuch as Dr. Jackson, who moved the reconsideration, was incompetent to do so, not having voted in the majority. The President, Rev. Dr. Cornish, holding that the objection was well taken the motion (as to the superintendency being continued as an office), was still before the meeting. A considerable, and at times a somewhat warm discussion arose, especially on some points of order and constitutionality. One of those points was decided in favor of allowing delegates of churches to the Union, also to vote on the Missionary Society, even though they were not specially designated by their churches as delegates to the Society, it being held that such was no doubt the intention of the churches. In future, it will be wise for delegates to bring written credentials from their churches, in which the College and the Missionary Societies were severally named, as well as the Union. On the ballot being taken on the Missionary Superintendency being abolished, the *Yeas* were 10 and the *Nays* 54: the office therefore remaining in the constitution.

Dr. Jackson pressed his resignation as Treasurer. The meeting however, by vote, refused to receive it. He also stated a reduction in Missionary grants for the coming year, of *25 per cent.*, in order to avoid an increased deficit. There would be \$1,200 less spent in the North-West this year.

Mr. Wood was afraid the deficit would *not* be diminished as the grants stood.

COLLEGE MEETING.

The annual meeting of the College Corporation was held: the Chairman, George Hague, Esq., presiding. Prof. Cornish, Secretary, read the Annual Report. Four new students had applied. Three had been admitted. The class consisted of 20 students. There were three applications for next session. The Board had secured the services of Prof. Warriner, for the chair of Biblical literature; at an allowance of \$600 a year. Some necessary modifications had been made in the curriculum of theology. The medals and exhibitions taken by the students had been numerous. Three students had completed their course, to the satisfaction of the Board. Four had passed for the degree of Bachelor of Arts. Five had failed to pass their examinations; mainly due probably to the late prevailing epidemic. Rev. R. K. Black will visit the Lower Provinces in the interests of the College. Mr. J. M. M. Duff will also visit a number of churches; as also Dr. Barbour in Ontario. The Jubilee Endowment Fund did not make progress.

TREASURER'S STATEMENT.

C. R. Black, Esq., Treasurer, then presented the Annual statement. \$5,677 had been received, and \$6,108 expended; showing a deficit on the year of \$131, in addition to the existing deficit. Mr. Black said that the expenses had been, on the average, \$900 a year, over the income, for three years past. They had appealed to the churches for one-third larger gifts. If they would do that, the deficit would be extinguished. *Quebec* has responded with one-half increase. *Ontario* and the *Lower Provinces* have given diminished contributions. The statement and balance-sheet were ordered to be printed.

On motion of Dr. Jackson the appointment of Prof. Warriner was very heartily confirmed.

TRAINING SCHOOL IN TORONTO.

Rev. A. M. McGregor said, an effort was apparently about to be made in Toronto, to establish a Training School or College. He hoped, and thought nothing would be done, in actual opposition to the College in Montreal.

Prof. Cornish, and Mr. Hague both approved of such a project, in the direction of equipping evan-

gelist, and for preparatory training for those who intended to pursue a further course of study.

STUDENTS GOING TO UNITED STATES.

After thanks to the Colonial Missionary Society for aid, and a resolution commending Mr. Black and Dr. Barbour to the confidence and liberality of the churches. Rev. John Morton said the very best way to popularize the College was to have the students settle among the churches as *pastors*. Rev. A. W. Richardson supported Mr. Morton's statements. He thought some of our College graduates could have been retained in the Dominion, with proper efforts. Prof. Cornish thought some of the young men are to blame. They lack patience to wait a while for results where they are settled, and drift off to the States.

Mr. Swanson complained of churches, who do not invite the Canadian graduates to fill important vacancies.

Mr. Hindley said he was trained on the implied condition that he was to labor—at least for a number of years—in the Dominion. Still, the stronger churches might do better than to pass over, as they do, our own young men, when they look for pastors.

PROVIDENT FUND.

The Annual Meeting of the Provident Fund Society was held; Rev. J. G. Sanderson presiding. Mr. C. R. Black read Report and Financial Statement. The capital of the Widows' and Orphans' Branch had been increased \$1,000; that of the Ministers' Retiring Fund, \$575. The contributions from churches were \$124 less than last year. The late Mr. John Fogg, of Toronto, had left the Society \$500. One half went to each branch. There were seven widows and three children on the Fund. Five new members had been received. \$200 were voted to the Treasurer, for long-continued and faithful services. Mr. Black was re-elected.

THE PUBLISHING COMPANY.

The Congregational Publishing Company held its annual meeting, Rev. John Morton, president, in the chair. Rev. W. W. Smith, secretary, read the report and presented the financial statement for the year. The CANADIAN INDEPENDENT was well received by the churches, but did not receive the increased support it needed. The *Year Book* had been very successful. \$300 of Sunday school papers and "helps" had been circulated.

PUBLIC MEETING.

The meeting on Friday evening was, as explained by Mr. Cuthbertson from the chair, a "free conference." The chairman invited any present—even though not ministers or delegates—to say a

word, if so disposed, on any subject introduced by the speakers who had been provided. He also spoke of what he called "the marvellous prayers" he had heard at the devotional meetings.

Rev. George Robertson, statistical secretary, presented his annual summary. The year began with twelve vacancies in the pastorate, and there are twelve at present; 709 persons had been received on profession of faith; 313 by letter. Deducting losses, the net gain in membership was 752. Raised for all church purposes, \$131,213. Last year, \$126,000. Value of church property held, \$762,950; an increase of \$45,150. Total debt on church property, \$180,205. In 1888, the total givings were \$16.63 per member; last year \$15; this year, \$15.20. There were 61 churches; 15 stations; preaching stations, not churches, 125; persons under pastoral care, 25,900; members, 8,698. Sunday schools, 104; officers and teachers, 1,199; scholars, 9,922; average attendance, 7,182; united with church, 258.

Several members of the Union advocated the admission of converted children—however young—into church membership.

REVIVALS.

Rev. E. D. Silcox spoke on "Revivals." Our great business was to bring men to the feet of Jesus Christ. These special services need much preparation. The disciples tarried in Jerusalem, *praying*; and *then* they had the descent of the Holy Ghost at Pentecost; and a great multitude believed!

Coming into personal contact thus, is where we have the power. When Jesus spoke individually with Nicodemus, Nicodemus knew that Jesus meant *him*! Let the Sabbath evening services be what are called evangelistic services. Preach the Gospel, and *sing* the Gospel! There is a *drawing power* in Christ on the cross!

Rev. B. W. Day said: We were not only to get souls to accept Christ, but also to lift up souls to closer communion with God. Otherwise converts coming in, would soon drop down to the same cold, dead level, as the church around them. *God's people need revival!*

Rev. John Wood said, Paul always prayed for *the church*: always for the "church!" If the church is right, the work will go on!

Prof. Warriner: Let us make repentance and faith very plain. People often need to have the gospel made exceeding simple.

CHRISTIAN BENEVOLENCE.

Mr. Charles R. Black of Montreal, read an excellent paper on Christian Benevolence. We have secured the manuscript, and will endeavor to give it in full in our next issue.

Dr. Jackson thought favorably of regular *quar-*

terly collections for benevolent objects. Mr. Hind lay said that in his church (Granby, Que.), they had—each in its own month—these different claims presented, and met. Mr. Goffin spoke of the personal efforts of one member at Waterville, in his church. This brother just went out and asked people for their gifts to the College. Mr. Robertson of Toronto, said it was the ambition of some churches to equal the sums raised for their own particular church, with their gifts for general benevolence. Let us, in all our churches, aim at something like that! Mr. Richardson spoke against agents and collectors. Let the tithes be brought into the Lord's house! When you give, don't give because you are asked to give—but give because you feel that you ought to give!

“CHRISTIAN ENDEAVOR.”

Rev. E. M. Hill, of Montreal, said they began six or seven years ago, in Cobourg church, Montreal. They believed themselves to be the oldest Christian Endeavor Society in Canada. A year ago he knew not the exact number now—they had in all the world 500,000 members. It had a beautiful name. Now young people liked to “belong” to something, and here they got into connection with the church of Christ.

One of the great discoveries of this age is the discovery of children! And here children have something to do. Boys are shy; but you can get them in among twenty or thirty others. And boys like the idea of being loyal and true to something. So we get them to be loyal to Christ; and we get their pledge to take some part in every meeting. We can use this Society to form an atmosphere in the church in which it is easy to do right, and hard to do wrong; and it teaches the young people to help in the church prayer-meetings. Just as a farmer never makes a steer try to do more than he can do, and so never lets him find out there is anything he can't do; so we lead on the boys gently from one thing to another.

SATURDAY FORENOON.

The Chairman said he had a communication from England, that Rev. Dr. Stevenson was seriously ill; and had in consequence resigned his church in Brixton, London. He asked two members to lead the Union in prayer. A cable message of sympathy was ordered to be sent.

An invitation from Guelph, for the next meeting of the Union, was referred to the Nomination Committee.

FINANCES.

The Finance Committee reported that \$538 had been sent in from the churches; and that the travelling fares of members would be paid—less \$1.10 on each bill.

CONFERENCE ON COLLEGE AFFAIRS.

An hour was spent in open conference on the affairs of the College. Rev. W. F. Clarke spoke of our graduates crossing to the United States. As it is, we are trying to fill a tub with holes. He complained of officialism; and of the interference of the Superintendent. He would say boldly, that most of our best graduates will not submit to this officialism; and so they go to the States. Perhaps the most brilliant graduate the College ever had, is laboring in California; and would, a thousand times, rather be in Canada. And brethren well know the reason “why!”

Here Prof. Cornish rose to a point of order, and moved, that, as the conference was only to last an hour, speeches be confined to five minutes. Carried.

Mr. Clark proceeded: Fields are not provided for our young men—such fields as they could well fill. We complain of our young men deserting us—and we provide no fields for them!

Mr. Phillips of Toronto spoke in favor of the College. He advocated an “Education Sunday;” and to have special platform meetings the next evening.

Rev. J. P. Gerrie, Stratford: Mr. Clarke's remarks are very pertinent. We have people in Stratford, who will not contribute, because the graduates go to the States. The claims and work of the College are not well understood by our people. The ministers must do more to bring the College before their people.

Dr. Barbour: The great business of the College is to serve the churches, in the great work they have on hand. So I was given to understand it. The great and only *chill* (aside from the financial aspect of the case), is the apparent carelessness of the churches in the interests of the College; and the ignorance of the members, in many places, of the College work going on. The College does all it can, to keep our young men in the Dominion. Our young men will go, sometimes. If money sways them, they will go. If money had swayed me I would have stayed there!

Dr. Jackson: As to a Teaching Class in Toronto, I have my grave apprehensions concerning it. The Class will not “stop there.” It will soon seek affiliation with Toronto University; and will be another “College.” Our College was in Toronto; and the Toronto friends sent it down to Montreal. And it has met with a magnificent reception there.

Rev. M. S. Gray: There are difficulties, or else there never would have been this movement in Toronto. Our young men won't go to the College in Montreal, and there is something wrong when our College graduates will not go to the poor, weak churches.

Prof. Warriner: I question whether the men who go to this proposed school in Toronto, would be more willing to go to the poor churches than the *College graduates*. Young men will not go to an institution to fit them for churches that *cannot support them!* The time may come when we shall require two Colleges, but that time has not come. I would like to see a growing institution in Toronto; but the time has not arrived. And it is always open to the pastors to help young men in study and training; and it is often done.

Rev. E. D. Silcox: In the west, we are not in sympathy with this idea in Toronto. The Western Ontario brethren are as a unit in support of the College. Our young men do go over the lines. One who was a few months away, and spent a winter in study there, showed me a document conferring upon him a "B.D." We can't get such a document here for \$30.

Geo. Hague, Esq.: The College has two courses, one of seven years, and one of three. The latter was for men, who for any one of several good reasons, could not take the full course. We ask them, "whether they intend to exercise their ministry in Canada?" and they tell us "Yes" So there is a point of *honor* about it. The College was once in Toronto; Toronto did not care for it, and Montreal cared as little for it when it was in Toronto! What Montreal has done for it (since the time, when by the action of the western brethren it was sent down there), is a matter of history. And Montreal, notwithstanding all that is said in Toronto or elsewhere, is a great Protestant centre. And it is, with relation to the Lower Provinces, as well as ours, a *geographical* centre. With respect to another matter, our young men *do* go to the poor churches.

Rev. John Wood: We overstate the "exodus." Since 1860—I have been looking over the names here, in the *year book*—10 graduates have gone to the States, and 5 of these can be easily accounted for: such as Willett, for example, who went for pure necessity, as a matter of health. It is no "neglect" that sends the most of them there. The young men should certainly be prepared and willing to endure some "hardness" before they leave the College. And perhaps if our strong city churches had not looked *too high* to see our young men, they might often have obtained pastors equal to any they might otherwise obtain.

Student Pritchard and Mr. Ashdown of Toronto, said a few words.

Rev. Geo. Robertson thought it was unfortunate to close this conference with an existing misapprehension about the proposed school in Toronto. [The hour being expired the meeting was suddenly brought to a close.]

POLITICAL CORRUPTION.

The Business Committee brought in a strong resolution concerning the recent exposures in Ottawa; and the regret of the Union that the constituency of the guilty member had endorsed his conduct by re-electing him.

The resolution was carried *nem. diss.*

TEMPERANCE.

A resolution congratulatory of the recent Ontario Legislation on the License question, was carried. Also a resolution to have a petition for Prohibition signed by the officers of the Union; and one to be circulated for signature among the membership of the churches.

FAREWELL!

The Chairman of the Union, Rev. William Cuthbertson, B.A., said he would leave on Monday for Montreal, to sail early on Tuesday; and would not be present therefore, at any further business meetings of the Union. In reply to a resolution of regret at parting, just passed by the Union, he felt like saying what Dr. Livingstone once said, as he heard him in Exeter Hall, "Brethren, I am going a long way; pray for me!" And so he must bid them farewell. *Vale, vale! in Eternum, vale!*

OFFICERS.

Rev. W. H. Warriner, B.A. (7 Shuter street Montreal), was re-elected Secretary-Treasurer of the Union; and Rev. George Robertson (10 Avenue Place, Toronto), re-elected Statistical-Secretary.

THE "THOUSAND ISLANDS."

The ladies of the first Congregational Church had chartered the steamer *Maud* for an excursion among the Thousand Islands; promptly at two o'clock, a company of about two hundred steamed off for an afternoon's outing. The water was calm though the day was at times a little hazy; and toward evening somewhat cool. We called at Clayton, on the American side, and then turned within sight of the "Thousand Islands Park." All enjoyed the relaxation, the converse, and the tea, to be had at the hands of the steward. We disembarked at eight o'clock. The old and new College graduates were invited to spend the rest of the evening at the home of Dr. Jackson, 193 Johnston St. —where as they afterwards reported —they were right royally entertained.

THE UNION SUNDAY.

It was very gratifying to the Union, and a fine instance of Christian unity, that every pulpit in

the City of Kingston (with the exception of the Anglican and Roman Catholic,) was filled, *both morning and evening*, by the ministers of the Union. In addition to this, our men had services at the hospital, at the penitentiary (twice,) helped at the Y. M. C. A. and fraternised generally in everything that was going on in the city for God and humanity.

Rev. Principal Barbour, by appointment of the Union, preached the Annual Sabbath morning sermon, in the First Church, from Deut. xv : 11 ; "I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." The preacher said : Much discussion had been had, whether the patriarchal dispensation had extended into the Mosaic? And whether the Mosaic extends into the New Testament dispensation? I would say "Yes ; if there is any good reason for observing them!" For the *Law* remains, while the *reason* for it remains. Principles remain ; and are binding always. So the *principle* of our text remains ; and is re-produced and re-affirmed in the New Testament.

It is commended to us by its *humaneness*. The mistakes that have been made, in charging cruelty upon some of Moses' enactments, result from not separating the municipal and the moral ; the military from the civil.

In preaching, "the text" is always to be taken to mean—not the words—but the *meaning* of the text! The first exercise of liberality is always in things *nearest* to us. So here : "thy brother!"

(1) *Its freedom* : The giver is left to settle it with himself, *how widely* to open his hand. Beneficence is a reflection of the character of God. The earth itself is more beautiful when *giving out*—less attractive when receiving : as in *rain*. It is *natural* to the hand to be open. It must be open both to give and to receive.

(2) *The Godliness of Beneficence* : There will always be occasions for it ; and an occasion is always demanding something of *somebody*. And the man who *gives*, is ordaining blessings for himself. No man is ever asked to do anything against his own real interest. Every Divine Law regards man.

(3) *The sin of withholding* : And this can be applied to the cause of Canadian Home Missions. We are to show men a kingdom that is not of this world. With the godly scientist Faraday, we can say, "We have a *little church*--with a GREAT CHRIST, among us!"

(4) *The duty of the open hand*.

(5) *The sin of refusal* :—"Ye did it not to me," begins an endless pain! A million dollars paid for evangelizing and civilizing the Sandwich Islands ; the cost of one war-ship! Did ever money give such a return?

THE SUNDAY SCHOOL.

At 2.30 the children of the three Congregational Sunday schools, met in the hall attached to the church ; "friends" in the gallery. Several short, pithy speeches were made ; and a number of familiar hymns were very heartily sung.

COMMUNION SERVICE.

At 4.15 the church, with the members of the Union, observed the Lord's Supper. The pastor of the church, Dr. Jackson, was supported and assisted by Rev. Principal Barbour, and Mr. Cuthbertson, Chairman of the Union.

MONDAY, JUNE 9TH.

Dr. Jackson presided as temporary Chairman of the Union.

A telegram was read from Guelph, heartily endorsing the invitation given. It was therefore voted to hold the next annual meeting of the Union there, on the Wednesday after the first Sunday of June, 1891. The Secretary of the Western and Central Associations were deputed to arrange for Dr. Barbour's visits to the churches during vacation. Mr. Clarkson will also visit a number of churches ; in his case, his expenses are generously met by the English Union.

Mr. Henry Yeigh, of Brantford, in the matter of the missionary deficit, moved to have a week of self-denial and thanksgiving (first week in November) in churches and Sunday schools.

In a discussion which arose, several members pointed out that the members of the churches needed more information about the Home Mission operations, and suggested the circulation of a fly-sheet giving information.

Mr. Yeigh's motion was carried.

It was suggested that the Missionary Society should print Dr. Barbour's sermon on "Beneficence," in the *Year Book*, and issue it from the same type in pamphlet form, with an *addenda*, giving facts and figures, as the best Home Mission literature possible. On motion, it was carried, to "recommend the Missionary Society to print Dr. Barbour's sermon in the *Year Book*, and also for circulation in pamphlet form."

Mr. McColl recommended reverting to our former plan of "Missionary Deputations." Mr. Wood favored the suggestions, and said the Executive would consider them.

SEPARATE SCHOOLS.

A resolution was passed, condemning the principle of Separate Schools.

SUBSERVIENCY TO ROME.

A resolution was also passed, on motion of Rev.

W. F. Clarke, condemning both our political parties for subserviency to Rome; and affirming the principle of Equal Rights for all.

CHAIRMAN'S ADDRESS.

Thanks were passed to Rev. W. Cuthbertson, B.A., for his address from the chair, with the request that it be furnished for publication in the *Year-Book*.

NEXT YEAR.

The Rev. George H. Sandwell, of Zion Church, Toronto, was appointed to preach the annual sermon at Guelph, next June.

MONDAY EVENING.

No session was held on Monday afternoon. In the evening the church which was gorgeously embellished with potted plants and flowers (with palms and ferns), round the platform, was well filled for the concluding meeting.

Rev. Robert Aylward, of Cobourg, spoke on "Our Glorious Ministry." Christ gave gifts unto men—he gave some prophets, and some evangelists, and some pastors and teachers. The Christian ministry is of Divine appointment. And He made His gift in connection with His glorious work which He finished on earth—as well as in connection with the glorious work which He now carries on from heaven. We are told that the Christian pulpit is losing its power: but these forget that the Christian pulpit was established by Christ. There is only one thing that can discredit it—and that is where there is insincerity.

God chose *men* for this service. Sinful men, weak men, commissioned to preach this Gospel to the wide world. And it is possible to be filled with the spirit of those men of New Testament times. God gives diversity in nature, and chooses to ordain diversity in Christian graces. No two of the twelve were exactly alike. And men, at this day, show various characteristics. But there is room in this ministry for all these different gifts, if they will only bring them and have them all sanctified to the service of God. The great Book we have is God's Bible. We are to take the truths of that blessed book, and give them to the world.

Rev. W. F. Clarkson said: I have been greatly impressed by the hospitality of Kingston. At the May meeting of the Union in London, no hospitality is provided for by the Union. At the autumnal meetings in the provinces, hospitality is extended; but your printed ticket tells you that you "go away *Friday morning*." Here we have been entertained over the Sabbath, and are entered upon the second week. From Plato's "Republic" to "Looking Backward," dreamers have dreamed of ideal Republics, and all that. But in

the New Testament we take up church-life as it is; feeble it may be, and all that: but plastic, that it may be moulded by the Spirit as He pleases. An old epitaph reads:

"If you ask what religion he had?
He was, be it well understood,
A *Dissenter* from all that was bad,
A *Consenter* to all that was good!"

You can't understand, as Canadians, the *awfulness*, as 't seems to us, of a Prime Minister, whatever he may be, appointing *Bishops* in the church. A church of Christ is called to freedom: freedom from formalism: freedom in church work and life: freedom from "authority." As soon as a man has gained eminence in the church, people are apt to look up to *him*, to do their thinking for them. Like the weather-cocks of the Knickerbockers, which were set to agree with the weather-cock of Peter Stuyvesant the Governor. How many people there are just now—and who never heard of it before—are sure of a great "down-grade" movement going on, just because Mr. Spurgeon said so, in his "Sword and Trowel!"

Our churches may be regarded as so many independent Republics: but, looking deeper, we find they are autocracies—or rather theocracies, in which Christ is all in all. He presides at our church-meetings: He rules in all things. "Thy will be done!"

And that leads to another point: subjection to one another. Now, I know nothing of Canadian churches. But we find the members of a church must needs be subject one to another, because all must be subject to Christ. It is not well to be victorious, when only grumbling and dissatisfaction are left behind. "In your patience ye SHALL win your souls!" Church-meetings have been called "bear-gardens." But, with all that has been said, and all that has been experienced, it is better to have all that we *do* have, if we have progress and life with it, than merely the will of any one man. Better run the risk of all these, than go on, stagnant and dead!

The church is a representation of Christ. Christ might have been reigning in Jerusalem all these centuries; and people, and nations, going on pilgrimages to Him. Or, He might, Himself, been preaching the Gospel—evangelizing—all these years, in His own person; carrying the Word to all nations. But He has gone to Heaven; and has given to His servants to RE-PRESENT Him to the world! And each one is to do all he *can* to realize this ideal. As Shakespeare has it

"If our virtues go not forth from us,
'Twere all the same as if we had them not!"

Rev. A. F. McGregor spoke of Young People's Societies in the church. He combatted the idea of any children belonging to the devil as his pro-

party. They belonged to Christ! We should respect the thoughts and feelings of our young people. This is the more necessary, in view of the delicate relationships of their Young People's Societies to the church. Their life is just as *real* to them, as our (perhaps longer) life is to us. We must not despise them. They are all needed.

I was at a Y.P.S.C.E. meeting last night. And I noticed they did not, any of them, pray for the pastor. And I mentioned it to them, and asked "If they never prayed for their pastor?" They said, "They often prayed for him; but they supposed they had forgotten him to-night." Just because we do not mingle enough among them, they sometimes forget, perhaps, to pray for us. We are to have a week of self-denial in November. I would like to have the details of the week itself, and its experiences, as well as the pecuniary results of it. We talk sometimes of our "making sacrifices" for Christ. A brother of Dr. Livingstone showed me one of the Doctor's letters to him—perhaps about the last one he ever wrote—in which he said, "Let us not speak of sacrifice. I never allow myself to think of *my* making a sacrifice for Christ!"

Prof. Warriner: Every man likes to hear his own church praised; and I think it was a *Congregational* Church Mr. Clarkson was describing, when he spoke of the "Ideal Church." Much as I love and agree with all Christian brethren of other churches, yet there is not one of them who would take me in—*just as I am*, a conscious believer in the Lord Jesus—as a *minister*! The Methodists would put before me Wesley's Notes and Sermons; and test me by those. The Presbyterians would give me the Confession of Faith. The Church of England would present me with the Thirty-nine Articles. The Baptists would want to know if my views and practice of Baptism agreed with theirs. But among none of them—but with the Congregationalists only—would I be accepted, as a minister, just as I am, on the ground of being a humble believer in the essentials of Christianity.

And, just because Christ is my master, no man can rule over me! I rejoice in this freedom—which grows out of the subjection of the soul to God. Our principles are growing. The tendencies of the hour are, (1) The growing power of the laity: (2) A growing spirit of unity, among all branches of the Christian church: (3) A growing feeling of individual responsibility. We have free and individual access to God. We have no *roof* between us and the sky, nor any *wall* between us and our brethren!

THANKS.

Mr. Aylward, for the Business Committee, moved the thanks of the Union: To the Kingston

friends for Christian hospitality—to Principal Barbour, for the Annual Sermon—to Rev. W. F. Clarkson, "for his wise and helpful words"—to the Choir, for their services at the Evening Sessions—to the General and Minute Secretaries, for their services to the Railways and Steamboats, for the customary reduction in fares—to the Representatives of the Kingston press—and to the Statistical Secretary for his Report: and that it be printed in the *Year Book*.

Rev. W. F. Clarke wished to include Dr. Jackson, in connection with the meeting of the College *Alumni* at his house. The motions were carried.

Dr. Jackson returned thanks, on behalf of the three churches. They had not gone beyond their own three churches, in seeking for hospitality to the Union. Other churches would have done it gladly; but they did not need to ask assistance.

The Union was then, on motion, formally adjourned, to meet in Guelph, Ontario, June, 1891.

News of the Churches.

ST. JOHN, N. B.—Rev. J. B. Saer preached his farewell sermon on Sunday evening, May 18th, to a large congregation. On Monday there was a farewell gathering to bid Mr. Saer good-bye. The meeting was of an informal character, the greater part of the evening being spent in conversation. There was some music and a few addresses. Deacon William Kerr presided. During the evening the following address was presented:—

ST. JOHN, N. B., May 19, 1890.

REV. J. B. SAER.

Dear Sir—We, the undersigned, being a committee appointed for the purpose, beg leave to express to you the kind sentiments and Christian regard of the members and adherents of the Union Street Congregational Church, on your retirement from the pastoral office.

We acknowledge with thankfulness, the peace and harmony which have existed between pastor and people during the period of your ministry (nearly six years,) in St. John. We beg leave to express our deep indebtedness for your constant and faithful preaching while amongst us, of the truth as it is in Christ Jesus, and your unwearied efforts in promoting the temporal as well as the spiritual welfare of our church. And we would further acknowledge your unwearied efforts to promote the welfare of the Congregational Churches of New Brunswick and Nova Scotia.

As citizens of St. John, we would acknowledge our obligations to you, for the warm interest you have shown in the movements of a benevolent, educational, reformatory, and Christian character, apart from your immediate church-work.

As councils for the dismission of ministers are not customary in the Maritime Provinces, owing to the distances by which our churches are separated from each other, we have the greater pleasure in thus commending you to the confidence of the sister Congregational Churches.

We beg leave to assure you, that you and Mrs. Saer will carry with you our tender sympathy and best wishes

for your welfare during your sojourn in Europe, and wherever your future lot be cast.

It is our earnest prayer that the Great Head of the Church may bless you, and make you His honored instrument in the conversion of many souls.

Yours in the bonds of the Gospel, and on behalf of the church and congregation.

JAMES WOODROW,
CHAS. E. MACMICHAEL,
WILLIAM KERBY.

Mr. Woodrow and Mr. William Bruckhoff presented Mr. Saer with a handsome tourist's camera, on behalf of the ladies and other members of the congregation. Mr. Saer made a feeling and suitable reply, referring to the happy years, six in number, he had spent in St. John, years of harmony without jar or jostle, and expressed his wishes for the happiness and prosperity of the members.

During the evening refreshments were served by a committee of the ladies.

Mr. and Mrs. Saer left St. John on the following Wednesday, to take passage on the steamer for Rimouski.

WOODSTOCK.—A pleasant gathering was held last night in the lecture room of the Congregational Church. The occasion was one of saying farewell to the retiring pastor, Rev. Mr. Cuthbertson. There was a splendid attendance, including a goodly number from other denominations. Besides Mr. Cuthbertson, there were present: Revs. Dr. McMullen, Russ, Farthing, Wade and Kerby. After the singing of a hymn and prayer from Rev. Mr. Farthing, Dr. McMullen stepped to the front and read the following address on behalf of the ministers of the town. He supplemented it with a few kindly remarks, after which Rev. Mr. Wade spoke briefly.

To the Rev. Mr. Cuthbertson, B.A., Minister of the Congregational Church, Woodstock, Ontario:

We, your brethren pastors of sister churches with your own in this town, hearing of your having resigned your pastoral charge with the view of returning to Britain, desire to assure you of the regret we feel at the removal from our town of a citizen so esteemed, a brother so beloved and a co-laborer in the ministry so gifted and faithful.

We have ever found you ready to co-operate in every good work, courteous and cordial in all your intercourse with your brethren, actuated by a high sense of honor and devoted and faithful in the service of our common Lord and Master.

We follow you with our prayers and best wishes for your success and comfort in the sphere of labor to which the Great Head of the Church may in His over-ruling Providence guide your footsteps.

W. H. Wade, Rural Dean, Rector St. Paul's Church, East; E. W. Dadson, B.A., Baptist Church; W. A. McKay, B.A., Chalmers Church; W. T. McMullen, D.D., Knox Church; J. C. Farthing, M.A., Rector of Woodstock; A. E. Russ, Central Methodist; G. W. Kerby, B.A., Dundas Street Methodist.

Woodstock, May, 1890.

Mr. Cuthbertson replied in feeling terms, thanking his brother clergymen for their kind address.

Kindly worded addresses were also made during the evening by Revs. Russ, Farthing and Kerby, Principal Huston and Mr. James White, who ably filled the chair.

After solos by Mr. Hayden and Miss Burgess and a selection by the excellent orchestra from the College, Miss Perry, on behalf of the Ladies' Circle, presented Miss Cuthbertson with the following address, accompanied by a purse as a slight token of her services as organist:

DEAR MISS CUTHBERTSON.—It is with feelings of deep regret and sorrow that we have gathered here this evening to bid you farewell on the eve of your departure for England. For the first three years of your life with us, you were laid aside by a serious and protracted illness, which prevented us from mingling together and enjoying the friendly intercourse that since your recovery has been so pleasant and helpful to us. We feel that we cannot let you go from among us without expressing our loving appreciation of the many services you have so well and cheerfully rendered to the church; and we would also ask your acceptance of this gift in the kindly spirit with which it is given. And you may be assured that wherever your lot in life may be cast, you will have the loving remembrance and sincere wishes of these your friends, for your future welfare and happiness; and our earnest prayer is that God may be with you till we meet again.

BELLA PERRY,

For Ladies' Circle.

Woodstock, May 30th, 1890.

Mr. Cuthbertson thanked the ladies kindly on behalf of Miss Cuthbertson.

Immediately on the completion of this part of the programme, Mrs. W. A. Reid read the following address and presented the retiring pastor with a purse on behalf of the congregation.

To the Rev. Mr. Cuthbertson:

REVEREND AND DEAR SIR,—This farewell social gathering has seemed to us to present a favorable opportunity for saying a few loving words to you before your departure, which we understand will take place on Monday next.

The circumstance of your coming among us as our pastor is still fresh in our memories, and we rejoice to be able to speak freely of the loving regard we have as a church always had for you.

We remember the enthusiastic hopes we all then had, possibly leaning too heavy upon human and too lightly upon Divine help.

We do not fail to remember with affectionate sorrow the months of physical weakness and suffering, through which during your pastorate you were called on to pass, and we remarked with appreciation and gratitude the fortitude and patience with which you were enabled to bear this and other trials, and your life has in this as in other respects been to many of us, if not to all, a fruitful means of education.

We should be unfaithful did we fail to make mention of your cheerful and friendly deportment and the high Christian character of your social intercourse at all times and with all people.

Your ministry in the pulpit has been a source of instruction and delight to all and we rejoice to believe of spiritual profit to many. Our desire is to be retained in your loving remembrance, and always to find a place in your prayers.

The slight token of our esteem which accompanies this short address, we have felt to be such as almost to make us hesitate to approach you in this manner; but having no fear of misinterpretation on your part, we beg its acceptance in the spirit in which it is given, and now, confidently commending you and yours to the loving oversight and care of our Father in heaven, and assuring you of our continued attachment and affectionate remembrance, we bid you a loving farewell.

Signed, on behalf of the Ladies' Circle,

ANNIE REID.

It is needless to say that by this time Mr. Cuthbertson was completely overcome with emotion. It was with evident feeling that he ventured a reply to this expression of esteem. In a few brief but beautiful remarks, he thanked them from the bottom of his heart. He referred pleasantly to some incidents connected with his career since coming here, and said that when the Great Head of the church called him to labor in another place he felt that there was no place in Canada that he would exchange for residence in Woodstock. He expressed the hope that he would be kindly remembered by everyone in this town, and if it be that they should never meet again on this earth that they shall meet before that great white throne.

After Mr. Cuthbertson's address, an intermission took place, during which refreshments were passed around by the ladies.

After another solo by Mr. Hayden, a most enjoyable evening was brought to a close by singing the doxology.—*Woodstock Sentinel Review*.

GUELPH—The lecture room of the Congregational church was rather uncomfortable overcrowded last night, June 12th, at the farewell social given by the Y. P. S. C. E. and congregation of the church to Miss Minnie Clarke, and a number had to stand throughout the whole proceedings. A pleasing feature of the gathering was the large proportion of young people present, nearly every young people's society in the city being well represented, and there were also a goodly number of older friends from other congregations. The room had been nicely set off by a profusion of flowering plants and evergreens, and it was a bright scene when Rev. R. J. Beattie, pastor of Knox church, took the chair about 8.15.

After the opening hymn "Blest be the tie that binds" and some selections of Scripture, the chairman led in prayer. Then followed the musical and literary programme of the evening, broken only by a social intermission of ten or fifteen minutes.

Miss Clarke was called on for a few words in the first part of the programme. She expressed her pleasure at meeting so many friends to say good bye. The last thought she would leave with them would be St. Paul's words: "So run that ye may obtain." Christian life he illustrated as a race, with a prize in view worthy of their attaining.

Their great aim should be to belong to the Lord Jesus, to have him dwelling within, and their one other aim after that should be that they might be used to draw others to Jesus. Christ could only carry their burdens when they forgot themselves in the welfare of others. God had vessels for every work in life, no matter how different their qualifications and how many their weaknesses and drawbacks. They must consent, however, before God could use them. She would urge those who had not yet accepted the Lord Jesus to take Him as their Saviour and Friend that night. She was glad to say good bye in that Sunday school room, which was one of the dearest places on earth to her. In the infant class she had learnt, among other things, hymns which were fresh to day, and in that school she had found work to do in teaching a class of boys. She would ever pray for her Sunday school class. There was gladness and sadness in bidding good bye. God had made her way plain, and she asked their prayers.

In the second part of the programme, Mrs. Charles Crowe, on behalf of a number of friends, read an address to Miss Clarke, and presented her with a purse containing \$35; one paragraph in the address said: Your past life from early childhood has been before us as an open book, and its consistent Christian character, cheerfulness and loving fidelity have won a warm place in our hearts, and augur well for the future. Our earnest prayer for the Divine blessings and protection follow you. You have heard God's voice calling, and regretfully as we part, we dare not say "Stay," but hope your cheerful obedience and trust will prove an inspiration to those who remain, to so live that we all at last may hear the welcome sound, "Well done, good and faithful servants, enter into the joy of your Lord."

An address and a little token from the Christian Endeavors of the Church, and a dressing case and a little address from her S. S. boys, followed; as also a Bible from the local Union of Christian Endeavor. Miss Clark said it was the Y. P. S. C. E. and her S. S. work, that had led her step by step to the position she was in that night. She "bade them good bye with a free heart, confident God would take care of her!"

The most touching thing in the whole meeting was the speech of the father. Rev. W. F. Clarke said he had been fighting his battle alone in the shadows. For months he had been praying, "Let this cup pass from me!" And he had scarcely got to "Thy will be done!" He would gladly give his daughter to the Missionary work, but the Lord had not shown him the wisdom of her going to Africa, although her duty seemed clear to her. In the Congregational Church at Brantford he had seen a tablet erected to the memory of Mrs. Currie, who died in that work, and in the silent watches of the

night he seemed to see before him two tablets, one at Brantford, and one in Guelph. This was his Gethsemane. He and Mrs. Clarke never expected to see Minnie again on earth after Monday morning. If she went to China, where there was prospect of a long life of usefulness, he would send her with joy; but from Africa, that cemetery of Missionaries, he shrank. It might be wrong—he did not know—he was inclined to feel rebellious—the path of duty was not yet clear to him. They would pray not alone for his daughter, but for her parents. And yet he would not have Africa neglected. But he believed the Church had not yet grasped the magnitude of that problem. He believed it could be best done by a negro Colony from the States. *In no other land could the colored Missionaries labor, and none could labor to so good advantage as they, in Africa.* So many precious lives had been lost in Africa; with the work on such a small scale! In concluding, he expressed his surprise and pleasure at the large turn-out of friends, which showed their interest in this work.

The chairman's remarks all through were most appropriate. He referred to the wealth of the Congregational Church in Guelph in having three missionaries in the field: Miss Fairbank in China, Mr. Geo. Alchin in Japan, and now Miss Clarke in Africa. He would comfort Mr. and Mrs. Clarke by stating that he had seen and heard returned missionaries from Africa, while the strongest man in Princeton College, when he was a student there, had gone to China, and had laid down his life there.

The Christian Endeavor "Mizpah" benediction "The Lord watch between thee and me, when we are absent from one another," was then recited in concert by the audience, after which the formal proceedings were closed at 10.30 by the Christian Endeavor parting hymn "God be with you till we meet again."

There was much hand-shaking and parting. Miss Clarke sails for Africa from Boston the last week in June.

We are indebted to the Guelph *Mercury* for the substance of the above.

HAMILTON.—The semi-annual meeting of the Y. P. S. C. E. was held in the lecture room on Monday evening, June 2nd, at which the following officers were elected: S. H. Alexander, *Pres.*; Miss Edgar, *1st Vice-Pres.*; Miss Towers, *2nd Vice-Pres.*; John Le Fevre, *Rec.-Sec.*; M. Kelly, *Treas.*; Miss Bates, *Organist*; *Conveners of Committees*: R. Robinson, *Look-out*; Miss E. Willmore, *Prayer meeting*; Miss Bale, *Social*; Miss E. Sharpe, *Musical*; Miss A. Hillmore, *Flower*; W. J. Aitchison, *Sunday School*. The Society is prospering, having at present eighty members on the Roll: fifty active, and thirty associate.

On Wednesday evening, 4th of June, the mis-

sionary meeting was led by Miss Lizzie Duff, who read a most interesting paper on China, reviewing the missionary work which has been done there from its inception, down to the present time. She also read a letter written to the church by her brother George, who is engaged in missionary work in Inland China. The annual meeting of the Mutual Improvement Society was held on Tuesday evening, June 10th; at which the various reports were read and officers for the ensuing year elected. The Secretary's Report showed that the Society had a membership of seventy-four, with an average attendance of thirty-three. Forty different members had taken part in the programme during the year. The following are the officers elected for '90-'91: Matt. Kelly, *Pres.*; Miss Wheeler, (re-elected) *Vice-Pres.*; C. Chadwick, *Sec.-Treas.*; Miss E. L. Reid, *Reporter*; Misses Towers and Bale, and Messrs Chadwick and Hopkin, *Gen. Com.* Votes of thanks were unanimously passed to the friends in whose homes the Society has met during the past year. The retiring officers and the officers elect then indulged in an oratorical display that would have done credit to the floor of any legislative assembly.

On Sunday, June 8th, the pulpit of our church was occupied by two of our Methodist brethren, who were in attendance at the meetings of the Niagara Conference. In the morning the Rev. Mr. Wright preached a very impressive sermon from Phil. ii: 5, "Let this mind be in you which was also in Christ Jesus." And in the evening a very able discourse was listened to from Rev. J. Orme, who took for his text, Acts xiv: 22, "We must through much tribulation enter into the kingdom of heaven." On Wednesday evening, June the 11th, Mr. Maxwell, one of our delegates to the Union meetings at Kingston, gave a detailed report of the proceedings of those meetings. The report gave us every encouragement to look forward hopefully for the success of our denomination.

In his sermon on Sunday evening, June 15th, Mr. Morton referred at length to the late Union meetings. He illustrated the difference between our denomination and others, and showed the relation that existed between the Union and the individual churches. He urged the claims of our publishing house, and ably championed the cause of the INDEPENDENT, which he said had a healthier subscription list now than ever before, it was not larger, but a lot of the dead wood (in the shape of non-paying subscribers), had been cut away. He deprecated the man who looked upon a newspaper debt as less binding than any other. The INDEPENDENT, he said, was one of the ties that bound Congregationalists together. Every family should have a religious paper in its midst. Then as Congregationalists, why not take our own! Let us

have a true, strong love for our own denomination and then we will be all the better able to extend our love to those of other denominations. Our young people, too, should be made acquainted with the work of our denomination, and there is no better way for them to become so, than by reading the INDEPENDENT.

It is with sorrow that I report two very sudden deaths in our congregation. On Wednesday, May 28th, after but two days illness, Mr. H. B. Bracken passed away. He attended church just the Sunday previous and officiated as usual in his capacity as deacon. The other, Mr. H. B. Palmer, although not a member, has been a regular attendant for many years, and like Mr. Bracken, death came upon him without much warning, (Friday, June 6th), he having been ill but four days. Their presence and their ready assistance in everything that tended to the welfare of the church, will indeed be greatly missed. R. HOPKIN.

TORONTO.—A marked example of the fitness of Congregational liberty to grapple with the problems of to-day is given in the fact that for some months a meeting has been held in the Northern Congregational Church, on Sabbath afternoons, led by the Rev. John Burton, B.D., for the study of social questions from the Biblical standpoint. As the class is now concluded for the season, the members on the 12th ult. held a closing entertainment in the school room of that church, at which an address was read to Mr. Burton by Mr. Sam. Jones. Mr. Burton in reply gave a sketch of the work done by the class. The class was thoroughly heterogeneous and unique, composed of members of various theological views, ranging from agnosticism to the most rigidly orthodox, and yet perfectly harmonious. The land question was the chief study of the session. The members have found a common platform in a religion of love for humanity, starting from Micah vi: 8 as an acknowledged religious basis. The address asked for a resuming of the class in the fall, and from the enthusiasm manifested at the meeting, promise of extended usefulness in harmonizing diverse elements on strictly Scriptural lines may be confidently forseen.

As the address, which was engrossed, is in its way unique, we append a copy.

REV. AND DEAR SIR.—

In bringing to a close the unique Bible Class you so happily inaugurated, we the erstwhile members thereof, feel it incumbent on our part to convey to you some sense of the gratitude, respect and affection your helpful tutelage has inspired us with.

For a body of so heterogeneous a nature to agree on an unanimous verdict under present difficulties, we must credit your influence mainly with aiding us successfully to combat. So novel an experiment on biblical research, in philosophical enquiry and in ethical culture, with such

material and under such conditions, no prophet could safely predict the results of.

Briefly then, what is the enquiry? Has the book we are taught to hold sacred any message of authority for our conduct to-day? Has its teaching any bearing on the great social problems we live amidst, and that press so urgently for solution. And with your help, we, a dozen earnest men, would reverently enquire if a gospel cannot be extracted. A salvation found to meet man's greater needs, a salvation from the corrupting and increasing power of wealth, and the more wide spread debasing and desolating curse of poverty.

To institute an enquiry of this nature, to risk the hostile and dangerous conclusions which may have resulted, is, on the part of one of your calling, position and environment, to incur dangers we appreciate your courage in facing, your steadfastness in continuing, and your will in conducting to so harmonious a conclusion.

But we are made cognizant that our enquiries have only taken us to the threshold of many potent truths, the pursuit of which may be fraught with many blessings, not to ourselves only, but our sisters and brothers in ever widening circles. We therefore ask you after a well earned rest, to consider the advisability of re-commencing this class in the fall of the year, not for our sakes only, but on behalf of the men of suffering humanity, that has moved your heart no less than our own, for the benefit of the civil community of which we are joint members, and the vindication—if you will—of those vital principles of a faith you claim would cure the manifold social ills for which we all, on different lines, with more or less of hope, are seeking the remedy.

TORONTO, BOND ST.—Not even the entrance of the Duke of Connaught to the city on Thursday evening of last week prevented a large audience of co-workers and citizens from assembling in this well-known church edifice to publicly do honor to Rev. Dr. Wild on his return from a three months' vacation. The chair was occupied by Mr. John Hewitt, a prominent official of the church. Mayor Clarke, who was to have presided, sent his regrets, being detained by the arrival of the Royal Party. The church was beautifully decorated with flowers, evergreens, flags and mottoes, the work of the young people of the church. Above the pulpit was the motto: "A loving welcome from the church and societies," and immediately opposite, back of the gallery, another, bearing these words: "Chestnut St. Sunday School welcomes Dr. Wild." Claxton's orchestra rendered sweet music at intervals during the evening. The chairman in a speech, marked for its earnest and loyal sentiments, publicly welcomed the pastor home again. Mr. Nelson in a neat speech tendered the greetings of the Young Men's and Dorcas Societies of the church, and Mr. McCartney, superintendent of the Sunday School, spoke the love of teachers and children for their pastor. To each of these Dr. Wild replied in appropriate and happy terms. Rev. W. F. Wilson, of Woodgreen Methodist Church, who occupied a seat on the platform, expressed his gratification at the success that had marked Bond St. Church during the pastorate of Dr. Wild, and trusted that with renewed strength

he would long be spared to continue his great work in this city. He spoke, specially as a young man himself, to young men of the church, and in words of warmth and eloquence pointed out the great future before the young men of this country, who rightly watched their ways. Rev. Mr. Sandwell, Pastor of Zion Congregational Church, as a brother worker, was glad to see the pastor of Bond St. home again, and hoped that he would be spared for many years to his people and the city.

Dr. Wild gave evidence of the strong practical side of his Christianity, by midway in the service suggesting that a greater completeness would be given to the meeting if a collection were taken up, asking that it be on behalf of the new Congregational Church, near Dovercourt, that was being built entirely and voluntarily by workingmen, and which it would be his pleasure to dedicate at an early day. The invitation was responded to in a liberal manner. The speeches of the evening were nicely varied by several excellent solos in his best style by Mr. Harry Blight, a solo from Mrs. Manchee, a violin solo by Prof. Debarre, and the music of the orchestra, and at ten o'clock this enjoyable gathering was brought to a close by the singing of the national anthem.—*Canada Advertiser*, June 4th.

TORONTO—Dovercourt Congregational Church, was formally dedicated on Friday evening, June 6th. This Church was organized in November, 1889, with a membership of thirty, and almost immediately after formation the spirit and enterprise of its members was directed towards the erection of a suitable building in which to worship. To conceive, with them, was to act, and so promptly and determinedly was this action taken, that on Friday evening, June 10th, with a membership increased to forty, and with increased courage and faith, the Church entered into possession of the new building.

The dedicatory services were conducted by Rev. Joseph Wild, D.D., pastor of Bond St. Church, assisted by Rev. George Robertson, of the Hazelton Avenue Church; Rev. Mr. Beatty, of the Hope Congregational Church, (another of the new Congregational churches of Toronto), and the Rev. Mr. Webb, the pastor of the new church.

The evening's services were of a most delightful and encouraging character, and Congregationalism must be congratulated upon the strength and activity which has been developed in this western addition to its principles. During the evening a liberal collection was taken up, including an item of \$50, which latter sum was the amount of a collection asked for by Dr. Wild, on the occasion of his public reception at the Bond St. Church, on his return from his recent vacation. The earnestness of the members of this Church will be better

understood and appreciated from the fact, that they have been their own architects and builders the work of construction being the contribution of their hands. With such material to the fore the Church cannot fail to prosper.

CENTRAL ASSOCIATION—The last issue of the C.I. had a "report of the Committee or delegation from the Western Church, to meet with the delegation from the Central Association." With certain "remarks" by W. W. S. or by yourself as Convener of the Association Committee. Personally I think the publication at this juncture unwise, seeing the report has not been before the Association, which therefore cannot speak, and whose presumed action your remarks anticipate. I am by no means convinced that the Association will deny the church right, or question its frankness, in meeting the deputation by delegation; and if it did, I should still hold to the opinion that it was competent for the church thus to do. The Psalmist said in his haste "All men are liars:" believing Scripture to be written for instruction I try to avoid haste and believe rethren to be acting in good faith until the contrary is proved. I therefore must also dissent *in toto* from your last sentence, which leans to the imputation of motive.

I was not aware that the Association instructed its committee to meet with the *assembled* church, would I not be equally justified in inserting *represented* instead? As to my request that you should act as convener; that request—if *request* it was—was made, if memory serves me, in open meeting, and ought to appear on the minutes as the Association's act; and the "outside parties" whose summons the members who were present obeyed, was the accredited Secretary of the Church. I freely confess to a technical irregularity in not awaiting the more formal summons of the convener, an irregularity I promise not to repeat under his sway, but as the duty was to convey the Associations request for a "mutual" instead of as "exparte" Council, and as all the other members of committee were present, I do feel that practically, and in spirit, the work has been done as far as it can be done.

June 10th, 1890.

JOHN BURTON.

MONTREAL, CALVARY.—A large gathering assembled in the lecture hall of Calvary Church, on Monday, to say good-bye to the pastor, the Rev. E. M. Hill, who sailed on Tuesday on the *Lake Ontario*, for a three months' trip to Europe. Addresses were given by Mr. C. Cushing, Mr. G. W. Jones, Mr. Galen Craik, Mr. J. R. Dougall, the Rev. A. W. Richardson, of Georgetown, Ont., and Rev. Homer Parker, of Oklahoma.

Songs were very pleasingly rendered by Miss Lamb, Miss Snider and Mr. A. Andrews.

On behalf of the ladies of the church Mrs. Powter, in a graceful address, presented Mr. Hill with a bouquet and a purse, the contents of which they hoped he would devote to the purchase of photographs and other mementoes of his trip. After hearty good-byes at the church, a band of the young men preceded Mr. Hill to the ship, and cheered him heartily as he went on board. Mr. Hill leaves in his place Mr. Galan Craik, a student of the Congregational College, and goes abroad for a well-earned holiday with the warmest wishes of a large circle of friends. — *Witness.*

EDGAR.—Please notice in next month's issue of the C. I., that the three churches under one pastorate here, viz., Edgar, Rugby and Dalston, will be vacant after June 30th, and open to receive communications from pastors who feel free to undertake the work. If you know of a suitable man, kindly let us know. Communications may be addressed to Mr. James Ball, of Rugby, Mr. T. T. Young, of Dalston, or to myself, here. Yours truly, R. A. THOMAS, Edgar.

REV. J. C. WRIGHT, late of Belwood, Ont., now of Fairhaven, State of Washington, writes under date of 17th May: "It might be of some interest to you to say that our work here goes on, about as a reasonable man could expect. We have an open door, but also 'many adversaries,' too many secret societies, and strange to say, even here, *too many church organizations.*"

ST. THOMAS.—The Ladies Aid Society of the Congregational Church, gave an open-air tea on 29th May, on the grounds in rear of the Church, at 7.30 p.m. The B. M. C. A. Band marched playing to the spot, and partook of an excellent tea, with about 90 others. After the feast, all repaired to the Church, where a well arranged programme was carried out—recitations, pieces by the choir, duetts, etc: all of a sacred character. A very pleasant and profitable evening was spent. About \$20 was cleared, for the interest on the mortgage.

ST. JOHN, N. B.—The pastor, Rev. J. B. Saer, has resigned, and gone to England. He says, "saying *farewell* to the esteemed friends and devoted Christians connected with the Congregational Church at St. John, has been one of the most trying experiences in my brief history." Mr. Saer's pastorate there has been six years. Nearly half of the present membership have been received during that period. The church has given a call to Rev. David Howie, of the Pilgrim Church, Duxbury, Mass. The call has been accepted. Mr. Howie is a native of Paisley, Scot.

TORONTO, NORTHERN.—The pastor of this Church, Mr. Burton, has been accorded three months leave of absence to visit the old land, and is expected to sail S.S. Sardinian, from Montreal, July 16th. We also understand that the church is meditating removal to some other more eligible site, and building anew. The matter has been entrusted to a committee of leading members representing all parts of the church.

BRANDON, MAN.—Two young ladies, Miss Louisa Fleming and Miss Edith Howard, have gone energetically to work and secured a fine list of subscribers to the INDEPENDENT, so as to obtain a silver plate communion set for the church. They deserve all praise; and they themselves will be more interested in the welfare of the church ever after.

GUELPH—As we go to press, Rev. B. B. Williams, the new pastor of Guelph Congregational Church, is expected daily to arrive from England. He comes on the "Vancouver," of the Dominion line. Miss Clarke has gone to the African Mission, keeping wonderfully up during the parting scenes, and full of hope and cheerfulness.

MONTREAL, CALVARY—Rev. E. M. Hill, pastor of Calvary Church, has gone to Europe for three months' holiday and rest; and the pulpit is supplied during his absence by Mr. Galen Craik, Student, from the College.

COBOURG—A new "Vocalion" organ has been purchased of Messrs. Mason & Risch, for \$800; and the money is all subscribed. Thanks to the energy of the ladies.

REV. GEORGE A. LOVE, late of Newmarket, will supply the pulpit of Rev. R. K. Black, Sarnia, for a month: Mr. Black visiting the churches in the Lower Provinces, on behalf of the College.

TORONTO.—Will some one send us an account of the *latest* addition to the Toronto circle of Congregational churches—the new church in Dovercourt? Not the one spoken of on p. 214.—ED.

LIVERPOOL, N.S.—Mrs. Watson, wife of Rev. W. H. Watson, pastor, is away on a visit to "Auld Scotland," seeing her friends and his.

LETTER FROM MR. CLARK.

Dear Sir,—I said in my first letter that I was not anxious to enter into any controversy *re* the Western Church and its expelled members, and I am still less inclined to prolong it; therefore, in asking you for a small space in which to reply to

the last letter of its deacons, I think I may promise that I will not trouble you on the subject again, unless compelled to do so. I am glad that the deacons can accept Dexter's "Hand-Book" as an authority; but in doing so they have done what is fatal to their position. With it before me I could easily prove how utterly they have disregarded the fundamentals of Congregationalism and Christianity. I take, however, only the point they themselves quote, and upon which they build their justification for expelling their dissentient members. I need not repeat the paragraph they quote in your last, as it is lengthy; the pith is in the following sentence:—

"The right to call a council *ex-parte*, comes into existence only when a Church has *damaged the relations of one or more of its members to other churches*. So long as it leaves such persons in good standing, so that they may commune freely elsewhere, however much they may feel injured or aggrieved, they have no right to take the case to other churches, because they have nothing to complain of, so far as other churches are concerned."

And so on; to all of which I most unreservedly assent, and by it judge and condemn the "Western," as they have chosen to stand or fall by it, I suppose. Before passing to that, however, a word as to the quotation itself. After the preamble, "The italics are not ours, but Dr. Dexter's, and we sincerely hope that Mr. Clark and others will mark, *learn*, and inwardly digest," etc. After this, I say, it would hardly have been expected that an important sentence in the question—not italicised by Dr. Dexter, is so done by the Western deacons. Why? Yet again, is it not significant, that after quoting the section right through, without omission, they stop and leave out the short last clause, which I take the liberty of supplying.

"It is almost always wise, however, for a Church to grant a mutual Council, whenever serious difficulties within it demand adjustment."

Presumably this clause did not commend itself to the Western friends; perhaps they thought this an exception to their general statement, Dr. Dexter had "grown wiser."

Now, as to the principle of the quotation, that the expelled members have no complaint, if their relation to other churches is not damaged. Putting aside the evident fact that the Western situation is not contemplated by Dr. Dexter, he was not writing of so violent a measure as a wholesale expulsion by a small majority, but is writing of the minority being still within the church, which is willing to grant them, if they so desire, letters to other churches. Apart however from this, I contend that the Western *has* damaged the relations of its expelled members to other churches. One of the *essentials* of a letter of dismission is, that it shall state that it is granted at

the request of the party named. I never remember a dismissal, special or open, that did not say, "at his or her request," or some equivalent phrase. Dexter's Hand-Book, Form 16, gives, "He has desired a letter of dismission from us." No such statement could be truly made in the letters given to the Western expelled; and its absence at once damages their relations to other churches. No church, apart from the question of sympathy with those whom it thought wronged (which has nothing to do with the issue), would receive a member on a letter that practically said, he was dismissed against his will—was expelled in fact from another church. By the very principle, the Western deacons have chosen to rest their case upon, they stand condemned, as they do in fact by the very spirit of Congregational Christianity.

Two final words.

I have not defended, nor did the *ex-parte* Council defend the expelled members. I simply claimed for them the right accorded to the meanest criminal, the right of a hearing before execution. A motion was made that they be dismissed; seconded, carried, and meeting adjourned; no discussion allowed, no notice given of the object—the true object of the meeting. Of this I say it was an illegal act.

Second; Friends of the Western, avoid the *sneer*: depend upon it, it adds nothing to the strength of your position, but at once raises suspicion of your weakness. I may not belong to an "immaculate" band of officials, in an *infallible* Church, but that does not alter the righteousness or otherwise of your dealings. I may say this, however, immaculate, infallible or not, the course of the "Northern" from the first day of its existence, has been one of conformity to the spirit of love amongst brethren, and out of its one great trial years ago, it came forth without a single act or word opposed to that spirit, having acted lovingly, forbearingly, liberally, as its members felt the Master would have them to do. No, a sneer is not an argument.

A few words in reply to my Canadian life-long friend, Mr. D. Higgins; do not, my dear friend, read into my letter what I did not write; I wrote what I meant, and meant what I wrote, *and no more*; if that was not sufficiently plain, or liable to be misunderstood, I repeat here in the plainest words I can command, that as to the action of Zion Church, I respect that action, and honour its loyalty: all the same, I still maintain that the doctrine laid down in its resolution, that no judgment should be given in any case without hearing both sides, when, even as in this, one side refuses to be heard, that such a doctrine would be dangerous and destructive, if it were possible that it could be acted upon. It would put into the hands of bad men a weapon of defense for their evil deeds, which they would not be slow to use. As to any suggestion of an "unworthy subterfuge" on the part of Zion

Church, to avoid the difficulty, I had not the shadow of such a thought. Mr. Higgins will know, as I do, how often the very best Christian people are mistaken as to their motives, and the more kindly their nature, the more liable to be thus misled. I do not even say that Zion Church mistook the motive, but if it did, the worst that can be charged is that it was a mistake. There is no need to say more: we are agreed as to the main point. The impracticability of the principal as applied to every-day life: men as individuals or corporations, must take the consequences of their actions; must be judged, whether they defend themselves or refuse to plead; as the Western is finding, and will do so yet more and more, if all precedent does not fail, and the experience of the past prove delusive.

Yours respectfully,

HENRY J. CLARK.

Toronto, 19th, June 1890.

LETTER FROM ENGLAND.

Dear Mr. Editor,—I was present at a very interesting Ladies Missionary Meeting, the other day in Exeter Hall. I thought it might interest some of your readers who are already interested in the work that is being done in foreign lands by ladies.

This was a meeting composed entirely of ladies—a lady in the chair and surrounding her were lady missionaries from different parts, Madagascar, China and India.

Miss Bliss spoke to us first of the work she and others are doing in Madagascar. She said, "I feel that what I have to tell you of this mission will not be of so much interest as that you will hear about other countries. The life of the women of this country is not so secluded as that of China: therefore, lady missionaries are not so necessary.

We are doing a good work there however. Each church has its elementary schools attached. Our work is to take girls from these day schools, to finish their education. We drill them in secular subjects: but mainly, we always try to put to the fore Biblical study. In this Central Grade School, as it is called, we train our pupils for teachers. I must say, this is a failure. It seems as soon as they enter their names on the list to be trained for teachers they are taken away and married. We start the year with twelve or fifteen of these girls and at the end have dwindled down to four or five. We are able to say though, that we do the girls good in the time we have them,

for they do improve. Eight years ago, when I was home, when asked how many churches I could report, I had to say, none. I am thankful to say, not so now. In our school we have ten teachers in all, two young men, all Christians. These teachers were converted just after the great missionary conference in London. We couldn't help thinking that the prayers that went up then had something to do with these conversions. I can speak of much encouragement now, but I must also speak of the increase of drunkenness, grog shops opening up every where and other evils. Does not this show to us how necessary it is for us to be doing something now, every one of us, for our brothers and sisters in distant heathen lands?"

Next we heard from Mrs. Medhurst from the interior of China. We all know a little of the lives of Chinese women. They can not have the Gospel from any but women. She not only emphasized the *need* of carrying them the Gospel but spoke and proved to us their *worthiness* to receive. Then she gave to us numerous examples of the great cruelties, almost too horrible to relate, practised upon womankind from infancy and contrasted their lives with the opposite sex. She strongly appealed to the assembly as to the need of more workers to go to this benighted people.

We then listened to a very interesting address from Miss Stoughton, taking as her subject, Paul's words, "I am debtor both to Greeks and to Jews," and said this principle ought to rule our lives.

Miss Gordon who has been some years in Madras, spoke of the work, she and others are doing in the schools there; of the successful working of the Temperance Union, formed by Mrs. Levitt, also of the great importance of Bible woman's work.

Mrs. Edge who has been home three years from China addressed us very earnestly and well. Her work, during these three years has been to go from church to church, arouse interest in the work for foreign fields, and organize Auxiliaries in different places. She says, "I have received three impressions in these three years. First, the churches need to be informed; second, when a church is informed, it is willing to work; third, when churches help in heathen lands they help themselves at home."

Great emphasis was laid by all the speakers, upon the text, "Be not weary in well doing, for in due season ye shall reap if ye faint not." They are patiently sowing the seed, waiting for the harvest. "Don't be in a hurry for great results," some one said.

This we can all do,—know something of the work to be done and is being done in heathen lands, and you will pray often and your influence must go abroad. Use that you have and fret not for that you have not, according to our Lord's ex-

ample when he fed the five thousand with the loaves and fishes.

"Better than the conscience that drives, is the love that draws to the work of missions." (Pierson).

A. M. PEDLEY,

London, England, June 1st, 1890.

Temperance.

DRUNKENNESS is not regarded as a punishable offence in Russia, and the inhabitants drink to a fearful extent, especially at church festivals. Russia is said to be more demoralized by drink than any other country.

THE Chicago Grand Jury recently reported: "Our investigation of the murder cases has impressed us to the degree that we deem it our official duty to call the attention of the court to the following facts, in the hope that it may have some little effect on future legislation regarding the liquor traffic: We find that in every case of murder or manslaughter (except one) the cause leading to the crime came direct from the saloon."

It seems to me that there is no clearer voice than that which calls to the Christian citizen to-day, "My son, give me thy ballot"; and I believe that good men everywhere are coming out by tens of thousands, especially since the last presidential campaign. There can be no half-way measures. If God be God, serve him; if Baal be God, serve him. The issue is squarely drawn; the fight is hotly on; the ranks are closed; and no Christian of intelligence can stand shoulder to shoulder with the saloon-keeper, co-operate with the saloon politician, and drop into the urn where a republic manufactures destiny, the same ballot deposited by these two characters.--Miss Frances E. Willard, in *The Golden Rule*.

A committee appointed to inquire into the subject, reported to the British Medical Association on the use and effects of alcohol in hospital treatment. It appears that during the last quarter of a century a general and marked decrease had taken place in the employment of spirituous stimulants for patients. Measured by cost per bed the reduction has been from 30 to 80 per cent., whilst the expenditure for milk has been augmented by leaps and bounds. Out of seventy-three hospitals and infirmaries, only eight show an increased outlay upon alcohol. It was stated in the report that in one of the London hospitals which still maintains its quantity of alcohol 24 per cent. of the typhoid fever patients die, whereas in the

Glasgow Fever Hospital, where milk is used, the mortality is only 12 per cent.

An oculist in New York recently answering inquiries, said that wearing eye-glasses, as many do, because they think it adds to their personal appearance, is very hurtful, as is also the use of spectacles, when needed, that are not properly selected. But he added: "The greatest enemy to the eyes of young men is the cigarette. Recently a disease has appeared among smokers which is dangerous, and after careful investigation the best authorities, who for a long time were at a loss to understand the peculiar malady, have traced it to the small paper-covered tobacco sticks. It is now known as the 'cigarette eye,' and can be cured only by long treatment. Its symptoms are dimness and film-like gathering over the eye, which appears and disappears at intervals. If young men continue to smoke cigarettes excessively, they may expect to be afflicted with this troublesome disease; and it is not relieved by spectacles."

Obituary.

MRS. THOMAS FARNSWORTH.

This estimable lady, one of our rural members when we were at Eaton, Que., died, as we learn by a communication from her surviving brother, Deacon Hiram French, on 12th March, of pneumonia, induced by *la grippe*. Mr. French furnishes a few particulars of her life.

Mary Ann G. French was born at Eaton, June 11th, 1821, and was consequently in her 69th year at the time of her death. Married to Mr. Thomas Farnsworth, of Eaton, in 1842. They had eight children born to them; of whom five are now living. He was a good husband, and the family were prosperous and happy in their worldly affairs. He was a farmer. In October, 1865, Mr. Farnsworth (with his eldest daughter), went to Montreal, to attend the Provincial Exhibition. On the way he took a violent cold and grew so bad that he only got back as far as Sherbrooke, 15 miles from home, and died there of congestion of the lungs. Mrs. Farnsworth now sold off stock and implements, let her farm, bought a house in Eaton Village, and attended to the education of her younger children. She lived there a number of years; but her boys being now well nigh grown

up, she had just returned to her farm when we went to Eaton; and her house was our rented "parsonage."

During the stay in Eaton, she enjoyed the pastoral services of the late excellent Mr. Sherrill. In March, 1868, she and her eldest daughter professed Christ, and came into the communion of the church, renouncing the world and choosing the better part.

Her five remaining children were all beside her as she passed away. She gave to each one of them in turn, much loving and spiritual counsel, pausing between each to gather strength for further speech. Thus pass away the older members; and this prudent, managing, peace-loving Christian matron, will for a time leave a deeply felt void in the little circle of the church. Her eldest daughter has been a very successful school teacher for a number of years; and when the mother lived in the village materially assisted the family finances. The memory of the just is blessed. W. W. S.

MRS. HILTON PEDLEY.

Sorrow from over the sea! We had just got home from the Union meeting, and were beginning to straighten out our papers a little, when a note from Miss Stowell reached us. Though probably not intended for publication, it is so touching and simple, that we feel it best tells the sorrowful story. Miss Stowell took her sister's place—herself but a very young girl—and did everything for those orphaned boys; and it is her sympathy they first seek in their troubles.

GEORGETOWN, June 11th 1890.

To Rev. W. W. SMITH,

Dear Sir, —I have sorrowful news from Japan this morning; and Hilton asks me to send word of it to the INDEPENDENT. His wife died on May 17th; after a very severe illness, following the birth of her child, which took place on April 11th. Please insert the following in the July INDEPENDENT.

The little boy (Hilton) is alive and thriving well. Hilton has a splendid nurse for him. So will keep the child himself. It will be a great comfort to him in his grief and loneliness.

DIED.—At Niigata, Japan, on May 17th, 1890, Lizzie, beloved wife of Rev. Hilton Pedley, B. A., and eldest daughter of Mr. J. H. Staples, of Willowside, Grepon, Ont.

Woman's Board.

ANNUAL MEETING.

Mrs. Sanderson, of Danville, led the prayer meeting on Wednesday morning, June 4th, speaking on Matthew v. The President then took the

chair and opened the business session. Mrs. Williams gave notice of motion to amend the Constitution so as to make the officers of Branches *ex-officio* members of the General Board and to allow Mission Boards to become Auxiliary to the Board on payment of not less than \$5.00 each annually, each Mission Board being entitled to send one delegate to the annual meeting. The greater part of this session was occupied with appointment of committees and reading of reports from the Department of Literature, the "African Box" committee and the various Branches.

Miss Porter for many years a missionary in North China, was introduced and very heartily received. After lunch, served in the school room, the meeting was called to order for the afternoon session. Mrs. Watkins, a Canadian lady for several years connected with the American Methodist Mission in Mexico, was introduced and spoke briefly but earnestly.

The President then gave her annual address; Miss R. James, in the name of the Montreal ladies tendered a cordial welcome to the delegates, and Mrs. S. J. Jarvis read the response which was to have been given by Mrs. Wood, of Ottawa, detained by illness.

Greetings from a number of sister societies were presented by their representatives or by letters. The Ladies' Home Missionary Society sent Mrs. Wade all the way from St. John, N.B., to bear their greetings.

Miss Clarke, under appointment to Africa, was introduced and briefly addressed the meeting.

The reports of the Home and Foreign Secretaries and the Treasurer were read; the last, which showed an increase of \$2,240 against \$1,190 of last year being received with applause. After the Corresponding Secretary's report was read all four reports were adopted.

Mrs. Sanderson gave notice of motion to change Art. I. of the Constitution so as to read, "This Society shall be called the Canada Congregational Woman's Board of Missions, and shall be Auxiliary to the Canada Congregational Missionary Society;" the motion also provided for representation on the Board of the C.C.M.S.

Miss Scott, of Toronto, gave notice of motion to add to the officers a Vice-President at large and to make the Presidents of Branches *ex-officio* Vice-Presidents of the Board.

Mrs. Franklin's paper, "Rum and missions," was read by Mrs. Sanderson at this session.

The evening meeting was placed in the hands of the young ladies, Miss C Richardson presiding. Miss M. E. Macallum gave a short address on "Medical Missions." Miss Carter's paper on the "Needs of Africa" was followed by Miss Moeser's paper, "What has been done to supply these needs," and Miss Clarke, coming next, quaintly

said that she stood before her audience as the exponent of a satisfied need. Miss Cochrane read a paper on "What girls and young women can do," and Miss Porter in addressing the more mature young ladies urged them to use for the Master the influence they possess over the young girls. During the evening Miss McPherson, of Montreal, sang two charming solos. The meeting closed with the doxology, Mr. Craik pronouncing the benediction.

Miss Porter led Thursday's devotional meeting, the leading thought being what the Lord does for his people.

Many business matters came up in the morning session, one of the most important being the amendment of the Constitution. Mrs. Williams' and Miss Scott's motions were carried after due consideration. Mrs. Sanderson's motion opened up a discussion which lasted over half an hour, the relation of our Board to the Home and Foreign Missionary Societies, and the deficiency in the Home Mission funds being well discussed. As many thought that both the Home Mission cause and the Woman's Board would lose by this change, the motion was not carried.

A motion was passed requesting all Auxiliary and Mission Boards connected with our Board to hold some form of thanksgiving service during thanksgiving week at which "thank offerings" shall be taken up, the amount received to be used for home missions.

At the afternoon session two important items of business were settled after due deliberation. It was decided to give of the undesignated money \$300 to home missions and \$300 to foreign missions, and, on recommendation of the committee of the C.C.F.M.S., to assume the support of Miss Clarke in addition to Miss Lyman.

During the session Mrs S. J. Jarvis read an excellent paper on "Home Missions," and Miss Rawlings a "Symposium on methods of work," written by Miss Patton, of Paris.

Balloting for a motto resulted in the choice of "Whatsoever he saith unto you, do it," John ii. 5.

At the evening meeting addresses were given by Miss Porter, Mrs. Watkins and Miss Clarke.

Officers for 1890-1 are:—President, Mrs. Macallum; Vice President at large, Mrs. Burton; Vice-Presidents, Mrs. Wilkes, Miss Dougall, Mrs. (Dr.) Richardson, Mrs. Boulton, Mrs. Nasmith, Mrs. Wood; Corresponding Secretary, Miss Wood; Home Secretary, Miss Northey; Foreign Secretary, Miss Cowan; Treasurer, Mrs. C. T. Williams; Supt. of literature, Miss Ashdown; Assistant, Miss C. Richardson; Supt. of organization, Miss Rawlings, Forest, Ont.; Mrs. Sanderson, Danville, Que.; Supt. of letters, Miss L. N. Currie. Auditor, Miss R. James.

A FEW AFTER THOUGHTS.

That we regret very much the absence of a number of our officers, particularly three detained by illness, Mrs. Wood, Mrs. Burton and Mrs. Cowan. That we are sorry it rained, so making our gatherings smaller.

That we are glad our income has increased.

That we expect great things from the "Thank-offering" for home missions.

That we felt rich in having with us two returned missionaries, one under appointment, and three young ladies who hope to enter the foreign fields in a few years.

That we had 41 delegates in attendance, of whom 30 came from outside the city.

That we are ready for invitations for our next annual meeting—Who will be first? H. W.

Official Notices.

MOUNT ZION CONGREGATIONAL CHURCH, TORONTO.

I beg leave to acknowledge with thanks, the following subscriptions towards the Building Fund of the above church:

Previously acknowledged	\$72 68
Proceeds of concert	27 40
Pine Grove Congregational Church	4 00
Petty items	1 45

Total \$105 53

H. W. BARKER,
Treas. Building Fund M. Z. C. C.

"INFORMATION WANTED."

Jan. 2, 1890, "Mrs. Field, Cobourg, \$1.00."

June 5, 1890, Malcolm Mac—, \$1.00.

These are not yet credited on the mailing list of the INDEPENDENT, for lack of better information. Will the parties sending the money inform us?

W. W. SMITH, Newmarket.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society during May:

Barrie, Ont.	\$11 25
Manilla, Ont.	12 00
St. Andrews, Que.	22 80
Garafaxa, Ont.	14 64
Vankleek Hill, Ont.	12 00
Miss E. Smith, Dorchester, Ont.	5 00

J. Rodgers, Toronto.....	5 00
Lanark, Ont.....	75 67
Belwood, Ont.....	16 00
J. H. C. G., interest on G. R. M. F.....	20 60
Brautford, Ont.....	153 71
Colonial Missionary Society on account.....	526 00
Warwick, Ont.....	11 00
Rock Island, Que.....	18 45
Bowmanville, Ont. (S. S.).....	5 00
Kingsport, N. S.; Ladies' Home Missionary Soc.....	10 00
Rev. J. W. Cox, Kingsport, N. S.....	2 00
Montreal, Emmanuel, additional.....	85 00
Guelph, Ont.....	51 93
Forest, Ont.....	10 00
St. John N. B.; Ladies' H. M. S.....	45 08
Sheffield, " " ".....	28 00
Liverpool, " " ".....	9 00
Woodstock, Ont.....	75 00
Maitland, Noel and Selmah, N. S.....	25 86
Sherbrooke, Que.....	163 00
Toronto, Hazelton Ave., additional.....	30 00
Pleasant River, N. S.....	10 00
Miss R. Jackson, S. Maitland, N. S.....	1 00
Milton, N. S., Ladies' H. M. S.....	7 35
Bowmanville, Ont.....	13 00
Toronto, Zion, Additional.....	85 25
Beach Meadows, N. S.; Ladies' H. M. S.....	8 00
Pleasant River and Ohio, N. S.; Ladies' H. M. S.....	12 00
Brooklyn, N. S.; Juvenile M. S.....	10 00
" " H. M. S.....	10 00
Sherbrooke, Que, additional.....	1 00
Kingston, Bethel, Ont.....	40 00
Middleville, Ont.....	23 00
Winnipeg, Central, Man.....	250 00
St. Catharines, Ont.....	35 00
Fitch Bay, Que.....	9 60
Cobourg, Ont.....	43 55
Churchill, Ont.....	8 50
Listowel, Ont.....	4 00
"A friend," Montreal, in aid of Mr. Hall's salary.....	400 00
Rev. T. Hall, for supply at London.....	20 00
J. W. Lyon, Guelph, Ont., for deficit.....	10 00
Wood Bay, Man.....	5 00
Waterville and Eustice, Que.....	40 00

SAMUEL N. JACKSON,

Kingston, May 31st, 1890. Treasurer.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's Receipts Since March 18th, 1890.

OTTAWA BRANCH:	
Maxville Aux. (per Mrs. W. A. Lamb).....	\$20 00
Maxville M. B. Cheerful Givers.....	5 00
(per Mrs. D. Macallum) donation from Miss Sarah McKilligan, Detroit.....	4 00
Miss Sarah McKilligan, membership fee.....	1 00
Lanark Y. L. M. Aux. (for Miss Robertson).....	10 00
Lanark Aux. (per Mrs. Lamb).....	3 00
Maxville Aux. (per Mrs. Lamb).....	20 00
Roxboro M. Band King's Stewards.....	6 00
Martintown Island.....	11 00
Ottawa Collections.....	9 00
Ottawa, Mrs. Cowan's membership fee.....	50
Vankleek Hill, from Mrs. Higginson, of Hawkesbury (per Miss A. McKilligan).....	1 00
Ottawa Aux. Collections.....	9 75
Mrs. Cowan, membership fee.....	1 00
Mrs. Kerr's membership fee (per Mrs. Lamb).....	1 00
Vankleek Hill, per Miss A. McKilligan, from Mrs. Higginson, of Hawkesbury.....	1 00
GUELPH BRANCH:	
Speedside Aux. (per Miss M. Lester).....	7 00
Listowel Aux. (per Miss Climie) for F. M. \$8, H. M. \$12.....	18 00

Paris Mission Boxes for Africa.....	8 48
Paris Missionary Entertainment for College (per Miss Brockbank).....	10 00
Guelph Aux. (per Mrs. Lyon).....	30 00
Guelph Aux. Home M. \$14.13, F. M. \$11.99.....	26 12
Mrs. Goldie and Mrs. Latham, membership fees.....	2 00
Mrs. Boulton and Mrs. Lyon, membership fees for next year.....	2 00
Wingham Aux. (per Mrs. J. K. Shortt).....	10 69
Listowel Aux.....	2 20
Carafraux Aux. (per Miss Armstrong).....	4 10
Speedside Aux. (per Mrs. M. Lester).....	5 00
Forest Willing Workers M. Band for Brandon building fund.....	5 00
Warwick Zion C. C. W. M. Aux. (per Miss Rawlings).....	10 00
Forest L. M. Aux. (per Miss A. Gunner).....	7 00
" Mrs. Wallace and Miss Oliver, M. F.....	2 50
" Miss A. Livingston and Miss Brodie, M. F.....	2 00
" Miss F. Rawling's M. F. (per Miss Rawling).....	1 00
Edgar M. B. \$5, Woman's Aux. \$10, (per Miss Nellie Lander).....	15 00
Wiarnton Aux. (per Mrs. Kyle).....	15 00
Belwood Aux. (per Mrs. Rodgers).....	3 00

TORONTO BRANCH:

Pine Grove L. M. Aux. (per Miss Jarrett).....	1 00
Toronto Bond St. Aux. for Mr. Currie besides his salary, \$10, for deficit \$25.....	35 00
Literature Dep. of Ont. and Que. (per Miss Ashdown).....	10 00
Toronto Hazelton Ave. Woman's M. Aux. membership fees, Messrs. George Robertson, Ebbs, Miatt, Wickson, Wightman, G. Scott, Page, G. A. Scott, Thomas, Bryce, Nicholl, Stollery, Tod, Wallace, Dunkerley, G. Davis, Amos, W. Davis and Misses Foster and Smith.....	20 00
Toronto Hazelton Ave. Woman's Aux. monthly collections.....	10 07
" " Mission boxes.....	6 40
(\$8.25 to H. M., same to Foreign.)	
Toronto Northern C. C. Woman's M. Aux.....	
for Toronto Mount Zion Building Fund.....	25 00
" H. M. \$43.00, F. M. \$43.00.....	86 00
" Miss M. Clarke, Missionary to Africa.....	17 86
" Miss Amelia Sims, membership fee.....	1 00
Toronto Northern C. C. Young Ladies' M. Aux. for Miss M. Clarke, life membership.....	25 00
Stouffville L. M. Aux. for H. M. \$9.88, F. M. \$9.87.....	19 75
Toronto Zion C. M. Band for Miss Lyman.....	10 00
" Mount Zion Aux. for Mr. Currie.....	5 86
" Mrs. C. Barker's M. F.....	1 00
" Zion Woman's Aux. for Miss Lyman.....	10 00
" " African Mission.....	10 00

SHERBROOKE BRANCH:

Montreal Zion Aux. (per Miss Jones) for H. M. deficit.....	8 00
Montreal Calvary Mission Ladies' Aux.....	10 00
Montreal Emmanuel Church, Mrs. E. H. Lay and Miss J. E. Haight, membership fees.....	2 00
Montreal Calvary, Ladies' Aux.....	33 00
" " F. W. M. Band for Miss Lyman.....	10 00
South Granby (per Mrs. Moses Lackie).....	4 20
Granby Aux. (per Mr. G. E. McTudor).....	10 00
Granby Church W. B. C. W.....	5 00
Cobourg Missionary Society (per Rev. R. Aylward).....	12 70

NOVA SCOTIA:

Manchester Aux. (per Miss O'Brien) F. M.....	5 00
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MANITOTA:

Portage la Prairie Aux. (per Mrs. Frazier).....	11 00
M. A. BURTON, Late Treasurer.	

Toronto, June 16th, 1890.

Our College Column.

It is now some three or four years since a meeting was held by the students of the College, to discuss the advisability of maintaining a College journal. The conviction had taken root in the minds of some that we were not keeping pace with the times; that we were behind sister theological institutions in this respect, and that we ought to have a College paper. After long and earnest discussion, the project was laid aside for a time; but it was decided, instead, to request the editor of the INDEPENDENT to grant space in his paper for a College column, to be edited by the students

themselves. The deeply felt want would thus be *partly* met; and if in the time to come, the way should open, we should be the better fitted to carry out our more ambitious plans. Since that time we have continued to make use of the INDEPENDENT'S valuable columns, and we would here return thanks to its Editor for the generous and courteous treatment which he has ever accorded to us.

However, it is a mistake to suppose that the idea has passed into oblivion. It has oft been a topic of thought and conversation since then. We are still pressing forward to the goal. For many years past our theological neighbor of the Presbyterian persuasion has supported a College magazine. Very recently they made another venture, and doubled its size and subscription. Aided by their professors and leading clergymen, they have brought their journal to a position of which its founders never dreamed. And as yet, we—although our students are increasing in numbers, and our College in repute—have not made a beginning. The subject may come up before us next session. Let each student do his best towards the creating of sympathy and the obtaining of promises of support; so that, should we eventually resolve to make a start, we may not be handicapped any more than is necessary. What others have done we can do. Let us commence, even if it be at first on a very small scale. The result would be that our churches would not be in such ignorance as to the College, and that might arouse them to a sense of its needs, as well as inform them of its workings and products.

With sorrow, would the students who knew him, hear of the sickness of Rev. Dr. Stevenson, formerly principal of the College. His family has our heartfelt sympathy.

The students would note with pleasure the election of one of our graduates, to fill the highest honor of our body—the Chairmanship of the Union.

NOTES AND REPORTS.

The motto on our College arms—“*Discite a me.*”

Dr. Barbour, our honored Principal, delivers the address at a College Commencement in Massachusetts this summer.

Mr. Wm. Gerrie reports finding plenty to do in the vineyard of Christ. When last heard from, he was “holding the fort,” in the Garafraxa and Belwood churches, during the pastor's absence.

Great indeed must be the difficulties that can daunt the spirit of some of our students. Discouraging as are the prospects in some of their mission-fields, there is not one but writes in a hopeful and sanguine spirit. And so it should be. There is no mystery about the matter. It is with

them, as with the Polish prince, who bore on his armor the emblem of entire trust: just the hull of a vessel, having only the mainmast, without a stitch of canvas. But there was this motto underneath: “*Deus dabit vela:*” “God will furnish the sails.” Thus he claimed, that in time of need, God would not leave him helpless. Trust in God produces disregard of obstacles.

Mr. W. T. Gunn, Baddeck, C. B., reports as to the prospects in his field: “The prospect from my window is the finest in the place, and also the most encouraging. My whole Sunday School (two little girls) was out in the garden a moment ago, and as it is an unusually fine day the prospect generally is bright. For the church prospects I cannot say as much. The church seems to have grown feebler every year, from removal and other causes. There is only one resident church member, and though she works for half a dozen, one member is not much. There is another a few miles away, whom I have not seen yet, and two more considerably further away. I have preached morning and evening on Sunday, and hold a weekly prayer meeting. The attendance at the church services averages between twenty-five and thirty, and at the last prayer meeting we had seven present, but had a very good meeting. The people are very kind and hospitable. There is not much to tell so far; however, there is work to do here, and I may have better things to relate in my next.”

Mr. J. T. Daley, B.A., who supplies the Brantford Church, until its pastor-elect, Rev. Mr. Richardson, B.A., takes charge in the fall, writes: “Brantford is a pretty city, as those who attended the Union meetings last year know. Its citizens are very friendly, and their experience with students made the way easy for my entrance. The Church and Sunday School are very prosperous, and the Holy Spirit is working mightily in our midst; 22, 23, and 11, are the numbers of those received during the last three months. I expect more next month. The Y. P. S. C. E. has an attendance of from 60 to 80, most of whom are showing evidence of a change of heart. Young men are quite active in some of the lines of work. The Bible Class has an attendance of about 55, many of them being young men. Prayer meetings are well attended, and are made very interesting and profitable by the number who take part in them. Sunday services are encouraging; my congregation for morning being about 200 to 250, for evening 250 to 350.”

Mr. Grisbrook, Tilbury, Ont., reports: “My field has not yet assumed what we might term a prosperous aspect. The village church has settled into its lowest condition. About 20 or 25 have

been turning out; perhaps due to the weather, which has been anything but agreeable. The Sunday School is gaining ground. The chief station, called the South Church, is more cheering. We have a fine, neat, new building, frame, and very comfortably furnished, which will seat 150. And there is associated with it a goodly company of people, especially young people, from whom I expect to have some additions to the church membership. The turn-out here has averaged between 60 and 70 on wet Sundays. I expect better things in fine weather. The Sunday School here is in very good condition, with a staff of five teachers. The Christian Endeavor Society is doing a good work among the young people; and in the neighborhood its influence is felt for good. Wednesday evening prayer meeting is well attended. The people have entertained me heartily. I have met with warm and sympathetic people everywhere."

Fellow students, the editor of this column looks to you for the support necessary to make it a success. As yet, but one student has sent in a contribution. We take this occasion to request that you will forward contributions as soon as possible; it will thus be unnecessary to write each individual student.

COIN OF THE REALM.

Our grand business is not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand.—*Carlyle*.

He that once is good, is ever great.—*Ben. Jonson*.

If you doubt that God is beseeching you, look at the cross.—*Maclaren*.

There is no man that imparteth his joys to a friend, but he joyeth the more; and no man that imparteth his grief to a friend but he grieveth the less.—*Bacon*.

Time is infinitely long, and every day is a vessel into which much may be poured, if we fill it up to the brim.—*Goethe*.

That there should be a Christ, and that I should be Christless, that there should be a cleansing, and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.—*Spurgeon*.

Alton, Ont.

W. F. COLCLOUGH.

"Abhor that which is evil." What is the sign of abhorring evil? That you take measures to remedy it. If there is evil in a man, do by that man as God does by you—bear his infirmities; bear his burdens; bear his sins.—*Becher*.

Literary Notices.

THE RELIGIOUS TRACT SOCIETY, LONDON, announce for immediate publication through their American agent, Mr. Fleming H. Revell of New York and Chicago, the following: "London Pictures"—being the last addition to the popular "Pen and Pencil" series. A new book by Sir J. William Dawson, entitled—"Modern Ideas of Evolution as related to Revelation and Science." "Home Handicrafts," by Charles Peters, editor of "The Girl's Own Indoor Book" etc. "Stanley's African Expeditions," and "Waiting to be Loved," "Books for the People," Vol. IV.—comprising "Christie's Old Organ and Jessica's First Prayer," and other stories.

THE BIBLE READING ASSOCIATION, is a recently developed plan of the Sunday School Union, of London, Eng., to provide Bible readings for every day in the year, relating to the International S.S. Lessons. Extremely small, but very neat 4 page hints are issued every month, giving four or five lines of remark on each daily reading. The S.S. Union has appointed James McNab, 125 Huntley Street, Toronto, as its agent; and pastors or teachers wishing to introduce this plan of Bible-reading among their young people, should send to Mr. McNab for these lists and leaflets, which cost almost nothing.

THE CONVERTED CATHOLIC: monthly. Rev. Jas. A. Connor, Editor, 72 Bible House, New York. \$1 a year. The June number is exceedingly interesting. Mr. Connor thinks, and rightly, that what the Catholics need most of all, is the gospel. And the gospel is love, not denunciation. The editor says:

It is painfully true that former priests, and even converted priests, will receive ample compensation for their services in denouncing Popery in all its phases, and especially if they speak of the immorality and wickedness of Jesuit priests and nuns, but they can starve if they try to preach the gospel to the Roman Catholics. Good Christians may deplore this peculiarity of the times, but it is an established fact which has been tested again and again.

THE SCOTTISH CONGREGATIONALIST.—J. Burns, Jr., 83 Clark St., Edinburgh; monthly. \$1 a year. From a letter about the Scottish Congregational Union, we clip the following:—

"The feelings which that report inspires are of a mixed character. The Union is certainly to be congratulated on having to some extent got out of the old rut of simply listening to reports and adopting them, or deferring consideration till next annual meeting. * * * With the reports and addresses there cannot be any fault found. The one is necessary and the other stimulating. But the enquiry has been suggested. Is it worth keeping up the Union meetings, as now organized, for such purposes alone? If the meetings are to be in any sense represent-

ative, should not Christian work and religious and social questions stirring the mind of the people be subjects of deliberation? What deliverance has the Union ever pronounced on evangelistic work, the welfare of youth, Sunday schools, the scepticism of the day, the growing indifference of the masses to Churches and existing Church services, or on any of the social subjects or problems which the Church above all is called on to consider. Home missions work we have reached the threshold of, but silence prevails on all kindred subjects.

Congregationalism at first flourished largely because it was aggressive. The Churches were missionary Churches. In what sense are they so now? Has it now lost its distinctive features and are not other denominations advancing simply because they are so—occupying the fields which we have neglected and doing the work we have left undone?

THE CENTURY.—From a "Topic of the Time," in *The Century* for June, we quote as follows: "During the past two years from eight thousand five hundred to nine thousand manuscripts were annually submitted to *The Century* magazine for publication. This is an increase over previous years, and does not include the hundreds, perhaps thousands, of propositions submitted with regard to articles. As there has been an increase in the number of periodicals published in America of late years, and as the newspapers are publishing more contributions than ever by writers not on the regular staff, it is evident that there has been an increase in literary activity at least in proportion to the increase in population. Now out of nine thousand manuscripts a year *The Century* can only possibly print four hundred or less. The fact that a particular blossom is not gathered into the monthly bouquet does not prove that the editor regarded the blossom as a weed, and therefore passed it by. The 'rejected' or 'declined' are naturally prone to gibe at sympathetic or apologetic words from editorial sources, so we present the above simile with considerable diffidence. There is truth in it, nevertheless! And it would probably be much easier for editors to make up a number of bouquets from the flowers at their disposal, than to gather the single one for which alone they have room."

ST. NICHOLAS magazine for June is interesting to boys and girls. This issue is largely in the interest of the boys; and is full of fishing and ball playing. These are good for recitations—but the boys must not forget that play is not work; and is only of real value as it sets off and punctuates plenty of hard work. *The Century* Co., New York; \$3 a year.

THE TREASURY FOR PASTOR AND PEOPLE, JUNE, 1890. Frontispiece, the Rev. Edward Braislin, D. D., Pastor of the Washington Ave. Baptist Church, Brooklyn, with a thoughtful and eloquent sermon by the same gentleman. The discourses for Decoration Day, Children's Day and Indepen-

dent Day are timely and very appropriate. President Raymond's article on "The Pulpit and Ethics," in the series, *Living Issues Discussed by College Presidents*, is of special interest. Yearly, \$2.50; clergymen \$2. Single copies 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

A SUMMER SCHOOL.

A funny old professor kept a school for little boys,
And he romped with them in playtime, and he wouldn't
mind their noise.

While in a little schoolroom, with its head against the
wall,
Was a bed of such proportions it was big enough for all.

"It's for tired little pupils," he explained, "for you will
find

How very wrong indeed it is to force a budding mind;
Whenever one grows sleepy and he can't hold up his
head,

I make him lay his primer down and send him off to bed.

"And sometimes it will happen on a warm and pleasant
day,

When the little birds upon the trees go tooral-loorallay,
When wide awake and studious its difficult to keep,
One by one they'll get a-nodding till the whole class is
asleep.

Then before they're all in dreamland and their funny
snores begin,

I close the shutters softly, so the sunlight can't come in;
After which I put the school-books in their order on the
shelf,

And, with nothing else to do, I take a little nap myself!"

—St. Nicholas.

WOMAN'S BOARD.

CORRECTION.—Mrs. Burton wishes to correct a mistake which crept into her report, owing to her sudden illness and consequent haste in preparing said report.

The total income of W. B. M. for year ending May 31st, was \$1,606.15; balance from last year's report, \$634.22; Currie fund, \$400.75; total, \$2,641.12; deducting all sums specially designated to Home and Foreign Missions, the Currie fund, the expenses, and Miss Lyman's salary, pledged, the sum remaining at the disposal of the Board, was \$298.90. H. W.

THE CANADIAN INDEPENDENT.

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