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

UNITED CHURCH
OF CANADA
Freedland 17th
22 Murray

THE
CANADIAN
INDEPENDENT.

THE THIRTY-EIGHTH YEAR OF PUBLICATION.

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

JUNE, 1892.

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NEWMARKET AND TORONTO, ONT. :

NEWMARKET: REV. W. W. SMITH, EDITOR AND MANAGER ;
FOR THE CONGREGATIONAL PUBLISHING COMPANY, LIMITED.

TORONTO: PRINTED BY DUDLEY & BURNS, 11 COLBORNE STREET.

ALL ORDERS AND COMMUNICATIONS TO BE ADDRESSED TO THE EDITOR, NEWMARKET, ONT.

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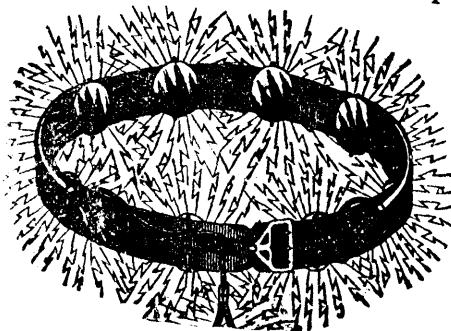
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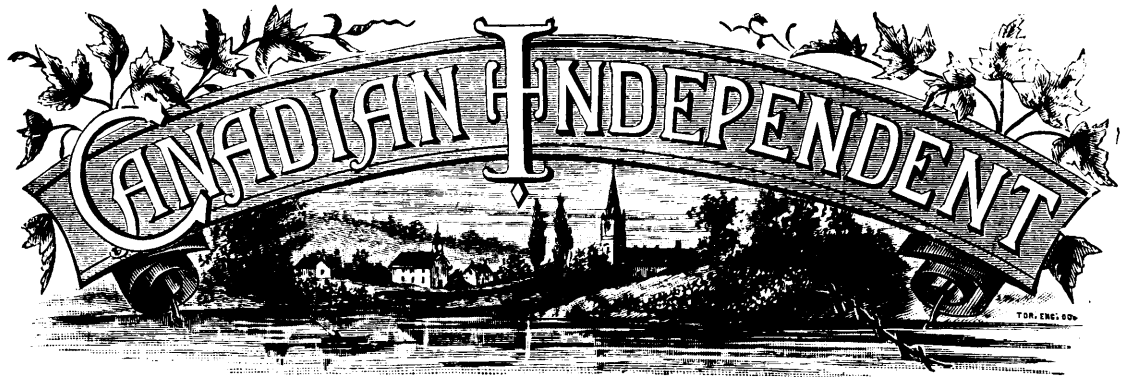
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New Series.

TORONTO, JUNE, 1892.

| Vol. XI, No. 6.

Editorial Jottings.

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

PRINCELY GIVING.—It is stated that two Congregational churches in Minneapolis, have given in one year for benevolences alone, the sum of \$255,416.

PRINCIPAL FAIRBAIRN of Mansfield College, Oxford, has been lecturing in Yale College; and preaching on several Sabbaths in New-haven, Bridgeport, etc., with great acceptance.

THE Yorkshire Congregational Union, England, comprises no fewer than 250 churches. In April the annual meeting was held in Keighley, when Prof. A. Duff, formerly of Canada, was elected Chairman for the year.

IMPORTANT UNITY!—A Hindu was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed, and he replied, "Yes, we all believe in the sanctity of the cow and the depravity of woman."

THE NATIONAL COUNCIL.—The National Council of the Congregational churches of the United States will be held at Minneapolis, on 12th October, and following days. Probably one or more representatives from the Congregational Union of Ontario and Quebec will be appointed at the coming session.

THE WOMAN'S BOARD OF MISSIONS meets at Ottawa, on Tuesday, 14th June. We hope and believe they will have a good and profit-

able meeting. It seems a pity however that all our denominational meetings could not be held in the same place, and in connection with one another.

"THE LEAFY MONTH OF JUNE."—So says Coleridge, and so assents each one of us. And even if we are not as fanciful as N. P. Willis, who said, "The earth in its annua' revolution round the sun, dips once a year into the climate of Heaven; and the intersection takes place in June"; still we enthusiastically enjoy its balm and cheer. How is it, dear friend, with your heart? Have you a time of blossoming within? Do your affections open out, like the June flowers, toward God? If not, why?

RITUALISM.—The pastor of a leading West End, London, Congregational church recently said that quite half of his new members for the last year or two had come from the Church of England. Ritualism was rampant in his quarter, and its vagaries had provoked disgust among a considerable number of Episcopalians; and the ritualistic ceremonies and brainless sermons had been driving spiritual hunger to seek some more satisfying food in other churches.—*Ex.*

PERSONALS.—Mr. Moody has been making a visit to Palestine. Mr. Sankey has been in France, and will remain in England till Mr. Moody returns to commence their English campaign. Mr. Moody and Rev. John McNeill have to do "the greatest work of their lives" next year in Chicago. Rev. Dr. Pierson will visit New York, and return in a few months to take charge of Spurgeon's Tabernacle for a year.

GENESIS AND REVELATION.—There is food for thought in the suggestion that in Genesis the promises are made; in Revelation they are fulfilled. In Genesis is the seed-time; in Revelation is the harvest. The former gives us the Paradise Lost; the latter, the Paradise Regained. Such is the story of the wonderful book which we call the Bible.—*Sabbath Record*.

AMENDING "CREEDS."—The *National Baptist* believes that "the only way for a creed to express the belief of all the members of a denomination, or of the great body of them, is for it to be broad, inclusive and subject to revision, according to the light which God, through His Spirit, is as willing to give to the men of to-day as He was to give to the uninspired men of a hundred years ago.

RED TAPE.—There is a feeling among Baptists that the annual gatherings of their denominational societies are not as profitable as they might be, owing to the rigidity of procedure, the lack of opportunity for debate, etc. The similarity of polity in the Baptist and Congregationalist denominations makes the suggestions of our Baptist brethren valuable.—*Congregationalist*.

HONORABLE ALEXANDER MACKENZIE.—This eminent and honorable man, ex-Premier of the Dominion, died in Toronto, 17th April, at the age of 70. Scottish by nationality, a stone mason by original occupation, a Baptist by religious profession, a Christian by change of heart, a Liberal in politics, an honest Statesman by actual experience, a true friend by all friends' testimony—Alexander Mackenzie lived well, died in honor, and will be ever remembered.

TERMS OF ADMISSION.—Dr. Cunningham Geikie answers the question of the *Christian at Work*, What is to be treated as fundamental in Christian doctrine? "The prodigal was welcomed back to his father's house, not on the ground of his assent to more or fewer of the Thirty-nine Articles, or to more or less of the Confession of Faith, but for his broken and contrite heart."

THE CONGREGATIONAL RECORD is the latest aspirant for public favor. It is a neat local monthly, under the editorship of Rev. Thomas

Hall, and devoted to the interests of the Congregational churches in Montreal, in magazine form. It is now our turn to be jealous of a new Congregational periodical in the field so long occupied by the INDEPENDENT; but we are not so minded. We hope our new neighbor may find a good work to do, and do it well!

THEY CALL IT SOMETHING ELSE.—Seldom do we hear the word sin outside the church and Sunday-school. The daily newspaper has little use for such a word, and the average worldly man has little thought of such a thing. Men are rascals before the law; that no one will deny. But that they are sinners in God's sight receives scant consideration.—*Sunday School World*.

THE PUBLISHING CO.—As this company does business under the Ontario Act of Incorporation, the annual meeting was held within the province, at Toronto. But a statement of its affairs will, as usual, be presented at the Union Meetings in Montreal. As five-sixths of the shares are as yet not subscribed for, our friends who are anxious to see the INDEPENDENT succeed, will be asked to give evidence of their interest in the company, by taking up each a few of those convenient little five-dollar shares; and so strengthen our denominational publications.

CHILDREN'S DAY.—Sunday, 5th June, is set apart by the Congregational Union as "Children's Day." No better time than the beginning of June could be selected, and no better interest than that of the children could be presented. We trust every Pastor and every S. S. Superintendent among us will do what he can to make it a profitable and memorable day for the little ones. It was felt, on some hands, to be desirable to have it on the same day as in the United States. Theirs is the *second* Sunday in June. But there were difficulties in the way. All our pastors were away from home on that day; and so the First Sabbath of June was fixed on.

THE JEW AND HIS LAND.—Many thousands have gone to Palestine during the year; and many more have been turned back, as the Turk will not now suffer them to come by sea. A great system of road-making is going on: a new thing under the sun, in the Turkish

dominions. The railway from Jaffa to Jerusalem is partially open. There is a speculating mania in Jerusalem: the city is widely extending on the north and west—exactly on the lines of Jeremiah 31: 38, and Zechariah 14: 10. The Jews are awaking from the sleep of centuries. The Lord is evidently stretching forth his hand in power.

“SUNDAY EVENING MUSICAL SERVICE.”—It has often seemed to me that when such services are nearly all musical, it would be well to change the time for holding them to a week-day evening. The service becomes almost a concert, and supplants a regular service of the church. That such a service does good I do not doubt, but I think when it is held on another evening than Sunday, it will attract a different class of people than goes on Sunday, and will do more good. That leaves the Sunday service for more deeply religious exercises.—*Vocalist*.

A CLERGYMAN'S ATTITUDE TOWARD WEALTH.—He is about the only man who can, if he will, attack the excessive claims of riches, in things social, political and religious, without falling under suspicion of insincerity. . . . But the minister of religion has, or should have, by virtue of his office, renounced getting on in the world. His is the only profession which expressly rules out great pecuniary gains. Its ideal is a service of humanity, with only an incidental livelihood as a material reward. A man in that profession, if he is circumspect, can speak to the most vital needs of modern society as no one else can.—*Evening Post*.

HONEST GOVERNMENT—We believe in honest government in the church, in the province, and in the Dominion; and the House of Commons that expelled McGreevy and compelled the resignation of Langevin, should not now be shilly-shallying in the matter of Caron, or preparing to torture constituencies out of all shape and without regard to population, to give dishonest advantages to a party. Let members of Parliament be honest and upright; and win back to our land, if possible, the respect of the world—so sadly compromised of late.

THE NINTH annual meeting of the International Missionary Union will be held at

Clifton Springs, N.Y., June 8-15, 1892. All persons, either men or women, who are, or have been, Foreign Missionaries in any field, or of any Evangelical society, constitute the only membership of the Union, and will be entertained without cost during the week. Provision cannot be made for the children of missionaries. Missionary candidates under actual appointment will, as far as practicable, be hospitably entertained. Board in private houses can be obtained by other persons attending, at low rates. The sessions for 1892 promise to be of great interest. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N.Y.

S. S. BUILDING, 1893.—Mr. B. F. Jacobs, on behalf of the Executive Committee of the S.S., issues a circular calling for funds to erect and equip a S. S. Building at the Columbian Exposition. It is intended as a model S. S. building, and to be stored with S. S. appliances of all kinds, and to be used as a “S. S. Headquarters” at this World's Fair. Schools are asked to give 10c. for each officer and teacher, and 1c. for each scholar. All contributions to be sent to R. W. Hare, Treasurer, 240 Fifth Avenue, Chicago.

TOO MUCH ORGAN.—When I go into church early for a few quiet minutes, as I used to like to do, up jumps the organist and the noise begins. As the organist has very little regard for religious service, except when he himself “performs,” I have very little regard for his showy preliminary. Then we used to get a few minutes quiet while the collection was taken up, but now it is a “solo” or “anthem” or something for pure exhibition, as is so evident from the style of the thing. We cannot even get dismissed quietly, for immediately after the benediction comes such a crashing of that organ that we are forced to hasten our steps to get beyond ear-shot of the abomination. The devil seems to be succeeding admirably in his efforts to destroy all reverence for the house and the things of God.—*Canada Presbyterian*.

THE REVISED EDITION OF THE GERMAN BIBLE, which has been under way for more than thirty years, has been published in Halle, Germany. The revisers have endeavored always to interfere as little as possible with the diction of Luther's Bible, removing obs-

lete expressions but occasionally allowing archaisms to remain and preserving well the spirit of the old version. The New Testament, which was published separately in 1870, has already gone through fifty-nine editions. There has been no desire of supplanting Luther's Bible. A revision was necessary on account of the disadvantages under which the translation was made, but for most of the people there will always be only one German Bible.—*N. Y. Independent.*

GLADSTONE ON SERMONS.—Mr. W. T. Stead, in the *Review of Reviews*, tells of a conversation with Mr. Gladstone which is pertinent just now, when so much diversity of opinion exists as to the kind of preaching needed to enable the pulpit to fulfill its mission. Says Mr. Gladstone:

The class of sermons which I think are most needed are of the class, one of which so offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed: "It is too bad! I have always been a supporter of the church, and I have always upheld the clergy, but it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is also the kind of which they get the least.

VERY SATISFYING!—A month ago, at the National Convention of Theosophists at Chicago, an essayist stated the following:—

Theosophy holds that in the beginning all matter, mind and force existed in one central, undifferentiated cosmic unity. The evolution from subjectivity to objectivity of this undifferentiated unity is evidently to effect perfection by experience, because infinite spirit in a state of being, if not projected into a state called existence, would remain inoperative—potential, not kinetic. When these great changes are fully accomplished on all the planes of being and existence the cycle is complete, perfection is attained, the cosmic unity becomes homogeneous and once more all the processes of ideation and differentiation recommence and go on upon eons to eternity.

We checked the kinetics toward the waste basket, to give our readers one more opportunity to thank God for believing in something "understandable" (as the Thirty-nine Articles say,) "of the people!"

THE NONCONFORMIST PULPIT in London has lost another one of the most prominent representatives, Dr. Henry Allon, for a long time the pastor of Union Chapel, Islington.

The circumstances were not unlike those attending the death of his intimate friend, Dr. Donald Fraser, inasmuch as he had preached to his own people on the previous Sunday, and had been announced to preach again the following Sunday. Dr. Allon has been twice elected chairman of the Congregational Union, Chapel, and for more than a generation has been one of the prominent leaders of the Congregationalists in England. Holding firmly to the distinctively evangelical truths, he belonged to the broad school of Nonconformists, and his preaching was characterized by culture rather than intensity. He was an enthusiastically prominent in church music, and was especially prominent for his interest and influence in furthering its use in public services.

HOUSE-CLEANING TIME—For the last month or so has been the usual semi-annual "House-cleaning." In old days there was very little papering of rooms. All whitewashed. Paper was dear, and people had no money. We have seen paper stamped by hand in Joseph Barber's little mill at Georgetown; and we have seen a minister's parlor papered with *news-papers*, on which was a home-made stencilling of a little blue sprig—in what is now a town of 7,000 people. In those days it was a convenience to have the whitewashing all done at once, and be through with it. And so the whole house was turned "out of doors." Nowadays, although the country papers still assert that "the man of the house is found eating his dinner off a barrel head in the wood shed," it is not so. As there is no necessity for attacking the whole house at once, so the wiser sort now take one room at a time—and rest a day or two between, if necessary—and so get through easily and noiselessly as needed, but formerly very irritating process.

PRAY FOR YOUR MINISTER.—We never speak well of a person without feeling better disposed toward him; and we never pray for anyone without loving him more. And the success and happiness of many a minister and many a church, largely depend on the question whether the people pray for their pastor. "When I was first settled over them," said a faithful and laborious minister, "their prayers were constant and fervent for me, and my labors among them were abundantly prospered; Christians were manifestly growing

in grace, and very many were converted under my preaching. But after a while their prayers for me became less fervent and my work seemed correspondingly unblest. And I became discouraged, and have now gone to another field of labor where the people do earnestly pray for me, and where every sermon seems blessed from on high to doing good."

THE CONGREGATIONAL IDEA.—The Congregationalists' idea of their special function is that they are set for the affirmation of the spirituality of the Church of God. Out of that primary affirmation grows the doctrine of the self-government of the individual churches. But if the spirituality of the membership were taken away, no well-instructed Congregationalist would greatly care what was affirmed in regard to methods of self-government. The late Rev. Wm. Henderson, of Melbourne, said once during the course of a conversation, "The difference between you Congregationalists and us Presbyterians is that your Union *suggests* to your churches to do things, and they usually do them; our Assembly *orders* our churches to do things, and they rarely do them." This remark might profitably be pondered by those who extol "such churches as the Episcopalian, the Presbyterian, and the Wesleyan" over Congregationalism, because "they realise in some appreciable degree at least a widespread unification internally cordial and externally one."—*Australasian Independent*.

THE PRAYER-MEETING.—The pastor could speak to several members one week and as many another, and give each something to do in the evening. One might read a few verses of Scripture, another read or repeat a psalm or hymn, another (who knows when to stop) might give a (brief) address. I have tried this plan and found it worked well and with good results.

Cultivate variety in the meetings. Turn the meeting one evening into a Bible class, ask friends present to give their views on the truths contained in the lesson, etc. Have a promise and praise meeting from time to time. On some other occasion ask the people to relate some instances of "prayer answered" from personal experiences, or ask for instances of "promises tried and proved" from daily life, and increasing experience will suggest to the careful pastor many ways of making the

prayer meeting interesting and useful—*Faithful Witness*.

COMMUNION WINE.—The juice of raisins soaked in cold water has been used by some; but is a poor substitute, it being cloudy and insipid. Raisins are grapes dried. If the juice can be properly extracted from them, some sisters in my church argued that a healthy and palatable drink could be made from them. They have tried it for the last two years, and I ask for no better wine than has been for that time on our communion table. For the benefit of those who have not made so good a discovery and to draw out others who may have found out a better way I give their recipe below.

Remove the stones from a pound of the best raisins. Boil them gently in an earthen vessel in water enough to cover them for three hours—a double boiler is best. Add water if necessary to make the amount sufficient to fill two chalices. Let this juice be strained through a linen cloth, and if too tart sweeten with sugar, being careful not to get it too sweet. When thoroughly cool it will be fit for use.—*Morning Star, Boston*.

"SOMEBODY'S ENTIRE."—In London the great, nothing is more conspicuous than the corner "gin palaces" and beer houses; and in great letters along the edge of the roof will be seen "BASS'S ENTIRE," or somebody's "Entire." The fact is, these houses are owned by the Brewers, and controlled by them; and the licences being issued, not to the keeper, but to *the house*, they have the whole matter entirely in their own hands. According to the Hamilton Temperance paper, "The Templar"—and a grand Temperance paper it promises to be—(Get it: \$1 a year: W. W. Buchanan, 108 James St. North:)—a somewhat similar state of things exists in Hamilton. Out of about 90 licenses, some 60 are controlled by J. M. Lottridge, the brewer, doing business under the style of "P. Grant & Son." He has a "chattel-mortgage" on everything. But more than this, he advances money to start the saloon, and then has a secret agreement, (which is *not* registered like the chattel-mortgage), touching all debts due the saloon, and handling all money from any transfer of license: giving him the nomination of the person to whom it is transferred; and many other provisions; making the holder of the

license a mere man of straw, and the brewer all-in-all. A statutory declaration will have to be required of every licensee, that no other person has any pecuniary interest in the business or furnishings. Now that the Ontario Government know of this corrupt proceeding, we call upon them to make an end of it, and to make it impossible in the future. We want clean laws, and a clean administration of them.

REV. DR. BARNES, of Sherbrooke, writes in a recent issue of the *Boston Congregationalist*:

One of the two Protestants in the new Cabinet at Quebec is a Congregationalist, Hon. John McIntosh. Our cause, in many respects, is manfully sustained. Not strong or numerous, comparatively, still we command the favor and honor of the centralized bodies of Christian believers and workers. Staunch, fearless, true, are the Congregational few among the Catholic many.

Home missions here, as in the States, deeply feel the need of both men and money, but our pastors, our professors, and other teachers in our educational work, and our laymen on executive committees and directors' boards face difficulties most cheerfully and pluckily.

Our college at Montreal, with Dr. William Barbour president, draws some of Canada's very best young men, as is shown in the success they achieve in their friendly rivalry in studies at the great McGill University, where, in connection with their studies in theology in the college (called seminary in the States), they pursue a course that ends with a degree of Bachelor of Arts. At the closing exercises of the college last week, two young men of the graduating class, Messrs. Gunn and Read, standing very high in scholarship, were announced to have West Central Africa in view as their field of labor, and desire to be associated with Messrs. Currie and Lee, also Canadians, in that country, under the auspices of the American Board. The Montreal Congregational Club, Dr. Barbour president, held its winter meeting in February, and showed itself to be progressive and aggressive. Your correspondent had the favor of being a guest and reading a paper on the practical topic assigned by the Club: "Shall we use the stereopticon in our church services?" The essayist, and nearly all the speakers in the subsequent discussion, answered the question in the affirmative. The American Presbyterian Church in Montreal has a few original Americans in it, many of them formerly Congregationalist, and it belongs to the Presbytery of New York. Dr. Barbour has supplied the pulpit of this church since Dr. Wells went to Minneapolis last autumn. The new pastor comes May 1.

A PLEA FOR LIBERTY.—I am the very last who wish to see woman ape man, but I contend that to be well-developed, strong, and healthy, is her natural birthright as well as man's, and that she should claim and not dis-

own such a birthright. For it is in man's interest quite as much as woman's that she should be strong, well-built, athletic, and capable of plenty of exercise and endurance. Many a puny man owes his wretched constitution to his physically restricted mother. Let us recognise these evident facts, and act upon them, and those who have girls, determine to give those girls a fair chance, and bring them up to be lithe, active, well-developed, self-reliant, and strong. I urge this, because I know how much happiness there is to be got out of a really healthy and hardy body, and how much misery a weak woman endures. But if we are to ride really well, shoot, fish, play cricket, tennis, run, row, bicycle or tricycle, we must make up our minds to dress like rational beings. No body can develop which is bound in like a wasp by those terrible corsets, no limbs can be truly strong, which, enthralled in a multiplicity of skirts, have no chance of natural movement. The most becoming and graceful portion of present-day woman's life is her early girlhood, before she has parted with her short dresses, the long hair down her back, and the freedom and permission to use her legs. Why cannot this style be continued in some graceful and becoming form, instead of in a straight jacket? It is not the men, as a rule, who oppose rational dress for woman; woman is, I am sorry to say, too often her own gaoler. 'Tis a great pity; but patience!—*From the new journal, The Gentlewoman.*

Editorial Articles.

THE WEAK CHURCHES.



E trust some well-considered plan will be adopted at the approaching annual meetings, to assist and stimulate the weak churches. Like as with the country in general, where the population drifts toward the cities, or away from our country altogether, to where business and wages are better—so with the country churches. Their most active members leave them; they find increasing difficulty in "paying a

pastor ;" and finally are without a pastor, and too disheartened to invite one. It is easy to say any system is wrong which throws the whole work on the pastor—though it is just as true as it is easy ; and it is easy saying that the pastors they did have, should have trained them to active work and self-help ; which is likewise true. But the question is, "What is best to be done under the circumstances as we find them ?"

Let us see. They are Congregational churches, that is, the "congregation," the membership, all have an equal voice in the management of all church affairs. Granted. They are likewise "Independent." That is, independent of all outside control. Very well : then they put all their offerings into a common fund, and spend that money as necessary, for keeping up the ordinances of religion among them ; and have nothing to do with anybody outside, only to love them and help them.

Well, not quite. They don't expect to raise among themselves all the money they need. They are looking to the Home Missionary Society to make them a grant of a sum nearly equal to what they raise themselves ; in fact it was the failure or unwillingness of the Society to keep the grant at the former figure, that drove the last minister away, at least, he said so ; "could not *live* on the reduced salary." And where did he go ? To some larger church ? No ; there did not seem to be any good openings, and he went to the States.

Let us follow him for a moment. A brother some years now in the United States, writes a few days ago to the Editor :

I have often heard our Canada pioneer Congregational ministers reflected on for planting churches where they have become defunct, though we did our best. Nobody is omniscient, and nobody can certainly predict in a new country the places where our churches will succeed. In the United States, and Michigan especially, mistakes have been made, as well as in Canada. The truth is, we have in Michigan, I think, much the same kind of work on the Home field as you have. More weak churches, I think, and plenty of men waiting for the vacancies in the strong churches, and not men enough to fill the poorer ones.

So the same troubles occur there also, it seems. But let us return to our country church. However Congregational a church may be, it is not independent if it holds out its hand for money to keep itself going. That was the weak spot with the Scottish Free Church, nearly fifty years ago ;

they wanted Government support, but they would not have Government control. They have become wiser. An organized body of Congregationalists, who are dependent on an outside money-grant, are not a complete church, in the Puritan acceptance of that word. They are only a mission station ; and they must be treated as such. Now we come to the practical cure of the trouble ; let the Society that sends the money, send also the man to go out and in among the people, and teach them. Let it be understood on both sides, that this appointment is for two years. In most cases he would have two churches or stations to look after. In most cases, also, after one or two such "incumbencies," one of these churches would feel strong enough to say to the other, "Let us manage this matter onrselfes now, and support a pastor between us," and the Missionary Society would gracefully withdraw both its grant and its control.

We have sternly laid down the rule for ourselves, never to object to anything without showing a better way—and we have spoken of this matter before. And it does seem to us that the Missionary Society for the home work has done little or nothing for the past year ! And in the meantime church after church in little country places are fading away. Such a plan as we have indicated, would give our young men just the training they need, and the oversight they need, for two years after leaving College. It would bring about a grouping of churches, which the churches in question would often never do of themselves.

All this leads to many other points : the duty of every church to be active in spiritual work, and not think they "hire" the minister to do it ; the causes of many churches becoming extinct (that must be an article by itself) ; how to stimulate missionary zeal, so as to get more funds along with the more work and more experience ; and other points—none of which could properly be discussed at the fag-end of an already long article.

We end with a word of commendation for the Toronto Congregational Association. They have employed the active exertions of Mr. McCuaig, in managing supplies for vacant churches around. And we presume the same may be said on a more circumscribed field of the Montreal Association. Let, if possible, a more comprehensive policy be inaugurated at the Union meetings this year.

ABOUT HYMNS.

From the night that Jesus sung a hymn with His disciples and went out to the Mount of Olives—or that later night when Paul and Silas “were singing hymns unto God,” (R. V.), or still more literally, “were hymning God,” down to last Sabbath evening, when your choir led you so touchingly in “Nearer my God, to Thee,” or, “Jesus, I my cross have taken”—hymns have had a conspicuous place in the worship of the church on earth. At times during the reigns of the Charleses and Jameses, the Puritans stopped their singing, that they might not be discovered in their meetings, and arrested—and what they gained in security they lost in spirituality—but in general terms it may be asserted that the singing voice of Christians has ascended in hymns to God through all the ages.

A feeling never seems to become perfect till it is expressed! And God knew that when He gave man a voice, and put poetry into his soul. And the singing Christian is proverbially the happy Christian. And the singing is quite as much a cause as a result of the happiness.

It has been said that the hymn-writers have equalled the theologians and the preachers, for indoctrinating men with truth, and leading them to salvation. Some of the old Wesley hymns must have been formidable “singing,” but they were grand teaching! And a verse of a hymn, from its peculiar cadence and word-weaving, will stick in the memory better than any prose statement, however weighty it may be. A couplet or a quatrain that appeals to a man’s actual experience a dozen times a day, will both be remembered and enjoyed.

Our own age is prolific in hymns, as well as in other branches of literature. And about one out of twenty will be found to be good. Yet, as an example of how little “poetry” may be in a hymn, and yet it may answer a good purpose where the heart is in earnest, and the voice is lively, we have only to look at the bulk of Salvation Army hymns. Utterly contemptible as poetry, yet spun into the involved threads of their wonderful choruses, they stir the souls of penitents, and give voice to the exuberant feelings of the “soldiers.” In the same way, many of the Sankey hymns

stand on a low level. Yet the world could better stand the loss of all the volumes of sermons printed during these last ten years, than do without them!

As the most useful sermon is opening up some Scripture statement, and so making clearer the message of the Spirit to man, so the best hymn is one on the same line. It may be a paraphrase—just as a sermon may be a pure exposition; or it may (and often wiser), be amplifying and applying some Scripture principle, or experience, or promise; but a “biblical” hymn, all other things being equal, will do most good.

Probably we shall never have a version of the Psalms for singing, perfectly satisfactory. *Rouse* has fallen into almost total disuse, even among the Presbyterians; and no other is likely to supersede it. *Watts* is too discursive; good hymns, many of them, but not psalms. Even the sweet singer we have recently lost, Horatius Bonar, seemed to lose his sweetness when he took up the Psalms, and valued more his close adherence to the literal Hebrew, than the poetic fire that David put into them, and which no mouth was better able than Bonar’s, to blow into a flame in English.

We must do the best we can with hymns—taking the advice of the new dictionary advertisements, and “get the best!” thanking the Lord there are so many good ones, and letting the poorer ones drop away, after serving a useful purpose of being thoughtfully read in the columns of some religious paper; and remembering too, to be thankful for the very strange and satisfying fact, that there are so few—so very few—misleading or unsound hymns in existence.

Our Contributors.

’TIS OUR REFUGE ABOVE.

BY MISS S. MULLS.

’Tis our Refuge above
 Who will solace impart;
 To His infinite love
 We may pour out our heart.
 When sorrows surround us,
 To Jesus we go;
 His arms are around us,
 In joy or in woe.

There are others who share
 Not our conflict of mind ;
 For their own sin and care
 As their burden they find.
 But God, blest and highest,
 Shall cherish the meek,
 And Jesus comes nighest
 The wishful and weak.

O thou word of the Lord,
 That abideth for aye !
 Who will succor afford,
 And give strength "as our day."
 How safe are we ever,
 With God for our Friend ;
 With love failing never,
 And strong to defend !

CONGREGATIONALISM AS A FACTOR IN THE WORLD'S REGENERATION.

BY F. W. READ, B.A.



It is an honor not to be lightly esteemed that we belong to an order, and to that section of the Church militant, that has turned the current of the history of our Anglo-Saxon race into broader and deeper channels ; that through the brain and pen of Robert Brown was the first to state, define, claim and defend the doctrine of religious toleration ; that has ever been from that time till now the champion of civil and religious liberty ; that holds to-day the balance of political power for truth, freedom, purity, and righteousness in the best monarchical government the world has ever seen ; and exists as the saving power in the only republican State that has proved itself to be an unmixed blessing to its people.

Seeing that these facts have passed into and are living in the history of our race, and knowing that the leaven of the principles we hold so dear is working in the religious and national life of nations that are just emerging from paganism to civilization and Christianity, it may not be putting a third section of this hour to misuse, if we turn our thought upon the spirit and its working that is effecting this world-wide transformation.

That spirit finds its highest exemplification in

the organizations of the London Missionary Society and the American Board of Commissioners for Foreign Missions. It is truly missionary—essentially catholic—truly and divinely democratic. These two Societies, offspring of common parentage, offshoots from our common Puritan stock, are not a new departure, but a necessary consequent from a remote antecedent. Their more immediate cause for existence was the Puritans claim for themselves and for all men of civil and religious freedom, and their avowed obligation to perpetuate these claims ; but the ultimate cause is the spirit and command of Him who once for all time laid down the basis of civil and religious life in the divine sanctions—"One is your Master, even Christ, and all ye are brethren." "Go ye into all the world, and preach the Gospel to every creature."

To be a Congregationalist, and not to have this missionary, catholic, and democratic spirit is a contradiction. The New Testament ideal, and the Congregational ideal can only be completely realized in a universal democratic church, so that Foreign Missions must have the warm sympathy of the individual, and must hold an indispensable place in the polity of our church order.

That the Congregational order of the eastern and western hemispheres has exerted a powerful influence, and has proved to be a profound blessing to more than one race of men, may be seen, in part, by passing briefly in review its effects upon three distinctly religious types of people.

I invite you, then, to turn your minds from the narrower circle of Christian effort of the Congregational church of our own land to the existing proofs of this statement ; remembering, as I review them, that we are part of that great body of Puritan life that is pulsating in three continents, and is to-day but in its earlier stages of development ; that our churches scattered from the Atlantic to the Pacific, at here and there wide intervals, form part of the 8000 Congregational churches in Britain and America.

First then, the effect of the Congregational church life and polity upon the religious life of our own type of Anglo-Saxon nationality is seen to best advantage in the foundation and unparalleled growth of the American Christian Commonwealth.

The constitution of that vast Republic, framed as it was by that handful of God-fearing Puritans, and based upon Congregational usages drawn from the New Testament, proved a sure foundation. No other could have upborne the vast superstructure that has been steadily and firmly raised upon it. The Puritan ideals are to-day the savor of political and social life of the diversified classes that are there being welded together in common national brotherhood. All that is truly great in the home, the school, and in Christian institutions, educational and otherwise, has been fostered, protected, and blessed by the descendants of the Pilgrim Fathers, who, at the time of their early settlement upon the New England shores, could count a college graduate of Oxford or Cambridge to every two hundred of the population; had a school-master in every village; and before the first century of their new life had passed, had established the Universities of Yale and Harvard. This is neither time nor place to dwell upon the details of the development of the distinctly religious influence of the Puritans upon the American people. The fact is indisputable. The speaker's purpose is but to call to mind the obligation our neighbors are under, as a Christian nation, to the direct influence of Congregationalism.

And so we pass from this founding of a Christian state upon a Congregational basis by a Christian people, to look at the effect of the same principles brought to bear upon a nation quite degraded, idolatrous, savage.

Madagascar may well be said to be the gem in the diadem of the London Missionary Society. Seventy years ago she was pagan—to-day she is nominally Christian, and has, by the inculcation of New Testament principles of church order and worship, laid the foundation of religious liberty as broadly as in our own land.

For sixteen years, from 1820, the little band of faithful workers, Griffiths, Johns, Freeman, and their artisan fellow-laborers reduced its beautiful language to a written form, planted schools, instructed 12,000 children, taught many useful arts, founded Independent churches, and gave the people first the New Testament, and then the Bible in their mother tongue. Then came the trial and persecution of converts, and banishment of the missionaries. Never was greater Christian

heroism displayed than in the martyrdom of that noble Malagasy lady—the proto-martyr of the land—and hundreds of others who suffered torture and death of the most horrible kinds. But when the storm had spent its fury, the Church was rooted more firmly than ever. “The blood of the martyrs” was again “the seed of the Church.” It was “the red rain that made the harvest grow.” After twenty-five years the persecutions were suspended, and the mission work was recommenced, with the result that the newly-crowned queen in 1868, showed her belief in Christianity, by holding religious services in one of the Royal Houses, thus forming a Congregational church in the palace. At the same time all Sunday markets and Sunday government work were prohibited. A few months later the queen and the prime minister, together with other high officials, were publicly baptized; and within a year from the commencement of the palace services, the Royal idols and charms were burnt, an event soon followed by a similar destruction of family and tribal idols throughout the central part of the Island.

And what is the condition of affairs in Madagascar to-day as the direct outcome of the London Missionary Society's work? This: That there are 1300 Malagasy Congregational churches, having a membership of 60,000. That at Antananarivo, the capital, there is a Congregational Theological Institution, 22 years old; having a secular branch that has graduated 200 men; a large proportion of whom are engaged in preaching the Gospel, and the remainder for the most part, filling prominent government positions. That between 80,000 and 90,000 children are being instructed in schools and higher institutions of learning connected with the churches. (This number, it may be said, is equal to the same number under the care of the Lutheran, Roman Catholic, and Anglican Missions put together.) That a vernacular, biblical, scientific, and periodical literature has been established. That idolatry, together with its grossest superstitions and cruelties, has been swept from the central provinces; social life purified; patriarchal slavery undermined; as well as an oppressive system of forced government service.

Lastly, what is of the highest importance, that

the Church has been saved from State patronage; all denominations being on an equal footing; the queen herself being a simple member of a Congregational church, and the prime minister its secretary.

And what Congregationalism has done for America and Madagascar, it has and is doing to-day for Japan. This third type of nationality, with a history of long centuries, a complete system of religion, a people artistic, refined, cultured, and philosophic after the manner of Eastern Asiatics, is being visibly and rapidly transformed by the preaching of the Gospel in general, by different denominations, but in particular by the polity and conduct of the Congregational democratic forms of church order and worship. Only twenty-three years ago the first missionary of the American Board set foot in Japan. To-day our churches there embrace 10,000 of the 35,000 professing Christians in the whole land.

Of the influence of Congregationalism upon men of mercantile and political influence, and intellectual power, the following statement of a Japanese pastor is a valuable attestation:—

“I have here a letter received just a few days ago from Tokio, from one of the Congregational churches, and this letter is signed by six of the deacons of the church, and three of them are known to anyone in our Empire who knows anything about what is going on in the country. One of them is a professor in our Imperial University, and one of the best authorities on economic questions; one of them is a business man, and the head of one of the best banks in Tokio; and the other was the Attorney-General, and is at present the Vice-Minister of the Department of Justice.”

And the inseparable educational factor in all Congregational missions, is nowhere better exemplified than in the college of 700 students with its three departments, theological, collegiate and scientific, built up, and until quite recently presided over by the late lamented Dr. Neesema, a loyal Congregationalist, an able Christian scholar, and a man whom any time and any nation would be proud to own.

The Puritan independence of these Japanese brethren that they have imbibed from the American Board missionaries, is seen in the following reply to a generous offer of a rich man to build a certain church, a \$15,000 structure. Courteously declining the offer with thanks, they wrote: “We should not be satisfied with a church until we could build one ourselves.”

Further, the catholic spirit of the New Testament and Puritan teaching is leavening the whole Christian religious thought of this wonderfully aggressive people; and indications point to the formation of a distinctly Japanese church, free from State control, with Christ as its Head, and the members all brethren.

Thus far we have considered the more purely religious aspects of the inherent missionary spirit of Congregationalism upon three chosen national types of men. But it would be a grave omission to say nothing of the Puritan spirit as a power for good in British and American social and political life. On all vital questions affecting the weal of the people and the good of the State, the Congregational body has ever been to the fore. Is there a movement for the amelioration of the poverty-stricken and oppressed? Then be sure the Congregationalists had a hand in it. Is there a looseness of morals in high-life, that threatens to lower the national moral standard? Then you find our pulpits give forth no uncertain sound of condemnation of vice, and exhortation to virtue; and the Nonconformist conscience never fails to express itself through the ballot-box, on the side of truth and righteousness.

And the same spirit that led the Congregational churches of the Eastern States, alone, to oppose the custom of slavery when the other branches of the church condoned it, has always existed, and is still living to maintain inviolate the civil and religious heritage bequeathed by the godly founders of the Commonwealth. It is that spirit that is to guide the ship of State through the present-day difficulties and perils from racial questions, and indiscriminate unrestricted immigration of undesirable elements of Old World life, and mould the various nationalities that have poured into that broad land into cohesive and fraternal national brotherhood.

Moreover, what the Congregational spirit has done and is doing in Britain and America, it is doing, and will do over again, in the other nations of the Old World. With an open Bible the Scandinavian peoples have developed this spirit of religious freedom so rapidly as to have broken off from the State Church, and organized 707 Congregational churches, having a membership of 100,000 within fifteen years, without knowing

that similar church organizations existed outside their own land.

And, if the testimony of history can be received, we have not heard the last of the Czar and the Stundists. These sturdy Russian subjects, claiming to worship God according to their consciences, in the simple New Testament form, as did our Puritan forefathers, are undergoing like persecutions at the hands of the State, as did they; but the temper of free Christian manhood, now asserting itself, will not be crushed out—neither Czar nor Patriarch—priest and anathemas—knout and imprisonment—confiscation and Siberia—will obliterate that new sect of Nonconformists, which may be destined, under the hand of Providence, to have no small share in the amelioration of the present oppressed condition of the mass of the Russian people.

Now, with the foregoing proofs of the civil and religious influence of the Congregational spirit, living and having a large share in the moral and religious transformation of the world to-day, and being identified with that movement, what manner of men ought we to be? Surely, it becomes us as individuals, and as the section of our body in this Dominion, to take courage, and though numerically small, to perpetuate to the best of our ability, these New Testament democratic principles in church life, which we hold to be best adapted to the spread of the Gospel, and the establishment of Christian institutions, the church, the Christian school, and the Christian home.

Nor can we be satisfied with this alone. Our cosmopolitan principles must win us over to the generous support of foreign missions, as well as home missions, and especially to that one of the promising Congregational mission stations in West Central Africa, the support of which has been assumed by our churches. For as John Milton, our Congregational poet, has put it, our duty is

“To guide the nations in the way of truth,
By saving doctrine, and from error lead them
To know, and knowing, worship God aright.”

Thus it follows that the by-laws and regulations of our College rightly find room for the clause providing for the education of ministers for foreign work, as well as for Christian work in our own Dominion. It could not be a truly representative Congregational College without that clause.

In conclusion: the world needs to-day as much as ever, those broad, tolerant Christian principles which have at once the conservative essence of the Gospel of Jesus Christ, and the virtue of adaptation to all men of every race and clime, under every possible condition. With the growing spirit of democracy in the old European monarchical countries, it is not a matter of great surprise that more than one Anglican divine of deep piety and scholarship, foreseeing the changes that await society in the future of our race, wisely predict, that, when State Church and hierarchies are at an end, the simple New Testament church worship and order will become universally prevalent—a change far off yet, no doubt, but none the less surely coming, if the Kingdom of Christ is to be established according to the plan, and methods, and ruling ideas of our Lord, as embodied in the Gospels and Epistles of His Word—a change anticipated by that strong and profound writer of verse, also of our Congregational order, who says:

“The Old World waits the time to be renewed
Towards which, new hearts in individual growth,
Must quicken and increase to multitude
In new dynasties of the race of men.
Developed whence, shall grow spontaneously,
New churches, new economies, new laws
Admitting freedom, new societies
Excluding falsehood. He shall make all new.”

THE QUESTION OF THE HOUR.

Dr. McLean on rising to open the discussion on Home Missions at the International Council, said, “Home Missions in the large sense is, I make bold to say, the supreme question before this council. It is the supreme question before Congregationalists and before the church universal. For what do Home Missions signify; but to have the saving truth of Christ made vital and made regnant, in all the Christian homelands?” Dr. McLean’s words are in a very special and vital sense true to us. Home Missions is “the question of the hour” to Canadian Congregationalists. Success or failure here decides our future.

Through the persistent labors of true friends, our college is in a favorable position. Dr. Cornish is reported to have said that the difficulty in the near future will be, to know what to do with our graduates, and unless there is a change somewhere the Doctor is right; and some of our graduates

find the difficulty now. Mr. Black in his article, placed it before us in a few sentences. How can we expect men to toil and labour against the stream, if they see the ground gained being given away on every hand?

This matter is very serious, because our churches have taken so little interest in it. In the year '86-87, 58 churches contributed to Home Missions. In '89-90, 51 churches; in '91-92, 42 churches only; showing an important falling off in interest. The merest glance at the list in the "Year-book" is sufficient to convince any one who may be sceptical, of this alarming fact. It is high time that the cause of this decrease in our support should be dealt with.

Amongst the causes one is that a number of our churches are engaged in private mission enterprises. Some of them non-denominational; some of them on denominational, but not a part of our Home work: and others are denominational, and in connection with our work, but none of them have anything to do with our Society. We ask the brethren why they do not support our Home Missions? They reply, "our money is given at home, or in other ways."

A second cause is that our Associations give no assistance. I have been a regular attendant at the meetings for years; but never yet, to my knowledge, has Home Missions obtained a fair or worthy treatment. On the other hand, again and again, the discussion has been cut short or shelved.

A third cause is that our Mission Board has been cut off from co-operative effort, and the work centralized in the Board. The evils that grow out of this system are numerous. For my part I have no words of blame or criticism to offer, concerning the acts of those brethren, but against the system I am willing to launch both blame and criticism. How can men do business where they are not "posted"? There is not a successful business man in this country, that would conduct his business as we do ours. It need not be denied, that we give men charge of a responsible duty, and these men have not had the means of determining how it is best to do it. Men are actually expected to give us the best service, without information or means. Our Board should have ample resources of knowledge, and ample means at hand, and then we could have success.

It is clear that this state of affairs violates a principle vital to Congregationalism. We claim that other bodies, through their compact and ruling organizations, destroy this principle of fellowship. We, on our part, destroy it by means of a system that scarcely recognizes fellowship at all. Why should individual churches enter upon private undertakings, when other churches are interested equally with themselves, and are called upon to help? Why should a minister settle in a new field without advising with the brethren who represent the churches; and then ask support? Fellowship in work means some method by which openings and opportunities are made known and occupied under the most favorable auspices. Does that sacrifice the liberty of the individual, or the church? Then such liberty ought to be sacrificed. The underlying bond of Congregationalism is a spiritual brotherhood, bound with the bonds of love. We hold that our Society should be honored and loyally supported in all our work. The hand and foot honors the body when they co-operate in the body's work, and the body's work may be that of the hand or the foot. We are all interested and affected by the work of a city of churches, or an individual church.

It was hoped that a General Superintendent would heal all our differences, and unite us in this work. Our Superintendent flew from the Atlantic to the Pacific, and across the Atlantic; and his flying proved unsatisfactory. How could it be otherwise? Not in this century any way; modern appliances "to boot."

Let us now look at a plan that may help us in our difficulty. We do not need any more organizations. We are full of that now. At the June meeting, let the Missionary Committee instruct "the board" to invite each Association to appoint a committee on Home Missions. The chairman of this committee to act as the Association's representative at the board. Also to appoint one of its members to visit the churches in the Association, in the interest of the Society; and report to the Association at its half-yearly meetings: the expenses of such visitation to be borne by the Society.

This plan is simple and workable. It provides for church visitation, for a regular review of the work; sends a well-informed representative to the

meetings of the board ; and all the ministers and churches have the matter frequently brought before them. In this way we can work our missions from east to west with success.

At the meeting in Guelph I proposed something of this kind ; and to test the scheme, I volunteered to visit all the churches in the Western Association. On receiving instructions to do a part of the work, Howick, Turnberry, Wingham, Listowel, Stratford, Kelvin, New Durham, Burford, and Scotland were visited. The actual cost to the Society was three dollars and twenty-five cents. A collection taken paid the balance, about one dollar. As to the value of the work, I believe it will be accepted.

With our increasing opportunities, and imperative need of wise and united work, can we not adopt a method of work that will help us to realize our rightful place amongst the Congregational churches of the world ?

CHAS. E. BOLTON.

Paris, Ont.

VACATION REMINISCENCES.

Toward the rising sun, there is a little congregational church. It was started under fair auspices ; but now is closed, except for occasional services. It has never had a stated pastor, but has been supplied, during the summer months only, by students from the College. It has had an active existence of seven years, during the first three of which the membership numbered about twenty ; then the heads of the families that organized the church were called away to other parts. There was neither deacon, treasurer, nor church-secretary left. The church was not closed, however, for one faithful, courageous sister in the Lord, who felt the need of the existence of that little church in the community, assumed the duties of all the church officers combined ; kept up the flagging interest of the few remaining members, and called as usual for a student supply as the summer came round.

Last year was the first year the church was unsupplied, owing to the removal of most of the very few members remaining, and the inability to meet the expense. Whether the preaching services will be continued again in the future we

cannot say ; and it has been asked in this and similar cases, if it were worth the expenditure of funds and energy to start a church under circumstances where outward success seemed doubtful. And yet the work of that little band of disciples was not a failure. Members of the largest and most influential church in the place, who have subscribed liberally toward our church as well as their own, have said to us students more than once or twice, " If the stimulus your little church has given to our ministers and membership be all that has been accomplished, it was well worth the effort to keep it on foot, and has done a good work, apart from other results."

The church is closed, but not dead ; its influence is living to-day. It has borne witness to the Congregational spirit of our order, and the simplicity of the New Testament worship ; and may it not be said of these seven years' work, " Except a grain of wheat fall into the ground and die, it abideth by itself alone ; but if it die, it beareth much fruit."

Toward the setting sun there is another church, well known to some of the students. For the past three years it has held its way in the face of much adversity, and by personal self-sacrifice on the part of its members. It was the first church planted in the community, and the other churches of the town that are now large and flourishing, were, one after another, organized and nursed into existence within the old Congregational church doors. To-day, owing to the removal of many families, that church is much smaller than it used to be ; but it has tided over difficulties of the past few years that few churches would have survived, and rejoices in having a settled pastor again, and a brighter outlook. Its numerical growth has seemed, perhaps, to be retarded by its catholicity of spirit, but its work and influence has extended to the sister churches of the same place ; and by its extended influence without, and the spirit of self-sacrifice within, is it not another exemplification of our Saviour's words above, the principle of which lies at the bottom of all true catholic personal Christian living and church life ?

A STUDENT.

The less religion there is in a church, the more oysters and ice cream it takes to run it.—*Com.*

THREE LITTLE POEMS ON HEAVEN.

I. SEEING GOD.

Must we wait, then, till flesh and soul are parted
 Before we look on God?
 Nay, we may see Him, if we grow pure-hearted,
 While breathing in this clod.

Waters of thought there are within thy being—
 Stir not their muddy deeps;
 Stones idly cast there hinder thee from seeing
 Where God's reflection sleeps.

Say not thou, then, that sight must wait His heaven;
 Within let pureness brood,
 And in its peace a vision shall be given
 Touching beatitude.

—CHARLES FISKE BATES, in *The Congregationalist*.

II. NO SAE FAR AWA'.

For Heaven is no sae far awa',
 If but the heart be pure and true;
 The lights that frae its windows fa'
 Reach aftentimes my view!

And whiles I hear, or think I hear,
 At that sweet hour o' gloaming gray,
 As they were heart-beats, sma' and clear,
 Its blessed bells at play!

I ken its wa's are stadium-height,
 Upon their twal' foundations set;
 But whaur my thoughts can win their flight,
 They'll open me the yett!

I ken the vera speech they say,
 I've heard the ower-word o' their sang;
 I've seen their fit-prints on the way—
 I'll join them or it's lang!

—WILLIAM WYE SMITH, in *Scottish Canadian*.

III. ONCE PAST THE GATE.

Once past the gate and there is no more sorrow,
 No tears, no pain,
 No separation on some coming morrow,
 No night again:

The summer-land lies just beyond the portal:
 No heart has shared
 The beauty of that lovely land immortal,
 For us prepared.

There's One who holds the keys; at His commanding
 Gates open wide,
 Completest love for evermore expanding,
 No woes betide.

O homesick one! art sad, or faint, or weary,
 The morning late?
 Fields of immortal joy spread out before thee,
 Beyond the gate!

—NELLIE HART WOODWORTH, in *The Journal*.

There is enough evil in man, God knows; but
 it is not the mission of every man and woman to
 detail and report it up.—*John Hall*.

Our Story.

MY ADVENTURES IN PORTUGAL.

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

CHAPTER VII.



THE next morning's dawn showed us the formidable array of the enemy; and the discharge of cannon, and the long, heavy roll of musketry announced to us the commencement of their attack on our position. We were soon ordered forward. When nearly ready to move, Courtenay dropped for an instant from his command and coming up to me put his hand on my shoulder, and said in a low, hurried tone, "Traverston, men like us cannot tell what is before us; in case these fellows penetrate further, you will, perhaps, push on to Lisbon. If I—you will remember—you will inquire—you wife—perhaps—" He was agitated and hurried, but I understood him. I had only time to grasp his hand and say, "Depend on me," when he fell into his place; and our regiment was soon in action.

It is not my intention to dwell on battle details; it was when the fight was done, the attack repulsed, and we breathed free from the scene of strife, that I sought intelligence of Courtenay. A fearful misgiving hung over me, and I almost expected to find he was numbered among the slain; but I found him at the command he had been assigned, safe and unhurt. Charles was not with us, but he was soon after found upon the side of a hill, down which the detachment he was with had pursued the flying enemy. He was reclining on his elbow, looking pale, and the blood flowing from a wound in his side. My eye fell on his sweetly composed face; I darted towards him, but I could not speak; he smiled and said, "It is nothing, Traverston—a mere flesh wound."

I hoped it was the case, and had him carried to his father's tent. I could not follow him, and duty detained Fitzmorris elsewhere; he did not know of his son's state until he came up, when I had at last got to him. He fixed his eyes firmly on the wounded lad, then turning to the surgeon who was with him, bluntly asked, "Is it dangerous?"

"Not at all," was the answer that set us all at ease. Fitzmorris turned away, and uttered a loud, emphatic "Hem!" What would this man suffer, thought I, if it was the will of Heaven, or as some would say, the chance of war, that he should lose this youth? I saw, however, that the wound was not, as the surgeon had said, at all dangerous, but promised on the contrary a speedy cure; and duty calling me away, as another attack was expected, and our line of battle to be preserved, I left him to take my station on a very elevated position, where, with my party I passed the night in such reflections as such a scene and such circumstances must, I think, excite in a mind that is capable of reflection or feeling.

On that night we were indeed obliged to

"Lie down to rest with corslet braced,"

our arms by our sides, and our battle line unbroken. But the morning was not ushered in with the horrid sounds of war sinning against its purity and freshness. The enemy drew off; and soon after we were on the way to Lisbon, on which Wellington had resolved to retire. We pursued our march through scenes of chilling and blighting desolation. In pursuance of the orders they had received, the unfortunate Portuguese fled before the approach of Massena's army, destroying all the property they could not carry away; ruining everything that had tended to their own subsistence, and which might contribute now to the support of their enemies. Oh, it was a dreary scene! I have been told that the heart of a soldier, after one campaign, is steeled; mine was not then—is not, I believe, still. There was not an empty cottage, with its neglected flowers trampled down and withered, its untrellised walls, its desolated air, but spoke to my heart; not a deserted village but conjured up in my imagination full many a tale of woe and pity, which was doubtless far exceeded by the reality, could that reality be known.

Along the road we saw troops of the forlorn and destitute people, some of whom were carrying with them whatever they could save of their little treasures; and some of these too were fair and delicate, unaccustomed, apparently, to the rubs and distresses of life; but oh! though they might save a portion of the comforts they had enjoyed, they could not save that best of treasures and comforts—a happy, peaceful home. The homes of their fathers had been deserted, perhaps forever. The quiet retreats of their youth, the houses in which they had expected their children and children's children would have grown gray; and now they went along forlorn, outcasts from them, "weeping as they went."

Many a piteous tale we heard from these poor creatures, who were all crowding on to the capital

in search of safety and protection; and these expressed too, in their blunt simplicity that always goes straight to the heart, pressing all the acme of wretchedness into a few strong, unstudied words—for real, accumulated grief is not fond of lengthening out in detail. Where sorrow has pressed upon sorrow, it does not seek for words to express itself; it just glances at the facts and leaves the rest unsaid.

Such things accompanied us all the road, and their impression on many was visible; the feeling was the same, though the rough blunt soldier expressed it in the impatient desire of meeting their ruthless invaders, and teaching them to rue the day they obeyed the call of the ambitious tyrant, and followed his proud standard to suffering, desolated Portugal;—or the officer vented in the language of deep-toned sensibility, the pity that filled his breast.

When we halted, Charles, who had followed on horseback in the rear, joined me under a cork tree, much such a one as that under which we had lain the first night our intimacy commenced. As he sat down, apparently fatigued in body and mind, he drew his hand across his forehead and exclaimed:

"Oh for a lodge in some vast wilderness!
A boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Should never reach me more!"

"What you, Charles, turned admirer of 'the soft and piping time of peace?'"

"Oh, most dearly would I love and value peace! But you know I am in fact unacquainted with any life but a military one. It has been my lot, and I trust the lot has been of divine appointment. Yet such a life must often, must daily, pain the soul of a Christian. Oh, what spectacles we have seen to-day! Did I not feel that I assisted in delivering an oppressed and injured people, I could not stand all this. No; I would renounce my profession, if it obliged me to be the aggressor. I was deeply affected to-day, Traverston, by the moving speech of a very old man. He was slowly advancing in the rear, and I fell into conversation with him. He told me that he had left his comfortable little home, where he had lived with his grandsons, who had joined the army. He had been unable to carry away his effects, and so had destroyed them as well as he could. "And did you save nothing?" I asked. "Yes, Senhor," he replied, "I saved these." And what did you think he held up to me? a coarse crucifix, and a little image of the Virgin Mary!"

"His household gods," I said with a smile. "Poor man!"

"Oh, Traverston! you cannot conceive what I felt, when he pressed the crucifix so devotedly to

his lips, and held up the image to his old eyes, with a look so full of rapturous adoration."

"Were you glad to find that religion was the stay and comfort of a desolate outcast in the hour of eternity, Charles?"

"Traverston, I could not desecrate religion by calling *that* by its name! I may be wrong; for you know I am, in fact, but an untaught boy. I have not learned religion from divines; my Bible has been my only teacher, with the exception indeed of the brief strong lessons of my dear father. From it I draw my religious opinions, and by it (if I may say so), I form my religious tastes. I am well accustomed to the Roman Catholic religion; I often witnessed the ceremonies in all their pomp, and superstitions in their extremest simplicity. But they never had the imposing effect on me they have had on others. Where they have seen devotion, I have seen idolatry; where they have been enchanted, I have been disgusted; where they talk of elevation of the heart, of sublime feelings only, of ardent devotion, I had felt depressed and sad—had mourned the error, or pitied the delusion of my fellow-creatures."

"And whence this difference of feeling, Charles?"

"I cannot well explain it, unless it were that they viewed these things with the mere feelings of nature, and I compared them with the revealed will and word of God. But one who knew a Saviour's love, who desired a Saviour's glory, could never turn to the inferior aid. I knew the scriptures were silent; nay (if the expression be allowed) I say, *more* than silent, on the subject of saintly mediation; such an erroneous idea seems to be guarded against, and reprobated. Christ is upheld throughout the New Testament as the one and only Mediator. My friend," he added, putting his hand on my arm, and looking intreatingly in my face, "pardon me, and tell me, do you still think I was wrong in regarding the adoration which that poor man paid to a couple of paltry little images, with feelings of pity, mixed with a sort of abhorrence, which a person who had never considered these things would say was uncharitable, unfeeling bigotry?"

"No, Charles; I never thought so, I only appeared to differ with you in order to draw out your opinions more fully; for I know that is always the way to succeed effectually when I wish to do so."

"What an artful fellow you are! so I have been holding forth to no purpose."

"Nay; I think you have given me some fresh ideas on the subject; but in truth no one can be less a friend to the Roman Catholic religion than myself; I know too much of its spirit (and here again retrospection caused a sigh), to conciliate well with it."

"How so? Your acquaintance must have been

made through books; you have not, until lately, been in Catholic countries?"

"Not in foreign ones; but my own poor native isle is a sad example of its effects; there Popery, struggling, subdued, crest-fallen, still maintains its sway; and exerts its effects more perhaps than it does in countries where it is universally acknowledged. Like the concentrated army, it appears stronger and less penetrable when it is restricted to a narrow compass, and suddenly eyes the opposing force. Ireland, unhappy Ireland—"

A stir a little behind us made me stop. We had been chatting at our ease, not supposing our friendly tree had another tenant, but now we perceived a young officer of our company, who was reclining at its other side; the last words I uttered had made him start a little up, his face was turned toward us, and his dark eye was fired with the same passions that had reddened his cheek. I knew he was a Roman Catholic; a high-spirited, but agreeable young man; and I felt sorry that he had overheard a conversation which must, I thought, have irritated his feelings, even if he possessed scarcely more of religion than the name. But Charles turned round, with a look and manner, that to a man of frankness and placability, must have been irresistible.

"Devereaux!" he exclaimed, "we did not know you were among us; and here Traverston and I have been freely expressing our sentiments to one another with much less care than we should have done, if we supposed the feelings of a third person might be hurt by anything we said."

"I had no intention of listening to your sentiments, Mr. Fitzmorris," said Devereaux, coldly. "I placed myself here accidentally, and believing that your conversation was indifferent, I did not think it necessary to remove, till—"

"Oh, do not attempt an explanation, pray," Charles replied, laughing; "for if you did not dislike our conversation, I am sure we had no objection that you should not only hear, but join in it."

"I think if apologies are necessary, they should come from our quarter," I said, though without Charles' freedom of manner. "But Mr. Devereaux will remember that if we had been aware of his being present, our thoughts would not have been so freely expressed."

"Every man is at liberty to think as he pleases on these subjects, and to speak so too," said Devereaux haughtily, and rising slowly as he spoke.

"Yes, my dear sir," the warm-hearted Charles exclaimed; "liberty of conscience is the glorious birthright of every human being!"

"And who wishes to take it from them?" said Devereaux.

"The Roman Catholic priesthood," Charles answered, in an unmoved voice.

"Sir!" cried Devereaux, starting on his feet,

and turning full round to poor Charles, with a look of angry defiance. I was about to interpose; for the fiery eye and flushed cheek of the young man declared he would not hear his religion insulted with calmness. But Charles cut me short in my mediatorial speech.

"Come now, Devereaux," he said carelessly, putting me aside, and looking up to him with his laughing eyes, "I have not the least idea of entering on a holy war with you, nor of deciding with our swords the purity of our respective faiths; say as much against Protestantism as you please, and staunch Protestant as I am I will listen patiently. But you Catholics set us an example of religious zeal; for a word spoken against your church, sets you all on fire; while we stand by and hear our religion pulled to pieces with the greatest coolness. 'Now do join us here,' laying his hand on the ground at his side, "and let us speak as dispassionately as if you were a Jew and I a Mahomedan, discussing the merits of two religions in which neither of us had any interest."

"Excuse me, I am no divine," said Devereaux, drawing back.

"Why it was not as a divine surely, that I asked you to speak. But indeed I firmly expected to be called on for an explanation of my bold assertion, and for once I find an Irishman backward in calling another to account."

Devereaux could hardly forbear a smile; but unwilling to be cheated into good humor, he left us and moved to another place. Charles had completely thrown a shield over me, and I suppose Devereaux either thought him a rattle-pated boy beneath his notice, or did not care to embroil himself with the son of his Colonel. He had only exchanged into our regiment just as we were on the point of embarking; our acquaintance since had been as slight as it well could be. I now thought that he seemed a fiery-tempered unamiable young man, and determined it should not increase; but when I recollected our long irritating conversation, I began to think my opinion unjust; the indignation he had showed seemed only natural and what might be expected, and I only felt surprised at his keeping his ground so long.

This occurrence effectually broke off our conversation; but I knew Charles would not fail to renew it at another time.

(To be continued)

MRS. ORMISTON CHANT recently told an English audience that she travelled for days in Maine without seeing a ragged child or hungry-looking man or woman, while she never was among so many people who were the owners of their own homes.

SKETCHES IN PALESTINE AND EGYPT.

Not being able to pursue our journey any farther northward, on leaving Nazareth, we turned our faces again towards "the great sea," the Mediterranean, and crossed the valley of Jezreel, or plain of Esdraelon, so famous in Jewish story, in order to take the steamer touching fortnightly at Haifa, at the foot of Mount Carmel. This plain may be roughly described as about twenty miles in length, from north to south, by ten or twelve in width, of irregular triangular shape, exceedingly rich and fertile, and capable of a high state of cultivation. The soil, which is of a rich reddish-brown color, is many feet in thickness, as we could see in the crevices by the roadside, and even now yields abundantly, although it is little more than tickled by the antiquated wooden ploughs with which it is broken up for the seed. The same remark will apply to the plain of Sharon, the vale of Shechem, and other localities, where we saw fine crops of wheat and barley just ready for harvesting. Indeed, but for the absence of the farm-houses and barns, and the line fences, we are accustomed to see, we might almost have fancied ourselves in the eastern townships of the Province of Quebec, but the raids of Bedouin Arabs, like those of the Midianites and Amalakites, in the days of the Judges (chap. vi: 3), have compelled the few agriculturists that remain, to huddle together in their mud villages, for mutual protection, to and from which they travel morning and evening, at enormous cost in time and toil, to perform their daily work.

Two illustrations may here be given of the primitive and apparently unchangeable ways of the people. As of old the sons of Jacob tended their flocks and herds, and moved onward from Maure to Shechem, and from Shechem to Dothan, as the richer pastures invited them, so now, the Bedouin lives mostly on the product of his dairy or of his folds. We met with but few flocks of sheep, but many large herds of goats and cattle. The churning process which we saw, is doubtless original, and is certainly a very simple one. The cream is put into a goat-skin, such as is commonly used for carrying water, and is suspended from a tripod formed by three poles, and is thus shaken

by two women, one at each end, by a kind of cross-cut saw motion, until the butter comes!

Their plough is as primitive as their churn, being constructed apparently out of the crotch of a tree, the knee of which forms the ploughshare. An upright staff inserted in the crotch answers for a handle, which is held in the left hand, while the ploughman uses the ox goad with his right. Thus the phrase, "No man having put his *hand* to the plough" (not *hands*), (Luke ix : 62), is strictly according to usage. One of our company, a Congregational minister, who, like Elisha, had evidently been called from the plough to the prophetic office, seeing, as we were riding along, a farmer ploughing his field with one of these primitive implements, was suddenly seized with the desire to try his hand at his former occupation, in this true Oriental fashion; so, jumping from his horse, he ran into the field, and made signs to the Mohammedan farmer to allow him to take the plough. Driving his oxen to the end of the furrow, the farmer turned them round, and put the plough into our friend's hands, while he and we stood and watched the experiment. Very soon the generally patient animals suspecting some change in the management, looked back, and caught sight, out of the corner of their eyes, of their new master, with white helmet and spectacles, and not liking the look of him, they started off on the trot, and soon increased their pace to a gallop, our friend bravely holding on to the plough as long as he could; but finally being compelled to let go, the frightened animals tore along at the top of their speed, the plough meanwhile performing all sorts of gyrations at their heels, until it seemed as if they never would stop. We did not wait to learn the condition of the plough at the close of the tournament, for our friend, evidently afraid he would come in for heavy damages, put a silver coin into the farmer's hand, and we got away as quietly and speedily as we could.

When nearing Mount Carmel, alongside of which the latter half of our journey lay that day, we came across a wedding party, consisting of about twenty horsemen, and three camels for the ladies of the party, on the last of which rode the prospective bride and her two "bridesmaids." The procession moved slowly along on its way to a neighboring village in which her

future husband resided, and from which he was expected to come out to meet her, with his personal friends and attendants, in a similiar procession. Marriages in all ages and countries, have universally been regarded as occasions for merriment, and this one was evidently no exception to the general rule. The horsemen seemed fairly crazy with delight; first one, and then another, would dash out of the ranks, and gallop around the company on his Arab steed, as only one of these wild Arabs could do it, and then as suddenly resume his place in the procession. Then one would challenge another to a trial of speed, and off they would start together, and fly like the wind till almost lost to view, and then return to their companions. And so the fun grew fast and furious till our ways parted, and we could follow them no farther. But then, and often since then, have we prayed for the blessing of our common Father upon the unknown bride and bride-groom whose nuptials were celebrated that day. Allah be with them! We crossed the river, or rather brook Kishon, near the place where the Prophet Elijah, under the momentary impression produced by Mount Carmel, was able to stamp out Baalism by the slaying of its prophets; but were unable to ascend the mountain at the south-western end where the awful struggle was enacted (1 Kings : xviii : 20-40). We had however a magnificent view of the sea coast from the heights of its western promontory, which there juts far out into the Mediterranean, and after night, spent mostly in watching for the steamer from Beyrout, we boarded her at day-break, and sailed for Jaffa and Port Said, to take in some of the wonders of Egypt, on our return journey; about which we must say something in our next and final sketch. W.

Ottawa.

News of the Churches.

MIDDLEVILLE.—The outlook for the church here is very promising. The people were fortunate in securing the services of Mr. A. Macaulay. Since taking charge here Mr. Macaulay has had marked success. Eleven have been admitted to membership on profession of faith. The present number is 111. The congregations have been steadily growing since the present pastor took charge. There are two preaching stations, besides the church at Middleville, namely Rosetta and Hoptown. The increase of attendance at the latter place has been most remarkable, having gone up from an average attendance of 13 to 150. The

church has evinced its interest in missionary work, and has also thought of the College (the heart of the churches). During the year, \$16 have been raised for the C. C. M. S., \$33 for Foreign Missions, and \$16 for our College.

Mr. Macaulay has been doing a grand work. Probably the secret of his success lies in his intense earnestness and prayerfulness. Mr. Macaulay discards pulpit notes. Last Sunday, May 1, he preached the "Annual Sermon" to two Courts of the I. O. E. The following letter is doubtless sincere:

LANARK, May 2nd, 1892.

A. MACAULAY, Esq., Middleville.

Dear Sir and Brother, I have been requested to tender you a vote of thanks, unanimously given by the members of Court Brookdale, No. 291, and Court Lanark, No. 562, assembled at Middleville, for the able and instructive address you gave us yesterday: and our fervent prayer is that you have a pleasant trip to your former home, and be spared to return to meet with us again.

Yours in L. B. and C.,

A. F. McLEATH, *Rec-Sec.*

On behalf of Court Brookdale, 291, and Court Lanark, No. 562.

Mr. Macaulay left this morning, May 3, for his home in Ayrshire, Scotland. His aged father has been unwell for some time; and like a filial son the highly esteemed pastor of the Middleville church, has obtained leave of absence for a few months to visit his sick parent. A student from the C. C. C. has been appointed to supply during the pastor's absence. That Mr. Macaulay may reach his destination in safety, and, after accomplishing his mission, return securely, is the earnest desire of his many friends and admirers. D.

SHEFFIELD, N. B.—*Ordination of Rev. J. M. Austin.*—Pursuant to letters missive, an ecclesiastical council assembled at Sheffield, in the Congregational church edifice, on Tuesday, 3rd May, 1892, at the request of the Congregational church, for the purpose of examining Mr. James M. Austin, whom they have invited to become their pastor, and, if judged expedient, of ordaining and installing him as such. The council was composed of the following:—Rev. S. Sykes and Mr. J. W. Jewett, of the church in Keswick Ridge; and Rev. David Howie, and Mr. James Woodrow, from the church in St. John. Also present, Messrs. D. H. Burpee, and A. Barker, the representatives of the Sheffield church, and Mr. James M. Austin, the candidate.

The organization was effected by the choice of Rev. S. Sykes as moderator, and Mr. James Woodrow as scribe.

The papers covering the proceedings between the parties thus far, were read and found to be regular and satisfactory. The candidate presented ample testimonials of Congregational church stand-

ing, and of suitable training for the work on which he proposes to enter; and on examination was found to give good evidence of personal godliness, of intellectual and scholarly abilities, and of soundness in the faith once delivered to the saints, as our Congregational churches are accustomed to count soundness.

The council being by themselves, voted to approve of the choice of the church, and to cooperate with it in the ordination and settlement of Mr. James Austin as its pastor, by extending to it and to him, the fellowship of the churches in that relation.

A committee was appointed to make arrangements for the public evening service in connection therewith, who reported as follows:—

Opening hymn; Scripture reading, Rev. Mr. Dennis; prayer, Rev. Dr. Day; hymn; reading minutes; anthem, "Praise the Lord"; sermon, Rev. D. Howie; ordination prayer by the moderator; laying on of hands by the ministerial members of the council; anthem, "How beautiful," etc.; charge to the pastor, Rev. S. Sykes; hymn; charge to the people, Rev. Isaac Howie (Methodist); closing hymn; benediction by the pastor.

On motion—*Resolved*, That the scribe be authorized to complete the minutes, and that at the close of the evening service the council be dissolved.

SIMEON SYKES, *Moderator.*

JAMES WOODROW, *Scribe.*

Sheffield, N. B., May 3rd, 1892.

TORONTO, ZION.—The Sunday-school, in interest and numbers, is increasing. On Sunday, May 15th, we reached very near the high-water mark, though for a few Sundays there was a slight falling off. The special temperance lesson will be taught on Sunday, May 22nd, and after school a pledge will be introduced, when those of eight years and upwards are invited to sign it. The teachers are desirous of giving the principles of temperance a prominent place with the scholars of the school. The orchestra of the Sunday school, were to have given a concert on May 5th, but owing to the illness of the leader, Mr. Toulmin, it is postponed. On the evening of Friday, May 6th, Mrs. Wilbur Crafts spoke to the Sunday school workers of the city, and on that evening was formed what is known as the "Primary Teachers' Union." The weekly meetings, for a time, will be held in Zion church. On May 10th, the lesson for the following Sunday was taught by Miss Lawson, and on May 17th by Miss Edith Dawkins. A systematic visitation of the neighborhood for new scholars, is to be undertaken; hoping to increase the membership by so doing. The Sunday school has presented to Rev. J. A. C. McCuaig, for his new cause on Queen St. West, eighty hymn books. Owing to the kindness and generosity of the C. E. Society,

the funds of the Sunday school Improvement Fund show a substantial balance on hand, which we hope will be still further increased.

Christian Endeavor—At our last consecration meeting, led by our President, Mr. C. R. Ashdown, mostly all the members answered to the roll-call. Last Sunday, May 15th, our meeting was devoted to the interests of the Canada Congregational College in Montreal, when an address was delivered by Mr. S. Thompson, on the early days, and the founding of the College. Mr. A. F. Wickson, who led the meeting, read a letter from Rev. Dr. Barbour, Principal of the College, who gave a very gratifying account of the work of the College; after which a collection was taken for the cause. This offering is to be added to the one already on hand for the same purpose, which is a most commendable one to us all.

The entertainment given by the Centre Street Mission Sunday school on April 9th, was most successful in every way. Refreshments were served, after which a programme was given. The Home Missionary Committee propose holding an entertainment in Zion church Sunday school room, to be given by the children of the mission, in aid of work there.

Our series of parlor socials closed triumphantly. The fifth and last, held on April 22nd, thanks to the generosity of Mr. and Mrs. Harry Webb, in the rooms so spacious, and refreshments in such abundance, far surpassing all other events of the season. Nearly five hundred guests thronged the beautiful parlors, and enjoyed the high-class programme provided, in which the following took part: Mrs. Mowray Dickson, Miss Kleiser, Miss Armson, Miss Pearsall, Mr. G. W. Grant, and Mr. Ernest J. Amey; also Mr. Toulmin, who, with an orchestra, gave, during the evening, some choice selections. The programme was well worthy of the occasion, and all those assisting have the hearty thanks of the Society. The proceeds netted the handsome sum of \$50.40. The event was one to date from.

W. R. A.

ZION CHURCH, MONTREAL, ORDINATION OF REV. F. W. READ.—The services in connection with the ordination of Mr. Frank W. Read, B.A., were held in Zion Church, Montreal, on Thursday 28th April. The meeting of council was held in the afternoon, when the following churches were represented by pastor and delegate, viz: Emmanuel, Point St. Charles, Calvary, Maxville and Ottawa; personal members being Rev. W. M. Barbour, D.D., and Rev. John McKillican. The Rev. Dr. Barbour acted as Moderator, with his usual grace and dignity; while the Rev. E. M. Hill filled the office of Scribe with great acceptance. The statement read by the candidate of his religious belief and experience, and of his call to the Christian minis-

try, and foreign mission work, was very clear and explicit, carrying conviction to every heart that our brother's call was of the Lord. The evening meeting was largely attended, all the exercises proving of a most impressive nature. The programme included an address by the Rev. John Wood, "To our Missionaries," and one on the subject of "Congregational Principles and Foreign Missions," by Rev. D. Macallum. After Mr. Read's address on his prospective work in West Central Africa, which was listened to with marked attention, came the solemn laying on of hands; and the ordination prayer, offered by the Moderator. Rev. E. M. Hill, in a few well chosen words, gave the right hand of fellowship; and after singing, "God be with you till we meet again," and the pronouncing of the benediction by the Rev. Frank W. Read, one of the most interesting services which the writer has been privileged to attend, was brought to a close. Both addresses and prayers had more immediate reference to foreign mission work, and all the speakers alluded in glowing terms, not only to the candidate himself, but also to Mrs. Read, who in her college and church life, as Miss Annie Williams, had endeared herself to a host of friends. The ladies of the church served refreshments between the afternoon and evening services; the choir provided the music, and the pastor, Rev. W. H. Warriner, B.D., acted the part of host to perfection. H. T. G.

PARKDALE CONGREGATIONAL CHURCH.—The Y. P. S. C. E. held one of their most successful meetings Friday evening, 13th May, every member feeling the presence of the Divine Master. We have changed our evening from Friday to Monday, and purpose continuing our meetings through the summer months. We notice with regret that some societies in our own denomination close for a summer vacation. This should not be so. For there is as much need for Christian effort during the summer months, as in fall and winter. It will be pleasing to many of our friends in the country churches, to hear that Mr. R. J. Duff, the son of our beloved pastor, preached his second eloquent and impressive sermon last Sunday morning to a good congregation. He being an active member of our Society, we unitedly pray that God will still more and more bless him in his work. Our Sunday school and "Willing Workers" are doing excellent and efficient work. Mrs. Taylor, President of the Society of Willing Workers, with Mrs. Lindon, as Secretary, have done and are doing good and lasting work for Christ and the church. And during the summer months we expect great results from our united effort to advance the kingdom of our Lord Jesus Christ. We have a Sunday morning prayer meeting, which meets 7 a.m., conducted by the pastor, Rev.

Chas. Duff; and feeling as we do that it is possible to further extend and increase our church influence in Parkdale, we ask our sister churches to unite with us at the throne of grace, praying that a mighty outpouring of Father, Son, and Holy Ghost shall bless us in our work of love.

J. D. JONES.

WINGHAM.—A very successful entertainment was held in the Congregational church, Wingham, under the auspices of the Maple Leaf Mission Band. Mr. T. Deans occupied the chair. The children, who had been studying China for the last year, gave some interesting accounts of the customs and worship of that heathen country. During the recess was a sale of useful Kindergarten work, which we had made during the winter, under instructions from Mrs. A. Flack; and from the sale of these articles, and the collection, we realized \$15, and two quilts not yet disposed of. We are sending the money to Mr. Macaulay, of Montreal, for foreign missions. Our subject for the next year will be "Africa," and we hope that Rev. Mr. Currie will be able to call on us, and give us some information with regard to the mission work of that country.

W. S. ROBERTSON,
Cor. Sec. Mission Band.

HOPE CONGREGATIONAL CHURCH, TORONTO.—A sacred concert was given by the choir of Hope church on Friday evening, April 29th. A piano-forte selection by Miss Florrie Bentley, entitled "Sabbath Evening Chimes," was followed by anthems, duets, quartettes, and solos. Mr. Jacobs and Mr. Spencer added much to the enjoyment of the evening by their cornet and violin selections. Those taking special parts were Mrs. Revell, Mr. and Mrs. Sissons, the Misses Witchall, Fentiman, and Bentley; Messrs. Cook and F. D. Bentley. Master B. Bowman, on behalf of the choir, read an address to Miss Bentley, thanking her for the kind way she had conducted the choir during the past two years as organist, which was accompanied by a presentation of a silver card receiver and gold fountain pen. A bouquet was also presented by Miss Daisy Revell.

LIZZIE BENTLEY.

BOWMANVILLE.—Mr. William Bunney, Supt. of Sunday school, sends us some items in a letter. Rev. W. T. Currie lately visited them on a Sabbath, and awakened much zeal in foreign missions. Two new members were admitted on that day, and one proposed. Student W. S. Pritchard is to labor in Bowmanville church during the summer. The Christian Endeavor Society is in a thriving condition. The S. S. is keeping up well, with an average attendance of 75. About \$20 have been

spent in replenishing the S. S. library. Rev. Geo. Purkis, who resides in the town, has given most valuable assistance in all things connected with the services of the church.

TRURO, N. S.—Special services were held in the church every evening for five weeks, up to 22nd April. A correspondent says, "The Lord has abundantly blessed the labors of his servants, Messrs. Cox and Colclough, during these weeks. When organized, May 5th, last year, we were only five. Now we number twelve members, with about twenty more to join next month. Mr. F. Colclough has had charge of the Truro church since November last, and is building up the cause. He is a faithful and earnest worker. You will hear from us again ere long.—J. B. ARCHIBALD."

REV. JOHN ALLWORTH, last of Almont, Michigan, has resigned his church after five years in Almont. His health needed a change. He has been a close student, and leaves a good prosperous church behind him.

WINGHAM.—Messrs. Crossley and Hunter were holding evangelistic meetings in the town during last month. The churches were looking for a blessing. Elsewhere is an item or two from our church there.

WOODSTOCK.—The Rev. I. J. Swanson has resigned his position as pastor of the Congregational church. To take effect the beginning of August.

Official Notices.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The annual meeting of the *Directors* of the Canada Congregational Foreign Missionary Society, will be held in Emmanuel church, Montreal, on Wednesday, June 8th, at 4.30 p.m. The *Society* will hold its annual meeting in the same place, Thursday, June 9th, at 4 o'clock p.m.

This will be one of the best meetings of the Union; for our own beloved and honored missionary, Mr. Currie, will be present; as Paul returned to Jerusalem, and told what God had wrought among the Gentiles by him.

EDWARD M. HILL,

Secretary.

Montreal, May 16, 1892.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The 45th annual gathering of the Congregational Union of N. S. and N. B. will meet with the church at Economy on Friday, the 8th day of July, 1892, at 2.30 p.m. Ministers, delegates, and friends intending to be present will please advise the Rev. J. Cox, pastor, of their intention, not later than June 30th. Persons travelling on the Intercolonial Railway will please obtain certificates at the depot from which they start.

FRANK DAVEY, *Sec. of Union.*

Kingsport, N. S., April 28, 1892.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of The Congregational Provident Fund Society will be held in Emmanuel church, Montreal, on Friday afternoon, the 10th day of June, at the close of the college meeting.

CHAS. R. BLACK, *Sec.-Treas.*

Montreal, May 19th, 1892.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The following amounts have been received since last acknowledgement: (Rev. A. W. Gerrie), New Haven, Ct., \$10; Edgar, Rugby and Dalston Churches, \$15; Maxville, \$4.50; Ottawa, \$25; Paris, \$56.45; Montreal (C. Alexander), \$5; Middleville, \$15; St. John, N. B., S. S. and Infant Class, \$10.09; C. C. W. B. M., Cowansville Auxiliary, \$15; Toronto, Western Church and S. S., \$20; Montreal, Calvary S. S., \$60.60; Brantford, \$109.93; Montreal, Point St. Charles S. S., \$10; St. Andrews, \$10; Sherbrooke Y. P. S. C. E., for boy "Aram" in Turkey, \$10; Middleville (per Mr. Currie), \$18.15; St. Andrews (per Mr. Currie), \$9; Lanark (per Mr. Currie), \$10; Kingston First (per Mr. Currie), \$8; Kingston Bethel (Charles St.) (per Mr. Currie), \$10; Cobourg (per Mr. Currie), \$8.13.

T. B. MACAULAY,
Treasurer.

Montreal, May 12th, 1892.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the month of April: Lanark, Ont., S. S., \$26; Alfred Howell, Toronto, Life Member, \$20.25; Montreal, Calvary, additional, \$5; Maxville, Ont., additional, \$5; Martintown, Ont., additional, \$1; Kingston, Bethel, \$18; Milton, N. S., \$12; Kingston, First, \$75.60; Middleville, Ont., \$11.20; Cold Springs, Ont., \$10; Treas. C. C. C., \$18.50; Rev. A. W. Gerrie, Hartford, Con., Life Member, \$20; Gorham Estate, N. S., \$60; Yarmouth, N. S., Ladies' Aid, \$24; Liverpool, N. S., Ladies' H. M. S., \$10; Brooklyn, N. S., \$3; Beach Meadows, N. S., \$9.

SAMUEL N. JACKSON,
Treas. C. C. M. S.

Woman's Board.

ANNUAL MEETING.

The annual meeting of the C. C. W. B. M. will be held (D.V.) in the Congregational church, Ottawa, on Tuesday and Wednesday, June 14th and 15th. We have not been able to make arrangements for reduced rates in connection with the Dominion W. C. T. U., and our number of delegates is never large enough to secure the fare and one-third rate, therefore we advise our friends to procure *ordinary return tickets* to Ottawa. Please send the names of those who wish for entertainment, to Mrs. Wm. Young, convener of the Billeting Committee, as early as possible. All delegates qualified to vote should bring with them credentials, duly signed by the President and Secretary of the Auxiliary. Forms for this purpose may be had from Miss H. Wood, 455 Somerset St., Ottawa.

Up to date of writing some Auxiliaries had not reported for the year. Will all who have received the forms please send them in *at once* to the Corresponding Secretary? New societies, or any who have, for any reason, failed to receive these blanks, will please drop a card to the Corresponding Secretary. Once more we repeat that we expect to have a good meeting, brightened by the presence of three of our own Canadian missionaries, Miss Lyman, Miss Macallum and Mr. Currie, and we hope a large number of societies will send delegates in response to the hearty welcome extended by our Ottawa friends. We trust that all our Auxiliaries will earnestly pray that our meeting will be blest by the Holy Spirit in our midst, guiding us to wise dealing with the various matters that will come up.

HENRIETTA WOOD, *Cor. Sec.*

Ottawa, May 17, 1892.

LISTOWEL.

Listowel Branch of the C. C. W. B. M. held its annual meeting in Howick, May 12th. While there we organized a Young Ladies' Missionary Society, with a membership of thirteen. Some months ago the ladies of the Wingham Auxiliary drove over to Turnberry, and organized a Ladies' Auxiliary. During the year the Branch has raised \$135.79.

Although our Branch is small, and the churches far apart, we are trying to do what little we can for the great cause of missions, and hope and pray that our work may be owned and honored by Him for whom we are all working.

LILLIE CLIMIE, *Sec.*

WINGHAM.

We have put off writing from month to month, hoping to have something new or fresh, but mission work is like the round of household cares, nearly always the same, with a seeming monotony, and yet it is not a dead monotony. For if we left off doing, the results would show, either in the home or in the Auxiliary.

Meetings have been well attended, and the monthly offering comes up little by little. New members are added nearly every meeting. Rev. Mr. Burton kindly lectured for us, and we derived much profit from it, as well as increasing the funds. We are coming more and more to see, that it is giving till we *feel* we are giving up something, that is to tell in our mission work. Even all our time is not our own, we owe Him one of our bright hours, not the last sleepy one of the day.

A delegation of women was appointed to try and form an Auxiliary in Turnberry, which they have been able to do, from which we hope good will come.

Cor. Sec., Wingham.

Temperance.

"You may convince me," said a talented votary of drink, "that it is bad for my body, bad for my soul, and bad for my pocket; but there is one thing you cannot convince me of—you cannot convince me that I do not like it."

NORWAY was formerly as drunken as any other country, but by means of legal enactments, high taxation, and Temperance societies it has risen to the highest point of public virtue in this matter attained to by any European State.

DR. BULL, one of the most eminent surgeons and physicians in New York City, in addressing a medical class of the New York Hospital on "The Use of Alcohol in Cases of Pneumonia," claimed that sixty-four per cent. of pneumonia patients receiving alcoholic medicines died.

THE United Kingdom Band of Hope Union reports that 17,449 Juvenile societies, with an estimated membership of 2,112,079, are now at work in this country; 1,676 meetings were attended by the Union's agents in London alone during the past year.

By a decisive majority the London County Council has practically made it a condition of granting music and dancing licences to new music-halls that no drink shall be sold in the auditorium. This is correctly characterised as a revolution in the music-hall world.

DR. B. W. RICHARDSON mentions, that not long since he visited a town of four thousand inhabitants, all engaged in active and laborious work, all in prime health, and not having sufficient sickness among them to support even one doctor—a strange circumstance until it was explained that every man, woman, and child was a total abstainer.

ENCOURAGING—Dr. Drysdale points out that the Working Men's Public House Company have sixty coffee-taverns in Liverpool, which recently paid a dividend of 10 per cent. and 2½ per cent. to the employer. The Bradford and Birmingham Coffee Tavern Companies pay a like dividend. The A.B.C. (Aerated Bread Company) and Lockhart's Company are increasing their coffee and cocoa houses in London, and the former pays something like 28 per cent.

A RECIPE for 'an elegant drink,' prepared with a minimum of labour, is sent us by a staunch teetotaler, who has found it extremely popular among his friends. It is this:—Take essence of lemon, ginger, and cayenne, 1 drachm of each, and mix with a pound and a-half of dust lump sugar. Then pour on 1 gallon of boiling water, stirring well. When cooled down to 70 or 80 degrees, stir in ½ oz. of tartaric acid. By adding a break-fast-cup of boiling water, in which a pennyworth of saffron has been steeped, a delicate colour is obtained.—*Christian World*.

CANADIAN POLITICS.—The coming leader, whoever he may be, will realize that the next successful appeal to the people must be made from a platform of purity, honesty and moral force. There is only one public question above the horizon of Canadian politics, which brings any important number of electors together from both the old parties, which is pre-eminently a moral question, and which fills the hearts of its advocates with enthusiastic devotion. The issue of prohibition will not only drive out of the land a traffic which is at war with every virtue, right and interest of the community, but it will unify in one party the moral force of the country, and drive boodlers, the thieves and all of that ilk. Who is the coming man?—*Royal Templar*.

MR. J. G. PHILLIPS, of the Sceptre Life Association, gives the following table, for the seven years ending December, 1890, of the deaths expected according to the Institute of Actuaries' calculations and those which actually occurred:—

Section.	Expected deaths.	Actual deaths.	Per-centages.
General (Non-Abstainers) ..	679	527	77.61
Temperance	306	174	56.86

The low rate of mortality among the non-abstaining section he explains by the fact that the largest

number of policies are held by members of Christian churches, and therefore, persons very regular and abstemious in their habits. But notwithstanding this the total abstainers show an advantage of over 20 per cent. Here the conditions are such as may fairly enable us to trust the figures, for they relate to persons of the same nationality, of similar age, position in society, and occupation.

Obituary.

MISS MARION C. ROSS, WOODSTOCK.

With deep regret we have to record the death at Woodstock, on Thursday, April 28th, of Marion Campbell Ross, at the early age of seventeen years, and after an illness of only five days.

The Congregational church here has sustained many losses, but the loss of her whom He has taken in her youth will long be felt, especially among her young friends with whom she was a great favorite. She was actively engaged in all branches of work in the church, being a member of the choir, and a member of the circle of "King's Daughters." Always ready to do what she could, and the possessor of a bright and sunny disposition, we will miss her as we think of that willing worker who has gone so early from the vineyard of the Master here to the land where "there shall be no more death, neither sorrowing or crying," to be "forever with the Lord."

She was also an active member of the Christian Endeavor Society, and the following is an extract from a piece she had selected, before she was taken ill, to read at the Christian Endeavor meeting held on what proved to be the last Sunday she spent on earth:

"It is a strange but undoubted fact that most of God's people are called to Him by means of affliction, either the death of some one very dear to them, or the sickness that draws them nigh unto that goal whence there is no returning. How merciful it is then when God allows us to be afflicted; else we might continue always unmindful of Him, and of our true happiness."

The happy possessor, through grace, of a meek and gentle spirit, her life though short had been a ministry of usefulness and happiness, and she being dead yet speaketh. We were all made to feel the touchingly beautiful impressiveness and helpfulness of a quiet and appropriate memorial service.—*Com.*

QUEBEC.—Mr. T. B. Macaulay, of Montreal, has received a telegraphic message from Quebec, that the proposed Act, giving our Home Missionary Society control of the valuable Quebec property, will doubtless become law.—*Cong. Record.*

Our College Column.

NOTES.

His fellow-students will be pleased to hear that Mr. Ball, who was ill for over a fortnight before leaving college, has arrived at the field of his summer's labor, Chebogue, N. S., feeling none the worse for his trip, and that his health is rapidly improving.

Mr. Donaldson, who is supplying at Middleville in Mr. Macaulay's absence, reports having received a warm welcome, and is looking forward with pleasure to a busy summer. He expects soon to take charge of three preaching services each Sunday.

Mr. R. O. Ross, B.A., who was appointed to the Second Congregational church, Hamilton, for the vacation, has since received notice that those in charge, after reconsidering the question, have decided not to get a student for the summer. Here is a good chance for any church still needing a supply, as Mr. Ross is one of our best students. Write to Dr. Barbour, 58 McTavish St., Montreal. Mr. Ross is at present working for the Royal Templars.

The programme committee of the Literary Society wish to remind the students of their promise to select some author, on which, during the summer, they will prepare an essay to be presented at our meetings next session. Mr. Day has selected "Tennyson"; Mr. Grisbrook, "Dickens"; and Mr. Pritchard, "Emerson." It has been suggested that the subjects be published in the *college column*, in order that we each may know on what the others purpose writing. Would those who have not yet decided, please decide soon, and send the title of their essay to the Editor of this column?

Let us not forget our Saturday evening prayer-meeting! Although we cannot now meet in the same room, yet we can all meet around the same Throne of Grace, with Jesus in our midst, through whom we may present our supplications to our Heavenly Father. One hour a week spent in praying for each other, and for the churches in which we labor, will not be spent in vain. In this way, fellows, let us hold up each other's hands!

In addition to the many valuable tokens of esteem received by Mr. and Mrs. Read, previous to their wedding tour, they have since then received two others, both of which testify alike to the missionary zeal in the churches bestowing them, and to the high esteem in which our young missionary is held. The one was a purse of thirty

dollars in gold, presented by the First Congregational church, Ottawa; the other a purse of twenty-five dollars from the Congregational church at Listowel.

On the morning of 30th April, a small company of friends gathered at the C. P. R. station, to bid our beloved sister and brother a final farewell. As brave soldiers going forth to war, they calmly bade their dearest friends good-bye, with faces beaming with love for their cause and for their Master, whilst those who remained behind, with suppressed feeling, joined in singing, "God be with you till we meet again." May we not soon forget their chief and last request, to pray for them and for Africa!

M'GILL NOTES.

The Arts Graduating Class of '92 numbers forty-six, the largest that has ever graduated from the College. These young B.A.'s bade farewell to their Alma Mater and to each other, around the festive board on the evening of April 29th.

Mr. D. S. Hamilton was chosen as chairman. The programme consisted of speeches, vocal and instrumental music, each member of the class contributing his share to the entertainment of the evening.

One notable feature of the dinner, was the absence of all alcoholic liquors. Even puddings and sauces, in which brandy was one of the ingredients, were ruled off the usual bill of fare, and were replaced by other dishes less injurious, but equally palatable. It was a strictly temperance dinner, and consequently lacked the rowdiness which often characterizes such occasions when liquor is allowed. This is a step in the right direction, and we are proud to be able to say that to one of our own number, namely Mr. Hamilton, the credit and the success of this movement are largely due. We have thus succeeded in establishing a precedent, which we hope our successors will not be slow to follow. To you who come after us, who will have opportunities of exerting an influence for temperance among your fellow-students at McGill that we shall never have again, we say, be foremost in the ranks of those who fight and struggle for such a cause.

Four of the class of '92 are students of the Congregational College, namely, Craik, Hamilton, Ross and Pritchard, each of whom received his degree on Saturday, April 30th, at the Arts Convention. As all the students of our College, except those of the graduating class, have had to take courses in McGill College also, it was decided not to publish the results of the examinations in Theology, until those in Arts were made known, which were too late for insertion in the last issue of the INDEPENDENT.

We are pleased to be able to report that there

have been no failures in either course. Mr. Ball, of the first year, was unable to write on all his examinations, owing to illness. The results of the examinations are as follows:

THE MCGILL COURSE.

- GREEK—*Fourth Year*—Class I, Ross; Class II, none; Class III, Craik, Pritchard, Hamilton.
Second Year—Class I, Day.
First Year—Class I, Watt.
- LATIN—*Second Year*—Class I, Day.
First Year—Class I, Watt.
- LATIN PROSE COMPOSITION—*Second Year*—Class II, Day.
 ROMAN HISTORY AND LITERATURE—*First Year*—Class I, Watt.
- MENTAL AND MORAL PHILOSOPHY—*Fourth Year*—Class I, Ross; Class II, Hamilton; Class III, Pritchard, Craik. *Third Year*—Class II, Grisbrooke; Class III, Read, Donaldson.
- LOGIC—*Second Year*—Class I, Brown, Day.
- EUROPEAN HISTORY—*Fourth Year*—Class II, Ross, Hamilton, Craik.
 Class III, Pritchard, Craik.
- CANADIAN HISTORY—*Fourth Year*—Class I, R. O. Ross, Class II, Hamilton, Pritchard.
- ENGLISH LITERATURE AND RHETORIC—*Third Year*—Class II, Read (G. E.); Class III, Grisbrooke, Donaldson (in Rhetoric).
- ENGLISH LITERATURE AND EUROPEAN HISTORY—*Second Year*—Class I, F. J. Day. Class III, D. Donaldson.
- ENGLISH LITERATURE—*First Year*—Class II, Brown, Watt.
- GEOMETRY AND ARITHMETIC—*Second Year*—Class II, Day.
First Year—Class I, Watt.
- TRIGONOMETRY AND ALGEBRA—*Second Year*—Class II, Day. *First Year*—Class I, Watt.
- GERMAN—*First Year*—Class I, Watt.
- HEBREW—*Fourth Year*—Class I, Ross; Class II, Pritchard; Class III, Craik, Hamilton.
Third Year—Class I, Read (G. E.); Class II, Grisbrooke.
Second Year—Class I, Day (prize).
First Year—Class I, Brown.
- GEOLOGY—*Fourth Year*—Class I, Ross, Pritchard; Class II, Hamilton, Craik.
- BOTANY—*Second Year*—Class II, Day.
- CHEMISTRY—*First Year*—Class III, Watt.
- THEOLOGICAL COURSE.
- SYSTEMATIC THEOLOGY—*Second Year*—Class I, Read, Ross, Grisbrooke, Hamilton, Pritchard, Donaldson.
First Year—Class I, Brown.
- HEBREW EXEGESIS—*Second Year*—Class I, Ross, Read, Grisbrooke, Hamilton, Pritchard.
 Class II, Donaldson.
- GREEK EXEGESIS—*Second Year*—Class I, Ross, Read, Hamilton, Grisbrooke, Pritchard.
 Class II, Donaldson.
- NEW TESTAMENT CANON AND CRITICISM—*First Year*—Class I, Brown.
- INTRODUCTORY GREEK—*First Year*—Class I, Brown, Ball.
- HISTORY, POLITY AND ADMINISTRATION OF CONGREGATIONALISM—*Second Year*—Class I, Hamilton, Read, Pritchard, Grisbrooke, Ross.
 Class II, Donaldson.
First Year—Class I, Brown.
 Class II, Ball.

W. S. PRITCHARD, *Editor*.

Literary Notices.

THERE are several papers in THE HOMILETIC REVIEW for June which are especially strong and full of interest. Dr. Hugh Macmillan, of Greenock, Scotland, whose name is well and favorably known throughout the English-speaking world, opens the Review Section with a peculiarly suggestive paper on the Mystery of Healing, wherein he antagonizes the so-called Faith-Cure school, and magnifies the miraculous power of the Great Physician. Professor Morris, of Lane Theological Seminary, writes on "Tyre; a Lesson in Prophecy." An article by Dr. T. T. Munger on "Hints on Exegetical Preaching," while more than usually "liberal" in some of its positions, is timely and helpful. Professor T. Harwood Pattison, of Rochester Theological Seminary, has an ably written discussion of the topic, "Preacher and Painter," in which he shows that the work and methods of the former may find many helpful analogies in those of the latter. This Section closes with a Study on Leighton, from the pen of Professor J. O. Murray, of Princeton College. The Sermonic Section has its usual proportion of well-known names. Ex-President John Bascom fills the Sociological Section with an earnest "Vindication of Reform," which the enemies of Prohibition will do well to read and ponder. Dr. R. F. Sample, in the Miscellaneous Section, tells what are the essentials of "Effective Preaching." The current number brings to a worthy close the 23rd volume of THE HOMILETIC.

THE TREASURY OF RELIGIOUS THOUGHT, for Pastor and People, for June, is good. Some fine sermons on weighty topics. "Leading Sermon Thoughts" are always good. S. S. Lessons, Survey of Christian Progress, etc., are some other departments. *The Treasury* has been enlarged and improved. E. B. Treat, 5 Cooper Union, New York. To Clergymen, \$2.

THE CENTURY for May has a finely executed portrait of Columbus, with the first instalment of Castelar's life of the great discoverer. The article on "Coast and Inland Yachting," with nearly 20 illustrations, will be read with avidity by all fond of the sea. The "Gray Jacket" pathetically describes a noble character hopelessly dragged down with drink. A magnificent series of articles on "The World's Columbian Exposition" is begun. Union Square, New York. \$4 a year.

"THE MISSIONARY REVIEW OF THE WORLD" for June, devotes a large portion of its space to a timely consideration of the work in Africa. In the department of Literature of Missions are three papers on this subject. The Monthly Concert of Missions is also devoted chiefly to Africa. Espe-

cially notable this month is Part II. of a superb series of papers on "William Carey, the Missionary Organizer, Preacher and Teacher," by George Smith, LL.D., of Edinburgh, Carey's great biographer. Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$2 per year.

CHARLES SUMNER, THE SCHOLAR IN POLITICS.—Vol. VIII, "American Reformers" Series. By Archibald Grimke. Cloth, 12mo, 414 pp. With Portrait and Index, \$1.50. Funk & Wagnalls Company, New York, London, and Toronto. [Review next month.]

ST. NICHOLAS for May is full of appetizing and innocent stories for boys and girls, of other boys and girls, of pre-historic men, of horses, deer, ants, storks, cats and babies. Century Co., New York.

CHRISTIAN ENDEAVOR.—The proceedings of the third Provincial Convention, at Peterborough in October last, is on our table: 132 pp. Rev. J. A. R. Dickson, Galt, President; E. A. Hardy, Lindsay, Secretary, of the Provincial Union. Some excellent addresses and reports; somewhat tardily issued. There are 546 societies in Ontario, 943 in the Dominion. 15,055 active members in Ontario.

Reviews.

THOMPSON'S "DIVINE ORDER OF HUMAN SOCIETY."

Questions pertaining to man's relations in society have been for some time coming rapidly to the front, and have been calling loudly for solution. The oldest and most firmly established social customs are being subjected to the closest scrutiny, and nothing is held to be too sacred for investigation. Anomalies are seized upon and exposed to the fierce fire of criticism. The judgments that are being formed are in danger of being warped by the heat that is generated. Various and widely different are the standards held up, and corresponding remedies are proposed. It is of vast importance that the standard be in every way a satisfactory one, and the remedy suitable. It is a healthful sign of the times that so many are looking to the Word of God as furnishing a standard for the satisfactory solution of social questions. Among these are to be numbered not only professing Christians, but a goodly number that are

not so. It is felt that a correct apprehension of the principles enunciated in the Scriptures will give power to solve the most perplexing problems of modern society. If the moral nature of man is to be freed from offence, society in all its relations must be formed after the pattern set forth in the Holy Scriptures.

To all who are seeking for light and help from this quarter, a volume of lectures by Prof. Robert Ellis Thompson, S.T.D., University of Pennsylvania, will prove welcome. The volume is entitled *The Divine Order of Human Society*, being the L. P. Stone Lectures for 1891, delivered in the Princeton Theological Seminary. It may with truth be said that there is not a dull page among the 226 which compose the book. The style is crisp and clear, and the contents give evidence of extensive reading and of much earnest, honest thought. There is considerable repetition, for Prof. Thompson is a teacher; but this will not be regarded by earnest-minded students as a serious blemish in a book of so many excellencies.

Dr. Thompson holds that :

"The Bible is eminently a social, logical book," and that "until we perceive that the Hebrew nation is the type of all national life, and that its history is meant to illustrate the laws of that life, what shall we make of all this ado over kings and wars and revolutions? What else is the use of a great part of the Old Testament? The Old Testament is as truly the text book of national life for all time, as the New Testament is the text book of church life."

Have we not had an era of *individualism* in religion, in politics and in economics? It seems to many that we are now in a transition stage, and when this stage has been passed, the claims of men's relations to one another will be more fully recognized. But we need guidance in the present, and it is fitting that a master-hand, like that of Prof. Thompson, should display its cunning for the benefit of others, but especially for those who are preparing for the ministry. The professor evidently has much sympathy with the demand for a fresh and earnest consideration of the problems of our social relations. But while he is progressive, he is at the same time wisely conservative. Where he finds good, he holds to it with firmness. He is not a revolutionist, but gives due weight to the past in its organic relations to the present and the future. He does not minimize the importance of

the reconciliation of man to God, while he pleads for a fuller reconciliation of man to man.

Gentlemen, your proper work as ambassadors of God, pleading with men to be reconciled to Him is the greatest of social tasks. Nothing can compare with that in regard to the work of Christ, as the gatherers of our scattered humanity out of the isolation of sin into right relations with each other. Preach the Gospel; but preach no truncated Gospel. Preach the Christ who died to save sinners, but preach Him also as tuning the hearts of the fathers to the children, of the ruled to the rulers, of the rich to the poor, and the poor to the rich, that He may gather into one grand fellowship all that are in heaven and all that are upon the earth.

It is encouraging to find Canon Farrar, Rev. Hugh Price Hughes, Prof. Thompson, and others of like prominence, to whom men are willing to listen, directing attention to this confessedly neglected aspect of the Gospel, and making suggestions as to how a correct solution is to be obtained. Dr. Thompson rightly says that "sociology concerns itself with the the three normal forms of society, the family, the church and the state." He holds that it

Recognizes the development of the nation out of the family, and of the church out of the nation. Sociology is a science of evolution, and because it is an evolutionary science it recognizes the existence of intermediate or transitional form of temporary importance mainly. Between the family and the State it finds the extended family or the tribe. So between the nation and the church it finds the empire as a political form, destitute of normal character and historical importance, but of great sociological significance, as pointing the way to the universal brotherhood of the church.

This last quotation very well expresses the fundamental thought of these lectures. Two lectures are devoted to a discussion of the family. In the first of the two the nature and history of the family are dwelt upon, and in the second its relationships and social problems. "The family with reference to its nature," is defined as the Institute of the Affections. By the term institute is indicated "the important fact that the family is not created by the voluntary act of those who live in this relationship." The relationship is due to the creative will of God, and is thus established in the very nature of things. Hence the binding nature of the marriage contract. Hence, too, the obligation of these parents to provide all things necessary to the proper up-bringing of the child, and the obligation of a child to honor his father and mother.

The history of the family is traced among the different nations, and it is made to appear that

woman attains her rightful place only where the Gospel has sway. Further on a comparison is made, between Roman Catholicism and Protestantism, as to their relative influence on woman's position; and the result is decidedly unfavorable to the former. Lectures IV and V treat of the nation; its idea, its development, and its problems.

The State, the body politic, has its roots in our human nature. It is thus mediately the creation of God, who has made our human nature what it is. It is by our nature not by any deliberate choice or act of volition, that the State exists. We did not make it; we were born into it, as we were born into the family. He who is connected with no State is a monster, either above or below the level of human nature, and more likely to be below than above.

Thus it is contended that the necessity of the State, equally with the necessity of the family, is found in our human nature. The State is defined to be "the Institute of Rights," as the family was defined to be "the Institute of the Affections." These rights are necessary to the completeness and harmonious development of the State. They are natural rights, because of this relation to human nature. "They exist in idea, and by moral right, apart from the order of the State; so that we compare and criticize States with reference to the completeness with which they realize these natural rights." These rights are impossible of enjoyment apart from the State. They may be defined as "the right of life, of family, of property, and of good name." Where the exercise of any of these rights is taken away, man's ethical growth is stunted. This position is illustrated by a reference to the right of property.

Establish all ownership in the State, and thus secure an absolute equality of social condition, and by so doing you will remove from society many of the worst temptations to wrong-doing. But you will also take away many of the greatest occasions of right-doing. You will have checked the flow of benevolence, abolished the demand for business integrity, and created a human type of limited moral experience and attenuated moral capacity.

Thus a blow is struck at the theory of Edward Bellamy and others. And the need of something more than the family must have been felt early in the history of the race, but instead of forming the State, they "tried to make the family serve the uses of the State, to be at once the Institute of the Affections and the Institute of Rights. Thus arose the extended or artificial family; the clan, sept, or tribe." Prof. Thompson denies the rights of the *tribe* to a permanent existence, because in it the authority of the family, is impaired on the one hand, and on the other natural rights pertaining to the State are withheld. That the State should be regarded as a 'Theocracy' is freely expressed by Dr. Thompson.

The Old Testament is the key to the meaning of national life. From that book we learn that every nation has an unseen and righteous King, and that it is to witness

against the more open and subtle forms of idolatry, by its loyalty to His law and obedience to His commandments. It is His authority which lies behind that of the nation.

The problems of the nation are consequently discussed from this standpoint. Through this recognition of God by the State, these are secured to men—freedom, the right of property, honesty of business, the peaceful enjoyment of what they have, and the boon of the Sabbath.

On the question of State provision for education, Prof. Thompson holds that religious as well as secular instruction should be imparted in public schools. In this opinion many in Canada will agree with the lecturer. But is it not the peculiar function of the church to provide religious instruction? Why should the State be asked to share with the church in this part of education? Why not, and with as good reason, ask the church to share with the State in some department of its work? Is it not better in every way that the State confine its efforts to matters purely secular, and leave the church free to carry on the work of moral and religious instruction? In view of divisions in the church, divisions that are based upon cherished convictions, at best only a very diluted form of Bible instruction can be attempted in schools that are common to all the people.

The closing lectures deal with the church: Its idea, its unity, its worship, and its social problems; but these, as indeed all the lectures, must be read to be properly appreciated; and the readers of this review are strongly urged to get the book. It is published by John D. Wattles, Philadelphia, office of the *S. S. Times*, at \$1. It is printed on good paper, and neatly bound in cloth.

Aurora, Ont.

W. A.

AGAINST ROME.

A book consisting of 200 pages of ordinary note-paper size, and entitled "Transformers and Spiritual Chameleons," by Major-General H. Aylmer, has been placed in my hands for review. The object of the writer is a polemical one; it is to check the Ritualistic movement for the Romanizing of the Anglican church. He deals with the Oxford Tractarian movement of 1833; and by extracts from the writings of Dr. J. H. Newman and other leaders, places them in no enviable light. From this point he begins his attack on Roman Catholicism; and by facts gleaned from a wide field, proves that the Church of Rome has not given to European or other lands, where her supremacy is acknowledged, "a higher and more

beneficial morality," in all who come under her influence.

He believes that the Church of Rome is nothing less than the Babylon of the Book of Revelation, and the Pope, the Man of Sin. This position he strengthens by the opinions of Archbishops Ussher, Hooker, Bishops Jewell and Christopher Wordsworth.

The book is written, as the author informs us in the preface, not for philosophers, nor for scientific experts, but for the laity who may not have been able to examine carefully the subjects treated of; to whom he hopes it may be "of great service in these days of multiplying snares and increasing perils." We believe that this is a reasonable expectation; and as a handbook replete with facts and arguments bearing on the great conflict of which it treats, it can hardly fail of being prized by those engaged in the struggle, should they make its acquaintance.—W. Drysdale & Co., 232 St. James St., Montreal.

J. R. B.

Children's Department.

A LITTLE DEAF MUTE.

Helen Keller is a little girl eleven years old, a deaf mute, now getting an education in an institution in Boston. She has learned to read the raised letters for the blind, and to write. At first her teacher did not tell her anything about God; but she began to think there must be a Great Father who made all things, and who loved her, and she began to ask her teacher wonderful questions, such as "Who made the earth and the seas, and everything? What makes the sun hot? Why does not the earth fall, it is so very large and heavy? Tell me something that Father Nature does. May I read the book called the Bible?" And then she wrote to good Bishop Brooks, of Massachusetts, questions like these: "What is a spirit? Did Jesus go to school when He was a child? Teacher cannot find anything about it in the Bible. How does God deliver people from evil? Where is heaven? My teacher says it does not matter where it is so long as we know that it is a beautiful place, and that we shall see God there and be happy always. But I should like to know where it is and what it is like. What is conscience? Once I wished very much to read my new book about Heidi when teacher had told me to study. Something whispered to me that it would be wrong to disobey dear teacher. Was it

conscience that whispered to me it would be wrong to disobey?"

The good Bishop writes to her: "God tells us in our hearts that He is our Father. That is what we call conscience—God's voice in our hearts. Your heart takes God into it as the flower takes in the sunshine; and then when you think God's thoughts and do God's actions, it is a sign to you that God is in you and that you belong to Him.

"People have always thought that God must be their Father because He showed Himself to them in the beautiful world, and because He spoke to them in their hearts; but He wanted to make it perfectly clear and sure to them, and so He came and lived among them. He took our human life and lived in it. He showed us what our life would be if it was absolutely filled with His Spirit. That is what you read in the beautiful story of Jesus. And we can see Him and hear what He says and come near to Him too; for we have the story of the precious words which He spoke, and of how He was willing even to suffer to make men good; and we know that He promised when He went away that He would always be where people could talk to Him and love Him and tell Him all their troubles and their needs.

"I suppose that Jesus went to school when he was a little boy. Indeed, we have one story of His going up to the temple and asking the wise doctors the questions which had come up in His mind; and that was really going to school. At any rate, we know that He lived in his mother's house and was very obedient. And so we know that even in the simplest things, in obedience and faithfulness to those who love us, we may be like God." Her teacher says she received the idea of a God as naturally as a flower receives the sunshine. She gave a glad assent to the thought that she is God's child, that He loves her, and wishes her to love Him. The story of the life of Jesus affected her greatly when she heard it.

One of her "compositions" at school she calls "A Dream." Here it is:

A DREAM.—Last night I dreamed that long, long ago, when the birds and flowers and trees were first made, the great God who had created all things sat upon a beautiful cloud which looked like silver, and seemed to float in the midst of the blue sky like a throne; and He looked down upon the earth—the wonderful world he had made out of his own thought.

Oh, how beautiful the earth was! with her great mountains climbing upwards to the sky, and her valleys filled with sweet-smelling flowers and delicious fruit. The trees seemed alive with beautiful living things; the little birds' joyous songs made the air vibrate with music. I felt it in my dream. I knelt on the cool, green moss that crept down to the edge of the merry little brooks, and I touched the water as it rippled past me. The broad, deep lakes were as quiet as little sleeping babies, and I felt the ground tremble under my feet when the river went rushing past to join the stormy ocean. Then I went to the shore and put my bare feet in the water and felt

the waves beating against the shore continually ; and God smiled, and the world was filled with light and there was no evil, no wrong in all the world, only love and beauty and goodness.

Just then I felt teacher kissing my lips and I awoke.

HEROISM.

There is one danger in reading stories of heroic lives. They may sometimes make us feel as if we were also heroes, when, perhaps, there is very little that is heroic in our lives. We think what we would do if some great occasion offered, and it does not occur to us that we are cowards in the little occasions that meet us any day.

A boy, for instance, walks along the streets, thinking of the knights, the story of whose exploits he has been reading. He wishes that he could have lived in those old times, and thinks what a brave knight he would have been, how he would have protected oppressed ladies, and would have fought the cruel and false knights in the face of any odds. As he thinks about all this, he sees a boy tip top over the table of a poor apple-woman by the sidewalk, and then run away and jeer at her from a distance. Now the boy that was dreaming about the knights-errant, pities the poor old woman, and would like to stop and help her pick up her apples, but he does not, for he is afraid that he shall be laughed at. So he passes on and gives no sign of the pity or anger that he feels. I hope, however, that he does not imagine himself any longer to be a brave knight of the olden time, for he has shown that he is nothing but a coward.

OUTDONE BY A BOY.

A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him, "You never will amount to much ; you never can do much business ; you are too small."

"Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that ?" they asked.

"I don't know as I ought to tell you," he replied.

But they were anxious to know and urged him to tell them what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

BOYS HELPING.

Never admit that any kind of necessary work is degrading ; never admit the false sentiment that makes it anything but manly and honorable to lighten the mother's work by sharing it with her. I believe in a broad and fundamental difference between masculine and feminine nature, but not in the finical distinctions that are the result of our own training. There is no reason why the boy should not be taught to wait upon himself instead of being waited upon. Why should his mother or sister put away his boots, hang up his cap, sweep up the mud he brought in, and go to the storeroom to bring him a slice of bread and butter, while he smears the window with his fingers or lies on the floor and teases the cat ? Rather teach him to be perpetually a burden bearer for the weak, and train him to that noblest manhood that is quick and helpful in its sympathies, and set before him the model of character held up for the Knights of the Round Table : "To be brave as men, tender as women, and pure as the saints of the Lord."—*Congregationalist*.

IN THE DARK.

Hannah Whitall Smith, related the story of how her little girl overcame her fear of the dark.

"Mother, how do you put your care on Jesus?"

"I go to Him in prayer, tell Him my trouble and ask Him to help me."

"Do you think He'd hear a little girl?"

"I'm sure He will."

A few nights after this the child said to her mother, "Mamma, I don't want any one to stay by me to-night ; I won't be afraid any more, I've laid my 'fraid on Jesus." Then she added, "Oh, I'm so happy, mamma ! may I turn just one somersault?"

After this sometimes she would come out of a dark corner in the day time and explain by saying, "I just went in there to show myself I'm not afraid of the dark any more."

A boy was afraid of thunder-storms, and one night came down from his room during a storm, pale with fear. The father, who had been through many varied experiences and proven the Heavenly Father's care, did not punish the lad, but drawing him tenderly upon his lap taught him the text, "What time I am afraid, I will trust in the Lord." Then the boy was put back into bed. The next morning when asked if he had any more fear, he said, "No ! I just said those words over two or three times, and then I fell asleep."

POSTSCRIPT.

WOODSTOCK.—A meeting of the Congregational church here was held on the 20th April, for the purpose of considering the resignation of their pastor, Rev. I. J. Swanson, B.A. A feeling of deep regret was expressed by all present at losing our pastor, as between him and us the kindest feelings have always prevailed. We have worked together for about two years, and during that time we have prospered even beyond our own expectations. During his pastorate many have been added to the church, mostly on profession of faith. Last year, a Circle of King's Daughters was formed, which has done excellent work, having, among other things, contributed \$70 to the interest fund. Under the blessing of God, our Endeavor Society and Sunday school have largely increased. We are greatly encouraged by the removal, a few weeks ago, of our floating debt of \$1,500, which had been hampering our work for several years, and we rejoice that our contributions to the schemes of the church have not been lessened thereby, and we trust that by the grace of God our church may continue to grow, and to do good work for Christ. The following resolution was moved by Mr. James White, seconded by Mr. William Mackay, and supported by Messrs F. R. Ball, W. A. Reid, T. W. Gray, and others:

"That this church and congregation, convened on this evening of the 20th April, 1892, among other things, for the purpose of considering and taking action upon the resignation of the Rev. I. J. Swanson, B.A., pastor of this church, desire to express their appreciation of the services he has been enabled to render during the past two years as their pastor, and their gratitude to God for the spirit of harmony that has existed through the church, as well as for the measure of activity manifested in the various branches of the church's work; to rejoice with him that during the term of his pastorate so many of the young people of the congregation have, by uniting themselves with the church, publicly professed themselves true disciples of the Lord Jesus; to record their high regard and respect for him as a citizen, a Christian, and a preacher; and to express the hope in petition to the Great Head of the Church, that he and his beloved partner may long be spared to a happy life of ever increasing usefulness in the service of their Master. And be it resolved, that the resignation of the Rev. Mr. Swanson as pastor of this church be, and is, hereby accepted, to take effect on the 7th of August next, in accordance with his request."—D. A. McDONALD, *Sec.*

TORONTO, DOVERCOURT.—We feel very thankful to our Father, that we can still report progress

and victory in His Name. Since last writing, we have received eleven new members into church fellowship, with more to follow; partly the result of our late revival services. We have, however, lost several of our best workers, who have had to remove elsewhere, seeking employment. We trust and pray, that while absent from us, that they will be used by the Lord where most needed, imparting to others some of the blessings, He has bestowed upon them. Our Y. P. S. C. E. continues to grow in numbers and usefulness, and has lately organized a Junior C. E. Society, with a fair prospect of success. The work in our Sabbath school continues, with good results, which would much improve providing we had more room; the classes being too close together for their best interests. Our Y. P. S. C. E. and church anniversaries take place during the first and second weeks in June, respectively; but at this writing I cannot give particulars.

W. B. P.

KINGSTON, FIRST CHURCH.—Mr. and Mrs. D. McEwen, were, on 20th May, made the recipients of gifts, in commemoration of the fiftieth anniversary of their marriage. The church with which they have long been associated gave Mr. McEwen a beautiful ebony gold headed cane and Mrs. McEwen, heavy gold-framed spectacles with morocco and silver case. The articles had inscribed upon them the respective names of each with the following dates, 1842, 1892, May 20th. They were accompanied with a letter of congratulation and Christian good wishes, signed on behalf of the donors, Samuel N. Jackson, pastor; J. A. Hendry, secretary.

MONTREAL, EMMANUEL CHURCH.—The Ladies' Visiting Committee have been holding social gatherings in the houses of several of the members, with the intention of fostering friendly intercourse, and deepening the spirit of cordiality which ought to pervade the whole of our church life. These meetings have been thoroughly enjoyable and successful.—*Record.*

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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.

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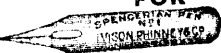
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THE JUNE MEETINGS: 1892.

Congregational Union of Ontario and Quebec, meets in Montreal, Wednesday, 8th June, at 9 a.m.

C. C. Missionary Society meets in Montreal, Wednesday, 8th June, at 10 a.m. Public Annual Missionary Meeting, Thursday, 9th June, 8 p.m.

Congregational College of Canada. Corporation meets in Montreal, Friday, 12th June, at 2 p.m.

C. C. Foreign Missionary Society meets in Montreal, Wednesday, 8th June, afternoon.

CONG. Provident Fund Society meets in Montreal, Friday, 12th June, afternoon.

C. C. Woman's Board of Missions, meets in Ottawa 14th June.

Congregational Union of N.S. and N.B. meets at Economy, N.S., on Friday, 8th July, at 2.30 p.m.



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