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

THE

CANADIAN



INDEPENDENT.

THE THIRTY-SIXTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 12.

DECEMBER, 1889.

CONTENTS.

|                           | Page |                         | Page |
|---------------------------|------|-------------------------|------|
| Editorial Jottings.....   | 351  | Official Notices.....   | 375  |
| Editorial Articles.....   | 352  | Selections.....         | 376  |
| Correspondence.....       | 354  | Obituary.....           | 378  |
| Our Contributors.....     | 355  | Our College Column..... | 378  |
| News of the Churches..... | 357  | Literary Notices.....   | 380  |
| Missions.....             | 373  | For the Young.....      | 381  |
| Woman's Board.....        | 375  |                         |      |

NEWMARKET AND TORONTO, ONT. :

NEWMARKET: REV. W. W. SMITH, EDITOR AND MANAGER ;

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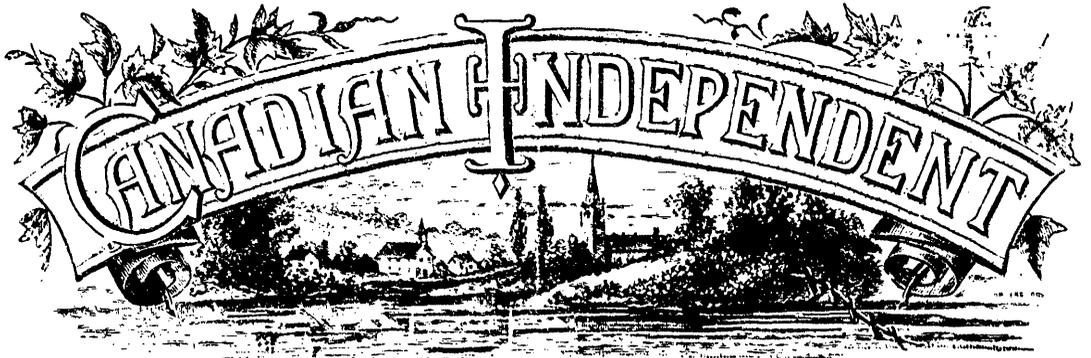
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New Series.

TORONTO, DECEMBER, 1889.

Vol. VIII., No. 12

## Editorial Gottings.



### TO OUR READERS.

THIS is the last month of the year. We want all our subscribers, in their own interest, as well as ours, to pay up this month.

If the Magazine is worth reading, it is worth paying for; and you might as well pay now, as have us put to the trouble of striking your name off our list, and then—three months later, have it set up in type again, when you pay. All will be dropped next month, who are six months in arrears.

EVERY PASTOR of a Congregational church, in Canada and Newfoundland, is an authorized agent for the CANADIAN INDEPENDENT. We want all our brethren to feel that they have a personal interest both in the utterances and the circulation of our Church organ. We hope to hear from very many of them before the year is done.

IN North and South Dakota, not only is Prohibition a part of the new State Constitution, but in it is found a rule that a verdict of three-fourths of a jury shall be valid. In Scotland this has ever been the rule: fifteen to a jury—a majority verdict—and three possible deliverances: "guilty," "not guilty" and "not proven."

IS IT A SOLUTION? At a recent Sunday School Convention at Bradford, Mr. J. E. Dickson, Principal of the High School at Newmarket, and himself a S. S. Superintendent, said: "In those families where *the parents attend the Sunday School*, there is no drifting away of the boys and girls from the S. S. when they get to be fifteen or sixteen!" He had noticed this fact in his own personal observation. And why should not the parents attend, as well as their children? May not this be a possible solution of an important question?

LAY preaching is almost unknown in Scotland, and this can hardly be wondered at if many ministers are of Rev. J. B. Meek's opinion. Preaching in Rothesay on the question, "Is Lay Preaching Scriptural?" Mr. Meek said that while much good was done through lay agency in evangelistic work, preaching—the upbuilding in spiritual things—could only be effectual through the stated ordinances of worship and by the regularly appointed pastors of the Church. This dictum is a good modern illustration of the truth of Milton's famous phrase that "New Pre-byter is but old Priest writ large."—*Christian World*.

VACANT PULPITS.— We made the offer, some time ago, of putting a list on one of the pages of the cover, of Ministers available for supplying vacant pulpits. We are often written to, on this subject, and cannot always give much information. Besides, it is a needless expenditure of time and postage. And the same of Churches, needing such supplies. Now let both these—Ministers willing to take such occasional service, and Churches seeking supplies, or wishing a pastor—keep us in-

formed on these points; and then all either party have to do, is to look at the list in the INDEPENDENT, and know where and to whom to write.

**CHURCH DIRECTORIES.**—We should like to insert, every month, say three or four "Church Directories." This free advertising will both be good for the Churches and interesting to our readers. Give us Name of Church, Pastor, hours of Sabbath Service, of Sunday School, time of Week-day Service or Prayer Meeting, Deacons, Church Secretary, S. S. Superintendent, S. S. Secretary, Leader of Choir, Agent for CANADIAN INDEPENDENT, President and Secretary of Young People's Society. Now, you who read this, stir up your Church Secretary. He probably has not written a letter for the Church for a month past!

SOME years ago, eleven teachers, natives of the South Sea islands, were murdered in New Guinea; and now a telegram has brought the distressing intelligence, dated Thursday Island, Oct. 20, that Rev. E. B. Savage, the native teachers under him, and the crew of the Society's cutter *Mary*, have been murdered by the natives in South-eastern New Guinea. Mr. Savage was born in 1854, at Ringwood, Hants, and, after training at Hackney College, was ordained in 1885, and stationed by the directors of the Missionary Society at Murray Island, where he continued to labor with gratifying success. It is known that he purposed proceeding on the Fly River with some teachers.

AN IMPROVED way of keeping the Fourth Commandment, was given lately in England. At the Wakefield Diocesan Conference on Wednesday, Rev. T. A. Curtis, of St. Michael's, Wakefield, said his father, who for many years held a parish in the diocese, founded a Sunday cricket club for the young men of his parish, who were entirely taken up with cock-fighting and other dissipated, and one rule of the club was that stumps should be drawn directly the bell sounded for church. He believed Sunday cricket clubs might keep young men from greater evils, and it was better that they should have a healthy game than be lounging at the street corners.

THE GENERAL CONVENTION of the Episcopal Church of the United States has concluded

a four weeks' meeting. Several questions came up; one was Prayer Book revision. Many seemed to feel that the Prayer Book was too sacred to be touched; but a cautious revision was agreed to; the changes not being great. An order of Deaconesses was established. A memorial from colored clergymen in Virginia and South Carolina was disposed of. The Convention failed to lay down the platform of equality of all men in the Church, and it does not meet again for three years. A Committee on Christian Union was continued. The Episcopal Church in the Republic moves—though slowly—on every question but the "color" question.

## Editorial Articles.

### THE GOSPEL FOR ALL.

"There is no speech nor language, where their voice is not heard." So David testifies in the Psalms. The Gospel is for all—with persistent teaching and Christian living before them—all will hear it. One long-existing mistake of the Christian Church is only now beginning to be remedied—that nothing could be done with Mahomedans. Henry Martyn showed the contrary, in Persia, but he did not live long enough to impress the world with the fact he had found. The success of the Gospel among the Fuegians, and among the Australian aborigines by the Moravians, have helped to show what a deep mistake they labor under who think *any* tribe or people are beyond the reach of the Gospel.

Within the last two years, more efforts are put forth, and more good accomplished, than ever before, among the followers of Mohammed. Some three years ago, the late Hon. Ion Keith-Falconer established a mission in Arabia. It was generously supported by his mother the dowager Countess of Kintore, and his noble wife, Mrs. Keith-Falconer. And about a year since, three or four students at New Brunswick, N. J., took up the work, and will work in harmony with the Keith-Falconer Mission. A writer in the *S. S. Times* says of this mission: "Its success during these first three years of its history has been surprising, phenomenal. Its success convinces and convicts the Christian world of centuries of causeless and conspicuous neglect."

The hostility of the Turkish Government to the spread of the Bible, is perhaps as much a sign of the breaking-up of the solidity of the Mohammedan faith, as anything else. As in France, with respect to the Roman church, the Moslems are losing faith in their religion, and are restless in consequence. In Arabia itself, the Word is being circulated. A small beginning, but growing. The Bible Society agent at Aden says rumor tells him that some of his Bibles have reached Mecca itself.

There is nothing too great for faith. And no race nor creed are too hostile or too degraded to be reached and blessed by the Gospel of our Lord Jesus Christ.

### EXORCISM.

Whatever was the necessity, or whatever the powers granted, for exorcism of evil spirits in Apostolic times—we know that now this kind only go out with prayer and effort. You cannot get evil to be so ashamed of itself, as to refrain from coming back, the moment your eye is off it. You have not only to put down evil habits, but keep them down. We have been pained above measure at the great and noticeable increase of smoking among boys and young men, since the great increase of the tobacco duties have stimulated cigar factories all over the Dominion. With a duty of two dollars a pound on cigars and cigarettes, and a duty of thirty or forty cents a pound on manufactured tobacco, while the raw material is free, all the fences in the country are covered with staring capitals, to smoke this or that brand of cigars, at five or ten cents.

And here is where it effects the Church. Men are not born into the Church, as they are born part of a certain nationality. The Church is an army, which is daily recruited from the world. And if a great majority of boys learn to use tobacco, a somewhat smaller majority of the recruits gained for the Church will be tobacco-users. And a man will, when converted, cease lying, and stealing, and cheating—but he will not always quit his pipe. In perhaps the majority of cases, he makes ineffectual attempts; and finds that the habit has mastered him, and that he is a slave. Oh, shame!

The traditional and effectual British plan of

preventing the invasion of their Island, is to attack the enemy's fleet in the enemy's own ports, and before it can get under weigh. So with evil, attack it where it is growing, and don't wait till it is manufactured into weapons against you.

And what shall we say of old men, Christian men, who are slaves of this evil habit, and by their practice recommend it to the young? We pity them. We never wrote an article with more pain than this; because we know it will trouble them. Brethren, you know the grace of our Lord Jesus Christ. That grace that has kept you from falling. But this habit has kept you from rising! Your devoted wives and daughters have been working in "Bands of Hope." But *you* could not recommend the Threefold Pledge, against liquor, tobacco, and profanity—because you broke the *middle strand* of that "band," every day! You felt that the little ones ought to look to you for help and hope; but they couldn't get it!

Said one of the two or three highest medical authorities in the world—Dr. Carpenter, "If to bacco-users formed a class by themselves, and intermarried only among themselves, there would soon be produced an *inferior grade* of the human species: inferior in all mental and physical characteristics." Now, what right have you to be on that side?

We will not stay to prove the evil of the practice; that *has been proved* a thousand times, with reiterating and abounding evidence. We want to speak of Christian duty, and the encouragements of success in practising it. There is nothing this side of death in a man's life, but he may change. Every man and woman of mature years, can cite encouraging instances of Christian men who have exorcised this evil habit, and stepped out into a freedom for which they blessed God. What has been done, *may be done!*

Our head swims, our heart swells, our eyes are dim, over this desolation of Zion. Said an old man, in deep feeling, to us once, "When, years ago, I was earnestly praying for a *clean heart*, I thought I ought to keep a *clean mouth*, and I put away the tobacco."

Brethren of the churches recommending young men to the colleges—find out first whether they smoke. Churches seeking pastors say to tobacco-users, "We can't have you with us: we want to

see the 'Band of Hope' work flourish here.' Sunday School Workers, exorcise this evil spirit out of your schools, by prayer, by loving counsel and warning, and by a pure example. It is a grand conclusion to an argument, to say, "And I find it so in my practice!"

### MR. MOODY'S WORK IN CHICAGO.

Mr. Moody, having been criticised, as to his supposed opposition to the regular ministry, sends out a circular, a copy of which has been addressed to THE INDEPENDENT, in which he explains matters. We give some extracts:

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some uplifting influence. Then they will find their way to the churches.

"What did you mean by saying that the ministers are often educated away from the people?"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges and so compel them to come in. Again, there is a large class of mothers in such a city as this, who if they are to be reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

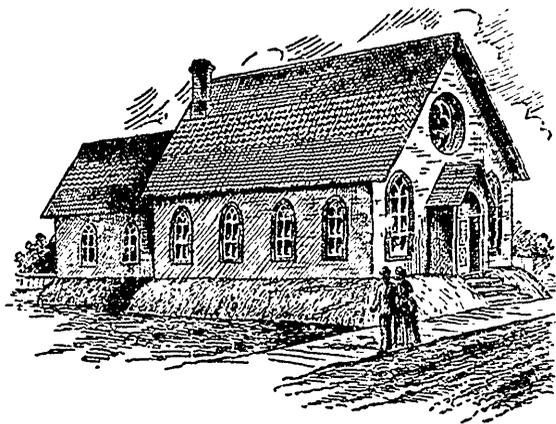
"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place and are necessary to church life and growth. But there is a class of people whom no man can reach successfully, except one of their own number. Let me give you a matter of my own experience. When I was in London I went by invitation, one Sunday, to what is known as the 'Bird Market.' I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. Men were there in hopes to get up a cock-fight and bet on the result. I spoke as best I could. I told them a lot of interesting stories. Men would stand there with their fighting cocks right under their arms, and they and the roosters would look up at me as I preached, but I found it was hard to hold them. Men might start the cock-fight right in front of me while I was preaching. After I got through, one of their own number who had been converted took the stand and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand, I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian and the Congregational, to which I belong, should not be united; they hold the same doctrines and are separated only by a trifling matter of church government."

### BRANDON CONGREGATIONAL CHURCH.



We give above, a cut of the new Congregational Church in Brandon, Manitoba, opened in October; and of which an account is given in our last number. Had the new cause been able to engage a comfortable hall, *building* would probably have been delayed for a year or two. It is well that necessity forced them to build now. They have the comfort of worshipping in their own *building*, and the church has a prestige of a consolidated Christian community in the place. They have some good solid names, in connection with the cause; and it is a good sign that the *Year-Book* and INDEPENDENT are being subscribed for and circulated. We hope our young Brother Mason may long and successfully minister among this energetic people.

### Correspondence.

OLIVER CROMWELL.

MR. EDITOR,—I lately saw a statement in a Toronto paper (*Canada Citizen*) to the effect that Lord Protector, Oliver Cromwell, was a Baptist by persuasion. I am not aware that I have ever

met with such a statement in any history, though it is perhaps correct. The nearest to it I have come across is that the Baptists increased largely under his influence (*Schaff's Encyclopedia*). He is generally called a Puritan and an Independent. Where is he described as a Baptist Independent?

E. B.

## Our Contributors.

### THE CHURCH-MEETING.

BY THE REV. R. K. BLACK, SARNIA.

The Church Meeting, What is it designed to be? and what has it become? What important purposes in our Church life, fellowship, government, and work, is it intended to subserve, and to what extent have these ends been accomplished, or in what respects has there been failure? The modern Church-meeting, how will it compare with the primitive, the scriptural, the ideal Church-meeting? Brethren, we may be mistaken, but we have a profound conviction that we in this Dominion are exceedingly recreant to our principles in the matter of our Church-meetings. Believing as we certainly do, in the fellowship of the saints, have not our Church-meetings, in large measure, ceased to afford opportunity for the cultivation of that fellowship? Believing in the right of the local Church to self-government, and that to it the Master has committed the keys of the kingdom of heaven, the power of binding and loosing on earth, which He will ratify in heaven, does not the meagre attendance at our Church-meetings, as compared with the number who come to the Lord's Table, prove that we have basely surrendered our God-given right of spiritual rule, and handed it over to the minority, whom conscience and a sense of duty bring to the Church-meetings? Let any one possessing the true Christian instinct, but unconnected with any denomination, visit an average Congregational Church-meeting, and would he carry away with him, as the result of its varied exercises, as vivid an impression of Christian fellowship, as he would from a Methodist Class-meeting, or Love-feast? or as strong a conviction of order, rule, and strength, as he would obtain from a visit to a well-conducted meeting of a Presby-

tery? And yet, we believe, the Class-meeting and the Love-feast, and the Presbyter's meeting, are but human expedients, while the Church-meeting is the scriptural and natural embodiment of the Divine life and of Christ's people, the meeting to which the Saviour had special reference when he said, "Where two or three are gathered together in my name there am I in their midst." And the rights and liberties of which even St. Paul would not dare to subvert, but would rather uphold and direct, witness for example, his instructions to the Church of Corinth, in regard to a matter of discipline, when he said, "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Is not the anomaly we behold to-day a most singular one? People who are not Congregationalists, and who would not take upon themselves our name, contending successfully for the rights of the laity against pure ecclesiastical control, and Congregationalists practically surrendering rights already in their possession! Methodists asking for the right of calling their own pastors, and granted it with certain restrictions; Presbyterians, demanding the right of the membership to settle certain matters of internal administration—and given it in regard to some particulars; and Congregationalists, through indolence and indifference, bartering away their time-honored and inherited privileges! It is just possible that our verdict may be too severe. It may be found in the course of the discussion, which we hope will follow the reading of this paper, that there are yet churches not a few amongst us, that possess the model, the ideal, the scriptural Church-meeting. If so, we shall be glad to hear from their pastors and delegates, and take a leaf from their books.

Still, as the result of a somewhat extended experience and observation, we are fully convinced that the *average Church-meeting* of the churches of our Dominion is by no means what it ought to be, and what it might be made. That allowing for the necessary absence of the sick, the very aged and non-resident members, there are many members of the Church, and some of those best quali-

fied to give instruction and counsel, who never attend the Church-meetings. That the cases are rare where a decided majority of the Church attend the meeting; while in very many cases the most important issues are left to be determined by a small minority. If it can be proved that such a state of things exists amongst us, have we not laid ourselves open to the rebuke of the Master, addressed to the Old Testament Church, Ezekiel xlv. : 8, "And ye have not kept the charge of mine holy things, but ye have set keepers of my charge in my sanctuary for yourselves"; and despite our boasted purity of communion, if we do not take heed, may not the consequences be as disastrous as those indicated in the same connection. "Thus saith the Lord God, Oh ye House of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it." Suffer us now to indicate a few of the reasons why the Church-meeting, which ought to be one of the most interesting, instructive, and enjoyable of all our services, is regarded with indifference and even aversion, by many of our members; and to suggest a few thoughts in the direction of improvement.

1st. Is it not the case, that a very large number of our members regard the Church-meeting as simply a *business meeting of the Church*, to which it is not deemed of sufficient importance to devote a whole evening: but for which a little supplementary service at the close of the prayer-meeting will suffice? And may not the pastors, in their well-meant efforts to get all the members present at the prayer-meeting to remain to the Church-meeting, really countenance this mistake, and minimize the Church-meeting, by such an intimation as this, "all members of the Church present will please remain for a short time for the transaction of business." Now to many good people in our churches, that word *business* sounds uninviting. It savors of the purely secular, or at least of a good deal of uninteresting talk. It sounds like excluding fellowship, and experience, and instruction, all of which they have already had in the prayer-meeting; and as the evening is advanced, and home duties are pressing, many leave the meeting to be conducted by the pastor and deacons, and such as choose to

remain. Indeed, is it not the case, that to many in our rural churches the word "business," while not exclusive of the important duties of receiving members into fellowship, and dismissing some to the communion of other churches, is mainly suggestive of talk about money for Church debt, pastoral support, and lighting and heating the church edifice. And while all will admit that the want of these temporal things would be intolerable, yea, even fatal to Church-life, yet of no talk are many people less tolerant than they are of talk about these things; so they make themselves conspicuous by their absence.

2nd. Another cause which has contributed much to decrease the numbers in attendance upon Church-meetings is, that in far too many cases, our churches have been turned into courts of appeal, for the settlement of differences between church members. In too many instances, we fear, the judgment of the Church has been sought, not in the interests of peace, but in the interest of private revenge, and the result has tended largely to the destruction of that church-fellowship without which its assemblies cannot prove attractive, and to bring Church-meetings into disrepute. Who has not heard of stormy Church meetings? Who cares to attend them? And to how many churches have they given a character? No doubt this is a very great evil; yet still not a necessary evil of our church polity. True, we have the authority of the Master for submitting to the judgment of the Church, certain private offences of brethren. "If he hear not these, tell it to the Church," are the words of Jesus. But this is only in extreme cases, and when every resort to private means of settlement has proved ineffectual. Brethren, we are well persuaded that by far the greater number of difficulties which have marred our fellowship and thinned our Church-meetings, are not those extreme cases which have proved unconquerable by private means, but petty cases which would have never come into the Church at all, if ministers and church-officers had refused to deviate from the law of Christ. To say the least, they have come into it too soon, and have been kept in it too long, and thus by the unscriptural use of our scriptural church polity, one of our Lord's best gifts to His people has suffered much disparagement. I might mention other causes of

the much too frequent minorities in attendance on our Church-meetings, such as the excessive talkativeness of some who are always there, which many do not care to listen to; the distance from the place of meeting at which some of the members of our rural churches live, and the fact that many who join our communion have been brought up in other denominations where Church-meetings as known to us, are not held; but as this paper is not intended to be exhaustive, but simply suggestive, I proceed to offer a few thoughts as to methods by which our Church-meetings might be greatly improved.

(1st) Bring into our Church-meetings the many good things that the primitive Christians brought into their meetings, but which we have allowed to drop out. I mean, much song and prayer, and the free and most unrestrained exercise of Christian communion and fellowship, in the way of the relating of Christian experience and testimony; and leave out of our Church-meetings, especially in rural places, many of those dry discussions about finances and church enomics which are so tiresome. These, hand over to church-committees who shall be expected to report to the Church at stated intervals. (2nd) To facilitate the coming of a number, and to afford no excuse for any retiring from the meeting, let the Church-meeting be not a brief appendage to the prayer meeting, called a "business-meeting of the Church," but the only meeting of the evening; for which as due preparation shall be made by the ministers and officers as is usual to make a prayer-meeting inspiring, or a Church social pleasing and attractive. Why should all the religious fervour of the membership find full play in the prayer-meeting, and all the intellectual and entertaining talent of the Church find full expression in the social, while the Church-meeting is left to run itself? Let those best qualified be asked beforehand, to prepare something for the interest and profit of the meeting in the shape of a short and pithy address, or a brief paper, original or selected, on some practical and experimental subject, such as, for example, "The scriptural method in the treatment of offences between brethren," "The unity of the Spirit," "Our duty to those that are without," "The life of God in the soul, how hindered and how helped," "The Lord's Supper, how to

profit by its observance," "Backsliding," "Christian Progress." Such exercises as these, with the remarks which they might draw out from others, interspersed with the reports of Church-work done during the month, would not only prevent a great deal of irrelevant talk and unprofitable discussion, but would also go far to make our Church-meetings the most interesting, improving and enjoyable of all our services. Brethren, let us not despair of being able to make our Church-meetings all that our Divine Head meant them to be, when He gave them to His church; not mere business-meetings, not courts of appeal, not places where some loquacious members find scope to hear themselves talk, and others have patiently to bear the infliction; but real means of grace, conserving and promoting spiritual life, communion and instruction. Why should our Church-meetings ever be looked forward to with dread by the pastor, save when he had the prospect of receiving members into the Church? Why should they ever be regarded with indifference or aversion by Church-members? Church-meetings have ever been difficult to manage; even St. Paul found them to be so when he thus rebuked the ostentation of some members of the Corinthian Church. "If, therefore the whole church be come together into one place and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?" But not the less did he firmly believe that, rightly conducted, they might be made not only means of great spiritual improvement, but even God's powerful instrument in the conviction and conversion of the sinner, whom curiosity or the secret drawings of the Holy Spirit might prompt to visit their truly interesting, orderly and instructive assembly. "*But if all prophesy and there come in one that believeth not, or one unlearned, He is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest, and so, falling down on his face, he will worship God and report that God is in you of a truth.*"

#### MR. HALL'S LETTER.

I will continue my experience in the Provinces by the Atlantic seaboard: The weather, the past summer, was beautiful, except a few weeks of fog

in parts. The crops are good ; ship-building, carrying, mining, farming, fishing and lumbering, all are better than they have been for years ; and in spite of Confederation, N. P., and emigration, the country is prospering ; the towns and cities are growing. Railroads are being built all over ; even through the centre of Cape Breton.

Our churches—well, what shall we say about them? We cannot say in public, nor scarcely in private what should be said in explanation of their present feebleness. They have not had the tenth part of a chance in many cases. They have been victimized by time-serving men, and worse. Good men have been discouraged and have given up in despair. Long years without pastoral oversight. Then an *Incapable* for a year or two. Then another long vacancy. The wonder is that the half of the churches have an existence to-day. The churches there have had their "independence" with a vengeance, and in some cases very little else.

They have had enough and far too much of that kind of independence, and have resolved to cultivate inter-dependence in future. The man who asks entrance to a Congregational pulpit in Nova Scotia and New Brunswick in future, if a stranger, must be prepared for a searching inquiry into his antecedents.

ST. JOHN, N. B.,

is steadily growing, under the faithful and indefatigable labors of Mr. Saer. I spent a few days with him, and both on Sunday and week evening, noticed the sure advance the church is making. They are hampered with a large debt inherited from a former generation. One thousand dollars has been paid since the settlement of the present pastor, besides a similar amount spent on repairs. If they could be helped to pay off the remaining \$4,000, the friends would be much encouraged, and the present successful relations might be longer continued.

SHEFFIELD.

After many years, twelve or thirteen I think, the Rev. Joseph Barker resigned his charge in May last. His work had been happy and successful, all along among his own relations and friends, where he was known from childhood. Family after family has moved away, until only about a dozen attached to our church remain. Naturally,

Mr. Barker and the members grew discouraged. I spent a few days amongst them conducting evangelistic services. The attendance was good : of course other denominations joined with us. There are four churches in this neighborhood. Others have done the sinning, if it is a sin, to our churches, as we were first on the ground. But there is just room for one church and no more.

It is hard to be crowded out in this way ; and it is very easy for those living at a distance, and in different circumstances, to give advice, etc., and tell them they should disband and join with some other body of Christians. But it is not quite so easy to feel like doing that, and our friends are not disposed to accept that advice, but intend to live a while longer, and to support their own pastor if they can obtain one, and to assist the Missionary society too. There are good faithful men and women in Sheffield connected with the Congregational cause ; people we might justly be proud of in any city in the Dominion. God bless them.

KESWICK RIDGE.

Here I found Rev. F. Flawith in labors more abundant. Over this extensive field, comprising five congregations, he has been spreading himself with increasing toil. He found a state of things on his arrival that would have discouraged most men, and well nigh drove him into despair, but by patient and wise efforts the field is saved. I addressed four of his congregations, and found things encouraging in all.

I dread that his health may occasion his withdrawal from the mission. This I would very much deplore, as he seems adapted to the work, and it is very difficult to find a man with physical and other qualifications, for such a trying position.

CORNWALLIS.

Mr. Wall, from England, had been holding the fort here for the past twelve months. Failing health necessitated his return to his native land. He and his family had endeared themselves to the people. A new church is to be built at Kingsport ; the contract is let.

The Rev. Jacob Cox, whose health appears to be fully restored, is in charge at present. This is a difficult field. Three or four congregations, scattered over a wide district, and may prove too much for a man recovering from a severe illness.

Those who know the circumstances best, would advise Mr. Cox to take an easier position for a few years.

## NOEL, SELMAH, AND THE MAITLANDS.

These four and I know not how many more churches and congregations, are under the care of Rev. J. Shipperley, a man of untiring energy. I spent a Sabbath with him, visiting three of his appointments, good congregations and prospects of success.

This is too large a field for one man, even as strong and as willing-to-work as our brother. There should be two pastors, or at least, he should have a student for the summer months. There are other needy places on the same shore that might be worked to advantage, if we had a second man.

## ECONOMY.

Here the Rev. S. Sykes is succeeding as well as could be expected in the peculiar and trying circumstances. He is, without doubt, the right man for the church at present. Well-known, and faithful in his work; and thoroughly devoted to his denomination. The congregations are growing, but in the nature of things, cannot grow much. The population is small, and the place is well churched.

## CAPE BRETON.

A long ride on the cars, after waiting nearly twenty-four hours for connection at Truro, brought me to Port Mulgrave, in the Straits of Canso. There the old S. S. *Neptune*, whose acquaintance I first made on the Bras d'Or Lake, fifteen years ago, landed me in Baddeck at two o'clock in the morning. Through the kindness of a friend, the proprietor of the Bras d'Or House, was waiting, and took me in charge for the night, and while I remained.

Mr. George Lee, one of our students, was at work here; and I found he had a rather curious introduction to the place, in the early spring. Arriving at the same untimely hour of the night, the same hotel keeper was asked to be on the lookout for the young minister. As in my own case, he asked no questions but seized his baggage, taking the person whom he thought was the most ministerial looking. On the way the supposed minister indulged in profane language very freely;

on reaching his room lighted his pipe, and the last words the owner of the establishment heard from the newly arrived *parson*, were too vile to be repeated here or elsewhere. He whispered round to some confidential friends that "the Congregational Church had certainly got a strange kind of a minister this time"; and great was the desire of many to see the swearing parson. Some were sorry and others glad; and all were disappointed when it became known that it was a case of mistaken identity. Mr. Lee soon became the most popular young man they have had in Baddeck for some years. This is a hard discouraging field, but the friends of our cause make noble sacrifices for the little church, and both directly and indirectly our work there has done much good. In the summer time this is a popular resort for tourists from the United States. I spent a few days conducting special services. Then, in company with Mr. Lee, crossed the mountains to

## MARGAREE.

This church has been vacant for nearly two years, and has passed through a season of severe trial. Sometimes a man's foes are they of his own household, and it was so in this case. It is rather a hard experience, when a church or a *denomination*, at considerable expense, nurtures one who becomes the cause of offence and weakness; but let us hope the offender will find mercy, for it is written, "Woe unto him through whom the offence cometh."

I had three meetings with the church; and though in their busy season, we had the building filled. There is a good field for earnest work. The people will welcome a good man; and though they cannot give a large salary, they have a comfortable parsonage, and will share their possessions with the Lord's servant. The circumstances of the people are improving. Dwellings and farms show marked signs of improvement. For the present Margaree must be worked in connection with Baddeck. They are only thirty miles apart, over a hard mountain road.

From this point I crossed over to

## MANCHESTER, GUYSBORO' COUNTY,

where I found our student, Mr. Robertson, had been working with great acceptance during the long vacation. This is a needy and promising

field. There are large congregations, a good Sunday School, and a devoted people. We give them student supply during the long vacation; the rest of the year, they carry on their Sunday School and prayer meetings. If we could afford to support a faithful man here for a few years, there is every reason to believe we would have a strong church; and certainly a resident missionary is needed in the locality.

On reviewing my visits among the churches down here (and they were more thoroughly visited than any former year of my work), I would say, while there is not much to encourage, there is nothing to discourage, and much to stimulate. I think the long-continued season of commercial depression has come to an end. Some of those who have been away for years in the States are returning, and many more are expected to follow their example. The churches are better organized, and united. More careful as to the men whom they call to the pastorate. Liberality is being developed. There is a very general wish to have our own trained men. The samples of our students they have had among them, have made favorable impressions. If we can encourage by more liberal mission grants, send down from time to time some of our own men, or at least *tried* men from the west; a few years of such care and sacrifice will place our churches in these parts on a sound basis, and they will be able to do some aggressive work, as well as consolidate their own work existing.

Very truly yours,

Kingston, Ont.

THOMAS HALL.

## THE CONGREGATIONAL CHURCHES OF THE UNITED STATES

BY GEORGE HAGUE, MONTREAL.

In attending the recent Council of the Congregational Churches of the United States, at Worcester, I was surprised to hear by a formal report made by the Secretary, that they numbered over 4,500 (4569 is the exact number), and that 254 new ones had been added during the past year. But 89 had been dropped from the roll during the year's revision.

The Churches in Great Britain number about 3,500; in Canada we have about 120.

It is not many years since those of the United

States numbered about the same as those in Britain; and going back a period not so long ago, there were not more than 1,200 or 1,500.

There has thus been, during the last thirty years, a most vigorous growth so far as numbers are concerned. The Churches are expanding as the population increases, and as new States and Territories are added to the public domain. This increase has one specially gratifying feature, namely, that there are now some hundreds of Churches in the South, a region where before the war there was not one. No Congregational Church could live in an atmosphere poisoned by slavery. Now that these vast States are filled with free men our Churches can both live and grow. The Southern Churches are at present young and small, but they are growing and full of hopefulness.

These 4,500 Churches only meet by representation once in three years, not annually as we do. But this triennial Council takes a broad survey of the whole field, and hears reports of all the operations connected with the Churches. Their whole work, whether educational, benevolent or missionary, or whether on the Home field or scattered throughout the world, is brought under review. I wish to give a general idea of what this great bird's eye view really amounted to.

It will be interesting to note:—First, *What* these Churches are; second, *Where* they are, and third, what they are *doing*.

As to what these Churches are, I judge that they are organized on the same basis of fellowship with ourselves, and that they hold substantially the same doctrines, that they have the same tendencies towards a more ornate worship, and in some cases to what are called more liberal doctrines, that they are largely imbued with an element of piety and consecration, and that amongst their older members at least many precious family traditions of piety and gentleness are preserved. In fact they are such in general that any of us would feel at home either in their Churches, their Sunday-schools, or their prayer-meetings.

We sometimes let our apprehension of the bad things so prevalent in the United States, color our views of the Churches. But this is unjust. The Churches are the very forces that are fighting and testifying against these things. It would be as absurd to look askance upon the Churches of

Montreal because of the scandalous number of saloons established here, as upon the Churches of Chicago because of the frequency of divorce cases in that city. An unusual number of the Congregational Churches of the States are large and powerful organizations, and take a high rank in social position in their respective communities.

This applies specially to New England, and to those western communities which are of a New England type. A large number of the Churches in the South and in the remoter regions of the West, are as yet only mission Churches.

Under the fostering care of the Home Missionary Society there are 1,560 Churches, leaving 3,000 completely independent financially.

I have looked into the membership of the Churches in several places, and will give you a few samples.

I will take first a few cities in New England :

WORCESTER, with about 80,000 inhabitants, has eleven churches. Of these the largest has 690 members and 600 Sunday scholars. Another has 653 members and 786 scholars. Another, 534 members with 500 scholars. Another, 524 members with 502 scholars, and so on.

NEW HAVEN, with a population of 83,000, has sixteen churches. The largest church has 683 members. Then follow others with 590, 560, 528, 519, and so on, with Sunday-schools of 465, 420, 377, and so downwards.

PROVIDENCE, with a population of 130,000, has eleven churches. The largest church has 855 members. Others have 680, 470, 375, etc., with Sunday-schools of 555, 500, 434, etc.

PORTLAND, with a population of 37,000, has eight churches, with membership of 607, 393, 375, etc., and Sunday-schools of 666, 353, and so on.

I add BROOKLYN, though it is not in New England.

It has 21 churches—all founded since 1844.

Of these one has a membership of 1,669; others have 1,161, 958, 873, etc. The Sunday-school work of the Brooklyn churches is on a very large scale—principally in the direction of Mission schools—indicating a large development of the true mission spirit of care for the neglected masses around them.

One church has 2,380 scholars in its schools; another has 1,187, and so on.

Pass now to some Western cities.

CHICAGO, the chief of them all, is becoming a great Congregational centre. Including its suburbs, it now contains 42 churches. Twenty of these have been founded during the last six years. The largest has a membership of 1,786, with 4,050 children in its various schools—a great work in deed. Other churches number 909, with 1,842 Sunday scholars; 1,012 with 930 scholars; 435 with 750 scholars, and so on.

ST. PAUL AND MINNEAPOLIS are rapidly growing into one city. They have 23 churches between them—10 of them established since 1885. Of these the largest has 1,087 members, with 1,700 scholars. Others have 401 members, with 740 scholars; 375 with 405 scholars; 327 with 600 scholars, and so on.

CLEVELAND has thirteen churches. Their membership runs from such figures as 600, 493 and 440, downwards. The largest Sunday-school embraces 811. Others have 600, 477, 393, and so on.

OMAHA has eight churches, all but one being out-growths in very recent years. The Sunday school work of these churches is large.

The old Catholic and French city of St. LOUIS, which had only one church before the war, has now 13. The largest has 880 members, with 630 Sunday scholars. The next largest are 299, 208, and so on downwards, with a corresponding Sunday-school work.

SAN FRANCISCO AND OAKLAND I name last. There are 13 churches in the two, Oakland being a suburb of the larger city. The largest membership is 1,020, with 650 scholars. Another has 767 members and 1,600 scholars; another 520 members, with 1,000 scholars.

In thus speaking of numbers, it is not with any idea of boastfulness, but simply to show what Christianizing influence's centre in the Churches of our order in the adjoining country, and what powers they are putting forth for the benefit of the community around them.

We have long got past the idea that it is the main business of a Church to preserve its own existence and to keep its members warm. The influence of a Church upon the community is the real measure of its value.

There is one point more strenuously insisted

upon amongst these Churches than is common amongst ourselves; namely, the fellowship of Churches with one another. It is held to be a vital point; not a mere matter to be taken up or let alone at pleasure. The fellowship that binds them together is almost as strong as the bonds that unite a body of Presbyterians or Methodists. Some of the severer sort of English Independents would object to all this, but I hold it to have been at the root of the good work that the Churches have done during the last fifty years, and of the great extension that has characterized them.

The next point is, *where* in the United States all these churches are.

Their distribution territorially is interesting. 1,518 of them are in New England, and are therefore our very near neighbors. We in Montreal are far nearer the greater part of these than we are to most of the Churches in Canada. They are, so to speak, at our very door. And no one can visit them without being impressed by their solid worth.

These New England Churches, it should be remembered, are many of them of modern growth. Of the older Churches, numbers made a defection of the faith and became Unitarian or Universalist, and so continue. This was largely a reaction against the rigid ultra-Calvinism of a former day. It was after suffering this defection that evangelical or Biblical Congregationalism recovered itself, and being planted on the rock, grew to what it is to-day.

For a very long time these Churches were content to defend themselves, and allow the Middle States and the growing regions of the west to be occupied by others. Hence there are comparatively few of our Churches in the Middle States, and in the older States that used to be called western, such as Ohio, Indiana, Western New York and Western Pennsylvania. But in New York State, as a whole, there are 260. There are 265 in Michigan, 269 in Illinois, 167 in Nebraska, 261 in Iowa, 163 in Minnesota and 104 in Dakota, the last all new. There are 216 in the South and 298 in California and the Pacific Slope.

It is interesting to note that the vast foreign populations that have been pouring into the United States during the last thirty years have been carefully laid hold of, so that in New England

there are French Congregational Churches and in the west there are numerous German, Scandinavian, Swedish Churches, etc. The Churches have roused themselves up, in fact, to lay hold of the people of the country, realizing that God has given them a mission to evangelize and Christianize, according to their measure, the whole people of the United States.

Third. What are these Churches doing?

Quite apart from the work the Churches are doing in their own buildings, they are reaching out beyond their own borders, and have organized at various times, to meet the needs of the hour, seven distinct great societies, all which are in full working order at the present time. A full report of each was presented to the Council. Of these seven, the one we know best is the

#### AMERICAN BOARD OF MISSIONS.

I need tell you nothing about the world-wide work which this great society is doing, and has been doing, for seventy years back.

This is now wholly a Congregational society, though its name has no such word as Congregational about it. But it *is* Congregational. The Churches of the United States, with a little rill of help from ourselves, are maintaining 472 missions, 2,100 native teachers and preachers, besides a large number of colleges and schools scattered, one may say, all over the world; a vast and pressing work, constantly demanding more men, more money, more consecration and more labor. Its income runs from \$600,000 to \$700,000 a year. If the Churches of the United States did nothing else beyond their own border than this, the world would be deeply indebted to them.

Then there is the

#### HOME MISSIONARY SOCIETY,

which corresponds in its work to our own. This has a revenue nearly equal to that of the American Board. The Churches pour into its treasury between \$600,000 and \$700,000 a year. It has 1960 Churches under its care, but many become independent every year. Its field embraces all the vast outlying territory of the United States, and all the small, new and poor Churches of the country. It is constantly organizing new Churches and is pervaded by a strong spirit of aggressiveness. They must take hold, they feel, of the con-

stantly increasing multitudes of the country. The burden is laid upon them. They have a spirit very like that of the Apostle who said, "Woe is me if I preach not the Gospel." So this great missionary society is constantly enlarging the borders of the Churches. All its work is under the direction of State Superintendents; a very un-Congregational arrangement, but very practical and fruitful.

Alongside this is the

#### AMERICAN MISSIONARY ASSOCIATION,

wholly Congregational. This is a new association since the war. Its field is the colored freedmen of the South, of whom there are, as you know, a good many millions. Their condition and future is a heavy problem. The Congregational Churches have felt the weight of the problem, and they have risen to the exigency by organizing this missionary association to preach the Gospel and plant churches all over the region where freedmen live. The churches give this society about \$320,000 a year; and it is to them, largely, that all the colored churches of the south owe their existence. It has 136 churches and 58 schools under its care.

Further: The churches have their eye upon that terrible plague-spot of the country, Mormonism and its seat and centre in Utah, and they have organized a society for grappling with it, by means of education. The

#### NEW WEST EDUCATION SOCIETY

is organized to educate the people of the States and Territories where Mormonism prevails, and so to undermine and finally break up that iniquity. The churches give this society \$65,000 per annum.

To supplement all these home labors, three other societies are to be found. One is called, rather singularly, the

#### CONGREGATIONAL UNION,

but it is in fact a Church Building Society, and might well be called by that name. It has its eye on the whole field of poor and struggling churches and assist them to build churches, schools and parsonages. Its annual revenue is \$120,000. It aided 104 churches to build last year.

Then there is the

#### SUNDAY SCHOOL SOCIETY,

a kind of Congregational Sunday School Union.

This looks out for fields in advance, sending pioneers into the newer regions, planting the school before the church can subsist, and getting the ground ready for the establishing of a church. It also attends to the whole Sunday school work in all its departments in all parts of the United States. The churches give to this work annually \$46,000. It established 497 new Sunday schools last year!

Then finally, we come to a society organized for the purpose of founding new colleges and assisting college students. Its name is the

#### COLLEGE AND EDUCATION SOCIETY.

A society with large aims, which has done a great work in the past, and is constantly sending out help to the students in all the colleges under Congregational care. If we had such a society in Canada it would be of immense service to our own college. Its revenue is \$112,000 a year. It assisted 280 students last year.

These societies, you observe, all dovetail into one another and help one another. The Sunday School comes first, then comes the Home Missionary Society, or American Missionary Association either to the north or to the south; then the Church Building Society; then the College Education Society. And so, in a vast sustained net-work of operations the churches are all bound together, and a strong *esprit de corps* is maintained amongst them. Churches like these can well sustain a net-work of missions spread all over the world.

In the Worcester Council there were discussions as to whether two or three of these societies might not be amalgamated with advantage. For example, the Home Missionary Society, the Colored Men's Missionary Society, and the Society for working in Mormon territories. All these have the same object, and it was said that one great society could work the three fields to better advantage.

There was also the great question as to whether the American Board could not be brought more closely into affiliation with the churches. Its constitution is peculiar, and doubtless a way will be devised by which this important object can be secured.

Finally, I come to the colleges. In addition to these missionary and aggressive organizations, the

churches sustain seven Theological Colleges. I need do little more than mention them.

The oldest is that venerable institution at New Haven, which is now known and respected all over the world. YALE even as a university, is all Congregational. Its theological department furnishes ministers to the Congregational churches. In this department there are 115 students.

ANDOVER probably comes next. It is located in a quaint old town not far from Boston and has quite an ancient foundation. The report from Andover was interesting, in view of the recent controversy about modern views that has raged within its walls. The Professor who reported upon Andover, said, however, that while this storm was raging without, its work within was being carried on as usual without distraction, whilst special attention is being devoted to the preparation of men, by various appliances, for the great work of preaching the Gospel in the field of missions. It has 34 students.

Then we have BANGOR, in Maine, a college with 31 students. CHICAGO, an entirely new but most vigorous growth, as most things are in Chicago, has 142 students. HARTFORD has 46 students; OBERLIN has 101, and the newest of them all, the PACIFIC, has 15.

All these are purely Congregational. These churches have founded them. The churches are supporting them by money. The churches are sending the men to be educated therein, and the churches are receiving men out of them continually, to exercise their ministry in the land.

Of the quality of the education given, I am not competent to speak; but I can see from the reports presented to the Council (and most of them reported), that they are in a condition of vigorous activity.

It should be said, in addition, that there are many Congregational ministers who occupy the chairs of professors in universities and colleges, such as Dr. Noble in Minnesota, Dr. Magoun in Iowa, Professor Fisher in the Arts department of Yale, and others. And some of these universities and colleges are largely Congregational, even though not theological; such as Beloit in Wisconsin, Iowa College in Des Moines, etc.

Now I think you have such a bird's-eye view of the position as can be given in a brief space.

I have said these things for one or two reasons. First, that we may feel, that although a small and unimportant body in Canada, we are brothers in fellowship with an army of powerful spiritual organizations in the adjoining country, not to speak of the army of churches in the old land, who are brothers in faith, communion and objects. Second, to stir up our minds, to emulate the missionary spirit, the aggressive force, and the feeling of responsibility which these churches display, and the manner in which they have taken up that responsibility, and are doing, according to the measure of capacity that God has given them, all they can for evangelizing and Christianizing the country and the world.

#### VACATION NOTES.

"Outside, the night rain wept into the silent streets," as with umbrella spread between me and Heaven's hysterical weeping, I averted some of the penetrating tears, whose main fault was that they were not salt. Journeying along the road we managed to stumble into the ditch three times, owing to the intense darkness, but finally arrived on board the good ship 'City of St. John,' bound for the port of Yarmouth, thence onward to the home of the Pilgrims—to Holy and to classic soil. Of our journey need I speak? except to alarm the timid ones, as we took from 3 a.m. Tuesday until 10.30 a.m. Thursday, to travel 130 miles, and journeying most of the time. Of our heroic efforts against 'Mal-de-Mer,' of our cordial reception at Yarmouth, of our meetings and partings, and final stepping on board the good ship 'Yarmouth,' bound for Boston, let the recital suffice.

And now we are rushing away from 'New Scotland' at a 17 knot pace, on board this greyhound of the Bay of Fundy. Such a number on board too; hundreds of passengers besides crew and officers. We had a most happy send off too, as the brass band came down to see us off and played most lively airs. A crowd of the citizens were there also, huzza'd us with right good will. It happened unfortunately for us, however, that there were two political personages on board; Sir John Thompson and the Hon. Chas. Tupper. Evil-minded persons would hint that these had to do with the send off, but reader, you and I know

which it was, don't we? What a number on board! What a moving world this is, to be sure! We are just like a great big tribe of ants, living in our ant-hills. Moving up and down, down and up, continually. The question would rise in our mind. How many are saved? How many, if the ship should strike another, or suddenly begin to sink, could say, 'Father, into thy hands I commend my spirit?' With a Father's love we feel as safe on sea as on the land. One great regret we had on coming on board the boat was, we left Bro. McIntosh, who usually is such a good specimen of Christian muscularity, prostrate on a bed of sickness. A very severe cough tearing him rather harshly to pieces, metaphorically. Another regret we dare not mention, but still feel that if the fates had so ordained *her* presence, our cup of happiness would have been full; but stern necessity forbade the thing, 'For men may come and men may go, but *wives stay home* for ever.' May it *not* be always so, but may the day of brightness dawn soon, when the adornment of the household can, and will be able to go forth and take her place in Church councils and committees. For one who is qualified to bring up a group of little ones 'in the nurture and admonition of the Lord,' is *well* qualified to advise in things relating to the larger family, the Church. There is another thing makes my mind sad to-night, and that is, that from Cape Forchue in Yarmouth County, to Baddeck, Cape Breton, there will be only *one* voice proclaiming the word, according to our principles, to-morrow morning. The plain fact being, that through sickness, removals, vacations, etc., every Congregational *gun* on the South Shore, with one exception, will be *spiked* on Oct. 6th! Is this to continue long? Of what avail has been the *teaching* for the past twenty years, if our laymen do not come forth at this juncture, and man the batteries, until reinforcements come? Call out the Reserves! Every man to his post, and help in this hour of need!

We are now entering upon a Sabbath at sea. Quiet is around us. No shouting or stamping, but the ceaseless throb of the mighty heart of the iron "greyhound." The moon shining down in her beauty; the sky almost cloudless; our state-room everything that the heart of man could desire.

After a good night's rest we awoke to the delici-

ous consciousness, experienced for the first time in six years, that we had neither to preach, take charge of, nor feel responsible for a service. We are thankful, at the same time, to be able to say, that in that six years we have preached over 650 times, God giving us strength. But there is a feeling of freedom steals over a man, when he thinks he has no care at all on earth for a few days, beyond that laid upon each, to love God, and help one another. All around us are sailing vessels, and at this minute "dories" are close to us, with men in their oilskins, fishing. "Remember the Sabbath day," etc., is borne in upon our mind. Yet, here, away from land, it is just a grave question, which would be the greater sin, these men fishing, or the same men gathered around a card table, or perhaps reading some soul-destroying literature in their berth? If the spirit of obedience be in the heart, or even a just acknowledgment of God's goodness and His right to the one day in seven, this is good. But the mere outward act, with inward dislike, and a longing for Monday to come, is not acceptable to God. I know this sounds like heresy, but there is so much *cant* talked about Sabbath observance, by those on shore who sit down to a hot dinner, and read the religious "newspaper." Is there not as much religion in the men who fish, as the natural outcome of their wishes, as there is in the men who outwardly conform, and inwardly chafe, and plan schemes for the future? Some try to dodge the difficulty by setting their net on Saturday night, and gathering the fish on Sunday midnight.

But, "Land ho!" Cape Ann is in sight, and rapidly the land shows up, Gloucester, Butts Island, Beverley, Lynn, and Boston Light; the clouds are gathering up to the south-east for a storm; but we will be in before it breaks. Already the docks are in sight, and friends wave welcome. We stand again beneath the Stars and Bars, and hail Columbia's fair land. What a bustle and confusion, nobody would think it was a Sabbath—the cars rushing, and crowded. Car after car—one continuous procession, yet we felt, Here we are, two miles away from our place of halting, with a valise to carry; and the best way to keep the Sabbath holy was to get along as quick as possible.

In the evening we heard an excellent sermon

on "Helpfulness," by Rev. Mr. Hill, of Malden, in the Parker St. Congregational Church. On Monday morning we went to the Congregational House, to inspect and hear how things moved for our cause. Called upon Dr. Dunning, and was courteously received. Went through the "Library," and various departments. Went into the Monday-Club Room, and heard delegates from the South: Rev. Mr. McDaniel, who told us the condition of things in the Southern States; hopeful and full of humor, he held us interested. Rev. Mr. Bassett, of Georgia, was next speaker, and spoke in feeling terms of his kindly reception, and with hope of future success. Rev. Mr. Ward said, that though a Northern man and preacher, he had been in Georgia for a year or two. The churches of South Carolina of the Congregational-Methodist order, were wanting to come into line with us, and he hoped soon to see an unbroken line from Fort Sumter to Mexico. This speaker was followed by the Missionary Superintendent of Georgia and Florida, who spoke enthusiastically as to the work there. Evidently he was the man for his position. His address was pointed, earnest, inspiring; and he received quite an ovation at its conclusion.

A minister from Charleston, South Carolina, gave his views as to the question (a burning question for American Churches) of the color line; his heads were pithy and concisely chosen, and his speech was *multum in parvo*. We felt, What an aspiration to men who live within the circles of the "Hub," to thus meet every Monday and exchange views!

Congregationalism means to stay in these parts and does not *beg* its position, either. The hard knotty questions of Nova Scotia, New Brunswick and Quebec, are not needed to be asked here. The social problem is a help instead of a hindrance, and the Church-buildings and Parsonages reflect credit upon the name. Plymouth Church will hold one thousand people, and is a very neat pleasant structure; stained glass windows, splendid organ, is well ventilated, with easy exit, and for the size of the building, its acoustics are very good. Its basements *above ground*, and not the least musty. Dr. Storr's address is not to be described by me; it was grand, true, inspiring. May its fruits be apparent in the three future years of the Council's history. It was on the "Foreign

Field claims upon us and its advantages to our offspring." This address was given in Mechanics' Hall, which holds 2,100 people—fully 2,000 present; the cream of the intellect of Worcester. Dr. Lyman Abbott, led in prayer. Will continue this in your next number if you so wish.

W. H. W.

### THE DEATH OF THE RIGHTEOUS.

Sorrows and griefs are past,  
Rest is enjoyed at last—  
Heaven's repose.  
Rough was the way and long,  
Plaintive the pilgrim's song,  
Many the woes.

His trials now are o'er;  
Tears he will shed no more,  
He is at rest.  
Safe in Emmanuel's land,  
Held up by Christ's own hand,  
For ever blest.

Patient through sorrow's night,  
Content, though out of sight,  
To labor on:  
Willing to bear his cross,  
Counting all things but dross,  
If Christ be won.

His love to Christ how strong,  
Constant and loud his song,  
Of trust and praise:  
Nobly he played his part,  
Oft with a bleeding heart,  
His name to raise.

His daily joy, the Word,  
Will of that sovereign Lord,  
For him who died.  
Still as he read, he told,  
That tale so new, so old—  
Love crucified!

Through prayer, with Christ-like zeal,  
He sought the highest weal  
Of young and old:  
Then gently passed away,  
To realms of endless day,  
And joys untold!

D. McCORMICK.

Speedside.

THERE is too much yoking of unbelievers in business; a man joins himself to two ungodly partners, and by-and-by something is done to compromise his honesty. Many a Christian man has ruined his influence, lost his money and reputation, by such a partnership. A lady marries into a godless family for wealth and position. She is dragged down, and not lifted up; though the world may look upon her as high up in the social scale.

## News of the Churches.

**BOWMANVILLE JUBILEE SERVICES.**—Interesting meetings were expected at the Congregational church in this town on Sunday and Monday last, to mark the jubilee period of existence of the church, and expectations were happily realized. There were large congregations on Sunday, and excellent sermons were preached by Rev. W. Cuthbertson, B.A., of Woodstock—in the afternoon, from the text: Matt. xxiv: 35: "Heaven and earth shall pass away, but My words shall not pass away," from which the immutability of God's word was beautifully presented in comparison with the changes which time has wrought in this world's history; and in the evening from the text, Gen. xxxii: 10; "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands." In thrilling language the preacher pointed out the past mercies of God to those assembled, and earnestly appealed for more loving consecration to the Master's service in the second jubilee period of this church's history now commencing.

On Sunday afternoon a special service was held in connection with the Sunday-school, when addresses were delivered by the Pastor and Rev. Mr. Cuthbertson, and by Messrs. O'Hara and W. R. Climie as old members of the school. Mr. W. J. McMurtry, as a former pupil, was also present from Toronto, and sang with fine expression a new and choice solo version of "Nearer My God to Thee." A number of appropriate selections were also sung by the scholars, led by the Bible-class, and altogether it was an interesting occasion.

On Monday an excellent tea was served in the vestry of the church, eliciting praise from the many who partook thereof. Following the tea there was a highly interesting meeting in the church—Pastor Warriner presiding—when a paper briefly reviewing the past history of the church was read by the secretary, Mr. H. C. Tait, and Mr. O'Hara also related incidents of times gone by, which revived precious memories in the hearts of those who during the past fifty years have, at one time or another, called the old Congregational church their home. We have not room this week to refer at length to many points of interest. Rev. Mr. Baughman gave expression to warm fraternal feelings on this jubilee occasion, and delighted the audience with his timely remarks. Rev. Mr. Cuthbertson spoke chiefly regarding the past of the Congregational body, and gave historical facts weighted with import to all lovers of religious liberty. Rev. Messrs. Fraser, Mathews, Sanderson and Philip were also present with friendly

greetings, but the lateness of the hour prevented speeches. Much appreciated variations in the evening's programme were a piano solo by Mrs. F. Scarff, of Stratford, and a recitation of one of Longfellow's gems by Miss Lule Warrenton, the talented elocutionist, who being present, each kindly consented to take part, to the delight of all. The choir, aided by members of other choirs, sang grand anthems at the Sunday and Monday services, giving greatest satisfaction.

On Tuesday night Rev. Mr. Cuthbertson again delighted audiences in the church, by a lecture on "The British House of Commons, with sketches of its leading statesmen." This was a splendid effort, pronounced by those who have listened to many lecturers, to be the best in that line that they have ever heard. All were delighted, and freely expressed the hope that we may be privileged to hear other lectures from the same talented gentleman."—*Bowmanville Sun*.

**STRATFORD.**—During the month of October special evangelistic meetings were held in connection with the evangelical churches of the city. The effort was a union one, and was conducted by Mr. Ferdinand Schiverea, who was here in response to the unanimous invitation of the Ministerial Association. Mr. Schiverea's father was a Roman Catholic, and his mother an earnest God-fearing Protestant. From the age of seventeen, until twenty-two, he made preparations for the stage, and was about to enter professional life, when he became converted at one of Mr. Moody's meetings; and as a result entered business. Eight years ago, he began evangelistic work with Dr. G. F. Pnetecost, and was instrumental in doing much good. Since then, his efforts have been greatly blessed in Philadelphia, Cincinnati, Toronto, Hamilton, Guelph, and other places in the United States and Canada. Mr. Schiverea is a warm Foreign Missionary, and personally supports a native worker in India, and hopes soon to have representatives in Africa and Japan. During the summer he distributes Bibles and religious literature free of cost, and seeks to establish missions, which eventually become Churches. He is a member of a Congregational Church at Woodhaven, N. Y. As a speaker he is intensely earnest, graphic, and original in his presentation of various aspects of Bible truth. The movement did not take hold of this community as was hoped it would. There were special reasons in the way, over which Mr. Schiverea had no control. The Churches will receive very few additions, but it is felt that professing Christians have received a rich blessing, which will in time bear rich fruit, and be productive of great good.

Another matter must be noticed before closing, which will be of interest to the readers of the IN-

DEPENDENT, in view of the close connection with the Editor of our monthly. For some time past the father of the Rev. W. W. Smith, has been living with a married daughter in Stratford. During the past year he has been in feeble health, and it was well known that his end was nearing. The writer had the pleasure of visiting him on several occasions during that period. Although a Presbyterian, he was conversant with work of our denomination, and showed great interest in our prosperity. Bowed down by physical infirmity, he revealed great spiritual strength, and an unwavering trust in God. He waited long and patiently for the coming of the Master. The summons came on Wednesday, Oct. 30th, and peacefully the good old man passed away to his eternal rest. At the ripe old age of 93, he laid aside life's burden, and entered the mansions above. We sorrow with our brother, who has lost a father, but not as those who have no hope. He awaits your coming, dear Editor, in the better land.

J. P. G.

SOUTH MAITLAND, N. S., was the place of the Annual Meeting of the Delegates from the four Bay-shore churches. This general meeting is called on the first Monday in November in each year, to renew agreement for mutual co-operation in sustaining their pastor and arranging as to the division of his labor among them. There were present as representatives: from Noel J. M. O'Brien, and A. Crowe; from Selmah, James Crowe, A. Anthony, and D. Crowe. F. McDonald represented Maitland; while Angus Rose, John Dow, Alexander Rose and others spoke on behalf of S. Maitland Church. The pastor, Rev. J. Shipperley, after opening the meeting with Scripture reading and prayer, stated briefly the objects of the meeting, and asked the delegates to elect a chairman from among themselves. At their unanimous desire, however, he retained that position during the meeting. The conference was harmonious throughout, entire satisfaction being expressed with the working out of past arrangements, and a unanimous desire declared for their continuance. In considering the withdrawal of missionary aid, it was determined to make an earnest endeavor, both by means of increased subscriptions and special effort, to bring up the pastor's stipend to what, with missionary help, it had been in the past, commencing on the first of November, it being the beginning of the pastoral year. The churches, by this arrangement, from that date, to be self-sustaining. This effort, however, it was feared, would diminish the contributions to some extent, to the C. C. M.-S. from the churches which have in the past been benefited by that Society. An effort will, however, be made in the right direction.—*Com.*

HAMILTON.—Congregationalism in this city is branching out, the old tree is not yet too old to put forth fresh shoots; on the contrary, I don't think she was ever so active in this respect as at present.

Last week we purchased from the Reformed Episcopal people, the building known as St. Stephen's Church, situated on Canada St., which will seat about 200; here we have a flourishing school with an average attendance of 65. It is the intention to begin week-night services on Thursday, 28th inst. We are also planning to start a Sunday School in the extreme east end (the other being in the extreme west), of the city. A committee of management has been appointed, and the S. S. committee of Y. P. S. of C. E., with the assistance of a few others have canvassed the district, and I expect that, in my next letter, I will be able to state that the erection of a building has been authorized. The new S. S. scheme too, in connection with the parent church, seems to be about to assume definite shape; however, developments to date are not sufficiently definite to warrant publicity.

Rev. Mr. Cuthbertson, Woodstock, will lecture here on the evening of December 6th, on "The Different Phases of Religious Thought and Life in Canada."

Mr. Will. Johnston, one of our young men who has been an active worker in various institutions in connection with our church, has removed to Toronto. We wish for him everything that is good.

The delegates to the Provincial S. S. Workers' Convention (held in Toronto, Oct. 22nd, 23rd, and 24th), presented their reports at the church meeting on Wednesday evening last. There was a goodly number of teachers and friends interested in Sunday School work present, and doubtless some of the ideas and suggestions contained in the reports will be acted upon.

Two of our "Christian Endeavorers," went up to Woodstock on Wednesday, 6th inst., to assist in starting a Y. P. S. of C. E., in Mr. Cuthbertson's church. The attendance was not large; however, a society was started, which doubtless will ere long be a great blessing to the church and to the community.

The Social Committee of the Y. P. S. of C. E. gave a social in the lecture room of the church on Monday evening, November 11th, to which were invited the members and their friends. A most delightful evening was spent in social intercourse, readings and vocal and instrumental music. All in harmony with the spirit of the society. Refreshments were served during the evening, and at the close the young people separated feeling that the object of the entertainment had been attained, namely, the better acquaintance one with the other.

Service was held in the lecture room on Thanksgiving morning and was, as usual, very well attended. Mr. Morton was assisted in the exercises by Rev. Chap. Wright, of the R. E. Church, and the Rev. Thomas Sharp, late of England, who with his family, is at present worshipping with us. The service was appropriate to the occasion, bright, cheerful and full of inspiration.

Mr. James Bale, one of our oldest church members, was one of the many, who last month, made a pilgrimage to that place in New England, which Congregationalists (at least), look upon as sacred. Mr. B. attended the great Convention in Worcester. He always has been an enthusiastic Congregationalist, but now he seems to be more full of enthusiasm than ever, from the glowing reports he gives of the meetings, the men of note he met there, and the noble sentiments expressed. One somehow feels a pardonable pride arising in his breast, for the noble Body which gives us such men, and for being able to claim connection with that Body.

Mr. S. H. Alexander will be the delegate from our Y. P. S. of C. E., to the Convention which is to be held in Toronto on the 18th and 19th of this month.

R. B. C.

Rev. M. M. GOLDBERG.—This ministerial brother has resigned Brooklyn, N. S., and is, we understand, in Toronto, with a view to a settlement in Ontario. Rev. James Shipperley writes: "I hope we shall retain that brother in Canada, and much regret his plain, outspoken, honest manner was not better appreciated at Brooklyn, N. S. I trust some Church will be willing to give the good man a trial. Mr. S. also sends a report of a lecture on the Jews, by Mr. Goldberg, in Halifax, which we condense from *Morning Chronicle*.

Rev. M. M. Goldberg lectured to a large audience in Association Hall last evening, several of his own race being present. He is a Jew, a native of Warsaw, Poland, and was converted to Christianity 19 years ago. He has labored for some time as a missionary among the Jews of London, and has recently been conducting services at Brooklyn, Queen's county.

Mr. Goldberg's subject last evening was "The causes that have hitherto prevented the Jews from embracing Christianity." He began his lecture by an examination into the national genius of the Romans, Greeks and Hebrews. The first excelled in jurisprudence even more than in war, the Greeks were first in art, the Hebrews were warriors and poets, but their genius was religion. Natural religion and revealed religion were discussed. At the time Christ appeared on earth the Jews were earnestly and hopefully looking for the immediate coming of the Messiah. The study of the Scriptures was earnestly conducted. A class of men arose who interpreted for the people the biblical writings. Before the captivity the people often practised idolatry, abandoning the divine law; now they went into the opposite extreme and ad-

hered with cast-iron rigidity to the letter of the law, but were forgetful of its spirit. When Christ came teaching in a simple way and condemnatory of their hiding of the word of God by their own traditions and teachings, the opposition of those learned men was aroused. The "strange teachings" of the rabbis caused the rejection of Christ's message, and brought Him at last to the cross.

The persecutions to which the Jews were subjected during the ages had been such as to make one's blood run cold at the thought. The Jew consequently hated the so-called Christian, and could he help also hating his religion?

Why does the Jew not accept Christianity to-day, when he is in possession of freedom and equal rights, and while he can and does occupy some of the most exalted positions in the world? His continued rejection of Christianity might be owing, if to nothing else, to the social ostracism, the commercial suspicion which he has to endure. He has been traduced in literature, and is yet so treated in many churches.

Had the Jew any redeeming features? Let him be ever so poor he will have a better coat and a better dinner on the Sabbath, and he will attend his synagogue; he has an aim in life, an object in view, and he generally accomplishes it, and never remains dependent upon charity; he is law-abiding and the equal of any in morality; he is anxious for the education of himself and children, and would stint himself if necessary in order to feed the mind. The work carried on to Christianize the Jews has not been in vain. In London alone there are 5,000 Christian Hebrews who worship together as such, and two churches where a Christian service in Hebrew is conducted. The strength of the family and historic ties which a Jew has to break when adopting Christianity cannot be over-estimated. But the day is rapidly approaching when the Jews will, as a race, be Christians. There have been more conversions in the last 50 years than during any time before or since the Christian era. Let all do what they can to further the cause of Christ in this respect, not only abroad but at home.

Rev. Mr. Goldberg is a fluent and polished speaker, and is evidently a gentleman of high education and culture. His address was received with evident appreciation and loud applause.

LIVERPOOL, N. S.—I thought as our Foreign Missionary meetings is held the first Tuesday in every month, were getting so interesting, that I would tell you something about them; they were started about a year ago; the first country taken up was Africa; and although we who attend the meetings were rather slow in understanding what they were meant for, slowly but surely the interest grew, until now nearly everyone enjoys them. Africa took up several months. The history, past and present, was entered upon, and we began to be acquainted with a people that we had seldom thought about. Japan was the next, and we have now taken up Turkey. Many prayers ascended to the Father, on behalf of the heathen. Substantial aid was also given, for the collection taken during the year amounted to about nineteen dollars. No one is the poorer for the mites given by each, and our own souls have been blessed; and we would advise any church that does not have missionary meetings, to begin at once, and

reach out a helping hand to others worse off than themselves. The Christian Endeavor Society also contributed to the Foreign Mission cause. The young people keep up a pretty good attendance at these meetings; but we cannot report much spiritual life at present, partly owing to the few active members; but faith in God will win the victory.

G. W. R.

REV. GEORGE WILLET. This brother writes from Redlands, California, under date of Nov. 9: I regret that owing to my absence during vacation, I allowed my subscription to the CANADIAN INDEPENDENT to expire without renewal. I herewith enclose one dollar for another year. If you can send me the back numbers, commencing with August, please do so. Although far away, and interested in my work here, my thoughts often go back to the brethren and churches of Canada. News from them is always eagerly read in our home, and therefore we cannot do without the INDEPENDENT. Although still far from strong, my health has improved since coming here. Mrs. Willett and children are quite well, and are enjoying the warm sunny weather of this Southern land. The Lord is blessing us in our work here; for which we are glad. Sixty-five members have been received into the church since we came, and we are now arranging for the dedication of our new church edifice, which is much larger, and will be more convenient than the one we at present occupy.

VANCOUVER.—I am just writing to let you know that we hope to send an account of our opening services for the next month's INDEPENDENT. Don't imagine, because we have been so quiet, that we have been doing nothing. It has taken us longer to finish our building than we had calculated, and hence our delay in writing. But we are going to have a good one—and we need it. Yesterday's services were all largely attended. In the evening our hall was crowded. We expect almost to fill the new building right away—that is the audience room proper. We can throw open the school-room and so accommodate 150 or 200 more. It has been a hard portage through a long piece of woods, but already we are beginning to "Halloo," for we can see the clearance through the trees. Our friends in the East will be glad to hear this news, and will join with us in our joy. I congratulate you on your INDEPENDENT and the Year Book; they are both well worth reading. We will give you a good article to start you on the New Year.

JAMES W. PEDLEY.

BRANDON, MAN.—Our membership is now 31, with promise of speedy additions. Our morning

congregations number about 75, and those in the evening average, perhaps, 125. Our prayer meetings continue small, but we are working in the direction of a larger attendance. About 50 is the average at Sunday School. Rev. Wm. Ewing, of Fargo, Dak., is providing us with school literature for this quarter. We have about thirty families now in connection with the church; so that we have fair ground for the expectation of increased membership.

We are very thankful to God that we have a church-home for the winter. We are assured a position as a denomination in this city, and we hope to make our influence felt for good. We thank the good friends in the East, who have helped us, and who are doing so now. The total cost of our church and lot is about \$3,500. If we succeed in carrying out our present intention, we shall have a debt on it next July, of only \$1,000; and that *free of interest*. Our present greatest want is a good organ.

TORONTO—A NEW CHURCH.—A meeting was held on Monday evening last in the Mission Hall lately occupied by the Baptists on London street, for the purpose of starting a new Congregational church in the western part of the city. After considerable discussion as to the best locality, it was resolved that the Rev. Hugh Bentley (late from England), who is to carry on the work, be authorized to secure Jubilee Hall, corner of College and Clinton streets, the meeting guaranteeing the rent for twelve months. There were representatives present from the Zion, Bond Street, Northern and Hazleton Avenue churches, all of whom expressed hearty sympathy for the success of the enterprise. Mr. Bentley will commence his work next Sunday, preaching in the morning and evening, and forming a Sunday-school in the evening.—*Globe*, 13th Nov.

WINGHAM.—The Annual Home Missionary sermons were preached here on Sunday, Nov. 10th, by Rev. W. Cuthbertson, B.A., of Woodstock, whose able discourses were highly appreciated. On the following Monday evening the preacher favored us with his lecture on "The British House of Commons," portraying with chaste eloquence the *personnel* of the House. Our people are taking a deeper interest in Missionary work. A special effort has been made towards the deficiency in the funds of the Society, while our ladies have commenced an auxiliary of the Women's Missionary Society. Collections are now also being taken up monthly at the prayer-meeting for the Foreign work.

BOWMANVILLE.—Rev. W. Henry Warriner, B.D., has resigned the pastorate of Bowmanville, held

so successfully for nearly eight years, and in January will begin work in Montreal, as pastor of "Old Zion" Church. In connection with this new pastorate, Mr. Warriner will also assume in the College the status and duties of Professor of Biblical Literature. We congratulate both the College and Zion Church on the new arrangements. The Bowmanville Church is in a very flourishing condition, and practically out of debt. We hope they may soon settle a good pastor, to succeed the one they now part from with much regret.

VANCOUVER, B. C.—The *Year Books* came to hand all right. I enjoy reading it in this distant part, you may be sure. We are progressing. We expect now definitely to open the church on the first of December. Then we shall have something of interest to report, and I shall be in a better position to do my work. With best wishes,

JAMES W. PEDLEY.

KESWICK RIDGE.—Rev. F. Flawith, as has been announced, for some time pastor of the Congregational Church of this place, has accepted a call to the church at Sheffield. He came among us a stranger, but he is leaving many sincere friends who deeply regret that the work in this field is beyond his strength, and who wish him every success in his new field of labor.—*Fredericton Gleaner*.

BRANDON, MAN.—We have received the Manual of Calvary Congregational Church, containing Church Covenant, Doctrinal Statement, Ecclesiastical Principles, and Standing Rules for the government and activities of the Church. It is well. We hope our young brother Mason may long be spared to carry out these wholesome principles.

REV. D. B. GORDON.—This brother, whose presence in the Congregational Union in June, will be pleasantly remembered, and who has been supplying some of our churches, has accepted a call to Lisbon Centre, New York State, and has moved his family thither from Georgetown, Ont.

WOODSTOCK.—A grand Harvest Thanksgiving occasion, on Thursday, October 24. The programme sent us was very attractive. We hope the services were spiritually helpful to the Church. "It is a good thing to give thanks unto the Lord."

REV. M. M. GOLDENBERG, late pastor at Brooklyn, Nova Scotia, is now staying at Toronto. He would be pleased to serve any church needing pulpit supply. His address is 558 Yonge Street, Toronto.

REV. DUNCAN MCGREGOR, M.A.—A note from Brother McGregor, renewing his subscription, says he began his work at Antwerp, N. Y., on Sunday, 20th October, and has been very heartily welcomed.

TORONTO, ZION.—This church observed its fifty-fifth anniversary on Sunday, 17th Nov. There was a large attendance at all the services.

## HISTORY OF BOWMANVILLE CHURCH.

The following is a copy of the paper read by Mr. H. C. Tait, church secretary, at the Jubilee meeting in Trinity Congregational church, on Monday, 28th Oct.

In commemorating as we do to-day the Jubilee of the founding of this church, it seems appropriate that a brief summary of the leading events in its past history should be presented to this meeting.

Nearly fifty-three years ago the Rev. John Hayden, Congregational minister of Cobourg, itinerating among the scattered settlements to the north and west of the town, used to visit Bowmanville once every month. Here he found a few Congregational families, prominent among whom was that of Mr. James Stephens, who at that time kept a store on the south side of the front street, on the hill west of the bridge. Here he made his home. Meetings were held in the old school house which stood on the west side of the present site of the "Bennett House."

In December of the year 1838 a church was organized under the pastorate of the Rev. Thomas Meachin, a minister sent out by the Colonial Missionary Society of England. The first communion was held in the school house.

As far as can be ascertained, the original members were Mr. and Mrs. James Stephens, Mr. and Mrs. Sumpter, Mr. and Mrs. Joseph Honey, Mr. Stripp, Mr. and Mrs. Davie, Mrs. Cook, Mrs. Lea, Mrs. Fowke, Miss Bate. Mr. Goad and Mr. McPherson joined a short time after. We are happy to be able to record that one of these original members is still in fellowship with us, and is here to-day, our venerable sister Mrs. James Stephens.

Several of these names will be familiar to many here. Mr. Joseph Honey was the brother of the present Mr. Charles Honey, of Salem; Mr. Goad was the father of Mr. Goad, the builder; Mr. Davie was uncle of Mr. Richard Windatt; while Mr. Stephens was the father of our Mr. Jonathan Stephens, Mrs. McMurtry and Mrs. Alexander.

The little community soon commenced prepa-

rations for the erection of a frame building. The site on which this church now stands was given by the late Mr. Bowman, and on the 14th day of February, 1839, the church was opened for divine worship. The Rev. John Roaf, of Toronto, was the preacher, and there are several living to-day who have a vivid recollection of the occasion and the text of the preacher, which was, "A man was famous according as he had lifted up axes upon the thick trees." Ps. lxxiv. 5.

The builder of that first church was Mr. Davie, and the thoroughness with which he did his work is shown by the fact that when, forty years after, it was moved back to make room for a brick building, not a crack was made in the plaster.

The second pastorate was that of the Rev. John Climie, the father of our present Mr. W. R. Climie, who for thirty years and more has gratuitously led our church choir, and is now one of the deacons of the church. It was early in the ministry of Mr. Climie that our friend Mr. H. O'Hara, then a young man in his teens, was elected a deacon, and continued to serve the church in that capacity until his removal to Toronto some eight or nine years ago—a period of about thirty years.

The Rev. Mr. Climie labored here for nearly fourteen years. He was a man of marked and strong individuality, of robust intelligence, and manly piety—a strong politician and a triumphant advocate of temperance. He has left an indelible mark on the history of this town, and will ever be remembered for his labors in the temperance cause.

The Rev. T. M. Reikie succeeded Mr. Climie in the year 1855. It was in his time that the present parsonage was purchased from Mr. George Reed. It was then in a somewhat unfinished state and has since been completed.

In the fall of 1864 the church minute book records, among other things, the loss of two beloved sisters in the Lord—Mrs. McMurtry, an aged disciple, and Mrs. Thomas, called in the midst of life's duties. Mrs. McMurtry was the mother of our present deacon, Mr. McMurtry. Mrs. Thomas was the mother of Mrs. Veale.

In the minutes of 1866 we read that, "At the close of this year our dear and venerable deacon, John Tait, departed this life for glory." This Mr. Tait was the grandfather of the present church secretary.

On July 6th, 1873, Mr. Reikie resigned, after nearly eighteen years of quiet, persistent labor. He was a modest man, somewhat retiring in his disposition, but possessed of more than ordinary intellectual powers—a man respected in the community for his scholarly attainments and Christian character.

After him the Rev. John Allworth, a young man recently from college, labored with consider-

able acceptance for about eighteen months, and then resigned.

The services of the Rev. Mr. Colwell were then secured as a supply, but after the expiration of three months it was thought to be no longer possible to pay the salary of a pastor, and the services were suspended for a time.

But in November, 1876, the Rev. W. H. Heu de Bourck came here from Stratford and began to resuscitate the cause. The church property was improved and the parsonage and sexton's house repaired. After a short time efforts were put forth for the erection of a new church edifice. The pastor collected some funds abroad, but the people by donations, by socials, by bazaars, and by free gifts of skilled labor, contributed by far the largest part, with the result that a new and beautiful structure was erected and opened for divine worship on the 14th of January, 1882. Such is the result accomplished when people have a "mind to work." It would be impossible to overestimate the faith and energy required to conceive and carry to its completion such a work as that was under the circumstances described, and this church will ever hold in grateful remembrance the services of Mr. Heu de Bourck in that direction.

On May 3rd, 1882, Mr. Heu de Bourck resigned the pastorate of the church. Our present pastor, Rev. W. H. Warriner, had just resigned his church in Yorkville, and preached here on the following Sunday, and being called to the church was installed in the month of June. Of the seven years that have passed since then I need not speak, as it is perfectly familiar to those that are present; sufficient to say that, in spite of all imperfections of service and life, God has blessed us. They have been years of growth. Even the fire that on the 7th of July, last year, burnt up the sexton's house and the school house, and destroyed the church, proved to be but one of the "all things" which God makes to work together for good to them that love Him. We have now a better church edifice, a beautiful brick school house, and larger congregations than ever before.

Surely in view of all this we should not only raise our "Ebenezer" to Him who hath helped us hitherto, but also make this happy season the occasion of a new and more absolute consecration of our lives to God's service, that we may be more worthy of His help.

Hitherto the Lord hath helped us. He hath been mindful of us. He will bless us.—*From the Bowmanville Sun.*

THE Earl of Meath recently occupied Dr. Theodore Cuyler's pulpit in Brooklyn.

## THE TORONTO (CENTRAL) DISTRICT ASSOCIATION.

The half-yearly meeting of this Association was held in the Northern Congregational Church, Toronto, on November 5th and 6th. The attendance was not large, but those present did good work. The President, Rev. Chas. Duff, took the chair at three o'clock on Tuesday, and opened the meeting with reading of the Scriptures and prayer. Apologies for absence were received from Rev. W. H. Warriner, Rev. J. R. Black and Rev. W. W. Smith.

A paper on "Christian Union," was then read by Rev. John Burton. Strong ground was taken by the writer in his criticism of existing "divisions" among the Churches. Denominationalism was an evil, *only* and *always* an evil. The Lord Jesus Christ is the true centre of union for all believers. The discussion on this subject that followed, was kindly and discriminating.

In the evening, a public meeting was held at 8 o'clock, at which a report of the "Triennial Council" of the Congregational Churches in the United States was given by the Rev. Dr. Wild, a delegate thereto. The Doctor's report proved very entertaining; and some capital points were made in the speaker's characteristic style. The Rev. C. E. Bolton followed, giving a brief interesting address on "Missionary Work" in the Home field.

On Wednesday forenoon, after devotional exercises, the Rev. Frank Davey, of Alton, was elected President of the Association for the year, and Rev. A. F. McGregor was re-elected Secretary-Treasurer. The Constitution was amended, by a provision to admit to membership in the Association ministers in good standing, but without pastoral charge. Pastor G. H. Sandwell, of Zion Church, Toronto, and Rev. Messrs. Bentley and Goldberg were elected to membership in the Association. The Rev. M. S. Gray was heard for a few minutes in relation to his connection with the Missionary Society. Mr. Cray's long and honorable career of successful missionary work for our Churches always ensures for him an attentive hearing.

The Rev. M. M. Goldberg, late the Pastor of Brooklyn Congregational Church, Nova Scotia, was also given time to say a few words in reference to his present position and prospects. We would rejoice to know that the way was open for mission work among the Jews of Toronto and other Canadian cities.

Rev. A. W. Richardson, of Georgetown, presented a scholarly paper on "The Book of Jonah." The hour for adjournment till the afternoon having come, there was no time left for its discussion.

At half-past two, the Association assembled. The Rev. Mr. Goldberg opened with prayer. The following Resolution, prepared by a Committee composed of Rev. Messrs. Robertson, King and Duff, was brought before the Association and carried:—

"Resolved,—That inasmuch as there exists among some of our Churches and Pastors, an expressed feeling of dissatisfaction with the present state of the Mission work of the Denomination, both as to finances and manner of advisory oversight, we are convinced that the hands of the Missionary Society and Executive Committee would be strengthened by the District Association having the advisory oversight of the Mission Churches within its bounds; the Secretary together with the Advisory Committee, acting as the agents of the Association, in the work of oversight."

Revs. A. F. McGregor and John Burton spoke of the practical difficulties in the way of this Resolution taking effect. Rev. Geo. Robertson read a paper on "The Christian Nurture of the Young." He inculcated the importance of observing family prayer in the home, and a regular attendance on the part of children on the public worship of the Church. As a result of this helpful paper, and the consideration of it by the Association, the President and Secretary were requested to arrange for a Conference on the State of Religion in our Churches, at the next meeting of the Association.

Rev. W. F. Wilmot, after an earnest address on "The Church's Ability," extended a hearty invitation to the Association to meet next spring in Pine Grove; the invitation being warmly seconded by Wm. Wallis, Esq., the brethren agreed to accept it, and to meet (D.V.) toward the end of March next, in the Pine Grove Congregational Church. The President and Secretary were instructed to prepare the programme.

If "spring still makes spring in the mind," may brethren meet in the Grove of Pines, to cheer one another with the music of hope—the hope of "better things" yet, in God's keeping for all our Churches!

A. F. MCGREGOR,

Toronto, Nov. 11th, 1889.

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## Missions.

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### LETTER FROM MR CURRIE.

To Rev. E. M. Hill:—The past has been the most anxious month I have spent at this place, for several reasons. First, the ex-King of Bihe, and his sons, began to build along the border of our

little brook, close to our village. As this threatened to spoil our water, destroy our dry-season garden, and render of little value our fields, I felt bound to resist them. The chief here, though in sympathy with me, was, at first, unwilling to act, for fear the ex-King would put him to death, with his Umbanda. In the meantime the frames of seven houses were going up at one place. There was no time to lose. I took a decided stand; either the ex-King must move, or I would. The people came to my help. They would not have "their white man" go; hence the villages are to be removed.

Second, the King of Bihe has started on his war. Thus far it has been in this neighborhood. Most of the men are away at the war-camp. The women are afraid to go any distance from the villages, for fear of being seized and carried away by some of the war party; though there seems to me little cause for such fear. It is, therefore, hard to get any food from them; and as only one load of food for me has come from the coast during the past twelve months, my larder is not very well supplied. My chief anxiety is not for myself, however, but lest my hard-working, faithful boys should not have enough to eat. Still the Lord provides!

Third, a number of loads, including several bales of cloth, were sent by Mr. Arnot to my care. It is now a month beyond the time when they were due, yet they have not come to hand. But I have interested the chief of Kopoka in the matter, and hope soon to receive them.

Fourth, my strength has been decidedly inferior. This may be the explanation of all my anxiety. When a man is strong and hearty, nothing need worry him; he can laugh at trouble, and digest with relish the most humble fare. When his own weight is a burden and his stomach an offence, then little cares seem like great sorrows.

Well, we are settling down again, with some comfort, to our work. Our anxieties are melting away like snow before the summer sun. The Lord watches over us with tender care, and makes even our trials a means of blessing. We rejoice in the kindly disposition of the people toward us. The faithfulness of my boys, in cloud and sunshine, in sorrow and joy, fills my heart with devout gratitude to God. No boys could be more kind, willing to bear, ready to help, than my two lads from Bailundu. I am again in the midst of medical work. The absence of patients made the village lonely. Many were constantly coming for medicine, and it made me feel bad to turn them away. The death of Dr. Webster brought home the truth, that as we cannot measure the length of our days, it is wise to do all the good we can while we have the opportunity. Not that I was

unmindful of this before; but my cares were so numerous, I felt disposed to reserve my strength for future days. Now I try to guard my health for the labors of to-day; and do what I can, leaving the future to the Lord. Our services have been poorly attended of late. The cold winds made it very unpleasant for shirtless youths to sit in the open air; and we have no building yet suitable for meetings.

The water in our river has been like ice, and as we have not been able to build our bridge, it was very trying on the young people to cross. I tried once to cross in my bare feet, and my teeth chattered as if they were bent on knocking each other out of my head. So it is not a great wonder that we have few at our services. Yet we are managing slowly to make known our purpose in being here, and some of the truth we have to teach. We have not been able to bring in any of the windows and doors which have been at Benguella during the past year; hence our temporary house and school building have had to stand unfinished. We are, however, constructing native huts, which will serve us for a time, and be very useful so long as they last—some of them as houses for boys, and others as houses for domestic fowls and animals. The cold weather has scarcely passed; but my anxiety to have a good supply of food ready by the time Mr. Lee arrives, has led me to plant a large part of my brook-garden. My fields are also being dug, so as to prepare them, as far as possible, for planting early in the wet season. Mr. Lee will likely arrive at the coast on the 4th of August. If he reaches this place by September, he will make good time. It is possible he may be delayed longer, as Kuikwi is still in his war-camp, and the road to the coast is blocked. What a farce in the name of war! There he and his men, together with the King of Civandu and his men, sit in camp for months, feeding from the corn fields of the women, and talking of the time when they will "shoot" somewhere or somebody!

Meanwhile, business is at a standstill, and the traffic between here and the coast is closed. It seems to me a couple of hundred resolute men, with half an idea of battle, could drive all future thought of war out of the head of the valorous King of Bailundu and his big all, and the country would suffer none in consequence. But, perhaps, I am mistaken; and certainly I have no reason to wish defeat to Kuikwi in any worthy campaign, for he has treated me in a very friendly manner. Besides, being a man of peace, I am a poor judge in questions of war. I hope, however, the war camp will soon move and leave the road clear to the coast, so that our carriers may pass—I want to see Mr. Lee. I have a hundred and one questions to ask him. I wish to commence at the Col

lege, and go all over the denomination, enquiring about everybody and everything. I read regularly the INDEPENDENT; but that is not enough. I am alone. I want to talk with one of our Canadian boys. I want to feel that henceforth I am to have a companion in labor. You don't know what it is, for a lonely fellow to meet, in Africa, one from his native country and native town! I believe the Lord is preparing workers for this field.

## Woman's Board.

### OTTAWA BRANCH.

The second annual meeting of Ottawa Branch C. C. W. B. M., was held in the lecture room of the Ottawa Congregational Church, on the 30th day of October.

Delegates present:—Lanark Y. W. M. S., Miss Watt and Miss Robertson; Martintown Aux., Mrs. Christie and Mrs. J. McCallum; Maxville Aux., Mrs. J. Kennedy, Mrs. Weegar, Miss Wood, Mrs. Munro; Mission Band, St. Elmo, Miss C. McEwen.

The meeting opened at 2 p.m., Mrs. Wood, of Ottawa, conducting the devotional exercises. Mrs. Cowan, Branch President, then took the chair and opened the business session with a few words of hearty welcome to the delegates.

Last year's officers were all re-elected, namely President, Mrs. Cowan, Ottawa; Secretary, Miss Wood, Maxville; Treasurer, Mrs. Lamb, Ottawa.

The Treasurer's report showed \$148.28 received since last annual meeting.

The Question Box was opened by Mrs. McCallum, and a number of interesting and practical questions being put were answered and discussed.

The afternoon session then adjourned and the delegates and a number of friends remained to enjoy a sumptuous repast provided by Mrs. J. Lamb and Mrs. Stephens.

The evening session opened at 8 p.m., Mrs. Cowan in the chair. The meeting was well attended and the interest sustained to the close. The President in her opening remarks referred to three ways by which missionaries could be helped: 1st, by thank-offerings and thank-offering meetings; 2nd, by praying for, and sometimes writing to, our missionaries; 3rd, by supplying our families with missionary literature. Mrs. Halket made some very interesting remarks. Her subject was "Love to the Lord Jesus and His work." Mrs. McCallum spoke on partnership with Christ,

in His life, in His love, in His work. Miss Wood gave a short address, her remarks being directed especially to young ladies. She showed what claims the mission cause had on them. Miss Christina McEwen gave a map exercise on Home Missions.

Mrs. S. J. Jarvis read a very able paper on "Our Missionaries," in which she described what Canadian Congregationalists are doing in the Foreign field.

The collection was taken up and a very successful and enjoyable session was brought to a close by the singing of the Doxology.

Mrs. MUNRO.

Maxville.

## Official Notices.

### INDIAN FRENCH BAY MISSION.

In response to the appeal made in the INDEPENDENT, and at the Western and Central Associations, the undermentioned amounts have been received towards the "Missionary Cow":—

|                                       |         |
|---------------------------------------|---------|
| Listowel Sunday-school.....           | \$ 3 28 |
| Humber Sunday-school.....             | 1 00    |
| Paris.....                            | 3 00    |
| A Toronto Lady.....                   | 1 00    |
| "To provide milk for the babies"..... | 5 00    |
| "To buy the horns".....               | 5 00    |
| * "Assorted Deacon".....              | 1 00    |

\$19 28

Also, J. F. Warbrick, Bolton, for the Mission (applied to rent), \$4.

The cow will cost about \$30. We are in great hopes of an advance in this mission. Prayer and hope is much needed.

C. E. BOLTON.

\* We don't really think it is "Assorted Deacon." But till our correspondent learns to write better, we can't make anything else out of it.—[Ed.]

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society since the last acknowledgment, September 30th:—

Mrs. Wilkes, Montreal, five dollars each for Vancouver, Winnipeg North, Brandon and Portage la Prairie, \$20; Baddeck, N. S., \$2.25; E., interest, G. R. M. F., \$22; George Hague, Montreal, special for Vancouver, \$300; Liverpool, N. S., \$5.22; Student Moor, \$13.75; Granby, Que., Ladies' M. S., \$20; Zion Church, Toronto, \$75; Do., Joseph Pim, \$50; Guelph Auxiliary C. C. W. B. M., \$20; Howick, First Church, Ont., \$6.60; Interest, Gorham Estate, N. S., \$53.23; Ottawa Ladies' M. S. Thank-offering, \$58.45; Brooklyn, N. S., Ladies' H. M. S., \$12; Beachmeadowe, N. S., Ladies' H. M. S., \$8, F. Macallum, for Brandon Church.

SAMUEL N. JACKSON,

Kingston, Oct. 31st, 1889.

Treasurer.

CONGREGATIONAL COLLEGE OF  
CANADA.

Received for Current Expense Account since last acknowledgment:—

|   |           |
|---|-----------|
| Embro Church.....   | \$ 24 48  |
| Sherbrooke ".....   | 107 00    |
| Emmanuel " Moutreal .....                                 | 50 00     |
| Burford ".....  | 21 25     |
| Kelvin ".....   | 4 00      |
| Paris ".....  | 35 35     |
| Brigham ".....  | 11 00     |
| Pine Grove ".....   | 10 00     |
| Total.....  | \$263 08  |
| Total receipts from all sources since 1st June, 1889..... | \$1868 45 |
| Total payments to date.....                               | 2772 89   |
| Leaving a deficiency of.....                              | \$904 44  |

Will the Churches please take note of the above memorandum of the state of the finances of the College, and kindly act on the suggestions contained in our appeal, copies of which have been distributed among the various Churches during the present month.

CHAS. R. BLACK,  
Montreal, 19th Nov., 1889. *Treasurer.*

## Selections.

### THAT LADY.

BY REV. WILLIAM HASLAM, M.A.

"The Lord giveth the word: The women that publish the tidings are a great host." Ps. lxxviii: xi.

"It is wonderful! That lady has done me more good than scores of men speakers or preachers either. *Who is she?*"

"That, sir, is the question which a certain Sultan of Turkey always asked when any remarkable event occurred. He had an idea that a woman was sure to be connected with it somehow."

"Ah, just like Eve," said my friend; "but this one makes an honorable amend. This lady does good—unmitigated good."

I said, "I will tell you something about her if you like, and how she began speaking. It was in a similar manner that a lad said he was converted, that was, partly by himself, and partly by God. When the boy was interrogated as to what he meant, he said, 'I did all the opposition, and God did all the rest.'

"So it was with this lady. She began in early days, more than sixteen years ago, by strongly objecting to a woman speaking—protesting, disliking, and criticising. As to herself, she was not accustomed even to read aloud, and said that she

did not know how. She could sing in a drawing-room, but not without being pressed to do so. She was worth pressing, however, for her voice was very rich and strong.

"In the course of two years she happened to hear Messrs. Moody and Sankey in the north. She did not think much of them, for she had heard better preaching and better singing too; but, for all that, she was greatly struck with the clear articulation of Mr. Sankey's singing. She remarked that she could hear and distinguish every word he sang; he kept the tune, and threw emphasis into it, from the meaning of the words. This was a new idea to her, for she had hitherto been particular about her time and notes, making the words secondary; whereas Mr. Sankey's words were everything, and the tune only an accompaniment.

"When she returned to the south she became interested in a place where hundreds of people were living in almost a heathen state, utterly regardless of every effort that was put forth to do them good. Having received the consent of the vicar and the use of a suitable room, it came to her mind to invite some of these careless and thoughtless people to attend a meeting. There she sang the Gospel to them in clear articulation. As they took an interest in this, she soon persuaded them to join in the choruses of hymns while she sang the verses. Between these she took opportunity to speak directly to those present about the salvation of their souls. At the close of the hour she bid them go home, and come again the following week, bringing others with them. They did so, and in a short time the room in which they assembled was well filled, and continued to be so during a space of five years without a single week being missed. Some scores of souls were saved, and the neighborhood greatly changed. An iron church was afterwards put up in this place, and the members of the weekly class formed a good nucleus for the congregation of it. Now there is a handsome and flourishing stone church where the work thus simply commenced is being carried on.

"Since that time that lady has gone on speaking wherever she has had place and opportunity, receiving many seals to her ministry, while not a few preachers are content to speak without any such result; too many of them think they have done well when the sermon has been heartily rendered and has given satisfaction."

"Now, sir," said my friend, "I like your interesting and practical description. It seems to me there are hundreds of gifted ladies who are doing nothing, but who might easily begin and go on like that."

"Yes," I said, "I know some who have already taken a leaf out of her book, and many more might well do the same. But they must have

courage and energy to stand against opposition and discouragement."

My friend laughed and said, "Did the lady in question, then, begin her spiritual career with opposition?" I replied that I did not know when she was converted. I only became acquainted with her subsequently, at a mission I was holding in her neighborhood. Then, it appears, without knowing her, or who she was, I gave her one of my tracts, "The Lord's Messenger," little thinking what a messenger she was afterwards to become.

Soon after this, when we were introduced, she manifested her spirit of opposition and criticism, and gave me her mind about missions and mission preachers: it was the most extraordinary proceeding she had ever witnessed in a church or in a pulpit, and so on. The vicar had told me that his congregation would not stand an after-meeting, and that some of them had said they would walk out of the church if I spoke to them personally.

I repeated this to the congregation from the pulpit, and added: "'Ye faithful saints, fresh courage take.' I promise not to come nearer to you than I am now. Do not run away from the after-meeting."

"The very idea of that!" said the lady. "And just think of your singing a solo in the pulpit, expecting us to join in it, when we had never heard such words or such a tune before: 'I do believe, I will believe, that Jesus died for me.' Then the idea of telling us that we were all saved or unsaved. I never heard of such a thing!"

I saw from the first that this lady had some vitality in her, and I was taken with her frankness. I daresay the strangeness or novelty of a mission service, with its irregularities, as contrasted with the stated and stately formalities of an ordinary service, were sufficient cause to arouse the criticisms in question. Being accustomed to my own work, it had not occurred to me how uncouth my manner might appear before such proper people.

The alleged strangeness, however, wore off in time, and the lady became as much at home in the deep sea fishing work as she had been in the sylvan glades of quiet pastoral teaching. Her career has been one of success and blessing, and her example very catching and easy to be followed—all the more so for the common-sense and reality of her words.

Two well-educated young ladies took her meeting for several weeks, and then became so interested in the kind of work that they also began. They obtained the use of a schoolroom in their own parish, and opened it for the benefit of outside people who went nowhere. These were quickly attracted to the meeting; for, besides the kindness of these ladies towards the people, they sent down

their harp from the drawing-room to accompany the singing.

One evening, as I was going by invitation to give an address in that place, an enthusiastic passer-by, not knowing me, hustled me along, saying, "Come on, the harp's up to-night!"

"Indeed," I said to my friend, "the Lord is using women in a marvellous way in these days. They often have far more influence with rough and unmanageable people than we men have."

"Sir," said the gentleman, "I wish you much joy in your exemplary disciple."

"Thank you," I replied, "I have much joy in the same."

"Pray, sir," he said, "and have you set other ladies going like this?"

"Yes," I answered, "thank God, I have been enabled to do so. Many scores it has been my privilege to help forward in the path of usefulness during the past forty years, for the glory of God and the good of many souls."—From "*The Christian*."

## THE OPENING OF MANSFIELD COLLEGE.

BY JAMES B. REYNOLDS.

Less than a generation ago, Nonconformists were not allowed to graduate from Oxford. There has just been opened in its very centre, amid the congratulations even of many zealous Churchmen, a Nonconformist college especially to train ministers for dissenting churches, and to afford their students free opportunities for special theological study. To Americans it will be hard to realize how significant is this event. But to those who have experienced the repressive power of the Established Church, and who recall the traditions of Oxford, its hostility to innovations, and its leadership in so many movements for the more positive assertion of the ecclesiastical doctrines of the most extreme element of the English Church, it is felt to be a great advance.

No such representative gathering of Congregationalists, or even Nonconformists, has been held in England in years as that which assembled to do honor to this occasion. Delegates were present from Australia, Scotland and Wales, while America was represented by two clergymen from Montreal, Rev. Charles Ray Palmer of Bridgeport, sent officially by Yale University, and your correspondent. The leaders in this movement have been Congregationalists. So are all the professors; but students of all denominations are welcomed. The buildings, namely, a chapel, library, lecture rooms, private rooms for the professors and the residence of Principal Fairbairn, are, according to the custom of English universities, joined together. The site is well chosen, and the grounds are

attractive. The college opened free of debt, but the endowment is still small.

The opening ceremonies extended from Monday night, Oct. 14, till Wednesday morning, Oct. 16. On the first evening a sermon was delivered by Rev. Dr. Dale of Birmingham.

Tuesday morning communion service was held, conducted by Rev. Principal Reynolds, D.D., of Cheshunt College, assisted by Rev. R. F. Horton. An hour later Principal Fairbairn delivered the inaugural address. He considered the idea and purpose of the college and its relations to the university. He urged that in the spirit of the earlier history of the university such a college had a natural place in it. The cause of its foundation was the same as that of Merton, the oldest of the colleges. As to the special causes that had called Mansfield into being, Dr. Fairbairn suggested the possible significance of the college as a religious society, influencing the life and thought of the university. It was now a vital question how religion was to be maintained in a university. The answer to this lay through the question, What ought a university to be? It ought to be the home for all the intellectual and moral and religious forces that educated and helped and lifted the people. It best fulfilled its functions when it drew from all the people that its service of the people might be more adequate and more complete. The rise of Mansfield meant the creation in once suspicious and estranged classes of confidence and interest. They came, therefore, and established a college in Oxford, because they loved the truth their fathers had lived by, and they believed that there these truths could be best studied, their ministry best formed, and their duties to the future of their people and their faith, so far as they depend on academic activity, work and discipline, be best fulfilled.

Lunch was served in a tent on the college grounds. Mr. Albert Spicer, the treasurer of the college, presided, and among the guests were a number of leading Churchmen connected with the university. Rev. C. R. Palmer spoke of the debt which America owed to the universities of Oxford and Cambridge, the interest taken in Mansfield College in America, and said that the American people gloried in the return of Nonconformity to Oxford after 227 years of exile. In the evening Dr. and Mrs. Fairbairn gave a reception in the college, which was largely attended.

The exercises closed with a breakfast in the college dining hall. About sixty guests were present. Greetings were read by Principal Fairbairn from Chicago Theological Seminary, Professor Harnack of Berlin and Dr. Pressensé of Paris. Among the speakers were Professor Hatch of Oxford, Professor Symonds, Principal Cairns,

and Professor Bruce of Scotland. Mr. Palmer spoke for America.

Thus ended this most remarkable event. The college is opening under most favorable auspices, and is certainly destined to play an important part, not only in the history of Congregationalism, but likewise of all English Nonconformity.—*Ex.*

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## Obituary.

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### MR. JAMES BLACKIE, STOUFFVILLE.

On the 29th of October our beloved brother, James Blackie, in his sixty-fourth year, entered his Father's house above. At the age of seventeen in Edinburg, Scotland, he united with a Congregational Church. Emigrating to this country two years later, as soon as possible he united with the Stouffville Congregational Church, under the pastorate of the late Brother L. Kribs. For forty-five years, he was an upright, devoted, earnest, loyal member of the Church. For twenty-five years he was a *good deacon*, faithful to his trust; besides filling other offices of service for the Church's prosperity. His character stood out before men during those years, blameless. The verdict of all who knew him was, he was a good man. His love to the means of grace and attendance thereon was faithful to the end. His removal from our midst is a felt loss, that will not soon be removed. Having suffered for some time with a chronic weakness, taking cold brought on an aggravation of his trouble which ended his earthly life. His mind was clear and his heart calm and peaceful to the end. In his great weakness he would say, "Jesus is so precious!" As he lived, so he died, in peace with God and man. He left a widow and two sons and six daughters to mourn his loss; all of them professing Christians.—*Com.*

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## Our College Column.

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The Rev. Dr. Jackson is delivering his first series of lectures on the History of Dissenters.

Dan. S. Hamilton is staying out of College a year, and is employed as book-keeper, at a salary of \$1000 by McKnabb & Co. of this city.

WE call the attention of the Editor to the fact

that W. S. Pritchard is taking the full course and not the shorter, as stated in the *Year Book*.

The Science Faculty has received a bequest of \$117,000 from the late Thomas Workman, Esq.

W. T. Gunn has been elected President of the Third year, and R. Adams Vice-President of the First year in Arts.

The students lately passed an instructive and enjoyable evening at the residence of Dr. Wanless, examining animal structures under the microscope.

Sir Donald A. Smith, in his inaugural address as Chancellor of McGill University, guaranteed the establishment of a separate College for women, within four years.

If this should meet the eye of the Rev. Hilton Pedley, B. A., of Kyoto, Japan, will he please send an account of his work to the Editors of this column.

Our thanks are due to a Cowansville friend for a barrel of choice apples, and to an unknown friend for other fruits. We might mention, however, that these have long since disappeared.

Pleasant evenings have been spent at the residences of the following friends of the College, viz. : Mrs. Cushing, Mrs. Harries, Mrs. Jno. Kennedy, and Mrs. Dr. Barbour. The members of Zion Church also gave a reception to the students.

Our new matron, Mrs. Sutherland, with a staff of competent assistants, is efficiently discharging her duties. Already the College has assumed its old homelike aspect; and neatness and comfort reign throughout.

Unaided churches requiring the services of the senior students during the Christmas holidays may communicate with Dr. Barbour; while those receiving missionary support should address the Rev. Thomas Hall, Kingston.

W. A. Jerrie, before leaving for College, was presented by his scholars at West Garafraxa, with a photograph album, a handsome Family Bible, and an address, expressing their regret at his departure, and the high esteem in which he is held.

The Rev. W. N. Bessey, of Lanark, Ont, was recently married to Miss Biggar, of Brantford. They have our best wishes for their future happiness and success. As we were not prepared for this emergency, we are compelled to refer to our last issue for poetry suitable to such an occasion.

Messrs. Fraser and Cole, Secretaries respectively of the Toronto Y. M. C. A. and the Union Y. M. C. A. of Ontario and Quebec, are to address the Theological students of McGill in the David Morrice Hall, on Nov. 21st. The object of their mission is to arouse greater interest in the work of the Association.

The Reading Room is fairly well supplied, there

being twenty-five papers and magazines on file. We acknowledge with thanks the receipt of subscriptions from the Rev. Messrs. Solandt and Unsworth; of the *Congregationalist*, from the Rev. E. M. Hill; of the *British Weekly*, from the Rev. Dr. Cornish; of the daily *Mail* and of the daily *Globe*, from the deacons of Zion Church, Toronto.

A strong effort is being made by Zion Church, Montreal, to secure the Rev. W. H. Warriner, B. A., B. D., as pastor. Being Professor of Hebrew Exegesis, he could render more valuable service to the College, if located in the city. Zion Church is situated in a good neighborhood, and under such a pastorate would soon become strong and influential.

The graduates of this College, as well as the many other friends of the late Dr. Wilkes, will learn with pleasure of the publication of a volume of his select sermons, under the title of "The Bright and Morning Star." The sermons glow with the same earnestness of purpose, intensity of conviction, and persuasive eloquence, which, even in his old age, when crippled by rheumatism, characterized his public teaching. The work is edited by his son-in-law, the Rev. Dr. Munro Gibson, and may be had of Messrs. Drysdale & Co., Montreal. Price, \$1.25.

Each year adds attractions to McGill College. This session has witnessed the formation of a Musical Association. An unknown gentleman has offered to give \$250 towards procuring the services of the renowned musical instructor, Prof. Bohrer, during the present year, the students to raise an equal amount; for the future, he guarantees to raise an endowment of \$5,000. The scheme received the hearty support of the Corporation, and already over 100 students have joined the class. Although of great benefit to all, it is a special boon to Theological students.

G. E. Reid reports concerning the Inter-Collegiate Missionary Alliance meetings as follows:—

#### INTER-COLLEGIATE MISSIONARY ALLIANCE.

The fifth annual convention of the Inter-Collegiate Missionary Alliance of Canada, was held in Toronto; the meetings extending from Nov. 7th to 10th.

A large number of delegates was present representing twenty-five different Colleges of the Dominion. A pleasing feature of the Alliance was the increased number of lady-delegates present. Mr. Geo. E. Read represented the Congregational Colleges in place of S. W. Mack, who was unable to attend.

The Convention was opened by a public meeting in Association Hall, on Thursday evening, at which

Sir Daniel Wilson, of University College, presided. Addresses were delivered by Rev. A. J. Gordon, D.D., Boston, and Rev. D. J. Macdonnell, B.D., of Toronto. The earnest tone of the meeting proved to be the keynote of the subsequent meetings.

At the business meeting held Friday morning, after a spirited discussion, Montreal was selected as the place of meeting for next year. Woodstock delegates urged their claims very strongly, and the Montreal men were not behind in eloquence; for they gained their point by one vote.

Geo. E. Read was elected on the Convention Committee, to represent the C.C.C. In the afternoon papers were read dealing with missionary questions. An address was also delivered by Dr. Sutherland, of Toronto, who has recently returned from a visit to Japan. During his stay there he had evidently obtained a comprehensive idea of the situation with regard to the prospects of missionary work. Mr. Kono, a graduate of Dokisho College, Japan, now studying at Victoria, Cobourg, followed with an address in which he referred to the Japanese nations as "the light of Asia." He spoke of their education and religion, dealing especially with their philosophic teachings, which he said were as profound as those of Western nations. "But," he said, "with all this teaching, there is one thing lacking, and that is *life*; there is nothing in it to quicken and regenerate. For this reason the Japanese are turning to Christianity. In ten years, it will be decided whether Japan will become Christian, agnostic or infidel."

In the evening a public meeting was held in Immanuel Baptist Church. An address was delivered by Dr. Gordon.

Saturday morning and afternoon were devoted to the reading of papers. Among those read was one prepared by Mr. S. W. Mack of the C. C. C., on "Educational Work in Japan." The paper gave evidence of careful preparation and thought, and was heartily received by the Convention.

At the close of the afternoon session, an address was delivered by Dr. Kellogg, of Toronto, who urged the great necessity of careful training as a linguist preparatory to mission work. Rev. Mr. Smith, a returned missionary from India, gave an outlook of the work there. At the evening session the delegates were addressed by Mr. Robt. P. Wilder. Mr. Wilder has lost none of his persuasive power by which he exercises such an influence over college men.

The closing meeting was held at the Association Hall Sunday evening. The large hall was crowded. Forceful addresses were given by Dr. Gordon and R. P. Wilder. At the close of the public meeting, a consecration-meeting of delegates and student volunteers was held in the parlor of the Y. M. C.

A. building. An earnest spirit pervaded the whole proceeding. It was evident that the matter of Foreign Missions was being faced by many here. Mr. R. P. Wilder presided.

As a result of the meetings a good number of students gave in their names as volunteers for foreign service; among them being Mr. W. M. Rochester, B.A., of the Presbyterian College of Montreal. Dr. Gordon, from his vast knowledge of mission work, proved to be a tower of strength during the Convention.

The delegates were entertained with the usual generous hospitality that characterizes the citizens of Toronto, and all returned to their respective colleges feeling better for the information gained during the Convention.

#### COIN OF THE REALM.

In la sua volundate é nostra pace.  
(In His will is our peace.)—*Dante*.

A sermon is a spoken address from the word of God, thoughtfully prepared and delivered with an intention to bless the souls of the hearers.—*Dr. Barbour*.

As for truth, it endureth and is always strong; it liveth and conquereth for evermore.—*Esdra*s.

Shun all affectation of inferiority. Never beg pardon for being born, nor for being born again.—*Dr. Barbour*.

Every moral agent has reason to set large account on a true mastery over himself; for its value is unspeakably beyond all possible pecuniary gain.—*Calderwood*.

SMOKING—"A custome loathesome to the eye, hateful to the nose, harmful to the braine, dangerous to the lungs; and in the blacke stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless.—*King James I*.

God is enough! Thou, who in hope and fear  
Toil'st through desert—sands of life, sore-tryed,  
Climb trustful over death's black ridge, for near  
The bright wells shine; thou wilt be satisfied!  
God doth suffice: O thou, the patient one,  
Who putt'st faith in Him, and none beside,  
Bear yet thy load; under the setting sun  
The glad tents gleam: thou wilt be satisfied!  
By God's gold Afternoon\*! peace ye shall have:  
Man is in loss except he live aright,  
And help his fellow to be firm and brave,  
Faithful and patient: then the restful night!

Sir Edwin Arnold. *Pearls of the Faith*.

\* Cf. Koran, ciii. chap.—"Of the Afternoon.

## Literary Notices.

THE MAGAZINE OF CHRISTIAN LITERATURE, Vol. I. No. 2 (November). This new magazine fills a niche by itself. \$2 a year. 48 pp. monthly; besides 32 pages of Jackson's "Concise Dictionary of Religious Knowledge," which will be completed during the year. This number contains 20 articles from current religious literature; and thus occupies in the religious field, the same position as that of "*Littell*" in general literature. It is a good magazine, and well worth the price. Christian Literature Co., 35 Bond St., New York.

LITTELL'S LIVING AGE continues to give us the cream of the British Magazines and Reviews; 64 pages weekly, for \$8 a year: Littell & Co., 31 Bedford St., Boston. The last number to hand contains some deeply interesting descriptive and historical articles.

THE CENTURY magazine, for November, contains seven short chapters of the "Autobiography of Joseph Jefferson"; a sketch of "A Connecticut Yankee in King Arthur's Court," by Mark Twain; "Adventures in Eastern Siberia," by Kennan; and an instalment of Lincoln's history; with many lighter articles. 160 pages, illustrated. This No. begins a new volume. The Century Co., Union Square, New York. \$4 a year.

ST. NICHOLAS, from the same house, is announced on our cover. The November number is quite up to the average; and that is saying much. Those who desire this magazine for their boys and girls, should begin with November. It is to be enlarged this year. \$3 a year.

POCKET LESSONS for Sunday-schools. This is a very neat little book, with rounded corners, 64 pages. Tough card cover, 5c.; cloth, 10c. It contains all the Lessons for 1890, from the authorized version, in paragraphs; with the memory-verses indicated, and the Golden Texts in full. Very convenient for teacher or scholar, to have always with them. H. R. Clisshold, Chicago. Sold by Dealers in S. S. supplies. We shall carry one of these with us, through the year.

THE MONTREAL WITNESS.—We may refer to the new announcement on the cover, of this most sterling paper. It has, for a generation, been a power for good in the land; and from year to year bears a testimony to all that is pure and true; as well as presenting a most interesting miscellany of intelligence and literature. \$1 a year for the *Weekly*. John R. Dougall, Montreal.

LITTELL'S LIVING AGE FOR 1890.—For more

than forty-five years *Littell's Living Age* has been published with uninterrupted success, and has enabled its readers at small expense to keep pace with the literary progress of the age. Frequent in issue and unequalled in amount of matter, it furnishes the only satisfactorily fresh and complete compilation of the best literature of the day;—a literature which continues to grow in extent and importance, and embraces the productions of the most eminent writers in all branches of literary and scientific work. The magazine is therefore invaluable to the reader who wishes to keep in the intellectual life of the time. Its prospectus for 1890 is commended to the attention of all who are selecting their reading-matter for the new year. Littell & Co., Boston, are the publishers. \$8 a year.

## For the Young.

### WHAT A CRITIC FOUND.

Some years ago it was my good fortune to have for an intimate friend an ambitious minister, who wanted to make the most of himself as a pulpit speaker. His congregation thought him a good preacher and so did I. But he was not satisfied with himself in the pulpit, and therefore begged of me as a friend to criticise his efforts. For as he said, "I am getting into ruts, and I have no friend on whom I can rely, to point out my defects of utterance." I declined. It seemed preposterous that I should find defects in my good friend whose preaching I so much enjoyed. But he urged so persistently that I, much against my will, consented.

The very next Monday morning and every Monday morning, for six or eight months, he was at my office for my criticisms. I had one for him but told him before giving it, that the medicine might be bitter, and he probably would not care to take it without a wry face. He was persistent and took his medicine like a man, and thanked me profusely for the dose. So far as I could see, there was not an iota of abatement in his kindly feelings toward me.

But alas! I had discovered that whatever good effects accrued to my friend, I was a great loser. No longer did I enjoy his preaching as formerly, the peculiar relish, flavor, aroma, of other days was gone, and in their place was—I scarcely knew what.

I tried other preachers, they were no better. At last I found out that in trying to do a favor to a dear friend, I had done a great injury to myself. *I had contracted a habit of looking for imperfections, and had learned to find them.—Ex.*

## BIBLE QUESTIONS.

37. A man beaten by the Greeks: afterwards joining in writing a letter to the Greeks. Who?

38. Give the names of three brothers, all warriors, and one of them as light of foot as a wild roe?

39. What two men entered into Canaan, while all the others (who were above a certain age when they started) died?

40. What was the name of Abraham's servant, in that beautiful story of the 24th Genesis?

## ANSWERS TO FORMER QUESTIONS.

33. The cxixth Psalm. There are three exceptions: verses 121, 122, 132.

34. In the parable of the pounds: Luke xix: 12-26.

35. No; he had a sister. Acts xxiii: 16.

36. Joseph of Arimathea. Luke xxiii: 50, 51.

## POSTSCRIPT.

**CENTRAL CONGREGATIONAL CHURCH, FOREST.:**  
At the anniversary services in connection with the Forest Congregational Church, both the afternoon and evening services were largely attended, and the discourses were able, interesting and instructive. The public service on Monday evening was well attended, and the speeches, music, &c., furnished a pleasant evening's entertainment. Rev. R. Hay, of Watford, was the first speaker. He congratulated the congregation on the large increase in membership, their beautiful church, and the excellent future which lies before them. He thought that the Watford and Forest circuits were too large now and that another man should be secured, and this could be easily accomplished if the people were only educated to give one-tenth of their income to the church. He had been teaching his people that it was their duty to do this. Rev. L. McFayden, of Edinburgh, Scotland, was the next speaker; he said that he did not know of a town in Scotland that had so many churches in it as Forest has, and thought that this ought to be an exceptionally good place; he exhorted the people to greater work, and thought that each church should be self-sustaining, and that pastors should not be expected to be as bishops, over three or four congregations. Rev. Mr. Harris was glad to meet with old friends again, and launched out into the subject of contributing one-tenth of a persons living to the cause of Christ. Rev. Mr. Black, of Sarnia, spoke encouragingly of the prospects of the congregation, urging united effort.

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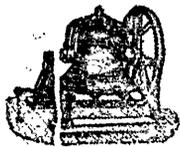
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# Sunday School Announcement.

WIDE-A-WAKE Sunday-school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that no effort nor expense is spared to secure for that paper, each year, that which will be in the highest degree helpful to its readers. It is believed that the following outline of its plans will meet with general approval, and also that the new publications for Sunday-school scholars, The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

**THE SUNDAY SCHOOL TIMES.** A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and mill-bill students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers among whom are:

**Rev. Hon. William Ewart Gladstone, M. P.**, who will write one or more articles on "The Impregnable Rock of Holy Scripture." **Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards**,—of England; **Professor Franz Delitzsch** of Germany; **Professor Godel** of Switzerland; and, from America, the **Rev. Dr. R. S. Storrs** of Brooklyn, **President Patton** of Princeton, **Professor Fisher** of Yale University, **Professors Briggs and Schaff** of Union Theological Seminary, **Bishop Foss** of the Methodist Episcopal Church, and **President Broadus** of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows—**President Dwight**, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and **Professor Green**, of Princeton, those on the Old Testament. **Dr. Cunningham Gekkie**, of England, will present, in his graphic way, "The Lesson Story." The eloquent **Dr. Alexander McLaren**, of England, will continue his practical lesson articles. **Bishop Warren** will give his vigorous "Teaching Points." **Dr. Trumbull**, the Editor of the paper, will supply "Illustrative Applications." **Dr. A. F. Schanfler** will continue the "Teaching Hints," as will **Faith Latimer** the "Hints for the Primary Teacher," while the "Oriental Lesson-Lights" will come from the pen of **Carson Tristram**, of England, the noted Palestinian traveler and writer.

**REDUCED TERMS:** One copy, one year, \$1.50; to ministers, \$1.00. School clubs for any number of copies (more than one) mailed to individual addresses, \$1.00 each per year. Five or more copies in a package to one address, 50 cents each per year.

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**THE SCHOLAR'S LESSON GUIDE.** Issued quarterly. 16 pages. A brief help to the study of the International Sunday-school lessons. In the preparation of this quarterly the aim has been to present a brief and simple plan of lesson study which the scholar would undertake, rather than a complicated one which he would let alone. It is prepared by a skilled worker at lesson helps. It is cheaper even than Lesson Leaves. Five or more copies, one cent each per quarter; four cents each per year. Specimen copies free.

**THE SCHOLAR'S MAGAZINE.** A 32 page monthly publication, containing wholesome home reading for the scholars, also the International Sunday-school lessons. It is believed that this magazine will at once find its way into thousands of schools. Surely its price will not be a barrier. The January number contains stories and articles by F. B. Stanford, Emily Huntington Miller, Rev. Edward A. Rand, Mrs. J. B. M. Bristol, and Eben E. Rexford. One copy, one year, twenty-five cents; five or more, one cent each per month, or twelve cents per year. Specimen copies free.

**POCKET EDITION** of the International Sunday-school lessons, with both the Common and the Revised Version, given in full on opposite pages. A little book (2 1/2 x 4 inches, 185 pages) containing all the lessons of the year, and 62 blank pages for notes. It is printed on thin, tough paper, and neatly bound in cloth, with side stamp in color, and gold. About a quarter of an inch thick. Just the thing for those who wish to look over the lesson at odd minutes. Choice enough for a gift to teachers or scholars at Christmas. Single copy, by mail, twenty-five cents; five or more, twenty cents each. Bound in fine leather, fifty cents; five or more, forty cents each.

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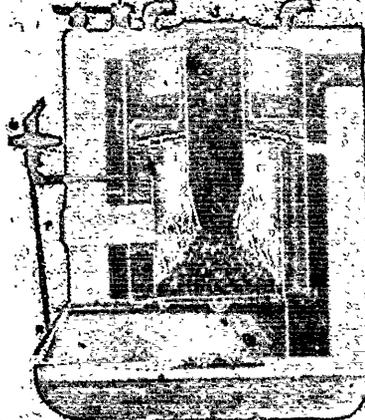
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