

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

1900-1901
1902-1903
1904-1905
1906-1907
1908-1909
1910-1911
1912-1913
1914-1915
1916-1917
1918-1919
1920-1921
1922-1923
1924-1925
1926-1927
1928-1929
1930-1931
1932-1933
1934-1935
1936-1937
1938-1939
1940-1941
1942-1943
1944-1945
1946-1947
1948-1949
1950-1951
1952-1953
1954-1955
1956-1957
1958-1959
1960-1961
1962-1963
1964-1965
1966-1967
1968-1969
1970-1971
1972-1973
1974-1975
1976-1977
1978-1979
1980-1981
1982-1983
1984-1985
1986-1987
1988-1989
1990-1991
1992-1993
1994-1995
1996-1997
1998-1999
2000-2001
2002-2003
2004-2005
2006-2007
2008-2009
2010-2011
2012-2013
2014-2015
2016-2017
2018-2019
2020-2021
2022-2023
2024-2025

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



THE
CANADIAN 
INDEPENDENT.

THE THIRTY-EIGHTH YEAR OF PUBLICATION.

VO X. (NEW SERIES) No. 8.

AUGUST, 1891.

CONTENTS.

	Page		Page
Editorial Jottings.....	221	Woman's Board	244
Editorial Articles	223	Selections	248
Temperance.....	232	Literary Notices	249
Missions.....	233	For the Young	250
News of the Churches.....	233		

NEWMARKET AND TORONTO, ONT. :

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

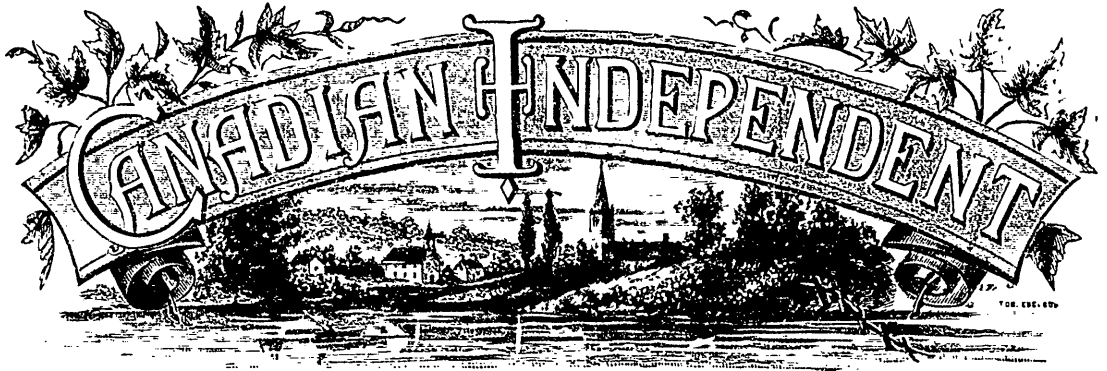
TORONTO: PRINTED BY DUDLEY & BURNS, 11 COLBORNE STREET.

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

DR. SLOCUM'S
OXYGENIZED EMULSION
OF
Pure Cod Liver Oil.

Office: 186 Adelaide Street West, Toronto, Ont.

Pure Cod Liver Oil and Emulsions properly made from it are undoubtedly the best remedies for pulmonary complaints. Many emulsions have been placed on the market but none seem to have met with the success accorded to SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. Their Laboratory at 186 West Adelaide St., Toronto, Ont., is kept constantly going and every druggist in the country is supplied with the famous remedy.



New Series.

TORONTO, AUGUST, 1891.

| Vol. X, No. 8.

Editorial Jottings.

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

THE MAYFLOWER GOING BACK!—Three hundred delegates have sailed from New York to attend the Congregational Council in London.

THE CENSUS.—The population of Canada is 5,250,000. London has 4,200,000 people. There are 44 States in the Union. They began with 13.

Look up and not down,
look out and not in,
look forward, and not back, and
end a hand.

THE excellent S. S. Papers and Helps, of the Congregational Sunday School and Publication Society in Boston which we circulate through our Book Room department, have in 1891 a total circulation of 600,000. In 1881 it was 90,000.

THE Factory Bill has been amended in Britain, so that children under eleven years of age shall no longer be employed in factories. This actually emancipates for the time being, 200,000 of these little ones, who should be in school. The world moves!

HISTORY, as we view it, proves that God lays the stress, not on great preachers, but on those who train best the young. And when the churches think as God does, the pastorates of the trainers will be lengthened.—*Dr. Hastings Ross.*

GENERAL BOOTH has put a new brand of matches upon the market which he calls, "Lights of Darkest England." They are manufactured in one of his industrial establishments, and the object is to secure better wages for working people.

"TRAIN UP A CHILD," ETC.—Remember that your own attitude toward the Bible has immense weight with your child. He is keen to see whether you read its pages to pick flaws in the text, or to seek reverently and prayerfully for light to follow the footsteps of Christ in your daily living.—*Congregationalist.*

PROF. WRIGHT, OF OBERLIN, ON CITY CHURCHES.—"They have gathered to them the best materials from a great number of country churches, and it is extremely doubtful if a single one of them could maintain its efficiency for two generations if cut off from this supply of country-trained material."

THE PUBLISHING COMPANY.—At the first meeting of the Board since the Annual Meeting, Rev. Joseph Unsworth, of Stouffville, was elected President, and James Smith, Esq., Toronto, re-elected Vice-President. The Editor will visit some of the churches shortly in the interest of the subscription list of the INDEPENDENT, taking thus a kind of a hard-working holiday.

WE have a good many changes of pastorate every year. Now in making first acquaintance with their people at their homes, is an opportunity better than will ever come again, to ask them if they take the INDEPENDENT? and if they do not to recommend them to do so, and receive the dollar, and remit it. This

hint comes from a Methodist exchange, but is quite as good as if it were home-grown.

WISH for it, and keep on wishing. "The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. That is the way in which the ideal life, the life of full completion, haunts us all. We feel the thing we ought to be, beating beneath the thing we are."—*Phillips Brooks*.

THE Bristol Theological Institute is amalgamating with the Western College, Plymouth, of which latter institution, Rev. Chas. Chapman, M.A., formerly pastor of Zion church, Montreal, is Principal. For three years the College will remain at Plymouth, after that, if the Board so decide, it may be removed to Bristol.

THE only way to reach some parents is through the children. In Boston, recently, there was a blatant infidel who refused to allow his wife to attend any church, but did not want to deny his boy the privilege of going with the other boys to Sunday school. Result: the boy becomes a Christian; the father notices the change in the home; concludes that religion is not so very bad to have in the house, and both parents begin to attend church.—*Ex.*

SOME advice for the Minneapolis Endeavorers, but good for all conventions: 1. Bring as much enthusiasm and as little baggage as possible. 2. Come prepared for any kind of weather. 3. Register as soon as possible. 4. Don't miss the early morning prayer meetings. 5. If you are moved to take part in any of the open meetings, speak loud. 6. Sit with your delegation. 7. Be cheerful, helpful, songful, prayerful.

SLEEPING IN CHURCH.—The best way to cure the tendency towards sleepiness is to stand on one's feet. I know of a good old deacon, a farmer, who was wont to stand during the whole sermon. Thus he kept himself awake. Professor Park tells, I think, of a carpenter who not only stood, but also took shavings with him to chew, but then he went to sleep, still standing, still chewing. Of such there is no hope. A pin, applied by a faithful wife, is also a very excellent preventive. But

it must be used with discretion. Possibly some parishioner might say that in my church the best way to cure folks of their sleepiness is better sermons; but he is never awake when I preach the best part of my sermons, and is not therefore a fair judge.—*Advance*.

THE INTERNATIONAL CONGREGATIONAL COUNCIL.—The Committee have invited delegates from the Evangelical Union of Scotland, the Baptist Union of Great Britain, and the Presbyterian Church of England. These have appointed their delegates. The Committee have also invited the following to send each two visiting members for whom seats will be found on the floor of the house: the Free and U. P. Churches of Scotland, the Calvinistic Methodists of Wales, and all the various Methodist bodies in England.

THE TRUE IDEAL.—Still men are making their individual salvation the end of their Christian life, and not, as it should be, the social regeneration of the world. Still it is held, if not acknowledged by some, that the culture of the individual soul is so important a concern that all the relationships of life may be set aside, all its duties to family and kindred ignored, and all man's powers and life's opportunities may be spent in making sure of heaven. Let us recognize that such religion is veiled selfishness, such surrender to God is masking self-will. Christ's law of life is—only through life with and for others can each life be made in itself complete.—*Scottish Cong.*

THE UNION OF 1891.—The following is a correct list of changes in the membership of the Union this year:—

Received—Revs. J. T. Daley, W. H. Pulsford, M.A., B. B. Williams, Alex. McCormack, J. W. Goffin, T. Hodgkinson, M. S. Gray, I. J. Swanson, W. H. Watson, Magee Pratt.

Applications received, and recommended to come up next year as per rule 1.—Revs. W. A. Dunnett, J. C. Madill, Albert Margrett, J. A. C. McCuaig.

Dropped—Rev. J. F. Stevenson, D.D., (deceased), Rev. A. P. Solandt, B. D., (transferred.) Revs. T. W. Bowen and R. J. Stillwell (left for other denominations).

How much readier are we to be earnest in seeking than to be earnest in acknowledging

aid! When we are in uttermost need, we cry out with all our hearts for help, God-ward and man-ward. But when we have found relief, we are little inclined to realize how much we have to be grateful for. We do not praise God for what He is to us with the same intensity that we pray to Him for what He can do for us; nor do we show the same depth of feeling in thanking our fellows for their sympathy and assistance that we show in calling on them when they are our dependence for the hour.—*S. S. Times.*

A "CURIO" PARTY.—Almost everyone has some curiosity, and generally with a history attached. We have some, so have our friends. The *Advance* suggested that each guest at a pleasant party in a Christian home, should "bring a curio," and tell what there was to tell about it. A correspondent writes to our Chicago contemporary of a successful experiment made:—

"The cards of invitation were pretty, and a Curio Party something new, so of course every one was glad to do his part, and the quantity of beautiful, rare, odd, old and curious curios which that company of forty young people brought together was wonderful.

After a half-hour of informal visiting, numbers were distributed, and as these were called, each one arose, and, displaying his curio, described it as briefly or explicitly as he chose, thereby proving a Curio Party to be profitable as well as entertaining. Later, a recitation from Mrs. Browning by one of the guests and music by others, followed by light refreshments, concluded one of the pleasantest social gatherings we have ever had."

THE scheme of grouping several churches under one pastoral direction is being tried in Newport, N. H., which is a town of about 2,600 inhabitants and is the center of a large farming district. There is a good-sized, aggressive Congregational church there, with a disposition to cultivate the field immediately in reach, and under the direction of its pastor, Rev. G. F. Kenngott, four Andover students are working in outlying villages, where there is either no church or where the existing churches have become feeble and discouraged. A part of the expense of this outside work is met by the Newport church, and the theologues have the benefit of the counsel and guidance of a man who has been several years on the field. At the same time they sustain neighborhood meetings and do house-to-house visitation, after the usual fashion of the theological student who takes summer work under the Home Missionary Society.—*Congregationalist.*

PRISON REFORM.—The General Court of Massachusetts has passed a "probation law," which will go into effect next month. The purport of this law is to save from the ill effects of imprisonment criminals whose youth and previous good record give hope of reform. The minor courts are to appoint probation officers, to whose oversight shall be committed certain persons who are convicted of minor offences, and who, but for that considerate law, would necessarily be sent to jail. Those thus released on probation must report regularly to the officer, and must submit in certain matters to his direction. In case of further misconduct their liberty is restrained. Boston was the first place to try the working of this plan, and it proved so satisfactory that a law was passed permitting the appointment of such an officer in every city or town. Now such appointment is made obligatory, and it is expected in consequence that several thousand will annually be set free on probation instead of receiving a sentence of imprisonment. A boy of fourteen was recently caught with other boys in breaking open and entering at night a peanut stand. He will doubtless be discharged on probation, with a special officer responsible for his conduct, to whom he must report himself. It is a beneficent law deserving of imitation in other States.—*Advance.*

Editorial Articles.

A FACT, AND THEN A THOUGHT.

From the day the exiled Jew "wept when he remembered Zion," down to the time Bonaparte stopped his bands playing the "Rand des Vaches"—the Swiss equivalent to the Scotch, "When the Kye comes Hame," because it made the mountaineers homesick, and then they deserted—and down to this hour, when away beyond the mountains, the Ontarian in British Columbia pines for his eastern home, human nature is ever the same. The constant question in the Far West, "What part of Ontario did you come from?" is largely due to home-sickness. They want to be talking about their former home! In British Columbia, the women there, few in comparative numbers, feel their isolation very much. When husband or brother is in the house, home-sickness is battled

with, but when the woman is alone, she sits down and has a good "cry." Then dabbling her eyes with cold water, she tries to smile, and feels relieved. On a recent Sunday, James Pedley read, in the Vancouver Congregational Church, the hundred and thirty-seventh Psalm; "By the rivers of Babylon, there we sat down, yea, we wept *when we remembered Zion*,"—and every woman in the house was crying!

Two thoughts come out of these facts: One is, that we as a nation have passed the first stage of our existence—we are no longer exiles and emigrants from Britain; we are people at home in our own land, and among institutions we ourselves have moulded. And the yearning love of our expatriated brothers and sisters comes back to the hills and plains, the orchards and grain-fields of Ontario. And the other thought is, that if such thoughts and longings are daily and hourly turned back upon Ontario, the Sunday school and the sanctuary, the home evenings and the Bible-readings will be taken in too! And hence the necessity and encouragement of sowing heavenly seed by the still waters of *home*, in confidence that it may be found after many days ripening under other and distant skies!

THE CHRISTIAN ENDEAVOR.

Any new society is sure to meet with opposition from a certain class, just because of its newness. After a time this objection wears away. This was the case with the Young Men's Christian Association. It was feared that it would interfere with the work of the church, and it has, in cases, done so—young men giving their best endeavors there, to the neglect of their proper church work. But the young men it has brought to Christ for pardon, and to Christian activity as a life-work, have so abundantly justified its existence, that churches now have nothing to say against the Y.M.C.A. And yet it is in some sense a rival to the "church,"—conducts itself quite independently of any church, and even looks abroad with a desire to send out missionaries to the heathen.

Now, the "Christian Endeavor" is strictly in alliance with, and auxiliary to, the local Christian church. It is the young people of a certain

church banded together for Christian edification and Christian work, just as—for instance—some of the young people band themselves together on other evenings for musical improvement and practice as a choir. Their first allegiance is to the church, and their meetings and "practice" are for the ultimate purpose of better doing church work. And as long as they walk according to their rules, we can but wish them God speed.

To our apprehension, one of the best things about the movement—though not intended originally—is the drawing together of Christian churches and sects by it. And it comes from its perfectly undenominational and unsectarian constitution. It is in this, precisely like the Sunday school, whose influence in breaking down barriers and bigotry among Christians, has been, for a generation, so phenomenal.

And so we cannot but regret that the Methodists did not see fit to adopt the "Christian Endeavor," with all its harmonizing influences on our church life, and work it out with the vigor with which they *can* work out Christian movements—instead of getting up an imitation of it—a sectarian imitation—under the name of Epworth League, a name meaningless in itself, and the thing entirely sectarian. The leaders have apparently reached a suspicion of the error made, in that they are now recommending the name "Christian Endeavor" to be tacked on to the end of "Epworth League."

But it was not so much the name, as the *thing* that was changed, when this "League" was started. The other was as unsectarian as the Sunday school, and was and is—and will continue—drawing all Christians together. Witness the great gathering at Minneapolis, and the spirit there evinced.

A word of warning and advice; not objection—we hope the time for objection may never come. Be careful that your meetings never run into mere "entertainments:" keep up their spiritual and intellectual character. And have only converted young people in office. If a young man is afraid of being asked whether he is born again, and never testifies of the fact, pray for him; but don't put him in office. And (every second meeting), invite all the church members to be with you. Don't make the exercises in anywise different;

but you and they both "testify" together. If they are invited at every meeting, there will be constraint on the part of the young people, and they will never be able to "walk alone."

Our Contributors.

LIVING SERVICE.

As the minister utters choice thoughts in beautiful language, the heart asks, "Where does he get his ideas?" If it is felt they are extracts from good authors read up for the occasion, the words of the preacher fall flat; but if it is felt that they are truths made his own through meditation and prayer, he speaks with power. How fresh and real even trite forms of religious truth and experience become when confessed by a soul in which they are alive! We have often wished for the return of the joys felt at conversion. We desired to tell again with the same unction the story of our deliverance from sin, and peace in the Saviour's love.

We are convinced that this and greater blessedness may be ours. To this goal our Lord leads the way. He did not "live by bread alone." He had "meat to eat" that His disciples knew not of. By such an example the Master teaches us how we can escape from the deadening influences of professional service. No matter how well it is done, how dry the service is when pastor, choir, people and S. S. teachers "perform" their parts! The soul that hungers for life feels offended at such trading in the house of God. The place of prayer has been made a den of thieves. Oh, that all had spent one short hour, or part of an hour, alone with God that morning! or, better still, each morning of the whole week. Then what a preparation for service would have been made; what fulness of life would have been offered in worship!

It is one of our misfortunes that we are overmuch helped. We can acquit ourselves very well and let the Bible alone. The principle that underlies the practice of using the "Quarterly" in the Sabbath school exists in other forms everywhere. The temptation to use and present thoughts gleaned from the special studies of others to the exclusion of special study on our own part,

is manifest. In vain we strive to make stones into bread. We may attempt to convert and build up our fellow-men with bricks without straw, and we may get a good deal of applause, but in our own souls we confess with shame that we have miserably failed.

What shall we do? Let us have a method of systematic beneficence for our own life. A time set apart, a time occupied, a time to which no other use can be applied. Steadfastness in this grace of giving will save our own souls from poverty, and will enrich others with its bounty.

CHAS. E. BOLTON.

Paris.

HOW TO CONDUCT A MISSIONARY MEETING.

READ BEFORE THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS, HELD IN TORONTO, JUNE 3RD AND 4TH, 1891.

Madame President, Christian Friends:—

When the subject for this paper was first laid before me, I shrank from it; I declined it as respectfully as possible. I was even childish enough to say *I can't*; and why, wherefore? Is the thought of a missionary meeting so repulsive? Quite the contrary; some of my very pleasantest early recollections are of missionary meetings. That was in the days of the long ago; before our land was so bound together with railway and telegraph lines, that a whisper in the city can be heard in the remote farm district; before time became so scarce and the weeks so short that our settled pastors could not look at the idea of a prolonged missionary tour.

Alas! our ministers of to-day sadly miss some of those good old institutions of the past: the break in the monotony of a long Canadian winter's steady pastorate, turning out of the well-worn grooves of every day life—change of air, change of scene, interchange of ideas, inevitable in the necessarily close intercourse of lengthened drives from meeting to meeting—hearty greetings and joyous hospitality of expectant friends and hearers—and oh, the glorious sleigh rides! For then the snow came to stay, and built oh such roads, so smooth, so fair and glistening; and the

whole white world seemed full of music as one glided past far-stretching fields, where the soft, warm robe lay lovingly over springing wheat, and about the tender young roots of growing orchard trees; through forests, where snow-crowns and feathery wreaths hid all unsightly things; and diamond chains hung sparkling in the moonlight, making each tree and branch, each homely rafter and low-roofed cabin into a thing of beauty. What if the nose got a touch of frost, and the fingers tingled in the clear, cold air! What in all the year's experience now-a-days so stirs the blood, shakes the dust out of the brain, and gives fresh impetus to life of both soul and body, as those old-time missionary tours?

Then the pleasant buzz of expectancy in the different places where meetings were to be held, and the ministers and other friends entertained; how the busy house-wife aired and beautified her best rooms, and baked a fresh supply of pumpkin pies and doughnuts; how the farmer brought in an extra good back log for his fire on the hearth; sought out the juiciest hams and reddest apples, and consulted with "mother" as to the fattest chicken, goose or turkey. How the country choirs "practised" for the occasion; how the young men polished up cutter and harness, and laid aside their brightest mitts and mufflers, in which to drive merry girl friends to missionary meeting; how the great double sleighs came slipping along to the sound of sweet bells, with loads of living freight; old and young, large and small, all must go to missionary meeting. Yes, the people came out well, and the money came in.

That was all for home missions; we did not hear very much of foreign work then. That was before the days of Woman's Boards. It is only in later years that the weaker sex has come to the front and shown how strong she can be when head, and heart and hand all join together in this service of her God.

The *Missionary Review* for April says: "Woman's work for woman in foreign lands, which had its beginning only about twenty years ago, has been attended by a marvellous development; in all 70 societies are in existence, supporting a force of 1,463 missionaries, and gathering and expending last year the snug sum of \$1,692,963. Of these societies, 34 are in the United States, 10 in

Canada, 29 in Great Britain, 1 each in South America and the Continent."

But about *my* missionary meeting. When I talked about it at home, as we women will, you know, and mentioned its difficulties to mine own particular friend, he knit his brows thoughtfully for a moment, and then said, "It is well to understand *exactly* the object of your meeting: is it to gain members, work, or money?" and I answered yes, for I felt we want all that, and more. Money we *must* have; how can anything be done in this age without money? Members we want, and workers; clear heads and willing hands. But first and foremost we want consecrated hearts and lives, and plenty of them; we want that every woman among us be converted to missions, as well as to the God of missions. Is this too much to ask? Dear friends, why should we go only half way in our religion? Had the dear Lord Jesus gone only half way in our salvation, what of us and ours? Jesus is specially the woman's God. Think how He has emancipated us from sin's thralldom! Think how the influence of His Gospel has raised us from moral and social inferiority, lifted us up and made us to sit in heavenly places in Christ Jesus! Think what would be our hearts and homes without Him! and shall we be satisfied to offer Him but half the heart's devotion? Shall we not rather give ourselves entirely to Him and His cause; seek to be truly one with Him, to understand something of that mighty love which brought Him down to be the Saviour of the world; to know something of the wondrous expanse of that tender mercy which would have all brought to repentance; to enter into sympathy with that patient, pitying compassion, which bears with fallen humanity in its weakness and folly; is slow to anger, and plenteous in forgiving grace; which hails with loving joy the first upward glance of an awakening soul, the first faint filial cry of the new-born child of heaven.

I should like to read you a short account of a woman who was thus consecrated, and of her missionary meetings. I copy from the *Review*:—

In the year 1837, Mrs. Francis G. Clewe, born in 1801, and living at Genville, a village four miles from Schenectady, listened to a missionary sermon at Hudson, which, as she said, converted her to missions as much as she ever was converted to Christ. Her first query was, "What can I do?" The result was the formation by her of a Woman's Foreign Missionary Aid Society, perhaps

the first one of the kind in the United States of America. At the first meeting of this new-born Society she pledged one dollar as her free-will offering to the cause. To obtain that sum she walked four miles to Schenectady, secured some vests to make at one of the shops, and then walked home again with her work. And at every meeting of the Society she never failed to bring an offering for herself and each of her children, while they were small. One of her daughters died, but the gift was still continued with the words, "this is for Ann." Her yearly offering sometimes amounted to \$20, and was sent, now to the American Board, and then to another foreign missionary society in which she was also interested.

For this sacred purpose Mrs. Clewe sometimes reared *missionary chickens, sometimes planted a piece of ground, or set apart a portion of her butter and eggs.*

And during all these fifty or more years of her consecrated life, this "Mother in Israel," continued to hold the missionary meeting of the Society she had originated in her own home, even if none were present but herself and one of her children. A chapter was read, a hymn sung, and prayer offered, and this, not monthly, but every week. One of the original members of the little Society is still living, and testified that when Mrs. Clewe was to ill to rise from her bed, the same order was observed, and that she would turn herself and offer a fervent prayer for missions and missionaries throughout the world, pleading that some of her descendants might be thus used of God. September 9th, 1889, she was called from the earthly to the heavenly kingdom, being 88 years of age, and like a shock of corn, fully ripe. And now, within two years of her death, a grandson of this noble Christian woman, of whom the world has never heard (a young physician), is appointed as a missionary of the American Board for West Central Africa, soon to depart with his young wife and little child for that "dark continent."

To the successful conducting of a ladies' missionary meeting, something more is needed than an able leader; we want also, a state of preparation in all making part of that meeting.

I suppose there is no lady here who does not think she can light a fire—see; here is one ready laid, you only need to apply the match. But what is wrong—is not the match good? Try again; yes, the match is all right; touch it to this fair bit of paper, does it catch? No—a little fizzle, a burnt black hole, and all is out again. Try this little shaving of wood, it looks promising; no, it won't go; try in half a dozen places, it may catch somewhere; fan carefully; touch tenderly—no use; a tiny tongue of flame, which leads to nothing, a slight crackle, a sullen red spot here and there, for a moment, with little puffs of pungent smoke that catch the breath and fill the eyes with tears, that is all the result of your efforts; the wood is damp, the kindling ill-chosen, ill-prepared, not properly put together—no fire here to-day.

Now, come with me to my old-fashioned open kitchen fireplace—"No fire here," you say, only a few half-burned logs, and a heap of white ashes; wait a bit till we carefully push aside those ashes, and stir up the dark bed of charcoal beneath; ha! see! a spark! a bright red coal! yes, lots of them! Now we will take of that carefully prepared light-wood; lay it down tenderly, gingerly, stick by

stick, upon that glowing hearth; see the little tongues of flame leap up; how daintily they curl around those bits of resinous pine; how they steal into the very heart of the dry fragrant cedar, till the whole mass is wrapped in its embrace, and now the joyous blaze fills the room with its ruddy light, leaping, dancing, laughing in its glee, as if the imprisoned sunlight of a dozen summers were bursting into happy freedom. Now pile on the heavier wood; hang the kettle over the heat; this is a fire for work, as well as pleasure; 'twill cook the family meals; 'twill bake the family bread; 'twill wrap the whole household in warmth and cheerfulness, and when the evening shadows fall about the hills and swaying forest trees, when the fast falling snow covers up paths from settlement to settlement, its beacon light will stream out through the window panes, and tell the weary, half-frozen traveller of home-welcome, of home rest and comfort.

In histories of the past we read of old heathen temples, where the altar-fire was never allowed to go out night and day; through storm and shine, the bright clear flame must ascend ever, casting back to the great sun-god some faint reflection of his beneficent, unchanging, all-pervading power. No expense was spared, no trouble was too great for this end; busy hands were ever active, feeding, trimming the precious fire. Should it burn low, *conspiration ran through the city, Should it go out—nay, it could never go out, while there were still hearts left to care for it, hands to minister to it; its extinction meant ruin, desolation, destruction.*

Christian friends, the altar-fires in our hearts should never be forgotten; they need constant tending, or they will burn low, perchance be covered with the ashes of pride, ambition, selfishness, which flares up, and leaves nothing good behind. Let us persistently, penitently, put aside those ashes, and search for the sacred spark; feed it tenderly with divine truth, fan it patiently with the breath of prayer and praise, and as the flame grows clear and strong, let it shed its light abroad for the welfare of others, the glory of God. "Let your light so shine," says our Lord. Oh! if every Christian's light shone out as Christ would have it shine, what a warmth and glow would there be through all the length and breadth of Christendom! Nay, would not the radiance spread far over distant land and sea, piercing the dark clouds of heathen ignorance and superstition, heralding the speedy rising of the glorious Sun of Righteousness, who comes with "healing in His wings?"

It is to this end that we hold the stated meetings of our Missionary Auxiliary, that we may strengthen one another, with mutual sympathy and mutual prayer; stimulate each the other with

thoughts that live, and words that burn; provoking to love and zeal, and good works. Now comes the practical question. How shall we best compass this? How shall we so conduct our meetings that all shall feel an interest in them, all be the better for them, all long for the appointed time, and feel the hours thus spent the shortest, the brightest in the day.

And here, Madame President, we have arrived at the very heart of my difficulty. It is easy to be theoretical; but to be practical, to come down from the pedestal of lofty thoughts, and poetical imaginings, and carry these out into every day life; to turn from the contemplation of a lovely landscape, with its varied lights and shadows; its perfection of detail, its richness of coloring, its fullness of beauty, and suggestions of possibilities beyond the visible horizon; to turn from all this and undertake, by patient study, by steady, plodding work, with imperfect tools and untested material, to produce a living copy of the same, will you not sympathize with me a little, Madame President, when I say it is not an easy task.

Of course, in all our gatherings, prayer and praise should have a large place; might not our meetings be more attractive if more attention were given to preparation in these matters? In every Christian society are some who are skilled in music and song; let these talents be fully consecrated to the service of our God. Suppose a musical committee in every Missionary Auxiliary to take hold of this part of the proceedings, preparing for every meeting something appropriate and attractive in this line. How many sweet songs of Zion are there, which songs, as many of our members could sing them, would warm and cheer and inspire the souls of all present; while we who are less highly gifted in this respect, would still join in where we could, making at least melody in the heart to our God.

The matter of prayer also requires much solemn, earnest forethought. We have one plain direction in Eccles. 5: 2, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven, and thou upon earth, therefore let thy words be few." Let every member in thinking of the meeting, study a little how she can best shape her thoughts in prayer; for every one should be able to take part in this exercise, which practise will make easy, pleasant, and profitable; a number of short prayers is always preferable; and a little thought beforehand, on our needs, our wants, for ourselves, for others, especially in connection with the work of missions, will be time well spent, resulting in good to all, and in glory to our God. The preparation of the heart, as well as the answer of the tongue, comes from above. Let us seek that preparation, crying ever, "Lord, teach us to pray."

Touch Thou the lips, unloose the tongue,
Each thought and word inspire;
Let our petitions rise to Thee,
Glowing with holy fire.
As fragrant incense, to our God,
May all our service be;
And while it brings the grace to us,
Bring glory, Lord, to Thee.

Ladies, workers for the Lord, whatever part you take in a meeting, do, please, speak out. A soft, low voice is a sweet thing in woman, yes, as a rule, in the quiet home circle, in the sacred retirement of domestic life; but not so sweet if she is leading you in prayer, saying or reading something in which you feel the greatest interest, and of which you can scarcely hear a word.

Next comes business. In my ideal meeting—every meeting—I would have a roll call. Each member present responding with an appropriate verse of scripture. I think this would be a benefit in several respects. (1) Each member of the Society would feel that she is needed, called by name, and would be more likely to feel it imperative to be there. (2) Every member might know at least the name of every other member, and thus a way be opened for further intercourse and mutual helpfulness; for, friends, we may, if we will, help one another to be good, to be consistent and useful.

Your timely appreciation of my struggling efforts to add to the interest of a meeting may stimulate me in the use of some long-buried talent; your kindly interest in my teething baby, or the suffering, fretful invalid of my home, may bring just the spot of sunshine into my life which I need, to keep me from discouragement and despondency. Your loving sympathy in my every day toils and trials, may help me over some rough place, may make my step lighter, my hand quicker, my heart happier and more thankful, and your bright talk of missions, of the pleasant meetings, and the joy found in working for God may make me long for such work too, may bring me oftener to the meetings and add another worker to the roll. Dear friends, we need more of this kind of Christian work. How is it that our meetings are so small? that our Societies have so few names compared to the numbers on our church rolls? Are we all doing our duty, or are we trying to hide ourselves behind the question, "am I my sister's keeper?" The Lord enlighten us, as regards our duty in this respect.

To return to our missionary meeting. After business, comes what should be most attractive and improving, missionary intelligence, missionary letters; the latter, of course, ranks first in interest. How pleasant, how cheering, to get words from far off friends, those whom we have seen, whose voices we have heard, whose hands we have pressed, whom we have helped to send forth as our representatives,

into the great battle field against heathenism, how inspiring to hear them tell of hopes and fears, of every day labor in the good work - we can pray for them better after hearing from them. We want to give more money to send out more helpers. "Truly the harvest is plenteous, but the laborers are few."

There is a great work to be done in our missionary meetings in the way of instruction; even among Christians is there much lack of knowledge of heathen lands. In my ideal meeting I would have at every session some one special field taken up, and all kinds of information concerning that field brought forward. I once heard, what I thought a model missionary address, it dwelt on *one* (not a very large) missionary field, but it was exhaustive on the chosen subject, geographical definitions, extent, peculiarities of physical conformation, climate, government, products, past history, all led up to inhabitants, their condition, characteristics, needs, and work being done among them. Now I would have that sort of thing in my model meeting, not all resting on the leader, but every member contributing her share to the general fund of information.

I would, at every meeting, have a subject chosen for the next, and let each one keep that subject before her, and in her own way gather all she can of interest about it, then when all meet each with her cherished store, there will be a rich and rare feast, and she who has worked for it the hardest will enjoy it most.

But now time is almost up. "The collection," you say. Ah, yes, we never forget the collection, our treasurer would not let us do that, and we would not wish her to; we love to give because we love missions and the God of missions. *The more we give, the more we love.* There is a beautiful reaction here, and hearts grow larger, warmer, truer, happier, and the Lord's treasury grows full and overflows in our midst.

MARIE.

74 Scollard St., Toronto.

THE MINNEAPOLIS CHRISTIAN ENDEAVOR CONVENTION.

OVER ELEVEN THOUSAND DELEGATES.

From our own Correspondent.

Can we, for one moment, take up the thread of eleven thousand lives, broken only in brief, whilst the travellers wended their way from almost all over the civilized world, to the twin cities of St. Paul and Minneapolis, Minn. "And how," you ask, "can we, or *why* should we resume the thread of the lives of eleven thousand people?"

The Tenth International Convention of the Young People's Society of Christian Endeavor, must be our excuse for winding or entwining our lives with those who came up from the east and west, north and south, as a great army of young crusaders, bearing aloft the motto, "For Christ and the Church!"

To be one of such an army who should take part in the opening meeting, is an experience never to be forgotten. There seemed first of all to be an inspiration that was truly marvellous, then arose that grand chorus of praise, as old "Coronation," rung from floor to rafter; and as the mighty congregation seemed to realize their privilege and position, the "Bring forth the royal diadem, and Crown Him Lord of all," why what can we say? Simply the air seemed thick with the united vibration of thousands of voices.

This Convention fairly threw their whole soul into song and words, until the Exposition Building seemed too small to contain such powers; and away down the street the people took up the refrain and went on their way, singing the glorious "All Hail"; whilst the little street arabs were awe-struck, as with open mouths, they too drank in some of the inspiration of the opening hymn of "Convention '91," of the Christian Endeavors, assembled from July 9 to 13, inclusive.

But to return. This Convention really commenced for the Ontario delegates in the Western Congregational church, Toronto, on Tuesday evening, July 7th, when the detachment from Toronto and a few representatives from other parts of Ontario were bidden God speed in real Endeavor style, by a large assembly of kindred societies, who, by earnest prayer and loving hand-shakes, bade them a hearty, tender and loyal good-bye. At 7.40 Wednesday morning, a special car might have been seen at the Union Station, bearing a large streamer with the words "To the Minneapolis Convention of Christian Endeavor." The "All aboard!" soon caused the many who had come to have yet another hand-shake to strike up the hymn, now so very familiar, "God be with you till we meet again!" and amidst the "Shall we meet?" the car, with its happy load of delegates, left Toronto for the cities of the West.

Amongst the young people were found the Rev. Mr. Laing, of Kingston; Rev. Wm. Patterson, of

Cooke's church, Toronto; and on arriving at Brantford the Rev. Mr. Beattie, of Guelph, joined the company. At each of the principal stations, the Toronto delegates were re-inforced by others, until the band seemed complete with as representative a delegation as could be found under the sun.

The arrangements for travel were very complete, no change of car taking place until the arrival in Chicago, when the sleeper loomed into sight, and soon the busy talkers, hearty singers and willing workers' voices were hushed by Nature's re-creating work—rest.

During the journey, some bright meetings were held, both in the car and on the platform; whilst the songs and badges of the delegates drew around them at every station a large crowd of listeners and on-lookers. Thus by personal intercourse, exchange of experience, and helpful conversation, we travelled together, until Thursday at 3 o'clock arriving in Minneapolis; in great expectation of greater things to come.

At the opening session, the delegates were received by words of welcome from F. B. Daniels, Chairman of Committee of '91; followed by the several representatives of the St. Paul and Minneapolis churches. The work of the Convention really commenced in the evening of Thursday, when Secretary Baer, a young man of marvelous energy and organizing power, read the 10th Annual Report; from which we cull the following:

"Last year, at the St. Louis Convention, the ears of the delegates were startled to hear that the Christian Endeavor could boast of over eleven thousand societies in the world; an increase over the previous year of 3300 societies." But what was our astonishment, when the report told us, that ending June, 1891, no less than 16,274 regular working societies were in existence!

The Christian Endeavor movement is broad enough to take in two hemispheres, five continents, nearly 100 states and provinces, with about thirty evangelical religious denominations.

The "Endeavor," is charity itself, inasmuch as neither race, clime, creed or sex, is shut out from membership. Truly, the motto of our Congregational church is here fully exemplified, viz.: "One is your Master, even Christ, and all ye are brethren."

Some of the enthusiasts are prone to hope that when the churches as a whole wake up to this movement, the problem so difficult of solution will be fairly solved, viz.: "How to reach the masses?" But to facts and figures again; the report says: "You will be interested to know that of the five foreign countries that have reported the greater number of societies is, England 120; Australia 82; India 30; Turkey 12; China 7; Africa 1. By way of digression, one of the American Societies introduced a young Chinaman who has been won

for Jesus through the Endeavor and the young people of that church have taken the responsibility of sending him back as a missionary to his native land, and are paying every cent of his expenses, and are prepared to support him in the field on his arrival.

Again the report: "Canada reports societies as follows: Province of Ontario, 458; Nova Scotia, 156; Quebec, 63; New Brunswick, 36; British Columbia, 25; a total of 829 active societies."

The Endeavorers as a whole are reported on denominational lines as follows: Presbyterian, 4,019 societies; Congregationalist, 3,545; Baptist, 2,381; Methodist, 2,068, and others in proportion. In membership the growth is remarkable. In 1888, 310,000 reported; in 1889, 450,000; in 1890, 660,000; and now, at only the tenth anniversary, our secretary reports, so far as known, for the whole world, a total membership of *one million eight thousand nine hundred and eighty*. Oh! what an army of young soldiers for the Lord Jesus Christ! This membership represents the sixteen thousand and over of local societies mentioned in the first part of this report.

Can man measure results? Nay! nay! But the report further says, "That though we cannot estimate the actual work done, yet we do know that 82,500 members of our societies have become Church members since the last convention at St. Louis in 1890."

One hardly knows what to select for this short article, there is so much to say. But we cannot refrain from re-stating a few things that were said during the sessions, and may suggest that Congregationalists ask themselves, "Have we considered this Endeavor movement for our own special needs, and for the safety of our young people?"

For my present purpose I will re-utter a few pithy sentences as given by pastors at the "Pastor's Hour" on Friday. One after another rose and gave testimony as to their Endeavorers. These are some of them:—

True to Christ—Loyal to the Church—True to their pledge—A power in the prayer-meeting—My heart for strangers—My heart's ease—My right arm—The steam-power—The social life of my church—My inner circle—My missionary power—My soul savers—My button-hole men and women—My head lights—My body guard—My loyal supporters—My hope for the future—My solution to the difficulty "How to reach the masses?"—Our rescue band—Our personal dealers—It is a body that is doing more than any other organization to break down the barriers of denominationalism—It is the child of Providence—It is a child of God—etc., etc. And *en masse* the pastors, some thousand in all, rose and said, "We, as a body of pastors, sustain, nurture, and bid God speed to its every effort!"

At the Friday night session a most remarkable thing happened during a storm. The large building seats 15,000 people; a goodly number had left, but some eight to ten thousand people were

in the building, which was lighted with electric lights. All at once the lights went out, and perfect darkness prevailed all over the building. Many feared lest a panic should occur. Yet the words of the dear old Book came so literally true when it says, "He shall keep him in perfect peace whose mind is stayed on Thee!" and like a little child entering into slumber, that vast audience remained without a whisper, until faintly first, then the sound gradually increasing till like the strains of far-off music, the touching hymn, "Blest be the tie that binds our hearts in Christian love," arose from every heart. And thus in darkness God's children proved to an unbelieving world that they "would rather walk in the dark with God than be alone in the light."

One asks would this same scene have ended thus, after nearly half an hour's darkness, in any other company than that of believers? What would have happened in a theatre or music hall? None can say.

To the stranger in Endeavor work, it would perhaps strike him as an impossible thing that 10,000 to 12,000 delegates should come together and have *no collections, no balance sheet, no expenses to report, no money to raise!* Yet that is just the plan of Convention-work of Endeavorers. The cost of the Minneapolis Convention will reach many thousand dollars; all the work done represents weeks and months of labor. Yet no balance sheet. And why? you ask. Simply because (1) A fundamental principle of the Endeavor movement is that no paid officer shall be recognized by the United Endeavor Society; that all workers, no matter how laborious, shall give their services free. (2) That the city inviting the Convention shall meet its every liability. Thus no appeals are made, only through local societies for directly local work; and that no society need feel burdened to support an organization that is not their own in every way.

Ira D. Sankey's name is yet a strength and tower. His songs and singing have not yet ceased to inspire. To have such an one at any large assembly is in itself an inspiration. And to hear him in this Convention, as he led us in song, was to all of us a great joy and pleasure.

The effect also of a chorus of 1000 voices, pouring forth their song of heart and lip, nerved the audience in every new piece of music to endeavor to do its best, and thus though the pieces were, many of them, quite new, the Convention soon got into the swing of the choruses, and then of the hymns themselves, until the whole delegation seemed one mighty trained choir. And what shall I say more? I could tell you of grand heartfelt greetings one with another, of the gospel of Hand-shaking, the gospel of Fellowship, the gospel of International, of Inter-dominational, of Inter-racial, of Inter-colonial, brotherly love, and then not be

half through. Just let me say, that I urge, ye beg and pray, that every Christian Endeavor Society in Canada will *commence at once* for the sending of a delegate to New York in 1892. Let there be a special fund laid aside for this purpose, so that every church may catch this dropping of the showers, and every Society the infusion of new life through its own delegate. Montreal strove hard—and the whole of Canada joined hands in the desire to bring the Convention to that city for 1892. But after mature deliberation it was thought wisest to have the next gathering at New York; and in 1893 Montreal will have her heart's desire granted, in the entertaining of the grandest army of living men and women the church of Christ has ever had at its back. Brothers, sisters, arouse ye! Seek by every effort to start societies! Visit your churches, be it in your own denomination or not! Do not drop behind in this great crusade. "Let the lower lights be burning," until the fuller glorious sunlight of Heaven's portals be our eternal goal!

I wish it were possible to record the addresses or suggestions given during the meetings, in this report; but as this is impossible, my last words shall be about the Consecration Meeting which closed the sessions' work on Sunday evening.

To the residents of Minneapolis, the city has seemed a peculiar place during the last few days. The strange faces, the bright words, sweet songs, and felt power—what did it all mean? The very air seemed to be surcharged with an electricity unknown to many. The merchant, professional man, laborer, city official, railroad official—everybody, simply gave place to the new order of things: each of them declaring they never saw such in their lives before. Is not this what was said of old, "These that TURN THE WORLD UPSIDE DOWN are come hither also."

And so the feeling grew, until the climax was reached when the eleven thousand delegates* and four thousand visitors met for the closing consecration meeting. Dare I try to describe it? I cannot. Yet the manifestation of power, the bowed heart, the subdued voice, as State after State rose and pledged again their troth at their Master's feet, was simply overpowering.

I will try and give you an idea of the proceedings of one State, and each followed in quick succession: Take Canada as representing one "State." The leader of the meeting called on Canada to know if she would, with open heart and loving obedience, renew the pledge of loyalty to Christ for another year? The representatives, with open bibles, chanted, or read together, words

* Since sending the proof sheets to the press we learn that the Secretary of the convention reported that over eleven thousand delegates had registered their names during the meetings.

from the dear old Book. Then with bowed heads (whilst all the States were silent,) they sung softly, "My Jesus, I love thee, I know thou art mine." A moment's silence, then another state, with other portions of Scripture, and singing—"Consecrate me now to thy service, Lord!" all others (still quietly lifting their hearts to Jesus, and so, until the whole had the opportunity of meeting the Saviour in this way. Still yet another time of prayer and heart-searching, then the leader asked (not pressed), those willing to do their best to lead a soul to Christ during the coming year, to rise. And oh! what a glorious sight! at least TEN THOUSAND, by the grace of God, laid themselves at the Master's feet for this service. Thus we closed, and thus we sang together, "God be with you, till we meet again."

This Convention, as a Convention, is over; not so is its work. It has but just started. Our prayer is that God, who has these young hearts in His keeping, will make them as a great army of living, loving, earnest, faithful soldiers of Jesus Christ.

JOHN ORCHARD.

Toronto.

Temperance.

A SUGGESTION BEARING FRUIT.

In the tale of "Vetulia," just concluded in the INDEPENDENT, the author detailed the working of an imaginary "Equitable Liquor Law" (see March, 1891), which was in the first place the invention of a Temperance worker in the County of Grey. Somebody, signing himself "Prohibitionist," has been issuing circulars in large numbers, taking up this idea, and urging it as an effectual means of Prohibition. The circular says:

I have seen somewhere an account of a scheme that deals with this matter, which has the merit of being just to all, easily and cheaply applied, and easy and effective in enforcement. It is this:—In each city, town and township in which it shall be in operation, it shall be the duty of the Assessor after he has valued the lands, houses, and other properties, to ask each owner of the same if it is his desire that there shall be in that city, town, or township, places where intoxicating liquors may be sold? If he replies yes, the word "yes" is to be placed by the Assessor on the assessment schedule of the person, on a column headed "yes"; if he does not want such places, the word "no" is to be placed on a column headed "no" on the schedule. At the end of the year the cost to the city, town or township of the drink-caused poverty and of the drink-caused crime, and other expenses clearly caused by drink, in that municipality is ascertained, and the lands, houses and other properties of those whose names are on the "yes" column, are to be assessed to pay the said costs, be they what they may; while the lands, houses, and other properties of those who are on the "no" column are exempt from those costs; and if a person who has had "no" placed on the "no" columns

is afterwards found drinking, he has to be transferred to the "yes" column, and his lands, houses, and other properties have to be assessed to pay his share of the said costs. In each Province where it is desired that the above scheme shall be brought into operation it will be needful to so amend the Assessment Act as to make it the instrument of effecting this equitable reformation. Will not some members of the several Legislatures, who are friends of Temperance, take this matter in hand and try what can be done?

PROHIBITION AT OTTAWA.

Mr. Jamieson's Resolution in favor of immediate Prohibition, pure and simple, has been shelved by the appointment of a Royal Commission to take evidence on the working of the system in other countries, and on its effect on the Revenue, etc., etc. All right, gentlemen; go ahead! Only, if you are so anxious that something should be done, you might have voted for such a Commission years ago, instead of now using it as a side wind to blow Prohibition out of the field for the time being. However, one thing has been learned. There never was such a waking-up in Parliament on the subject, as these *Petitions* made this year! So, we shall send in the petitions next winter—Commission or no Commission—with double the number of names, and double urgency in our demand. WE WANT PROHIBITION.

THE Home Secretary, replying to Sir Wilfrid Lawson, said it was not contrary to law for publicans to give packets of sweets to children who went to their houses to fetch beer. The practice of bribing children is said to largely prevail in South Staffordshire. On Sundays not only packets of sweets, but in some cases money, is given to children fetching their parents' dinner and supper beer; to such an extent has the custom grown that some parents, so it is said, send their children to the public-houses almost purposely to secure the gifts.

The executive of the Church Society have passed a resolution pointing out that it is most desirable that children under sixteen years of age should not be served with intoxicating drinks in public-houses, whether for themselves or others, and calling upon the branches to keep this question to the front, with a view to amending the law in the next Parliament. —*English Paper.*

RUM AND PURGATORY. —Rev. Francis Waldron writes from Ontario, Wisconsin, June 5, 1891, as follows: "The Roman question I found quite an important one at La Crosse. Beer and Romanism hold sway there. There was a Catholic convention there May 19. All the saloons were decorated in honor of the occasion and a great many of

the delegates and attendants, I am told, landed in jail before the convention was over. One of the priests there has gotten up a purgatorial insurance society, on the plan of the insurance societies of the world; its object being to help out of purgatory those careless Catholics who may have been so improvident as to enter the next world without a fire insurance policy. The plan is highly approved by the priests of the city."—*Ex.*

Missions.

Susi, the last of those faithful servants of Dr. Livingstone who brought his body to the coast on that most remarkable journey, which we are wont to think of as the grandest funeral procession the world has ever seen, died at Zanzibar on May 6. His name ought to be remembered gratefully wherever Dr. Livingstone is honored.

A HINDU gentleman said to a preacher in our Marathi Mission, last year: "You must not be discouraged in this work of yours. Without doubt it is doing a great deal of good. People may oppose you and treat you shamefully, *may break your noses*, but all the same your preaching and your tracts are exerting a very great influence. It is only caste and a fear of the world that keep people from becoming Christians."—*Missionary Herald.*

THE EVANGELICAL CHURCH OF ITALY. - From the twentieth report of this body, formerly called the Free Italian Church, it appears that there are 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2,350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an average of nearly £2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

SPECIAL preaching services of a revivalistic nature have been held this spring in every Congregational church in Japan. While no exceptional revivals are yet reported, the general condition of the churches is far healthier and more aggressive than for months past. The present seems the time for a forward move, but it is simply out of the question for us missionaries to make or encourage such an one without more supplies from headquarters at once, grace from heaven and money from America.—*Rev. J. H. Pettor.*

WE receive, through our Bihé missionaries, pleasant news of a warm reception given the two

missionaries of Mr. Arnot's party who have reached the Garenganze. The king, Msidi, with his head chiefs, came out to meet them at six hours' distance from their destination, and themselves carried the strangers the rest of the way. This region is the one now in dispute between the Katanga Company, chartered by the Congo Free State, in whose domains it lies, and the British South Africa Company, which has sent up agents to secure possession of it. Msidi knew nothing of the Congo State and its boundaries, marked out by international agreements in Europe, and he made terms with the South Africa Company. It would seem that this Company, chartered by the British Government, cannot press its claim without endangering all other agreements affecting "spheres of influence" in Africa.—*Missionary Herald.*

GROWTH AT NIIGATA. - Mr. Pedley, who is temporarily stopping at Nagaoka, wrote from that city in April, saying: Our work among the boys during the last six months could not have been more pleasant. All through the school the presence of Christian life is felt, and one of the best signs is that the boys are coming to us almost every day to read the Bible, ask questions, and express their views on religious matters. Our church has also undertaken to support a preaching place in another part of the city, and there is a good prospect of getting an assistant pastor from the beginning of next month. At present the preaching is done chiefly by students of the school.

News of the Churches.

FROME.—The Congregationalists were among the pioneers in the Talbot settlement, as it was called, in the vicinity of St. Thomas. Before St. Thomas was, a Congregational church was formed in Southwold, Back street, now called Frome, as early as the year 1819. Then London was a dense forest, and what was subsequently called "the village of the forks," had simply one house for the benefit of any stray backwoods traveller—McGregor's tavern

The Rev. Joseph Silcox was set apart by two of the brethren, Mr. Philips and Mr. Culver. A dense forest lay then between Southwold and Ancaster, where he resided. Mr. Silcox's church was scattered; he had preaching stations in Dunwich, now called Iona, Southwold, now called Frome, St. Thomas, then called "Kettle Creek," Westminster, Dorchester and Oxford, in the house of Mr. Ingersoll, near where the town of that name now stands. There were no church buildings then, in any of these places; but log-houses

and barns had to do duty as places of worship. Rev. Joseph Silcox rode on horse-back, with saddle bags, etc. He usually took a week in going to Oxford and return to his home in Frome. The Congregational church then numbered 52 members. The names of the Hortons, Davis, Wade, Phillips, were among the first members in Frome, the Routledges in Westminster; but it would not be safe to enumerate others from memory. The church book was consumed at a later date with Mr. Silcox's house and library. This church had very happy reunions, alternately observing the Lord's Supper at Westminster and Frome. The church grew in the absence of competition, and under the hardships of backwoods life. After four years' stay in Canada, Mr. Silcox, having done settlement duties on his farm, thought it safe to leave his flock with the deacons, and return to England for his wife and family. While there he was induced to stay too long for the good of his church, which urged him to return. He remained there seven years, in order to secure the education of his elder children. In 1829 he brought back to Southwold his wife and six children. His flock, so long without a shepherd, he found to be scattered. The church was weakened and divided. He had no longer the field to himself. Wesleyans and Freewill Baptists were preaching through the settlement, and he had to take his turn for preaching in the log school houses. The church, however, was brought together and re-organized. St. Thomas had become a village on the bluff and under the hill in the valley over which the Canada Southern cars now pass. The part under the hill to the west was called "Stirling." The St. Thomas' Episcopal Church, where it now stands, was then out of the village, to the south of it, and quite an object of mark coming round the bend from Port Stanley. Rev. J. Silcox found St. Thomas well provided with the Gospel, having already five denominations. He confined his labors to Southwold, Westminster, and the Plains near Port Stanley, and occasionally preached in Dunwich. When the rebellion broke out in 1837, the Congregational church in Southwold received another check.

The disloyal utterances of the *St. Thomas Liberal*, a professedly reform journal, sent a large number of English families who had come from England, reformers, over to the Government side. If to be reformers led on to disloyalty, they turned from it with disgust. Rev. J. Silcox was loyal to the backbone, some of his flock inclined the other way. The church and pastor became alienated for a time, and the Rev. Mr. Marr and the Rev. Mr. Lyle supplied the church, while Rev. J. Silcox labored in other stations of his wide field. Early in 1842, the disaffected members of the church having left

for the United States, a work of grace commenced in the neighborhood of Frome, and from there up, from what is now Shedden, to the townline. While the Methodists held what was then called protracted meetings, the Rev. J. Silcox and Israel Randal, a liberal Baptist, with some others, held meetings in private houses for religious conversation and enquiry. God bore testimony to His own word. Again the Congregational people gathered around Mr. Silcox. Rev. William Clarke of London, who had visited the neighborhood several times, was requested to come over to Frome and reorganize the church. As the outcome of that the first church was built in that neighborhood, which after nearly fifty years' service gave place to the more substantial brick structure dedicated in 1888. After the building of the first frame church in 1842, the organization flourished till 1855, when the relation between the pastor and his flock was broken off.

Rev. J. Silcox was succeeded by Rev. Wm. Burgess, who seemed to have been sent by God for special service there. On his removal, the services of Mr. R. Lewis, now laboring in Michigan, were much blessed. He was followed in succession by Revs. Durrant, J. M. Smith, B. A., Cuthbertson, Vivian, Allworth, and the present pastor, Rev. W. H. A. Claris. The church is the oldest Congregational church in Ontario, having originated 72 years ago, and has in it to-day much of the old leaven.

Deacon Horton, grandson of the first deacon, has been in the church over forty years, during many of them superintending the Sabbath school. Deacon Truman Silcox is nephew of the first pastor. The McLeans have held office as deacon and treasurer for very many years, while the Firth's and Silcox's of the third and fourth generations from the first pastor, form part of a working staff that any church might be glad to get. During the ministrations of Rev. Mr. Cuthbertson, the Frome church became two bands, about ten or eleven years ago. The members about and above Shedden, in a friendly way, formed a distinct organization, and by help of the munificent gifts of Mr. John Silcox, they erected a pretty brick church in that thrifty village. The two churches, about two miles and three-quarters apart, have always shared the services of the same pastor, and the interest of one seems to be the interest of both. The leading members in the Shedden church were for many years influential members in Frome. For convenience they organized and built in Shedden: the interest of the cause and the growth of that town seemed to require it.

Mr. John Silcox, octogenarian, is nephew of the first pastor of the Frome church. Mr. Frank Warren, who is deacon, has been for many years a

staunch friend of the cause. George Silcox and Wm. Silcox are both sons of the first pastor in Frome. The first holds office as deacon and Sunday school superintendent, and the children of both are useful members in the church. Two sons of Mr. Wm. Silcox hold honorable positions as ministers of the Gospel, one of them being pastor of the First Congregational church, Sacramento, and the first church of the order in California. Two or three other ministers have gone out of the old Congregational church at Frome.

EDGAR.—The picnic in connection with the Edgar Sabbath school was held in the parsonage grounds on Friday, 10th of July. The number present was far in advance of last year's gathering. Ice cream and a capital tea was provided by the Ladies' Aid Society. Football and other games were heartily joined in by the children. In the evening a most interesting programme was successfully rendered by the children. The pastor, Rev. J. W. Goffin, occupied the chair. He gave a short cheery address bearing on Sunday school work. Mrs. Goffin, superintendent of the Sunday school, had prepared an address, but owing to a slight accident she was not present. Mr. Goffin was deputed to read her address, and said that it gave him great pleasure to do so. It was too good to be kept all to ourselves, so we give you a few brief extracts. "At the earnest request of the friends interested in the Sunday school she had undertaken this new and heavy responsibility, trusting that grace and strength would be granted her to fill the position which she believed the Master had called her to occupy. What a privilege was theirs as Sunday school teachers to unfold to their classes the beautiful lessons from the Book of books, and while blessing others to be blest themselves also. The world to-day is flooded with impure and hurtful literature, and it was their bounden duty to do all in their power to counteract its evil influence. Young people will read, and if they did not place pure healthy books within their reach, they might be tempted to read books, the influence of which no sermon, however eloquently delivered, could undo. Benjamin Franklin said that the reading of "Cotton Mather's Essay on Doing Good," moulded his entire life. The assassin of Lord Russell declared that he was led into crime by reading one vicious romance. The consecrated John Angell James, than whom England never produced a better man, declared in his old days that he had never yet got over the evil effects of having for fifteen minutes once read a bad book. Illustrations of this kind might be multiplied." The friends have collected upwards of \$30, with which to purchase a new library for the Sunday school. The attendance each Sabbath averages

from 60 to 70 in the Sunday school. The friends are much encouraged to go forward in this grand work.

REV. C. H. WHISKER.—Mr. Whisker, closing his work in St. Thomas, Ont., writes to say that he is sorry to think the church property could not be held in our cause, for the small sum of \$700. "God knows," he says, "how I have struggled through good and evil report. . . The mortgage has put the property in the market; it is to be sold on Saturday, 18th July." He speaks of *taking up evangelistic work among the churches*, if openings present. He is well qualified for this work. The following are extracts from recent testimonials submitted to us. We have ourselves heard Mr. Whisker several times, and were pleased with his clear and earnest presentation of the gospel.

"In England, where as an evangelist he was successful and highly esteemed, I have seen the results of his work with great gratification." Daniel Spencer, F.R.G.S., Baptist minister, St. Thomas.

"Earnest and devoted in the Master's work, and eminently qualified to seek the wandering, reclaim the erring, and save souls. . . Our brother has labored with assiduity, and been made a blessing to many." James Whiting, Methodist minister, St. Thomas.

A document signed by A. Wilton and T. Trump, *Diacons*, Jas. Findlay and Thos. Johnston, *Members of Board*, Wm. Irwin, *Treasurer*, and Thos. Williams—says, "We have found him to be an earnest Christian man, and a thorough worker in the Master's cause. . . He has been in no way to blame for the church being sold, as he has been the sole means in God's hands of raising money to carry on the work thus far."

MONTREAL, POINT ST. CHARLES.—The old St. Matthew's Presbyterian church at Point St. Charles has been purchased by the Congregationalists of the city, and the inaugural services under the new denomination took place yesterday. The Rev. Thomas Hall conducted both services, and proved to be a very able pulpit orator. There was a good attendance at each service. Mr. Hall asked the people to help the church and do what they can by their presence and contributions. The congregation, he said, was not there to conflict with the other churches, but to assist in doing good.

The Rev. Thomas Hall, the pastor, was born in Ireland. He was ordained in Dublin in 1866, and subsequently took charge of the Congregational church in St. Johns, Newfoundland, where he continued for thirteen years. He was then sent to Kingston. He was only a short time there

when he was called to the superintendency of the Canadian Congregational Missionary Society, which position he held for eight years, relinquishing it last year, when he went to the church at Clayton, New York State, where he engaged to stay for a year. The opening services will be continued next Sunday.

Principal Barbour had hardly resumed his seat after a talk to the children at the opening of the Point St. Charles Congregational Sunday school yesterday, when a little girl, who had been very restless during the services, forged her way up on the platform, and proceeded to climb the venerable Doctor's knee, to his evident enjoyment and to the no small amusement of the school. Children are prime judges of character.—*Witness*, July 13.

WEST TORONTO JUNCTION.—For some months past, Rev. A. L. McFadyen, B.A., late of Bethel Congregational church, Kingston, has been laboring in Toronto Junction for the establishment of a Congregational church in that place. In October last Mr. McFadyen entered the Junction a comparative stranger. Through undaunted perseverance and faithful work he has succeeded in gathering around him an earnest and energetic company of Christian workers, many of them recent converts, a result of the winter's work. This congregation has been worshipping for several weeks past in a tent, north of Dundas St., a little to the west of the C. P. R. station. On the evening of Tuesday, July 7th, at request of the newly organized society, a council of ministers and delegates of the Toronto Congregational churches assembled for the purpose of recognizing it as a church. The following city churches were represented: Zion, Messrs. C. J. Atkinson and S. Thompson; Bond St., Alderman F. Phillips and Mr. E. Potts; Olivet, Mr. J. Wightman; and Dovercourt, Mr. G. N. Prior. There were present also the following ministers: Revs. Charles Duff, M.A., T. M. Reikie, Thos. Webb and J. A. C. McCuaig. The new church was represented by Rev. A. L. McFadyen, B.A., and Deacons Geo. Stockdale, W. Broadwood and J. Wilds.

After consultation as to the steps already taken, and expression of the hearty concurrence of the council in the organization effected, the representatives present manifested, by resolution, their willingness to proceed with the church, to the installation of Mr. McFadyen as pastor, the formal call having been duly presented and accepted. Rev. Charles Duff, M.A., on motion took the chair. Rev. T. M. Reikie read a passage of Scripture and led in prayer. Mr. Duff then briefly addressed the people on the principles of Congregationalism and delivered his charge to the pastor-elect. Rev. J. A. C. McCuaig extended to Mr. McFadyen the right hand of fellowship on behalf

of the sister Congregational churches of Ontario and Quebec. Brief addresses were given by the Rev. Thos. Webb, Messrs. C. J. Atkinson, J. Wightman, E. Potts and Ald. F. Phillips. The singing was led by the choir under the direction of Deacon Broadwood. The young church has a membership of fifty-six, with about an equal number of adherents; an energetic and practical board of deacons, and a pastor whose ministry in the past has been richly blessed of the Lord in the conversion of sinners and the developing and strengthening the Christian life and labor of all under his charge.

J. A. C. McCUAIG

ZION CONGREGATIONAL CHURCH, TORONTO.—The annual picnic of the Sabbath school was held on the 2nd inst. at Lorne Park. Scholars and friends to the number of 300 were present, and spent a most pleasant afternoon. The children entered heartily into the spirit of the games, and returned home in safety, no accident happening to mar the pleasure of the day. Our pastor is still enjoying his vacation in England, and will be with us again this month. During his absence the pulpit has been occupied by Principal Barbour, of our College, Rev. Thomas Hall, Mr. Mitchell and Rev. Mr. Sissons, of London, England.

The Y. P. S. C. E. is continuing to prosper. The meetings on Sunday evening are well attended. The younger and associate members take part heartily, and the elder church members lend cordial support. In our church work there is shadow as well as sunshine. We mourn the loss of one of the oldest members of the church, Mrs. Freeland, widow of the late Patrick Freeland. Constant in attendance at the house of God; always cheerful and kind, we shall miss her much; and there is left us the example and encouragement of a Christian life.

"One army of the living God,
To His commands we bow;
Part of His host have crossed the flood,
And part are crossing now."

G. L. C.

SHEFFIELD, N. B.—The Rev. Frederick Flawith having resigned his charge on account of ill-health, and the resignation having been accepted, a social gathering was held in the church, Wednesday evening, 17th June, on the eve of his departure, to bid him God-speed. Devotional exercises were conducted by Mr. Flawith, after which refreshments were served by the ladies of the church. The chair was then taken by Mr. Archibald Barker; a minute of action in response to letters issued by the church, was read by Mr. James Woodrow, of St. John, in which it was stated that the proceedings in connection with the resignation

and acceptance had been found to be regular, and commending Mr. Flawith as a faithful minister. Addresses were delivered by Rev. Messrs. Day, Thomas and David Howie (the latter of St. John), and Messrs. Archibald Barker and James Woodrow; the choir sang several beautiful anthems. Rev. F. Flawith gave a parting address in a feeling manner. The people, he said, had been very kind to him, and had supplied him with means to visit England, where he would proceed in a few days. Mr. Flawith left Sheffield on Thursday. His address will be, care of Memorial Hall, Farringdon Street, London, England.—*St. John Telegraph.*

TORONTO, DOVERCOURT.—The first anniversary services of this church were held on Sabbath, July 5th, the Rev. John Burton, B.D., preaching at 11 a.m. on "The Name of Jesus," Acts 4: 12. At 3 p.m. the Rev. J. T. Parr preached from the words, "God's peculiar people, His peculiar treasure." Rev. Thos. Hall, of Clayton, N. Y., also took part, and spoke some appropriate and encouraging words, which were much appreciated. The Rev. J. A. C. McCuaig preached in the evening on "Salvation," from Acts 4: 10.

On the Thursday following, July 9th, a special thanksgiving service was held, consisting of prayer and short addresses by visiting brethren from sister churches, interspersed with singing by the choir. Among the speakers were Revs. Enoch Barker, J. A. McCuaig, Thos. Webb (the pastor); J. C. Copp, President of the Toronto Congregational Association, W. J. Stubbs, Mr Atkinson, and Mr. Pim, of Zion church, and Mr. W. Revell, of the Northern.

One feature of the meeting was fifteen minutes' experience from the members; when about twenty testified to Christ's power to save; some of whom were converted at our meetings held last winter.

A collection amounting to \$20.50 was taken up for the building fund of the additional infant class room just erected by the members. The gathering broke up at 10.30 o'clock, all feeling that a pleasant and profitable evening had been spent. At the sacramental and reception service held on Sabbath evening, July 12th, eight new members were received into the fellowship of the church.—*Com.*

ST. THOMAS.—Mr. Alex. L. Hay, of Hamilton, whose business keeps him "on the road" all the time, and thus has the opportunity of visiting many places, and is greatly interested in our cause, sends us the following regarding St. Thomas:

"The Executive of the C. C. M. S. failed to carry out the recommendation of the General Committee, the result being that the church and parsonage here were sold by auction, July 18th, by foreclosure of the mortgage. Congregationalism

in St. Thomas had a practical friend that day in the person of Rev. W. H. A. Claris, of Frome, who on his own responsibility bid in the property for \$2,250; thus saving to our denomination property valued at \$3,500 and the opportunity to build up a good cause here.

"The Rev. Mr. Whisker states that he is going to leave, and I learn from conversation with a number of leading members, and also some who have become alienated from the cause, that they are anxious to have the C. C. M. S. come to their assistance with a good man and a suitable grant. If this is done, I see prospects of a good strong cause being established in this growing city; there being now a great many Congregationalists living there."

EATON.—The "News of the Churches," is one of the first columns read by us, when the INDEPENDENT comes to hand. After a pastorate of seven and a half years, our pastor has resigned; to take effect on Sept. 30th. His resignation has not been accepted by the church, but will be considered at a church meeting to be held Aug. 14th. To some of us a new pastor has no great charms, but to others changes are delightful. We prefer the old. A change will likely take place. Mr. Skinner has resigned because he thought there was not the interest taken in spiritual matters that there should be. When he gave in his resignation he intimated to us that he had no opening in view; therefore he will doubtless be glad to hear from some church in want of a pastor.

We need the Gospel preached here. Many good Christian workers have gone from this church to other churches, and there are still some of the best people Canada can produce left yet. The church is united, and prospects are much more hopeful now than they were eight years ago. For my part I would like to hear of some one who is anxious to serve the Master, on a small salary and plenty of work.—A MEMBER OF THE CHURCH.

WATFORD.—Sunday, June 21st, was the second anniversary of the opening of the new church building here. Rev. A. F. McGregor, of Forest, preached excellent sermons to good congregations, both forenoon and evening.

On Monday evening a tea meeting was held. Addresses by Rev. A. F. McGregor, Forest; Rev. W. C. McCormack, Sarnia; Rev. Mr. Graham (Presbyterian), Watford; Rev. R. Hay, pastor, and others. An enjoyable time was passed. Receipts both on Sunday and Monday were for the church debt; on which account nearly \$200 has just been paid.

We had the pleasure of hearing a very earnest and practical sermon the Sunday evening following, by the Rev. W. C. McCormack, Sarnia.

WIARON.—The Congregational minister here, receiving a call to Paris, Ont., the Congregational church proposed to unite with the Presbyterian under my pastorate. Committees were appointed by each church to draw up a basis. The basis was ratified by the votes of the members in each congregation, then approved by the Presbytery, and for three months we have been worshipping as one church, the Congregational deacons having seats with the session, the superintendent of the Congregational Sunday school becoming superintendent of the united schools, a board of management of five Presbyterians and four Congregationalists being elected to manage temporal matters, while a canvas is now being made for subscriptions for a new church building. Christian harmony and fellowship between the two prevail and our quarterly communions have been joyous occasions.—*Presb. Record.*

PINE GROVE.—Mr. Tozo Ohno preached for us on May 17th, and was much liked. The congregations were good on that occasion, and the collections also.

We had our annual Mission Band exercise on Sunday evening, June 28. This year the subject was "Paul's first Missionary Journey," taken from Acts, 13th and 14th chapters. The exercise was so prepared that the answers to questions were brief and easily learned by the little ones. The Band has lately joined the "Home Paper Mission," and intends to gather up the Sunday school papers after they have been read, and send them to some other school that has none. S. A. J.

WARWICK ZION.—Re-opening services were held in this church, Sunday, June 28th, by the Rev. W. H. McCormack, Sarnia, and the pastor, Rev. R. Hay. A tea meeting on Monday evening was addressed by the Rev. A. F. McGregor, Forest, Rev. W. C. McCormick, Sarnia, Hugh McKenzie, M.P.P., W. B. Laws, Duncan Campbell and the Rev. R. Hay. Music was furnished by friends from Watford. Improvements will cost about \$200; and funds are on hand to pay all bills.—A. L. H.

CURE WANTED.—A correspondent in one of our churches—that of Blankville—writes thus: "The congregations are not as large as they might be, at any of our services; and a few of those who do attend seem to enjoy a nap better than the sermon. If any reader of the INDEPENDENT can give a cure for this trouble, I am sure it will be gratefully received, by the awake members at least.

TORONTO, ZION.—Not long ago the Endeavor Society of Zion Congregational church organized a "Good Literature Committee," whose duty it

is to correspond with the denominational and local papers, and supply them with news from our church; also to try and secure new subscribers to the INDEPENDENT, *Golden Rule* and other papers. This committee is the outcome of a long-felt want, and we will try and make it successful as far as the INDEPENDENT is concerned.

EMBRO.—In addition to those already gone to England, Rev. E. D. Silcox, of Embro, is to be added to the list. He and his brother, the Rev. J. B. Silcox, now of Sacramento, California, expect to be at the great council in London; and will take in Scotland, France, Switzerland, etc., before their return. The church at Embro has handsomely paid the pastor's "ticket," as well as given him three months' leave of absence.

REV. A. W. GERRIE.—Mr. Gerrie has returned from his visit to the Pacific coast, and is among his friends in Garafraxa (post office address, Belwood) for the present. He has been supplying the pulpit of the Hamilton church for a Sunday or two in July. He says "he is very much improved in health."

TORONTO, DOVERCOURT.—The S. S. Excursion to the Island Park, on Tuesday, 21st July, was successful in every particular. The city furnished, at a fair contract price, four open "excursion" cars on the Street Railway, which conveyed over 300 children and adults three or four miles to the ferry steamer. At the Island, they had a very enjoyable time. Several friends from the other churches accompanied the party.

MISS MACALLUM IN THE WEST.—Miss Macallum has just visited Forest, Warwick, Sarnia, and Watford, giving interesting information about work in Turkey, and collecting somewhere about \$40 for mission work in her field, from above churches.—*Com.*

STRATFORD.—The friends of the Congregational church are having the outside of the church painted. This will make it a very neat and cozy church. The membership under the Rev. J. P. Gerrie's efficient pastorate is increasing, and a bright future seems before them.—*Beacon.*

BELFOUNTAIN, ONT.—We have no church there, but there is somebody who loves foreign mission work, and has sent us \$1.50, which we have forwarded to Montreal, to the Woman's Board, for their African work.

LANARK.—Rev. Joseph Colclough, formerly of St. Catharines, and more recently resident in England, has arrived at Lanark, and begun his pastoral work there. He says, "We are getting along nicely.

THE INTERNATIONAL CONGREGATIONAL COUNCIL.

[We are indebted to the cable reports in the last two issues of the *New York Independent* for the information here called.—EDITOR.]

The International Congregational Council convened in London, England, Monday, July 13th. Its first meeting was held in the Memorial Hall, in Farringdon Street, which is the home of the English Congregational churches, and a noble monument to the zeal and fidelity of those who have laid broad and deep the foundations of the Congregational system in Great Britain.

Most of the evening meetings are held in the City Temple, of which the renowned and eccentric Dr. Joseph Parker is the pastor; the principal place of assembly, however, is the new Weigh House Chapel in Duke Street, near Oxford Street. This church, besides having a history of which any might well be proud, is renowned in recent years for the ministry of the late Thomas Binney. The old Weigh House Chapel was in the heart of the business section of the city, but being required for business purposes was torn down. The congregation for some years worshipped in a hall, but they have now the most splendid house of worship of the denomination in England. The land on which it is situated was the gift of the Duke of Westminster, and is valued at £30,000. It is said to be the largest single gift ever made to an English Congregational church. On this land has been erected a building at an expenditure of about \$200,000, which contains not only a beautiful auditorium, but also numerous schools, waiting rooms, parlors, etc. The most of the meetings during the day were held in this church.

At nine o'clock Monday morning the Liberation Society, whose aim it is to bring about a separation of Church and State, gave a breakfast at the Holborn Restaurant to the American and Colonial delegates.

The Council was called to order in Memorial Hall at three o'clock by Robert W. Dale, D.D., LL.D., of Birmingham, England, a full quota of delegates and a large audience being present. One of the first motions made was for the adoption of a resolution expressing the sympathy of the Council with Mr. Spurgeon, the great Tabernacle preacher, in his serious illness. A committee was appointed to report action with reference to Dr. Hannay and Dr. Dexter, who have died since the Council was called.

Memorial Hall has a historic location, one full of memories sacred to the descendants of the Puritans and the Pilgrims. The room seats about 1,200 when it is crowded, and is entirely without architectural beauty. The only striking feature

which it contains is the stained glass window, whose subject is the departing of the Pilgrims from Holland for the New World.

The President of the Council was chosen by the English Committee, and they, naturally, selected their most eminent and representative man. Dr. Dale is a great genius—among English ministers he is the most eminent theologian; his interest in education entitles him almost to be called a professional educator; as a politician he is confessedly one of the most prominent not only in the Midlands, but in England; and he is the pastor of one of the strongest and most influential of English churches. The Vice-Presidents chosen were the Rev. L. D. Bevan, D.D., from Australia; President Cyrus Northrop, of Minnesota; the Rev. J. Guinness Rogers, of London, and A. H. Quint, D.D., of Boston.

The Secretaries of the English and American Committees, the Rev. Dr. Mackennal and the Rev. Henry A. Hazen, were chosen Secretaries of the Council.

The feature of the first day was a reception to the delegates, given by the Committee of the Congregational Union of England and Wales. The address on the occasion was delivered by John Brown, D.D., late Chairman of the Union, and pastor of the famous Bunyan Church in Bedford. Dr. Brown has recently been very much before the English public because of his address from the chair of the Union on the "Historic Episcopate," which has greatly delighted Nonconformists and greatly disgusted the Establishment. He is also well known throughout the English world for his biography of John Bunyan, which a recent review in the London *Daily News* called one of the most perfect in the language. His address at the reception was marked by that rare felicity of diction and affluent knowledge of history which characterizes the utterances of this deservedly distinguished man.

THE SECOND DAY.

On Tuesday morning, July 14th, the Council assembled in the Weigh House Chapel, every available corner being filled. The service began with a celebration of the Lord's Supper. The address was delivered by the Rev. Dr. Reynolds, of Cheshunt College. The supper was followed by the address of the President. Dr. Dale chose for his subject, "The Divine Life in Man." No more appropriate subject could have been selected. The address contained not a suggestion of the mechanical and belittling speculations which are agitating so many both in England and America, but was full of the same spirit which has made his recent book, the "Living Christ and the Four Gospels," so helpful in the midst of the conflicts of our time. Dr. Dale is a genuine orator, and it is safe to say

that no Convocation in modern times had a nobler address as the keynote of its sessions than the one just delivered.

It was a difficult task which was assigned to Dr. Wolcott Calkins, that of leading the Devotional Conference which followed the President's address, for who can come after the king? And yet most graciously, and in a vein of rare spirituality, Dr. Calkins opened the Conference.

None of the meetings have touched a loftier level than this. It is almost unfortunate that it should be keyed to so high a note; and yet it was a blessing, for its inspiration lasted throughout the day.

With the afternoon of Tuesday the work of the Council began. The first general subject was "Congregationalism (domestic)," and the first special subject, "The Importance of the Maintenance in the Churches of the Congregational Idea of the Church." This was subdivided into "The Obligation of Personal Service in Christian Work" (including the ministrations of women), which was opened by a paper by H. Arnold Thomas, of Bristol. Mr. Thomas is a speaker of rare felicity, one of the younger and brighter of the English ministers.

The second division of the general subject was, "Pastoral Oversight and Actual Guidance by Church Officers of Members in their Work," including (a), "The Service of the Young," address by Dr. Dunning, of Boston; (b), "Guilds," address by Robert F. Horton, of Hampstead; and (c), "Society of Christian Endeavor," address by Nehemiah Boynton, of Boston. This was the young people's afternoon.

Dr. Dunning is an enthusiast in this department of work, and his long experience as Secretary of the Sunday School Society gave his words additional value. Mr. Horton was recently the President of the guilds in the English churches, which correspond closely to our Christian Endeavor Societies, and he is one of the most inspiring and aggressive of English preachers. Mr. Boynton worthily represented the Christian Endeavor movement.

The sermon of the Council was delivered in the evening by the Rev. E. P. Goodwin, D.D. of Chicago. In order to have had the programme complete, Dr. Richard S. Storrs should have been the preacher; for he is now universally regarded as the Nestor of the American churches, and was recently mentioned in one of the English papers as the greatest orator of the Congregational churches of the world.

Few persons could forget that the second choice of the Committee for the sermon was Henry M. Dexter, the most eminent ecclesiastical authority among Congregationalists, who died the very week that he had been invited to perform this service.

His absence from the Council which his wisdom had helped to bring into being, was the theme of universal regret. But Dr. Goodwin was a worthy substitute, and there is little sleeping when he occupies the pulpit. His sermon abounded in facts, in fire, in that contagious enthusiasm which characterizes the great preacher from "The Lightning City of the West."

THE THIRD DAY.

Wednesday morning, July 15th, the subject was the "Present Direction of Theological Thought in the Congregational Churches," and the speakers were President Simon, of Edinburgh, Professor Stearns, of Bangor, and the Rev. Evan Jenkins, of Swansea. President Simon is at the head of a Theological Hall; Professor Stearns is well known not only for his work in Bangor, but as the man who was chosen to succeed Professor Shedd in New York, but declined the position; Mr. Jenkins is a pastor.

This was one of the most interesting of all the meetings, for the simple reason that, however much theology may be decried, there is no subject concerning which there is so great interest.

In the afternoon the subject was "The Economy of Congregationalism," and this was a very full programme. Dr. Quint spoke of the Place of Ecclesiastical Councils. Since the death of Dr. Dexter, Dr. Quint is the most prominent authority on our polity in the United States.

The other papers of the afternoon were by Thos. Green, of Ashton-under-Lyne, and William H. Moore, of Hartford, Conn., the former on "Doctrinal Schedules in Trust-deeds," and the second on "Church Statistics," subjects interesting and important, no doubt, to those who have a genius for figures and ecclesiasticism. Thomas Green looks enough like Dr. A. H. Clapp to be his twin-brother, and he is a chip of the same block.

The evening of the 15th of July had a more popular subject, namely, The place of Congregationalism in the making

1. Of Great Britain.
2. Of New England and the United States.
3. Of the British Colonies.

The speakers at this meeting were Guinness Rogers, of London; B. M. Fullerton, of Massachusetts; and Dr. Jefferis, for many years a resident in Australia. The Rev. J. Guinness Rogers is one of the *lives*t men in England, and a man who always believes in speaking straight out his inmost conviction. He divides with Dr. Dale the honor of being the leading authority on Congregationalism in England. There is always something stalwart and strong in his utterances, and when he is roused he is like a lion. The subject was exactly suited to his taste, and his speech was one of the most striking and impressive of the week.

He is especially severe on the "Historic Episcopate."

Guinness Rogers never wears gloves when he is speaking.

Dr. Jefferis was a representative both of England and Australia. He spoke with much enthusiasm, and with a vigorous and at times brilliant eloquence of the new federation of Australian States which is just now taking its place among the nations. Congregationalism is strong in Australia, and has been a great power in the development of its history.

THE FOURTH DAY.

Thursday, July 16th, the second great division of the programme was taken up, "Congregationalism in Relation to the Nation." The addresses of the day were by experts. Few Americans are better able to speak on "Home Missions" than Dr. McLean, of California, and his ripe experience, knowledge of all parts of the American continent, and rare power of presenting facts, made his address one long to be remembered.

He set forth with great clearness and fulness the special claims of Congregational Home Missions, and insisted that the Congregational polity furnished the only ground for the union of the sects. He gave a fine sketch of Home Missions in America. Dr. Joseph B. Clark, one of the Secretaries of the American Home Missionary Society, was the hero of the discussion. He made a capital address.

"How to Meet the Wants of Growing Towns; the Needs of Scattered Populations in Decaying Districts," was discussed by the Rev. Mr. Clarkson, of London, and the Rev. Hugh Pedley, of Manitoba; the first speaking of the work in the great cities and the second on the remote frontier.

The subject of the Church and State is seldom considered in America, where the idea of a State Church is almost unheard of; but in England it is a living question, and therefore it is not surprising that four of the best speakers of the whole Council were chosen for its discussion. President Cyrus Northrop represented the United States, D. Goodrich, England, and both made excellent addresses. Dr. Evans, the New President of the Union represented Wales, delivered a superb address, and Dr. Bevan, who spoke for Australia, was greatly enjoyed.

Dr. Evans was witty, strong and eloquent in his plea for a free Church in Wales.

The meeting which attracted more attention than any other was the conference on the Churches and Social Ethics, which was held in Memorial Hall on Thursday evening. This is the pre-eminent question for the churches to consider; it is rapidly coming to the front in Great Britain. No one can be in England for a day without realizing

that the imperative inquiry on the part of all thoughtful men must be, How can the wealth and wisdom of England be utilized for the relief of its poverty and vice?

The subject of land and national prosperity was discussed by Albert Spicer, J.P., of London. Mr. Spicer spoke with great ability and with a breadth and sympathy hardly to have been expected from a conspicuous business man. He claimed that land is the basis of all labor, the source of all wealth, and that therefore the proper use of land is the question underlying all others, when we consider it in relation to national prosperity. No one will assert that we have that prosperity today.

Naturally the subject of the sale of spirituous liquors was considered in connection with that of social ethics; and who could so appropriately introduce this discussion as the distinguished minister from the Prohibition State of Kansas, Richard Cordley, D.D.

Thus closed one of the most memorable meetings of the whole Council. Henceforward no charge of "other-worldliness" can be brought against the Congregational churches as a body, for the most pressing issue of our time has been given large consideration in the programme of this first Council. As the week advanced the pressure upon the time of the delegates became more intense.

THE FIFTH DAY.

Friday, the 17th, was a crowded day. There was a reception given by the London Board Congregational ministers at Memorial Hall. Dr. Parker was to have delivered the chief address of welcome: but he was absent, and Dr. Allen, the Rev. S. Pearson and the Rev. J. G. Rogers spoke; and there were responses from representatives of various lands, one of the Japanese delegates making a remarkable address. This was enough in itself for a whole half-day, but the reception was only one of four meetings which claimed attention. In the morning the subject of discussion was, "What have the churches gained and lost in Spiritual Influence?"

1. "Through the changes which have taken place in recent years in doctrinal beliefs."

The paper was presented by E. R. Conder, D.D., of Leeds.

2. "Through the changes which have taken place in the type of social piety."

The Rev. W. Hewgill, of Farnworth, England, spoke.

3. What is lost through the defective realization of the idea of the Church.

The Rev. G. S. Barrett, of Norwich, spoke upon this subject. His address was a particularly notable one. Mr. Barrett is likely to be appointed

as Secretary of the Congregational Union to succeed the late Dr. Hannay. Mr. Barrett commended the form proposed by the National Congregational Council in the United States for recovering members. Drs. Goodwin, Stimson and Noble followed Mr. Barrett with conservative utterances.

The Rev. R. Vaughan Pryce, of New College, London, and Professor Fisk, of Chicago, explained the respective methods of training for the ministry in use in England and America.

One of the most popular meetings was for the discussion of the federation of English-speaking peoples for International Arbitration, Universal Peace, and Furtherance of National Righteousness. As originally planned, the speakers for this meeting were the Rev. F. Herbert Stead, editor of the *Independent*, of London; the Rev. Charles A. Berry, of Wolverhampton, and the Hon. James W. Patterson, of New Hampshire. This programme was sadly interfered with by the absence of Mr. Berry. The Rev. Newman Hall took his place, and was intently listened to.

It was felt by many that a mistake had been made in not providing a place in the programme for the consideration of church music, as there is great interest in that subject among the English churches.

The English churches can teach our American churches many lessons in the conduct of the musical-service, and the English hymn books are much superior to the American. In the service there is more variety, the singing not only of hymns but also of anthems, the whole congregation joining in both. In a large acquaintance among English churches I have never found a quartet choir; never a church in which congregational singing was not almost universal, and few, if any, churches where the selections of hymns and anthems were not more varied than with us.

THE SEVENTH DAY.

Monday, the 20th, was devoted to "Congregationalism and the Church Catholic." In the morning the special theme was, How far does the desire to discover some means of outwardly expressing this Unity Prevail? How far is it possible to gratify the desire, especially in Co-operative Work?

The speakers on this subject were Dr. Allen, of London; Dr. W. M. Taylor, of New York; the Rev. James Stark, of Aberdeen, and the Rev. S. B. Handley, of Stafford.

The Lord's Day, its relation to the Churches, the Nation and the World, was the subject of a paper by Dr. Arthur Little, of Boston, and Sacerdotalism and Modern Unbelief was discussed in a strong, terse and eloquent paper by Dr. James Brand, of Oberlin.

Dr. Brand's paper was followed by an address

by Dr. Fairbairn, of Oxford, on "Congregationalism and the Church Catholic." More than any man in the Council Dr. Fairbairn packs his sentences with thought—each utterance is beaten gold. He is not an orator, but he is a man of the power which comes from profound and condensed thought, and moreover he is perfectly clear. I know no writer on philosophy and theology in our time who has the faculty of being at once so strong and so perspicuous. His address was one of the most remarkable of the whole Council.

THE EIGHTH AND LAST DAY.

The last day of the Council was devoted to "Congregationalism and the World." The Claims of Congregational Communities throughout the World on the Sympathy and Aid of the Congregational Churches in England and America, were presented by S. N. Jackson, M.D., of Ontario; the Rev. Josiah Mullins, of Sydney, N. S. W.; the Rev. W. Mann, Natal, and the Rev. Henry A. Stimson, of St. Louis.

The Foreign Missionary question was presented by the Rev. R. Wardlaw Thompson, of the London Missionary Society, and our own honored and revered Dr. N. G. Clark, of the American Board. Dr. Clark never speaks without giving the impression that he has the head of a statesman and the heart of a Christian.

The closing meeting was held in the City Temple. After an address by Dr. Griffin on Christian Life in Japan and other short addresses, the farewell address was delivered by Dr. Joseph Parker. It was characteristic of that eccentric yet phenomenal orator. He is picturesque, vivid, intense. Occasions of this kind bring out his wonderful power. No better choice could have been made in the selection of one to speak the closing words, and no one who was present will ever forget that marvellous scene. The great Temple, which seats three thousand people was literally packed. It is a striking building—a church with a history running back to the early Puritan times. It has held many remarkable assemblages—the Autumnal meetings of the Union of England and Wales are usually held within its walls—but it is safe to say that in all its history it never before held such an audience, and that its brilliant minister was never more eloquent.

CONGREGATIONAL UNION, N.S. AND N.B.

HELD AT KINGSPORT, N. S., JULY 10TH TO 14TH, 1891.

The Congregational Union of Nova Scotia and New Brunswick, commenced its forty-fourth annual session in the new church edifice at Kingsport, N. S., on Friday, July 10th, at 2.30 p.m.,

Rev. S. Sykes, of Keswick Ridge, N. B., presiding. The organization was completed, the roll called, and routine business transacted.

In the evening the retiring chairman gave his address, the subject being, "The Church in its Relation to the World." The thoughts of the speaker were based on the words of our Lord. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John xvii : 15. In a clear and impressive manner the reverend gentleman proceeded to show the position, duty and mission of the church in the world, outlining his subject as follows:—

1. The church owes itself a conservative duty—the preservation amid the carnality of the world, of its own pure and proper spirituality.

2. The church owes to its Lord a witnessing duty. It is in the world for Christ's sake.

3. The church owes to the world a missionary duty. It is in the world for the world's sake.

The address occupied one hour, and was listened to with interest and attention by the large audience present.

SATURDAY.

After devotional meeting the business of the Union was resumed. The following gentlemen were admitted into full membership of the Union, and received the right hand of fellowship from the chairman, viz., Rev. S. Sykes, Revs. D. Howie, B. Musgrave, R. B. Mills, and C. Moore.

The Treasurer read his report, showing receipts amounting to \$965, all of which had been paid to the various societies. The Statistical Secretary's report was also presented, showing progress; one feature in particular we note, viz., that the contribution of church support by our members was \$8 *per capita*.

Considerable time was spent in discussing the Christian Endeavor movement, the speakers warmly endorsing it as a helpful institution to the church. The chairman-elect of the Union, Rev. J. W. Cox, B.A., was then inducted into office. The chairman of the trust deeds committee read a draft of a proposed Act of Incorporation of the Congregational churches of Nova Scotia, to be laid before the Provincial Legislature.

In the evening an evangelistic service was held, the chairman presiding. Rev. C. G. McCully, of Calais, Maine, who was delegate from Maine conference of Congregational churches, was then introduced to the Union, and took part in the service.

SUNDAY.

The Sunday services were especially interesting. Rev. B. Musgrave, of Auburn, N. S., preached the annual sermon, from John xiii : 20. At the close of the morning service the ordinance of the Lord's Supper was observed.

In the afternoon a Sunday school mass meeting was held; addresses were delivered by Revs. D. Howie, R. K. Black, and Mr. O'Hara, of Toronto, the delegate from the Union of Ontario and Quebec. In the evening Rev. J. W. Cox and Rev. F. Davey, assisted the Rev. D. Howie in the introductory services; the last named gentleman preached the sermon from the text found in Acts iv : 12.

MONDAY.

The Union opened with a devotional hour, after which the chairman called the Union to order. The officers of the Union were then appointed: Rev. J. W. Cox, B.A., *Chairman*, Rev. Frank Davey, *Secretary*, Mr. James Woodrow, *Treasurer*, Rev. J. Shipperley, *Statistical Secretary*, who with the following were to compose the Union Committee: Rev. W. McIntosh, Rev. W. Peacock, Rev. S. Sykes, Rev. D. Howie, Rev. R. B. Mills, Rev. C. Moore, Mr. J. N. Cox, Mr. A. K. Moore, Mr. A. Anthony, Mr. A. Barker, Mr. R. Phillips, Mr. J. W. Jewett, Mr. W. Perry, Mr. C. H. Whitman, Mr. F. Fisher, Mr. H. McLeod, Mr. D. Burpee, Mr. A. Jenkins.

The following cable despatch was sent to the World's Congregational Council, now holding session in London, Eng.:

To the World's Congregational Council, London, Eng.

"The Congregational Union of Nova Scotia and New Brunswick, now in session, sendeth greeting. Romans 15 : 13; Deut. 1 : 11."

Which was signed by the officers of the Union and forwarded.

A very interesting meeting was held in the afternoon, hearing reports from the missionary churches.

In the evening delegates from other bodies addressed the meeting.

Rev. C. G. McCully presented the greetings of the Maine Conference of Congregational Churches; and showing how that we were brethren working for one common Lord, and knew no geographical line in ecclesiastical matters. Mr. H. O'Hara then addressed the meeting, assuring us of the sympathy and help of our sister Union of the other Provinces.

TUESDAY.

After devotional exercises the meeting was called to order by the Chairman of the Union, and routine business was transacted. In the afternoon a prohibition meeting was held on the North Mountain, and a resolution was passed, hoping and praying for a speedy enactment of a law to that effect.

By the kindness of Mr. Burgess the Union was invited to hold a service on board the newly-built vessel "Canada," which was heartily complied

with, and a very interesting and profitable season was spent.

In the evening, Mr. W. F. Colclough, B. A., in a very earnest and enthusiastic address, presented the claims of the College to the churches, followed by Rev. R. K. Black; which was responded to in a very practical way, by many pledging themselves to pay to the Endowment Fund the sums opposite their names, in three yearly instalments (except one, which is to cover four years, viz., Rev. J. Whitman, \$20), A. K. Moore, \$75, J. W. Jewett, \$25, D. H. Burpee, \$20, J. Woodrow, \$30, W. J. Colclough, \$5, Rev. J. W. Cox, \$20, Rev. S. Sykes, \$20, Rev. C. Moore, \$20, Mrs. E. Cox, \$5, Miss Freeman, \$5, Miss Cassie Crowe, \$5, Miss M. B. Crowe, \$3.

This brought to a close one of the best of our Union gatherings, which will be remembered by all for the spiritual character so prevalent from commencement to close. The churches cannot but feel the power thus imparted to their ministers and delegates attending them.

Woman's Board.

DARK SPOTS IN HOME MISSION LIFE.

We believe that every dark cloud has a silver lining. But it is not our aim just now to seek out the brightness, but rather to draw aside the curtain and allow you, dear friends, to take a peep for a while into some of our country parsonages.

Here we see a cosy room: comfort and taste are both displayed. Though the night is cold outside, the fire burns brightly within, and from the open stove door a glow of light shines forth. Our missionary enters. He is just home from a prayer-meeting some miles away. He greets his wife with the words, "Why, dear, you will hurt your eyes sewing by fire-light." She answered, "After I put the little ones to bed, I could not sit in the dark and do nothing, I would feel so lonely, and it does not hurt my eyes more to sew than it would to read. Besides, this work is really needed. But guess, dear, who came to visit us this afternoon, and stay to tea. The Misses Day. They appear the most stuck-up of any of our congregation. I know their mother is a Christian, and if *she* had come instead of they, I could so much more easily have told *her* that I could not offer her sugar in her tea, as we had none. I did so hope they would leave before it was time to light the lamps, and then I would have been spared the mortification

of saying we were out of oil and had no money to buy any." Our missionary replied, "They will no doubt tell their father of our needs; he is a deacon, you know, and if he tries, may succeed better than I can in getting the church to pay us the arrears, and also to be more punctual in future." She spoke again, "I don't mind how hard I work for you and the children, and how much I economize; but it does discourage me to think that we have now entered upon our third year here, and that though you forgave them \$100 at the end of last year, they don't seem any more prompt now. Surely when they only promise \$400 with parsonage and firing, they *could* pay it with a little effort. You know what a spread there was at Jane Close's wedding. Why, there were more delicacies on the table than we would have for a whole year; and yet when I called a week or two after for a subscription for the Missionary Society, Mrs. Close said 50c. was all they could spare, for they had had so many expenses lately, and that a payment would soon be due on the farm they were buying for Joe."

A MISSIONARY'S FIRST FIELD.

Let us now look at a young man who has just finished his college course. He spent his last vacation preaching in a field, and was invited to settle among the people as soon as he was through his studies. Services were held in a hall, as there was no church building. A site was purchased, and the building of a church commenced. Enough land was secured for a parsonage, a plan of which the student sent to his betrothed, asking if she could suggest any improvements. Before he left college, he heard that the parsonage could not be finished for him to occupy at once, but he could procure board when he reached there. The young couple left the city full of hope and in good spirits, to settle down in the far-off country district. When they got there, they found the church quite unfinished, and nothing done to the parsonage! They searched from one end of the settlement to the other for two rooms, but searched in vain. They did get, however, a nice large room with two windows in, but it was not quite finished, as the person who owned it was a carpenter and worked at his house only over hours. This room was at the end of a wide hall; doors leading to other rooms were on either side. The hall was used as a dining room, and every door was made to open into it, instead of into the room itself. Whether this was done to make escape easier in time of fire, we know not; but we do know that our young missionary and his wife had a great deal of mortification on account of it. The front door was the only one that had latch or lock on, and when the kitchen door was open while the table was being laid, often all of a sudden their door would bang

wide open and reveal them half dressed, or clad in white attire. Perhaps some may think that a minister of the Gospel should be willing to bear little annoyances like that. To such we would quote Paul's words, "We also are men of like passions with yourselves." And don't we all find in our every day experience, that "it is the little foxes that spoil the vines," and the "continual dropping" the wise man speaks of that most upsets us? We remember reading in the life of Mrs. Fletcher (wife of the well-known Wesleyan minister of Madley) that she said the breaking of a china cup worried her more than the death of her child.

Our missionary and his wife would have risen first in the house, but the breakfast hour was a quarter past six in order to allow the father of the family and two sons to be at work by seven. Upon enquiry they found that a lock could not be bought nearer than 23 miles, and there was neither train nor stage in their far-off home. They were promised the loan of a horse and buggy in a month or two, when the harvest would be over. In the meantime, the good husband arose first, and with book in hand, seated himself just against the door in the hall, while his wife dressed for breakfast. The Christian people there were so stiff, that in place of drawing in the young, they rather kept them aloof. The attendance at the services was always good, but many seemed to go just for fun. Sometimes one would manage to pin a large hand-bill on the back of another, and that attracted more attention than the sermon. A neighbouring minister told his people one day, that if they could not keep their faces straighter, he wanted them to bring flat irons next time they came. It took the larger half of our missionary's salary to pay his board bill.

HELP FROM "SOCIALS."

Our third field, to which we will now turn, was different in many respects from the others. Our Heavenly Father seems to have been lavish with His gifts here. Turn where you will, the eye is charmed with beauty. Lofty mountains, fertile valleys, and the blue waters can be seen miles distant. In the graveyard, which surrounds the large but somewhat antiquated church building, can be read the names of many whose bodies were laid there more than 100 years ago. Close at hand is the parsonage, we were about to say a very humble building, when the prayer of the deacon entered our mind, "Lord, we pray Thee keep our minister humble, and we will keep him poor." Well, this parsonage was old enough to be superannuated, so it looked from the outside. But oh, the inside! A minister and his wife who stayed for a short while with our missionary after his ordination, said to him, "You cannot live in a

house like this." "I see no remedy," was the answer, "the people say the house is not worth laying out a thing on it, and that they will build a new one some day." "My husband," said the lady visitor, "could not write a sermon in that dingy, dark study. If there was new paper on all the walls, instead of this greasy stuff, it would brighten up the place." Her husband said, "Brother, let us drive to the village and buy paper, and we will help you put it on. You can have socials here and collect money in that way to pay for it." They started.

While they were away a wagon drove to the door. On being asked to come in, the farmer said, "I can't leave my horses, but I have brought you a quarter of lamb and some butter; I will wait for the basket." "I don't know who the gentleman is," said our missionary's wife, showing the basket to her friend; but it is a nice present." "You had better find out if it is a *present*," said she, "for we have often had a bill sent in for what we really thought had been given us." So, on handing the basket back, she said, "How much have we to pay for these?" and she was told the price. Dear friends, do our doctors, or shoe makers, or bakers, have things sold them after this fashion?

After the papering was finished, the first social took place before our visitors left. As far as the attendance goes, it was a grand success. When coffee, cake, etc., were handed round, it was thought best to take it wherever the people were. On entering her bed-room, the hostess found a circle of young people seated on the floor, with plates of cake in the centre, and one of their number was in the act of stirring another's cup of coffee with her comb, which had been taken from the dressing table. The house was a picture next day. Under the beds and almost everywhere else were scraps which had been thrown around for fun. Two dollars were collected. In due time other socials came off; but a little experience had been gained, and the eating was all confined to one room. In this field, it was most difficult to get money. Almost every one expected his subscription to be "taken out." That could have been done easily if boots and other clothing had grown, as do apples or potatoes. Many gave orders on a small store six miles from the parsonage, where things were sold at very high prices, and not much variety to choose from. If money had been paid, the needed articles could have been bought four miles nearer home, and at much cheaper rates.

One morning, business took our missionary some miles distant. His wife asked him if he would bring home some coal-oil from the village. "I really have not money enough," he said, "but, if you have any eggs, I might make out." They

kept six hens, and with a family of five it may be seen that there would not be a large supply on hand. However, all that were in the house were taken, and even then five cents was left unpaid at the store. In the afternoon, the wife was dusting the church ready for service next day, and was surprised to see her husband drive past. On getting home she asked the children where Papa was gone. "He has gone with the eggs we got to-day to pay the five cents." Afterwards, talking over that little affair with his wife, he said, "I felt so ashamed. I did not mind the store-keeper knowing; but there were two or three prominent members of other churches in at the time, and I was ashamed that they should know how short of money we are kept."

WHAT ARE THE HINDRANCES?

At an Association meeting, a paper was read on, "What are the Hindrances to the Prosperity of our Churches here?" A discussion followed in which two of the ministers stated as their opinion that one drawback was the poor way in which the pastors were paid. The salaries were too small, and even then so much was paid in produce, which obliged a trading on the part of the minister. At the close of the meeting, a lady said to the pastor's wife, "I think it was too bad that your husband spoke as he did about money. He is not the only one that has done it. Several of our ministers have said the same thing to us, and it is too bad of them."

The writer knows of two distinct subscription papers many miles apart on which twenty-five cents was put down as the amount promised for the year by one person. Would not Paul likely have classed such with the "unreasonable men," from which he prayed the Lord to deliver him?

The pastor's wife was asked, "What do you think of this field of labor?" "It is too large for one man," she said. "Five stations and seven services every week is more than any person should have." "My dear madam," he replied, "if your husband should die in the work, it would only be a matter of time, for he would have to die anyway."

NOT FOR THE SAKE OF RICHES.

Some time ago, Rev. R. K. Black was driving in Nova Scotia, and as he seemed out of the region of hotels, he stayed at a farm house; and asked if he could get refreshments for himself and his horse. The farmer was very anxious to find out who he was. "Maybe, sir," he said, "That you are a gentleman from Halifax, come to fish in the lakes for sport." "No," said Mr. Black, "I am not. Well, perhaps you keep a big store, and are driving through here to sell your goods." Be-

ing assured that was not the case, and having guessed at many other things, he said, "If I may ask, what do you do for a living?" Mr. B. said, "I am a minister, I preach." He remarked with a very positive air, "Then, sir, you do get your money *aisy*." Our missionaries do not enter the work for the sake of what they get. Many deny themselves far more than their parishioners know of, in order to be ministers of the Gospel of Christ. Just now, three cases occur to our mind. In one, a profession yielding \$1,200 was changed for \$700. In another, a salary of \$1,000 was given up for \$400, and in the third \$1,000 was changed for \$700. Each of these are now plodding in our own field in Ontario. Such sacrifices involve much that is hard to bear. Happily, our school system of the present day is greatly in advance of what it used to be. Years ago, a daughter of one of the three ministers just referred to, said, "Mamma, do you know I have such a longing desire to go to school at Mrs. Lay's, in Montreal. Do you think it would be possible for me to? I hear she takes minister's daughters for less than others." Her mother wrote for terms, but though considerable was thrown off, it was more than they could afford, as there were several little mouths to feed and bodies to clothe.

Our newspaper reporters state that in a lecture of Rev. Sam Small's lately, he compared the women of long ago, who made two bonnets a year to do them, with those of the present day who must have so many more. He would never have said that if he had been a home missionary.

The wife of one of our home missionaries said to a friend, "You have no idea how I miss the cream crock I have always been used to at home. Father told me before I was married that he had not a word against my intended, only that he was a minister; 'and,' said he, 'respectable poverty is the worst kind.' Many of us know what it is to cut, and contrive, and twist, and turn. After our eldest little girl has worn her best dress for two seasons and has outgrown it, the second takes to it, not for school, for it is not strong enough; but it will last quite a while for best when the skirt is turned bottom upwards, wrong side out, and hind before.

Some churches, too, never settle up accounts. During a six years' pastorate, only once it was done. What would our pastors do without the missionary grants? In many cases, it is the only money they could depend on having punctually. Why is this? Surely the churches should pay as promptly as the State obliges us to settle our taxes. "The laborer is worthy of his hire." "It is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen, or saith He it altogether for our sakes? For our sakes no doubt this is

written, that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

ANNUAL REPORTS.

In answer to some inquiries about the annual reports, the Convener of this committee says that several members have been out of town, but that work is now being pushed vigorously, and it is hoped that the reports will be ready for distribution at the usual time.

H. W., *Cor. Sec.*

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's Receipts, April 15th to July 15th, 1891.

Guelph Branch	\$58 74
Listowel "	25 00
London "	16 80
Ottawa "	59 66
Sherbrooke "	68 00
Toronto "	352 07
Montreal	107 50
Miscellaneous	67 45

Total

ELLA F. M. WILLIAMS,
Treasurer.

26 Chomedey Street, Montreal.

REV. JOHN WOOD IN PALESTINE.

Knowing how little space you would have in the July number for anything beyond a report of the Union meetings in Guelph, I have deferred until now any further account of our trip through Palestine and Egypt. My previous letter was dated at Alexandria, where Mr. Sanderson and I spent most of two days, and whence we took the Khedivial steamer for Jaffa (Joppa), reaching that port on the afternoon of the following day. I must reserve for future letters, should you desire them, any account of what we saw in the places through which we passed, and simply indicate at present the route taken in our journey. There is not very much to see in Jaffa; so we started next morning to "go up to Jerusalem,"—not as our

blessed Lord was accustomed to do it, on foot, but in an open carriage, this being one of the two good roads in Palestine over which it is possible thus to travel; the other is the road from Jerusalem to Bethlehem and Hebron. We reached the once "holy city" on Saturday evening, May 2nd, and shall never forget how eagerly we strained our necks and eyes to catch the first glimpse of the Zion, "beautiful for situation, the city of the great King," of which David sang so sweetly in the 48th psalm. "There it is!" exclaimed a chorus of voices, almost involuntarily, as its great southwest wall and tower of David burst into view. Having secured accommodation in a hotel outside the walls, and near the Jaffa gate, we gave the next few days to visiting the sacred places in and around the city—Calvary, Gethsemane, the Brook Kedron, the Mount of Olives, etc.—and then went down to Jericho, the Jordan and the Dead Sea, of which more anon. The return from the Dead Sea is usually made by Marsaba and Bethlehem, but it was found to be more convenient to visit the place of our Saviour's nativity by a separate trip, it being only six miles south of Jerusalem. Mr. Sanderson went also to Hebron, about twenty miles south of that city.

After spending all the time I had at my disposal in that part of the country, I went north, with another company of travellers, consisting of a Congregational minister and his wife, from New York State, and a Methodist minister from Michigan. Our route lay through Bethel, where Jacob had his wonderful dream, and Shiloh, where the child Samuel was called to be a prophet, and where he afterwards judged Israel; to Jacob's well, on the curb of which our Saviour sat and talked with the woman of Samaria (I leave your readers to turn up the passages), and on between the mountains Gerizim and Ebal—the mountains of blessing and cursing—to Nablous, the ancient Shechem, or Sychar.

Thence we passed through Samaria, with its ruins of Ahab's palace; Jezreel where Jezebel was thrown out of a window and killed; near by Gideon's fountain, where that heroic leader gained his great victory with his three hundred soldiers carrying their pitchers and their lamps; on through Shunem and Nain, both famous for miracles wrought there, to Mount Tabor, on the top of which we spent a glorious Sabbath day. Next day we journeyed to Tiberias, on the shores of the Sea of Galilee, upon which we spent a whole day, sailing over to Capernaum, lunching on our way back at Bethsaida, "the city of Andrew and Peter," and having a dinner of fish in the evening, caught by some of our party in its waters during the day!

Then turning our faces westward, we made our next stop at Nazareth, the home of our Saviour's

childhood and early manhood, every valley and hill-top of which must have been familiar to Him, as "His own country," and dear to His memory, for He was human as well as divine. Some of my most cherished recollections of my journey are of Nazareth, and its beautiful surroundings. From thence we journeyed across the plain of Esdraelon, the great historical battle-ground of the Old Testament, and also of the times of the Crusaders, and climbed Mount Carmel, the scene of the prophet Elijah's sacrifice by fire from Heaven; and then descending to the sea—the Mediterranean, out over which his servant saw the rain-cloud arising, "like a man's hand"—we took the steamer for Jaffa again, and began our voyage homeward, visiting Port Said, Cairo, and the Pyramids, in Egypt, and spending a few days in Naples and Pompeii, Rome, Florence, Venice, Milan and Paris, on the continent. We had delightful weather all through our journey, and were kept free from sickness and accident, for all which I desire humbly to thank the Giver of all good.

JOHN WOOD.

London, July 9, 1891.

CHURCHES BRANCHING OUT.

DEAR SIR,—I am pleased with the ideas expressed in an article in your last issue *re* grants to churches. I think a great deal could be done, and at a very great saving to the funds of the C. C. M. S., if in many cases our stations were added to some of our mission causes.

St. Thomas, for example might find it possible to establish preaching services in a school or unused building in the afternoon, a few miles away, and so help to support a pastor. Listowel, Sarnia, St. Catharines, Wingham, might also find this possible. It would be well to have the Missionary Society have some one examine the prospects in such places.

Yours, etc.,

PROGRESS.

BECKEPPER'S COLLEGE.—Rev. W. F. Clarke, who has long been an authority on bee-keeping, has founded a College for the instruction of those who wish to increase their knowledge of the management of bees. It is in the suburbs of Guelph, near the Agricultural College of Ontario, a number of the students of which avail themselves of its privileges. There are at present about 40 students. \$20 covers the whole fees for the course, from May to end of July; or a partial course may be arranged for. During the meetings of the Union at Guelph, the Bee College had many interested visitors. We believe in specialties and specialists; and would like to see more of them in the country.

Selections.

THE MAJOR'S STORY.

The way I first became acquainted with Mr. Hebich was as strange as himself. Our battalion was lying in Madras Presidency, during one of the hottest monsoons I can remember. The news came that "Hebich was coming." It was the talk of the mess that evening. Some of our company had seen him, but to most—including myself—he was known only by hearsay.

"You'll all know him soon without any introduction either," said one, "for Mr. Hebich goes where he will, and no one can say him nay."

"You'll be the first he'll try his hand at," I was informed, "for he'll soon hear what a determined sinner you are. Mr. Hebich, sir, is a German who came out here to missionarise the black heathens, but says he found the white heathens, meaning us Europeans, needed the gospel more, so he spends his time in visiting the military stations, and many have joined the 'Blue Lights' from his visits!"

The tone in which this information was given stirred up all the bad blood in me, and I used some strong words about Mr Hebich and his "prying impertinence," finishing up by saying that if I found Mr. Hebich in my compound I would quickly "kick him out."

Mr. Hebich, for it was he, advanced in the room. I rose to meet him, tossing my cigarette out of the window. He made me a profound bow, and holding out his hand in a friendly manner, wished me "Goot day." Where now was my spleen, my declaration to eject this man? Gone, I know not how nor where. I felt something like a school-boy before his head-master. I returned his salutation awkwardly, but without knowing what to do next.

After a few moments' silence he said abruptly, "Get down de book." I crossed the room and stood before my book-shelves. I did not need him to tell me what book. There in a neglected corner was my Bible, a book that formed part of every officer's outfit, as well as private's kit. But I had never even opened it. My hand sought it readily now. I brought it back to my seat near the table, and looked inquiringly at Mr. Hebich. He gave an approving gesture, and continued gravely: "Open de fierst shapter of Shenesis, and read de fierst two verses."

I read aloud, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."

"Dat will do, shot de book. Let us pray." He kneeled down, so did I; but what he prayed I do

not know. I was moved with a strange new impulse. I could not think two thoughts together. I didn't know what to think, or say, or do. I was bewildered with these questions: What must I do? What is it I want? To whom shall I go? Mr. Hebich rose, and gravely shaking hands, bowed himself out, and departed as he had entered. I could not go to mess that night. Partly I was afraid, though no one ever accused me of being a coward; partly I was unfit to meet anyone. It was as much as I could do to go through my duty.

Next day I was lying idle as on the previous day, only with a strange wondering on me, and a sort of dread as to what was coming, and yet a desire to see it all out. Not a sound or movement, but just the punkah going overhead. Once more a step was heard—the same step as yesterday—away outside entering the compound; crossing it; on the threshold; at the door; and there was Mr. Hebich again.

Again I rise to return his "Goot day." Again I am awkward and off my guard. Again I am motioned to a seat, and after the same solemn silence the order comes—"Get down de book!" Again the walk to the bookshelf, the hand unerringly reaching down the Bible, and I take my seat. "Open de fierst shapter of Shenesis and read de fierst two verses."

I read again aloud, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."

"Dat will do, shot de book. Let us pray." "This time I listened to his prayer. What a prayer it was! I had never heard prayer but from a book before. It was just like a man talking to his friend. He told the "Dear Father" all about me. He asked Him to show me to myself, and make me abhor myself, and flee from myself to Christ. Again he left as he had done the day before. The Bible lay open on the table. I could not close it, or put it away. I could do nothing but go back to it, and sit down there like a school-boy that has been turned at his lesson. I read those verses over and over again, until they burned into my very soul. I did not need an interpreter. The words were their own commentary. It just meant *me*. Yes, I was like that earth, without form, and void. It was sin that made me so, and the darkness of unconcern and unbelief just kept my real state out of sight, and out of mind.

"And the Spirit of God moved upon the face of the waters." Was this strange man's wonderful power over me, bringing me by his prayer into contact with the living God, just the moving of the Spirit of God? If ever a man was humbled, convinced of his need as an undone man, if ever sin

in all its sinfulness became a reality to anyone, it was so with me. The scales of pride, prejudice, worldliness, fell from my eyes. How I passed the time until next day I knew not. I thought not of the heat. I was aroused to a new interest; it was the stirring towards a new life, the hour that precedes the dawn.

That step was heard entering the compound. I waited with suppressed expectation. I had my Bible open, I was ready with my book for the teacher. My heart was full. I rose and grasped his hand. "Mr. Hebich, I see it all. What must I do?" He pointed me to the cross of Calvary, where Jesus took my ruin and made it His, and then upward to the throne, where, as my Risen Life, He could make God's righteousness mine. We knelt down together, and that day I prayed for the first time without a book, and thanked the Lord for life eternal through faith in Jesus Christ.—*J. C. Rainey.*

Literary Notices.

A CANADIAN IN ENGLAND. The title of the work which the Rev. Prof. Duff, M.A., LL.D., is preparing for the press, is *Old Testament Theology, or, The History of Hebrew Religion from the Year 800 B.C.* Vol. I, which follows the history "down to Josiah, 640 B.C." is now complete and is to appear early in autumn. Vol. II. is already in a forward state of preparation, and will cover the period ending with the Exile. The third volume will lead up to Alexander, and the fourth to the beginning of the Christian era. The publishers are Messrs. A. & C. Black, Edinburgh. *Independent*, London.

THE CENTURY. Poultney Bigelow, who was a schoolmate of the German Emperor, will contribute an article to the Midsummer (August) No. of *The Century* on the first three years of the Emperor's reign—the third anniversary of his ascent to the throne having taken place on the 15th of June. Mr. Bigelow believes that "since Frederick the Great no king of Prussia has understood his business like this emperor," and in this article he gives what he considers the secret of the power of William the II. with his people, and incidentally contributes many facts regarding his life.

CANADIAN HORTICULTURIST reaches us regularly, with a colored frontispiece in every number. The editor shows great skill in filling his pages with condensed, interesting, and always *timely* articles of the greatest value to every one who has a farm or garden. L. WOOLVERTON, Grimsby, Ont. \$1.

THE TREASURY FOR PASTOR AND PEOPLE, for July comes to our table freighted with good things. Its sermons and articles in every department are excellent, timely and full of mental and spiritual food. Every pastor and Christian worker will find in its pages the requisite aid on many lines. Yearly subscription, \$2.50; to clergymen, \$2. E. B. TREAT, Publisher, 5 Cooper Union, New York.

PILGRIM TEACHER. The August number of this excellent magazine is before us. 48 pages of expositions of the S. S. Lessons, go over the ground very thoroughly. It is marvellously cheap at 50 cents a year, in parcels of six or more. Single copies 60c. We are Canadian agents for this, and the other publications of the Cong. S. S. and Pub. Society, Boston.

ST. NICHOLAS. To entertain; and entertaining, instruct; and yet to do it as if it were amusement only, seems to be the mission of *St. Nicholas* among the boys and girls. Century Co., Union Square, New York. \$3 a year.

For the Young.

A PARABLE.

There was once a little boy who read in his Testament the stories about Jesus; and as little children think that every thing they read is near by, he supposed that Jesus and His disciples were living near by, in the same town or the next, and he thought he would like to go and find Jesus, and ask Him whether he might not stay with Him a while, and be one of His scholars. So one morning he got up early and set out on his journey, before anyone else was up. He left a little note on the table for his father and mother, which was this:

Dear Papa and Mamma: I am going to find Jesus. I wish to be one of His disciples, with Peter and James and John. I am very little but I can do something. I can bring Him water when He is thirsty, and wash His feet when He is tired with walking, and by and by I will come home and tell you all about it. CHARLEY

So Charley set out very bright and fresh. He had an idea, as little children have, that the world is only a few miles across, and that everything is close by; so he thought he would meet some one soon who would tell him where Jesus was. But after walking for an hour or so he began to get tired and wanted his breakfast. He went straight into a house and sat down. Now, in this house there lived a very old man and woman who had no children. When they saw this little curly-headed boy coming in they said:

"What do you want, my son?"

And he told them he wanted some bread and milk for breakfast. They gladly gave it to him; and while he was eating it, he told them how he was going to find Jesus, and asked them if they could tell him where Jesus and His disciples were to-day? The old man and woman were astonished at this question, and said:

"My dear child, we do not know."

So he thanked them for his breakfast, and they gave him a piece of bread to take with him, and he went away. Then the old man and woman said to each other:

"Is it not strange that this little boy should be trying to find Jesus, and we have never tried to be Christians all our lives?" So they resolved they would begin then to be Christians, and they knelt down and prayed God to make them so, and they felt very happy.

So the little boy went on, and came to where two men were sitting and disputing. One was an infidel, and did not believe in Jesus Christ at all. The other was a Christian, but he was a hard sort of a Christian who could argue for Christ, but he did it as if he were scolding. The little boy stopped to listen, and presently went up and said:

"If this man wants to know Christ, don't wait here talking, but come help me to find Him, for I am looking for Him too."

Then he took them each by the hand and led them along, and they stopped arguing, curious to see where he was going; and they went along together.

Presently they came to where some one was lying on the ground groaning with pain. Then the little boy said:

"Oh, now we shall find Jesus, for He always goes where people are sick; He will come here presently. Let us sit down by the sick man and nurse him and make him comfortable, and Jesus will come here directly."

So they sat down and nursed the sick man, till at last he felt better and got up and went away thanking them. But no Jesus came, and the little boy began to be discouraged.

However, he got up and said:

"Let us go and look farther; for He said, 'Seek and ye shall find.'"

But the two men said, "No, little boy, we will go no farther, for we know how to find Him now. We see that Jesus is not to be found in disputing, but by following Him. Good-by, little boy, you have done us a great deal of good."

Then the little fellow journeyed on till he came to where a poor beggar sat on the ground, and he asked the little boy for bread. Charley took the piece he had saved in the morning and broke it in two and gave the beggar half and said:

"Take this and eat it in the name of Christ, and I will eat the rest."

And the beggar said, "Dear little boy, this is the first time I have eaten the Lord's Supper in fifty years."

So night came on, and the little fellow began to be frightened. But the beggar asked him who he was and where he lived, and he told the whole story. Then the beggar got up and went with him, and showed him the way home. And his father and mother, who had been looking for him all day, were very glad, and said :

"We have sought you all day."

"Why so? I have been looking for Jesus."

Then he went to his little bed and went to sleep.

And he dreamed, and behold! Jesus came to him and said, "My dear little boy, you have looked for Me all day, and I have been near you all the time. I was with you when you went to look for Me, and when you went to see the old man and woman, and the two arguers, and the sick man, and the beggar, and you have led Me to all of them. The old man and woman will now be My disciples; the two arguers have left off disputing and have begun to do good works; the sick man blesses God for the charity of his fellow men, and the old beggar feels that he is not alone in the world. Go on, little boy, and always do so, and I shall always be with you. Though you cannot see Me, you shall feel Me in your heart."—

James Freeman Clarke.

EMERSON'S TALKS WITH A COLLEGE BOY.—
 "Newspapers have done much to abbreviate expression, and so to improve style. They are to occupy during your generation a large share of attention." (This was said nearly a quarter of a century ago. It was as if he saw ahead the blanket editions.) "And the most studious and engaged man can neglect them only at his cost. But have little to do with them. Learn how to get *their* best, too, without their getting yours. Do not read them when the mind is creative. And do not read them thoroughly, column by column. Remember they are made for everybody, and don't try to get what isn't meant for you. The miscellany, for instance, should not receive your attention. There is a great secret in knowing what to keep out of the mind as well as what to put in. And even if you find yourself interested in the selections, you cannot use them, because the original source is not of reference. You can't quote from a newspaper. Like some insects, it died the day it was born. The genuine news is what you want, and practice quick searches for it. Give yourself only so many minutes for the paper. Then you will learn to avoid the premature reports and anticipations, and the stuff put in for people who have nothing to think."—*Century.*

THE CANADIAN INDEPENDENT.

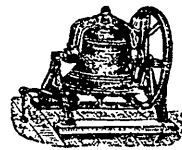
REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for *one dollar* per annum. *Cash in advance* is required of all subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of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

**DICK & WICKSON,
 ARCHITECTS**

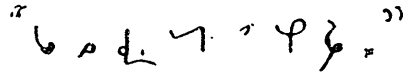
Cor. Adelaide and Toronto Sts.

N. B. DICK.

A. F. WICKSON.



MCSHANE BELL FOUNDRY.
 Finest Grade of Bells,
 Chimes & Peals for Churches,
 Colleges, Tower Clocks, etc.
 Fully warranted; satisfaction
 guaranteed. Send for price
 and catalogue.
 HENRY MCSHANE & CO.,
 BALTIMORE, Md., U.S.
 Mention this Paper.



"Phonography is the desideratum of our day, and the necessity of this age."

**BARKER'S
 SHORTHAND SCHOOL,
 CHANGED TO
 BARKER AND SPENCE'S
 SHORTHAND AND
 BUSINESS SCHOOL,**

And removed to
 133 KING ST. EAST, TORONTO.

Shorthand, Typewriting, and Book keeping taught. Depot for Shorthand Publications and Reporter's Note Books.

CIRCULARS SENT FREE.

E. BARKER.

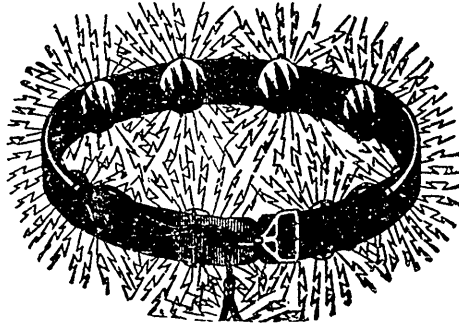
J. W. SPENCE.

Endorsed by the Press, the Clergy and Medical and Electrical Experts.

THE OWEN ELECTRIC BELT AND APPLIANCE CO.

HEAD OFFICE: CHICAGO, ILL.

Incorporated June 17th, 1887, with a Cash Capital of \$50,000.



PATENTED IN UNITED STATES,
June, 1877.

PATENTED IN CANADA,
December, 1877.

71 King Street West, Toronto, Canada.

G. C. PATTERSON, MANAGER FOR CANADA.

Electricity as Applied by the Owen Electric Belt and Appliances

Is now recognized as the greatest boon offered to suffering humanity. It has, does and will effect cures in seemingly hopeless cases, where every other known means has failed. Rheumatism cannot exist where it is properly applied. It is nature's cure. By its steady, soothing current, that is easily felt, it will cure

Rheumatism, Neuralgia, Dyspepsia, Constipation, Sciatica, Lumbago, Liver Complaint, Kidney Disease, Spinal Disease, Nervous Complaints, Female Complaints, Varicocele, General Debility, Spermatorrhea, Impotency, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.

WE CHALLENGE THE WORLD.

to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant, by simply reducing the number of cells. The ordinary belts are not so. Other belts have been in the market for five or ten years longer, but to-day there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

EXTRACTS FROM CANADIAN TESTIMONIALS.

"For eight years I have suffered with Rheumatism and am now out of pain and growing better daily, and in my 75th year. Can confidently recommend the Owen Belt when everything else fails." A. MENZIES, Niagara Falls, Ont.

"Having some knowledge of Electricity and its power, and having used other belts prior to my use of yours, I can say that it is the best I have ever worn." JAMES BLAIR, Port Dalhousie, Ont.

"Your Electric Belt cured a violent attack of **Sciatic-Rheumatism** of several months standing, in eight days." W. DIXON, Sr., Grand Valley, Ont.

"**Saved my Life** when I had Muscular Rheumatism." MRS CARROL, 1015 Market St., St. Louis.

"It cured me of Weak Back, Kidney Trouble and General Debility in one week, after being ill and doctoring for a month and more." J. T. TOWNSLEY, Deer Park, Toronto.

"Am much pleased with Belt; it has done me a great deal of good already." J. SCRIMGER, Galt, Ont.

"Been a sufferer for years from Nervous Headaches and Neuralgia; after trying one of your Belts am more than satisfied with it; can knock out a headache now in fifteen minutes that used to keep me in bed for days." THOS. GALES, 340 Crawford Street, Toronto.

BEWARE OF IMITATIONS.

Our attention has been attracted to base imitations of "THE OWEN ELECTRIC BELT," we desire to warn the public against purchasing the worthless productions. They are being sold through the country by men calling themselves electricians, who prey upon the unsuspecting by offering worthless imitations of the **Genuine Owen Electric Belt** that has stood the test of years and has a continental reputation.

Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by **The Owen Electric Belt and Appliance Co.** None Genuine without it.

GEO. C. PITZER, M.D.,

Professor of the Theory and Practice of Medicine in the American Medical College, St. Louis, author of "Electricity in Medicine and Surgery," says:—
Sr. Louis, Mo., June 10th, 1889

"I take pleasure in stating that I have examined and tested Dr. Owen's Electro-Galvanic Belt and Appliance, and do not hesitate to say that it is the most practical and efficient of all the galvanic belts I have used in my practice."
GEO. C. PITZER, M.D., 1110 Chamber Street.

Dr. Pitzer is considered the best authority we have in the world on electricity.
Send six cents for Illustrated Catalogue of Information, Testimonials, etc.

THE OWEN ELECTRIC BELT CO., 71 King St. West, Toronto

Mention this Magazine.

BOARDING PUPILS.

MRS. E. J. DALKIN

Would like to receive into her home (situated a short distance from the city of Quebec), four or six little girls as Boarding Pupils.

She offers a pleasant home with a mother's care and interest. The course of study will comprise all that is requisite for a thorough English Education.

TERMS MODERATE.

Full particulars may be obtained by applying to

MRS. E. DALKIN,
Maple Avenue, Quebec.



BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass
REFLECTORS
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. Handsome designs. **BAILEY REFLECTOR CO.** 708 Penn Ave. Pittsburgh, Pa.

JUST ISSUED

A MANUAL

OF

Doctrine and Church Polity

As drawn by the Author from the Scriptures.

BY

REV. WILLIAM WYE SMITH,
Newmarket, Ont.

This little work, first appearing in the columns of the CANADIAN INDEPENDENT, during 1890, is now issued in separate form, 16 mo. stitched, at

FIVE CENTS PER COPY.

Orders supplied, postpaid, at above rate, by the Author.

Address

REV. W. W. SMITH,
Newmarket, Ont.

CONGREGATIONAL YEAR BOOK, 1891-92

To be issued September 1st, contains Reports of all the Societies, Chairman's Address at Guelph; Report of the Great Council in London. Six illustrations. A good number; 260 pages; paper boards. Post free for 15 cents. Cash must accompany order. ADDRESS,

REV. W. W. SMITH, Newmarket, Ont

THE OLD STAND

COR. JARVIS AND ADELAIDE STS.

STEAM BAKERY AND OFFICE

BREAD

IN VARIOUS STYLES

BUNS, CAKE and PASTRY

IN LARGE VARIETY

TRITICUMINA

FOR INFANTS' FOOD

A SPECIALTY.

W. A. SMITH'S

Branch Shops

AND

Lunch Counters

51 King Street E.

51 King Street W.

HOT DINNERS

AT

51 KING STREET EAST, TORONTO

REAR ENTRANCE, 28 COLBORNE STREET.

After nearly 35 years of a successful Retail business, we beg to announce that we have closed our Retail Establishment and opened up on an extensive scale, a Wholesale Establishment, where we will manufacture

Ladies and Children's White-Wear.

Chemises, Night Dresses, Corset Covers, Infants' Robes, White Dresses, Aprons, White Skirts, etc.

VALUES UNSURPASSED—VARIETY UNRIVALLED—
RANGES COMPLETE.

PAGE & PAGE

24 ADELAIDE STREET WEST, TORONTO.

The
SURPRISE Way

YOU want your Cottons, Linens, Flannels always sweet, clean, snowy white?

YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?

SURPRISE Soap "the Surprise way," without boiling or scalding, gives these results.

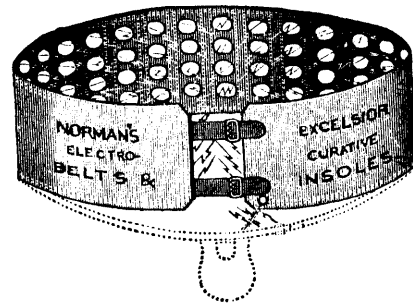
* READ the directions on the wrapper. *



NORMAN'S Electro-Curative Institution

ESTABLISHED 1874.

4 QUEEN ST. EAST, TORONTO, ONT



A NORMAN'S ELECTRO-CURATIVE APPLIANCES have stood the test of time, and are the best in the world for the

RELIEF AND CURE OF
Rheumatic and Nervous Diseases, Indigestion, Liver Complaint, Nervous Debility, and Loss of Vital Power from whatever Cause.

There are many Imitations, but none are equal to these Appliances.
CONSULTATION AND CATALOGUE FREE

REFERENCES.

Wm. Kersteman, Jr., Esq.; Robt. G. Dalton, Esq.; N. G. Bigelow, Esq.; Messrs. Mason & Risch
J. Grant Macdonald, Esq.; Donald C. Ridout, Esq.; R. C. Davies, Esq.; Rev. J. Hudson
Taylor; Hon. Judge Macdougall; and many others.