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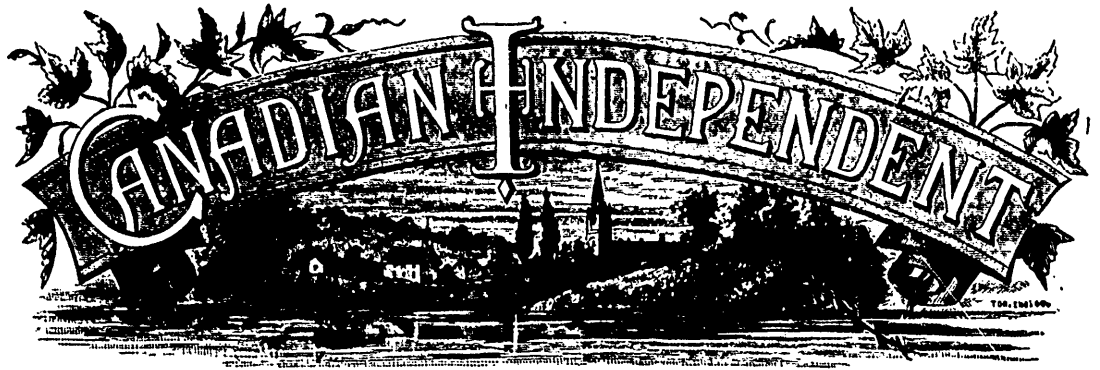
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REV. PROF. WARRINER, MONTREAL



New Series.

TORONTO, SEPT, 1894.

Vol. XIII, No. 9

Editorial Jottings.

THE human mind is as ground which acquires a nature according to its cultivation.—*Swedenborg.*

It is often just as easy to set a precedent, as to follow one. If the right thing is to be done, *somebody* has got to begin it!

THE COMPANY which built the railroad between Jaffa and Jerusalem in Palestine has failed, and the road has fallen into the hands of the banking house of the Rothschilds of Paris.

IF there be one thing upon earth that mankind love and admire better than another, it is a brave man—it is a man who dares look the devil in the face and tell him he is a devil.—*Garfield.*

THE only way to get rid of evil is by crowding it out with good. A million men in a century could not empty a room of darkness, but a child opening a door can dispel it in a second.—*Rev. A. H. Bradford, D.D.*

THE SCOTTISH CONGREGATIONAL YEAR BOOK for 1894 is out. There are in Scotland 91 C. U. churches, 124 Sunday Schools, and 90 Bible-classes. There are 19 Christian Endeavor Societies reported; and 30 Bands of Hope.

THE COLONIAL MISSIONARY SOCIETY.—Rev. D. Burford Hooke, Editor of the *Independent* and *Nonconformist*, has been appointed Secretary of the Colonial Missionary Society, to fill the vacancy caused by the death of Mr. Fielden. Mr. Hooke will impart vigor to the society's operations.

TWO GOOD PLEDGES were given in June this year. The ministers and delegates at the Union, pledged their churches to raise one dollar per member, for missions: and the Woman's Board at their annual meeting in Montreal, passed a resolution to raise \$500 for Home Missions this year.

PROGRESS.—In Manchester, Eng., the Congregational churches have resolved to carry on evangelistic work with more system—an order of Evangelists, specially trained for the work; inexpensive, moveable buildings for meetings; and a general forward movement for the cause of Christ.

SLANG.—Never use slang. Over and above the influence it has on the mind, in making it coarse, it often puts its votaries to shame at unexpected turns. If one permits himself to use slang at home, it will come out in public some day, and make him ashamed. It is like a good many other things—"total abstinence" is the only safety.

MISS EMILY MACALLUM.—Mr. Thomas Conant, writing to the *Toronto Globe* from Smyrna, says:

"A Miss Macallum of Glengarry, near Sanfield McDonald's place, you know, is principal of a girls' school. She is away out here quite alone, but feels her way clear and lives down home-sickness in her zealous work, and she justly deserves her conceded success and honor. Shall I ever think of being ashamed of my nationality? Never, and I am only doing justice to our fellow Canadians to mention these specially as I meet them here."

MORMONISM.—Utah is received as a "State." Its constitution will probably be silent on polygamy; but the Mormon church and leaders will have great influence. The Gospel such as our Canadian Congregational brother

McKay pioneered there, is still needed. However, the dangers imminent to statehood some years ago, are not present now; and there was no valid reason for withholding those rights any longer.

THE SALOON.—About the most notable thing of the month is the decision of the Roman Legate at Washington, that no rum-seller can be a member of any society or order in the "church." Good! And the Archbishops are all coming into line, and promulgating the decree. It really looks as if the Roman saloon-keeper (and most of the saloonists are Romanists) will have to go to work!

HAWAII.—The new constitution under which Hawaii is now governed forbids appropriations to sectarian educational institutions. This will, for a time, after Dec. 31, 1895, cripple many of the excellent academies founded by and partially supported by the Protestant churches, but it is a decision made imperative by the importunate pressure of the Roman Catholics for government subsidies.—*Ex.*

INDIA.—Dr. George Smith, the biographer of Carey, Duff and Henry Martyn, and one of the best authorities living on India, says, in a course of lectures last year, that since the census of 1881, an advance of over 22 per cent. has been made in the Christian community, compared with a growth of only 13 per cent. in the entire population.

CASUAL MEETINGS.—Speaking of Jesus at the Well, the *Faithful Witness* says:

Jesus might have entered into a conversation with that woman, and after taking a drink of water bid her "good-bye," leaving her to say, "Well, He is a Jew, but He is not a bigoted one. He is a gentlemanly Jew. He never said a word about His religion, or about the hatred existing between our nations." What are your conversations like? Learn from this how to deal with sinners. Wisdom is needed. It is now as it was then. Jesus sought the woman; made the first appeal to her; patiently dealt with her till He led her thoughts away from herself and fixed them upon Himself.

THE BAPTIST YOUNG PEOPLE'S CONVENTION.—This great gathering of 5,000 delegates at Toronto was a most enthusiastic one. Among other resolves was "That the deadly and desperate evil known as the Liquor Traffic should be destroyed, and we will try to find the way to do it!" That looks like action; and the young must be in the advance when the final

charge is made. C. E. Societies and Bands of Hope are in training for the great victory.

MISSIONS.—The practice of a church or Sunday school, or C. E. Society supporting a certain native missionary or pupil, on the mission field, is a good one. It gives a zest to the missionary work of the society at home, and it secures more help for the work abroad. With all the obvious advantages of the "Missionary Society," it dissipates this practical individual *interest*, which the church-members (say at Antioch) had, when they sent out their own men to the heathen.

LORD ROSEBERY AND HIS RACING.—There is a good deal said about the Premier and his race-horses. His attempt to shelter himself under the example of Cromwell has failed. A wag telegraphed to the British Calvinistic Methodist Association, "Ladas has won." The Methodist President was not at all interested in "the Derby"; but he seemed to appreciate the fitness of things, when he telegraphed in reply, "You must have been mistaken, we are not the Church Congress!"

CONGREGATIONAL UNION OF N. S. AND N.B.—The report of the Union in Nova Scotia and New Brunswick, meeting in Yarmouth, N.S. on July 27th, which will be found elsewhere, is from the columns of the *Yarmouth Herald*. We have the full text of Mr. Shipperley's Statistical Report—portions of which we shall lay under contribution from time to time—but the admirable synopsis we find in the *Herald* is so judicious and interesting, that we give it entire. Rev. John Wood was elected Chairman of the Union, and presided at the meetings; which closed on Tuesday evening, July 31st.

INFLUENCE.—It is strange how one or two persons can change the sentiments of a whole community. A society woman can often put down a silly fashion of dress as easily as she can, by adopting it, make it popular. A boy in school can make well-learned lessons fashionable; a girl can by her own example vaccinate her whole set against the contagion of slang and scandal. Standing bravely on one's own ground does not in these days mean martyrdom; on the contrary, the world loves a hero and seldom fails to rally around him.—*Congregationalist*.

THE COMMONWEAL ARMY of Coxe, encamped near Hyattsville Md., is left in a famishing condition. Coxe himself has told them that he could do no more for them. Their commissariat has failed, and they are left to beg or steal or starve. Probably they have become convinced by this time that their enterprise is a foolish one, that they have been duped by a visionary man, who may not have intended harm, but lacked good common sense. Practically they expected to be fed by others, while they did little or nothing for themselves.—*Ec.*

TO THE YOUNG.—To the young who are within hearing of my voice let me say: Repel as your deadliest enemy that one, be he companion, friend or aught else, who offers you anything that you must conceal from those about you—anything that he lays you under obligation to read or examine in secret. In many cases it would be a kindlier act were that one to administer to you instead a dose of the subtlest poison concealed in tempting confectionery. As you flee from the hissing serpent, flee from those who offer you what you cannot show your mother, or read and exhibit freely in the midst of the family circle.

PROF. FINNEY.—We direct attention to a first paper from Rev. Principal Barbour, of the Congregational College, Montreal, on Charles G. Finney. Prof. Finney did more than any one man of his generation, to stir up evangelical religion, to set men to lead godly and fruitful lives; and to help the ungodly, the degraded and enslaved. And Principal Barbour, who was one of his most apt students, and drank deeply of his spirit, is one eminently fitted to tell us something about the man and his surroundings. These reminiscences will run to several "papers."

A NEW STATE.—Utah is nearly as much an alien state as Poland, or Finland, or Portugal would be if unconditionally received into our Union. Our hope must rest upon the increase of what the Mormons call a Gentile population, advancement in intelligence and possible secession from the Mormon faith. At the best, the prospect is far from a bright one, but fears as well as hopes may disappoint us, and good citizens may spring even from such a barren source. As a territory Utah might well have been managed, and the rights of all

its inhabitants made secure, but the dwellers of that region, bred as they had been, could not be made to perceive any sufficient reason why they should not possess all the privileges of States, and the nation as such must take the risks.—*Believers' Herald.*

QUORUMS.—At a council, lately, in Maine, only a minority of those invited came. Nothing was done. Two other "Councils" in the same State were only represented by minorities; and in these latter cases, a hasty meeting of the church authorized the members of the Council present to proceed. If any material interest were affected, the Courts would set aside the action of such Council. The better way is—in every case where a church, in a meeting of the members assembled, invites a "Council," to then adjourn to the day and hour of the Council. If the Council is there, this meeting need not re-assemble, or it may do so only to dissolve. If there is any "hitch" about the Council, further action can be taken. Whether Councils are considered an important thing or not, people who use them should constitute them properly.

A GOOD STORY CONDENSED.—Hickorytown had a constant succession of pastors. No parsonage; and the squire quoted Matthew x. and Luke x. against parsonages. "The apostles had none;" we must go strictly by Scripture rule. A new pastor came: lived in an old tenement. Wanted a parsonage: squire opposed it. Pastor studied the squire's two chapters. Self, wife and three children arrived one morning at the squire's. Stayed all day; staid all night, stayed four or five days. Then explanations sought. Pastor referred to Luke x. 5-7. Nor could he "board round," as the squire suggested; "the Scripture was plain." Conclusion, wise pastor triumphed: squire voted for parsonage. Moral: Get the *heart*—the spirit of Scripture; not the mere letter.

MR. BURTON AND THE UNION.—We have heard criticisms on Mr. Burton's letter in our last. Quite likely; but the criticism should not be extended to us for inserting the letter. Where a man writes openly, over his own signature, he is to be accorded a good deal of liberty. Mr. Burton's position was in some respects anomalous; and if the Union had known all that his church seemed to know,

about his continued standing in the membership of a Presbytery, it must have declined according him membership while that connection remained—for a man cannot be a member of two different denominations, any more than he can be a citizen of two different countries. At the same time, Mr. Burton's good services to the Union and the denomination, and his genial and unselfish personality, are not to be overlooked. And now that the "incident" is ended, the Union will probably be more careful in suspending Rules, and require of its Membership Committee a little more care, in seeing that members that come to us from other denominations bring from those other denominations an explicit letter of transfer, or something entirely equivalent to it.

A TRAINING SCHOOL IN ENGLAND.—The idea of a Summer School of Theology at Oxford, "designed to meet the wants of men who feel that the ordinary work of the ministry has not allowed them to keep abreast of the later inquiries and discussions in the field of Theology in its various branches"—Biblical, Apologetic, Dogmatic—was an exceedingly happy thought. The experiment of two years ago was so successful that it is being repeated on a large scale this summer. Assisting at this profitable function there are some four hundred persons from the United Kingdom and elsewhere, a large number of the "scholars" having come from the United States. It is almost superfluous to state that the scheme is being carried out under the auspices of Mansfield College and its untiring principal, Dr. Fairbairn. The movement is not confined to Nonconformist Mansfield. Other colleges cordially take their share of the work, such as Balliol, where there will be many services and meetings, whilst Wadham and Exeter are throwing open their spacious dining-halls for the evening dinners which lecturers and ministers will take in common; and some of the most eminent University Professors—such as Dr. Sanday, Canon Driver, and Dr. Ryle—will, with fraternal liberty, give addresses to the students.—*Independent, London.*

THE LATE PRESIDENT CARNOT.—It seems that the lamented President of the French Republic was a warm friend of the venerable M. Paul Bouchard, Mayor of Beaune, and widely known for his outspoken Protestant-

ism. Just after being wounded, M. Carnot requested the presence of M. Bouchard, but this was for the moment impossible. It is stated that during one of the last conversations which M. Bouchard had with the President at the Elysee on the subject of religion, M. Carnot said: "In my heart I entirely agree with you, my old friend; and were I free, and placed in any other situation than the one imposed upon me, I should do as you have done." This attitude explains why M. Carnot, sometimes so cold and distant towards the Romish bishops, received the Protestant pastors with so much affability. This he did even on the day of his death, when he received most kindly the President of the Consistory of Lyons. While he accepted the *unrequested* visit of the Cardinal-Archbishop, his dying request and ardent wish was to see his old Protestant friend, Paul Bouchard.—*The Christian.*

IN India all the influx of civilization and religious light from the New World has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women—sadly few in number—who have been able to reach their sisters in their seclusion, and tell from house to house the story of the cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for; she was separated from them in early childhood. Her whole life has but one vent, one direction in which to grow, and that is out through her husband and her sons to the world beyond. To keep her husband and her sons loyal to her is her one ambition, and there is nothing too hard nor too high for her in her endeavor after it. The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.—*Missionary Review.*

OBERLIN Theological Seminary is starting

a department that means much to its students and to the churches. It is to be known as the "Department of Field Study and Practice." Rev. C. A. Vincent, a graduate of Oberlin, and pastor of the Congregational Church in Sandusky, Ohio, will have charge of the department. His brilliant success as a pastor eminently qualifies him for the position. The aim of the department will be two-fold—to bring the successful clergymen in contact with the students, and the students in contact for a part of each week with the churches and missions in the vicinity of Oberlin. To accomplish the first, a series of eight monthly conferences will be held with the students by prominent clergymen and lay workers. At each of these conferences some practical theme will be presented by the one conducting it, followed by an opportunity for the students to ask questions. The themes for the coming year are "The Minister in his Study," "The Minister as a Preacher," "The Minister among his People," "The Minister in a Village Church," "The Minister in Relation to Public Questions," "Institutional Work," "The Minister's Place in the Solution of Industrial Problems," "The Evening Services."

SHOW YOUR COLORS!—One of the W.C.T.U. delegates at Grimsby Park said, "Wear your *white ribbon* always!" A good piece of advice. A poor homeless boy in Chicago, a year or two ago, wishing to do better, and if possible "make something" of himself, applied at a venture to a white-ribbon lady he met on the street. He knew what the badge meant, and thought she would advise and befriend him. *And she did*: and then told the story to inspire others. The influence is "many-fold": it helps constancy, and zeal; and the *esprit de corps* of the workers—it gives courage to the hopeless and "submerged"—and it shows the enemy that the watch is set, and the camp-fires are burning, and the forces of Christ are on the alert. One of the greatest failures and discouragements of the Salvation Army, when they first "opened fire" on Quebec Province, was the fact that they could not get their recruits to "wear the red" when at their work! In the "march" and at the "barracks" it was all right; but they were afraid of their fellow-workmen. And so their influence would be *nil*. And so with the white ribbon. And so with the profession of Christianity. "Ah,

men!" said an old preacher to two careless men who had made up their minds to use abusive language to any of the "workers" at a revival meeting who should speak to them, "*don't put it off!*" And one of them told the editor of this magazine how it conquered him, and brought him to God. A soldier gets off or covers up his uniform when he wants to commit crime; and a church member generally gets "out of connection" before he disgraces himself: and the getting out of "uniform," in both cases, is generally the first guilty step! And the outward badge of a pure cause aids the cause, both in the mind of the wearer, and in its influence on the beholder.

Editorial Articles.

THE BOYS' BRIGADE.

At a "W. C. T. U." rally at Grimsby Park in August, Mrs. Macdonell, of Toronto, advocated that "Peace and Arbitration" among nations should be actively inculcated in their women's work. One difficulty they found: a mother would say, "My son is in the Queen's Own," or "My son is in the Volunteers; and it would not look well to be active in this matter." Nevertheless, the world is getting its eyes opened more and more, to the beauty of peaceful settlement of national difficulties.

As showing how the military and belligerent spirit gets in among boys, and is fostered by those who should rather teach them "Peace on earth," she said one of the school inspectors recommended that the Minister of Militia should furnish rifles for 10 companies of boys in the public schools—50 to each company. And if the "W. C. T. U." had not been on the watch, and at once protested against it, the report would have been sent on, and the request granted. And now it is quite understood and seen, that the "drill" in the public schools is for *physical culture*, and not for military efficiency.

And the same thing of the "Boys' Brigades" in the Sunday school. They also have had a narrow escape. Such men as Lord Wolesley warmly welcomed the coming of the "Boys' Brigades," as furnishing a splendid nursery for the army: and

said so. That was three or four years ago. But, the other day, Prof. Drummond, who had from the beginning been a chief promotor of the Boys' Brigade, in an interview reported in the N. Y. *Independent*, said decidedly that he did not think it fostered a military spirit. That what they aimed at was the spirit of *obedience and order*; and that just enough of pomp and parade was put into it, to make it attractive to the boys. They had their belts and their caps, and their offices of responsibility and command; and they learned to obey and to command as well; and they could not do the latter without thought and reason being cultivated.

As our readers know, we have not favored "Boys' Brigades": and for the very reason that Lord Wolesley, and some fire-eaters among ourselves, welcomed them—the cultivation of the war spirit. But if, in the public schools and Sunday schools, it is "physical culture," and "order and obedience," and the idea of "making a man of himself," that are henceforth to be the ideas cultivated and the ends aimed at—we have not one word in condemnation, but many in approval. Our good friend, Mr. Atkinson, of Mimico, says that those are his aims in the great Industrial school there, among the boys—and the aims of others who are working on the same lines. Such men, whose whole life and energy is given to the interests of the young, ought to know, and can be trusted. "Peace on earth, good will to men:" and when the latter is practiced among all, the earth will put on her wedding garment, and crown herself with flowers, and bask in the smile of God!

THE PROSPECT OF A WEEKLY.

Our friends who were at the Union in June, may be interested to know whether anything further, or what, has been done about changing the *INDEPENDENT* to a weekly. None are more anxious in the direction of progress than the Directors of the Publishing Company. Only, they have the financial responsibility of the matter, which the other friends have not; and we all remember the brave venture that was made a dozen years ago, and how it was *not adequately supported*.

More than one distinct offer, in writing, is

before the Company; one in Toronto, and one outside. Each of these offers, though encouraging in the way of guaranteeing a lively and interesting paper, put it out of the reach of the Directors to make use of any prospective profits in the near future to liquidate the existing deficit. It is not large; and it was pretty nearly subscribed for in June. But a good many well-wishers of the *INDEPENDENT* were not there, and have not helped; shall we not have them pay for a few shares of stock yet? And some who cheerfully subscribed in June have not yet remitted to the Secretary-Treasurer. The following sums "for the debt," have been received; all of which, with the exception of one or two cases where it was not desired—have been placed as subscriptions to the stock of the Company:

Dr. Hurd, Montreal, (first "call" on \$20)....	\$ 5 00
T. B. Macaulay, ".....	5 00
Rev. E. M. Hill, ".....	10 00
S. P. Leet, ".....	10 00
Thos. Moodie, ".....	10 00
Emmanuel Ch., ".....	40 00
Prof. Warriner, ".....	5 00
S. Thompson, Toronto (first call on \$20)...	5 00
Henry O'Hara, ".....	10 00
J. C. Copp, ".....	10 00
J. D. Nasmith, ".....	10 00
Rev. J. K. Unsworth, ".....	5 00
Ladies, Northern Ch., ".....	10 00
Herbert Barker, ".....	5 00
J. J. Woodhouse, ".....	5 00
Wm. Freeland, ".....	5 00
Geo. Roper, ".....	5 00
Sydney Turner, ".....	5 00
S. C. Kanady, ".....	5 00
James Smith, ".....	5 00
A. Ramsay, ".....	5 00
Rev. W. S. Pritchard, Bowmanville.....	5 00
W. R. Hibbard, St. Andrews.....	10 00
Rev. D. Macallum, Maxville.....	5 00
Rev. Geo. Fuller, Stratford.....	5 00
Rev. H. Bentley, Pine Grove.....	5 00
James White, Woodstock.....	5 00
James W. Lyon, Guelph.....	10 00
Maxville Church.....	10 00
Middleville Church.....	5 00
Wingham Church.....	5 00
Rev. Dr. Hindley, Forest.....	5 00
Charles Duff, Hamilton.....	5 00
Rev. James T. Daley, Burford.....	5 00
Rev. W. W. Smith, St. Catharines.....	10 00
Rev. W. T. Gunn, Cowansville.....	5 00
Rev. Chas. E. Bolton, Paris.....	5 00
Paris Church.....	5 00
North Erin Church.....	10 00
Rev. John Wood, Truro.....	10 00
James Barber, Georgetown.....	10 00
Rev. E. D. Silcox, Embro.....	10 00
Embro Church.....	10 00

\$330 00

There are still promises made in June, amount-

ing to \$130, representing subscriptions from 14 different persons and churches, which are not yet redeemed. If the *Weekly* is to go on, it must be set square "on its feet"; and handed over to the new manager free of debt!

The Secretary-Treasurer will remind, for the second time, in a few days, those who have promised, but not yet paid. And will others, who did not promise, and who were not present, consider this invitation to them to help to lift all debt from the INDEPENDENT? That is what the Directors are now waiting for, before any final move is made.

GATHERING IN THE YOUNG.

There is no duty more pleasant and more important than gathering in very young converts into the church. Why this has not always been done, cannot be satisfactorily explained. Only two reasons have ever been stated: and neither of these are weighty. (1) That they will not hold out; being so young as not properly to understand the solemn and important step they are taking. And (2) That they may be improperly used to swell a vote in the business meeting. Spurgeon may speak for every church—for the experience is the same—when he testifies that he always found children more generally faithful and consistent than those converted in older years. And as to the second—let a rule prevail in each church, that members must be (say) eighteen before they vote in the church-meeting. A brother told us a few days ago, that in his church the voting-age was seventeen.

Let every effort be made for the children of the Sunday School, and others; to bring them to Christ; and at once thereafter to membership and profession in the church.

A LITTLE boy at a camp-meeting heard a man in an adjoining tent praying. He asked his mother for what he was praying. She replied that he wanted to be wholly the Lord's. "Why isn't he then?" said the boy. The implied reproof in these words comes home to many. How often do we ask that we may be entirely consecrated to God. Let it not be forgotten that consecration to God is a voluntary act.

Our Contributors.

FROM THE MISSION FIELD.

REV. W. W. SMITH.

Dear Sir,—I am sending the following report of work during the past nine months at the Canadian Station, and think our people at home might like to read it.

We have to report for this Station a period of threatening clouds and cheering sunshine; anxious hours blending into seasons of sweet relief. In the midst of all our experiences we have been cheered by the Divine presence, and encouraged by substantial progress made.

A gloomy outlook.—From the time we left home until our arrival at Benguella, we heard the same lament about the unhealthiness of the Station, in tones loud enough to shake hearts stouter than our own. We were aware that in the sad death of Miss Clarke the Station had received a blow from which it would be hard to recover. Then followed the appointment of Rev. W. Lee, to share in the formation of a new Station, and the resignation of his connection with Cisamba, while the Rev. F. Read having been appointed to Bailundu, was not available for the work at Cisamba. Even Ngulu, our faithful native helper, was reported ill, and doubts were entertained of his ability to return to Cisamba.

Brightening prospects.—As the vessel was about to sail from N. Y. harbor, a telegram announced that the ladies of the C. C. W. B. M., had undertaken the support of Miss Johnston and Miss Melville; and thus the way was opened for their settlement at Cisamba. Later on a letter from Ngulu stated that his health had improved, and that he had returned to Cisamba, to *remain there*; for "he believed that the Lord had given him a work to do there, and he was going to do it, with such strength as should be granted unto him."

Arrival at the Station.—After a rapid and pleasant voyage we reached our destination. Our reception by the people, young and old, was very kind and very enthusiastic. Rev. Mr. Lee and wife were still enjoying good health. The young people seemed cheerful and hearty.

Preparing for Work.—Soon after our arrival, Rev. W. Lee and wife retired. Some three young

women and thirty-five lads, then living at the Station, came under our care. Of this number six were by themselves, and were judged by their associates to be ready for baptism.

In the whole district there was a scarcity of food, bordering on famine. This was all the more felt by us in consequence of our very limited supply of imported food.

GENERAL REPORT.

In every department of our work we have been cheered by steady progress, and encouraged by the evident tokens of the Master's presence with us.

Station Lads.—There has been a slight increase in the number of those living with us; steady improvement in their conduct, and a deepening of Christian thought, desire and disposition.

Station Girls.—From three young women—the wives of men in our school—the number living with us and under our constant care has increased to twenty; and some of them are believed, from their walk and conversation, to have given themselves to Christ.

Building.—The house of Mr. Currie—partially built before he went home—has been finished, and is now a large, substantially-built, and very comfortable home.

Several smaller buildings have been erected, or are in course of construction. These include sheds for wagon and lumber, saw-pit, blacksmith shop, house for visitors, and consulting-room for sick patients.

Some twenty-two houses are also being erected by the lads. The average size of these buildings is fifteen by twenty-five feet; and they contain from two to three rooms. With the exception of Mr. Currie's house, all the above buildings are being erected without expense to the mission.

Roads.—Several streets have been laid out, wide enough for side foot paths, and wagon roads; and these we expect to utilize in the furtherance of the work.

Industrial.—We have erected a saw-pit, and have taught a number of the lads to rip quite respectable hard wood boards out of the dry logs found in the bush.

In our blacksmith shop some of the boys now take the old worn out hoes of the native women,

weld and draw them into bars of iron; out of which they hammer nails, spikes, staples, and other simple articles, which are a promise of better things in future.

Space will not permit us to tell what has been done in agricultural and other lines. Suffice it to say that a "foot-power" scroll saw, and a hand power circular saw are now being worked in a satisfactory manner, by some of the lads; while others have received their first lessons on the turning-lathe.

Medical.—A "clinic" has been constructed with fair regularity for a short time, each evening of six days in the week. This has been greatly appreciated by the people; and while helping to remove their superstitious fears, is, we believe, helping to prepare them for the message of Divine love.

During the period, 947 new patients have received treatment. The average daily attendance at the dispensary is 20; and monthly attendance about 425.

The following summary may be of interest:

Male patients.....	463
Female patients.....	484
Total	947
Medical	401
Surgical.....	158
Dental.....	124
Not included in above. {	
Goitre.....	124
Fever.....	98
Influenza.....	42

Remarks.—The period covers the most unhealthy part of the year; and includes the most healthy season.

The number of goitre, influenza, and fever cases point distinctly to the existence of malaria in the whole district, for at least ten miles round.

The malarial poison seems to be mild in character, from the following facts: (1) The district is a peculiarly populous one. (2) Not half-a-dozen cases of bilious-malaria have we had. (3) Not a single case of hæmaturia has come under our notice. (4) Not a single death has occurred in the district, to our knowledge, from malaria.

There have been but two deaths among our patients; one of a child suffering from a complication of troubles, whose mother neglected to use

the remedies we prescribed; the other a young man who came to us in an advanced stage of consumption.

Day School.—The schools were re-opened by the ladies soon after their arrival. They have evidently succeeded in winning and retaining the affections of their scholars on the one hand, while the young people have made very encouraging progress on the other.

In the girls' school there are twenty-five permanent pupils; in the boys' senior, twenty-six; in the boys' junior, eighteen. With scarce an exception, the pupils are doing as well as could be expected.

Sunday Services.—The Sunday morning congregations have largely increased. We estimate the average attendance each week to be 225. We trust that the interest shown by the people may yet develop into a real work of grace in their hearts.

Two Sunday schools have been conducted immediately after the morning service. These have been well attended, and evidently profitable to the young people.

Each Sunday afternoon, services have been conducted by the young men at four out-stations, situated in the midst of as many groups of villages. What the harvest of this sowing may be we cannot say; but the promise is such that we plan to increase the work.

Other Sunday and week-day meetings and Bible-classes have been attended with their own peculiar interest.

Our Crowning Joy.—The crowning joy of the whole year was the baptism of eleven young men, and their organization in the first Christian church in connection with the station. The candidates for baptism were examined by Rev. W. E. Fay and a council of four young men from the church in Kamundongo. The young fellows have our entire confidence.

So, as we look back along the path on which the Lord has led us, we feel like breaking out in the old doxology, "praise God from whom all blessings flow," and as we look into the future, it seems to smile upon us with bright hopes, and joyous promises!

In conclusion, we would acknowledge with gratitude the valuable help rendered by Messrs.

Smith and Campbell of the English Mission, each of whom spent a full month with us; and helped in building, blacksmith work, and making a cart for the use of the station, etc.

Yours sincerely

W. T. CURRIE.

Cisamba, W. Africa, May 21, 1894.

PRESIDENT FINNEY.

BY WM. M. BARBOUR, D.D.

FIRST PAPER.

"An author's mind is only a lamp, burning more or less clearly; and, in general, the smaller the screen upon which the rays of his wisdom are condensed, the more vividly will the picture thrown thereon be illuminated."

In that sentence may be found a sufficient apology for such a paper as the present,—a personal recall of a remarkable man, by one who had his small screen of a mind so set as to get a share of those rays of wisdom, Mr. Finney was wont to cast upon those under his illuminating influence.

It is moving near to half a century since, in the British Islands, Mr. Finney was first heard of, as a famous American preacher. The revivals at Kilsyth, the spiritual quickenings under men like Robert Murray McCheyne of Dundee, the evangelical glow attending the extra preaching services of Drs. Chalmers, Wardlaw, and Russell; Henry Wight, Greville Ewing, and other more homely evangelists, such as John Milne of Perth, and John Murker of Banff, followed by the main body of the Missionary or Independent Brethren (the Congregationalists), and spread by the preaching of the Low Church "experimental" school in England, made the news of the American revivals, with their cases of sudden conversion, doubly welcome to those, who, among the "dry husks of the Establishment" had been longing for the bread of life, and the water of life, as they seemed ready for the human soul, in the gospel of a living and a present Saviour.

Well do we remember with what pleasure it reached us at Dr. Campbell's, that Mr. Finney had arrived in London, and was taking the pastor's place in the Tabernacle, City Road; and, well do we remember the fulness with which our high expectations of listening to a preaching that had

apostolic force in it, were met. As William Lancel put it, in his excellent book on "True Manhood," at this date in the British churches, "it is no scandal on their ministers to say, that there are hundreds of them whose preaching is of no interest to any mortal. No thought is awakened, no instruction received; because the ministers repeat, without variation, the same oft-told tale. Let twenty of them preach,—let one preach twenty times,—in every sermon you hear what you have heard a thousand times before. The arrangement may differ, the texts may vary, but the substance is the same. What a weariness, says one, is an ordinary meeting on one of the fifty-two Sundays of the year? What a dreary thing is an ordinary sermon, of an ordinary minister. He does not wish to preach it: the people do not wish to hear it. So he makes a feint of preaching, and they a feint of hearing him preach. But he preaches not: they hear not: he is dull as the cushion he beats, they dull as the cushions they cover."

Granting that this may be a satirist's exaggeration, it was upon a state of things that made such an exaggeration possible, that the living voice of this living man, as a leader of others like himself, broke in, and gave this lethargic condition such a disturbance, as has not ceased until this day.

Here is a sample of the kind of preaching Mr. Finney was dealing out to the churches in which he knew the state of things was, to say the least, one within sight of the exaggeration just reproduced. "*Text*: They feared the Lord, and served their own gods." 2 Kings xvii. 33. Classes of people he assumed were present, were shown to be under this text as follows:

1. Those who have not heartily renounced the ownership of their possessions, and given them up to God.

2. Those who do not make their business a part of their religion; do not serve God, they only fear Him.

3. The same has to be said of those who devote to God that and only that which costs them little or nothing.

4. And the same to those who hold six days of the week to be their own, and the Sabbath only as the Lord's. "Such people," he said, "acted as if they had to be converted every Sunday morn-

ing, becoming unconverted again at daybreak every Monday!"

5. And the same of those who would sooner gratify their appetites than deny themselves what is hurtful, for the sake of doing good. Will some professing Christians sacrifice their lives for the kingdom of God? You cannot get them to give up a quid of tobacco to save a soul from death!

And among the closing remarks are the following: 1. See why so little is accomplished for Christ! How many here are laying themselves out to advance Christ's kingdom? They fear God: they serve themselves, or their worldly interests.

2. See why so few Christians have the spirit of prayer. What should God give them the spirit of prayer for? If engaged in the service of a worldly scheme, or in some other service of another God, why should the God of the Gospel give His spirit to those professing only to "fear" Him, while they are serving some other god of their own?

3. This explains how it is that many church members have not begun to be religious. Said a man to one of those God-fearing but self-serving professors, "Do you hold and manage all your property for God?" "Oh, no" was the answer, "I have not got so far along in religion as that!" Amazing! He was fearing the Lord; but serving his own gods.

4. And now, my hearers, where are you all? In the past six months what have you done for God? What a burlesque on service has the religious life of some of you been: Passive, and passively in the reception of the divine bounty, what have you been, or done, or suffered for the Lord as your God?

CHRISTIAN TOLERANCE.

There is a delicate line running between ecclesiastical intolerance and true Christian tolerance. That one should be intolerant towards some things, there is no question. But care should be taken as to the spirit and power in which one exercises his right of intolerance respecting any man and any measure. Just here is where the difficulty often lies. Too many, conscious of their right to be intolerant towards certain forms of evil and

error, are prone to exhibit a spirit, and exert a power, which are sadly destructive of any real good which they might do if they were to pursue a judicious and well-tempered course. A very clear-headed man, now dead, said, "There is a large-hearted Christian tolerance which is much more effectual in keeping within bounds all wandering from the path of Christianity, than the polemical zeal of eager controversialists." This is undoubtedly true. Unfortunately there are those who, by an unwise zeal in defending what they regard as being orthodox, have driven from the reach of Christianity the very ones that had been favorably impressed with Christian truth, albeit they had not come into correct apprehensions of some Christian truths. Towards such as these there should be exercised "large-hearted, Christian tolerance." This is the way that Christ treated all honest seekers after truth.

Though sternly intolerant towards the wilful perverters of the truth, yet He was magnificently tolerant towards everyone who manifested the least openheartedness to the reception of His doctrines, even though they were steeped in error, and were very slow of comprehending His teachings. One may be thoroughly loyal to the truth, and yet be so tolerant that Christianity shall be rendered the highest service.

C. H. WETHERBE.

News of the Churches.

OLD CHURCHES.—Anything of last century is "old" with us, and we are beginning to have some old churches. Mr. Shipperley tells us in his statistical outlook, that in the Maritime Provinces, *Kingsport* Congregational church was founded in 1760, by descendants of the Pilgrim Fathers of Plymouth. Liverpool, N.S., started on the rocky Atlantic shore one year later, "As," says Mr. Shipperley in his report, "their forefathers, according to the faith, had done on the bald New England coast 141 years before; when civil and religious liberty were born on this side of the ocean, and this whole continent of North America received the seed-germ of Congregational Independence, which developed into the great Republic across the border; and sent its roots across the boundary line to reproduce all needed religious freedom in Canada. Here it has planted for all creeds a freedom and equality, surpassing that it possessed in the old land of its birth.

"The next organization was that called together by the sturdy settlers in the fertile valley of that grand father of waters, the St. John River in N B. Small as the settlement was, the good old Congregationalists were not at all void of ambition; if we may judge from the name they gave their residence, for they called it after the old-land city of cutlery, *Sheffield*. This church has withstood not only the overflow of the river, but also the turbulence, jealousies, and the antagonists of religious freedom, for 131 years. She still not only lives and moves, but also brings forth fruit in old age.

"Four years after Sheffield church started, *Cheboque* was organized, 127 years ago. Cheboque shows a remarkable tenacity of life in her green old age. Although sometimes drooping, she is never despondent, and again revives to scatter still more seeds of the staunch old stock of Congregationalism, which take position and root, and become sources of strength elsewhere. She is a nursing mother, whose children never neglect her in times of need. Bro. Purdon writes: 'It is hard to keep our young folks here; they have to seek work elsewhere. So that such a church is largely a nursery and training-ground for the benefit of town churches.' Having said this much concerning those of our last century churches which have not yielded to the onslaught of antagonistic bodies, while others more supine and of which we do not now particularly speak have been absorbed. The other churches are comparatively modern.

"*Brooklyn*, an offshoot from Liverpool, was born 85 years ago, in its parent's youthful vigorous days. Bro. McEwen writes concerning Brooklyn: 'A new church nearly ready for opening. A glorious revival last winter fills me with thanksgiving to God.'

"Our only church in Cape Breton, *Margaree*, was organized in 1822; and has done a good work for the Master in that remote, insular corner of Nova Scotia. Many souls have been brought into Christian life by its instrumentality; and a noble army of workers has been sent forth to labor in different parts of this continent, and in connection with several divisions of the Lord's army. I was reminded by a Baptist evangelist, since I began to write this report, that eight men besides himself entered the Christian ministry, as a result of a revival in the Margaree Congregational church, 14 years ago. It was also the writer's joy to receive at one or two communions, over 20 converts into fellowship with that now pastorless church."

NOVA SCOTIA.—*Death.*—The death is announced of the Hon. and Rev. Bunthorne Musgrave, of Auburn, Nova Scotia, on 30th July. He was a

brother of Hon. Anthony Musgrave, at one time Governor of Newfoundland. Mr. Musgrave was a very scholarly man—fond of writing on theological subjects; several papers of his having from time to time appeared in the *INDEPENDENT*—and thoroughly an independent; (though he abhorred the name borne by this magazine)! He professed to belong to the "Church Universal"; though like men thus situated, he found it difficult to find rest for the sole of his foot elsewhere than among the Congregationalists. Some seven years ago, he became a member of the Eastern Congregational Association of Nova Scotia; and supplied a vacant church for a time. He was originally a member of the Church of England, but afterward for a time, cast in his lot with the Reformed Episcopal Church. One of our brethren in Nova Scotia says: "By his death we lose an authority on Biblical Criticism, and a firm advocate of our principles." His end was peace.

ANOTHER REPORT OF THE UNION OF N.S. AND N.B.—The following, from the *Halifax Morning Chronicle*, as supplied that paper by a special correspondent, is interesting:

"The Congregational Union of Nova Scotia and New Brunswick met at the new Tabernacle church at Yarmouth on the evening of July 27th. The chairman, A. K. Moore, of Economy, gave his address, which was of a denominational character, after which the Rev. Dr. Jackson, of Kingston, Ont., in a happy vein expressed the good-will of the Union of Ontario and Quebec. He spoke of the many good men received into the ministry from the Lower Provinces, and also into the College as students. He begged Yarmouth and Nova Scotia not to think hard of them for taking back to the West Mr. McIntosh, whom they had lent for the past eleven years, especially as he was going back to be a sort of metropolitan as pastor of the church at the capital of the Dominion. The Rev. John Wood, of Truro, was elected chairman in place of Mr. Moore, now retiring.

Saturday's business was mostly of a routine character, and the hearing of reports from the churches, especially with regard to their connection with the Home Missionary Society.

Sunday seemed to be particularly enjoyed by the Union, and most of the town churches were supplied for the time by the Congregational ministers. Four were present from Boston and elsewhere in the United States. The Rev. A. McGregor, formerly of Yarmouth, was present from Pawtucket, R.I., Rev. Mr. Temple, of East Boston, and Rev. Dr. Scott, also of Boston, who are all helpful, instructing, and gave interest to the meetings.

Rev. J. B. Silcox, of Montreal, preached to very large congregations in the Providence and Tabernacle churches."

DOVERCOURT.—On Wednesday, June 25th, we held our fifth annual Sunday school and church picnic at Victoria Park. Special cars were provided by the Street Railway Co. to convey the large number of pleasure seekers to and from the grounds. The weather was very warm, but being tempered by the cool breezes off Lake Ontario was

very enjoyable. At 1 p.m., a gospel service of one hour's duration was held, presided over by our indefatigable superintendent, Mr. A. Smith. This meeting was addressed by the pastor, Rev. T. Webb, Rev. J. A. C. McCaig and Revs. Philpot, Fisher and Evangelist Carswell of the Christian Workers' church. At 3 o'clock a baptismal service was held when seven persons were immersed in the lake, Revs. Messrs. Webb, Salmon and Fisher conducting the service. The children were well provided for and took part heartily in the games, races, distribution of prizes, etc. Concord Sunday school united with us this year, which made a large gathering, the whole proving a very successful outing in many ways.

During the summer months we have held open-air meetings in lieu of the usual closing prayer meeting on Sabbath evenings. Our pastor has been ably assisted by the two local Methodist ministers, Revs. Smith and Aikenhead. These meetings have been exceedingly well attended by an average of 250 persons, and are proving a great blessing to the community, uniting the workers together in definite evangelistic effort to extend the kingdom of our Lord Jesus Christ.

W. B. P.

TORONTO, HOPE CHURCH.—A very pleasant time was spent on Friday evening, at the residence of Mr. L. Chorley, 264 Palmerston Avenue, Toronto, on the eve of the departure of Rev. T. T. Wilson, the late pastor of Hope Congregational church, Toronto, who is leaving the city. After the *menu* was served, which was prepared by the ladies of Hope church, and with the help of Mrs. Chorley—to which ample justice was done, and every one was delighted with the sumptuous repast, a very choice programme of sacred music was rendered by Mrs. Reeves, Mr. Cook and Mr. Roper, (Miss Meredith presiding at the organ), not forgetting the fine bass voice of Mr. Tepper.

Bros. Gill and Tepper were the speakers of the evening, and made very suitable remarks in reference to their late pastor; referring to his genial character and sympathetic manner, always discernable in the discharge of his pastoral duties. Wishing him God-speed and every success wherever he may be located, the meeting was brought to a close by the singing of the favorite parting hymn, "God be with you till we meet again," and prayer by the Rev. T. T. Wilson. J. R. N.

PINE GROVE.—On Wednesday afternoon, July 25th, Rev. Frank D. Bentley, younger son of the Rev. Hugh Bentley, of Pine Grove, Ont., was married to Miss Edith Dawkins, daughter of the late John Dawkins, Esq., of Toronto. The ceremony was performed at the residence of the bride's mother, 269 Wellesley Street, Toronto, by

the father of the bridegroom, assisted by the Rev. J. Archie Morison, pastor of Oak Street Presbyterian church, Toronto.

OTTAWA.—The Ottawa church has invited Rev. William McIntosh, of Yarmouth, N.S., to the pastorate; and Mr. McIntosh has accepted the call and will begin his work there at once. The Yarmouth church will need a pastor. It is an excellent position for a good man.

MR. MAIN.—Rev. A. W. Main, evangelist, will begin his work for the autumn at Eaton, Que. Mr. G. F. Pollock will assist him for a month.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Congregational Union of Nova Scotia and New Brunswick met at Yarmouth on Friday evening, July 27th, A. K. Moore, Esq., of Economy, in the chair. After the opening exercises, Mr. Moore gave an address from the chair. Rev. Dr. Jackson, of Kingston, Ont., a delegate from the Congregational Union of Ontario and Quebec, gave the greetings of that body and said some pleasing things as to the work of the churches in the Lower Provinces, and the worthiness of the men the College and churches had received from Nova Scotia and New Brunswick.

On Saturday, after the roll had been called and committees appointed, the Rev. John Wood, of Truro, and Rev. Mr. Purdon, of Chebogue, were received into full membership of the Union. The Rev. J. Wood, Secretary of the Canada Congregational Missionary Society, was, on the recommendation of the Business Committee, elected Chairman of the Union. The subject recommended for discussion in the afternoon was "The Missionary Society in Relation to the Churches."

The following is a synopsis of the report of the Statistical Secretary, Rev. James Shipperley, submitted to the Union:

All the churches on our list have reported except two. Some forms have been well filled, others contained but few answers to the printed questions. When questions have not been answered, your Secretary has copied statistics, which may be locked upon as permanent, from previous reports, especially of the now silent churches. Twenty churches are still on our list, Milltown, N.B., not being counted, as it is not in our Union, but forms part of the Maine Conference. We have 11 pastors—an increase of 3 during the year, the added ministers being Revs. D. W. Purdon, John Wood, and G. W. Ball. The Rev. N. McKinnon takes the position recently occupied by Rev. Mr. Howie, of St. John, N.B.

There are also 3 ministers without pastoral charge. One minister has had charge of churches in the Union for 30 years. Five pastors were trained in our College, one at the Northfield Institute, one in each of the following seminaries: Bangor, Sackville, N. B., and Cotton End, England. Seventeen stations apart from churches have the ministrations of the pastors, who also preach in 17 church edifices, three places of worship not being regularly supplied. Twenty-nine congregations in as many places of public worship are ministered to every Lord's Day, and the number of attendants is said to average 2,000; 1,600 of whom meet at the principal stations. 3,175 persons are under our pastoral care.

All of the churches have received on profession 51 members, averaging 5 to each pastorate, while 10 have been received, and an equal number has been dismissed, by letter. Twenty-four have been called away by death. None have been cut off by discipline, but 6 have been dropped on a revision of the church rolls. This leaves a net gain of 21 members. The returns give us as remaining on our lists of membership, 423 males and 715 females, a total of 1,138, or an average of about 60 members in each church. But of these, 329, or more than one fourth of the whole, are absentees. Thus 809 members and the adherents who remain at home have all the church work to do and much of the expense of our denominational institutions to bear. Nineteen Sabbath schools engage 120 officers and teachers in instructing 644 scholars in average attendance, while 822 are on the Sabbath school roll. We have in connection with 14 of our churches, Christian Endeavor Societies, with 306 active, and 149 associate, members. Eighty-nine baptisms are recorded; 35 of these were administered to adults and 54 to infants.

Four of our churches were organized during the past century, viz.: Cornwallis, 134 years ago; Liverpool, one year later. Sheffield has stood 131 years on the St. John River, N.B., and still shows signs both of tenacity and vitality. Chebogue started its work 127 years ago and produced Yarmouth, one of our most flourishing churches. Brooklyn, an early outgrowth of Liverpool, has a new edifice nearly ready for its congregation. We have 21 church edifices, and not 22 as reported last year, as Economy has lost its building by fire. They are, however, rebuilding. All the buildings except St. John and Yarmouth churches are of wood, while these are of brick and stone respectively. There is seating room in all our churches for 5,075 persons. Only 8 of the church edifices are insured against fire. There are 11 parsonages, but they are not all occupied by the ministers, and but four of the 11 insured. The value is \$60,850, a greater value than reported last year, as the new church at Brooklyn more than compensates in

value for other losses. The parsonages have decreased in value, although none have been destroyed. The total value of church property, including what may not be real estate, is \$76,850, or nearly \$50 per church member. The debt on the church property amounts to \$5,605, so that every member would have to pay \$5 each if the debt was equally divided.

\$9,994 have been contributed for local church objects, while for Home and Foreign Missions \$632 is stated, and for *all* purposes \$12,122 is recorded, or averaging about \$10 65 for each member. A net increase of contributions over last year of \$1,448 is reported. Six pastors are sustained wholly by their churches, while five receive aid from the C. C. M. S.

The readers of the *Year Book* are respectfully referred to the statements of the several treasurers for correct reports of a financial character.

July 30, 1894.

The meeting last evening was addressed by Revs. J. Wood, Dr. Scott, of Boston, and J. B. Silcox, of Montreal. All of the addresses were good and well received. The report of the Women's Board was given by Mrs. Dearborn, of St. John, and was followed by an address by Mrs. Jenkins, of Yarmouth. Both were encouraging in their nature and well received.

The visitors are invited to a lunch in the church parlors to-day, and a farewell meeting will close the proceedings this evening.

The Union is to meet at Liverpool, N.S., next year. Brooklyn had also invited, but Liverpool was decided upon by a casting vote.

GRANBY.—A most successful "Parlor Concert" in aid of missions, was given at the home of Mrs. J. H. McKechnie, on the evening of July 24. The programme consisted of a chorus by the choir; solos (both vocal and instrumental), duetts, trios, quartettes and readings. It was pronounced a "musical treat," and \$21 were added to the treasury.

The Ladies' Auxiliary Missionary Society still holds its own. Despite the illness in our midst at present, and during the past winter, the meetings are and have been quite well attended, and the interest in missions seems increasing. The prayer-meeting devotes one night a month to missions. A country is chosen, and a committee of ladies from the Auxiliary prepares the programme. This method is certainly educating, and cannot but awaken new interest. The record of the society for the past year is an improvement on the year previous, as to number of meetings held, and an increase in money raised.

A Sabbath evening Missionary Concert was one of the pleasing events of the year, which netted about \$7.

BELWOOD.—Rev. W. J. Hindley, son of Rev. Dr. Hindley, of Forest, Ont., has accepted a unanimous call to the pastorate of Belwood and Garafraxa churches, and begins his work immediately. Our readers will remember the eulogistic remarks of our visiting brother from England, lately, about the Garafraxa churches. We trust the promising settlement now made may be the beginning of a long and prosperous pastorate.

Christian Endeavor.

CO-OPERATION.

The *Endeavor Herald*, and other periodicals, make excellent and worthy means of communication between the societies as a whole, and we strongly recommend them to our Endeavorers. But in the smaller circle formed by the societies of the Congregational body, and in organic and intimate connection with the Congregational churches of the Dominion, we have a means of communication through the INDEPENDENT which we would gladly see made more use of. Before we formally opened a "C. E. column," the matter was urged on us; and now we stand waiting for the societies to respond. Mr. E. C. Wasmann, of St. Catharines, Ont., was appointed denominational Secretary for the Press a year ago, and till further action is taken in this behalf, the appointment stands; and we ask that our C. E. Societies make more use of the opening before them, and let us all know what they are doing.

Where a new society is formed, or a "Junior" started—where new officers are appointed, and especially where some "new departure" is made on some promising lines of new work—where some member returns home with some intelligence or proposal that sets the society "on fire"—why, tell us about it! We prefer to get it through the Secretary; only our worthy Press Secretary cannot make bricks without straw! and cannot evolve news from the societies out of his own inner consciousness!

Besides, our young friends, who begin by furnishing society-news, will by-and-by develop into apt and valued contributors to our general columns; and so, while we are speaking for our C. E. Societies, we are also speaking for the INDEPENDENT. Of course they will be careful to write on small paper, and on one side only, form their letters as well as their sentences clearly,

and have capitals and divisions of paragraphs just as they expect to see them in print. Small things are often trifles in themselves; but small things well done make perfection.

MUSIC FOR THE SICK.

Our correspondent, "Gip," ran in to see us today, and said he had been writing the children about "mending chairs," and the following paragraph seemed to be just appropriate for bigger children, and especially our Endeavor Societies, so that they might "mend chairs" too:

A Hartford gentleman writing to the *Herald of Health*, mentions an article on music and its therapeutic effects, and says: It was read at a club or circle of the King's Daughters here, and the members voted to buy a large music box, and carry it around to poor sick folk, leaving it a week or so. The box was bought, and carried cheerfulness and health to many shadowed homes. I own a number of little music boxes which I have lent to the sick, which have a good effect. One little box I lent to a woman, said to be dying. It was to be returned in a week, but the sick one asked to keep it longer, and was found turning the little crank—in bed—in a tenement of two rooms with six inmates! The thin, transparent fingers moved slowly, grinding out "Home Sweet Home." It meant to her a home beyond the skies. She said the instrument furnished her only pleasure. Closing her eyes she forgot her surroundings. Personally, I can testify to the great soothing properties of music. Troubled with heart disease and other difficulties, confined to bed for the last eleven years, lately I derive great benefit from playing softly to myself on a harp, using only one finger of one hand. One night, wondering how the blind could play music, I commenced idly running my finger over the strings of a phonoharp. I was in the dark, and I had no knowledge of music. Indeed, I could not play a tune. My desire was great. In a couple of hours, in the dark, I had played thirty tunes.

Here are three practical suggestions in connection therewith. Why should not every society obtain and loan some such instrument playing some old sacred airs, the very sounds of which would bring precious and comforting words and thoughts to those who listened. Second, could not two or three societies unite and present one such box to our Mission schools in India? Perhaps if Canada sent one to Banda, the "States" might send one to Lalitpur. The natives are all fond of music, and it could be used with effect in Zenana work. Thirdly, will not every society appoint every month at least one member who has

a sweet voice, to visit sick folk and sing to them softly some of the precious old and beautifully tender new hymns. The words of song, the gospel on wings, goes further than any speech can with many weary hearts. One visit each week would be of greatest value, and might turn some sad soul to Jesus Christ for rest.—*Protestant Churchman.*

THE MARITIME PROVINCES.—In N. S. and N. B. there are 14 societies, connected with as many Congregational churches. The Statistical Report at the Congregational Union states that only two pastors do not have "the co-operation and aid" of the C. E. We hope these two may be more pleasantly situated before next year.

THE noted English Endeavorer, Rev. Joseph B. Morgan, says the four pillars of Christian Endeavor are the pledge, prayer, the consecration service and committee work.

PRESIDENT ROADS, of the Pennsylvania Union, is urging strenuously the society motto, "One for one, one soul saved for every member." Pennsylvania's record for last year was one soul saved for every twenty members. The record of the society at large was one for every ten. Can we not all come up to the high standard Pennsylvania has set for herself this year?—*Golden Rule.*

Woman's Board.

REPORT OF SENIOR BOYS' SCHOOL, CISAMBA.

From 5th September to 12th December, 1898.

This report must necessarily be a short one, the school having been in session for only a little over three months.

It was formed of those boys who were able to read in the Gospels, and had some knowledge of arithmetic.

At the beginning of this year it was decided to give those boys who wish to build houses, holidays for four months; eight of the younger lads going into the junior boys' school conducted by Miss Melville.

Now that the houses are near completion, we hope to start school again very soon.

There are twenty-six lads enrolled. All of them worked industrially while the term lasted, and seemed to make daily progress.

AMY JOHNSTON.

REPORT OF GIRLS' SCHOOL.

On the 5th September, 1893, the girls' school was undertaken with no little fear and trembling; yet before the day was over the relations between the teacher (notwithstanding her small stock of Umbundu) and her pupils were at least friendly. The first week or so about forty names were entered on the roll, but more than half of those who came wished only to get a good glimpse of the new teacher, and had no intention of coming to learn, many of them being married women who could not possibly spare the time. By degrees the mere sightseers dropped off, and about fifteen young women and girls settled down to real work. There are now, twenty-five in regular attendance, this does not include some who can come only when their parents can spare them, neither does it include those who come from distant villages for medical treatment, either for themselves or their children. These visitors remain sometimes for weeks at a time; they attend school and all the various meetings just as the other girls do and who can tell what the influences received here may have on their lives when they return to their villages?

Except the wives of the three married young men, there were no girls living at the station when we arrived. Soon two or three at a time expressed a wish to stay here. We gave them houses to sleep in, also quilts kindly sent by our Canadian ladies, until now there are twenty girls under our direct care. They go off to their fields after morning worship, returning in time for afternoon school; they meet in our house for evening worship. We are greatly taxed to find proper accomodation for them, the houses which have been utilized are over crowded, especially on Saturdays, when there are often as many as thirty girls sleeping here, the increase being of those who gain permission from their relatives to spend Sunday at the station. Seven of the girls who live here are from Kapitango, a district six miles off, where the boys hold a preaching service every Sunday afternoon. They came only on Sundays at first, rarely failing to put in an appearance even when the weather was wet and stormy. A couple of months ago when their corn began to ripen, they arrived with their sleeping mats, baskets, pots, etc., and have remained here ever since. They are steady, well-behaved girls from eleven to eighteen years old and are making good progress in school.

The course of study in school is simple enough, viz., reading, spelling, writing and arithmetic; the latter is attempted by the senior girls only. The Sunday school lesson usually forms the writing exercise. In reading, some have made

good progress: six girls are now reading in John's Gospel, two of whom at first could only read words of two syllables, and the others scarcely knew the letters of the alphabet. Seven others are reading Bible stories simplified. The principal agent in their present progress is their own determined perseverance; for it must be remembered that these girls find it very much harder to apply themselves to study than do the boys; it has taken years for some of them. Three or four of the most advanced scholars claim to have received their first lessons and first incentives to study from Mr. Currie, before he had any one to assist him. Then came Miss Clarke who worked so faithfully and lovingly with many of them. After her death, Mrs. Lee, with Mrs. Read kept the school together for some time; and now the fruits of the labors of these workers begin to be apparent. The girls are not only anxious for their own advancement, but whenever a new scholar arrives they are always ready in many little ways to help the newcomer to feel at home.

Those living at the station have begun to be more particular in regard to general tidiness; they wash and even iron their clothes, and do a little sewing in the evenings after worship. Sunday evening worship takes the form of a prayer meeting; the girls usually repeat what they can remember of the morning sermon; eight girls have begun to take part in prayer. Several—so far as we can judge—are leading consistent Christian lives; striving to overcome their faults and trying to help their weaker sisters nearer to the strong, loving Saviour.

AMY JOHNSTON.

NOTICE.

The Quebec Provincial Branch of the C. C. W. B. M. will hold a Branch meeting, October 11th, in the Congregational church in Granby.

The meetings will continue throughout the day, and there will be a general public meeting in the evening.

Each Auxiliary is asked to appoint three delegates, who will be entertained by the ladies of Granby Auxiliary.

Papers will be read and reports given. There will be a Parliamentary Drill; and it is hoped that a missionary can be obtained for the evening meeting.

More particulars will be given next month.

C. E. GARLICK,

Branch Secretary.

66 Mance St., Montreal.

Official Notices.

COLLEGE OPENING.

The fifty-sixth session of the College will be opened by public exercises in the Assembly Hall of the College on Thursday, Oct. 4th, at 8 p.m. The Rev. T. B. Hyde, pastor of the Northern church, Toronto, has kindly consented to be present and give the opening address.

Young men intending to enter the College this session must make application at once. Letters of inquiry may be addressed to the Rev. Wm. Barbour, D.D., Principal, or to the undersigned,

W. HENRY WARRINER,

7 Shuter St., Montreal.

Sec. C.C.C.

ANNUAL COLLEGE SUNDAY.

At the annual meeting of the College Corporation held in Toronto last June, the following resolution was passed, viz :

"That this Corporation expresses its thanks to the churches which observed the second Sunday in October as a day of special prayer and contribution on behalf of the College, and would earnestly ask all the churches to follow this custom; also, to all those churches and individuals that have contributed in any way to the support of the College; and would express the hope that the time is not far distant when every church shall feel it to be a pleasure and a duty to contribute generously to this cause."

In view of the approach of another session, I would earnestly urge upon all our churches to arrange for the observance of this College Sunday.

We need all the financial aid the churches can give, but especially do we need their loving sympathy and constant prayers, both that God will raise up suitable young men for the ministry among us, and abundantly bless the College in its endeavor to train them for that work.

W. HENRY WARRINER,

7 Shuter St., Montreal.

Secretary.

REV. R. K. BLACK'S COLLEGE COLLECTIONS.

At the request of the College Board, the Rev. R. K. Black has consented to devote two months, namely, from the 15th of September to the 15th of November, to the visitation of churches in behalf of the College and its funds.

Mr. Black hopes to be able to visit specially the churches situated between Montreal and Toronto, together with those in Toronto which

he was unable to visit in the spring. He will be glad to preach where desired, and where practicable, to solicit subscriptions for the College.

I wish on behalf of the Board, to express its gratification at the generous reception accorded to Mr. Black by those churches which he was able to visit prior to the annual meeting, and to express the hope that the present visitation will be equally pleasant and successful.

W. HENRY WARRINER,

Secretary, C. C. C.

Montreal, Aug. 16th, 1894.

Obituary.

REV. BUNTHORNE MUSGRAVE, OF AYLESFORD, N. S.

At his residence, Holmworth, in Aylesford, N. S., on Monday morning, July 30th, 1894, in the 72nd year of his age, Rev. Bunthorne Musgrave passed peacefully to his reward.

His illness had not been severe, but was protracted; beginning with a bad attack of la grippe in the winter, and developing into a gradual decline, that terminated fatally. He was able, however, to preach occasionally until very recently, and had never been confined to his bed. It might almost be said that he died in the harness. He only returned on the Saturday previous to his death from Halifax, where he performed the last act of the ministry he loved, on Thursday, "committing to Christ's arms" in baptism his little granddaughter, an infant child of his youngest son.

It had been hoped by his friends that his visit to Halifax, where he went principally for sea air and medical treatment, would have resulted beneficially. In this, however, they were disappointed. He simply came back to die. He spent his last Sabbath in his beautiful earthly home, ministered to by his two faithful daughters, and to it closed his eyes and looked out upon the glories of his heavenly home.

His end was beautiful as his life had been. His daughter writes: "In all his illness he was beautifully bright and loving, so that it was a delight to minister to his wants." And so our beloved brother has gone from us. We shall sorely miss him; but we would not have him recalled if we could. He knows now the "far better" of Paul, whose writings he loved so much.

He was born in the Island of Antigua, West Indies, March 11th, 1823. His father was an English medical man, successful in his profession. When quite young he, with his elder brother, was

taken to England to be educated. He received a liberal education. Before he was twelve years old he was quite proficient in the Greek classics, and could read his Greek New Testament without difficulty. On coming to maturity he became a successful planter in his native island, where he remained until 1862, when, through constant exposure to that intense tropical climate, his health became so impaired that he was compelled to leave Antigua for a cooler atmosphere, and, therefore, with his wife and six children came to Nova Scotia, and settled in Aylesford, in the place that has ever since been his home. He became a devout believer in early childhood, and was ever active in Christian work.

"He was ordained to the Christian ministry by Bishop Latane, of the Reformed Episcopal Church, in Digby, N.S., on 12th November, 1879, but previous to this he had preached frequently in Aylesford Episcopal Church, and also in the Methodist, Presbyterian and Baptist churches. He had deeper sympathies with each of the several church bodies than most people have for their own particular one. And those who knew him realized that his own Christian life had been fed from them all; that its width, depth and height were in part the result of his patient and humble search for truth, always comparing all with *the Truth in the Book.*"

It was not strange that such a soul should not have been satisfied with half-way measures, such as he found in the Reformed Episcopal Church. He became impatient of human authority. He would have none of it; as he saw clearly that Christ alone must be Head of the Church for all things; that Christ alone must be Master and Lord, and all believers must be brethren. Then it was that he who had been by birth and culture an Episcopalian, saw that he was in the closest fellowship with the Congregationalists. "I find," said he, "that I am a member of the same church with John Milton, Pastor Robinson, Isaac Watts, Philip Doddridge, Howe and Owen, Angel James and Dale of Birmingham."

Hearing of the old Congregational church at Kingsport, he sought it out, and of it became a member, and to it ministered as often as he could ever since, both by word and deed. On account of home duties, being required to assist his wife and daughters in their select school for young ladies, which they for a number of years have successfully carried on, he was unable to settle over a church at a distance, though he had been several times invited to do so. He was present at the meetings of the Congregational Union of Nova Scotia and New Brunswick held at Kingsport in 1891, and preached the Union sermon. At that time he applied for membership, and was received into the Union.

He was an able preacher; his sermons were clear and forcible, and were masterpieces of cogent reasoning, skilful analysis and complete unfolding of the spiritual meaning of the Word.

As an expositor of the text of the original of the New Testament he could not be excelled. It was a treat to sit at his feet. His style was finished and ornate; his elocution was distinguished for its naturalness and easy grace; his reading of the familiar passages of Scripture seemed to set them in a new light. Whatever he did or said was without reproach, as he was himself. Said a Methodist minister, "Brother Musgrave was the finest Christian man I ever knew. I shall never look upon his like again."

He was full of the Holy Ghost, hence he was blameless; affectionate and sincere in his private life; upright and noble in his business dealings—a true friend always. How intensely thoughtful and considerate for little children, for the poor and the infirm, the sick and the sorrowful. Personally, I owe him a debt of grateful remembrance, for during a painful affliction, by which I was laid aside from active work three years, he never ceased to minister to our need. "Allow me the privilege, brother mine, to lift up the burden off you," he would write, with his sacred enclosure; and, moreover, he has ever surrounded me with prayers of faith, and I owe my recovery, under God's grace, to his prayers, with others who have joined with him.

Of him the Master can say, as of a loving soul before Him, "He hath done what he could." May the loving presence of the Great Father sustain the two lonely daughters who must now go on with their work without their father, and without their dear mother, who died last year. They write that they are to open their school as usual in September; "but," they say, "the sense of loss, the fatherly presence gone from our home, with all the daily lessons of his other-worldly life, make the daily round irksome and dreary as we look forward to it."

The prayers and sympathy of all who knew him will ever be with his sons and daughters in their great loss. His funeral was attended by all the ministers of all the Christian denominations in the vicinity, and some from a distance. The sermon was preached by Rev. Mr. Avery, Episcopal minister, his personal friend.

J. W. Cox.

Economy, N.S., Aug. 15, '94.

Our College Column.

NOTES.

We glean the following notes of interest from circular letter "C."

The students are all extending congratulations to D. S. Hamilton, B.A., on the fact that he is now an "ordained minister."

Mr. HORSEY writes that Rev. W. McIntosh, of Yarmouth, has accepted the call to Ottawa, and begins work about the 1st September.

Mr. BALL had just returned to his church from the Union meetings of Nova Scotia and New Brunswick, and pronounces the meeting the best he had ever attended.

WE are sorry to learn from Mr. R. G. Watt that his father has not been improving in health. At the time of writing he was about to accompany him to Victoria Hospital, Montreal, to secure the very best medical skill.

Mr. DAY has returned to Granby after ten days of spiritual uplifting at the Northfield Convention. He gives a brief account of the convention in this issue. His father is now holidaying, and F. J. has full charge in his absence.

Mr. J. L. BROWN, Franklin Centre, has spent the past month in Manitoba. We have not received any particulars as to the nature of his movements in the west. Probably an interesting account of his visit will follow later.

THE NORTHFIELD CONFERENCE.

Picturesque Northfield again welcomed the annual World's Students' Conference during the first ten days of July. According to the official statement, there were 471 students and graduate-delegates, and 28 speakers present; representing 109 Colleges and Institutions of learning. No pen can adequately describe the natural beauty of Northfield. Shut in on all sides by beautifully wooded mountains, it forms an ideal summer resort; and is specially suited for such gatherings as are held there every season. The Student Conference is the second of these, it being preceded by the Young Women's Conference, and followed by the General Conference in August. Among the speakers present this year were Prof. Moore, of Union Theo. Seminary, Virginia; Dr. Mackenzie of Cambridge, Mass.; Dr. Pierson of Philadelphia; Prof. Winchester of Wesleyan University; and Bishop Thoburn of India. Mr. Moody was present throughout the entire Conference; presided at all the platform-meetings, and was, in short, the leading spirit of the gathering. Of the rest of the speakers, Dr. Pierson and Dr. Mackenzie were the great leaders of thought. The former was particularly strong upon the evidences of Christianity; while the latter reminded the McGill men of Dr. Murray, in his graceful and lucid utterance of the loftiest and most inspiring religious truths.

The following outline of a day's work, will give an idea of the character of the Conference:—7 a. m. breakfast; 8.00 Missionary Institute and Bible-training classes, held simultaneously; 9.00 College Association Conference; 10.00 Bible studies and

Central Training-class; 11.00 Platform Meeting; 12.20 dinner, followed by recreation and athletic sports, until 6 o'clock; 7.00 Outdoor Meetings; 8.00 Platform Meeting; 9.30 to 10.00 College-Delegation Meetings.

The topics that received special emphasis in discussion were Bible Study—Personal Work, and the Baptism of the Holy Spirit. A course of lectures on the life of Christ was given by Mr. W. H. Sallmon, B.A., General Secretary of the Yale Association; the object being to present a scheme of study that might be followed in the Bible-study department of the various associations represented. Mr. Jas. McConaughy of Mount Hermon School, gave his usual course on the "Personal Interviews of Christ."

No one can attend such a Conference as this, without being impressed with the importance of personal work for reaching men. Mr. Moody gave a talk on the work of the Holy Spirit; and his words fell on the ears of the students with wonderful power. One never-to-be-forgotten meeting was that held on the second Sunday afternoon, on the side of one of the mountains, when many gave personal testimony of having received the baptism of the Spirit for service. The influence of such a gathering as this would be hard to estimate, reaching out as it does into so many schools and colleges and from them into the homes of the United States and Canada. The testimony of many students has been that had they to choose between a year of college life and ten days at Northfield, their choice would fall on the latter. The McGill Association was represented this year by President W. C. Sutherland, Secretary A. Mahaffy, B.A., Ex-Sec. Percy C. Leslie, and Ex-President Frank J. Day, B.A.

Literary Notices.

THE CHRISTIAN.—This sterling weekly holds a place all its own. 32 pages, of three columns each; with a portrait in each issue. Christian work and influences of every kind, are described and discussed. It is now in its 25th year, and read all over the world. London: Morgan & Scott, 12 Paternoster Buildings. \$2.25 to Canada.

THE CONGREGATIONAL MAGAZINE, London (Eng.) One penny Monthly. May be ordered through Canadian booksellers. The August number has sensible "Talks with Young Women"; "A Trip to Norway" illustrated; "Country Churches"; two or three interesting biographies; "Monthly Record"; a mention of this Magazine; and half a dozen excellent papers on different subjects. 24 pages, the size of our own: a wonderful penny's-worth!

THE METHODIST MAGAZINE for August, 1894, \$2 a year; Toronto: William Briggs. This number has an attractive article by Mrs. Judge Carman, of Cornwall, "A Rainy Day on Mount Hermon, and Scenes in Damascus," fully illustrated. Another, with fine engravings, is, "Over the Semmering Railway and through Styria," by the Editor. "Mrs. Gladstone and Her Good Works," shows how close the great statesman's wife was in practical sympathy with the unfortunate classes of society. "A Colony of Mercy," "Light in Dark Places," "Spindles and Oars," "The Dragon and the Tea-Kettle," "Christian Art and Symbolism," "The Barren Ground of Northern Canada," "Methodist Deaconesses," are some of the other papers in this excellent number of a thoroughly Canadian and well-edited magazine.

THE TREASURY OF RELIGIOUS THOUGHT, August, comes well laden. In the Sermonic department the initial sermon is found in full by the Rev. W. H. Allbright of the Pilgrim Congregational Church, Boston. Other sermons are by Drs. M. V. Macduffie, J. B. Whitford, J. Robinson, and James Stalker. Under the heading "Thoughts of Eminent Educators" are given extracts and outlines from a number of leading college presidents and educators, including Yale, Harvard and Brown Universities, Amherst, Williams, and Allegheny Colleges, also Moody's Training and the Michigan State Normal Schools. Leading Sermonic Thoughts and Bible Themes are outlined. The departments of Pastoral Work, Home and Family Life are given their usual space. Current Religious Thoughts and Thoughts on Secular Issues are carefully edited, and there are also illustrative Thoughts, with Points of Wisdom and Bits of Humor. Subscription, \$2.50. Clergymen, \$2. E. B. Treat, 5 Cooper Union, New York.

MISSIONARY REVIEW OF THE WORLD.—*Japan and Korea*, the countries to which all eyes are now turned, are the prominent fields discussed in the September number. Dr. C. H. Underwood, the well-known Korean missionary, writes an interesting and timely article on "Korea To-day." The situation in Japan is likewise ably presented by Dr. George William Knox, of Tokio, and by Dr. J. H. De Forrest. Another subject of immense importance, "Hindrances to Missions found in the Working Force," is discussed by the Editor-in-chief. Among these hindrances he names and describes Secularism, Sensationalism, Indifferentism, and Rationalism as tendencies which threaten the life of the church. "The celebration of the Y.M.C.A. Jubilee," in London, is graphically described by Rev. James Douglas. The question, "Have Christian Missions Failed in India?" is convincingly answered in the negative by Dr. E.

M. Wherry, of Chicago, and the "Need of the Nations" for medical missionaries is forcibly set forth by Dr. George Dowkontt. Numerous other articles and notes concerning the interests of the civilized, and especially of the uncivilized world, make this *Review* indispensable to all who seek to keep abreast of the times. Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 per year.

Children's Department.

STAFFA AND IONA.

From Oban you can go almost anywhere in the Highlands. All the excursions are more or less charming, but on Tuesday I had one of the best, for I visited Staffa and Iona.

Of course you know a little about Staffa and its Caves. "Staffa" is said to mean "the isle of columns." In it are six great caverns. The largest, Fingal's, into which we rowed, is one of the most wonderful in the world. You must look up Staffa in your geography or gazetteer and find out all you can about it, and let me know what you have found. There is a tradition that the basaltic formation goes under the sea, and reappears at the Giant's Causeway in Ireland. I do not know how true that may be, but when visiting the Causeway some years ago, the Irish guide told me such was the case, and added a legend that the formation was due to the politeness of an Irish giant who, having summoned a Scotch giant to combat, first laid down the Causeway so that he should not wet or soil his feet in coming to the fight!

Beyond Staffa is Iona. No one lives on the island of Staffa, but nearly 300 people have their homes at Iona. The word Iona means in Gaelic "The Blessed or Sacred Isle," and is said to be derived from a word which signifies a dove. It was the home of St. Columba, who landed there more than 1300 years ago, and who is said to have prophesied that "this place, small and mean as it appears, shall be honored not only by the Kings of the Scots and their people, but by the rulers of strange nations, and those subject to them. By the holy men also of other churches it shall be held in reverence." The prophecy has been more than fulfilled, and every year thousands find their way to Iona,

"Where rest from mortal toil the Mighty of the Isles."

It is said that 48 Scottish kings, 4 Irish kings, 8 Norwegian princes, besides bishops, abbots, and others are buried there. The last was Duncan I., of Scotland, who died in 1040, so that for over 850 years no king has found his resting place on

this island. A very matter-of-fact guide took some seventy of us round the ruins. For me the ruins had strange fascination. I tried to picture the olden days, and thought of the life of St. Columba, who was an Irish Christian missionary, lived so many hundreds of years ago. I seemed to realize the old cathedral service, and to join in its worship. I thought of much that St. Columba is said to have done for God and His fellow-man. So I lingered on deck until the island had disappeared from view, and its ruined cathedral could no longer be seen.—*Independent and Non-conformist.*

THE COW AND THE IDOL.

A poor man in China went to pray to an idol that had been placed outside the temple. I do not know what he asked for, but he promised if the idol would answer him he would give him his cow. The man's prayer was answered, but he repented of his bargain, and as he did not wish to part with his cow he went to the idol again to let him off. He said, "I know I promised to give you my cow, but I am very poor; I have only one cow; if I give it to you how shall I get my fields ploughed?" and so on, ending up by asking to be allowed to keep the cow. The idol would not let him off, but said the cow must be left.

At last the poor man could do nothing else but tether the cow to the idol's chair and go sorrowfully home, wondering how he was ever going to get on. Here were his fields ready to be ploughed, but no cow, and no money to hire a cow to do it for him. He sat down in his room to think over his troubles, and lo! he has not sat long before he hears a great shouting. He goes to the door to see—what do you think? Here is his own cow coming along the road as hard as it can, dragging the idol after it. How the people laughed, and how glad the poor man was, for of course he was not wise enough to see that it was the cow had brought the idol; oh, no, it was the idol had repented and brought back the cow! I think that nearly all the people knew at the bottom of their hearts that the idol had nothing at all to do with it, and some of them were not afraid to say that the idol was no use; still, although many of the Chinese know that, they are not willing to put away their idols.—*Ex.*

"NOW THAT I AM A CHRISTIAN."

It is not the best motive, to be sure, to do that which is right because we think it will bring prosperity, for the great golden rule of life is to do the right because it is right. But it is so pleasant to know that our Father has so ordered things in

this world that by walking in the path of right we invariably travel toward better things. As an instance, the Rev. W. J. Lewis, of the China Inland Mission, tells this story:

"In the city of Shanghai lived a poor rice-seller, who was converted, I think, under the instrumentality of an American missionary, Dr. Yates; and very soon after his conversion he came to see that he ought not to have his place of business open on Sunday. Now this was a great and very sore trial to his faith, because he was only just earning enough to enable him to live from hand to mouth, from day to day. Therefore when he shut up his shop on the Sunday he did not know where he was going to get food to eat. However, he decided that he would do so, and he put up in his shop this notice on Saturday:

"'Now that I am a Christian, this shop will be closed to-morrow, and anyone who wants rice for Sunday must buy it to-day.'

"Well, the people saw this notice. A very large number more than ordinary came to the shop, and bought their rice of the poor man, and he went on prospering, as we might be quite sure he would; and from being a poor rice-seller he was gradually able to open several shops, and in due time became a rich and prosperous rice merchant. He opened his own house for preaching the Gospel, and as his means increased he built a chapel, in which he or a missionary preached the Gospel every Sunday."—*Selected.*

WHAT TO READ AND HOW.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard one say, "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said that his mind would run out, and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him, and received a volume of Franklin's works.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man.—*Ex.*

HOW TO BE FREE.

The best lesson I ever had came to me when my father said one day: "My son, you are getting too large to be whipped, and now there are two ways in which boys cease to be governed. If they are determined to do wrong, the father must try to restrain them as long as he can, and keep them back from evil by every means in his power, until at last they are strong enough to break away. The other way is for the son to learn self-government and the love of right, while the bands of authority slip off, because they are not needed, and neither father nor son knows exactly when government ceases. Which way will my son choose?"—*Dr. Sturtevant.*

AMANDA SMITH, THE COLORED PREACHER.—A lady once said to me: Now Amanda Smith, I want to ask you honestly. I know you cannot be white, but if you *could* be, would you not rather be white than black?

No, no I said, as the Lord lives, I would rather be black and fully saved, than to be white and not saved. I was bad enough, black as I am; and I would have been ten times worse if I had been white. God's color is the best and most substantial. *It's the blood that makes the whiteness.* Hallelujah!

MINISTERS, PREACH JESUS.—Be not drawn away from this one theme amid all moral preaching and ethical preaching and political preaching. A young minister who had been preaching much on social problems was approached at the close of a service by a humble woman who laid on his desk a paper on which was written, "We would see Jesus." Rebuked and humbled he preached Christ on the next Sabbath, and at the close another paper was handed up on which was written "Then were the disciples glad when they saw the Lord."—*Watchman.*

A SERMON CONDENSED.

The Cities of Refuge; Numbers xxxv: 15. Six in number; enough for all needs. So Christ, a complete and efficient Saviour. Conspicuous, and (according to Josephus), with good roads and guide-boards to direct. So, plain directions and direct roads to salvation: entreaties, warnings, afflictions, all pointing to safety and peace. The manslayer questioned at the gate; and admitted not because of his *virtues* but because of his *need*. So the sinner.

The refugee was safe "till the death of the High Priest that should be in those days." So the sinner who flies to Christ is assured of his refuge never failing, as long as his High Priest lives! Which is forever!

The elders were to take in the refugee, and "give him a place" among them. They, six out of the forty-eight cities of the Levites, had the usual fields for "a thousand cubits on each side" of the city; and the new-comer had his allotment given him, and set to work. So, no idlers in the church, or Kingdom of God!

Kedesh was "holy." Christ, his salvation, his kingdom, his people, holy.

Shechem was "shoulder." HE is our burden-bearer.

Hebron was "fellowship." Christ takes us for his "friends"; and gives us his love.

Bezer was "a stronghold." "I and my Father are one: and none is able to pluck them out of my Father's hand."

Rzmoth was "exalted." "Exalted a prince and a Saviour;" "a name that is above every other name."

Golan was "joy." "With joy shall ye draw water out of the wells of salvation!"

Often a *choice* of cities: one as near as another. So, sinner attracted, sometimes by one attribute of Christ, sometimes by another. Some pine for holiness; some long for fellowship. Some are weary of bearing the burden of sin; some in their weakness fly to a stronghold. Some would covet the air of Ramoth, up so near to heaven; some would live in Golan, and rejoice in salvation.

And he would be foolish and disobedient who would try how near he could come to the limits of the safe territory, without actually stepping over the limit, so the Christian is not to be continually asking, "Is there any sin in a game of cards? or a dance? or wine? or tobacco? or a Sunday excursion?" Better to keep well within the limits!

All these things were "ensamples." Paul said (speaking of the non-muzzling of the ox), "For our sake, no doubt, this was written." And Thomas Binney used to teach the young men of his Bible-class, that "All Old Testament histories were *doctrines*."—W. W. S.

POSTSCRIPT.

FOREST.—The Ladies' Aid, at their June meeting, after much prayer, undertook the work of having our church thoroughly renovated. The consent of the church was obtained, and a committee of gentlemen was appointed to work with the ladies. Tenders were called for, and the work entered upon immediately. After being closed for two weeks, the church was opened on the second Sunday in July. We have now one of the prettiest churches in town. The best part of it, though, is, that at the last meeting of the Aid, the bills handed in were all paid. The ladies who had charge of the collecting were Mesdames Hamilton, Maylor, Prout and Scoular. Our August meeting was one of prayer and praise. We undertook the work with faithless but prayerful hearts; but God helped us. We had no money when we began, and all people are complaining of hard times, so we were fearful. He might well have said to us, "Oh ye of little faith."

F. B. R.

THE FOREST DISTRICT LOCAL UNION held its quarterly meeting in the Plympton Congregational church on August 16th. The meeting was opened by a half-hour praise and prayer service, led by the Local President, Rev. D. S. Hamilton, after which Dr. Hindley took charge; when two papers were given on "Systematic and Proportionate Giving." Miss Sadie Johnson from the Lake Shore Society, gave a very excellent paper, dealing with the subject from a Bible standpoint; followed by a practical paper from the District Secretary. A short time was allowed for discussion of the subject, in which a number took part, which we believe will result in a good deal of thinking on this important subject. There was a good representation from all the Societies. Echo meetings of the Cleveland Convention are being arranged for in all the Societies in the Union, when the Forest delegates, Misses Gammon and Howden, will speak. Each Society is now working for Missions.

F. B. R., *District Sec.*

FOREST, ONT.—The Forest Congregational Y. P. S. C. E. held their fourth anniversary services on Aug. 5th and 7th. A special sermon was preached by the pastor, Dr. J. I. Hindley, on Sunday evening, followed by the C. E. meeting, led by Student A. F. Pollock, the first president of the Society.

On Tuesday afternoon a session was held, opened with a half-hour prayer-meeting, led by the pastor. Then three five-minute papers were given on the work of the Social, Good Literature and Sunday School Committees, followed by a discussion, in which quite a number took part.

In the evening, another interesting session was held. The report from the Secretary showed a year of progress. Four years ago the Society was organized with three active members, but now reports 8 honorary members, 47 active members, 6 associate, with a Junior Society having 14 members. Fourteen members have united with the church during this year. Twenty-two dollars have been given to Missions, \$7 to the College; \$57 raised for all purposes.

The Committees have worked faithfully through the year, and progress may be reported on all lines of work. A paper on "Ideal Missions" was then given by the Union Secretary, followed by an interesting address on "The College," by Mr. A. F. Pollock, which we believe will stimulate our Society to do more for our College.

Rev. J. W. Hindley gave us a practical address on "Bible Study." The question drawer was in charge of Rev. D. S. Hamilton, B.A. Music was given during the evening by Messrs. Hindley and Pollock, and the choir. Two members from this Society attended the Cleveland Convention. An echo meeting was held on Sunday evening, Aug. 19th, at the time of our usual C. E. meeting. Miss Gammon gave us a splendid report of the Convention, and we all felt inspired with the enthusiasm she seemed to have gained. She presented us with the diploma which our Society won for faithful progress in the distribution of good literature, of which we feel justly proud, and, at the same time, ashamed to think that we have done so little.

The officers for the ensuing six months are: *Hon. Pres.*, Dr. Hindley; *Pres.*, Mr. E. Martin; *Vice-Pres.*, Mr. B. Scoular; *Rec. Sec.*, Mr. L. Kenzie; *Cor. Sec.*, Miss M. F. Scott; *Treas.*, Mr. W. Pepper.

Conveners: Prayer-Meeting Committee, Miss Gammon; *Look-out*, Mr. W. Scott; *Temperance*, Mr. J. L. Barnes; *Missionary*, Miss Rawlings; *Sunday School*, Mrs. F. Gammon; *Social*, Miss Hindley; *Literature*, Miss C. Gammon; *Flower and Lawn*, Mr. J. Prout; *Supt. Junior Work*, Miss A. E. Livingston; *Assistants*, Misses Wilson and R. Clifford.

F. B. R.

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