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

THE  
CANADIAN  
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

VOL. IX. (NEW SERIES) No. 10.

OCTOBER, 1890.

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NEWMARKET AND TORONTO, ONT. :

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

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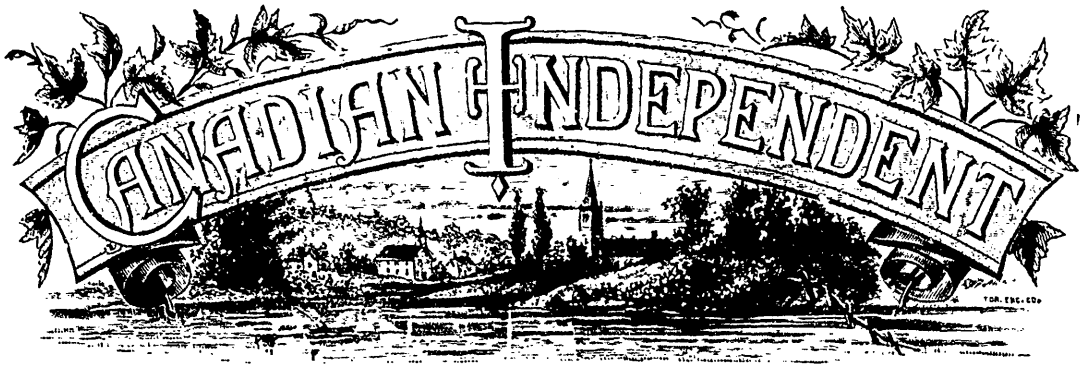
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New Series.

TORONTO, OCTOBER, 1890.

| Vol. IX, No. 10.

### Editorial Jottings.



SOME one has said that the work of those who speak in the prayer-meeting is not so much to teach, as to testify. When the pastor preaches about "faith," or any other grace, the mission of the brethren is to testify to the truth of what the pastor

has said, to bear witness of how that particular truth has helped them in their lives, and thus comfort each other and let the world know that what the preacher said is true. They have found it so. Keep this testifying idea uppermost and the words will be helpful and easy. And how much better would the minister preach; and how profitable might the prayer-meetings become!

"I COULDNA lat it alane [election]; I plaguit the Lord nicht and day till he lat me ken!"  
—George Macdonald.

THE PROVINCIAL S. S. CONVENTION for Ontario, will be held at Brantford, October 29th to 30th. A good meeting is expected. We shall try to be present.

Now, won't every church ask one of its younger members, to act for the INDEPENDENT? We want to make our improvements

permanent—and extend them. But we *must* have a larger income! And let the renewals be looked after, as well as new names.

THE rejection of Jesus Christ as the Saviour of sinners is the great mystery and marvel of human depravity, and is alike the sin and the curse of thoughtless millions. There is nothing more astonishing than this rejection on the part of man. The moral absurdity of the course lies upon its face.—*Ex.*

WHY NOT?—One of the surest ways for Mr. Powderly and the Knights of Labor to insure the public sympathy will be in the manifestation, on their part, of a disposition to accord to laborers *not* members of their order the same rights, as men and as workmen, which they claim for themselves.—*Chicago Advance.*

"STUDY promotes study. The more a man studies, the more he wants to study; and, on the other hand, the man who does not study at all wonders why any one else should want to study." So says the *S. S. Times*, and it is true. It is only a piece of the larger philosophy that whatever you do, and continue to do, you begin to *like*. What an important thing, then, to do what is *best*!

GENERAL SUNDAY SCHOOL STATISTICS.—In Canada are 6,636 Sunday Schools, and 467,292 scholars. England and Wales have 35,983 Sunday Schools, and 5,733,325 scholars. The United States have 108,252 Sunday Schools, and 8,641,255 scholars. There are in all the world, as reported at the International S. S. Convention of 1890, 183,390 Sunday Schools.

**SMOKING.**—Bisnarek, after spending half his waking hours, for fifty years, in drinking beer and smoking tobacco, now says:—

“Cigar smoking I have given up altogether, of course under advice. It is debilitating and bad for the nerves. An inveterate smoker, such as I used to be, gets through 100,000 cigars in his life, if he reaches a fair average age. But he would live longer and feel better all the time if he did without them.”

**THE LATE EMPEROR FREDERICK**, in his diary, under date of 1869, thus writes:—

“I shall never forget the first evening spent in Jerusalem, when I saw the sun go down from Mount Olivet, while that deep stillness spread over nature which is elsewhere so gay. Here the spirit can turn away from earth and give itself up to those thoughts which move the heart of every Christian to its depths, when he thinks of the great work of redemption which was here fulfilled. To read a few favorite passages from the Gospels in such a place is a religious service unique in its way.”

A WRITER in *The Nonconformist and Independent*, who damages his testimony by the admission that he occasionally smokes himself, thus warns young ministers against the habit:—

“The pipe obtains a power over you as a chain of iron. It keeps a smoker indoors when he ought to be out. He will come to imagine that he cannot think, or compose a sermon without it, and so the pipe becomes everything to him, and with the result—a clouded mind, a drowsy spirit, inevitable nervousness, and a thousand hypochondriacal fancies. The beginning of trouble in the matter of health lies here.”

The beginning of trouble also, in the quenching of influence, very often lies here.—*Christian*.

FROM the publishers in Boston we have the American Congregational Year-Book. A large volume, and full of figures. The churches are set down as 4,689; or 120 more than last year. The reported membership is 491,985; increase, 16,377. The churches there have not taken in many new members on “confession of faith.” Their churches, like ours, need more hard work being done, and more spiritual life in those trying to do it. Number of ministers, 4,640. The Chicago *Advance*, speaking of the Year-Book, says: “On the whole, this last array of figures produces the impression that the denomination is a body zealous for good works, watching for opportunities, and quick to improve them; but in need of greater spiritual power.”

**LONDON FIRST CHURCH.**—We fear there is trouble in this church. We have received much more than we have published, on the

subject. If ever there was a case in which a “Council” was wise and necessary, it is in such a case as this. A minister is invited who is, we trust, all right; but he is unknown; and, unfortunately for him and the church, does not command the sympathy and confidence of a portion of the church. A number of these have left; others are leaving. Why does not the church call neighboring churches to send some of their wisest men, and then spread out before them the credentials of the minister-elect; and ask their advice in the matter—and do it at once?

**AN OLD-TIMER.**—The Secretary of Zion church, Toronto, some time ago, showed us a ticket of some ancient tea-spread in Toronto. We took a careful copy of it; and here it is:

### CONGREGATIONAL UNION.

Tea in the Basement Story of the  
Congregl. Chapel  
Friday Ev'g 11 Sept. 1840  
6—o'clock=  
J. E. [L.S.]

We have no doubt the tea was good. And we have no doubt that “J.E.” (whoever the fogleman of the feast might be,) got “1s. 3d.” for each of the tickets upon which he had indicated the “place of his seat.” From the Biography of Dr. Wilkes, by Rev. John Wood, it would seem that Dr. (then Mr.) Wilkes, attended the meeting of the Congregational Union of Upper Canada, in *September*: place not mentioned, but very probably Toronto; so that this tea would be a gathering of the *Union*, and its friends. Rev. John Roaf was then pastor in Toronto.

**MOORE.**—About the year 1844, Mr. John Cunningham Geikie, now the renowned author and commentator, wended his way from the Congregational Church in Moore, on the St. Clair River, to Toronto, to begin his studies for the ministry under Rev. Dr. Lillie. The old church-building in Moore remains; but the members are dead or scattered. Dr. W. B. Geikie, Professor in Trinity Medical School, Toronto, a brother of the commentator, has

been visiting the old home; and the *Sarnia Observer* thus speaks of the matter:—

“Professor Geikie, of Toronto, lately visited Mooretown, taking quite an interest in the old farm house where he and the Geikie family once lived over forty years. Mr. Geikie also visited the First Congregational Church property in the village of Moore, which was deeded over to the Congregational people of the township, and still remains the property of the people to whom Mr. Geikie made the deed in perpetuity. A condition being that in case of the sale of said property, the proceeds of the sale should be placed at interest and secured to the members of the Congregational body when they are able to organize as a church. The property was rated at a valuation of \$800 on house, and on half acre of land, \$200—one thousand dollars, as per published record in 1856. But the decline of property, caused by railroads, etc., has very much lessened the value of all village property in Moore. The tendency of railroads seems to be to lessen real estate all over, bringing distant places on an equality with more promising localities and building up a few important towns or cities at the expense or decline of what once were prosperous places of business.”

## Editorial Articles.

### RETICENCE.



DESPIITE all disclaimers, we on this continent *do* use long words, by choice and not necessity. Our fathers spoke of a “silent” man; we say he is “reticent;” and reticence is sometimes a fault. A Scotch minister visiting Montreal,

whom we quoted last month, spoke of his surprise, not at all mixed with displeasure, at such free remarks of approbation from hearers, after he had preached. In Scotch phrase, “They have not got the length of that yet,” in the old land. We rather commend our Canadian fashion in this respect; and hope our friends in Britain will copy it—as they now copy many things from America—but not our fashion of long words.

About the worst kind of reticence we know of is that of a flock toward their pastor. It is not considered right and proper to “cheer” a minister who makes a good point in the pulpit, and (unless perhaps he is an exceptionally skilful physiognomist), he never can tell whether he is pleasing his auditors or not. Now, why should not people who *have* been pleased and inspired by a sermon, let the minister have a hint of it? It will help him to preach a better sermon next time. And why

should not a minister *know* that his people love him a great deal, and even admire him a little? Why not?

And so it comes to pass every year, in many churches, that the minister gets “discouraged.” His people don’t seem to rally around him; he is sure they don’t appreciate his hard and long continued efforts to do good among them; and he thinks it might be better for him to leave. Now his *people* can see this—we don’t mean his thoughts, but his *discouragement*—and it is easily in their power to drive it all away. But they are “reticent!”

He lets some friend in the ministry know that he feels discouraged; and he, unknown to the first, writes to some church, “Mr. A. of B. is discontented. He is *movable*; and if you try you may secure him for a pastor.” An exchange of pulpits for a Sabbath, or some other way is tried; the vacant church hears him, is pleased, and secures his promise to be their pastor.

And now his old flock wake up. They are distressed beyond measure, to think their pastor should leave them; “Can he ever find a people who love him more than they do?” But why did they not let him *know* all that? Why reticent in the wrong place?

There are continually good and useful pastorates broken up just in this way. We are not sure that we can reduce our advice to an “axiom;” but we will try: “*Never* say anything unfavorable, unless there is the utmost necessity for it; and *always* put in the favorable and encouraging word wherever there is opportunity for it!”

### A NICE PRESENT.

We offer, as a premium for new subscribers, a very useful work of general information, in two volumes, paper covers, called “The Mammoth Cyclopaedia.” Each volume contains over 500 pages, and has over 200 engravings. They are published at 50 cents per volume; \$1.00 for the two.

Now we will send this useful work of reference, post free, *with* the CANADIAN INDEPENDENT for one year—thus giving the books for nothing, or the INDEPENDENT for nothing, either way you like; for one dollar, to every new subscriber to the INDEPENDENT.

We have been trying to think how we could also please our old subscribers. The easiest way would be to give every paid-up subscriber a copy of the *Cyclopedia*. But we feel we can hardly do this with a dollar magazine. If our paper cost two dollars, or two and a half, it would be different. But we will do this : Those who cannot obtain a new subscription, and (by an equitable arrangement between themselves), thus get a copy of the *Cyclopedia*, may send *two dollars*, as renewal of subscription for two years in advance; and then we will send them the work.

So now we understand one another: The *Cyclopedia*, in two volumes, published at a dollar, will be sent as a premium for every *new* subscription, with a dollar remitted in advance; and for every renewal of an *old* subscription for two years, with two dollars remitted.

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## Correspondence.

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### A SUNDAY IN BELFAST.

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DEAR C. I.—Tarrying with a friend in this great metropolitan city of Ulster Presbyterianism, I tried the pulpits, as far as the limited opportunity permitted. Here, as with us, the summer season empties the city churches, and neighboring congregations, of the same faith and rule, "double up" for two months. Each minister takes his month, and his building is used during his vacation, the minister of the other congregation conducting the service. A good attendance is apparently secured. Sunday school begins at nine or half-past nine in the morning; generally resumed in the afternoon. Morning service at half-past eleven, except with the Methodists, who begin at the hour. Evening service at seven. The general appearance of dress in the churches and in the street is plain, jewelry little seen, except flashing bogus ornaments; and the church attendance is fair. As yet the organ has hardly found its way into the Presbyterian places of worship; but the old version of the psalms has been "revised." Hymns are used, metrical chants are to be heard, and modern tunes; though the service is begun invariably with a psalm, sung to an old orthodox tune, (sung however when we heard it, to most unorthodox time;

indeed our breath was fairly taken away in the attempt to follow). Even Ulster true blue is approaching the prevailing tint, and changing to the times!

The morning service I attended was conducted by Dr. Murphy, whose whole bearing showed one who magnified *his* office. I confess to a prevailing spirit of criticism all through, and that not friendly. The matter was good, but pretentious; exceedingly well recited, with action measured to a nicety; "splendidly regular, icily null." A ten minutes talk to the children on "changed into His likeness," which made one feel children must be advanced in Belfast!" Monosyllables were reduced to a minimum, words of three, four and five syllables abounded: still the subject-matter was good, very good; as was the illustration of the painter who viewed the picture of a master hand, until it was so impressed upon his heart that he reproduced it in his own studio. The sermon was on the Judgment, good, showing, however, "advanced thought," to any who chose to read between the lines, and would have been impressive to any who did not feel, as I did, that the whole was a splendid piece of stage performance *overdone*. I am conscious that in so writing, I may but be voicing the feeling some may have in some other form regarding myself: they may perhaps derive comfort from the fact that I am at least as bad as they; and I may have learned a lesson.

The evening service I attended was a special one to the Rechabite Order, a total abstinence benefit society, which once had, and deservedly, a strong hold in Canada. The place of worship is one of the oldest in the city, and was where the late Jubilee General Assembly of the Irish Presbyterian Church was held. It has very deep galleries; its breadth exceeds its length; appears capable of seating 1500, if not 2000; has high-backed, old-fashioned pews; a box pulpit, entered by a door behind; the pews themselves are solid mahogany, polished and brown with age and wear. The walls, etc., had been freshly painted; the very place was suggestive in its quaintness of the strength to be found in true simplicity. The preacher was Dr. Lynd, pastor of the church formerly presided over by Dr. H. Cooke. The text Jeremiah 35: 19; the sermon read, every word; but what reading! The whole soul of the preacher

seemed on fire with his subject—faithfulness to our obligations; in which faithfulness to God through Jesus Christ, by the Holy Spirit, was the only life and true strength. He thus faithful shall stand before God as the Levites, true priests; as Elijah, true prophets; invincible, peaceful, abiding. Touching reference was made to the great souls wrecked by intemperance, to homes desolated by the curse; and blessing invoked upon all earnest effort for the removal of the evil. We may characterize the sermon as scriptural, scholarly, simple, eloquent and evangelical. I am told that no man can rise to any occasion in Belfast better than Dr. Lynd. To suppose any man capable of such an effort twice every week is to suppose the impossible. Ere I pass from this I must say a word as to the prayer; it a constant strain of “prayer and supplication, with *thanks-giving*.” The measured tones of the preacher in reading and in prayer, (which might grow tedious), were lost in the animation of the sermon.

Friends engaged in Christian work do not spend idle Sabbaths, nor esteem it a hardship to walk some miles to their service and work. Whether it is climate or habit I cannot say, but Canadians, as a whole, walk less than our old country friends.

The minister of the one Congregational church was out of town; thus the pleasure of meeting him was lost.

Fraternal greetings to your readers and to yourself, Mr. Editor, and to the churches.

Glasgow, July 30, 1890. JOHN BURTON.

### THE EX-PARTE COUNCIL.

To the Editor of the CANADIAN INDEPENDENT.

Certain of the communications published in the INDEPENDENT upon this question quote largely from Dr. Dexter's Handbook, and apparently rely upon it as an authority. But if any merely human precedent or authority is to govern our churches in this province, why look to Boston (as certain of our politicians look to Washington), instead of England? The Congregational churches and Congregational polity of this province have been formed after the pattern of the English or Independent churches; and not after the pattern of the American Congregational churches. A few references will prove this. The “Declaration of

Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, adopted at the general meeting of the Union of England and Wales, held in London, May 10th, 1833,” and put forth as “a summary of what is commonly believed, not as a Creed or Text,” has been adopted and followed by our churches from the beginning of the denomination in this province. Upon that basis Congregationalism was introduced by the agents of the Colonial Missionary Society, and the Declaration referred to, has been received generally by the churches since it was first published. A manual published by Rev. Dr. Wilkes, in 1859, contains it, p. 74; the same as that in the manual published and circulated by the Committee of the Congregational Union of England and Wales in 1864 (p. 99); and which now continues to be published in the English Year Book. (See Y.B. for 1889, p. 466.) The trust deeds of church property in this province for fifty years have contained a recital of the fact of the church maintaining a church discipline and doctrinal principles in harmony with those of the Congregational or Independent dissenters, who formed the Congregational Union of England and Wales in the year 1833. The same Declaration was published annually in our Canadian Year Book up to 1877, and since that year in a modified form, retaining, however, in substance, those parts of the original which would be material for guidance in a matter like that engaging our attention. Many of your readers, Mr. Editor, may not have the manuals and other books referred to, at hand; therefore with your permission, I will make a few quotations, and first from the Declaration of 1833. Under the heading “Principles of Church Order and Discipline,” will be found the following:—

“II. They believe that the New Testament contains . . . all the principles of order and discipline requisite for constituting and governing Christian societies. . . .”

“IV. They believe that the New Testament authorizes every Christian church to manage its own affairs and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the church, the Lord Jesus Christ.”

“VII. The power of admission into any church and rejection from it, to be vested in the church itself. . . .”

“IX. That the power of the church is purely spiritual and should in no way be corrupted by union with the temporal or civil power.”

“X. They believe that it is the duty of Christian churches to hold communion with each other . . . but that no church, nor union of churches has any right or



power to interfere with the faith or discipline of any other church. . . ."

The Constitution of the Congregational Union of England and Wales sets out with the following:—"Fundamental Principle: The Union recognizes the right of every individual church to administer its affairs free from external control. . . ." And section 3 of the Constitution of the Union of Ontario and Quebec contains a similar fundamental principle.

In 1876 the last named Union adopted resolutions, which may be seen in the *Year Books* since that time, recommending the calling of councils of sister churches for the purpose of taking their advice upon the formation of new churches, upon the settlement of pastors, or setting apart evangelists; but for no other purpose.

Such a thing as an *ex parte* council is nowhere provided for or contemplated in the constitution of the Congregational Unions of England and Wales, or of our own Union; nor in the Declaration above referred to; and, until the holding of the one in question, no instance of such a council in Canada or in Great Britain can, I am credibly informed, be adduced. No attempt is made to justify it by New Testament authority. The account in Acts, ch. 15, of the council at Jerusalem affords no countenance to the defenders of such a council; though a Council of Reference, evidently, could point to it as an Apostolic precedent.

When Dr. Dexter says that "aggrieved brethren have the right to invite an *ex parte* council, and to send out "letters missive," for such a council, the law which he so lays down may have great weight with, or may even be binding upon, Congregational churches in the United States; but it would be difficult to convince English or Canadian Congregationalists generally, that they should receive it as church law.

The New England churches, of whose polity and practice Dr. Dexter is the exponent, were for many years corrupted by union with the temporal or civil power, while the English Congregational churches from the time of the organization of the first Separatist church at Southwark (which has been styled the mother of the thousand of Congregational churches throughout the British Empire, in the beginning of the 17th century, down to the present time, have been constant in maintaining separation from the temporal or civil power. Dr. Waddington, in his *Congregational Church History*, tells us that the Boston town record contains extracts such as this:

"May 13, 1698. The Mayor communicated to the Town the fact of the choice by the church of Mr. J. B.—, for pastor, and asked the concurrence of the Town. Ordered in the affirmative, by lifting up of hands; £100 salary voted." The taint of this corruption still continues in some towns in the United States; the civil power intervening with its sanction to the settlement of a pastor over a Congregational Church. This taint may also be traced in the elaborate forms of a legal nature. See *Year Book*, 1881-82, p. 76-86.)

There you have forms of "letters missive" for Councils for various purposes. Councils of churches are strong features of the Congregationalism of the United States. (1) A council for formation of a church; (2) To ordain a pastor; (3) To review and advise on a case of church discipline; (4) To call an *ex parte* council; (5) To dismiss a pastor; (6) For the general adjustment of difficulties in a church; (7) For dismissal of a pastor guilty of heresy; (8) For withdrawing fellowship from a church; (9) For dissolution of a church; and numerous other forms strongly suggestive of the proceedings in the old Ecclesiastical or Consistorial Courts are prescribed. "The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders." And it may be said of the American Congregationalists, that except they are in councils up to their elbows, they take no comfort, holding the traditions of their New England forefathers.

Dr. Wilkes is an authority which Congregationalists in this Province honor. On pp. 10-11 of his *Manual*, having observed that a church is not independent of the sympathy, confidence, and co-operation of sister churches, further on he says:

"This understood inter-communion of churches provides satisfactorily for the management of difficulties which sometimes arise *between pastor and church*. It has been said that our weak point is precisely here; that a church "may browbeat, ill use, and commit other grievous wrong against a pastor ere they drive him away a broken hearted man . . . ; an acknowledged inter-communion that gives to either or both parties a right to call a council of neighboring churches, meets this case better than other systems, which boast their superiority at this point."

Please note that the case here contemplated by Dr. Wilkes is that of a difficulty between the pastor and the church, not a difficulty between the pastor and a minority of the church. For all executive purposes, the majority *is* the church. It is well enough to say that minorities are entitled to consideration, but to say that church work is not to go forward by majority vote, because the minority object, is simply to put the minority in place of the majority, and to reverse one of the essential principles of Congregationalism; Dr. McKennal notwithstanding. The case which the *ex parte* council undertook to deal with was one in which a minority had set itself against the majority and the pastor of the church; its opposition becoming factious, betraying the privacy of church meetings

to the secular press, and culminating in a defiant ultimatum, contained in a formal address, signed by them, and sent to the officers of the church. For a council to interfere, unasked by the church, or by the majority, (which is the same thing), in a case like that, is a violation of the fundamental principle before cited. The church had not yet exhausted the resources furnished it by that principle and by articles iv. and x. above cited, and were justified in declining to go before a council.

Apart from the voluntary submission to the council, by the parties concerned, of the question in issue, the council does not become seized of the controversy, so as to be enabled to deal with it, with any semblance of authority or jurisdiction; and the circumstance that one church or several churches have, in contemplation of the question being submitted, appointed delegates to sit in the council, cannot possibly confer any authority over that question until it is actually submitted by the parties concerned. Even the councils contemplated in the resolutions of our Union, above referred to, are utterly without function until a voluntary submission of the matter in hand is made to the council by the parties immediately concerned.

If what has been premised cannot be controverted, and I believe it cannot, it follows logically, that the holding of the *ex parte* council was unconstitutional; and that the brethren composing it were functionless; and that, *per* consequence, their deliverance is to be regarded in the same manner as were the decrees of Ecclesiastical Courts in matters of which they could take no legal cognizance, simply *brutum fulmen*.

I trust that I have not trespassed upon your valuable space; but I think you will agree with me that it is only fair that this view of the matter should also be presented.

ALFRED HOWELL.

Toronto, Aug. 11th, 1890.

### THEOLOGICAL TRAINING SCHOOL.

A conference of the representatives of the Toronto churches with Rev. W. S. Fielding, during his visit to Canada a few years ago, resulted in the formation of a Church Extension Committee, made up of the pastors of the city, together with two lay representatives from each church. The work of church extension, confined of course to Toronto and the immediate vicinity, appeared to be of a two-fold nature—the formation and establishment of new churches, and the securing of suitable pulpit supplies therefor. Then it was felt, that within

easy reach of Toronto were a considerable number of towns and villages, in some of which Congregational churches, once vigorous and active, had sadly declined in influence and power, or gone down altogether; in others of which our cause had never gained a foothold, where a good work might be done. It seemed many that the ends sought could be finally accomplished in no better way than by the establishment of a Theological College, or Training School in Toronto. Some effort was accordingly made in this direction. Several bursaries were immediately subscribed by laymen favorable to the project. Quite a number of young men had already signified their desire to see some such institution begun here. These were approached and found to be still in hearty sympathy, and eager to avail themselves of whatever advantages might flow from its realization.

Strong objections were raised in Montreal and elsewhere, and out of deference to the objectors, its promoters did not push the scheme, as they doubtless would otherwise have done. Again there has arisen the demand for some sort of training school in Toronto; and further steps have been taken to meet this demand. At a meeting held in one of the parlors of Zion Church, on the 26th of June last, the following Theological Faculty was appointed:—Revs. John Burton, B.D., *President*; Charles Duff, M.A., *Secretary*; J. A. C. McCuaig, *Treasurer*; A. F. McGregor, B.A., Enoch Barker, and George Robertson, B.A., with departments of work assigned. While the primary object of this movement is to aid in their study of the Scriptures, such young men as give evidence of their call to the work of the Christian ministry, the classes are by no means to be limited to these; but are designed to include all Christian workers, Sabbath school teachers, evangelists, deacons, who may desire to take the course of instruction.

It will be conceded by all, that such an institution, properly conducted, thoroughly practical in its aim and scope, may be productive of widespread and lasting good, if there is a field for its operations. This much may be said: There are in Toronto several young men of consecrated lives, of earnest purpose, of good parts, unable, for various reasons, to attend the College at Montreal, who require the instruction it is confidently hoped

this school can give. If we do not provide the instruction in some way they will go elsewhere for it. And there are doubtless others who will come forward, once a start is made.

This undertaking cannot succeed without a measure of financial support. We have faith to believe that this support, from whatever sources, will be forthcoming as the necessity arises. The meeting already referred to, provided for the appointment of a layman in each of the churches, who shall act on a Committee of Ways and Means. And any parties favorable to the project who are disposed to aid the work in this way, may communicate of their ability to the undersigned. When this meets the eye of the readers of the INDEPENDENT, the actual work of instruction will in all probability have been begun. Further information will be gladly furnished by the Secretary.

CHARLES DUFF.

8 Gwynne Ave., Toronto.

Sept. 10th, 1890.

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## Our Contributors.

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### THE OBSERVER.

Personal effort is a most essential feature of religious work. Every Christian has great opportunities in this respect. To allow these to pass unimproved, is the omission of a most sacred duty. By their proper use, the spiritual life of the worker becomes strengthened, and the one with whom the work is done may be influenced toward a pure and righteous life. Let this work be done decently and in order, and with an unwavering trust in God; and in due time, the fruit will be apparent.

The Observer believes his own position in early life to be that of many more. For months I longed for conversation on spiritual matters, and wished earnestly to see the light and know Christ as a personal Saviour. My pastor and Christian friends knew nothing of my longings. Had they done so, they would have been only too glad to have helped me in my spiritual difficulties. My own diffidence prevented me from introducing the subject, and so I continued to carry burdens when relief might easily have been found. The long looked for peace came through conversation with a friend to whom I made known my difficulties. It

was a joyful day to me, and one that I never shall forget. It must also have been a joyful occasion to my friend, who was instrumental in showing me the light.

It is not always easy to speak to another on the question of religion. We have our own natural diffidence, and sometimes we are deceived, and instead of such conversation being desired it is most unwelcome. The Observer has a vivid recollection of this. In my first charge, there was a young man in whom I became very much interested; though living several miles from the place of worship he became very regular in attendance at the means of grace. His attention and interest seemed all that could be desired; he also manifested a strong personal friendship for me, and invited me to his house. I responded, and had a pleasant visit; my young friend was most cordial and agreeable. After supper we went for a stroll through a newly mown field of hay, chatting pleasantly together. Now, I thought, was the time to give our conversation a religious turn. So I prepared the way for personal effort as best I knew how. I then asked him if he did not desire to give himself to Christ? There was no response. I put the same thought in various ways, but still no answer. After the steady flow of conversation, I began to fear that the tongue might be temporarily disabled. To see, I asked him a question about the hay crop, and at once got a ready and cheerful answer. Finding that the tongue was all right, I returned to the great matter that was on my mind, and asked other direct questions; but again there was silence. Not even a "yes" or "no" would pass his lips. I again tested the capability of the tongue, and asked the question, "Do you think that it will rain soon?" At once came the answer "I don't think so." About haying, the weather and other topics, there was ready conversation, but on religion there was silence. I was with that charge for a short time. The opportunity to return has never been granted me. I do not know whether my friend has become conversant on such matters. Since then, in another charge, I had a similar experience, but am now glad to see that this second friend is a most earnest Christian worker, and has just recently been instrumental in bringing another to Christ through personal effort.

These cases I believe are extreme. Those who manifest interest in spiritual things, are usually anxious for religious conversation. Some to whom I have spoken, have told me that they wondered why I had not done so before. Others, who I imagined would dislike such conversation, have thanked me warmly for introducing it. And still others to whom I thought personal religion was most foreign, have themselves opened up the subject. Christian people can recall times in their past experience, when such conversation was most eagerly desired, and their are multitudes standing now where we stood in those anxious days.

As Christians, we need to live our religion more than we are in the habit of doing, give it a place in our conversation, and thus manifest an interest in the spiritual welfare of those who are about us. The complaint that was given to me recently, should never be heard, "I went to church for years, and no one ever so much as enquired if I had a soul to save." About us are souls that are hungry; let us, as Christian people, break to them the Bread of Life.

## A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

### XLIV. WORSHIP AND CEREMONIES.

1. We are commanded to worship God; and men in all ages have found a blessing to their own souls in the worship of God; not only in private and in their families, but in the church.

2. Though under the old dispensation the worship and ceremonies were very ornate, being symbolical of good things to come, Christ has commanded no such ceremonies under the New Testament dispensation.

3. In all public services and engagements of Christians, as preaching, hearing, praying, singing, baptisms, the Lord's Supper, marriages, burials—the utmost Christian dignity and simplicity are to be sought. These best accord with the New Testament models and instructions.

4. Each church has the right to decide on its order and manner of public worship; and to change or modify the same, as may to the members seem

best for edification, without any interference from without.

5. The Christian Church, following outwardly and ecclesiastically the Jewish Synagogue—does well to remember and hold intact the severe democratic simplicity of the synagogue, with the right of every man to take part in the service, and the entire independence of each congregation.

6. Those who separate from other Christians on questions of ritual or ceremonies, or enact ceremonies for the purpose of excluding others, grieve and wound Christ.

7. Ceremonies are only valuable in so far as they help the objects of public worship.

8. The objects of public worship are—as regards man—persuading and converting sinners, and strengthening and instructing believers, and giving them communion with God; and as regards God—giving Him the praise that belongs to His glorious name, and obeying His command to seek His face.

### XLV. SETTLING ARTICLES OF FAITH.

1. Much evil has been done in the world, by men assuming authority to settle what other men were to believe. Hence councils and assemblies have at many different times, issued articles, confessions, symbols and creeds.

2. However admirable and true in the main these may be, they have these two defects: 1. In so far as they are expected to be subscribed to, and made a test of orthodoxy or fellowship, they substitute man's authority for Christ's authority.

2. In thus claiming authority, they withdraw men's attention from searching of the scriptures for themselves.

3. But for these two things: a corrupting connection with the State, and authoritative creeds—the Church never would have been divided into so many different bodies; and the abolition of these two things will be the first and only effectual beginning of all Christians becoming one.

4. The articles of Christian faith, whether as applied to the individual, the Church, or the nation—are already in the scriptures. Every human commentary, digest, amplification, or summary of them, partakes of human weakness and error, and is to be critically judged, and, where

necessary, amended, rather than to be implicitly followed.

5. There is no intermediate authority over a man's conscience and belief between him and the Lord Jesus; and he must permit no such authority to come in between.

#### XLVI. DIFFERENCES AMONG BRETHREN.

1. When differences arise among brethren, the Saviour's rules in the eighteenth chapter of Matthew are to be carefully followed. This done, harmony between the disputants, and in the church, is generally secured.

2. Where a church is rent, from differences among brethren, it is generally found to arise from (1) the church taking sides in the quarrel, or (2) from the church attempting to arbitrate on the case *before* the disputants have carried out the provisions of Matthew eighteenth.

3. Where the provisions of Matthew eighteenth are carried out in a Christian spirit, and still one brother is obdurate, the duty of the church has then been made very plain. The question is not then, "Who is right!" but, "What is to be done with a member who refuses to be at peace with his brother?"

4. The church has power to suspend any member who will not live at peace with his brethren, or who is guilty of a public scandal, in order to give him time to repent: much prayer being meanwhile offered for him, and for the church.

5. As a final resource, and after all other Christian means have failed, the offender may be expelled from membership; the door being always left open for him to return, upon repentance and confession.

6. Differences between ministers and their churches, where (as sometimes happens), the church is all on one side and the minister on the other, and where the church therefore would become a judge in its own case, are best settled by a friendly reference to neighboring churches, these churches each sending such representatives (generally the minister and one or more delegates), as they may choose.

7. Such advisory councils answer all the real and proper uses of a permanent "Church Court" (for which there is no Scripture authority). And their duty beginning and ending with the parti-

cular case that called them together, they have no temptation to assume, what the Scriptures nowhere give, any authority over the churches.

8. The duty of one church to expostulate with another for good cause, is as plain as the same duty between individual brethren. In neither case are we to suffer sin upon our brother. And the object must be the same in each case—the recovery of the offender, and the glory of Christ.

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## Missions.

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### LETTER FROM MR. CURRIE.

IN CAMP AT GALAMBOLE,

May 17th, 1890.

I will try to give you an account of my movements while on a trip for my health. There seemed to be no cause for present anxiety at our station, so I resolved to go to the coast—look after our goods that have been there for months, and in that way rest, as the doctor had advised me to take a few months and recruit.

*April 15th.*—With several of our boys I went into camp, a short distance from our village, in order to collect the carriers. The jiggers had already assembled at the place for a great mass-meeting. They resented our intrusion in the most lively manner; and though we devoutly wished to leave, were forced to wait for the men.

The messenger who said he had been sent by the king and whose word I doubted, returned, and brought with him two other men to testify that he had actually come from Ekevoliga. One of the latter carried a bundle of old clothes, which he claimed was part of the king's wardrobe. His majesty had sent them that I might recognize the clothes from his back, if I knew not the writing of his scribe. He had told the men to speak to me in a loud voice and let me know that all the other white men had sent him gifts and that I must do the same. I was sure the man was telling me falsehoods so I said to him, "Why do you speak to me like that? I know you. You are a thief. You took cloth to collect carriers for Mr. Fay, and then cleared out. That shirt is not the king's, for I saw the captain wearing it a few days ago, and that other cloth was not given by Mr. Saunders, for he has not such cloth. You have been telling me nothing but lies; how can I take

your word?" The men laughed, and unblushingly acknowledged that they had told me what was false; but as they still maintained that the king had sent the letter, I thought it best to send three pieces of cloth with the promise that I would call and see the king on my return. I was on my way to the coast and did not wish to have this unsettled case in such a shape that it might cause trouble to Mr. Lee during my absence. I told the men, however, that we could give neither guns, powder nor whisky.

18th.—A small number of carriers came; many could not be expected in the unsettled state of the country, but I was glad to be able to start. Our march for the day was a short one, as is usually the case at the outset of a long journey. My mule seemed either unwell or quite lazy, I could not tell which. In the evening we heard a loud groan from where the animal was grazing. Ngula called out, "Ngana, our mule is dying." He thought a snake had bitten it. I ran forward and found the beast stretched on the ground, breathing heavily and in evident pain. It took but a few moments to pour a bottle of medicine down its throat. We then raised her to her feet, rubbed her briskly until she seemed much more comfortable. It was quite apparent that we could not depend on her help to the coast. The best we could hope for was to drive her on to a group of villages where she could be cared for until our return.

Mr. Lee arrived in my tepoia, toward evening, but could do nothing, and the mule died a short time after he came. I was sorry to lose her, for in addition to its being the gift of Bond St. Sunday school, it was one of the best natured animals of the kind I had ever seen. There is a form of lung disease, in this country which attacks pigs, cattle, mules, and I fancy other beasts of burden. The natives call it Kawenya. It is contagious and very quick in its effects. The people often lose a large number of animals by it, and undoubtedly of that disease my mule died.

The chief of the district came to our camp in a very haughty way, saying he was the brother of Stretch-out-the-Land (Iandavala, King of Bihè), and must have a gift from the white man. He seemed to think that the very sound of the king's name would make us shake in our shoes. We rather startled him by replying that we knew him not, and had no gift for him; he threatened to turn us out of the camp, and told a messenger to bring the king's young men. We told the messenger to hurry up, that we would await their coming, and then would see for what crime the king's white men were to be driven out of camp. He therefore changed his tune, told us to stay six days if we wished, and said he was our friend and wished nothing but a little piece of meat, which our men gave. The real purpose of his visit then

became apparent. He called one of my men; who proved to be his runaway slave, and that night had him put in irons.

A caravan of Biheans came into camp with us. They had suffered greatly on their way from the coast, and many of them were mere skeletons. Some had to be carried in and two had died on the way. The *doctor of Cisamba* was recognized and begged to help one of the worst.

22nd — While crossing the Mlulu-vulu, we passed the remains of a little child, who had been cast aside a few days before. The bare bones bleaching in the sun marks the spot where the hyenas had held a feast. In this country little is ever allowed to decay either of the vegetable or the animal kingdom.

One of my Bihean boys broke down on the journey and had to be taken into camp. This turned out to be a thing of frequent occurrence with him, for, as his fellows said, "He had no limbs to travel." He declared that the spirits had taken possession of him, and that they wanted an ox before he could revive.

23rd—Soon after we arrived at Biheli, the chief sent for me; for he said although I had often passed, we were unacquainted. This is the man who received the captains and soldiers when they were fleeing from Bihè. Like a good Samaritan, he took them in, cared for them, and then sent them with an escort to King Kurkivi of Bailundu. He received me very kindly and asked permission to send one of his old men to our village to have an ulcerated leg treated

24th—The Kuitu River was very much swollen. One of my men carried me across on his shoulders and we encamped at Malungas. Here I arranged to have porters gathered for me. The chief gave us beer, meal, a chicken and a pig.

*Bailundu.*—After a forced march, we arrived at our station here on the 26th, and were received with kindness by all the brethren; I becoming the guest of Mr. Stover. Mrs. Cotton was found to be the happy mother of a fine boy five days old. Mrs. Fay, having come down for medical advice, had decided to go to America without delay for treatment. All the rest were well, and the station flourishing.

Mr. Monach of the English Mission arrived a day before me, on his way from the coast. He was down with fever at the time. His journey with their mules had been a very trying one, and proved the utter futility of a mule transport service in this country. All their loads of flour were reported spoiled, and three of the animals had died on the way. This makes four mules that the English party have lost during the past two months; three of them having died of the same disease as my own.

From this station as my head quarters, I made

several journeys to outlying districts in order to collect carriers; and though the first of our mission to visit these places, was received with kindness in every direction. After these journeys were over, I went into camp to await the arrival of the porters, intending to push on with them to the coast for our goods.

A journey down the Revi River to the base of a mountain called the "Devil's Fingers," seems to make it clear that the best route for a waggon road or railroad from Benguella to Bihè, is along this river. An old slave-route to the coast, which is still used by the natives, runs along the Revi; and by this road only one large river would have to be crossed and no difficult mountains need be climbed, such as there are on this road. The way would be a little longer, but the difference would be made up, and the carrier difficulty solved for the present, if we could go to the coast in ox-carts, after the manner in which the Boers travel in other parts of the continent. It is also a question whether a small boat could not come up the river to the rapids, situated about three days' distance from our station in Bailundu. This question can only be settled by an exploration. I have offered to go down the river with my boy Ngulu, as companion, if a small boat be provided for me. This would be a somewhat dangerous journey, in consequence of the hippopotami, which are known to infest the river; but we think we could manage it very well. While in that district I received among other gifts from the chief, a quantity of the meat of a hippopotamus, which was killed a few days before we arrived. It was somewhat like pork, and the hide when cooked was an inch thick, and very much relished by the natives; but in this instance it was rather stale for me to venture tasting it.

Yours truly,  
W. T. CURRIE.

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LETTER FROM MR. LEE.

CISAMBA, N. BIHÈ, W. AFRICA.

May 13th, 1890.

Mr. Currie left Cisamba on the 14th of last month. He had two objects in view in taking the journey. The principal one being that of recruiting his health by change of scenery, and perhaps a short sea voyage; the other, that of gathering carriers to bring in our much needed supplies of food, clothing and building material, which is still at the coast. I hear that he has been successful in gathering a fair number of carriers; and hope that he will also succeed in his pursuit of health.

On the 17th of April (three days after he left here) six men came from his camp to the station, bringing a letter asking me to come on to the camp with the tepoia and bring back the mule with me, as it was too sick to go on. Of course I started immediately. It was just noon when we started and as there were six men to carry the tepoia—two at a time—and they could change off frequently, we travelled very fast. Just as the sun was setting, we reached the camp. The mule died soon after.

The next morning Mr. Currie went on his journey in the tepoia, and I returned to the station. I had with me my own little boy, "Iniko," who carried my blanket; and a man from a village near the camp, who carried the saddle and bridle, etc., of the mule. I judge the distance we had to walk to be fully twenty-five miles. Soon after we started it began to rain, and for about three hours there was a steady down-pour. The little paths that are our highways, form natural water-courses, and consequently we had to walk in about three inches of water. The grass, for the greater part of the distance, was higher than our heads, and being laden with rain drops, sent copious showers down our backs, thoroughly drenching us. As it was Saturday I felt I must press on so as to be at home for the Sabbath services. It was just dawn when we started, and in the middle of the afternoon I reached the station. I need scarcely say I was weary, cold and hungry. On Sunday morning I held our usual service, although I felt that the fever was coming on me. In the afternoon the chief of Cisamba, with a dozen of his head-men and followers, came over to pay me a state visit. I had to play on the organ for them, and sing in Umlundu and in English. They stayed about half an hour, and as soon as they went, I felt it best to go to bed, as the fever had fairly set in. I remained in bed until Tuesday afternoon, when I felt that the fever was gone.

Since then I have had my usual good health. I cannot blame the climate for that attack of fever, for I think the same circumstances at home would induce an equal indisposition.

The month has passed quietly and pleasantly. I have kept up the day-school with our boys; have held the usual services, with about the usual number of attendants; have made some progress in my study of the language; and, in short, have done what I could to fill Mr. Currie's place.

On two occasions I have had men come to the station demanding cloth. They claimed to come from the King of Bihè. I have refused on each

occasion to give them anything, having my doubts as to their being sent by the king. One returned in four days with a letter written in Portuguese, and signed in the name of the King of Bihè; but I thought it a forgery, and so persisted in my refusal, and have heard nothing further.

A similar demand was made upon Mr. Currie just before he left, which he at first refused; but afterward thought it best to give three pieces of cloth. I think now that these last demands have come from the same parties, who no doubt fancied they could get from me a similar gift. I think they were "measuring" the new man (they use the same word for measuring a man's character and disposition as for measuring cloth, etc.) I trust they will find me to measure fully thirty-six inches to the yard.

Mr. Currie is not alone in his loss of a mule. Mr. Arnot's party have lost by death four of the mules they brought with them. I am of the opinion that riding, or pack animals, are of more expense and trouble than they are worth in this country.

I expected to feel very lonely while Mr. Currie was away, but have been kept so busy that I have scarcely missed him. It is hard to realize that I have not heard a single word of English spoken for a whole month. Indeed I often find it hard to realize that I am in West Central Africa and so far from any white person.

As I become more familiar with the language, the people and their customs, I find greater pleasure in my work. I see that success depends upon patient, plodding perseverance; a determination not to become discouraged; a daily committal of one's self, cares and labors to Him, whose we are and whom we serve. Success can, I am confident, be secured upon those lines. Upon those lines I am resolved to live. The friends in Canada will, I am sure, pray earnestly with and for me.

While asking your prayers and sympathy for our mission work, I by no means confine my prayers and sympathy to my own sphere of labor, but daily think of and pray for the vast interests of our home churches.

That God may abundantly bless both the Foreign and the Home laborers in His vineyard, is the daily prayer of

Yours in the Redeemer's service,

WILBERFORCE LEE.

Who would succeed in the world should be wise in the use of his pronouns; utter the "you" twenty times where you once utter the "I."

Make all good men your well-wishers; and then, in the years' steady sifting, some of them grow into friends. Friends are the sunshine of life.

## Our Story.

### ALL HE KNEW.\*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

#### CHAPTER XVI.

When Eleanor Prency heard that her lover had not only been converted but was taking an active part in the special religious meetings, she found herself in what the old women of the vicinity called a "state of mind." She did not object to young men becoming very good; that is, she did object to any young man of whom she happened to be very fond becoming very bad. But it seemed to her that there was a place where the line should be drawn, and that Reynolds Bartram had overstepped it. That he might sometime join the church was a possibility to which she had previously looked forward with some pleasurable sense of anticipation. She belonged to the church herself, so did her father and mother, and she had long been of the opinion that a little religion was a very good thing for a young man who was in business and subject to temptation. But, as she regarded the events of the past few evenings as reported by people who had been to the meetings, she became more than ever of the opinion that a little religion would go a long way, and that Reynolds Bartram had more than was necessary.

To add to her annoyance, some of her intimate acquaintances, who knew that if the two young people were not engaged they certainly were very fond of each other, and who regarded the match as a matter of course in the near future, began to twit her on the possibility of her lover becoming a minister should he go on in his present earnest course of trying to save lost souls. The more they talked about her, in her presence, as a minister's wife, the less she enjoyed the prospect. Ministers' wives in Bruceton were sometimes pretty, but they never dressed very well; and Miss Eleanor was sure, from what she saw of their lives, that they never had any good times.

Fuel was added to the fire of her discontent when her mother announced one morning that Jane Kimper had arrived and would assist the couple at their sewing. To Eleanor, Jane represented the Kimper family, the head of which was the cause of Reynolds Bartram's extraordinary course. Eleanor blamed Sam for all the discomfort to which she had been subjected on account of Bartram's religious aspirations, and she was in-

\*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.



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## News of the Churches.

WOODSTOCK.—*Ordination.*—The ordination and induction of the Rev. I. J. Swanson, B. A., as pastor of the Congregational church took place last night. The ceremony was witnessed by an unusually large congregation. The Rev. Dr. Barbour, a brief sketch of whose life has already appeared in these columns, was the preacher of the evening, and with him on the platform were the Rev. J. Morton, Hamilton; Rev. J. P. Gerrie, B. A., Stratford; Rev. E. D. Silcox, Embro; Rev. W. H. Wade, Rev. Dr. McMullen and Rev. G. W. Kerby, Woodstock, and Mr. Donaldson, Stratford. The Rev. Mr. Gerrie, Scribe of the Ecclesiastical Council of which Dr. Barbour was President, read a resolution of the Council, unanimously approving of the church's action in selecting Mr. Swanson. Communications were read from the Rev. W. A. McKay and Rev. J. C. Farthing, expressing their regret at being unable to be present. A solemn invocation was made by the Rev. Mr. Wade, after which Mr. Donaldson read a portion of Scripture from Isaiah. Rev. Dr. Barbour then preached the ordination sermon. He took the text from the Acts of the Apostles, vi: 4, the subject of his discourse being Prayer. The discourse was one of rare beauty, and was intended to emphasize the importance of praying as well as preaching as a part of ministerial work. After the discourse the ceremony of ordination was performed. It was exceedingly simple, but none the less impressive. Rev. Messrs. Barbour, Morton, Silcox and Gerrie, stood around the young pastor while Dr. Barbour offered up a solemn and impressive prayer. Rev. Mr. Morton of Hamilton then addressed the pastor, speaking some words of encouragement and advice calculated to be of use to him in the career on which he was entering. Rev. Mr. Silcox of Embro extended to Mr. Swanson the right hand of fellowship and warmly welcomed him to the church. Rev. Mr. Gerrie of Stratford addressed the people. He expressed the pleasure it had given him to be present on the interesting occasion when a fellow student was taken into the ministry. Rev. Mr. Kerby, on behalf of the other ministers of the town, extended to the new pastor a hearty welcome, and Rev. Dr. McMullen announced the closing hymn, after which the pastor pronounced the benediction. The choir rendered a number of selections in excellent style during the evening. The whole ceremony was full of interest.—*Sentinel Review.*

TORONTO, PARKDALE.—A remarkably interesting lecture was delivered on Friday evening, 5th September, in the Parkdale Congregational Church, Toronto, by the Rev. Charles Duff, M. A., on

"Talmage." After a brief introduction the lecturer outlined the treatment of his subject as "Dr. Talmage, Christian lecturer and Gospel preacher." As a lecturer, pointed comparisons were drawn between Dr. Talmage, Henry Ward Beecher and Dr. Jos. Parker, Mr. Duff showing by imitation of gesture and voice of each, their peculiarities of style in placing their audiences immediately at ease and commanding attention throughout a discourse or lecture. Apt illustrations were given of how Dr. Talmage by flashes of humor enlivens the tedium of an hour and a half lecture. Commenting on this department of the subject, it was remarked that the sweep of some great moral question of momentous and universal importance had often done much to develop great men, as in the case of Beecher by slavery; but that the course of Dr. Talmage had been unmarked by any such upheaval of public sentiment, and therefore that his work had been confined, naturally, to the more private issues of life. As the greatest preacher on this continent, it was pointed out that Dr. Talmage had not shaken off orthodoxy; that he stuck to a literal interpretation of the word of God, even to the material fire in hell, but that in presenting gospel truths to his hearers, he had no hesitation as to the figures he made use of. Niceties of truth in the presentation of a subject, never troubled him. What he conceived, he used to work out the single purpose in hand; utterly regardless of other interpretations or constructions that might be placed on his flights of fancy. The earnestness and aims of the great preacher were dwelt on at some length; and in closing the lecturer referred to the charges made recently by the New York *Sun* against Dr. Talmage. He discounted considerably the cry of misrepresentation raised in regard to the recent visit to oriental lands, as also the standing charge of being grasping in money matters. In summing up the character and abilities of Talmage, the lecturer reached a climax of almost breathless interest to his audience; and in chosen words, concluded a lecture that should have been heard by all admirers and critics of the Brooklyn preacher. It is understood that it is Mr. Duff's intention to deal with the work and lives of other great preachers and lecturers in a similar manner, during the coming winter months; an undertaking, which, judging from the able start cannot fail to be of benefit to the friends of the Parkdale church, and popular with the public generally.—*Reported for the Independent.*

TORONTO, PARKDALE.—Our church has been recently painted and refitted throughout, at a cost of about \$1,000. The re-opening services were held on Sunday, August 31st. In the morning Zion's new pastor preached a delightful sermon

from the text, "Of whom the whole family in heaven and earth is named." Eph. iii : 15. An inspiring theme, and right nobly did Mr. Sandwell deal with it. Mr. Madill, of Concord Avenue Church, and Mr. Burnfield, of South Side Presbyterian Church, were the respective afternoon and evening preachers. Mr. Madill earnest and practical, Mr. Burnfield scholarly and impressive. All the services were helpful and uplifting. The congregations were large; that of the evening taxing the capacity of the building to the utmost. On the Friday evening following, in lieu of the usual social, the senior pastor lectured on "Talmage," with gratifying financial results. Everybody is pleased with the improved appearance and increased accommodation of the church. The outlook for the winter is highly encouraging.

R. T. D.

WINNIPEG—SECOND CHURCH,—*Dear Editor.*—Will you hear a word from Winnipeg? Having preached in the city for four Sundays I have had time to look about me. I find as I had expected that the First Church, formed in the city's young days under our own Ewing, and becoming under Silcox a Province-wide power and a Dominion-wide name in the stirring days of the city's growth, is strong now with as great power as ever. Two weeks ago I preached from the same platform on which, as a student, I had trembled six years ago. Chairs were brought in for the overflowing from the pews. The audience that greets Mr. Pedley is usually greater than this. I find him carrying on a good work of consolidation in his own church, and highly esteemed and beloved in the city; like his predecessor, he is the most popular preacher of the metropolis. The "Central" has shown its vitality by sending out a colony to the northern part of the city. A year ago, by the earnest work of student Daley, a good Sunday School was obtained; in the fall a building was erected; during the winter services were continued, and a student of one of the local colleges engaged for the summer. Most of the building funds, all the current expenses, and all the responsibility—and through the anxious winter months that was not light—were borne by Mr. Pedley and his church. They have been their own Home Missionary Society. The "Central" is not wealthy, and a heavy debt hampers them; but in the spirit of Jerusalem and Antioch they send away twenty or more good members. This is in refreshing contrast to the suicidal centralization of some of our city churches. The responsibility will soon be largely taken from the mother church's hands, by the organization of the new church, in a few weeks; probably before this is written again with printer's ink.

I preached my first sermon in my new church a week ago last night. I found that the little frame

building on Maple St. had a cheery interior, being finished in light wood, and lighted with "incandescent." The main audience-room seats 150, two rooms at the rear 100 more, and there is a gallery above. The many friends of this cause in the East should be gratified with the investment of their money. Let them take my word for it, until they come to the country and see it from the rear of the C. P. R. station platform, a block away. Yesterday we had a Sunday School of 90, the attendance in the evening was about 60 or 70. A working and hopeful band are associated with the new cause, and everything promises growth. With kind regards,  
J. K. UNSWORTH.

MONTREAL, EMMANUEL.—A Dumfries correspondent writes to the *Glasgow Mail*: Your paragraph of August 21st, in "Notes by the Way," respecting the Rev. W. Hanson Pulsford, now of Montreal, has created some sensation, and has been copied more or less into all the Scotch newspapers. Mr. Pulsford has been put forward as the apostle of progress. His father, the late Rev. Dr. William Pulsford, of Glasgow, was most fastidious about his clerical attire, and always appeared in the most unimpeachable of sable garments and the inevitable "dog collar." But his son from earliest years revolted from this, and despised most heartily any "get up" as peculiar to his profession. In Dumfries, which was his first charge, he gave full bent to his predilections, and almost invariably appeared in the pulpit in grey pants and a colored necktie, occasionally sporting a flower in his button-hole. He was beloved by his flock, and they never dreamed of finding fault with him on this score. Moreover, his teaching accorded with his practice, for he was continually laying strong emphasis on the importance of the inner life and spirit, in contradistinction to mere outward form and profession, which, unhappily are too often used as a cloak for religion.

GLENCOE.—A number of families, formerly connected with the Canada Methodist Church, who did not see their way clear to go into the Union, are desirous of organizing a Congregational Church in Glencoe. They invited Rev. E. D. Silcox, of Embro, to visit them, and give an address on Congregational principles, which he did September 10th. After answering a good many questions which were put to him, it was finally decided to hold services for a month, before taking any further steps towards organizing. Mr. Silcox was asked to secure the services of some one to do this work among them. There is a church-building in the village, which they formerly owned and built, but has lately been sold under mortgage. It cost \$2,000, and it can now be bought for \$505. It is nearly new, and is very neat and commodious,

seating about 250. It is thought they could start with a membership of 40 or 50, and a congregation of 100 or 150. The advisability of organizing a church, will likely be considered at the next meeting of the Western Association, and also the Executive of the Missionary Society.

MELBOURNE, QUE.—The church, some time ago, called a council to investigate certain charges implicating the moral character of the pastor, Rev. George F. Brown. He was pretty well entrenched in the good opinion of his two congregations, and no one seemed willing to testify against him, and the council brought in virtually a Scotch verdict of "Not proven," but advised that his resignation be accepted. He resigned; to take effect 1st October. But early in September he suddenly left for the United States, leaving a great many recently-contracted debts, largely for borrowed money, behind him. And now it is ascertained, on apparently the best evidence, that he left a wife at Cortland, N. Y., seven years ago, as well as many debts; and eloped with a young woman, who now passes for his wife; and that his real name is George L. Walters. He is said to be respectably connected. The villainy of his course, and its sad effect on the peace, prosperity and good name of the two churches he served, is another proof of the *absolute necessity* of demanding full and unimpeachable testimonials from every stranger and new-comer who presents himself to a church, in the character of a candidate.

FOR EST.—We are still without a pastor; a unanimous call was given to Rev. E. C. W. MacColl, M.A., of Middleville, last week. We have had good supplies all summer. A month ago, a Y. P. S. C. E. was organized in our midst by Mr. D. S. Hamilton, who was visiting at his home. We have nine active members, and a number of associate members, with many more who will likely join our ranks. The Woman's Auxiliary held a social evening at the residence of Mr. A. Rawlings on the 21st August. A short programme was rendered, which was thoroughly missionary. Essay "Condition of women in heathen lands," Miss Gammon; short address, Mr. D. S. Hamilton, "Missionary movement in the Colleges;" Address, Rev. E. C. W. MacColl, on "Home and Foreign work." A cup of tea was enjoyed, and a sociable time spent. Arrangements are being made for a united meeting of the Auxiliaries of Forest and Warwick, Zion Cong. Churches.

BRANDON, MAN.—We are getting along nicely here. Our congregations are much larger than they were, and also more settled. We received nine into fellowship at our last Communion, six of them being heads of families. We are about

starting a Young People's Society, and also a special course of Sunday Evening Services for the winter. We have just provided ourselves with a very decent Sunday School library.

With good crops, a good church building, a rapidly-growing town, and bright prospects all round, we are all in very good heart. Albeit, we have our difficulties—as everyone else.

TORONTO, NORTHERN.—A Mission Sunday School on George St., is beginning to attract the notice and effort of the "Northern" Sunday school workers. They will find it quite as much a blessing to themselves as to the children they encourage to come to their classes. And if in the not very distant future, it grows into another church, in a beginning to be rather neglected part of the city, why, all the better. It is ours to do our duty; the Lord takes care of the developments.

REV. PRINCIPAL BARBOUR has been visiting some of the churches in the West, viz.: Hamilton, Brantford, Paris, Woodstock, London, Frome, Embro, Stratford, Guelph. We are putting it mildly when we say he was warmly received by all the churches, and that his sermons were listened to with the deepest interest. It's a matter of regret that his time was so limited he could not visit other churches, which he hopes to do at some future time. This friendly visit will, no doubt, increase the interest of the churches in the College.

LONDON—FIRST CHURCH.—A very hearty invitation has been extended by this church to Rev. R. Neale to remain as permanent pastor. Mr. Neale has filled the pastoral office with much acceptance since June 1st. At the last communion eight were received into the fellowship of the church, and four at the preceding communion. Congregations are increasing, as are also monetary receipts; and altogether the outlook is hopeful. J. P. F.

ALL THE CHURCHES are interested in the Provincial Sabbath School Convention to be held in the City of Brantford, on 28th, 29th and 30th October. Among speakers from a distance will be Thomas Dransfield, of Rochester, and Mrs. M. G. Kennedy, of Philadelphia—the latter being President of the International Primary Union. We of the INDEPENDENT hope to take some part in the meeting. Programmes and information from Mr. J. J. Woodhouse, Corresponding Secretary, Box 525, P. O., Toronto.

LIVERPOOL, N. S.—The pastor, Rev. W. H. Watson, owing to the state of his wife's health at present, is leaving Liverpool, N. S., having resign-

ed his pastorate there on 9th September. He is ready to serve some church in Ontario, or in the West. Everything is harmonious at Liverpool; and nothing but regrets expressed at Mr. Watson's leaving. We hope this important church may soon be supplied with another good pastor.

TORONTO, HOPE CHURCH.—Will the Editor of the CANADIAN INDEPENDENT please acknowledge our gratitude in its pages, to the sender of the following:—

Sept. 13th, 1890.

WM. REEVE, Esq.—Dear Sir,—I see by the CANADIAN INDEPENDENT that you are the treasurer of the Building Committee, Hope Congregational Church. I have much pleasure in forwarding my mite toward the erection of the church, and wish it and the pastor, Rev. H. Bentley, every success, and I believe it will be. Enclosed please find \$5.—A HOD CARRIER.

ST. THOMAS, under the indefatigable push and energy of Mr. Whisker, has taken a new lease of life. They have come through a financial crisis, and are now devising ways and means to liquidate their present indebtedness. They need sympathy of a tangible kind—the kind that will pay off the mortgage. Encouraging words won't do that. They have "grit and grace," but they need "greenbacks."—*Com.*

GEORGETOWN.—Rev. George A. Love has accepted a unanimous call to Georgetown Congregational Church, Ont., and will begin his pastoral labors at once. Since Mr. Richardson relinquished the temporary oversight of the church, to begin permanent work in Brantford, the Georgetown friends have lost no time in settling a pastor. Both the church and its young minister have our very best wishes.

WARWICK.—The Woman's Missionary Society of this Church, had a tea, etc., lately. Rev. R. Hay, pastor, presided. Miss Rawlings gave an interesting *resumé* of the organization of the Branch, and added some very interesting matter relative to missionary work. Our women are learning to speak: they long ago learned to work.

TORONTO, PARKDALE.—On Monday evening, Sept. 8th, at the house of the assistant pastor, Rev. Mr. McCuaig, a Society of Christian Endeavor was formed, with eleven active members, and six associate members. There are some zealous young people in the church; and this Society has every prospect of work and usefulness.

GUELPH.—Rev. B. B. Williams, pastor, has been away for a short time to the North-West

to recruit his strength somewhat before the winter work. Mr. Williams has never thoroughly recovered from la grippe.

BRIGHAM, Que.—Rev. Evan C. W. MacColl, of Middleville, Lanark, has accepted a call to the Church at Brigham, Que. So we learn from a letter from Forest, Ont.; where also he had received a call.

SARNIA.—Rev. Robert K. Black, pastor for some years at Sarnia, resigned his charge of the church on 14th September; and expects soon to go to supply the new church at Truro, N. S., for a few months.

LONDON UNION CONGREGATIONAL CHURCH has called a council for October 14th, for the purpose of organizing a church with the above name, and Rev. G. Trotter Carr as pastor. They meet at present in a commodious hall.

PARIS has been supplied lately by Revs. McCormick, of Speedside, Goffin, of Waterville, Simcock, of Toronto, Love, of Newmarket, and Silcox, of Embro.

NEW DURHAM is in need of a pastor. They had a very successful garden party lately.

### "SCHOOL FOR CHRISTIAN WORKERS."

SPRINGFIELD, MASS.

A new interest attaches to the Fifth Report which has just been issued. It marks a new era, and, in the minds of the friends of the institution, an advanced step. The school is composed of two distinct, and well defined training schools, each intended for the training of men for special fields of Christian activity; one, the work of the Young Men's Christian Association, the other, that of a Pastors' Lay Helper, a Sunday School Superintendent, or a Sunday School Missionary. The two schools have heretofore been under the management of one corporation, though from the very beginning it has been hoped that the Association school might be separately incorporated, enabling it thereby to become more closely affiliated with the Associations in whose interests it was established, and concentrating upon it their helpful interest. This step was finally taken last June, and hereafter the two schools, formerly constituting the "School for Christian Workers," will be separate and distinct in their property and finan-

cial interests, though holding the same friendly relations to one another, as heretofore, and sharing as before the expenses of such instruction as is given to all their students alike.

The name "School for Christian Workers," which heretofore has applied to the two schools, will hereafter be the name of only one of them; namely, "The Training School for Sunday School Workers and Pastors' Helpers," while the other school has become newly incorporated under the name of "The Young Men's Christian Association Training School."

During the past year, sixty-two men have attended the regular school; forty-nine to prepare for the work of the Young Men's Christian Association, and thirteen for that of the Sunday School and as Pastors' Helpers.

The summer session of the Physical Department of the Association Training School last year was attended by 57 students. The demand for the students at the school continues to far out-strip the number which it is able to furnish, the demand being to the supply as three to one.

While the school has been obliged to close the year with a small deficit, the contributors to its support have been considerably in excess of those of any previous year, indicating the growth of interest in its work on the part of its friends and helpers.

We notice among the contributors, I. Cockshutt, Brantford, \$100; D. W. Ross, Montreal, \$100; George Hague, \$25; and several of our friends in Toronto for smaller sums. It seems a worthy institution, and deserving of a good support for the good work it is doing.

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## Selections.

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### CONGREGATIONALISM IN RUSSIA FIFTY YEARS AGO.

"The Duchovnee Christian," says Dr. Brown, the pastor of the British and American Congregational Church in St. Petersburg in 1835, "with whom I met, could not inform me at what period the brethren first separated from the Russo-Greek Church. Their fathers and grandfathers had been accustomed to assemble together to worship God, usually at night, when they stationed some of their number on the outskirts of the village to guard against their being surprised by their enemies."

Persecution only fired their zeal, when banished to distant parts of the empire they frequently made converts of their new neighbors.

During the persecution of 1835 there was one deputed by his brethren to lay a statement of their grievances before the government; two others volunteered to accompany him to St Petersburg. They knew no one in the capital but an English merchant who had purchased goods in the interior of the empire the preceding year, and they had not his address, but they trusted that God would direct them. Arrived in St Petersburg, they naively asked of the first person they met where they could find "John, the son of Matthew, an Englishman who seemed to possess the spirit of God." Singularly enough the definition was recognized, and they were directed to their friend's house. With joy did John, the son of Matthew, take them to the Congregational place of worship on the following Sunday. The reception they met with from Christian friends surprised and delighted them. Before leaving home they feared that on presenting their petition they would be confined till the truth of their statement was ascertained, and that their enemies would prejudice the Emperor against them. They had calculated the time necessary for their journey to St Petersburg, and appointed three days to be spent by them in that city, and by their friends at home, in prayer, for divine protection. Their prayers were abundantly answered. They were received as brethren, they said, and could not have imagined beforehand that strangers could have taken such an interest in their affairs. They had never heard, they said, of any other denomination of Christians than the Greek Church and themselves, and were surprised to learn that in all ages men have been persecuted for righteousness' sake. They knew that the first Christians had been persecuted by Pagans, but they supposed that they alone had been persecuted by professing Christians. They listened with deep interest to the sayings of English martyrs when led to the stake, and they said to each other, "See that, and think of it; they had wives and children as well as we!"

The persecution was at that time confined almost exclusively to the Government of Tarnhoff. There the Ispravnick, a petty local authority, frequently entered the houses of the Molokans, accompanied by a priest who ordered the head of the house to become converted. If a man replied that he was already converted, the priest would then present the picture of a saint and order him to kneel and pray to it. This the man of course refused to do, upon which he was committed to prison. His wife would then be ordered to become converted, and pray to the saints; and there have been instances of these poor women being pulled by the ears till they bled profusely, and afterwards con-

ined in cold granaries, without proper nourishment for days, because they refused to comply. Even children have suffered forty stripes of the horrible Russian knout rather than commit what they considered idolatry.

It was interesting to see the value these men set upon the Holy Scriptures, and the delight with which they repeated whole paragraphs, histories, and psalms. As soon as a child learnt to speak it was taught to repeat passages of scripture. "We have the Bible in our hands at present," said they, "but we cannot tell how long this may be permitted; if the truth is imprinted on our memories, it can never be taken from us."

A Russian gentleman met two of them in a bookseller's shop buying a Bible. "Can you read?" said he. "Yes." "And do you love to read the Bible?" "What a strange question you ask," was the reply, "Who does not love the Bible?" Finding they were Duchovnee Christians, he asked if he might visit them when they met for worship. They told him, "We leave our door open, any one is welcome to join us—come with us now." He agreed, went with them, and found about fifteen of them lodged in a low damp cellar. They were preparing, as was their custom at that hour, to read the Word of God. "Who reads?" asked the visitor. "Whoever feels his heart drawn out to do so, and who is enabled by the Spirit of God to edify others." They read together the third chapter of John, and a most interesting conversation on it followed. Their visitor spoke to them about religious tracts published in the Russian language. "These may be very good for others," they said, "but in the Scriptures we have the fountain—and we want no other."

The Church polity of these spiritual Christians was essentially Congregational; but there lived, many years ago, in the Government of Tarnboff, an old man who was considered the patriarch of the body. In most of the villages in which they resided there was an elder, who conducted public worship. In general he supported himself by his own labour. In a village in the Government of Varonez there were two thousand Duchovnee. Those villagers who were not of the same persuasion did not molest them, they lived in peace and were a very happy community. The other peasants often said, "Look at these Molokans! How they love one another! They are *always* filling each others bags with corn!"

The Governor of Tarnboff said, "A Molokan was never known to beg; their wants were always supplied by their own people." It was impossible, he stated, to recover Molokans who deserted, so effectually were they concealed by their friends.—*Scottish Cong.*

## CLASS MEETINGS AND FELLOWSHIP.

The Class Meeting was on the part of the founders of Methodism an honest attempt to make provision, as Dr. Rigg would say, "for real individual fellowship—fellowship which joins into one living, personal brotherhood the general society of believers, so that each believer may have actual spiritual comradeship with some company of others." The want of such provision has indeed, to use Dr. Rigg's words, "been the blight of Protestant churches." We Congregationalists feel the truth of this. Ours is the freest system on earth. We have power to adapt ourselves to every possible variety of circumstances and to adopt whatever mode of life and work seems most likely to benefit men; and yet we make almost no provision for fellowship. What earnest pastor has not, at times, longed for something analogous to the Methodist Class Meeting, some real fellowship of kindred minds? Our Puritan Fathers believed in this, and they made efforts to realize it in practice, but, unfortunately, these have not been imitated and developed by their descendants. And in all our churches there is a lamentable lack of what may be termed church life. Realizing all this, we feel sympathy with the Methodists who stoutly contend for standing on the "old paths," and for holding by an institution which has done much in the past for God, and for the spread of true religion.

But we feel still greater sympathy with those who contend that this institution can no longer occupy its old place. As a matter of fact, as everybody knows, there are many persons who are really leaders in Methodism, honored alike by preachers and people who never attend, and who refuse to attend, Class Meetings. They may pay for class tickets—yea, some cynical critics even venture to say that they *buy themselves off*—but they do not in any genuine sense attend class; and yet they are allowed to remain members of the Methodist society, and when the people are numbered they are always counted. Just as in creed-subscribing churches, there are two creeds—one, the formal and venerable document subscribed by all, yet often but little honored by any; and another, unwritten, which is the living creed of the church. So, in Methodism, there are two tests—one, the Class Meeting, the *legal* test; another, the ordinary practice, which is the actual test of membership in this body. Now, why should these not be united? either stand by the test, or abandon or modify it so as to bring it into harmony with the facts of the case.

There is no question here of abandoning *fellowship*, as some good men seem to think; nor is there, as we take it, any desire to admit worldli-



ness into the church on the part of the minority. Fellowship may exist without Class Meetings, just as fellowship may be realized and embodied in these institutions. In like manner, by abolishing Class Meetings as a *test* of membership, our Wesleyan brothers do not give up the "old paths;" they only refuse to make all walk in their particular road, to adopt their *accent* in speech, and to use the very language that they use.

This being so, we feel entire sympathy with the advocate of change. The "old order" must change, and they are not the wisest of men who refuse to see and to act upon this in the practical conduct of life.

But a deeper question remains, and one to which our churches need to give far more attention than they do: Are we giving sufficient prominence in Church life to this idea of *fellowship*? Certainly *fellowship* is one of the notes of Apostolic Christianity, and there can be no really healthy and vigorous life where provision is not made for maintaining the Apostles' fellowship, as well as their doctrine, or teaching. It is easier to object to Methodist Class Meetings than to provide substitutes for them, and so it is easier to assert our superiority to these helps than to manifest that life which is ever the outcome of a true "communion of saints." If our churches are to do Christ's work, they must not be mere lecture halls, concert-rooms, and places where "mixed multitudes" frequently resort; they must become genuine spiritual brotherhoods; where each member is a "link" in the supply of life, and where each Christian is living in actual "comradeship" with all the rest. As Dr. Rigg well remarks, "Living, sympathetic fellowship, truly mutual fellowship, even more than the doctrine of justification by faith, or than any mere doctrine, is the test of a standing or falling, a living or a dying Church."—*Australian Independent*.

### THE NEW HEBRIDES.

As an instance of recent progress in the mission field, the labors of Rev. Peter Milne may be noticed. He was settled on the island of Nguna in 1870, among a savage and cannibal people numbering about a thousand. For years the progress was very slow, and as the labor traffic was then at its worst, the island was in a state of chronic excitement. In July, 1871, a labor vessel was attacked by the natives and several were killed; but at length the influence of the gospel was felt. Mr. Milne has now the whole island under Christian instruction, and has also extended his labors over five small adjacent islands. In 1888 he baptized 179 persons, and the number of the communicants was then over 350. He had 24 schools, with 1,250

scholars. In August of this year he baptized, on the island of Emae, 64 adults and 13 children. Last year his Christian converts made 4,779 lbs. of arrowroot as a contribution to the funds of the Mission. Such are the gratifying fruits which have appeared after patient work and waiting. In this central district of the New Hebrides there are more islands speaking one language—the Efatese, with only dialectal differences—than in any other part of the group. There are now four missionaries laboring there, two on Fate with its three small islands, one on Nguna, with four adjacent islands, and one on Tongoa, the centre of the Shepherd Isles, five in number. Ultimately, one version of the Scriptures should suffice for the whole 14 or 15 islands.

Havannah Harbor being a chief port of call for vessels, and a fine landlocked sheet of water, is a most important missionary centre. Rev. D. Macdonald has had great success there, and has 330 communicants. On the other side, Rev. J. W. Mackenzie has a Christian congregation of 140 communicants and 11 teachers employed as assistants. The New Testament in Efatese was printed last year in Melbourne, under the superintendence of Rev. D. Macdonald. The New Testament is also now fully translated into the Tannese language; Rev. W. Watt has just left the island with it, and will carry it through the press next year in London, by the help of the British and Foreign Bible Society, by whose aid all the other versions have been brought out. The New Testament will soon be ready in the Eromanga language also. These efforts are described by the Rev. A. W. Murray in his interesting volume, "The Bible in the Pacific." The first mission brigantine—the *Day-spring*—was wrecked during a hurricane in January, 1873, but no lives were lost. She was cast on a reef on *Aneityum*, where assistance was at once obtained. A sum of money was soon collected by the Rev. J. G. Paton for the new vessel. An insurance fund, started by Rev. J. Copeland in New Zealand, was brought up to £3,000 by Mr. Paton's appeals. After 15 years's service of the new vessel, which is a three-masted schooner, want of more frequent communication by means of steam has begun to be felt. Rev. J. G. Paton, when on a visit to the United Kingdom in 1884, received £6,000 for a steam vessel, but as the expense of maintaining such a vessel would necessarily be great, the matter is yet in abeyance. Steam navigation companies, subsidized by Government, have opened regular monthly communication with the group, and a steamer is to ply among the islands to collect a trade. An arrangement has been made to employ this service for the benefit of the Mission during the next year as an experiment which may become permanent.—*Missionary Review of the World*.

## "MUST" AND "DON'T."

When a person is told that he *must* or *must not* do a certain thing, it is but human nature to disobey the command or to disregard the injunction, as the case may be. Accordingly when an intelligent Catholic citizen sends his son to a public school, in order to give him the advantages of an education superior to that of the parochial schools, and that he may come in contact with those with whom he must associate during after life, and the parish priest comes and says, "Mr. A., you must take your son away from the public school and send him to the parochial school." Mr. A. coolly says, "Must I; indeed! How are you going to make me?"

Ah, there is where American liberty paralyzes Rome's anathemas. If the priest replies, "If you do not, I will excommunicate you," the parishioner answers, "Do so; there are plenty of other churches to go to," and there the matter generally ends. This is a thing of frequent occurrence, but the newspapers do not give it the same prominence they give to certain other information about the Catholic Church.

So the boy is sent to school with the other boys who live around him, and he studies and plays and grows up with them. He never hears his own religion attacked, nor that of others vilified. If he lives in some favored locality he hears a portion of the Scriptures read—such as the Lord's Prayer, the Ten Commandments, and other selected passages. He acquires knowledge that will be useful to him in any pursuit in life, and while he is doing all this he is learning what is a necessary accompaniment to his studies, but which is vastly more important, *to think for himself*; to "be sure he is right and then go ahead," and when he is done he goes out into the world a *man* every inch of him.—*The Converted Catholic*.

## IMMODESTY.

Probably the influence of the spectacular stage in coarsening the delicate instincts is more than shared by some of the social customs of our homes. Take, for instance, the promiscuous dances favored by what we call society. One need not be a Quaker or a Puritan, a hermit or a devotee, to turn with disgust and distrust from offences against a refined taste accepted by dancing people as evidences of it.

Any fashion which gives to a *roué* the right to clasp a pure woman in his arms, and hold her for the length of an intoxicating piece of music, is below moral defense.

One need not be a fanatic in the temperance movement to discern the cause for the decrease

of modesty in the increase of drinking habits among a certain class of our ladies,—thank Heaven, we may still believe that this class is not a large one. "Certainly," testifies the first young man I happen to ask, himself a person of so-called good morals; "certainly, I have often danced with young ladies who were intoxicated. It is not an uncommon thing to meet them 'too far gone' to converse."

One cannot pass such a topic as this without flinging one more lance of scorn at the subject of women's dress. A dozen years ago a movement known as the "dress reform" impressed the moral natures of our women to an unprecedented extent. The wave, which began with a few of the wide-eyed people who are called fanatics, passed on up or down, as you chose to put it, into less unworldly circles. It became "the thing" to have some knowledge of improved methods in dress. Corsets were judged inartistic; the tight French waist was discovered to be unesthetic. "Where, ten years ago, we had only strong-minded women for our patrons," said the chief of a large furnishing store for "reformed" garments, "we now have orders from fashionable ladies ten to one." Hygiene and art, pathology and morality, were summoned to the aid of this movement, and responded heartily. Thoughtful women, who believe that the progress of their sex is seriously impeded by the abuses of their dress, have observed with dismay the ebb which seems within a few years to have borne away all those improvements or elements of improvement in feminine attire, which concern the personal modesty of the wearer. It is a fact, gloss it anyhow as we may, that decent women have never dressed so indecently in our country and our century as they do in fashionable life to-day.—*Elizabeth Stuart Phelps*.

I went from Egypt to Greece; and, excepting Morocco, Greece has the dirtiest prisons I know of. I could have scraped the dirt off the floors and stairs. It was more than a quarter of an inch thick on the stairs and the rooms where the men slept. I found ten men, sleeping and living, imprisoned in a room ten feet square; no ventilation but when the door was open and shut. I found a second room, nineteen feet square, with twenty men in it, sleeping and living; no work to do and no books to read; and one poor man nearly dying, and with little or no food to eat. I could hardly ask them to accept the Bible till I had ordered coffee all round—for coffee to a Greek is meat and drink; and when we saw that we cared for their bodies, they listened to us as we told them we had something for their souls. We gave away, unhindered, as many copies of modern Greek Gospels as there were prisoners in that prison of Athens.—*Charles Cook*.

## Our College Column.

### "THE CHRISTIAN LIKE A LEAF, OR, OUR RELATION TO THE CHURCH OF GOD."

The dropping leaves remind us of the men who are falling in death. Just as the leaf grows out on the little twig and then returns to earth; so, man grows out on a little twig of the great tree of society, serves his purpose and then returns to the God whence he came.

The functions of the leaf are transpiration, respiration and digestion. These functions are absolutely essential to the proper growth of the plant; each leaf by means of these functions, has its part to perform in the upbuilding of that plant. So with each Christian; in and through him the Spirit of God works to build up His Church here upon the earth.

When a leaf fades, withers and falls to the ground, that leaf has died it is true, but its work still lives in the living tree; and the next year that tree will produce a great many more leaves than it ever did before. It is so with every consecrated Christian. After working for a time he will die, but "he being dead yet speaketh," "his works live after him"; the Church of God will be stronger because of his life, and will be in a position to produce many more Christians.

Storms of wind, rain and hail beat upon the tree frequently, knocking off many leaves, apparently before their time; the loss is only apparent: it may seem great on some part of the tree, but on the whole the tree is strengthened. In like manner the storms of persecution sometimes beat upon the Church, and the loss seems great in some places, but it is only apparent; on the whole that very persecution proves to be a blessing in disguise.

The leaf can rightly perform its functions only under the influence of sunlight; so the Christian can rightly serve God, only as he is guided by and closely follows, the leadings of the rays of the Sun of Righteousness, who is the "Light of the World."

Christ once said to his disciples, "I am the vine, and ye are the branches." I look at a tree, and I see a large branch extending on one side; this large branch has smaller branches running out from it. I call the large branch a Presbyterian branch, and each smaller one a Presbyterian mission, and each leaf on every branch a Presbyterian leaf. On that same tree I see, running out in a different direction, a Methodist branch, similarly divided, and on each branch Methodist leaves. I see also on that tree a Congregational branch, divided as the others, and on each smaller branch Congregational leaves. These various branches,

with many others, all belong to the same tree. So in the Church of God. I look upon the various denominations, as each constituting a part of the one Great Church, and I look upon each member of each church as a leaf, performing functions for the upbuilding of the whole.

The leaves may be a long distance apart, but the branches grow from the same vine. I notice, still further, when I tap each of the branches that I have mentioned already, and examine the sap, that that which comes out of the Presbyterian branch contains the very same ingredients that I find in that which comes out of the Methodist or out of the Congregational branch; no more and no less. This may seem strange to some Methodist, Congregational or Presbyterian bigot; but nevertheless it is true.

So I find it in the various branches of the Church of God. It is the very same Spirit, the Spirit of the true and living God, that keeps these various churches alive and growing; and without that none of them can live.

Let us try, fellow-students, to kill out, at least one enemy, the enemy of "Bigotry." That done, we shall have won a victory for Christ.

Yours fraternally,

W. S. PRITCHARD.

### IMPRESSIONS OF NORTHFIELD AND MR. MOODY'S SUMMER SCHOOL FOR STUDENTS.

Northfield has become a noted place of late years, although it is only an insignificant village in Northern Massachusetts. It is situated on the Connecticut River, at the point where the three States, Vermont, New Hampshire and Massachusetts join; and among mountains which are a continuation of the Green Mountains of Vermont. Here is Mr. Moody's home, and here is his Ladies' Seminary, in whose buildings the students hold their meetings, and where many of them find a home while at the conference. Northfield is a representative New England village, one long street, an avenue with monster maples and elms lining its sides; cosy cottages with tidy grounds attached; and everything one sees, a picture of thrift and comfort.

The Seminary grounds are spacious and rolling; (the river flowing in front, and the mountains rising behind), and their surface dotted at prominent points with the beautiful buildings of the Seminary, a sight never to be forgotten.

Gathered here were three hundred and eighty-seven students, from one hundred and twenty-one educational institutions, and from every continent on the globe.

The object that drew these young men together was, that they might receive a blessing of the Lord. In all this mighty work at Northfield, both educational and religious, Mr. Moody is the

prime factor ; and the question came to me as I viewed it, "How mightily hath God wrought." And is there any limit to the extent to which God will use a man, if he is only willing to be used ?

Now, to show the enthusiasm : At a missionary meeting, Bishop Thoburn, of India, told the students that thirty dollars would support a native evangelist in the field for a year. After he was through, Mr. Moody stated that he would take the support of one of them for a year, and called on others to follow his example, and in sixteen minutes three thousand dollars were raised for this work. After the sermon, Sabbath morning, July 6th, we had a Home Missionary address by the Rev. Mr. Puddefoote, a Superintendent of the American Home Missionary Society ; and after he had finished, a collection of \$825 was taken up for his work, with the promise of some of the audiences to afterwards raise the sum to \$1,000. Missions took up a great ideal of attention, but Mr. Moody struck the key-note when he told the young men not to think of going abroad, unless the Lord *had used them at home* ; illustrating it by the example of the Apostles, tarrying at Jerusalem until endued with power from on high, and then going forth to preach the Gospel to every creature.

The impression of impressions, that was borne in more than any other upon the hearts and consciences of those present, was their personal responsibility to seek to lead men to Christ ; not that we are responsible for the conversion of men, but that we are responsible for personally bringing men *face to face with the truth* as it is in Christ.

This convention can never be described in such a manner as to give it justice ; it has to be attended, to be realized and understood. Results will never be known by us this side of eternity ; but we believe, under the blessing of God, many men will be able to point back to this convention as a spot where they indeed saw the Lord, and seeing Him, like Peter, were rebuked for their mistrust and denial of Him ; and have gone forward, so yielding themselves, that He has used them as "workmen that need not be ashamed," for the ingathering of immortal souls into His kingdom. Such have been the results of former conventions, and such, we believe, will be the result of this.

Kindly permit me to send you a report of my first summer's work in the Home Mission field, for the College column.

On June 1st I received word to go and preach in the Congregational church at West Stewartstown, N.H., and in the school-house at Hall Stream, Que. After a journey of about 600 miles I arrived at the field, only to find that a

minister was engaged by the church for a year ; and the Hall Stream folks had also provided themselves with the means of grace. Well, there I was : "A stranger in a strange land" ; no place to preach at, no place to stop at, a rainy day, my feet wet, and almost broke.

A member of the above-mentioned church very kindly took me in hand ; he entertained me, and drove me around among the farmers until I got an abiding place for the time being.

Then I began asking questions and heard of a little old church that had been abandoned about eight years ago. At once I spread the news about that I would hold a meeting there the following Sunday, and then proceeded to inspect the place. It was in a sorry plight. The steps to the door were so rotten that my foot went through. Inside, a lot of plaster had fallen from the ceiling, and cobwebs, dirt and dust reigned supreme.

Two hours' vigorous sweeping and dusting put things in a somewhat better shape. Sunday morning came, and with it sixty-five people. After service was over I asked the people to remain, and told them that I was there for the summer to preach the Gospel, when and where it suited them. They gave me the use of the church, in which we held good meetings every Sabbath morning.

During the next week we hunted up two school-houses for afternoon meetings, two and five miles distant respectively ; also organized a choir, hired an organ, and started a Sunday school. Attendance at morning service increased to about one hundred on an average.

The Sunday school grew and prospered. The teachers (one lives in Vermont, another in New Hampshire, another in Quebec) raised some money and sent for a supply of lesson helps and Sunday school papers. The attendance was only about ninety average, although I tried hard to "gather the wanderers in." I often got a decided "No, sir," for an answer, when inviting boys and girls to come to Sunday school. After pleading with a bright boy of twelve for some time, he looked me full in the face and said, "I *won't* come." Universalism and Atheism have had their fatal influence on these precious young souls.

Although there is now no preacher there, some of the people have decided to carry on the blessed work. They hold a combined service and Sunday school at 10.30. The Superintendent reads a sermon, and the Sunday school lesson is taught.

The farewell services were held on the 31st August, both morning and evening, in the church. Many were visibly affected ; hands and voices trembled in saying good-bye. Many and fervent were the wishes, "God bless you." Truly the work for the Master is a blessed and a satisfactory

work. "Blest be the tie that binds our hearts in Christian love." That tie is the loving Jesus.

JAMES R. ADAMS, *Student*.

Our duties, as editor of this Column, end with this month. We shall henceforth be able to sympathize with those whom the students appoint to represent them as editors.

We are always glad to hear from graduates of our College, consequently we welcome the following letter from Rev. A. P. Solandt, B. D. Its logic is convincing:—

BAKERSFIELD, VERMONT.

*Dear Editor of the College Column:*

I reply to your kind request to send you an article. I think well to refer to some matters concerning my leaving Canada, and coming to the United States.

A good deal of more or less wise discussion has been indulged in, at the Union and elsewhere, about the graduates of our College leaving Canada. Some even go so far as to say, that we are under a strong obligation to stay; that we are disloyal, etc. Loyalty to any country, or system, or anything else, certainly implies obligations and duties on *both* sides.

Now if we were required loyally to stay in Canada, why should not the Canadian churches be loyally bound *not* to employ ministers from abroad?

The fact is, that few of our prominent pulpits are now filled with our graduates. Why? For one of three reasons: either *young Canadians are inferior to outsiders*; or our College does not equip us properly; or the churches do not at least give us an equal chance.

As for myself, I entered College intending to labor where a door of usefulness might open; and while I regret that no suitable door opened in Canada, I do not blame myself in the least for being here.

I believe it would have been a thousand times better for Canadian churches, if they were more closely drawn to the American Congregationalists; and had gradually cut themselves adrift from English influence.

Canada is permeated with American ideas, through books, papers, magazines, commerce, etc.: and though some might wish it otherwise, jealousy of this great country will only show the short-sightedness of those who are annoyed if any graduate crosses the lines to take some further studies at Yale, or Oberlin, or even to settle here.

Let English, Irish, or American preachers fill our Canadian pulpits if the churches so desire; but do not find fault if some leave for other lands that welcome them also.

I like the *Column*, dear Editor; and I read it first on opening the *INDEPENDENT*. As one of its first editors, I shall be glad to help it at any time.

Yours faithfully,

A. PARKER SOLANDT.

#### NOTES AND REPORTS.

Dr. Barbour is spending two weeks at Saratoga Springs, N. Y.

Mr. W. Jackson, a son of our respected friend and teacher, Dr. Jackson, is a member of the freshman class this year.

Mr. A. J. Robertson has been spending the summer in study at home. It seems, however, that the churches did not leave him undisturbed,

for we learn that he has occupied the pulpit some dozen times during the summer.

It does one good to look again on the grassy *campus*, lofty trees, and venerable buildings of old McGill. The sight is beautiful at this time of the year. Supplemental and other *Exams*. engross the attention of the men to-day. The new Science building is to be a grand structure.

Our own College building has been considerably renovated during the vacation; the floors have been painted again, and the walls of our rooms tastefully papered. Altogether, we are well pleased with the change in its appearance inside.

Mr. W. T. Gunn reports from Baddeck:

The summer is over, and my work in Baddeck ended. It has been a very pleasant summer. *The country is pretty, and the people have been kind with all the far-famed hospitality of the Scotch and Gaelic-speaking races.* A hearty welcome wherever you go, and friendly greetings on the road, even from strangers, give a home-like feeling that is missed in other places.

The preaching has been a great help to me, and the separation from friends brought a sense of greater nearness to God, and thankfulness that He is with us alway. Though the congregations have not been large, the services have been happy and cheerful, and our prayer-meetings have been a great blessing, the last one especially so.

One of the most pleasant features of the summer's work has been the harmony with our Presbyterian friends. I have preached occasionally in their branch churches, and have been vice-president, acting drill-master, and sometimes even bell-ringer, for the "Loyal Legion," a drilled Band of Hope, whose meetings have been very interesting. I have also been an active member of the Christian Endeavor Society, meeting in the Presbyterian church, and have enjoyed the meetings, and helped as much as I could. Altogether, the work has been very pleasant and profitable to us all; and the only thing to be regretted was, that just as we were beginning to know each other, and work together well, the summer was over, and we had to separate.

#### COIN OF THE REALM.

Cultivate a spirit of love. Love is the diamond amongst the jewels of the believer's breastplate.—*Rowland Hill*.

Toil, trouble, travail and labor are words that cannot be spelled in heaven; they have no such things there, for they always rest.—*Spurgeon*.

What is the best government? That which teaches us to govern ourselves.—*Goethe*.

Alton, Ont.

W. F. COLCLOUGH.

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of August:

S. C., interest G. R. M. F., \$60; A. J. R., interest G. R. M. F., \$27; Gorham estate, N. S., Dividend Bank N. S., \$126; Gorham estate, N. S., rents, etc., \$8.20; C. Page, Toronto, \$50; John Porteous, Boston, for life members, \$100.

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, August 31st, 1890.

### THE WESTERN ASSOCIATION.

The Association meets with the Garafraxa Church, on Tuesday and Wednesday, Oct. 7th and 8th, 1890. The first session will be held on Tuesday afternoon at 3:30. Programmes have been sent to all the Churches in the District. The meetings give promise of unusual interest, and should be attended by a large delegation. Names which have not been forwarded should be sent at once to Rev. Jas. Webb, Belwood, Ont.

J. P. GERRIE,  
*Secretary.*

## Woman's Board.

### OUR THANK-OFFERING.

The time of our "Thank-offering" is drawing near, and no doubt many Auxiliaries and Mission Bands are making plans for a special meeting in November. *Mission Studies* for September contains a number of articles on this subject; from two of which we give extracts. Mrs. Moses Smith, in reply to the question, "Why make a thank-offering?" writes:

If we would be redeemed from the ignoble and degrading power of ingratitude we need often to give expression to gratitude: we need often in word and deed to say, "Father, I thank you."

Our annual thank-offering may be a profound spiritual power in the church. To be such it must be a conscientious and sincere thank-offering. In amount it must be a fitting "I thank you" for you to say to your heavenly Father.

Two turtle doves for the poor. A lamb for the rich. The Jews were commanded to pay tithes and give offerings; our regular contributions may be regarded as a portion of the tithes which we owe to the Lord. While once in the year, with something of the reverence with which the high priest entered the holy of holies, we enter the courts of the Lord with gifts, the myrrh and frankincense of gratitude and prayer.

With respect to annual thank-offering meetings, another contributor writes:

These meetings, at first the outgrowth of a spontaneous burst of gratitude for the special blessing of God upon woman's missionary work, have become perpetually recurring feasts. The question has been asked by some in good faith, "Is there not danger that they degenerate into formality and become mere money-raising gatherings from which spirituality has departed?"

There is no need that it be thus. That which has life never lacks freshness. The apple-tree "among the trees of the wood" has put forth its blossoms for four thousand years, but its beauty was as exquisite last spring, and its fruit is as mellow this autumn, as it was in Eden. Each recurring morn is radiant with God's sunlight, each revolving year richly laden with blessings. Why should not the loving recognition be as spontaneous as the loving-kindness? Christmas-tide comes, and comes again, but the joy of giving to our beloved ones knows no diminution. It is only unwilling gifts—gifts given because they are expected—that lose their significance.

But it is said many give no more because of these meetings; they count upon them and by just so much they diminish their pledges. Is it right to do this? Can such offerings be really called thank-offerings? If the one who serves you in your home has been specially kind and faithful in your sickness do you diminish her weekly wages, and save the amount to buy her a gift to show your gratitude?

Would you like your little daughter to take the change she is bringing back from the store to buy a present for you because she dearly loves you? Would you not rather teach her not to use that which is already yours, but that her love-offering must in some way cost herself something? So our offering—whether small or great—let it be truly an offering of gratitude and love.

Will not those friends who are going to have such good thank-offering meetings, send some account of them afterward to Mrs. Macallum, for the Woman's Board column? "Let us consider one another to provoke unto love and good works."

### A MISSIONARY PIC-NIC.

A member of Maxville Mission Band writes as follows:

"Our Band, and the King's Stewards M. B. of Roxboro, held a thanksgiving pic-nic in the manse grounds in August. Rev. D. Macallum presided, and several old members of the Bands gave short addresses; but the chief attraction was a "real live missionary" of our own, Miss Macallum, just home from Turkey. Miss Macallum told a number of stories of the "King's Daughters" of Smyrna school.

The envelopes, containing gifts and offerings of gratitude to God, were emptied, and the little pile of silver, when counted, proved to be \$6.50. Refreshments were then served; the most interesting item on the bill of fare being "Turkish delight," brought from Smyrna by Miss Macallum. After tea the children played, and their elders talked till sunset warned all to go home.

## Obituary.

### MISS MAUDE G. SILCOX.

The many friends of Rev. John B. Silcox, of Oakland, Cal., formerly of Toronto, will be sorry to learn of the death of his eldest daughter on 24th August. She had been ailing for some months, but seemed to be improving, when pneumonia set in, and in a few days she passed away in the bloom of early womanhood. She was an enthusiastic Chautauqua student and of fine literary tastes; and, best of all, prepared for the great change. "It is all right," she said, "God knows best." The ladies of the church exerted themselves to honor the memory of the dear departed one, and everything which taste and affection could suggest was done for the funeral. Mr. and Mrs. Silcox have our tenderest sympathy.

### MRS. JAMES HARRISON.

Mrs. Hannah Harrison, wife of Deacon James Harrison, who died at St. John, N.B., on the 24th August, was the daughter of Mr. Holland Bridges, and was born in Sheffield, Sunbury Co., in 1828. Her parents were descendents of emigrants from Massachusetts, who settled in Maugerville about the year 1760. Her father was a Baptist, but her mother's family were staunch members and adherents of the Sheffield Congregational Church. In 1840 she married Mr. James Harrison, son of the Honorable Charles Harrison, previously of Waterborough, Queen's County. Mr. and Mrs. James Harrison resided in Maugerville until 1880, when with most of their family, they moved to St. John. In 1856, Mr. Harrison united with the Congregational Church in Sheffield, and a few years later Mrs. Harrison also became a member. Devoted and thorough Christians, they attended the church with regularity. Soon after their removal to St. John, they transferred their membership, and with their family labored zealously for the welfare of the Congregational Church with which five of their children have since become and are now members.

Deceased was quiet and undemonstrative, but at the same time an earnest Christian; beloved and

esteemed by all with whom she was acquainted. During the illness of a beloved daughter, she was stricken down with a severe attack of bronchitis. Fever and nervous prostration followed, and in a few days she passed away. Her remains were taken to Sheffield for interment. Mrs. Harrison died as she had lived a true follower of the Lord Jesus Christ. Her loss will be severely felt by the members of the Congregational Church in St. John.

## Literary Notices.

THE SCOTTISH CONGREGATIONALIST. J. Burns, 83 Clerk St., Edinburgh. This little monthly, at a shilling a year, is often exceedingly interesting in its contents. The churches there, as here, are complaining of lack of spiritual life, and lack of numerical increase. Both want the outpouring of the Holy Ghost, and the prayer and consecration that always precede such a blessing. We extract part of a letter from a correspondent in Russia:

It is difficult to define the exact relations between Church and State, but it is certain that to speak against the Church would be to put yourselves in conflict with the State, and to bring upon you the penalties meted out to political offenders, which, not to put too fine a point upon it, are not mild. A member of the Church and all his children must remain members to the end of their lives. If an Englishman marries a Russian wife she becomes an English subject, but the children become, and must remain, members of the Russo-Greek, which Russians call the Orthodox, Church. There is no door of escape for any born within the pale of the Church, and it is a deadly offence to try to provide a door, or to climb out some other way. In his heart a Russian may disbelieve all the doctrines of the Church, and despise all its ceremonies, but since, by the accident of birth, he became a member, a member he must remain. There is a law by which he could be compelled to take communion, and so testify his allegiance to the Church at least once a year, but so long as he does not testify against the Church, the law is not likely to be enforced. If, however, he believes that he has found, and tries to propagate, some truth that runs counter to the teaching and practice of the Church, or attempt to forsake the Church by passing over to some other communion, the extreme measures will be speedily adopted, as they have been, and are at the present day. As foreigners, you will be allowed to worship God in your own way, and as Congregationalists you will find a British and American Congregational Church, which not only receives from Government perfect liberty of worship, but is also provided with facilities for carrying on evangelistic work among British and American subjects; *thus far, and no further*. Were the minister, or any of the members, to try to induce a Russian to break from the Orthodox Church, he would be summarily sent out of the country, and forbidden to return; and were a Russian to commit a similar offence, he would render himself liable to Siberian exile in its worst form. For him, opinion is free, but not speech; the largest liberty he enjoys is that of inaction. There is toleration

of indifference, but not of enthusiasm ; religious freedom, in the true sense of the term, absolutely does not exist.

**THE TREASURY FOR PASTOR AND PEOPLE.** In the September issue are some good articles, sermons and discussions. We quote an editorial on "Great Preaching" :

No doubt what constitutes this would be defined very differently by different persons ; but when one listens, as the writer recently has, to Mr. Spurgeon, and sees a devout and manifestly intelligent audience of five or six thousand people hang upon his lip; while he utters the truth of God's Word with great simplicity and faithfulness, enforcing his statements with earnest appeals, and urging men and women to give themselves to God as they are then in His house and to engage in His service without delay, we cannot but conclude that the preaching that has attracted such crowds of worshippers for more than a generation, has held their attention while in God's house without any "sensational" methods, has led so many thousands to give themselves to the Saviour and to work for Him, and evinces no evidence of a weakening of its power, must be "great preaching" in the estimation of "the Great Teacher sent from God," of whose preaching the inspired writer approvingly declares, "the common people heard him gladly."

E. B. Treat, 5 Cooper Union, New York. \$2.50 a year. Clergymen \$2.00.

**THE MISSIONARY HERALD** for September is on our table. Published by the American Board of C.F.M., 1 Somerset St., Boston. \$1 a year. Free to any pastor whose church contributes money to the missionary operations of the Board. We extract a passage regarding Erzroom, the point to which our young brother Macallum and his wife have just sailed :—

As a missionary station it was occupied as a strategic point of importance. It is so still. Aside from its importance as a large station-field in Turkey proper, it extends its borders over into the neighboring Russian provinces, where its influence has been great. Part of the Kars province, with a population of about 400,000, and Erivan province, with a population of over a million, look to Erzroom. There are eight out-stations in those provinces. Besides the city of Shushi, in the province of Karabagh, has petitioned to be taken under the care of the American Board and reckoned as a part of Erzroom station. A celebrated modern traveller, whose personal observation gives his words authority, says : "With the exception of Judea, the central point of interest in the world's history, no region is more important in the records of mankind than that which lies between the Caspian and Black seas, south of the Caucasian Mountains, extending to the country round about Ararat." Every war throws a large portion of this territory inside the Russian boundary. The next concession will, in all probability, include Erzroom. Who knows that the beginnings of another struggle are not now being inaugurated, and this district will not be one of the centres, where will be fought out the great battle of religious liberty in the great Russian Empire?

**THE PILGRIM TEACHER** for September is like all the other issues, a good one. A fine monthly pamphlet of 48 pages, on everything connected with the S. S. Lessons. Cong. S. S. and publishing Society, Boston. We furnish "The Teacher" at

50c. a year, in parcels of six or more ; 60c. singly. We quote a short editorial

Of what value is machinery in a Sunday school ? Many privately vote it a nuisance. "Too much machinery" is an expression not infrequently heard. At the closing meeting of the Superintendents' Union of this city, Dr. Schaffler put it just right when he said that any machinery in the Sunday school which makes anything go harder has no place there. It is the business of organization to make things go more easily, not with more difficulty. Organization should help the teacher, not be an annoyance to him. All machinery is not to be condemned merely because one machine, or even quite a number of machines, bind and heat and clatter, and take more power to run them than it would to do their work directly. If your Sunday school machinery does not run without friction, then it needs to be remedied—not abolished.

**THE CENTURY**, Union Square, New York : \$4 a year. In September No. are some beautifully illustrated articles : "The Women of the French Salons," "The Yosemite National Park" (ten illustrations), "Wells Cathedral" (15 illustrations), "In the Marble Hills," etc., "New Naval Guns," and "How California came into the Union," are full of information. "The Social Problem of Church Unity," is an attempt by Rev. Dr. C. W. Shields to throw light on a difficult subject. The Century is gaining a wide popularity in Britain.

**ST. NICHOLAS**, published by the Century Co. : \$3 a year. St. Nicholas is devoting more attention to descriptive articles by sea and land. A very good idea. Very interesting for the larger boys and girls ; and, from the first, most ably conducted.

**METHODIST MAGAZINE** for September, \$2 a year. Toronto : William Briggs.

The Canadian Tourist Notes conduct the reader through the Austrian Tyrol, leaving him at the romantic town of Botzen, or Balsano. An interesting article is that describing, with numerous engravings, a pilgrimage "Through Bunyan's Country," in Bedfordshire. An able article on "Prison Reform," by the Hon. Z. R. Brockway, is of special interest at this juncture. A bright paper on the famous Methodist worthy, "Billy Bray," by Mark Guy Pearse, is given. Also a noble sermon by Hugh Price Hughes, on "Christ's Sympathy with the Suffering."

**THE PULPIT**, Lakeside Pub. Co., 41 Franklin St., Buffalo, and 33 Richmond St., Toronto, monthly : \$1 a year. This is a new periodical, devoted to sermons, five to eight appearing each month, unabridged. The first number contains sermons by Canon Farrar, the late Professor Elmslie, Dr. Mackennal, Dr. Vaughan, etc. That by Professor Elmslie, on "Cast thy bread upon the



waters," is grand and inspiring. The "Pulpit" occupies a distinct and important field, and will, by preachers and students (and the latter includes very many more than those in colleges), be found helpful and valuable. Over 220 large quarto pages, containing 100 of the best sermons of the year.

OLD AND NEW TESTAMENT STUDENT. \$1.50 a year, 336 Asylum St., Hartford. Prof. W. R. Harper, of Yale, is the Editor. The September number has some good and suggestive articles. "The literary character of Paul's Letters," "The titles of the Psalms," and "Bible Leprosy," are articles to repay attentive study.

## For the Young.

### BABY.

A little form so dainty small,  
So soft, so tender, and so dear;  
A little voice whose helpless call  
Is music to a mother's ear;  
A little pulse of delicate breath,  
Like Eve's when Zephyr whispereth;—

A little arm that nerveless lies;  
Red, curling fingers, tiniest things;  
Two round, blue, upward-gazing eyes,  
All filled with silent wonderings,  
That, as the kiss of Heaven's light bids,  
Now open, now close their downy lids;—

A little head so smooth and white,  
Pert, rosy mouth and fairy chin,  
And cheeks all rounded to the sight,  
Save where a dimple draws them in:—  
All in one tiny frame enwove,  
As light as Laughter, soft as Love.

—The London Spectator.

### LEARNING HEATHEN LANGUAGE.

In that extraordinary work, the autobiography of John G. Paton the missionary, we find an interesting account of the way in which, on first landing among the native and painted savages of the New Hebrides, he began to pick up their language:

At first they came in crowds to look at us, and at everything we did or had. We knew nothing of their language; we could not speak a single word to them, nor they to us. We looked at them, they at us; we smiled and nodded and made signs to each other; this was our first meeting and parting. One day I observed two men, the one lifting up one of our articles to the other, and saying, "Nunksi nari enu?"

I concluded that he was asking, "What is

this?" Instantly lifting a piece of wood, I said: "Nunksi nari enu?"

They smiled and spoke to each other. I understood them to be saying: "He has got hold of our language now." Then they told me their name for the thing which I had pointed to. I found that they understood my question, What is this? or, What is that? and that I could now get from them the name of every visible or tangible thing around us.

We carefully noted down every name they gave us, spelling all phonetically, and also every strange sound we heard from them; thereafter, by pains taking comparison of different circumstances, we tried to ascertain their meanings, testing our own guess by cross-questioning the natives. One day I saw two males approaching, when one, who was a stranger, pointed to me with his finger, and said; "Si nanguin?"

Concluding that he was asking my name, I pointed to one of them with my finger, and looking at the other, inquired: "Si nanguin?"

They smiled, and gave me their names. We were now able to get the names of persons and things, and so our ears got familiarized with the distinctive sounds of their language; and, being always keenly on the alert, we made extraordinary progress in attempting bits of conversation, and in reducing their speech for the first time to a written form—for the New Hebrideans had no literature, not even the rudiments of an alphabet.

### THE OPEN VISION.

One summer evening, while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, some sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered strength, and was permitted gradually and sparingly to go out-doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlor with her face aglow with excitement. The joy of a great discovery illuminated every feature.

"Oh, come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward. "Don't you see those bright things up there? They are there, and the resparkling all over the sky."

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—ay, and pitiful. O souls of men! heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet, O friends, your eyes are still withheld. You do not see, you do not comprehend. Oh, for the hand of Him who opened the eyes of the blind when He walked this world, to touch your soul and give you sight of these realities.—*H. C. McCook, D. D., in the Gospel in Nature.*

KEEP YOUR TEMPER.

"I never can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She has mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time, but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly, too, of taking away your things and losing them. Keep your temper, my dear. When you have missed any article, keep your temper, and search for it. You had better keep your temper if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."—*Exchange.*

We all complain of the shortness of time; and yet we have more than we know what to do with.—*Seneca.*

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Premium No. 3—5 pieces. Smaller flagon, 2 goblets (gold lined), and 2 plates, slightly smaller: \$25.00.

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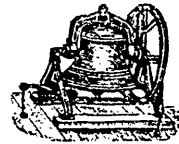
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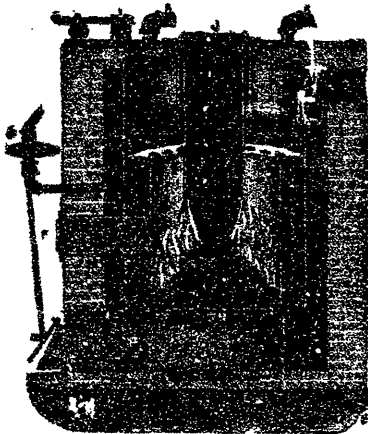
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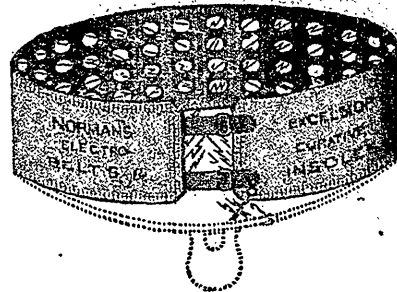
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