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

THE

CANADIAN



INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 8.

AUGUST, 1888.

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NEWMARKET AND TORONTO, ONT. :

NEWMARKET: REV. W. W. SMITH, EDITOR AND MANAGER ;
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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. VII.]

TORONTO, AUGUST, 1888.

[No. 8.

Editorial Tottings.

TO DISTANT SUBSCRIBERS.—After First of January next, we shall require cash in Advance for all copies of the INDEPENDENT sent to subscribers outside the Dominion of Canada. We give timely notice, that no one may be put to any inconvenience. Subscribers in the United States, Britain and Newfoundland, will please remit before January.

We give, in another page, a few of the many good things said at the Great Missionary Conference at London, in June. These clippings are from the *Christian World* and other papers, which have presented very full reports of the meetings.

Rev. W. H. Allworth is at present in Sarnia. He may be addressed, care of C. C. Claris. Some of our vacant churches would do wisely to secure the services of this experienced and faithful minister. Our brethren often drift into the Republic, because no openings appear for them in this Dominion.

“YES;” WITH A CONDITION.—Apply it this way. We shall suppose you are a Minister. A friend wants to know if you can’t conduct a week-evening service in his neighborhood? Tell him *yes*; that you will come two weeks out of three; on *condition* that they shall carry on the meeting the third week among themselves. And, *stick to your condition!* It will do them a world of good, to take hold themselves. Always say “yes” to every request, as far as you can: but remember, it is the best time in the world to put in a *condition!* And always have a condition ready!

Bad news from Bowmanville. A struggling church, a painstaking pastor, a building fitly characterized as “the most beautiful church of its size in the Dominion”—the *chef a’œuvre* of that architecturally-gifted pastor, the late Mr. Hen de Bourek—and now a fire in a high wind: and the old refrain of the Prophet once more: “Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.” We are sorry for the church, which is neither numerous nor wealthy in its members; and for our Brother Warriner, its valued pastor. The fire occurred on 7th July; from adjoining buildings and yards. First the wooden Sunday School room in the rear, and then the brick church. There was an insurance of \$4,000.

AN ASTOUNDING PROPHECY.—At the commencement at Oberlin College, a few days ago, the Baccalaureate orator spoke of what had been done in the world since “Oberlin” began, just fifty years ago: and confidently predicted that the *next fifty years* would see the end of Foreign Missions! That the Gospel, by that time, would be preached to all nations: and missions, from one country to evangelize another, would not be required. Will some one, fifty years after this, turn up this number of the INDEPENDENT, and tell their friends, that we, who did not live to see it, prayed for it and believed it! The time is just as sure to come, as are the years; and why not in the cycle of half-a-century?

A CORRECTION.—Mr. George Hague, Montreal, writes us, “In the recent report of the Union and kindred Societies—very ably done as a whole—I am made to say that there are “no centres of population in the North-West.” I really cannot afford to be advertised as so

densely ignorant as all that! When a man gets—as I do—fifty or sixty letters a week, from only two places in the North-West, (and sometimes far more,) it is evident that there are *some* centres of population there! What I said, in substance, was, that there are *very few* centres of population there, (I mentioned four or five,) and that no one could tell what might be the *future* of any place which had promising appearances.”

THE PESSIMIST.—We saw him up a plum tree, at Paris, Ont., this spring, as we were coming down the old road from the Railway Station! He was cutting out the “black knot.” When we suggested that we would have to find some new kind of plum and cherry, for we could no longer raise the common sorts successfully—“I’ll tell you my theory about it, Sir,” said he; “the World is gettin’ auld, and disna produce things like as it did! It’s gettin’ auld, Sir; there’s a change in the *gassies* and the *juicies*—” And if we had only waited long enough, we might have had the whole theory of the Earth’s decadence, and failure to do her duty; especially in the matter of the “black knot.” But how often the “black knot” is in our own lives and heart, instead of nature and our outward circumstances! No, no, old friend; the Earth’s “gasses” and “juices” are all right!

“How does it come that your June number was in the *thirty-third* year of publication, and your July number part of the *thirty-fifth* year?” Well; give us time to explain. The INDEPENDENT began publication in *July*; and for many years “the volume” began then. So much for changing *now*. And then the “33rd” should really have been the “34th”; for June 1888 completed thirty-four years of publication, of twelve months each. If we had made the change just to seem “old” and well-established, we would have made a bigger leap than that; perhaps as big as “Bradshaw,” when that famous publication leaped from the ‘40th’ number to the ‘146th.’

One brother writes that he cannot do much with any extra copies, “for the word INDEPENDENT is a great obstacle to the appreciation of the magazine in these days. Uninformed Christians of other denominations now regard the word, not in our meaning, but as the standard of isolation and repulsion.”

And a lady said to us lately, that she could not make her friends understand that “THE INDEPENDENT” meant a Congregational Magazine! They thought the two names meant two entirely different things; and “if the paper was *Congregational*, why wasn’t it called so?”

We should like to hear from our readers on this subject. *Is* there any dissatisfaction with the name? Do outsiders misapprehend its character and mission, because of its name? Would there be any advantage in calling it “The Congregational Magazine,” or any other alleged “more descriptive” name than the present?

RENEWING OLD ACQUAINTANCE.—At the Union meeting in June, Rev. William F. Clarke told us of a former meeting with Rev. Dr. Barbour. He had not made the discovery last year; nor indeed till the night before he told us the story: but the kindly face of the Professor haunted him, as might some recollection from a pre-existent state. When he was a young pastor at London, Ontario, not very long from a short residence at Oberlin himself, there came a pale faced student to his house, with a letter of introduction from Treasurer Hill of that University. He (Mr. Clarke) was just going off to Stratford, a long drive, to a Missionary meeting, at which he was one of the deputation; and the only way of having his young friend’s company, was to take him along in his “cutter.” So they had a good time together on the way, in Stratford itself among the friends, and all the way back; and he kept the young friend from Oberlin for two or three days with him. And was rejoiced to find that when Prof. Barbour came to him the night before, asking “Are you the Mr. Clarke who was pastor in London in 1854?” that he was renewing a very old and very sweet acquaintance.

Editorial Articles.

HOW IT STRIKES ANOTHER.

It was years ago. We were at Owen Sound, in secular life. A county official, a Church-of-England man, whom we had not seen for several weeks, met us on the stairs of a public office.

“See here,” said he, “I haven’t seen you for some time; I want to speak to you.”

So we sat down together on the stairs.

"Now," said he, "I'll tell you what I have been thinking about. I am sick and tired of all this *sectarianism*! Now, why can't you and I, and twenty more heads of families in this town, get together, with our families, and worship God, and call ourselves by no sectarian name at all; and have nothing to do with anybody else in the world—only to *love* them? It seems to me that would be lovely!"

"And would you have a minister? We are busy men, and wouldn't be able to study very much, or preach very well."

"Yes, we'd have a man like-minded with ourselves; who would go in and out among us as our pastor. And we could afford to support him in devoting all his time to spiritual work."

"Well, but we might not like the man your Bishop might send us. He might not be at all in sympathy with our ideas."

"We *wouldn't ask him*! We'd choose a man for ourselves!"

"Well; and the first time any of your Episcopalian friends would come up from Toronto, they would say to you, 'Why, what's this you've been doing? Why, you have been starting a CONGREGATIONAL CHURCH!' For that is exactly what it would be called. These are the foundation principles of Congregationalism. That is exactly what *we have been doing* over the River for these five years past. Fourteen of us met in a log house at the foot of this street, and we discussed the matter over, and we passed two resolutions. The first was: That we recognized each other as Christians, and agreed to walk together as a Church, taking the New Testament as our basis; and the second was: That we invited the Rev. Mr. Kribs to minister to us, and we would do what we could to support him. On that simple basis we began—with no other ceremony or authority; and thus continue. *Your plan is a sound one; we have been carrying it out—only you didn't know it.* As for the name—it is a matter of little consequence; if we did not have that, people would soon get some nickname for us—it expresses the democratic element in our constitution: that the power is in the hands of the 'congregation,' or members."

That is the way the matter *seems* to outsiders. It is the perfection of simplicity—and good sense—and plain *New Testament*!

INDIAN EDUCATION.

The Indian does not possess the quick natural intelligence of the white; nor even of the African. But he *does* learn; and is somewhat ambitious to possess the acquirements of the whites—especially in the way of reading and writing. He is no good at figures; figures need abstract thought—reading and writing only require observation, memory, imitation. These are qualities he has long practised. The question of teaching the English language in Indian schools might safely be left in the hands of the Indians themselves and their teachers. The Red men are anxious to learn it.

But the American Government step *in*, and *order* that the English, and the English only, shall be the language of the Indian schools! Where the Constitution gives such a power to the Government—or, if it did, where its framers got authority to put it in—nobody knows! For it is not only in schools established or aided by the Government, but in *all* schools, that the order is to apply.

A great outcry has been made; and now the President has modified his "order."

Sections one and three are now as follows:

1. In Government schools no text-book and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of the school, when English is not understood by the pupils.

3. In purely mission schools, that is, in schools toward whose support the Government contributes nothing, religious and other instruction may be conducted in the manner approved by those who maintain the schools; provided that one half of the school hours shall be employed in instruction in English.

And there are other provisions for native teachers, etc. The fallacy and the wrong is, that Governments thus interfere in the religious teaching of the people, without any right to do so.

Our Government has never thus interfered; though, some years ago, when our Indian Missionary Society was virtually offered \$100 a year assistance for every school, the Society declined it (after the matter was canvassed at the annual meeting), because it was thought that the payment of a grant gave virtually the right of interference as to the teaching. There is nothing that needs a closer watch than Governments—they are continually in danger of overstepping their proper functions, and forgetting that they are the servants, not the masters, of the people.

WHAT IS TO BE DONE WITH THE PRAYER-MEETING ?

Let the church-members who ask the question first say, "Why they keep them up?" Now, honestly, brethren, whisper the reason to yourselves; is it not this—"The minister announces them, from Sunday to Sunday; every church expects to keep up a weekly prayer-meeting; and we feel as if we must go" Yes, that is it; you feel that it wouldn't *look well* for the church not to have prayer-meetings; and it wouldn't look well for *you* not to be there. And when you do go there, you let the minister do everything. You "help in the singing?" Oh, yes; you do that—but you might do a great deal more. Three nights out of four you quietly say when you get home, "It was rather a poor and dull meeting to-night." But you did not feel nor speak that way of the *last meeting at which you spoke*; let us see—it was eighteen months ago, wasn't it? You made some remarks that night on spiritual things, and got into quite a glow, and when the pastor shook your hand at parting (and there seemed tears in his voice), he said, "He wished you would very often speak that way; it did his spirit good!"

What is it, then? It is this: If you, and the other members, would make it a meeting for prayer and spiritual conference, instead of a meeting to listen to the minister, it would do your own soul good, and convert and build up other souls. Strange that this little piece of philosophy has never dawned upon you—that you always *remember* what you have said yourself; and always think a meeting is *good* at which you yourself have actively assisted. A scholar does not learn by listening—he must answer questions. An apprentice does not learn by looking on—he must attempt the process himself. We never thoroughly understand a thing by hearing of it—we must discuss it. And so in the social religious meeting; you must *speak* of spiritual things, if you want spiritual instruction to come out of the meeting.

Now, how to begin? Begin next Thursday night. Was there anything in last Sunday's sermon you would like to ask the pastor about? He would be glad to answer your enquiry at the prayer-meeting. *Have* you been reading anything that has touched you? Speak of it there. Have you

had any sweet and suggestive thoughts through the week? If not, what *have* you been thinking about? Speak of your thoughts at the meeting. If none of these things fit you, take up your Testament before you start for the prayer-meeting, and open it at one of Paul's Epistles, and read till you come to a verse that you don't very well understand; (strange, isn't it, that you have read that verse so often, and never asked yourself before what it meant?) Now, then; you have not only got something to speak about, but still better—you have got something you want light on!

Thus act, and you'll never say again that the prayer-meeting is "dull." Others, encouraged by your example, will do likewise; and your prayer-meeting will be good for souls, and pleasant to God, and do what Christ wants them to do. We end our healthy and plain-spoken advice, by asking you to go home and read Malachi's third chapter, the last three verses.

Our Contributors.

THE PROHIBITION MOVEMENT.

The great Prohibition Convention has been held; and it is well now to look where we stand. Eighteen years ago, the present writer, then, as now, a warm member of the Reform party, wrote to the *Globe*, advocating that the Reform party should take up temperance and prohibition, as a principal plank in its platform. I instanced the case of Maine—that it was only when the Republican party there took up prohibition that it was carried and preserved. And that it was the duty of a party professing to help all good reforms, to help this most pressing and important reform. The letter was printed; as well as an editorial, showing many and varied reasons why the time had not yet come for such political action. Last year, I again urged the same matter in a letter; pointing out the *great mistake of his life* that Blake made, when he ignored prohibition at the last general election—and how he *might have swept the country*, if he had come fairly out on the prohibition ticket; and that the time had fully come when *some political action* would be taken. My letter went to the waste paper basket; and no reference made to it.

Now comes the "Third Party" movement,

which fell before the public as something almost perfectly lifeless. And why? All history testifies that you can't reform a political party from without; it must be done from within. And the leaders of the new party are Conservatives. They might possibly reform the Conservative party, but they can't reform the Liberal party—and two-thirds of all the Prohibitionists are Liberals. And all the whiskey men are Conservatives. Liberal Prohibitionists would not therefore be led by men who, as far as they made any headway, would be working against the Reform party.

So the Convention, by 110 against 58, refused to follow the "Third Party" movement.

Now it is in order for *either* of the great political parties in the country, to take up this vigorous and growing bantling, and "adopt" it for its own!

I don't think the Conservatives will do it. There would be a tremendous *stampede* among their whiskey followers if they did!

I am afraid the Liberals won't do it, till they get new leaders! I have read all the nice words Cartwright and Mills have said, in the House, about temperance—but why didn't they say all that at the general election? and force Blake either to put prohibition in his platform, or make way for some one who would?

Now is the chance to strike! If the Conservatives take up prohibition, I'll vote *Conservative*, till after that great measure is obtained! If the Reformers take it up there will be thousands of Prohibition Conservatives who will vote with them. Whether they will remain so, will depend upon their opinion of the honesty and worthiness of the party into which they have been thrown.

A CHRISTIAN DEMOCRAT.

July 7, 1888.

DEFINING PRINCIPLES.

I do not dare to call myself an Independent, while I sincerely belong by conviction to "the Congregational Church." In contrast with Episcopalianism, which substituted an external organization for the living body of Christ; with Presbyterianism, which substitutes attachment to dogmatical theology for attachment to a living Christ, and with Congregationalism, which is "Independency."

I hold the constant principles of the church of

Watts, and Doddridge, and Jay and the Burders, of *Howe* and Owen, and the Henrys' (Philip Henry and Matthew Henry), to be these:—

1. The church consists of living souls; and neither correct organization nor barren dogmatical truth can make a church. The church is the living body, of which Christ is the living Head.

2. The inspired Scriptures are the complete and sufficient expression of God's truth for that living body, without the compulsory addition of human creeds.

3. Christ has forbidden His people to introduce ranks of superiority into His church. "It shall not be so among you: for One is your Guiding-leader and all ye are brethren."

He has also charged His people not to mix up spiritual things with secular claims. "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

4. The "bishop" of Scripture is an overseer of souls—not an overseer of overseers. The "deacon" ministers to the temporal needs of the church. The Episcopate and the Diaconate are *functions* or *duties*, and not dignities in the church of Christ.

There is no "dignity" in Christ's church, except that of elder-hood—seniority—in "the faith."

The blunder of Presbyterianism is the fancy that "elder" and "bishop" are synonymous. An aged disciple, like Ananias, who laid his hands on Paul, that Paul might receive the Holy Ghost, is an elder, and may not be a bishop. Timothy, if a bishop, was not an elder.

On the other hand, it is plain that "elders," in the Epistle to Titus, correspond with "bishops," and "deacons" in the Epistle to Timothy.

I see nothing *now* to prevent *Howe's* desired "Union among Protestants," except the hugging of denominational errors and traditions.

There are some Christians who rightly renounce church "traditions"; but who, most absurdly, cling to their own "traditions."

I have neither read nor seen Hastings Ross's new book, "The Church Kingdom"; but I am happy to see, in your June number, that he places "Loyalty," and "Unity," *first* and *second* in the characteristics of "the Church."

B. MUSGRAVE.

Auburn, N. S.

BOWMANVILLE CHURCH DESTROYED BY FIRE.

I have no doubt that most of the readers of the *INDEPENDENT* have already learned from the daily press of the destruction of our beautiful church by fire on Saturday afternoon, 7th July. Yet, I dare say, that many will be glad to learn further details of the sad occurrence. The correspondent of the *Globe* described the church as, without doubt, "the handsomest of its size in the Dominion." However true or not that may be, it certainly was not surpassed, either in the beauty of its external form, or the richness of its internal furniture, by any church of our denomination known to me. There were also, in connection with the church, a school house and a sexton's dwelling house, both wooden structures. Adjoining the rear of the church lot were the sheds and outhouses of the Alma Hotel. The fire commenced in these sheds, and spread from thence to the sexton's house; then the school building caught the flame, and from there the fire leaped across to the roof of the church. Every effort was made to save the building, but in vain. The furniture was, however, nearly all removed, and without great damage; and the walls of the church being well built, remained un hurt.

Happily we were fairly well insured, and by the prompt settlement of the Company, we shall be able to begin to rebuild at once. We propose, also, to build a substantial and well-appointed brick school room in the rear of the church. To do this, we shall have to mortgage our property to some extent, but we feel that now we are building we had better build well.

While the fire was raging, I saw through the smoke the announcement of my Sunday morning theme, which I had chalked on the notice board the day before, "*Glorifying God in all things.*" I was resolved to do it now; and so, mounting a chair, I wrote on the board a notice that the usual services would be held in the Town Hall the next day. We met; and never have I seen my people so united in faith and love. We feel that it is a time for re-consecration. God has driven us out of our accustomed place of worship that we may do work in unaccustomed lines. We are making

special efforts to reach those that go to no place of worship. Thus far we have been much encouraged. On Sunday night last we had an audience such as has never been seen in the church, and which the church could not possibly have held.

We have received many expressions of sympathy and good-will from our fellow-townpeople, and several letters have come to me from my ministerial brethren, breathing the kindest spirit possible. These have given us much encouragement, and both I and my people are very grateful for them.

W. H. WARRINER.

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER VIII.

CONVERSATIONS IN THE HOME AT MONTVALE AND BY THE WAY—MR. THOMPSON AND JUDGE DALY—MAJOR CAULDWELL AND MR. PATTERSON—THE SALVATIONISTS—MISS THOMPSON AND HENRY WANLESS—MR. CROSBY AND MISS WILLIAMSON—FIRESIDE CONVERSATION BETWEEN MR. THOMPSON AND HIS SON AND DAUGHTER—ON SAM JONES' CONSISTENCY AS TO TEMPERANCE, AND ON JUDGE DALY'S PAPER, AND PROF. HARCOURT'S QUESTION.

As the strain of the last hymn died away upon the ears of the audience, the sentiment lingered in many minds with a much greater influence. The third meeting at Montvale had been unlike the two that had preceded it. It was shorter. There had not been in it the same zest of song and prayer. The spirit of devotion, as usually estimated, had not run so high. Judge Daly's paper had been made the prominent feature. It had been calmly, but impressively read, and stillness, like that of the grave, had rested upon them as the people sang and prayed for—

"A heart resigned, submissive, meek,
My dear Redeemer's Throne,
Where only Christ is heard to speak,
Where Jesus reign's alone."

And some thought that the meeting was about as *lifeless* as the grave, because of its lack of emotional qualities in certain directions and of the greater demands made upon their thought in others; and the real life of the meeting had seemed to this class of people to be at the close, when as by magic, the meeting had been precipitated into groups to express their pleasure or disappointment at what they had heard. Had the leader designed the benediction to be the signal for another form of the gathering, he could not have succeeded more admirably than he did, in holding them together and in getting them to express more spontaneously their thoughts and feelings on the subject presented, especially that portion of them who are accustomed to form their opinions at first sight.

"Why did he not give the references?" exclaimed one.

"Is it not funny to put it into the form of an act of parliament, or a royal proclamation?" said another.

"Such an idea as commanding us to love our fellow-men before we love God!" said still another.

"Sure, indeed, and he does not have much standing room for the bishops and prelates, nor for the pope and cardinals," said Mike Docherty.

"Christ is all and in all," said the sea captain, "and that's what I like to hear, though I confess I should have liked to hear the command, 'Ye must be born again.'"

These questions and exclamations could be heard all over the room, made to the knots of listeners that had crystallised into form around their several nuclei.

Mr. Thompson, who was present at his daughter's urgent request, had not seen Judge Daly for some time, so after the service was over they exchanged salutations and expressed their pleasure at meeting each other under such circumstances.

"Well," remarked the Judge, "these are matters that men who are so much concerned in the public and material affairs of life are apt to regard as among the last that ought to concern them. And there is a very great temptation to branch off, even in these matters, into the practical; but my own view of the case is, that unless you can have religion based upon science and reason, it is like any other practical work which lacks such a foundation, it will not be as lasting. I like to see indi-

viduals affirm their faith in Jesus Christ; but if that faith does not become fortified with the soundest of knowledge, it is of but little value. The love of Jesus Christ must submit to the test of keeping his commandments; and what those commandments are can only be ascertained by the most careful of study."

"Just so," responded Mr. Thompson, "though in rare cases the grasp of an almost intuitive sound 'common sense,' put into practical form, is worth more than a life-time of punctilious text and word study of Scripture. The practical test of turning away from sin is the best evidence possible of a genuine repentance, far in advance of all theories that can be given relating to sorrow for sin and a change of mind in relation to it. I liked your paper very much, and I feel sure that the study and discussion of the subject cannot fail to do a great amount of good."

Major Cauldwell welcomed Mr. Patterson and Mr. Crosby, his friend, to Montvale, and expressed the hope that though it was the first, it would not be the last time they would be present. He assured them that the meeting had not been quite as ordinarily interesting as on former occasions, but he had no doubt that this would even add to its future interest. They expressed themselves pleased with the proceedings and deeply interested in the novel way in which Judge Daly had put the subject.

As the three or four Salvationists cheerily stepped along the street homeward, the Captain remarked, "that this movement seemed destined to confine itself to but a limited circle of the very proper and cultivated people, that if they had some good army exercises, such as knee-drill and street marching, they would do a great deal more in a few days to beat the devil and the emissaries of wickedness than all the paper essays could do in a life-time, they would have some genuine conversions and reduce the ranks of evil in the land. The Lord is seeking in the rugged mountains of sin, the drunkards, the fallen and the outcasts. Blessed be His name."

"Yes, and we will help Him find them and bring them to be soldiers," responded another.

Miss Menzies and Miss Thompson discussed their Sabbath School work, on their way home, until joined by Henry Wanless and Tom Thompson, when each of the young ladies began to draw out

these young gentlemen as to their views in relation to the meeting. Miss Thompson fell into step with Henry and Miss Menzies with young Thompson.

Mr. Wanless had not liked the paper quite as well as he had expected to. It was a little on the quiet and condensed side of things. It did not reach out with sufficient vigor and hit the views and practices to which it was opposed. He liked to see a good square fight. The only way for truth to triumph was for it to squarely attack and overthrow error. Judge Daly was a little too timid.

"Perhaps," said Miss Thompson, "he thought that discretion was the better part of valor."

Well, he did not think it was best to be afraid.

"I do not think Judge Daly is afraid, Mr. Wanless," said Miss Thompson, in reply. "You know if an anatomist were searching for some very delicate nerve in any part of the human body, how carefully he would cut and watch, lest he should fail to discover it. He would not use as the butcher does, the knife and saw and axe. The truest of heroism consists sometimes in being the most cautious and tender. Everything in its proper place, Henry. The Word of God in the hands of Luther was a battle-axe; but even Luther on his knees and in his closet had been very careful to ascertain what was the Word of God, before he challenged and defied the priests and dignitaries of Papal Rome."

Mr. Crosby met Miss Williamson just as they came to the front door, and accompanied her to her home, a short distance away. Their conversation naturally turned upon the meeting and the subject; and Mr. Crosby assured Miss Williamson of the deep interest he had in the subject, apart from the very interesting kind of gathering which this at Montvale appeared to be. Miss Williamson said that the exercises that evening had not been as varied as on former occasions, but that she thought the very interesting paper and subject presented had not called for it; and she had no doubt that the following meeting would be both highly entertaining and instructive. Mr. Crosby thought that the subject itself lay at the root of so many important questions that it could not fail to be so; and more especially when it comes to be discussed by gentlemen (and, I suppose, ladies too) of so high a grade of intelligence.

"Yes," remarked Miss Williamson, "though intelligence (perhaps I should rather say education or culture) is sometimes very narrow when it comes to look at matters outside of its own class, yet, I think, in this instance, there will be a very wide and comprehensive intelligence brought to bear in the discussion, and almost none of the exclusiveness of the sect or caste spirit. Does it not seem strange when one thinks of it, how, in the truest and best branches of the Christian Church, the most conservative elements of society are to be found, and that there is no truer radicalism than that taught by Christ and His apostles?"

"You do well to use the qualifying word '*truer*' in connection with the term radicalism as applied to the teachings of Christ and His apostles. What Philips Brooks says of '*Enlightened Radicalism*' is more strictly true of the radicalism of the New Testament. He says, 'It is not tearing things up by the roots, as the word is sometimes interpreted. It is getting down to the roots of things, and planting institutions anew on just principles. An enlightened radicalism has regard for righteousness and good government, and will resist all enslavement to old forms and traditions. It will set them aside; unless it shall plainly appear that any of these have a radically just and defensive reason for their existence and continuance.'

"It is doubtless the design that mind should lead, and, consequently, govern," remarked Miss Williamson, "but it is mind under the influences of just and benevolent principles. Not the blind, however strong and vigorous in cunning and brute force, arbitrarily leading the blind, for Jesus said, 'Every plant that my heavenly Father hath not planted shall be rooted up.' What God plants is harmonious and true, just and good; He says, 'I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.'"

Miss Thompson and her brother arrived home just a little ahead of their father, and took their seats in the sitting-room before the bright coal fire in the grate, in the front of which their mother sat, while Bertha was busily engaged with her studies. Soon their father entered and took his seat in his accustomed place. Miss Thompson was anxious to learn her father's opinion of the meeting, and especially of the paper of Judge Daly.

She had left him at Montvale talking with Major Cauldwell, Judge Daly, Professor Harcourt and several other gentlemen, and she knew from their manner that they were having a good time among themselves, but just what he really thought of that paper—the way in which the subject was treated, etc., she could not make up her mind until he had given his deliberate opinion upon it. She did not altogether like it herself. She could not exactly say what it was that was amiss, but she did not feel quite comfortable under the thought of it.

Just as he was taking his seat, Mr. Thompson remarked that he had accompanied Mr. Hawkins and Ned Morphy some distance on their way home. When I caught up with them they were on the subject of Sam Jones' and Sam Small's visit to the city, however they had been led to introduce that subject. Mr. Hawkins, I see, has no sympathy with such tactics as they pursued. He is in favor of evangelistic effort, but denounces the Jones' and the Small's way of doing things.

"I suppose," said Mrs. Thompson, "he was not satisfied about the tobacco and the drink."

"Why, neither of them drank, did they?" asked Mr. Thompson.

"No," said she, "not that, but it appears that when Sam Jones left Chicago he had been induced by some ladies there to declare off against tobacco. But in Toronto, it seems, he fell away again and went to the use of it, and when interviewed in relation to the matter, he told the interviewers it was none of their business. And, then, while he was very strong in his denunciations of the liquor traffic, and of every class of men engaged in it, it seems he accepted an invitation from Mr. Scott, the proprietor of the Pacific Hotel, to make his home and to board there while he was in the city."

"That was certainly not very consistent," said Mr. Thompson.

"Well, papa," remarked Tom, "it was not he who accepted the invitation, it was the Committee who did it for him."

"That only shifts the difficulty," rejoined Mr. Thompson, "and does not do any very great credit to the Committee in the matter."

"But, papa," said Miss Thompson, "I do not quite see it in that light. We all know that Sam Jones denounced the liquor traffic, and all engaged in it, as strongly as possible. And if Mr. Scott,

who, by-the-bye, rents the bar of the Pacific Hotel, chose to give, of his own free will, the freedom of his house to these men without any restrictions as to what they might say of the traffic in intoxicating drinks, would that be any worse than accepting the money of the proprietor in the collection plate on Sunday for the support of the ordinary work of the Church? The difference to me seems to be without a distinction in principle."

"Just that much," said Mr. Thompson, "can be said of it."

"But cannot something more be said of it, papa? Might not the giving be the means of doing Mr. Scott, or any other person who does similarly, a great deal of good, and perhaps lead finally to his salvation and his voluntarily giving up of the traffic altogether?"

"If it was from interest in God's cause that Mr. Scott made this offer to the Committee, it seems to me that that interest would have led him to give up his connection with the liquor traffic before he brought these distinguished evangelists to his hotel. Then he would have been sure that no slur would have been attached to the sacred cause in which he was interested, and that these friends who shared the hospitality of his home would have been saved a . . . odium in connection therewith. Even he must know enough of Christianity and human nature to know that this would have been the clear and safe course to pursue. Now, if it could be proved that his notion was to help religion, it still is the questionable course of appearing to compromise his friends and their work. But nine-tenths of the business community would say that the proprietor of the Pacific Hotel did what he did as a stroke of business; and that, like Punch, putting his finger upon his nose he would look from the tail of his eye, and as they poured out their denunciations of the liquor traffic, say to those engaged in it, 'I've got him; he's safe. The force of these is broken while they accept my hospitality.'"

"And, then, papa," said Tom, "I heard that Sam Jones said if he had a member in his church who even rented property for the sale of liquor, he would turn him out of the church."

"Does not that prove," said Miss Thompson, "that he was not influenced by the fact of his having accepted the hospitality of a liquor dealer?"

"It is," said Mr. Thompson, "one of those questions about which there will always be two opinions; and I do not for a moment suppose that Sam Jones sat down and deliberately counted the cost and violated principle in the matter, nor yet the Committee. Both the Committee and Sam Jones would put the most liberal construction that could be put upon the case, and, on the whole, it is perhaps best that ministers act in those cases in this way, though it often gives rise to ugly talk, and sometimes to a great deal of trouble. I cannot, however, but think that it would have been best for the Committee to have thanked Mr. Scott for his generous offer, and have secured for Revs. Jones and Small, as they might easily have done, a home on unquestionable ground. As to the case of Mr. Scott, or any one in his situation, coming ordinarily to church and doing as other people ordinarily do in the way of giving, there can be little objection. Such a proceeding would not send his name all over the land in connection with a prominent Gospel work. However, as I have already intimated, we are out of the reach of data on which to base an absolutely correct judgment; and we have to choose between what we may *believe* to be the facts in the case, and an evidently generous interpretation of the situation."

Seeing that his father wished to dismiss the subject, Tom said, "What did you think of Judge Daly's paper, papa?"

"Well, sir, under the circumstances, I think he did wisely and well. He evidently wanted to involve and hide a little the thought so that the study of the subject might impress us the more. I like the novelty of the form, and certainly the substance of the paper very much."

"But the passages you gave us before will not help us very much in the study of it. It does not seem clear to me how I am to take hold of it."

"If you study it a little more perhaps it will. You must not give it up too soon. Judge Daly, I suspect, has written in the form he has written, in order to bring forward the Saviour of sinners prominently as a lawgiver in His church. He has put it in the strongest form possible. And you saw, did you not, how readily Prof. Harcourt's mind caught the point and based upon it the question as to whether this presentation of Christ as King, Lawgiver, Governor, is to be taken in its

literal sense? Harry Wilkinson, too, was on the same track."

"But I don't quite understand that," said Tom.

"You will doubtless understand it better when you hear it discussed."

"Yes, but I want to understand it beforehand, so that I can go prepared."

"To make a speech," said Bertha, laughing.

"Suppose, then," said Mr. Thompson, "you take as your first question, 'By what right or on what authority does Jesus Christ undertake to give spiritual and moral law to men, and thereby assume to direct or control their lives for time and eternity?' Do you find anything in your paper that will aid you in the answer of this question?"

"Yes, I think I do," replied Tom; "and the next question would be, 'On what grounds or by what means does He attempt to change the whole spiritual and moral current of men's lives?'"

"And the next?" asked Mr. Thompson.

"What is the kind of change that He commands?"

"Yes, go on in that strain and you will soon come to the pith of the subject."

"Why, papa," said Miss Thompson, "that question of Prof. Harcourt's seems to me to disturb the whole structure of the New Testament and of the plan of salvation. If the term Lord is not to be taken in its literal sense, the term Saviour may not be, and the term God; and where shall we land?"

"Nevertheless," replied Mr. Thompson, "'The foundation of God standeth sure.' 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' 'The danger in this matter now is, as in the past it has been, not in over-study of the Word of God, but in the non-study of it. The Bible is like the earth, it yields its richest treasures, not to those who do not dig and work it, but to those who work it most assiduously and painstakingly. Get into it, turn it over, look at every side of it. Viewed from all directions truth is beautiful; and they are most to be pitied who get only a one-sided view of it, and know it from no other than that. Then, we have to learn to look at truth in relation to other things. If you have been on board ship for a little while, you are in danger of thinking the sides of the harbor have changed, when only

the head of the vessel has turned round with a change of wind or tide. The correcting of this superficial experience was, I often think, the principal reason why the Master chose fishermen for His disciples and apostles. They had of necessity learned to look at objects from different stand-points, and it was needful for them to recognize truth in the same way."

When Mr. Thompson finished this sentence, Mrs. Thompson handed him the Bible for family worship.

(To be Continued.)

Woman's Board.

NOTES OF ANNUAL MEETING.

The Second Annual Meeting of the C. C. W. M. B., took place in Calvary church, Montreal, June, 1888. The platform was adorned with flowers, and Missionary maps of India, Turkey and Africa being in sight during the meetings. Many thanks are due to the kind friends of Calvary church, who welcomed the delegates, to the little pages in attendance, and to the ladies of Montreal, who so hospitably entertained us in their homes.

About 35 delegates and representatives, from 15 Auxiliaries, 3 Mission Bands, and 5 Churches, were present.

Mrs. Wheeler, of Harpoot, Turkey, came as a speaker, and Mrs. J. Savage and Miss Gleason, of Constantinople, as fraternal delegates from the Vermont Branch, W. B. M. All three spoke during the course of the meetings.

A preliminary business meeting was held on Wednesday, June 6th, to appoint Committees, etc. Rev. Mr. Marling and Rev. Dr. Jackson, came as a deputation from the C. C. M. S. Their words were kind and encouraging, giving the ladies just the help they needed at this point. The Treasurer's Report, read by Rev. John Burton, showed that \$1,173 had been received during the year. Of this \$130 was sent for the Currie memorial fund, \$127 had been paid to the Treasurer of the C. C. M. S., and \$21.50 for special objects in Home Mission work.

Thursday's meeting was the formal opening, the morning being occupied with addresses from the President and others, and greetings from other

societies. The Board met with the Home and Foreign Missionary Societies at Emmanuel church in the afternoon, where they received due praise and recognition.

Friday morning's session opened with an earnest prayer meeting, led by the President. Mrs. C. T. Williams read a lively and interesting paper on "Our Missionary Revival." As she described the half-dead missionary society that met in the stuffy basement of a church, one lady was heard to whisper, "Wonder when she saw our society?" but as the story went on, the lady's face began to wear a more hopeful look. Miss Gleason, of Constantinople, told the story of her work in the ancient city of Stamboul. She and Mrs. Schneider began work eight years ago, in a little room ten feet by twelve; now, the Sunday School occupies two houses, and an Evening School, and a "Coffee Rest" are doing good work during the week.

The afternoon session was fully reported in the INDEPENDENT for July.

It was found necessary to call a meeting for Saturday morning, to finish the business. The first item was the revision of the Constitution. In order to show that the C. C. W. B. M. works with the Home and Foreign Missionary Societies, the words, "and shall co-operate with the C. C. M. S. and the C. C. F. M. S." were added to the name in Article I. The Committee had been strongly urged to change the membership fee to one dollar per year, and after full discussion the change was made and adopted. It is hoped that many more will thus become members of the Board, also, that the weekly giving will be kept up in Auxiliaries. Article IV. was altered, a new officer, "Corresponding Secretary," being added. In future, letters of enquiry, and quarterly Branch Reports may be sent to Miss H. Wood, Cor. Sec., Maxville, Glengarry Co., Ont.

Two new departments were formed. The department for Organization will see to the formation of new Auxiliaries and Mission Bands. Mrs. A. Lilly, of Toronto, is Supt. for Ont., and Mrs. Macallum for Que. The department for circulation of missionary letters, Miss Currie, Toronto, will secure, copy and forward to Auxiliaries letters from our Home and Foreign Missionaries, thus quickening the interest in both parts of the work. Our Auxiliaries may look forward to receiving fresh

and interesting letters this year. The department for the diffusion of missionary literature is ready for work. Those in Ontario wanting leaflets, etc., should apply to Mrs. Toller, John Street, Toronto; those in Quebec to Mrs. C. T. Williams, Montreal.

The officers elected for 1888-9 were:—Mrs. Macallum, President; Miss Dougall and Mrs. Wilkes, of Montreal, Mrs. D. McGregor, Guelph, and Mrs. J. Wood, Ottawa, Vice-Presidents; Miss Wood, Maxville, Ont., Cor. Secretary; Mrs. Hall, Kingston, Home Secretary; Mrs. R. W. Cowan, Ottawa, Foreign Sec.; Mrs. J. Burton, Toronto, Treas. The Superintendents of Departments have been named already.

A little over \$200 remained in the treasury after paying Miss Lyman's salary. It was moved that this be sent to the C. C. M. S. with the recommendation that \$50 be used for Portage La Prairie, and \$50 for Wood Bay. After lengthy discussion this motion was withdrawn. Moved and seconded that \$200 be sent to the C. C. M. S. to be used to help in building churches in the North-West. Carried.

After careful discussion it was decided to assume Miss Lyman's support for one year longer. The money is not needed for the African field yet, and it seemed necessary to carry on this work in order to sustain the interest of the auxiliaries. It is expected that a definite object for Home Mission work will be presented soon.

This is a bare outline of work done, but we trust it will satisfy those who were not there, until the reports are printed. These are under way and will be issued as soon as possible.

MAXVILLE W. F. M. S.

The July meeting of the Maxville Missionary Society was a most enjoyable one.

The members of the Martintown Auxiliary and the gentlemen of the churches were invited to be present. The weather was all that could be desired, and nearly seventy assembled to learn of God's cause in our own and other lands. The meeting was opened with devotional exercises led by the President, Mrs. Macallum, after which the Secretary, Mrs. McDougall, read the minutes of last meeting, and gave a short address of welcome to the friends present. The delegates who attended the Annual Meeting then gave full and interesting reports, which were much enjoyed.

Several of the gentlemen spoke briefly, all expressing interest in, and sympathy with the work. The free-will offering amounting to \$13.50 was then taken. At the close of the meeting the vestry doors were thrown open, and those present invited to partake of the bountiful tea provided by the ladies.—*Com.*

News of the Churches.

VANCOUVER, B. C.—It is now about ten weeks since the Rev. James W. Pedley, B.A., arrived in this city. He had not been here long before Christians generally, and Congregationalists particularly, were well aware of his presence, for to use a favourite Western phrase, "He is a rustler." I may add, he is not unknown to the sinners in this city. Indeed Mr. Pedley is taking his place among us as naturally as though he had been born here. Since holding service in the Wilson block, large congregations have been the rule, as many as two hundred being present at the evening service.

Last Sunday morning, June 17, Mr. Pedley invited the people to remain after the service, for the purpose of organizing a Congregational Church. On motion he was voted to the chair, and J. W. Gunn was appointed Secretary. After prayer, the chairman briefly sketched the events which had led to his coming to Vancouver.

These particulars being well known to the readers of the *Advance*, it is unnecessary for me to repeat. The speaker said he was well pleased with the start that had been made, and thought we could soon build up a strong and useful organization.

Mr. Pedley then read the Doctrinal Statement of the Congregational Churches of Canada and United States, pointing out that this Doctrinal Statement was not to be understood as being "a creed to be subscribed, or as a scientific document," but was simply a declaration of Congregational faith as accepted by the Churches of Canada and the United States.

It was then resolved that we proceed to organize as a Congregational Church. A call was made for charter members, and thirty-two persons gave in their names.

On the following Tuesday evening a meeting of the Church was held at the pastor's residence, for the purpose of completion of organization. At this meeting additional names were added to the Church roll, marking a total of thirty-six charter members.

After a careful consideration of a copy of the constitution of the First Congregational Church of Winnipeg, as read by the pastor, it was adopted as the constitution of the First Congregational

Church of Vancouver, B.C., with but slight alteration. At this meeting—which lasted till after eleven o'clock—all the officers of the Church were appointed, and so we have now a well organized Congregational Church in Vancouver, the first ever started in the Province.

The outlook is very bright, and the more so because of the generous attitude of the Congregational Missionary Society. I think the help which the Society is giving to this Church now, will prove to be a wise expenditure of funds, for this Church is certainly going to be the mother of many. Only yesterday Mr. Pedley and I went over to New Westminster, and we found enough Congregationalists there to encourage us to think the day is not far distant when a Church will be established there. Indeed, I believe if the Society sent out a first-class man to New Westminster to-day, that it would not be six weeks before a strong Church would be established.

I am well acquainted with the Church work and Christian people of Victoria, and I believe there is room for a Congregational Church there at once. This talk of their being enough Churches is all imagination. There are several Episcopal Churches, two Presbyterian, two Baptist, two Methodist, and why not at least one Congregational Church?

Nanimo is another good town, with about 4,000 people and none too many Churches. There ought to be a Congregational Church in Nanimo at once.

But I am afraid my letter is already too long. Let me say in conclusion: There is need out in this western country for Churches of every denomination, because for one reason, there are people here representing every denomination on the continent. Men coming out here and finding no Church of their persuasion drift, and we all know what that means. Sir, the material for the building up of half a dozen strong Congregational Churches is in this Province, and we only need a few good men and a little money to prove my statement.

I may add we have now a Sunday School started, and soon hope to report great things.—*Canadian Advance*.

WINGHAM.—For some months past it has been understood that Rev. Dr. Ward, Pastor of the Congregational Church, Wingham, intended making a prolonged trip to the Old Land. On Friday evening, June 29th, he was tendered a farewell social at the residence of Mr. Robert Currie, con. 14, Turnberry. Upwards of a hundred of his friends were present and spent a most sociable and profitable evening together. With Mr. T. Deans in the chair, a pleasant programme was gone through. Recitations were well given by Miss A. Currie and John Elliott; a dialogue by Misses Currie, Territ

and Murdoch; singing by Misses Miller and Blackwell, and the Wingham church and the Cedarville choirs. At this juncture Mr. W. Robertson read an address, and Mrs. J. Ritchie presented Mrs. Ward with a gold-lined egg-cup combination, silver biscuit jar and pair of ladies' gold cuff buttons. The address read as follows:

Rev. Dr. Ward, Pastor of the Congregational Church, Wingham:

DEAR SIR,—We, the members and friends of the congregation, desire on this the eve of your departure to the mother land, to convey to you our high appreciation of the many noble qualities of heart and mind which you have ever exhibited among us as a Christian pastor, ever ready by day and by night to visit the afflicted and comfort the sorrowing, and by your happy and cheerful disposition, as well as by your wise counsel, you have ever sought to direct each and all to the true source of real joy, happiness and peace. Not only as a Christian minister have you endeared yourself to us, but as a citizen you have ever been foremost in every good movement, having for its end the elevation of the people intellectually, morally and spiritually. This brief address would be most incomplete without reference to Mrs. Ward, who, by her uniform kindness and courtesy, as well as by her unceasing efforts not only to promote the best interests of our Zion, but in every sphere of womanly, Christian sympathy and activity has always taken an active and intelligent part, endearing herself to us far beyond anything we can find bare words to express. We therefore ask her to accept, at our hands, this small token of our esteem as an expression of our appreciation of her services rendered at all times so cheerfully, and in every way for the furtherance of the interest of the congregation. We trust that your journey may be both pleasurable and profitable in the highest sense of the term; and we hope that in the near future, we shall be permitted to welcome you among us again, with renewed strength and vigor, for further services in the Master's vineyard. Signed on behalf of the Congregational Church,

JOHN RITCHIE,

Chairman.

JOHN CURRIE,

Secretary.

In an exceedingly pleasant and appropriate speech, earnest, candid, stimulating, the Dr. reviewed his year's labor in the charge, paying a high tribute to the zeal, activity and kindness of the people to whom he ministered. With modesty, true gentlemanliness and sincerity he thanked the donors for their handsome gift. The gathering sang the National Anthem, and the audience dispersed, after tendering thanks to their entertainers.

The Dr.'s departure will be heard with genuine regret. Able, scholarly, cultured, genial, active and an indefatigable worker, he has made a wide circle of warm friends. He is a liberal-minded man, fully abreast of the current thought of the age, a pleasant conversationalist, who has inspiration in his actions and his speech. For six years previous in the employ of the noble late Earl of Shaftesbury, five years ago he was sent out to take charge of a boys' school at Hamilton, Ont. Over a year ago he came to Wingham, and is now forced to take a lengthened leave of absence on account

of the state of Mrs. Ward's health. The Shaftesburys, hearing of their decision, sent them free return tickets good for a year. Since the above was written, we hear that it is their intention to remain in England.—*Wingham Times*.

MT. ZION, TORONTO.—The anniversary services of this church were held on Sunday, 24th June. Rev. Geo. Robertson, B.A., of Yorkville Church, preached at 11 a.m., and Rev. Charles Langford of Wood-Green Methodist Church at 7 p.m. There were good congregations at both services.

The 11th anniversary of the Mount Zion Congregational Church was celebrated on the evening of 26th June, by a very social gathering in the church. The pastor, Rev. E. Barker, presided, and Mrs. Revell, assisted by the church choir, rendered a number of excellent musical selections, after which ice cream, lemonade and cakes were partaken of. The contributions, to be applied towards reducing the church debt, amounted to \$212.10.

MIDDLEVILLE—EVANGELISTIC MEETINGS.—Very interesting and profitable evangelistic meetings were held here in February, under the leadership of Rev. A. W. Main, of Belleville. Rev. B. W. Day of Lanark also gave most valuable assistance. Unfortunately, when the meetings were at their best, Brother Main was obliged to return to his own field of labor. Five united with the church, and others seemed likely to do so shortly.

Festival.—The young people gave a highly successful Ice Cream and Strawberry Festival on the evening of July 5th. The grounds of the Agricultural Society were decorated and illuminated for the occasion. Music was furnished by the Lanark Brass Band. Many of the Lanark friends drove up, among them Bro. Day and Mrs. Day. Songs were sung by Miss Wodden of Perth, Miss Carrie Playfair, and Mr. James Rankin, who has returned from Manitoba to visit relatives and friends, who are legion. Miss Maggie Croft presided at the organ. A social was held on the following evening in the Manse grounds. The net receipts were about \$60.

Presentation.—The ladies of the Middleville Church and Congregation recently presented the pastor and his wife with a very fine parlor carpet.

WOMEN'S MISSIONARY SOCIETY OF N. S. AND N. B.—In the vestry of the Tabernacle Church, Yarmouth, N. S., was held the women's meetings. After devotional exercises, the minutes of last meeting were read and confirmed; then came secretary and treasurer's reports. The income was not what it might have been; we have twenty churches, but ten only that send to the mission

fund. We sincerely need a more missionary spirit. An address of welcome was read by Mrs. James Clements, and responded to by Mrs. Nathan Tupper, of Milton. Mrs. Capron, a returned missionary from India, was then brought forward and said a few very touching words about her home in Madura. The president then gave a very short address, after which a paper on "Mission Bands" was read by Miss McIntosh, it was full of suggestive thoughts. A profitable half-hour was then spent in discussing the various thoughts and suggestions brought out by the reports and papers read. Afternoon session opened with reading and prayer. Delegates were heard from the different churches and an increased interest was manifest from last year, and regrets expressed that so few present could report Mission Bands. A number then pledged themselves to organize Bands on their return. A standing vote was then taken in regard to joining with our sisters in the Upper Provinces, it was almost unanimous that we do not at present join with them. Mrs. Capron again spoke to us, showing the need of personal consecration, and what we each might do, with love for God in our hearts; it needs the love and prayers of His people to make God's work go forward. A deputation was invited from the Union; after hearing some of them speak the election of officers took place. The day had been found so profitable that the Union was requested to grant another similar day next year. The churches here represented are essentially Home Mission churches, for they nearly all receive grants, but an especial effort is to be made this year to form Societies where they do not now exist, and thus extend our cause to more distant fields. The meetings were full of interest to all, and our prayer is that practical results may follow.—*Com.*

COLDSPRINGS AND BEWDLEY.—Monday, July 2, was certainly a great day with the friends at Coldsprings. In the afternoon, at 2 o'clock, the children assembled in the church, and before a crowded audience rendered their pretty songs and amusing dialogues in a manner which reflected great credit on all concerned. Addresses were delivered by the Revs. Robert Aylward, G. W. McColl and J. Swanson. Tea followed, of which, in addition to the school children, about 250 visitors and friends partook. Then came a warmly-contested game of base-ball, in an adjoining field, in which the Coldspring boys met and vanquished (as was meet and proper) an aspiring team from a neighboring village. Night came, all too soon.

Bewdley is a village about seven miles from Coldsprings—prettily situated at the head of Rice Lake. It numbers about 200 inhabitants. Until last fall it was without Gospel preaching of any kind. There is a Methodist church in the village;

but, for some reason unknown to the writer, its doors are closed. About eight months ago, our student, Mr. Swanson, commenced preaching there, using a small hall, that being the only available building. So successful has he been, that a regular congregation of about sixty persons has been gathered, and much good is being accomplished. Unfortunately, the present arrangements must soon terminate, as Mr. Swanson returns to college in the fall. Here is a capital opening for the right man. May he soon be found! R. A.

EMMANUEL, MONTREAL, AND DR. STEVENSON.—The first of July being the silver wedding day of Rev. Dr. and Mrs. Stevenson, the late pastor, the members of Emmanuel Church passed a vote of congratulation on the occasion, which was duly cabled to him in London. On the previous Thursday evening, his present congregation at Brixton, London, celebrated the occasion most sumptuously. As the beloved pastor and his wife came into the church the Wedding March was played; and after devotional exercises an address of congratulation was presented, together with a silver tea and coffee service, silver cake basket, and clocks for drawing and dining rooms. In presenting the address the chairman said that the enthusiasm shown by every one was not to be wondered at, for since Dr. and Mrs. Stevenson's coming the church and congregation had experienced many instances of their generosity, their generous self-forgetfulness and Christian example. In the course of Dr. Stevenson's reply he spoke most warmly of the constant, unremitting and universal kindness shown by the congregation since his arrival, and the concord and happiness that had characterized all their relations as pastor and people.

CHEBOGUE, N.S.—RESIGNATION OF MR. WATSON.—Pursuant to letters missive from the church in Chebogue, a council was formed in the vestry of Tabernacle Church, when the following finding of council was given:

"Having heard the Rev. W. H. Watson state his reasons for wishing to resign the pastorate of the church in Chebogue, and having also heard the reply by the church:—

"This Council would reluctantly recommend the church to grant the Rev. Mr. Watson a dismissal; and would express its gratitude to God for the measure of success that God has given His servant in that field, and for the high esteem in which he is held by his people. We therefore heartily commend him to the confidence of our churches."

Passed unanimously. Signed, on behalf of the council,
THOS. HALL, *Moderator.*

Rev. W. H. Watson's address for the present is Rockville, Yarmouth Co., N.S.

BOWMANVILLE.—The church in this place, under the pastorate of the Rev. W. H. Warriner, is no longer on the list of the beneficiaries of the Missionary Society. At the last monthly meeting of the church the following resolution was passed:

"That whereas the church has for some years past received generous financial aid from the Canada Congregational Missionary Society, which aid ceases with this month, we desire to tender our hearty thanks to the Society for its help in our time of need; and would express the hope and prayer that the work of the Society may continue to be blessed of God, and that we, in our new and independent position, may achieve a yet larger success, and fill a wider sphere of usefulness."

UNION MEETINGS, NOVA SCOTIA.—A resolution was passed—so two different brethren inform us—"endorsing the CANADIAN INDEPENDENT, and recommending it heartily to the membership of the churches." Thank you, brethren! We can only make the response that is the proper one to make—we shall try to deserve your confidence.

MOUNT ZION, TORONTO.—The amounts collected and promised at the Anniversary services in Riverside, Toronto, for the church debt, were \$225. We should be glad to hear of Brother Barker's people being not only free of debt, but meeting by and bye in a better building.

BADDECK.—Reported at Union Meetings, Nova Scotia, by Student Read. The work was principally among Presbyterians. They help with their presence and support. Have seventy-five of an audience, small Sunday School, thirty to forty at the prayer-meetings. Place contained 600 inhabitants. He thought Baddeck and Margaree joined would make a good field.

CORNWALLIS is a large field for work. Exercise and work here in abundance. A good man there, a great work could be done. Rev. H. Goddard and M. A. K. Moore both testified to the opportunity offered. Rev. W. McIntosh and Rev. M. Fielden urged strongly that the Union should help in getting a man and money for Cornwallis.

KESWICK RIDGE, N.B.—A gain of eight members lately. Prospects good; seven stations. Mr. Hall said it would be better to concentrate on one central field. Mr. Jewitt spoke of the few male members they had.

BEACH MEADOWS AND BROOKLYN.—Prospects fair. The N. S. and N. B. Union recommended that these two places be a mission field.

ECONOMY, N.S., is earnestly looking for a pastor. People united and ready to work with a will.

KINGSPORT, N.S.—Here a piece of land is offered for a church.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR MR. EDITOR,—It has been recognized pretty generally that in Gospel as in other work there is a sowing and a reaping time, and that Christ hath left in His Church gifts of various kinds, "Evangelists, pastors, teachers, etc." So varied and so subtle are the influences by which men are surrounded that it has ever appeared to me the very height of presumption and of ignorance for any individual to claim "so many souls converted by my ministry at such a time." Distinguishing conversion from regeneration, one may "convert a sinner from the error of his way," bring one to decision, touch the match that starts the fire, but other hands have made preparation, other voices left their echoes in the soul. This, well understood and realized, will save from jealousy between workers of differing talents working towards the same end. "The hand cannot say to the foot, I have no need of thee." Practical application of these principles has resulted in "special services," "evangelistic meetings," "missions," and these have been conducted in many of our churches upon one general plan, varied by the individuality of the particular evangelist. The service of song has of late been a marked feature in these gatherings. Sometimes the results have been very marked, and where the Gospel has been the great attraction the work has ever been blessed. Where sensationalism has prevailed the experience has been "the dog returned to his vomit again."

The Rev. James Mountain, a duly accredited minister of the English Congregational body, has, with his wife, devoted himself for the past fourteen years to this special department of Christian work. Acquainted with German criticism and its result, "Liberal Theology," Mr. Mountain knows how little fitted these are to meet the pressing needs of the soul, at the same time he understands the intellectual difficulties of our times. He is also a cultured musician. He has spent several years in the Australian colonies and New Zealand, where, with Mrs. Mountain, he has conducted many missions. We have met with our friends. We are not, therefore, surprised to read from private letters and from public notices before us as we write, that in their work reason as well as

sentiment is enlisted, slang and extravagance are avoided, and results have followed, bringing rejoicing and peace. Mr. Mountain has written also an able tractate on the wines of Scripture, which he holds were not all intoxicating, and especially that to a moral certainty the wine of Cana was the unfermented juice of the grape. Mr. Mountain desires, if the way is open, to spend the winter in Canada, and will be glad to hear of prospective work from any of our churches. Communications ought to reach him before the end of August, and be addressed to him at London, Ont., where for two months he expects to supply our pulpit during Mr. Hunter's absence in England.

Ever yours,

Toronto, July 11th, 1888. JOHN BURTON.

REV. JAMES MOUNTAIN, EVANGELIST.

DEAR SIR,—Towards the end of last February I communicated with most of our ministers in Canada, stating that Mrs. Mountain and myself purposed leaving New Zealand for this country at the end of March, and hoped to conduct in our churches here a number of evangelistic missions. Unfortunately, when we arrived in San Francisco, I was suffering from loss of voice. This will account for our arrival in Canada being so long delayed.

Owing to the season of the year, evangelistic missions will be practically impossible until October. We are about to visit London, Ontario, in the meantime, as I am engaged to supply the pulpit of the Rev. H. D. Hunter there for the months of August and September.

At the end of September, we purpose returning to England, unless, in the meantime, a sufficient number of applications for missions should reach us from the ministers of our churches in the Dominion. As, however, I have to make my arrangements some time beforehand, I would beg permission through your paper to say that applications for missions should reach me *by the end of August at the latest.*

Wishing success to your excellent paper, and hoping you may be able to insert this.

I am, faithfully yours,

JAMES MOUNTAIN.

COLLEGE JUBILEE AND ENDOWMENT FUNDS.

DEAR SIR, In the last annual report of the College, the Board made pointed reference to the fact that the session 1888-89 will be the Jubilee year of the institution; and they recommend that it should be signalized by a special effort to raise the endowment funds of the College to an aggregate of \$50,000; which recommendation was adopted, Mr. Hague generously offering to give the last \$5,000. At a recent meeting of the Board the matter was carefully considered, and a committee, consisting of Messrs. H. W. Walker (Convener), B. W. Robertson and T. B. Macaulay, and Revs. Dr. Jackson and F. H. Marling, was appointed, with instructions to prepare a plan of operations for submission to the Board at its meeting in September. Although, for us, the undertaking is a large one, yet with united and well-devised efforts it should not be beyond our strength. The total of the College funds amounts to some \$29,000, leaving \$16,000 to be raised to secure Mr. Hague's offer. As soon as a plan shall have been matured and adopted, the churches will hear from the Board.

G. C.

REPORT OF UNION OF N.S. AND N.B.

Held at Yarmouth, July 7th to 10th—weather magnificent—guests and delegates numerous—ministers, as usual, reminding of the proverbial angelic visits (without the wings). In absence of Chairman, after devotional exercises, led by Rev. W. H. Watson, the chair was temporarily taken by Jas. Woodrow, Esq., of St. John. Routine business was duly and promptly despatched. Waiving usual formula, the Union, on recommendation of Business Committee, elected Rev. Thos. Hall to chair of Union for 1888-9. Informal reports from some of the fields were heard. Session closed in due form.

In the afternoon, after opening exercises, Rev. Jas. Shipperley gave his statistical report, ably compiled and full of facts and figures. Discussion followed. Mr. A. K. Moore impressed the thought, concerning our work and its detention. "Is it I?" He thought revivals should be looked upon with suspicion, if attended with much excitement. Rev.

W. McIntosh said, concerning the year's outlook, it was not gloomy; there were none received from abroad; all came from our own families. Not in favor with so called revivals, too much like the Bay of Fundy—high-tides, then mud-flats. Bro. Woodrow spoke about the difficulties of our denomination. *Train the young in principles.* We want light from the *West* on this (at this juncture light came). Rev. Mr. Fielden endorsed what had been said, and added that three Methodists meeting together would form and hold a church. So would three Episcopalians. *Not so we; so liberal* in our views—teach our children the history of our church. He gave an account of his visit to Plymouth Rock and Boston, and from the nice things he said we fear he is beginning to be tainted by contact with Mr. Hall. (Can the Editor give us an idea how much of that rare stone of Killarney is left?) He impressed the need of literature concerning our denomination, and said he would do what he could to help us toward this end. He then presented the Chairman with two beautiful volumes of the new Hymnal; if you had seen Bro. Hall's eyes twinkle with pleasure, it would have done you good, but, just as he was making up his mind whether he would place them on the piano or the mantel-shelf, he received a severe blow—being informed they were *not for him*, but for the *retiring* Chairman, Rev. J. B. Hawes. Discussion followed upon the subject of literature, and on motion, Rev. W. H. Watson was appointed to investigate, correspond and secure such pamphlets (specimens) as would be likely to help us in grounding the principles of our faith and order in the hearts and minds of our people, young and old. Rev. W. McIntosh heartily commended the Congregational Publishing Society and their works. Bro. A. K. Moore said, "We shut out our principles, but, in doing so, we shut out our *children* too."

Evening session, after singing and prayer, the Chairman led off in a few stanzas of genuine genality. He regretted the absence of the retiring Chairman, and hence, the non-presence of his address; offering to give *his* retiring address then. We paid no attention to this, however, and he did not press the subject. The wealth of our Lower Provinces was extolled, and wonder expressed why people left it. In fact, he spoke so glowingly that we look for nothing else than to see him and his settled in some one of our mission churches, and the happy owner of a fishing smack. He concluded an admirable address by touching upon a subject foreign to his nature, and one on which he always speaks with difficulty—the *collection*—urging the "weekly offering" system. Rev. Mr. Fielden then said, amongst other remarks that were good

and true, that Mr. Hall had displayed his adroitness in stealing his speech: also, in so skilfully smoothing us down and then rubbing us up, yet, somehow, hitting the bull's eye in every sentence. He told so many good stories that we would need a volume instead of the few lines allowed us. The Colonial Missionary Society had given Canada \$500,000 during the past fifty years: and so, deserved a welcome. He knew the struggles of the churches in these lands. We need changes in system, three or four live evangelistic men to infuse hope, zeal and willingness. England, 260 years ago, had in it men so strong and mighty, who, though a little band, have laid the foundations of the mighty Empire of the neighboring Republic. He praised Harvard and Yale as being colleges giving greater promises for the future than even Oxford and Cambridge: and stated that he had pleaded our case before the authorities of the several boards of missions. As they received from us so many stalwart sons and fair daughters, they should help us with both pastors and money. He urged us not to be discouraged. A hundred millions speak the mother tongue. On the day of Pentecost they were only 120; we in Nova Scotia and New Brunswick have ten times that in our churches. Others preach the Gospel, but God has given us some truths that the world needs. He closed with a grand tribute to our system.

Sabbath morning, Rev. T. Hall, having gracefully given way to the wishes of Yarmouth friends, who wished to hear their former pastor and townsman, Rev. A. McGregor, preached an inspiring sermon from Isa. 40. 9. An afternoon children's service was held in the Tabernacle, and addresses from Mrs. Capron (missionary from India), Revs. A. McGregor, W. S. H. Fielden, Thos. Hall and Dr. Barbour, were enjoyed, the hearty singing of the children adding not a little to the pleasure. In the evening, Dr. Barbour preached a grand and impressive sermon, theme: "The need of the world"; text, John 6. 35. A large gathering around the table of the Lord closed a glorious gift of good things on that good day.

Monday mornings session was occupied with business—election of officers and committees, hearing from some churches and general discussion. The afternoon session was practically the most important of the Union. A delightfully free and easy expression of opinions and hearing from mission churches.

[Baddeck, Margaree, Beach Meadows, Cornwallis, Kingsport, Economy and Keswick Ridge will be found elsewhere, in "News of the Churches."—Ed.]

Maitland, S. Maitland, Selma and Noel reported a total membership of 148, and desired a grant. The delegate said he had never had a minister in

his house ten minutes at a time for fifteen years. was willing to pay four times as much as at present, if visited and cared for. It was recommended that these churches try and secure two pastors, and that the Missionary Society then assist them.

Pleasant River, Bakers Settlement and Ohio.—Prospects hopeful, three churches and raise \$300. At this point, a request was read from the Women's Missionary Society for a delegation. A deputation was sent to bear fraternal greetings, and their visit and messages were much appreciated.

Monday evening: Missionary meeting; Rev. W. McIntosh in the chair. Addresses from Rev. Thomas Hall (who represented the ladies), Mrs. Capron and Mr. Fielden.

Tuesday morning: After devotional exercises, Mr. J. H. Dunlap was elected a trustee of Gorham Estate (*vice* Mr. Anderson, deceased). In a nicely-worded Resolution, the College Committee heartily welcomed Dr. Barbour among us—adopted.

Delegates to and from corresponding bodies were then heard—Ontario and Quebec responded to by Rev. Jas. Shipperley, Rev. W. McIntosh and Dr. Barbour, Principal of the College at Montreal. I only wish I could give you the wise, practical, helpful words of Dr. Barbour. If Dr. Barbour would kindly furnish them for the INDEPENDENT he would confer a favor on many. A splendid luncheon was a pleasing feature of this session. It was served in the Vestry. After-dinner speeches, grave and gay, blended harmoniously, and the pastor and ladies of Yarmouth Tabernacle (the men will be willing to remain in the shade at present) may be congratulated upon a grand success. All were peculiarly happy, and it might be invidious—yet will the other speakers permit me to place the laurel upon the brow of Dr. Barbour, whose solid words of counsel made us proud of Congregationalism.

Afternoon session: Continuation of Reports from churches, and routine business, during which a paper on "Foreign Missions" was read, sent from over the sea by Mrs. Saer, and a vote of thanks accorded.

The evening session consisted of addresses, anthems and solos. Rev. A. McGregor spoke on "Tribulations," Rev. Mr. Daniels, at present supplying St. John, spoke on "Other Bodies," and said "there must be sects." A Resolution of thanks to Mrs. Capron, from the Women's Missionary Society was moved by Jas. Woodrow, Esq., and adopted. Dr. Barbour then spoke on "The Advantages of a Collegiate Training." He gave a graphic description of college life in Montreal. The students may well be proud of their Principal, for he is proud of them! Union adjourned to meet in Queen's Co. next year.—Com

CONFERENCE IN TORONTO.

Mr. Fielden, of the Colonial Missionary Society of England, being about to visit Toronto, the opportunity was taken to hold a conference of the churches, to advise with each other, and with him, over denominational matters in the city. The conference (at Zion Church, at 4 p. m., Friday, July 20th) was attended by about 50 members of the churches, including a few brethren from outside the city. Rev. Thos. Hall was asked to preside. After explaining the object of the gathering, the Chairman called on Rev. A. F. McGregor. He said we desired more co-operation and fellowship between the churches. (1.) In planting new churches, for which there were good openings. (2.) In removal of members. A letter might be sent to the pastor of the church to whose vicinity a member has removed, telling *what the man was good for*, so that he could be put into his right work! (3.) Advice is often wanted by a church, on some of their plans and affairs. An Association or Board, easy of access, and permanently constituted, should exist, to advise in such cases. (4.) Evangelistic work needs advice and co-operation. Such a man as Pentecost or Mountain might be got to help; and all the churches should be consulted about it. (5.) There is strength enough in Toronto to do all that needs to be done—either in respect of the younger and weaker churches, or those to be established. Mr. H. P. Burton asked if the Colonial Missionary Society could not directly or indirectly assist struggling churches to obtain loans from England at, say 3 or 4 per cent.? Dr. Wild thought there was no money to be got, except through private negotiations; but if the Colonial Society could see its way clear to spend money in Toronto, he could point out where *three* new churches could be begun, which would not interfere with any of our churches now existing. They only needed to be set on their feet, and helped at the first. Mr. Fielden could not see how churches in Toronto could be planted by direct English effort. The Colonial Society dealt with the *Unions* and *Missionary Societies* of the colonies. He had often been importuned, in the direction of money at low interest, or *no* interest, but had never been able to get capitalists to look at it.

Rev. George Robertson gave some statistics con-

cerning Toronto. There were in the 7 churches about 1450 members, and 1600 Sunday School children and youth. 205 new members had been received during the year. \$30,000 had been raised for all purposes over \$20 per member. The Northern Church had raised \$40 per member. The average of the Congregational Union was \$16 per member. Rev. D. McGregor, of Guelph, said, that since the Colonial Society had formerly planted churches in particular places—and was just now taking up the North-West in a particular and definite manner, why should it not do the same for Toronto, which is looked upon all over as the great centre of the Dominion? Then why not firmly establish Don Mount, and Parkdale, and Yorkville? The expenditure would give most gratifying returns! He hoped the Society would not drop Ontario, for the sake of taking up the N. W. Rev. John Burton said, money given for a year or two will assist in proclaiming the Gospel; but if the idea was to plant churches, which were to grow, and become the nucleus of other churches, the aid and care must be continued as long as needed. The plans hitherto followed have not always been the best. We must have and carry out a definite Home Mission policy.

Mr. H. J. Clarke said, that 25 years ago, the Baptists were small and weak in Toronto. Largely through the financial aid of one man, they had been strengthened and enlarged in a wonderful degree. So with the Methodists, who have their own and distinctive ways of raising money. Then again, the Baptists have immersion—the Methodists have John Wesley and the class-meeting—the Episcopalians the Prayer book—the Presbyterians have their Confession and Catechism—and they set these up, and say, "Look at that!" We have nothing of that nature to attract people to us. He hoped one result of this conference would be a combination of effort—to look out for proper sites, build churches, and establish new causes in the city.

Mr. Fielden said Canada had received, first and last, half a million dollars from the Colonial Society. They had been blamed for favoring Australia, but the fact was not so. Canada has had more money than Australia. South Australia sent us word, some years ago, that they needed money, but other Provinces needed it more, and they would get along without outside aid; and both they and the N. S. Wales churches now support entirely their own work. Mr. Duff was glad there seemed a disposition to form a united Board, for church extension, etc., in the city. Mr. Mountain, Evangelist, said that in Sidney there were regular meetings of a Board there for Home Mission operations. So there might be in Toronto, to consult over applications for aid to a new cause, or to choose and purchase sites, and the like. In order

to borrow money in England, it is necessary to show that the applicants themselves are doing something definite.

Dr. Wild rejoiced in the *want* of "organization" in the Congregational Church. He always pointed out our liberty, and the responsibility put upon each individual man, as a great beauty of the system. That was why he was a Congregationalist himself. They did not want "organization" so much as they wanted enthusiasm. He always told new members that they needed to be more *intelligent* than in other churches, for everything was put into their hands! Mr. O'Hara urged the pastors to expound Congregational principles more from the pulpit. He liked the idea of securing new sites for new churches. Instead of *seven* churches, there should be, before long, *twenty-seven* in Toronto. Money was cheap in England, and it seemed to him quite feasible for a church, giving good security, to float its debentures at a very much lower rate of interest than obtains here. Mr. Barker said that in Don Mount their great need was a new building. And they needed funds. The weak point of Congregationalism in Toronto had been the want of co-operation and union of effort. He moved to appoint two members from each church, with the pastors, to meet and consider the advisability of forming an Association for the city, for church extension, etc. Mr. Asdown asked, What is the basis of our unity? It is the Bible. Liberty and Law always stand or fall together. A good Baptist once said to him, that "when there came a Congregational church into the middle of a place, somehow all the other churches got *wearer together*."

After some discussion, a motion was carried, complimentary to Mr. Fielden and the Colonial Missionary Society; and another, that the Conference should adjourn, to meet at the call of the Secretary. It is understood that a meeting will soon be called, and the probability is that an Association or Board will then be formed.

TEA.

At 6.30 the members of the Conference were invited to the church parlor, where a luncheon, very tastefully arranged, had been provided. It was ascertained, by those who were curious in the matter, that the elegant repast was, at his own instance, provided by Mr. Webb, the renowned caterer, who is a deacon of Zion Church. Mr. Burton presided, and Mr. Fielden and Mr. Hall made short speeches.

PUBLIC MEETING.

At 8 o'clock, Zion Church was well filled; and Mr. Burton took the chair. He said: We meet to-night to consider Christianity under Congregational auspices. England and Canada owe much

to Congregationalism for the civil and religious liberty enjoyed to-day. He referred to the pleasure of having Mr. Fielden with us from London, and then introduced, as the first speaker, a former chairman of the English Congregational Union, Rev. William Cuthbertson, now of Woodstock, Ont.

Mr. Cuthbertson said he came as representing one of the country churches, the speaking of the *afternoon* had been, very properly, by the Toronto brethren. He was pleased to have Mr. Fielden with us. We want to have such a man, to see with his own eyes, and hear with his own ears, the important work we have on hand in this great country for Christ. We want him to know the difficulties we have; and then, in committee, to influence the brethren there, that they may decide, "There are *men* in Canada, and there is *work* there that we must not neglect." Let us then, first.

STRENGTHEN THE COLLEGE.

A year or two ago, we had the discouragement of many churches being without ministers; now they are all nearly filled. Three young men from the College had lately been ordained. Wherever a few of our people go, let the *minister* go after them. We must live up to the liberty we have in Christ. In so far as we have failed to do this, we have found our weakness. There is a *genius* in every denomination, and there is a genius in Congregationalism. And there has never been any great advance among modern peoples, but had the principles of Congregationalism at its root. In this Dominion, the building up of a Christian Commonwealth is yet to come; let it be by a people who are the inheritance of Christ. We need a revival of intellectual veracity—to be true to Truth. We have yet to face a difficulty similar to what the United States are now facing—the vast immigration of ignorant foreigners. And, over the line, it was the children of the *Mayflower* that met them, and taught them, and civilized them, and assimilated them. We shall, doubtless, do the same here. (Long-continued applause.)

Rev. W. S. H. Fielden, secretary of the Colonial Missionary Society, in rising, first spoke of Dr. Barbour as

GOD'S RECENT GIFT

to the churches of Canada. We want a larger endowment for the chairs of the college. He liked such endowments, though he reckoned endowments for *churches* as a curse. Mr. George Hague had promised the last \$5,000 of the Endowment Scheme. Bishop Wilberforce recently introduced to an English audience the Bishop of Saskatchewan, who was on a begging tour to England, as "the Lord Bishop of Catch-all-he-can!" So the brethren, this afternoon, were anxious to do all they can.

and to catch all they can! He had been at Montreal and Ottawa and then made a flying visit to Plymouth, and stood within the frame of the little church, only a few feet square, the first Congregational church erected in America. He saw Plymouth Rock, and visited Yale College, the Congregational "Oxford" of America. Think of Dr. Barbour leaving Yale to come to the modest building in Montreal, and the class of nineteen young men! It was an exhibition of true Christian spirit. There are no "dissenters" in Canada. Rejoice in it! Nor have the Canadians got back into paganism on account of it. Nor have you "the poor" here; you need *nothing*, but more of faith and more of zeal. You have but to believe in yourselves and go ahead. Toronto can do whatever needs to be done, without any outside help. Your territories are full of resources and only need inhabitants. And remember, England is getting very proud of her children! We have been reminded that the Congregationalists are only 30,000 in the Dominion. We have much to learn from the more highly-organized bodies; but they have learned far more from us. The church of the future, the church that is going to do the best work is

THE CHURCH THAT IS FREEST:

free from all cumbrous machinery; the church that will go into the fight without Saul's armor, but with the Sword of the Spirit, which is the Word of God. Americans teach their sons about the Fourth of July. Let us teach our young people what Congregationalism is, and on what it is founded. We have our share in the development of those great nations yet to be in the vast N. W. We need the Puritan element to purify and bless the N. W., and may many bright Canadians preach the Gospel for ages to come in those regions. When I go back, I will do my best to let the English churches understand what are your needs and wishes, and the possibilities of this great country. (Applause.)

Mr. Hall, Dr. Wild and Mr. Robertson each spoke briefly. The meeting ended precisely at 10 o'clock.

PARKDALE.—The Parkdale Congregational Church was crowded Sunday a.m., July 22, to hear Rev. W. S. H. Fielden, Secretary of the Colonial Missionary Society. The pastor of the church, Rev. Chas. Duff, conducted the opening services, and read a brief address on behalf of the congregation, stating that the church, which had hitherto been aided by the Missionary Society, had determined to be self-supporting in future, and thanking the Society for their aid. Rev. Mr. Fielden replied to the address which, he said, had touched him deeply. He took as his text Romans ix., 3:

"My brethren and my kinsman, according to the flesh." In the course of an eloquent sermon, he pointed out the duty of the churches in Canada paying off their debts, so that they might be enabled to take a greater share in spreading the Gospel among the heathen, and in bringing to Christ the huge masses of people in our own country who were living in a state of sin. He spoke of the future of Canada, and urged his hearers to be ready for the work that will be before the Christians in this country as it fills up with emigrants from the old land. The possibilities opening up to all Christian people, especially those of Great Britain and her colonies, he trusted would be turned to grand certainties. The collection taken up was in aid of the building fund of the church. The pastor occupied the pulpit in the evening, and preached on the subject of the faith necessary to Christians to weather the storms of life.—*Toronto News.*

Selections.

THE GREAT MISSIONARY CONFERENCE.

CENTENARY OF PROTESTANT MISSIONS.

The Centenary of Protestant Foreign Missions, began its sessions in Exeter Hall, London, on Saturday, June 9th. On the afternoon of that day the Earl of Aberdeen, the president, received the delegates. The large hall, which was carpeted and decorated with flowers, was entirely filled, and a spirit of enthusiasm in the undertaking seemed to pervade all present. The United States sent over 140 delegates, representing fifty-one societies; Canada, twenty-seven, representing six societies; the Continent of Europe, twenty-two, representing thirteen societies; while the various missionary societies in Great Britain, to the number of fifty-two, were represented by 1,060 delegates, including many of the missionaries from all parts of the world sustained by these associations.

WOMEN'S BOARDS.

Rev. Dr. Thompson, of Boston, U.S.A., as representative of the American Board of Foreign Missions, expressed his gratification at meeting so many who were engaged in the same great object, and especially referred to the work of the Women's Boards, of which there are thirty-five in the United States, with thousands of auxiliaries.

INCREASE OF MOHAMMEDANISM.

The meeting for open conference in the Lower Hall, on Monday afternoon, was presided over by Sir W. W. Hunter, K.C.S.I., C.I.E., LL.D., and the subject was the increase and influence of

Mohammedanism. Every seat was occupied, and numbers of persons were fain content to stand. The Chairman, whose Indian experience makes him an authority on the point, said that Islam in India was progressing at about the same rate as the population, but Christianity much faster, for while in the last ten years the population had increased 10.5 per cent., Christianity had increased at the rate of sixty-four per cent. Commenting on the greater intelligence displayed in mission work in these days, he remarked that Churches had found out the uselessness of sending out simply zealous missionaries, and saw the necessity of their being well educated. Rev. Dr. Robert Bruce, a missionary among the Persians, who said his parish extended over half a million square miles, contended that the influence of Mohammedanism, on the mental, moral, and spiritual nature of its followers, was never of the highest character, and was usually degrading. Rev. Dr. Schreiber, from the Dutch Indies, said that in Java and Sumatra, Mohammedans were coming over to Christianity in thousands. Rev. Dr. Post described the pitiable state of women in Syria under Mohammedan institutions. He charged those that say that Islam is increasing, with either want of candor or want of knowledge. Politically, he added, Islam tended to absolute despotism, and socially to depopulation and poverty. Mohammedans had never created wealth, but had destroyed it and repressed its production. Prayer was now offered by Rev. Dr. Murray Mitchell, and the meeting was thrown open for short speeches. Among the speakers were Rev. E. Sell, Secretary of the Church Missionary Society at Madras, who described a movement among Indian Mohammedans, the adherents of which gave up the idea of the inspiration of the Koran, and condemned polygamy, concubinage, and slavery.

THE CONDITION OF CHINA.

Rev. J. Hudson Taylor, treated of China, which in size was, he said, a Europe and a half, populous, equal in importance to India, with an intellectual, diplomatic Government, and able merchants. The people were a great people capable of great things. China was not effete, but young and full of power, with coal-fields that would supply the world for 2,000 years, and vast mineral wealth that portended future prosperity. The people were of that kind that when they took a thing in hand, they did not easily put it down. They reconquered Turkestan to every one's surprise, and were prepared to act alternately as soldiers or farmers in their advance, and to take five years or fifty for their purpose. Telegraph wires were now spanning the country, and China would soon be a great factor in the world's history. The Apostle Thomas and the ancient historians had attempted to carry

the Gospel to China, and the Roman Catholics had repeated the attempt in the thirteenth century, and later the Jesuits went among the Chinese, and after that the first British missionaries. But it was not till Morrison went that the Bible was given to the Chinese. Now, after eighty years of labour, they had 32,000 communicants.

The whole country was now open to them, and not only to men, for even the missionaries' wives and their single sisters could safely travel thousands of miles to tell of the love of Christ. The speaker described the signs of encouragement he had seen when on his own travels through China. In sixteen out of the eighteen provinces there would be little difficulty in going into almost any city.

A FIJI JUBILEE.

Those converted began to teach others, and so the truth spread through the villages and islands. Their mode of life was the best commendation of the missionaries. Fifteen Fijian teachers were wanted for the dangerous field of New Guinea, and forty volunteered. With only five white missionaries they had over 3,000 native teachers. There were 27,000 native church members. There were 1,735 day and Sunday schools. The jubilee of the mission was lately held. Fifty years before there was not an avowed Christian in all Fiji, at the jubilee there was not an avowed heathen. But for trade depression the missionaries would by this have been self-supporting. The missionaries had to reduce Fijian to writing, and to draw up its grammar. A French infidel count, thrown on their shores, was converted there, and became printer and bookbinder when they greatly needed one, and turned his hand to any other task that required to be done. They brought out many books, and since 1856 the Scriptures had been constantly forwarded by the Bible Society. Fiji therefore afforded a specimen of what could be done under the Providence of God. The favorite hymn, "Tell it out among the heathens," having been sung, Mr. S. Macfarlane, late of New Guinea, spoke, saying they were there to review their plans. When with his native crew in waters too difficult to navigate, he kept the lead going; and he advised them to keep prayer going.

▲ WHITENING HARVEST.

Rev. Chas. Warren, from Japan, said that forty years ago that country was fast closed. The fields now are white unto the harvest, a strong current having set in towards Christianity on the part of public opinion, as testified to by the Japanese press. Some advocated the extension of Christianity for political reasons, in order to get Japan recognized as on an equality with western nations. Others advocated it seeing that Buddhism was

waning under the advance of western knowledge, and yet feeling that a religion of some kind was a necessity for the people. Christianity was being recognized as the only religion that could hold its own and produce effective moral changes in the people. Mr. Warren added that there was also an encouraging ingathering. In twelve years the converts grew into over 5,000; and one particular year, 1883, the Whiutra Missionary Conference had been held and had been marked by very special increase, and since then the Church in Japan had multiplied three fold. In the native Christians of Osaka there was vigor and life, and unity was maintained among them. Osaka had a Y.M.C.A., which the young men there had commenced themselves. The call to them all was to go on with this encouraging work.

FIFTY THOUSAND JEWS IN CONSTANTINOPLE.

Rev. Dr. Gilman, of the American Bible Society, dwelt upon the great variety of languages spoken in the Turkish Empire, and on the efforts made by both the British and American Bible Societies to spread the Scriptures among Oriental people. Rev. A. Thompson, of Constantinople, followed with an account of his labors among the Spanish Jews, who, he stated, had settled in Turkey during the persecution of their race by Ferdinand and Isabella. There were 50,000 in Constantinople, and Salonica was almost a Jewish town. The Crimean War gave a great impetus to the circulation of the Scriptures in Turkey, many copies having been distributed by Christian officers. Between 6,000 and 7,000 copies in Turkish and Arabic characters were now sold yearly.

GATHERING IN THE FRUIT.

Dr. George Smith, C. I. E., of the Free Church of Scotland, said that until the time of the Indian mutiny the work of Protestant missionaries had been mainly one of witnessing to the truth; but since that time they had been largely engaged in gathering in the fruit of former labors. One hundred years ago the Government opposed missions and the educated classes ridiculed them. Now missionaries were treated everywhere with respect, whilst the various societies yearly raised not less than two and a quarter millions of money.

CHINESE ARROGANCE.

Rev. John Ross testified, on his own experience, to the overbearing sense of superiority on the part of the Chinese towards all barbarians. Undergraduates of the second city of the empire had broken up his meeting every day by denouncing his doctrine. But though they had said he should never make converts there, yet 500 people had been baptized in the place. The people of Manchuria believe Jesus to be the King of "Western-
dom," who sent missionaries to pave the way for

his armies. His name was, therefore, for a long time hateful to them. Yet now there were large numbers of baptized persons there. This was the work of only fifteen years. Among their members were five or six men with degrees, and many educated persons. The mandarins were not, as was supposed, opposed to Christianity. One mandarin who had ordered the people of his city to pray to the God of heaven for rain, and had forbidden them to go to their heathen temples to pray, was offered as an example of a Christian mandarin by the speaker.

CHINAMEN GOOD CITIZENS.

Dr. A. J. Gordon, of the American Baptist Missionary Union, referred to the attempt being made in America to keep out the Chinese—an effort with which he had no sympathy, for the Chinese were good citizens. They comprehended Christian doctrines, and were being trained to go back and carry the Gospel to their own country. Dr. Gordon also told the story of Miss Field, whose preaching having been objected to by some of the missionaries in China, was summoned home and asked by one of the Board of Directors in America whether she had ever been "ordained" to preach. "No," said she, "but I was fore-ordained." And now the Revisers have come to her rescue, for the Revised Version says, "Great was the company of the women" who published the Word.

MISSION AGENCY OF SATAN.

Rev. W. Allan then gave startling statistics as to the African liquor traffic, which he denounced as a mission agency of Satan himself. At Sierra Leone 180,000 gallons of strong drink were imported last year, and at Lagos 1,213,000 gallons. Demijohns and boxes filled with bottles of gin were to be found everywhere, and even the seats in one of the native churches were made of these boxes. Mr. Allan also strongly denounced the trade carried on with the natives in gunpowder.

CHURCH FINANCES.

BY JAMES WHITE, WOODSTOCK.

(Read at the Union Meeting, at Montreal, and now somewhat condensed.)

A just and proportionate distribution of the expenses of a church, established upon a purely voluntary system, is and must necessarily be a matter of considerable difficulty, and also the result of education, but very great assistance in this direction can be given by a patient, and judicious management. The management, however, in order to be capable of fullest usefulness,

must be thoroughly acquainted with its constituency, and to this end I would suggest that a correct census of the church should be taken each year by the personal visit to every house and home of an authorized agent of the church, for the purpose of not only obtaining the name and address of each member and adherent of the church, but also of securing and noting for the use of the church as the whole, through its officers, every important particular in respect to its membership. Such a system, involving trouble and sacrifice, I admit, would, I am convinced if faithfully carried out, be of immense value to our churches in very many directions and ways. The financial responsibilities of a church are: 1st, its ordinary current expenses, 2nd, its debt; 3rd, its contribution to denominational schemes. The first of the list is, in my judgment, by far the most important in connection with the successful management of a church's finances, and the following conditions should always and everywhere be present, viz., economy in the management, and full information to the constituency. By economy I do not mean anything approaching niggardliness, but I do mean an utter absence of anything like extravagance, wastefulness or the mere gratification of congregational pride. The current expenses of a church will include as its first and most important item, the ministers salary, and although somewhat aside from my present purpose, I may be permitted to say, that while some churches seem to try how much they can pay their ministers, and others, I regret to say, how little they can get off with, neither is in my judgment right, but while social distinctions exist as they certainly do, and as I believe they always will, it should be the aim of every church to pay their minister such a salary as will place him socially on a par with the better conditioned class of his flock. Then will follow officers' salaries, insurance, fuel and light, necessary repairs, incidental expenses, and interest on the debt, if such exists. Now as will be noticed the majority of these items are fixed amounts, leaving a comparatively small percentage of what may fairly be called controllable expenditure, and yet there is always room in every church for a wise economy in the management of its affairs and the very absence of extensive fluctuations in the expenditure seems certainly to demand a like absence of extensive fluctuations in the receipts. The most intelligent and best business men in the church should always be chosen for this work, and by them every effort almost even to concentration should be made to enlist the faithfulness and liberality of the whole people in the duty of meeting fully and promptly the ordinary current expenses of the church, by the ordinary and common methods. I refer to weekly contributions, either by weekly envelope or open collection, or both,

leaving the debt, if any exists, to extraordinary and special means and surplusage for its reduction and extinction. But in order that an appeal may be made to the intelligent conscience of a people, it is necessary that they should be fully informed as to the requirements, and to this end nothing seems more natural than the preparation and submission by the proper officers at the beginning of each year a carefully prepared estimate, as largely in detail as practicable, of the receipts and expenditure of the church for the current year; and again at the close of the year a full detailed account, properly audited, of the actual receipts and expenditure of the church for the year, should be placed in the hands of every member and adherent for their information and education. I take for granted that the general tenor of this paper will indicate to all that I do not view with favor the system of pew renting. Unless my judgment is entirely astray upon this point the system has little if anything to commend it to an enlightened Christian judgment, is not strictly in line with the teaching of Scripture, and though having a tolerated existence still in some churches, would, if adopted by any church for the first time, to-day be considered a retrograde step.

Upon the question of debt, I shall say but little, contenting myself by advising in every case to carefully guard against the contraction of a debt, so great as to preclude the possibility of consolidation upon the most liberal terms. In my judgment, few things are so prolific of worry and vexation, to say nothing of the extra cost, as a floating debt, and almost no sacrifice should be considered too great, which will enable the church to escape its infliction. No church will suffer from a debt properly funded on easy terms, whose annual expenses, including the interest, are fully raised from ordinary and common sources; other sources of revenue there are, but they bring their dangers, to be intelligently and carefully avoided. As prayer meetings, Bible readings and missionary meetings are useful, nay necessary, for our religious education, so lectures, musical and literary entertainments and the like, are needed for higher mental culture, soirees, socials, tea meetings and the like for cultivation of the social elements, and bazaars, sale tables and the like, to give means of activity in work and usefulness to large sections, all good and profitable, if only they are employed by the church, with the purpose in view of evoking interest and securing unity and good fellowship. And they will on this account none the less surely result in the raising of money which may and should be employed towards the reduction of whatever debt there may be upon the property, or if no debt exists, for increasing the comfort and efficiency of the church building, or for supplementing the church's gift to denominational ob-

jects, or in any other way that the congregation, guided by the spirit of the Master, may direct. And now upon the third division, I think all will agree that little remains to be urged. For substituting the church for the individual, and the officers of the denomination for those of the church, duty, at present, to my mind at all events, has already been clearly defined. It would be a comparatively easy task to urge the claims of the College and the Home and Foreign Missionary work of the denomination, but surely the duty of their support, so far as arguments are concerned, are present to the mind and conscience of all our churches, and I should I feel, be guilty of misjudging, even upon the low ground of denominational pride, if it might be inferred from anything I have said, that there was in my thoughts anything approaching an absence of interest upon the part of our churches in these great denominational schemes. Improvement however in this matter is not only demanded but may be confidently expected, if only striven for through some definite system of organized effort upon the part of all our churches, and I contend that a separate and distinct organization for this purpose should exist in all our churches. Teaching and training in this important duty should commence in the house, find its way into the Sabbath School, and with ever growing force and power be prosecuted in the church. To rely upon the open collection of any special or named Sabbath or Sabbaths for the means necessary for the vigorous prosecution of denominational objects, is to anticipate the millenium, and shows, if not a vein of superstitious carelessness, at least a lack of sound practical judgment: what I plead for in this connection, and what is certainly demanded by the circumstances, is fuller information from the centres, and a determination on the part for the churches to meet the requirements fully and promptly.

I have endeavoured in the treatment of this subject, to be as plain as in a suggestive way I found it possible to be. My views may not meet with the approving amen of even a respectable minority of those present, nor have I expected them to meet with unqualified approval. I have encountered difficulties in placing my opinions upon paper in a perfectly plain, understandable shape, for I have hesitated to enter too largely into detail as regards method. But all will, I think, agree that there is ample room for improvement; and improvement, if it comes at all, must come through conviction, and this state of mind, which to be effective ought to be general, can only be produced through a system of insinuating or suggestive education, which in the nature of things, takes time, and is frequently a slow process: and hence if only the reading of this paper shall have the effect of causing a thoughtful interest in the

subject under consideration, great good in my humble judgment will have been effected.

ORDINATION OF REV. A. McLEOD.

The ordination of the Rev. A. McLeod as pastor of the Congregational Church, took place in that edifice on Tuesday, the 26th June. The following are the minutes of the Council. It was called to order at three o'clock, Rev. John Morton in the chair, and Rev. J. K. Unsworth as Secretary. The roll was called and the following members, being all that were invited, were found present:—Wingham, Dr. Ward; Stratford, Rev. J. P. Gerrie; Woodstock, Rev. W. Cuthbertson, Hamilton, Rev. John Morton; Embro, Rev. E. D. Silcox; Paris, Rev. J. K. Unsworth. The representatives of the Listowel church were, Mr. J. M. Clinie and Mr. Ballard. The representatives of the church made a statement of the call extended to Mr. McLeod who signified his acceptance of it. Mr. McLeod presented his credentials showing that he was a graduate of the Congregational College of British North America. He also read a statement of his belief. It was then moved by Rev. E. D. Silcox, seconded by Dr. Ward: That the council, knowing all the facts of the call, and having heard Mr. McLeod's statement of belief, have much pleasure in approving of his ordination and installation. At 3.30 the public meeting commenced. Mr. McLeod read a statement of his conversion, followed by the ordination prayer by Rev. E. D. Silcox; Rev. Mr. Cuthbertson then delivered the charge to the pastor. He said: In performing the pleasing duty in the service of delivering the charge to the pastor, I am reminded of a conversation I had with our newly installed brother about a year ago. On the occasion I asked him the question, "Are you entering the ministry with love for the work, and a firm determination to continue in it even under adverse circumstances?" I have still a vivid recollection of your clear decision. I might charge you in regard to your course of reading or style of eloquence, but I will confine my remarks to pointing out how to live. This brings me to my text "For me to live is Christ." Through all these nineteen hundred years nations have risen and fallen, great men in all ages have been forgotten, but Christ's name, Christ's work, Christ's teachings have shone brightly with increasing power and beauty. Christ was not known or recognized by Rome and Greece, the great nations of his day, but in this century there is not one nation of power or enlightenment whose position is not due to Christianity and whose government is not based on Christ's teaching. I see by references in your statement that you recognize the great change that is taking place in the thought of to-day, and it is wise; but keep Christ as your

standard, do not cast aside his teaching and try to depend on yourself. You may sometimes be discouraged and fall far short of the text ideal, but strive after and keep it ever before you, and you will grow more and more into usefulness.

Rev. John Morton delivered the address to the congregation, as follows: It is my prayer to-day that I may be enabled to say some word which will be helpful to you Christian people, in the unfolding and knitting together of your sympathies as the years come and go. Let me first ask what is the work of the Christian ministry! I could here talk about all the things that lie around the work of the Christian ministry, but it is primary and all important to make known the teachings of Christ and bringing the people within its touch. To accomplish this the minister must feel its power; and you people can help him greatly. Your minister will preach as you sympathize and help him. The most practical way to do this is by living Christ's teachings. The inconsistencies of Christians cause a wide breach between the Church and the world. Christ would teach you to be honest, generous and loving, and how many Christians can your pastor call forth to prove that he has that power upon them? Attending church services on Sabbath and week days does not constitute a faithful Christian living. You must live Christ's teachings in all your intercourse. I knew a man who on the Sabbath made a memorandum of the precepts of Christ's teachings so that they would be before his mind throughout the week, that he might be enabled to lead a faithful life, and like the boy who, in trying to shoulder a heavy weight, almost fails just at the point of balance when it is touched and goes, looks up and asks the passer-by for a lift, so will he who makes an earnest effort to follow Christ receive assistance.

In the evening, Mr. D. D. Hay, of Stratford, was first called to the platform and delivered, as usual, a sound and stirring address, which was attentively listened to and greatly appreciated by the audience. He thought the Church had secured a good minister in Mr. McLeod. He was a man of ability, good common sense, and above all had a large amount of spiritual fibre about him.

Rev. A. O. Cossar, of St. John's, Michigan, followed, speaking of Congregationalism in the States as compared with that in Canada. The spirit of self-reliance, which characterized the churches on the other side, had not a strong enough hold here. This was a New Testament principle and was essential to success. Business principles must be applied to church matters as well as every other line of work.

The next speaker, Rev. J. K. Unsworth, delivered one of the best addresses of the evening. He said: I am here to-night not only to represent one of the neighboring churches, but as a personal

friend of Mr. McLeod, having spent three years in the college with him and Mr. Gerrie. It is hardly a year since Mr. McLeod and Mr. Gerrie attended my ordination service, hardly a month since Mr. McLeod and I were at the ordination of Mr. Gerrie, and now Mr. Gerrie and I are taking part in the present ordination of Mr. McLeod, so that I have a special interest in being where I am to-night. The next question that presents itself is, to quote the words of Shakespeare in *Macbeth*, "When shall we three meet again?" In speaking here on this occasion what better words can spring to my lips than those which come from experience? It is true my experience is short, but still it may be helpful to him. It is little more than a year since I first entered upon the pastorate of my church, and as I look back upon that eventful period, I long to say something to you about the man that has come among you. Kindly remember that he is but an apprentice at preaching, and I want to plead with you to have a kindly and sympathetic interest in him, because it is true that not only is the people made by the preacher, but the preacher is made by the people. We ministers are not founts of inspiration. We need to have recourse to all the strength that comes to us from the prayers of the people, and therefore pray for your pastor, not only in the prayer meeting but in the closet by the bedside.

Rev. Isaac Campbell represented the Ministerial Association of Listowel, none of the other resident ministers being at home. After addresses by Revs. Gerrie, Cuthbertson, Ward, Silcox and McLeod, the meeting was brought to a close.—*Listowel Banner*.

TWO HISTORIC CONGREGATIONAL CHURCHES.

BY REV. J. B. SILCOX.

In the *CANADIAN INDEPENDENT* of December 15th, 1887, Rev. W. H. Allworth gave some interesting facts of early Congregational work in Canada. It is well to put such facts in print, as they will be invaluable to the future historian. I was especially interested in his account of the church at Frome, because as he says, that was the first Congregational church organized in the Province of Ontario, and was founded by my grandfather, the Rev. Joseph Silcox. The old frame church that stood for so many years on the hill, has within the past few months been taken down and a new building is in course of erection on the old site. This seems a fitting time to refer to the old church and to link it with another historic church in England, for the two stand to one another in the relation of mother and daughter.

Mr. Allworth reminds us that the name given

by my grandfather, to the church, at the time of its organization was "The Independent Presbyterian Prince of Peace Society." There was a reason for linking together these two words "Independent Presbyterian." The union is significant in many ways. It suggests the fact that Congregationalists and Presbyterians are closely related in their past history, and perhaps indicate that these twin-brothers, long separated, may in the near future unite and be one as they should be. I was glad to see that my successor in the Winnipeg church, in a recent sermon, brought forward some striking facts on which he based an argument for the re-union of Presbyterians and Congregationalists in Canada. It is well to remember that these two churches, by their representatives, sat side by side in Westminster Abbey two centuries ago and formed that famous, but now useless, Confession of Faith.

There was a special reason for my grandfather putting their two names together in his church in the wilderness. I imagine it grew out of the fact that the church with which he worshipped in England had these two elements in its composition and history. When in England last summer I visited my father's early home in Wiltshire. I made a special pilgrimage to the Congregational church at Horningsham. At this church in their early days my grandparents were worshippers. This is the oldest non-conformist church or chapel in England. It was built by Scotch Presbyterians about the middle of the sixteenth century. Its history briefly is this. The country residence of the Marquis of Bath is Longleat House, one of the noblest mansions in England, seated in the centre of a magnificent park. By the way, it was here that Bishop Ken composed that oft-sung hymn, "All praise to Thee my God this night," and closing with the never-dying doxology "Praise God from whom all blessings flow: The masonry of Longleat House was done by Scotchmen brought from Scotland purposely to do this work. The work occupied many years. These Scotch artisans were Presbyterians and refused with a sanctified stubbornness, to worship in the Established Church of the parish. Permission was given them to erect a small place of worship at Horningsham, a little village just beyond the domain of Longleat. The chapel that they built of stone yet stands with its thatched roof. It is now and has been for many years a Congregational Church. I entered this plain little chapel with as much reverence as though it were the grandest cathedral on earth. I reverently sat in the old worm-eaten pew, where doubtless my grandparents had sat seventy years before. When I learned of its Presbyterian origin, I was not surprised that the first Congregational church in Ontario,—which was in reality the child of one of the first non-conformist churches in Eng-

land,—was given a name that acknowledged its Presbyterian pedigree.

Over the pulpit of the Horningsham church is the following item which I copied into my note book—"This Place is supposed to have been built in the year 1566 or '67, was licensed in the reign of William and Mary, enlarged in 1754, again in 1816, and repaired and re-opened in 1863." On the side wall is a marble tablet with this inscription—"Near this spot are deposited the mortal remains of Dr. Cotton, and the Rev. J. Diver, many years the venerated ministers of this chapel, also much respected the Rev. J. Russell, buried 27th of June, 1791, aged 55, and Rev. J. Gould, the 21st Feb. 1813, aged 63, also Rev. W. Sething, died Feb. 1, 1858, aged 54." The cemetery about the chapel contains about half an acre of land. On the outside wall, in rear of the church is a marble slab "In memory of Wm. Barnes who died of the *Hydrophobia*, he was bitten by a Dog on the 18 of May and was dipped in the salt water on the 19 and died on the 31 of July following after a few hours of *strong* paroxysms aged 28 years. 1820."

The old sexton who had performed duty at this chapel for seventy years, lay in his coffin awaiting burial, the day I was there. He had reached the ripe age of 93 years. At their request I read and prayed with the bereaved family of him who for so many years had been doorkeeper in this venerable house of the Lord.

It was a great joy to me to visit this historic fountain from whence the first Congregational church in Ontario had its rise. The gospel preached by some of those whose names are on the marble tablet in Horningsham chapel was received by my grandfather and by him carried across the sea. Thus the work they did lived after them: "Our echoes roll from soul to soul and grow forever and forever." There was no way in which my grandfather could have benefitted that community more than by organizing and building up a church of Christ there in the early days of the country's settlement. Church builders and church supporters are the best benefactors of humanity. There is no investment that we can make, that will last so long and work so beneficently. The church in Frome is the mother of several ministers and a host of Sunday school teachers. It will always be dear to me for it was there I first heard the gospel, and there united with the church and took my first communion, it was there I taught my first Sunday school class, and there too preached my first sermon. Grandfather died at the age of fourscore and four. The deathbed message that he sent to my brother Edwin and me was that we should carry on the work of preaching the gospel that he had begun. It was a satisfaction to me that in the Providence of God I was called to do in Mani-

toba what he had done in Ontario, namely, to build the first Congregational Church in that Province. The first Congregational church built in Manitoba, is in one sense the child of the first Congregational church built in Ontario, and that in turn is the child of one of the first non-conformist churches in England. The church at Frome has been a centre of spiritual life and light for three-quarters of a century, and its power for good is only begun. With the new edifice it will renew its youth. Its present beloved pastor, Rev. W. H. A. Claris, was formerly a scholar in its Sunday school, as was also his worthy wife. The lament of Isaiah 51: 18 does not apply to this church.

My grandfather was a strong Calvinist, though his strength in the pulpit was not his Calvinism, but rather his knowledge and use of the Bible. Some of his old skeleton manuscripts that I have show that his sermons were packed with Bible passages. His ministry was blessed with conversions. All his children, nearly all his grandchildren, and some of his great-grandchildren became members of the church. He had strong faith that God would fulfil the promise unto you and to your children, and his faith was not disappointed. His eldest son was the first Superintendent of the Sunday School. When he died one of his scholars, Mr. Andrew Horton, was elected to fill the vacant place, and holds it yet. Is there another Congregational church in Canada with a Superintendent whose term of office has continued unbroken for thirty years?

I close with a suggestion. Would it not be a beautiful and comely act for the Congregational churches in Ontario, to unite in putting a memorial window in the new church now in course of erection at Frome? Two dollars from each church would be quite sufficient to duly commemorate the existence of the old church—the beginning of Congregationalism in Ontario. The building committee, will, I am sure, gladly welcome such a proposal.

San Diego, California.

Official Notices.

CONGREGATIONAL YEAR BOOK.

The Canadian Congregational Year Book, for 1888-9, will be issued in August. Circulars to the Churches will be forwarded soon. This issue will be a very interesting one, and equal in its getting up to any of its predecessors. Fifteen cents per copy, post free. Let there be an effort to place the Year Book in the family home of all

members and hearers. Some special features will be, the Chairman's Address, Memorial Sketches, several Views of New Churches, etc. Address Rev. W. W. Smith, Newmarket, Ontario.

THE CONGREGATIONAL PUBLISHING CO.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The Fiftieth Session of the College will be opened with the usual public service in the Assembly Hall of the College, on Thursday, October 4th, at 8 p.m., at which the address will be delivered by Rev. Principal Barbour, and a collection will be made in aid of the Library Fund. All Students of the College and accepted Probationers, are required to be present at this service.

The Matriculation and other Examinations of the Faculty of Arts of McGill University will begin on Monday, September 17th, at 9 a.m., at which accepted Probationers for the full course are required to present themselves for examination.

Candidates for admission to either the Full or Theological Course are requested to forward their applications to me, addressed 177 Drummond St., Montreal, at their earliest convenience, that time may be had for necessary correspondence. Forms of application, church recommendation, regulations, etc., may be obtained on application to me.

GEORGE CORNISH, LL.D.,

Sec. C.C., B.N.A.

MONTREAL, July 6th, 1888.

Personal.

On the Sunday before Decoration Day, May 27, Rev. William Burgess, late of Listowel, Ont., preached before one of the "Posts," of the Grand Army of the Republic. He is settled as pastor of a Congregational Church at Newaygo, Mich. The *Newaygo Tribune* says:—"Decoration Day was appropriately commemorated by the G. A. R. Post, assisted by our citizens, the ceremonies being most impressive. There has been a tendency to convert this solemn occasion into a time for merry making, races and games, than which nothing could be more out of place with the day and its surroundings. But the Posts of Newaygo County have set an example this year for the State, each vieing with the other in a worthy rivalry in their solemn services. The union memorial services on Sunday at the Congregational Church were a fitting prelude to the exercises of Wednesday. The sermon by Rev. Wm. Burgess was an able effort: and that it may reach all parts of the county we publish it entire on our editorial page."

Mr. H. E. C. Mason, student, who has been supplying the church at Newmarket, left early in July, to proceed to England; his father being in a critical state from cancer, and not likely to survive long. He hopes to be back when the College opens.

Rev. J. W. Cox, of Nova Scotia, is at Dansville, N. Y., at the Sanitarium there, "trying hard to get well." We hope the effort may succeed!

PARIS. The many friends of the Rev. W. H. Allworth, for so long a time pastor of this church, were glad to see him back again in the pulpit on Sunday, July 8th, after six years absence. The present pastor, Rev. J. K. Unsworth, has just finished an encouraging year.

Literary Notices.

THE CHRISTIAN WORD, London, England, Weekly, one penny, (8s. 8d. per year, to subscribers in Canada.) James Clarke and Co., 13 Fleet Street. We have no better filled or more interesting paper on our table. For any one who wishes to know all the religious and politic-religious movements in England, it is indispensable. The last issue before us—28 June—has 20 pages of 5 columns each. In it is an address by Dr. J. F. Stevenson, late of Montreal, to the students of New College, on "The importance of Study." We give an extract:

COMPETENCE IN COMMENTATORS.

It is a very fine thing to think how the tone of controversy has changed of late years. I used to buy commentaries when I was as young as you, and I used to have to buy them pretty carefully. If I bought a commentary written by a Wesleyan I knew where he would be before very long. If I bought one written by a Churchman I had to avoid a great deal and read it as from a Churchman, and partially set it aside; but of course all the Congregational commentaries were all right, and one bought them with confidence. (Laughter.) Now things have changed. The divisions of opinion amongst commentators are of a different kind; it is not whether this supports Episcopacy or that this commentary is in perfect consonance with the soundness of our Trinitarian faith. This is not the first question now. We ask is the man learned? Is he competent? And if so we buy the commentary, and we do not trouble ourselves about the section of the Church to which he belongs. The habit has come upon us to go to the Bible for doctrine instead.

KEEP AN EYE FOR FRESH LIGHT.

In that way of induction, of caring to know what is said rather than to build up our own system, not lightly turned from our own faith, but holding our faith with a wide-open eye to such light and such modifications as increasing knowledge may bring; if we do that the study of the New Testament and of the Old, too, will be a rapture to us whenever we undertake them. And if your experience is like mine, you will not grow more heterodox as you grow older. (Laughter.)

THE MIDDLE AGES THE MUDDLED AGES.

I only mention that as an illustration of what we may gather from a thoughtful and intelligent study of the history of Christian thought. So, as we come forward in the ages, other great questions will arise, and we shall come to see that the great body of the Christian Church was right in nearly all the questions it decided, until those Middle Ages, which were the muddled ages—(laughter)—in which, unfortunately, the Church lost itself for a time.

THE CONGREGATIONALIST, Boston, \$3.00 a year. Weekly. Remarkable for its many thoughtful original contributions, and full of New England doings and sayings. One of the oldest and best of the Congregational papers. We give an extract from a contribution on "Indulgences" in a recent number:—

For a complete account of the Roman doctrine and practice respecting indulgences, much more space would be requisite. The specifications of time—which mean that they are to be the equivalent of canonical penances for a period of equal duration—the nature of "plenary" and of other species of indulgences, the specific conditions on which indulgences are granted, would require to be explained. There are several points in the doctrine which cannot be expounded without plunging into the intricacies of dogmatic theology. For example, subtle distinctions, like that between "attrition" and "contrition," and the definitions under this head, which Protestants regard as hurtful and misleading, are of this character. The main object here is to set forth the Roman idea that an indulgence is the remission of penal sufferings here and in purgatory—sufferings which even the penitent have to endure: the underlying proposition being that the pardon of a sin does not relieve the sinner from the whole of the punishment which his transgression deserves.

The only effectual way to supplant or overthrow the Roman Catholic dogma is by holding up in contrast with it the New Testament doctrine of justification by faith alone. It was this doctrine as set forth by Paul and reasserted in ringing tones by Luther, which inspired the reformers, and

produced the Protestant Reformation. Forgiveness of the penitent "without money and without price," and an immediate access to God through Christ, without the intervention of a human priest, were the truths which the reformers proclaimed with an irresistible ardor of conviction. When they have been preached out of a living experience of their power, they have never failed to interest profoundly the hearts of men of all grades of culture, and to impart to them the purity, along with the hope and comfort of the gospel.

THE ADVANCE, Chicago, 155 La Salle Street, \$2.50 a year. A bright, solid and reliable weekly. Pays particular attention to news of the churches. More distinctively Congregational than the *N. Y. Independent*. Those in Ontario who want a U. S. Congregational paper, would do well to take the *Advance*.

METHODIST MAGAZINE, Toronto, William Briggs, King Street East, \$2.00 a year. A very excellent monthly. The Editor, Dr. Withrow, is indefatigable in his endeavor to make a good magazine of it—and such efforts generally succeed in the end. Well illustrated, and full of excellent reading.

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For the Young.

BROTHER YOUNG.

Brother Young looks about nineteen. He always will. His face is as smooth, as red, and nearly as round, as an apple. He always wears a turn-over collar regardless of the fashion of the world on that subject, which passeth away and that juniorizes him. His voice mostly pursues the even tenor of its way. Altogether his aspect makes one think of the old couplet:

"His youth 'gainst time and age hath ever spurned;
His blossom to ripe fruit hath never turned."

And yet no person ever saw anything green in Brother Young. He is nobody's fool. He is bright and smart, if immature. Not so much of a favorite, in general, among the female members of the congregation as many others, he has, and deserves, the respect and good will of the sisters of the church, and, indeed, of all, and is greatly

popular among the little folk. His *forte* is an infant mission school, which, with a little assistance, he "runs."

Not very far from the church, in connection with which Brother Young was born and brought up, is a district thickly covered with low shanties. It is the social and spiritual opposite of an oasis in that part of the town: a barren and unwinsome spot bordered by better things. Its one or two-storey tenements are all dingy and desolate in look, and a kind of moral mildew odorizes the very air which environs them. It groceries are all grogeries. It abounds in saloons of the rusty, musty, fusty kind. One sees on its street corners Kelts, Scandinavians, Italians, Portuguese, Jews, gypsies and the like: all dirty, ill-smelling, ill-mannered and hard-featured to that degree that many timid people, who have to pass the region on their way home from work in the dusk of eventide, go an eighth of a mile out of their way for the purpose of getting around it, rather than to walk quickly through it—not that they are exactly afraid of anything which they might encounter there, but because it seems uncanny, and they don't like it. People have been known to wish that—provided the property were fairly insured, and nobody were personally harmed—a fire might sweep through it, and so disinfect the town of the moral, if not of the physical, malaria of its one or two hundred houses crowded with their ten or twelve hundred inmates.

Now, Brother Young happened to be going through this section of the town one fine spring morning, when he chanced to encounter Brother Screws. They paused for a minute's talk. Brother Screws is reputed to be by far the richest member of the church to which they both belong. And, further, Brother Screws is credited at the Registry of Deeds with owning several square acres of this non-oasis, of which we have been speaking; and, in point of fact, he was at that moment out bright and early collecting his weekly rents in advance. He had just had a little interview with one of his tenants, who looked like a scarecrow, smelled like a pigsty, and talked like an Irish woman red-hot with rum and wrath, which had ended in some rather loud words on both sides, the which words had smitten unpleasantly upon the approaching ears of Brother Young, and led Brother Screws to stop him for a word of explanation.

"You see, Brother Young," he said, "it is next to impossible to get along with these people without emphasis. I never mean to use bad language, as a rule, but I find that some of these people never really think a man means what he says unless he employs—ah, well—a considerable *emphasis* in his speech. I hope you won't think it important, Brother Young, to repeat anything which you may have heard me say to this old reprobate. The

fact is, all these people belong in the State's prison. You can do nothing with 'em. They'll lie, and cheat, and steal, and they're a bad lot altogether, and their young ones will soon be as bad."

Brother Young here got in a word or two edge-wise: "Brother Screws, don't you really think *their children* could be saved; and don't you think it is *your duty*—for I have heard it said that this property is paying remarkably well (say twenty to forty per cent. per annum)—to *do something* to save 'em?"

The Hon. S. S. Screws was a good deal graveled by this question. It wasn't the first time that unpleasant remarks had been made on that subject in his hearing, and he wanted, once for all, to stop all such talk. He thought he knew his man so well, that it wouldn't be running the least risk of being taken up were he to make *him* a proposition that would sound well when repeated, and that really couldn't practically amount to anything, any way. So, after a moment, he replied: "Brother Young, you're the man I've been waiting for, and I'll make *you* a proposition. This old woman whom you hear swearing at me high and low—what was she doing it for? Why, you see, I had peremptorily ordered her out. She had been renting that small shop in there, and I'm sick and tired of having her there, and she leaves, bag and baggage, to-day. To-day is Wednesday. Now, if *you*—for I could trust *you* to do the work properly—if *you yourself* will start a mission school for the little children (for the bigger ones wouldn't come) in that room which she vacates, and do it *next Sunday*, and keep doing it, I'll *give* you a lease of the room *for a year*. Now there's a fair proposition, and I call it a generous one, and if you don't except it, and do *your part*, just be good enough to stop accusing me of neglecting my part—will you?"

Mr. Screws *didn't know his man!*

Brother Young held his nose while he went in and took a survey, and after a few moments of silent calculation, he came out to say, in his mildest voice, "Brother Screws, you can make out that lease, and hand it to me this evening at the prayer meeting."

"But, Brother Young, what security have I that you will fulfill your part of the contract, it's a matter of dollars and cents with me, and for you, six months hence, to throw up the bargain, would be to make me lose half a year's rent."

"What is the rent, per year, of that hole?"

"I have never got less than four dollars a week for it; you see it's a store, and valuable."

"Put it into the lease, then, that if the lessee, at any time within the twelvemonth, fail in his part of the contract, he shall become liable to the lessor for the full year's rent from the date of the lease."

"You don't *really* mean it?"

"*You* didn't mean it; but *I* do, and if the papers and the key are not delivered to me at the prayer meeting this evening, there will be great inquiry then and there for the reason why. Good morning!"

Here, truly, was a kettle of fish!

The Hon. Simeon Simson Screws spent the day in fits of alternate chills and fever, as he contemplated the probabilities which confronted him, but didn't—under all the peculiar circumstances—dare (that is, he didn't think it prudent) not to make out the lease (into which you may be sure he took good care to insert the suggested clause), nor did he think it wise not to go to meeting with the key referred to in his pocket.

Brother Young met him at the door, and took lease and key. He had spent the day in going about. He had found two humble sisters who, with the sexton, had covenanted to spend the next forenoon in giving the place a tremendous cleaning out and clearing up. Brother Linseed had promised to put his men on at noon in numbers sufficient to give it an "elegant" coat of paint before the sun went down, which would be dry on Saturday, and to have a new gilt sign labelled "MISSION SCHOOL—COME IN," finished to order by Sunday morning. Brother Chapman would send around his cart on Saturday afternoon with a table, and as many chairs, little and big, as might be wanted. Brother Vail guaranteed to have neat plain shades working in all the windows during Saturday evening. Brother Ware warranted to send in a big pitcher for icewater, and six good goblets. Brother Scrivener promised all the Bibles, picture books, question books, slates, pencils, paper, etc. that might be desired. *All this, free gratis!*

Furthermore, Brother Young had an understanding with the pastor. And at a proper time—and, by a remarkable coincidence, the first portion of the twenty-second of Matthew had been read as the Scripture for the evening—the pastor asked the attention of the meeting to a most interesting communication which he was informed would be made by Brother Young.

Brother Young rose, and in his most dulcet tones made a statement of facts. He didn't state *all* the facts. He mentioned that, having that morning casually met Brother Screws in the street near one of his stores, then without a tenant, and having expressed the conviction that some effort ought to be made to Christianize the young children of that district, Brother Screws had kindly offered, could such an endeavor be made, to give the use of that store for a year, to help on the work. It had been found that others, with corresponding liberality, would provide whatever would be additionally necessary, and he was humbly glad to be able to announce as now a fixed fact that a school

for the little children of that neglected—and perhaps they might think unsavory—locality would, by the blessing of God, be started in that shop—on Sad Street (place to be known by the sign)—at one o'clock of the next Sunday afternoon. He had been presumptuous enough to agree to take the oversight of the school, and he had just two requests to make; no, he had just *one* request to make—and that was that the whole church would help him; a few of the younger brethren and sisters by volunteering as teachers, and all by praying mightily for the success of the enterprise."

We have no space left in which to expand upon what followed. How Brother Young and a dozen helpers spent Sunday forenoon in going from house to house to beg the people to wash up their small children and send them to the new school; how they came in a swarm; how, week by week, they kept coming; how their wildness gradually toned itself down into good behaviour; how they learned to love their teachers, as well as love to be taught by them; how, before the year was out, the Hon. S. S. Screws honorably acknowledged to Brother Young that, although he did feel awfully about it at first, he had long since concluded that that lease was the best investment he had ever made: how the Sabbath school doings at the church took on new life by contagion, as it were, from this mission school; and how everybody glorified God and was thankful when, at the end of the year, the school moved into a hall, whence, a year later, it graduated into a chapel, which threatens now to grow into an independent church; all this we can only thus briefly hint at.

And Brother Young modest hero of it all—looks but about nineteen yet—and always will, God bless him. — *Congregationalist*.

POSTSCRIPT.

(*News of the Churches.*)

GRANBY, QUE.—A gathering of no ordinary interest took place at the Congregational Church, July 2nd. Our people here are so widely scattered, that an effort was made to get them all together for once. Notes of invitation were addressed to all members and adherents, comprising some 115 families, Nearly all responded, and about 400 assembled, and sat down to a feast of ice-cream, strawberries, and other delicacies, which had been freely and bountifully provided by the good ladies. The grounds were beautifully decorated with evergreens, and lighted with Chinese lanterns. The Granby Band was in attendance, and our local musical talent was to the fore. Addresses were delivered by the pastor, Rev. John I. Hindley, and several of the members. Subscription-lists were set on foot, for liquidating a long-standing debt on the par-

sonage, and to raise the balance due on the shed. The latter building has just been completed, at a cost of about \$500, some \$200 being still due upon it. The amounts promised are all to be paid by January, 1889; and we hope then to have a clean balance-sheet. It was felt that this gathering marked an interesting epoch in the annals of the Granby church. Its size, its composition—as all invited were supposed to be members or adherents of the Congregational Church—its unanimity, and the hopeful feeling which pervaded all, augurs well for the future success of the church. — *Com.*

BAILUNDU, W. AFRICA.—Mr. Currie, who had suffered somewhat from the fever on the coast, had returned to Bailundu. Mrs. Sanders writes, indicating what work is now going on:—"I know you will rejoice with us that we were able to send this month for the scholars in the interior, copies of thirty-two pages of Mr. Stover's 'Gospel Story' for the schools. To be sure there were some places where the printing was not perfect, but you know we had everything to learn. I can imagine I see Tomasi's eyes shine when he sees the little book. Dear boy! He has treasured up every scrap I printed on the typewriter as a miser treasures his gold, and no one at home can realize how he will gloat over the possession of a whole book. This lacks about twenty pages, which I mean to set up alone this month, and so leave my husband free to work on a translation of John's Gospel, which he began in Bihé. Mr. Stover intends to come down in August, and we hope to put enough work through the press that the schools may not suffer in the future as they have in the past. Oh, what a joy it will be when we can give to our dear children in the faith the Word of Life, some parts of God's own blessed truth in such form that they can read and meditate upon it! I think we have felt somewhat as parents who have seen their children suffer for bread."—*Missionary Herald*, (August.)

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