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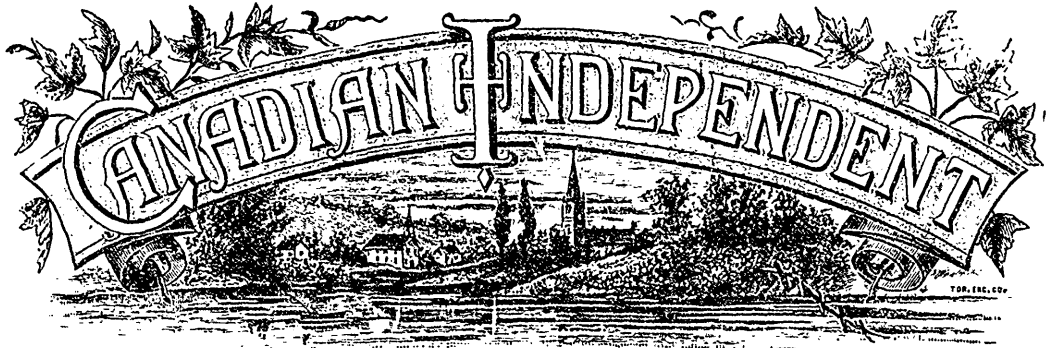
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REV. WILLIAM WYE SMITH,

EDITOR "CANADIAN INDEPENDENT"



New Series.

TORONTO, JUNE, 1890.

Vol. IX., No. 6

Editorial Jottings.

A HOLY life is like the pure snow; and the footsteps of the man who walks therein leave a mark but not a stain.

OUR frontispiece this month is a portrait of the Editor. We don't claim much for it, but thought we might as well use it sometime to help to brighten our pages up a little.

THE *N. Y. Independent* describes a pessimist to be one who "spends most of his life in condemning what he believes life is, without offering any help toward reaching what life ought to be."

WE wonder at so few of our friends using the cloth, gold lettered "Binder" for their INDEPENDENTS. It is practically a good and handsome binding, and can be removed at the end of the year and used for the next volume, and will last for years.

AT the approaching Ontario Elections the Dominion Alliance hopes for the co-operation of all who favor temperance, in endeavouring to return reliable temperance men as members. With a Temperance House we shall have Temperance laws, and well enforced.

AT the American Presbyterian Assembly now meeting (15th May) at Saratoga, the question of Revision of the Confession will come up for discussion. Two thirds of the 193 Presbyteries have voted for revision. Of course the revision may be more or it may be less, with the probabilities in favor of caution and conservatism.

THE Sixth International Sunday School Convention will be held at Pittsburgh, June 24-27. Ontario is entitled to 52 delegates. The probability is that the full number will attend. A party will leave Toronto by a steamer for Lewiston, (thence by rail) on 23rd. We expect to be of the party.

THE Prisoner's Aid Association has held its annual meeting in Toronto. President: Hon. S. H. Blake: Corresponding Secretary: Dr. A. M. Rosebrugh. This worthy charity is doing a good work—Missions in gaols and reformatories, helping discharged prisoners home and to get work, agitating for better classifications in prisons, etc.

AN uneducated workingman, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high-school work, and is to-day an educated man through giving the child continued sympathy in his studies.—*Mary. E. Burt.*

THE Chinese Bill which passed the House at Washington has been killed in the Senate. It proposed to treat as criminals all Chinese found in the country, other than those put down in a special census to be taken. But the Christian sentiment of the country rebelled against it; and petitions and protests poured into the Senate; and it was quietly shelved.

A CURIOUS use of the boycott is reported from Georgia. John Wanamaker, Postmaster-General, has appointed a negro as postmaster of Athens, in that State. No doubt he was a capable man but he was African in descent

and color. So all the firms who have been getting goods from John Wanamaker, *merchant*, have been boycotted by the enlightened public in Georgia, and the boycott is spreading. What next?

DR. A. M. Fairbairn, Principal of Mansfield College, England, will deliver a course of lectures this summer at Chautauqua; subject, "Leaders of Religious Thought in the Nineteenth Century," including such special topics as, "Newman and the Anglican Revival," and "Matthew Arnold, or the Relation of Literature to Religion."

THE Roman Church once declared that the earth did not move; and now the Pope and Cardinals have forbidden cremation. The burning of living bodies—if heretics—is not altogether repudiated yet; (Bruno's burning was not condemned last year, though his statue was) but you must not burn a *dead* body!

MOODY was sneered at by the ungodly, in Scotland, as succeeding only in winning over "a lot of women," and anyone who visits our churches, or notes the communicants at the Lord's Table, will see the majority to be women. The women are not there in too great numbers (!) but the men who should be there are absent. There should be, in connection with the Churches, more meetings to instruct and interest young men through the week; but socials and taffy-pulls won't do it!

It needs such a hot head as Roman Archbishop Cleary, of Kingston, to let us see some of the by-ways of Rome. He issues a pastoral to his clergy to see that every Catholic ratepayer is down as a Separate School supporter, and if, where there is a Catholic school, one of their flock sends his children to a Public school the man cannot be pardoned for his "rebellion" by the priest, but only (by penitential tears and written retraction) by the Archbishop himself. The nincompoop! He to usurp the prerogatives of God! Bah!

"A LITTLE learning is a dangerous thing." The Popes did not wish their followers to be learned or cultured. Innocent IV. (1243-1254) has laid down with much minuteness of detail the amount of learning salutary for good Christians. "It is enough for the laity," he

says, "to know that there is a God who rewards the good, and for the rest to believe implicitly what the Church believes. Bishops and other pastors must distinctly know the articles of the Apostles' Creed, the other clergy need not know more than the laity, and also that the body of Christ is made in the sacrament of the altar." (Comment in Decret. 2d.)

I HAVE no theory of the atonement—no mere philosophy of it—no narrow sectarian conception. I only feel that I need it all. I have sinned enough to need the whole Cross. No fine character in history can help me. My case goes infinitely beyond the reach of mere ethical example, how sublime soever it may be. I need my Saviour. I need His precious blood. If I had sinned less I might have needed it less. But my soul has wholly lost itself in sin, and therefore it cries out for more than an exemplar, more than a teacher, more than a sympathizer, it cries in bitterest distress for One who did something for me which I could never do for myself.—*Dr Parker.*

ONE of the greatest horrors of recent years is the burning of the Insane Asylum, last month, at Longue Pointe, a few miles from Montreal, in which a large number of the poor unfortunates were burned to death. Whatever the expense in the first place, all public buildings will, in the near future have to be constructed of fireproof materials; and in these days of the cheap and extending use of steel, a building wholly constructed of stone (or brick) steel and cement, need not be a difficult matter. The burned asylum seemed to have been but a "fire trap," with 1,600 or 1,700 inmates. And then to think of a water supply which was exhausted in five minutes! Let our other Asylums, and places of like nature, be looked after.

"WE talked mostly of Stanley's first visit to Uganda in the days of King 'Mtesa. 'Did you translate the Gospel of Luke for 'Mtesa into Swahili?' 'Yes, in a rough way. It was put on big leaves half an inch thick, and filled some twenty of these leaves. I made also in the same fashion an outline of the whole Bible story.' 'That is a very interesting fact,' I said. 'Few people know the great explorer anticipated the missionaries in the matter of translation.'"—*Cor. Liverpool Mercury.*

Editorial Articles.

HELP IN CHURCH WORK.



SOME of the pastors have too much work to do : and all of them would be the better of some assistance. We propose to show how they may be assisted. That part of their work which they can never overtake, is pastoral

visitation. The INDEPENDENT makes twelve visits annually in many hundred households ; draws the line at what is useful and edifying ; has a word for the children ; news that does not run into idle gossip ; preaches a little, without weariness ; and does generally the work of an "Assistant Pastor," at a dollar a year !

We give, in another connection, an account of the ordination of an assistant pastor in Toronto ; but it is not every church that is in so favored a position. But each may have the monthly visit and conversation of our assistant-pastor-general in his robe of terra-cotta hue—he who is never late for tea, and never gets angry, and never stays away on account of an engagement elsewhere ; and never has the temptation of repeating in one house what is said in another.

We counsel our pastors to avail themselves more largely of his assistance. It is precisely in the line of their best work. And while they are benefiting their own members, they are also helping other churches, by strengthening our only literary interchange. We have not got as yet, the five hundred new subscribers so urgently pleaded for by the President of the Publishing Company, but we ought to have them. Don't let any ministerial brother rest till our church organ is found in every house ! It preaches Christ to the family, when the pastor cannot be there. But like every assistant, it wants overseeing ; and a "report" and an "audit" once a year, and that is where so many of our brethren fail.

REFERENCES KINDLY PERMITTED.

No description is as good as a picture, and no recommendation is as good as a sample. When "references" are "kindly permitted," we are always referred to somebody who has tested and used the article—or who has patronized the establishment—or sent his children to the school, as the case may be.

The Rumsellers don't like this test applied to them and their "trade." They don't give us "references" to those who have used most of their compounds. We should come across too many ruined bodies and souls ; too much poverty, crime and degradation, the legitimate outcome of their efforts !

The same test might be applied to the Romish priest, who arrogates to himself, and the "Church" (by which term he never intends you to include the *membership*) the whole direction of the education of the young. His honest announcement—his advertising card—should read, "References kindly permitted to former pupils ; to Spain, to Italy, to Mexico, and to South America." The first two, Rome has had for pupils for a thousand years ; the others for three centuries. If the "education" Rome has given these countries, is such as only disgusts and appals us, can we with any reason or safety, give any portion of our youth in this Dominion, into such hands ? No, Messieurs, we have looked at your "References," and they are not satisfactory. We judge what you are likely to do, by what you have done, and are now doing. Victor Hugo grandly says:—Italy, which taught mankind to read, now knows not how to read. Spain has lost the secret power it obtained from the Romans, the genius of art it had from the Arabs, the world it had from God ; and in exchange for all that you have made it lose, it has received from you the Inquisition."

Correspondence.

MR. H. J. CLARK AND THE EX-PARTE COUNCIL.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—In last month's number of the C. I. there appeared a communication from Mr. H. J. Clark,

containing some doubts and denials, having reference to us as officers, and to our Church, which in justice to ourselves, require to be squarely challenged. We are unwillingly drawn to speak again by representations which mean nothing less than a denial of our right as a Church to do what is our own proper work. We find it hard to believe that a man of Mr. Clark's intelligence and good sense, should, of his own accord, seek to intermeddle with our affairs and side with a party. His kindly reference to our pastor and our church in the communication to which we refer, we accept, not as flattery, but as an expression of the feeling of his heart.

On the subject of the place and functions of an Ex-parte Council, Mr. Clark cites "Dexter on Congregationalism," "as one of the best authorities on our polity this side of the Atlantic." Let it be so. Kindly therefore allow us to cite Dexter; only in this instance it will be Dexter *grown wiser*. Seeing that we have before us as we write, his "Handbook on Congregationalism," written fifteen years after the publication of the work from which Mr. Clark quoted. In this later work, he (Dr. Dexter) writes, "I bring my statements into *better accord with what I believe to be the truth.*"

Before citing the extract from this work bearing on an Ex-parte Council, let us once more remind your readers that in the matter complained of we gave open *letters of good standing* to every one of those members who differed from us, and in writing declared they could not work with the church as then or now—for the matter of that—constituted. If, as we believe, a number of them were actually *wheedled* into signing what purported to be signed only "after mature thought and calm reflection," then, seeing that we still left the way open for any who might choose to recede from the position therein taken, to return to their former position and work in fellowship with us, we think we did all that reason and Christian principle could in the circumstances exact of us.

Now let Dexter be heard as to the Congregational and common-sense ground to be taken in the premises; and as the italics are not ours but Dr. Dexter's, we sincerely hope that Mr. Clark and others with him will "mark, learn and inwardly digest" the italicised and the non-italicised statements. We give the section bearing on an

Ex-parte Council in its entirety, and not as *truth separated from truth.*

"A. Who may call a council? With two exceptions a council must always be called by a *church*. The first exception is that a company of believers desiring to organize into a church may properly invite neighboring churches by council, to advise in regard to, and fellowship their organization. The other exception is when a church, after having taken some action in regard to one of its members, which has impaired his fellowship with other churches, *unreasonably* refuses to grant him a review of the case by mutual council, in which contingency he acquires the right to call one *ex-parte*, on the ground that otherwise 'God should have left no means of redress in such a case, which could not be.' It is important to notice that this right to call a council comes into existence only when a church has *damaged the relations of one or more of its members to other churches*. So long as it leaves such persons in good standing, so that they may commune freely elsewhere—however much they may feel injured and aggrieved—they have no right to take the case to other churches because they have nothing to complain of so far as *other churches* are concerned; and it must always be presumed that when any church reaches final judgment in any given case, whatever injustice—if any—has been suffered by the way will be corrected, and there is therefore no just reason for interference. But if the matter has been *ultimated*, so as to throw any out of old rights and relations with the fraternity, and it be felt that this has been *unreasonably* done, a case at once arises in which that fraternity has interest, and therefore may rightly have something to say. Nothing, however, is more common in a Church than for a minority, which is simply thwarted in some cherished purpose, because it is not the majority, but which has suffered no impairment of rights, to propose to the majority to leave their 'difficulties' to a council; and, when the proposition has been declined, to have a good case for one *ex-parte*. They *have no case at all*. The church has no right to ask other churches to do what is its own proper work, and the aggrieved have no grievance which concerns other churches, because their relations with them remain what they always have been. Of course any church

which desires advice has always the right to ask for it. But for a church simply to decline to ask advice when some members wish to have advice taken, is in itself no sufficient ground for the calling of an Ex-parte Council."

Now, Mr. Editor, after such a clear exposition by so eminent an authority, of the position to be taken by a church when it knows that it has not deprived any who were once members of it, of "their good standing in relation to other churches," but rather enabled them without delay to "commune freely elsewhere," ought we to be accused, as we have been—first, because we did not speak out all into the public ear; and then, because we did speak when self-respect compelled us do defend ourselves? We did criticise, and we submit with reason, the quasi-judicial verdict given by a council that heard only the evidence on one side, and we still are of the opinion that the Council had no right to declare our action as a church *null*, seeing that we did not submit our case to it, for the reasons referred to above.

In regard to Mr. Clark's comment on the position taken by Zion Congregational Church, we will content ourselves with remarking that his reference to "logic" in that connection must be a mere flourish, as it does not require that one be specially versed in the art of thinking and reasoning to see that the cases he compares are not at all parallel.

In closing, we regret that Mr. Clark should have allowed himself to speak of us as "a body of church officials," whose "spirit" he refrained from "exposing" by means of the press of this city. Perhaps Mr. Clark belongs to an *immaculate* Board of officials in an *infallible* church, against whom no "railing accusation" was ever brought! And as to the matter of "exposing" us through the press, some of those he defended, and whose spirit he compliments, have spared him that task, inasmuch as even "private correspondence" and church meetings were deliberately, though far from accurately, exported and reported by them, and yet we live and are ready to "expose" ourselves to reproaches and even death for the sake of Christ and the Church.

Yours faithfully,

FRED. DONALDSON.
E. H. ARMS.
WM. D. RIDDELL.
GEO. A. HAMMETT.
A. B. SALTZER,
W. C. JEX.

Toronto, May 7th, 1890.

WATERVILLE CHURCH.

To the Editor of the CANADIAN INDEPENDENT.

Dear Sir,—Our Church has this year sent to the Montreal Congregational College, current expenses fund, the sum of \$45. This sum is largely in excess of the amounts sent in former years; "and why?" you naturally ask. Because one of our number, an energetic business man, hit upon an expedient, and at once set about to carry it through. This was to supplement the usual collection in the Church by a subscription list, which was sent round to all the friends, many of whom were unable to be present when the collection was made on the Sunday set apart for that purpose. At the service, although the claims of the College were ably advocated by Dr. H. E. Barnes, of Sherbrooke, (who kindly came over for the purpose) the collection only amounted to something over \$11. This, of course, we reckoned good for a Sabbath collection, but how much the College would have lost had we contented ourselves merely with the amount so obtained; \$45—\$11 = \$34.

Mr. C. R. Black, the treasurer of the College, in acknowledging the receipt of the amount forwarded, expressing his pleasure, adds, "I am all the more pleased from the fact that it is such a substantial and gratifying increase on previous subscriptions, and proves that *someone has taken a special and personal interest* in the matter. Were this the case in every Church the College would not lack for funds for carrying on its important work, as it unfortunately does."

Now, here is a hint to some other of our lay brethren. Why, indeed, should not our subscriptions both to the College and to the Home Missionary Society be much greater than they are? Do not many of our Churches content themselves with just an annual Church collection for these causes? Let more of our business men look a little more outside their ledgers, and a little further than their office doors; let them but have a thought for these, the crowning glories of our denomination—the School of the Prophets, and that struggling little Society, which has doubtless done much to make the denomination what it is to-day, viz.: The Home Missionary Society—and we should not long hear the complaint, "*We want funds.*"

MORAL :—Have annual collections for our religious and philanthropic objects in the Church supplemented by *subscription list* outside.

Yours truly,

JOHN W. GOFFIN.

Waterville, Quebec, May 2, 1890.

THE COLLEGE AND THE MISSION CHURCHES.

Sir,—In the last number of the CANADIAN INDEPENDENT, Rev. Chas. E. Bolton has introduced a subject for discussion, of very great importance to the Cong. Churches of Canada at the present time: "Shall we abolish the office of Missionary Superintendent?"

I affirm that many more changes will necessarily have to be made than the one implied in the question asked, before we can be successful as a Missionary Society. I cannot do better than introduce to the readers of the INDEPENDENT more of the experience of our brethren in the State of Michigan than Bro. Bolton has given.

Quotation from the report of the executive committee of Home Missions in Michigan, March 31st, 1886.

"We cannot depend upon the theological seminaries to train the men needed for Home Missionary work. However well the seminaries may succeed in fitting men for the work of the American Board, for professorships in colleges, for pastorates of city churches, or as specialists in various departments of literature and science, they do not train the men needed for the smaller churches and new fields. Your committee beg again to urge upon your attention, as we have done heretofore, the need of a training school to fit for the ministry the large number of men who are strongly inclined to preach, but who, by reason of their age or their poverty or family responsibilities, cannot come into the ministry through the ten years' course offered by our colleges and theological seminaries. The Lord calls many men to preach, for whom a college or seminary course is impracticable; and if we could find a way to help these men into the work with such preparation as may be practicable for them, we should not long be in want of good men for our Home Missionary fields. Our traditional methods of training practically close the door to the ministry against many men who would gladly come in, and who, as experiences shows, might be very useful. Let us once for all recognize the fact that the majority of the men whom God is to-day calling and bringing into the Congregational ministry in the United States, do not come by the way of the college and the seminary. We have taken great pains to smooth the way into the work for the minority who come by college and seminary; but we have done nothing to help into the work the growing majority who came from other sources to recruit our ranks. While we pray the Lord of the harvest to send forth laborers into His harvest, let us act in the line of His providence. Let us begin here in Michigan a training school

to fit for Home Missionary service the great number of men who would be glad to come, if they could receive a practical training in a reasonable time, but who cannot take the traditional ten years course of preparation. Bangor has practically become such a special training school. Of its twenty-eight students, but two have a college degree. Bangor supplies the men for the smaller churches of Maine. Without this school many of these churches must die. There is great and growing need of such a school in Michigan. Your committee respectfully and urgently request that this subject of a Home Missionary training school be referred to a special committee to report during this meeting.

All our officials in Ontario know the kindness and liberality of our friends in Montreal to the students and College, and appreciate it all in the highest degree possible, but at the same time know that in the early course of the training of our young men for the ministry, it would have been much better if some of them had been under the care of a suitable minister in the City of Toronto, where they could have kept the pulpits of many of our country churches supplied all the year round. For Ontario properly managed, offered the best fields for missionary operations.

I also think we have missed it greatly in the past, in not grouping a number of churches under one pastor; sufficient to make a field self-sustaining in a reasonably short time in the rural districts. For those small churches do not average more than two hundred dollars a year of income, taking the country throughout.

No missionary society can afford to keep up one small church, with such an income, through all time, without a fearful loss of missionary revenue.

I think another great hindrance to our success is, that many of the young men of the present day do not appear to be prepared to grapple with the difficulties that have to be encountered to be a successful Home Missionary; and too readily go off to the United States or other places, and leave our Canadian work to suffer.

A successful Home Missionary is not only a teacher of Christian doctrines, but a leader of his people in every good work. He should labor for the erection of a good church edifice, if need be, and to have a good praying band around him. He should have as large a bible-class as possible, and see that every church under his care should have a well-taught Sabbath school, and be prepared to hold evangelistic services when good can be done by them; and never allow his heart to fail under diffi-

culties, and success is certain to follow. It is a well directed labor that succeeds.

If our College is not forming the men to bravely do the work in the line required in our rural districts, we had better adopt some other plan of preparing men for the ministry in our mission churches. For it is in this part of our work we have greatly failed. If we continue in the same line of action in the future that we have adopted in the past, we shall not have a church in this northern section of our country, from Owen Sound to Toronto, in a very few years.

M. S. GRAY.

THE EX-PARTE COUNCIL.

SIR,—The INDEPENDENT for May contains a letter from my old friend Mr. H. J. Clark, respecting the Ex-parte Council, lately held by some of the Toronto churches, in reference to the recent trouble in the Western Church. I am in perfect accord with what Mr. Clark says in the beginning of his letter, as to the undesirability of publishing accounts of church squabbles or difficulties in the columns of secular newspapers, and further I think it is well to keep them as much as possible out of the pages of religious periodicals, as their appearance there, frequently provokes rejoinders that tend to no ultimate good to the parties implicated in them.

Had Mr. Clark in his letter, confined himself to the dispute between the Council and the Western Church, I would not have interfered in the matter, but as he has seen fit to bring Zion Church, of which I am an old member, into the arena, I feel it incumbent on me to say a few words in explanation and defence of the action sustained by Zion during the course of the recent painful occurrences.

Mr. Clark having stated what the Council did with respect to the dispute they undertook to investigate and settle, proceeds to arraign and condemn Zion Church for its conduct in the matter, and expresses himself pretty freely anent it. He says that had it acted otherwise than it did, he could "have respected its action." This appears to mean that on account of its action, he does not respect it. The tendency of his remarks seems to me to imply that Zion Church did not give its

true reasons for not joining in the Council, but resorted to an unworthy subterfuge to evade the difficulty that had arisen. If this be Mr. Clark's idea, I must decidedly say that he is quite mistaken in his impression. Zion Church never acted otherwise than in an honorable and straightforward manner in all matters in which it has been called upon to engage. It has not shrunk from speaking out, when it was necessary to do so, and I think I can go further and say, that it has always been on the right side of every question in which it took part.

It would occupy too much of your space to go fully into the details of the unhappy events that have transpired in the Western Church. A brief abstract, as far as I am acquainted with them, will be sufficient for the purposes of this letter. If I shall make any mistake in my narrative, I am open to correction.

The "expelled" members of the Western Church, wrote to Zion Church as well as to other churches stating their case, and requested that a Council should be called to consider the matter in dispute. Zion replied that it did not believe that it had such power to call a council, but if one were called by the Western, Zion would, if requested, send delegates to it. The other churches decided to call the council, and invited Zion to take part in it. Zion declined to do so, unless the Western would attend the meeting. Zion did not think it was in accordance with Congregational principles for one or more churches to interfere in the affairs of another church without its consent or invitation. I may say for myself, in addition to the assertion of this, as I believe, fundamental principle, I was strongly of opinion that if this Council were held without the co-operation of the Western, it would do no good, but on the contrary, increase the unpleasant feeling that already existed between the Western and its expelled members, and I think the result of the Council and its published decision has amply proved the correctness of this opinion. In my judgment it would have been well if that Council had not been held.

I cannot see the correctness of Mr. Clark's statement, that "the principle laid down (by Zion Church) is surprising," and that "logically carried out," would render any church "unable to cut off an immoral member if he declined to defend him-

self." Zion Church has never denied the right of any church to deal with its own delinquent members, whether they defend themselves or not. What Zion maintains is, that no church has a right to interfere with another church unless invited by that church to do so.

There are two ways of settling disputes in general use by the community, one is by law. The Court summonses a citizen to appear before it. After reasonable delay, whether the party summoned, is present or not, defends himself or is silent, the Court proceeds with the case, and passes judgment upon it. This is analogous to the power and practice of a properly organized church. Another mode of settlement is by arbitration, where the parties who differ, consent to submit their case to the judgment of persons whom they choose to arbitrate for them. This is practically like a council called for the settlement of a difficulty. It is, however, seldom of any use holding an arbitration, with such an end in view, unless the interested parties agree beforehand, to accept the decision of the arbitrators.

Into the merits of the dispute among the members of the Western Church—the action of the majority, or the minority—or the refusal of the majority to unite with the proposed Council, I do not here enter; all I will say is, that I deeply regret the untoward position of affairs, and that I heartily wish that the separated brethren would meet together, and settle this disagreement by themselves without outside interference, or, if they prefer it, call a Council, and submit the whole matter to the members of it for final adjustment. Mr. Clark in his letter, furnishes quotations from "Dexter on Congregationalism," I am acquainted with the book, and agree with most of its contents, but I, with many others, do not accept what he says as to "Ex-parte Councils." I think his rules on the subject, are not in accordance with the information given in the New Testament, respecting the early churches. I understand that Ex-parte Councils are occasionally called by American churches, under the rules mentioned by Dr. Dexter. What their results are I do not know. I believe that the Toronto Council is the first of the description that has been formed in Canada, and I am not aware that such an assembly has ever been held in England.

Apologizing for the length of this letter,

I remain, yours truly,

DAVID HIGGINS.

Our Contributors.

CONGREGATIONALISM.

BY REV. JOSEPH UNSWORTH, STOUFFVILLE.

It teaches, that the Scriptures are the only standards of faith and rule of life. Human interpretations, however good and learned the interpreter, may be true or otherwise; therefore cannot be accepted, only as human judgment; which is fallible. It is true every man has a right to say what he believes the Bible teaches; but, he has no right to compel another, ecclesiastically or otherwise to accept his belief.

Any number of persons can agree to unite on any given interpretation of the Scriptures, and call themselves a church; and no other church founded on a similar principle, has a right to interfere with them, so long as they do not attempt to force their faith, or disturb them in the exercise of their liberty. For this freedom our forefathers suffered and gave their lives. In 1662, 2,000 of the best ministers of the Established Church of England left their homes, and everything dear to them, rather than submit to the Act of Conformity; including such men as Owen and Baxter. John Bunyan would rather stay in prison twelve years, than sell this birthright. The New England fathers preferred to suffer the loss of their native land, and the hardships of an inhospitable shore, rather than be deprived of this manhood. There are many to-day, who hold it next to their life.

Congregationalists, in their search after truth, whatever they find to be the true meaning of God's word; are free to accept it, without asking any man or body of men, whatever their name, outside the local church, the privilege to do so. We do not claim infallibility of judgment, nor do we believe that any man or body of men, however perfect their wisdom, or great their sanctity, can do so truthfully. In our judgment we are as near to exact truth what the Bible teaches, if not nearer, than others. If we did not, we would accept the truth wherever it could be found, whatever might be the cost.

It teaches, that the Church of Christ ought to be composed only of those who love God. Birth,

baptism, knowledge of doctrine, or desires to be Christian, are not sufficient to make us members of the household of faith. We do not undervalue any of these. We believe in their worth, in their place; but, we do say that if there is not love to Jesus Christ in the heart, the individual has no right to be in the fellowship of the church: such profession is a lie. No one can judge infallibly of the true state of the heart; but we can look at their lives. Even then, we cannot apply the same standard to every one, to determine fitness; for natural disposition, temperament, training and daily environments have much to do in giving character to individual lives. This we do—enquire of every candidate, “If they love Jesus Christ, and have taken Him as their personal Saviour, and are seeking to make Him the rule of their life?” To admit any one into a Congregational Church, without such a confession in substance, would be to sin against our distinctive principles. Deceived we sometimes are, but the sin lies at the deceiver’s door.

It teaches, that the local church is subject to none but Christ. With its officers duly installed, it is complete as an organization. Christ as its head and lawgiver, His word and life are final in everything expressed. When He does not speak, or we do not exactly know what His will is, we form, as a church, our own judgment upon it; and the majority make it law. If on any occasion, we find it difficult to agree in any of these matters, or we desire advice or help, we are at liberty to call in the aid of sister churches to counsel us; but, in no case, do we allow any man or body of men, whatever their standing, to say what we shall or shall not do. They may withdraw from us, because they think we are grievously in the wrong; but rule us, they cannot. We are free. To illustrate this independence:—If we want an organ we can have one. If we want our pastor to wear a gown and he is willing, he can wear one. If we want to change our Hymn Book, we can do so, and get the one we want, whether it bears the *imprimatur* of our Union or not. If we want to use a liturgy in our public worship, we can do so. If we want a change in the pastorate, we can fulfil our obligations to our pastor, and he goes. If we want class-meeting and fellowship meeting forming part of our religious life, they can be ours. Yea,

whatever we desire different to what we are doing, of what the Lord Jesus Christ allows, we can do it. No one can step in and say, “You shall not exercise this freedom,” whether Bishop, or Conference, or Assembly, or Council, or Pope. We know no master but Christ.

This liberty does not interfere with our co-operating with sister churches, to promote any good work. Our Missionary Society consists of these free churches banded together, to assist those that are needing help in their weakness, directed by men appointed from among themselves. Union then with other bodies, except fraternally, will never take place, until they come to acknowledge and allow this freedom. Individual members in the ministry and out of it may go, but the churches as a whole will not. One thing is cheering amid our struggles in this Canada of ours, as well as elsewhere. Other churches are coming every year nearer in spirit and practice to us. The spirit of the age among the masses in the churches, and the nations, is: The right of the *people* to have a say, what they shall believe, and who shall be their rulers and leaders, and how their money shall be spent.

This conviction is increasing in strength every year, and no power can stop it. Emperors and monarchs are feeling its growing power, and the wise among them are adapting their policy thereto. The absolute Pope and legislative conferences and assemblies, feel the powerful current, and are being moulded in their deliverances thereby. What religious body in the land would say, that the leading churches in their respective denomination should not have the minister they desired, if available? Usages and rules are being ignored in their demand for self-government. God is working out in His providence in the churches this liberty of His people, which we have as Congregationalists, so long enjoyed.

It teaches that the churches are a brotherhood, having no superiority over each other, except what they may give each other for the good of the whole. Whatever distinction there may be among the members in social or political life, as masters and servants, etc., in the church they are brethren, members one of another, each possessing a vote and voice, in all matters pertaining to the government and life-working of the church. The officers

are their choice from among themselves, subject to their judgment and decision for continuance or removal.

It teaches that the church is essentially a *life*. Not an organization simply, however perfect; not a ceremony or form of worship, however scriptural; but Christ filling them, and the soul on fire with His love; loving one another, even as He has loved us; co working with Him in saving men, and filling the world with His salvation. Where this life is not, whatever the name or organization, it is dead; a corpse of spiritual putrefaction; repulsive to Jesus Himself; however admired of men. Just in proportion, therefore, as this life is maintained in Christ, and with Him and for Him, is there a true church. Such are some of the things which are characteristic of Congregationalism.

The progress of these principles in this Dominion, in the multiplication of Congregational churches, has not been so great as desired. Many reasons could be given. In conclusion we name one. The difficulty the *few*, (whatever their principles) find in succeeding against the *many*. A business man with limited capital, however honest he is, finds it hard to keep pace, and succeed alongside men with larger means and influence. So it is in every line of life. Denominational life is not exempt from the rule. Such has been from the beginning our experience. Number, we know, is no certain evidence of true spiritual growth. Quality may be among the few, as well as in the quantity; but there is a fascination about number, there is not in a few. It takes a long time for unthinking persons, who are not governed by strong convictions, to associate with, and give themselves to the weaker, however pure and free their principles and doctrines. As churches, we labour against overwhelming odds. Number, wealth and agencies are against us; but have we not a work to do, as well as in the past? Is not the freedom we enjoy, and the manhood we teach, needed in this land? Can we not help to bring about that ideal church and Christian life, the denominations are all tending to? Let us who believe our principles are divine, go forward with an unwavering faith in God, and the certainty of the final triumph of the rights of all believers, as members one of another, calling no man *Master or Lord* but Jesus Christ!

HAVE YOU MADE YOUR WILL?

The Canada Home Missionary Society groaning under a deficiency and asking what shall we do next? is also a matter of deep concern to some who are not now living in Canada.

As a Life Member of that Society and one who for many years acted as Secretary of the Western District Missionary Committee, and sat on the board of the General Committee, the writer of this may escape the charge of not minding his own business, if he offers some suggestions.

It is useless to speculate on how this thing came about, though tempted to do so. What can be done now to get the Society out of the deep waters, is the chief concern. *The debt should be met by the whole body, as a personal debt would be.* The Missionary Pastors should pay their share *fairly; but not more than their share.* It would be a shame to take the deficit out of their incomes, when the debt really belongs to the whole constituency of the Society. Pastors and people of self-sustaining churches should every one do an honest share of this work. If it cannot be done by small sums, larger sums must be forthcoming. It is *now a debt*; to render payment should *not* be regarded as a gift, but an obligation. Fifty or a hundred dollars "cut" on a missionary pastor's salary, should be met by an equal payment on the part of the pastors of the self-sustaining churches and their members; for the debt is the obligation of all. Missionary pastors are sometimes squeezed without asking them if they can stand the pressure. If it were made optional they each would say, I cannot give so much, I cannot afford to pay fifty or a hundred dollars. Reductions, however, are not prefaced with—"By your leave."

May not something be learned from the societies on this, the American side of the lines. The pressure on the churches by the schemes of benevolence put forth by six or seven societies, is something *constant* and unremitting. The Foreign and Home Missionary Societies employ the press to the verge of extravagance. They keep on, and then, *keep on; keeping on.*

Both societies run behind sometimes; but by God's help they catch up.

"The sixty-fourth fiscal year of the A. H. M. Society opened with a debt of \$75,000 at the bank. For some months this rose to \$80,000; borrowed that the Home Missionaries may be promptly paid. Yet the year's receipts from contributions and legacies have met the maturing demands for missionary labor and expenses, and also the large amount of borrowed money; and the year closes without a dollar's indebtedness to the bank or any missionary who has reported labor." For this they say, "Let the Lord's name be praised." And let all the people say Amen.

Their last year's indebtedness was largely, though not exclusively, made up by LEGACIES. This was also the case with the American board.

It is well to urge men to give in their life-time, as you do; but after all, men will not do it; some hold on to their money till death loosens the grasp. Fifty men may be stimulated to remember Home Missions in their wills, where five of them could not be persuaded to give more than from one to five dollars while they live. We are speaking of the facts as they are found; and not of the wisdom of holding on till death.

A few hundreds bequeathed to Home Missions are never missed by the testator, and seldom by the other legatees. It is often the case that bequests are made where there is really less moral obligation to leave them, than to the missionary societies. It is not enough of a custom in the Canada churches to bequeath something to the benevolent societies of their denominations. Hundreds of thousands are given over here to the various colleges and benevolent societies by legacy. I know something of this is beginning to appear in Canada. But we are looking for something handsome to come in the form of an endowment to your College and Home Missionary Society. Why not?

May the reader of this article be asked, "Have you made your will?" If you have done so, and forgotten the Missionary Society and College, do not let your eyes close in sleep till you change it, or add a codicil in favor of some of these societies that are dying for want of help. Get it signed before witnesses *this day*; do not put it off an hour, you will not die a minute sooner, perhaps, will live longer; and prosper beyond the amount of your bequest. Do it and do it *now*. You will feel more comfortable when it is done. What little the writer can do, he feels obliged to do in the church where he labors, but his heart is with you, and his prayer for your prosperity and peace.

W. H. ALLWORTH.

Memphis, Mich., May 12,

A NIGHT WITH THE CHILDREN.

REV. S. L. WITCHELL.

A short time since, we attended a "Children's Choral Practice" in our little church. There were nearly a hundred children present, and it did us good to hear their fresh young voices singing with such zest—Dean Alford's beautiful hymn. "One, two, three," said the organist; "now altogether"; and then every voice burst forth in—

Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.

Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?

Forward thro' the desert,
Thro' the toil and strife;
Canaan lies before us,
Zion beams with light.

As we listened—charmed by the sweetness and heartiness of the young singers—we could not help wondering how many of them would one day join the throng which stands before the throne, and with it blend their voices in that grand triumphal song of praise to their Redeemer. And then we thought how much depends on the fathers and mothers, and teachers, who have the training of these young souls for eternity. They are to be the men and women of our country, and much of the future weal or woe of the nation will be wrought out by their efforts and influence. It is impossible to over-estimate the great responsibility which rests upon parents, pastors and teachers of youth; for let it be remembered that—wisely or unwisely—they are wielding a power and influence which will be felt thro' all eternity.

Forward! flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Springs to glorious birth:

sung on the young choristers, and as we looked and listened, we fancied we could see already the young dawning of "yearning purpose" in some of the young faces around us.

While we listened that evening, we were more than pleased at the intelligent rendering of the grand old hymn by the youthful singers. Not

time and *tune* only were observed—as is often the case with vocalists so young—but a nicety of shade and expression was also given to the *words* of the hymn, which they do not always receive, even from older and more cultured musicians.

“Far o’er yon horizon
Rise the city towers,
Where our God abideth;
That fair home is ours!”

And as we heard the fresh young voices we prayed that God in His mercy would bring at last each one of these lambs of the flock into that “fair home” of which they sang.

“Flash the streets with jasper,
Shine the gates with gold;
Flows the gladdening river,
Shedding joys untold,”

The young singers continued, and as we hearkened we were encouraged by the description of heavenly joys and the glories in store for the Lord’s people. It made us glad that we were christians and that our heavenly title was good through faith in Christ Jesus.

“Thither, onward, thither
In the Spirit’s might:
Pilgrims to our country,
Forward into light.”

Rang out the young voices, and as the spirited words fell upon our ear our courage received a fresh impetus, our determination grew stronger, our desires were increased to be faithful to Christ’s cause upon earth, and worthy servants in His vineyard. And we resolved by His grace not only to reach “The Glory Land” ourselves at last, but also to do our utmost to lead others there.

We went home that evening feeling profited, the sweet voices of the children still lingered in our ears; and we thought if earthly music can be made so sweet what will it be like when we reach the land beyond?

MANSFIELD COLLEGE, OXFORD.

Beautiful for situation, charming in its surroundings, magnificent in its artistic architecture, and of honored antiquity, is the city of Oxford. But its great schools of learning have, till comparatively recently, been monopolised for the education of young men of but one denomination of Christians: the Protestant Episcopal. From the time of the restoration to 1854, no one refusing to

subscribe to the thirty-nine articles of the Church of England, could obtain any of the honors of that university. The British Parliament in that year, removed the barrier against Non-Conformists; and now there is a fair field for university education and degrees in one of the greatest, if not indeed the greatest, seats of Christian culture in the world. The Congregationalists of England have acted wisely in erecting Mansfield College, where its students can avail themselves of advantages, the development of which it has taken the wisdom of centuries to produce.

That ancient university has, in past ages, experienced the struggles of true manhood for a more extended religious liberty, than it has possessed from the reign of the second Charles till its emancipation, 46 years ago. Cromwell was elected its Chancellor in 1654. And John Owen, another of our denominational ancestors, filled that high office for eight years, from 1652 to 1660; when he was removed because of the revenging bigotry accompanying the return of the monarchy.

Our Canadian Congregationalists are generally too well informed to imagine that because one excellent college is enough for us here, that the stately Mansfield, so classically located at Oxford, is the only theological seminary sustained by our English brethren. For Britain needs and keeps in operation sixteen colleges, with 442 students, with whom to fill vacancies naturally occurring in connection with her 4,000 Congregational churches.

Mansfield takes its place with over 20 other colleges, whose students in that university will be in frequent contact. There are also five “halls” which do the work of colleges, but are so called because mostly unendowed. The city is divided into twelve parishes, each having its parish church. These are in addition to the college chapels, the cathedral and Non-conformist places of worship. Thus, ample room is provided for the churching of all of the 32,000 inhabitants who are desirous of availing themselves of the means of grace. The history of this picturesque old city on the Isis, should itself be stimulating to the students, helping their faith up to the point of that held by Wycliffe who was a professor in that university; and by Ridley, Latimer and Cranmer, who died martyrs’ deaths in front of that old Baliol College. Often, when a boy, has the writer stood with

solemn thoughtfulness on the centre of that iron cross which is imbedded in the road, to mark the spot whence the fiery chariot removed the souls of the faithful men from earth to heaven. This city too, was the cradle of Methodism, for Wesley, the parent of the "Holy Club," as also Whitfield, studied here. From the University Press go forth millions of Bibles in many languages, seeming to be enough to flood the world with the Word of God. With such memories, surroundings and facilities, if professors and students be animated by the Spirit of the Master, the Mansfield College is destined to become a centre of Congregational influence in Britain and her dependencies.

J. SHIPPERLEY.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

XXVIII. THE PROMISES.

1. The promises were given to cheer mankind, and to testify to God's truth in their fulfilment.
2. The first promise was to Eve, that her seed should bruise the Serpent's head: meaning that Christ should overcome Satan.
3. God promised Abraham that his children should have the land of Canaan; and it cheered them for hundreds of years, till they obtained it.
4. God promised to Jacob, Moses, David and many of the prophets, that Christ should come. These holy men all believed it.
5. God has always promised to save those that love Him and trust in His mercy.
6. Christ has promised us that those who come unto Him, He will in nowise cast out; and that they shall find rest to their souls.
7. God has promised to His Son, that He shall rule over all the earth, and that all nations shall serve Him.
8. Christ has promised to come again in power and glory.
9. God's children have always been strengthened by seeing so many promises fulfilled.
10. The promises yet to be fulfilled are as certain as those of past days.
11. The principal promises yet to be fulfilled are: Christ shall reign over all the earth; the

Israelites shall be restored to their own land; Anti-Christ shall be destroyed; Christ shall come again; all the dead shall rise; the world shall be judged.

XXIX. THE WORK OF THE SPIRIT.

1. Christ did equally for all men, of every nation age and condition. Nothing is clearer in the scriptures than this doctrine.
2. Since Christ did for all men, it most naturally follows that His Spirit strives with all men; to lead them to faith, to obedience, to lowliness. And the more a man yields to the Spirit, the faster and farther the Spirit will lead him.
3. The effectual call of the Spirit is the call that is *obeyed*; and through being obeyed becomes effective. But other calls, of even greater intensity and earnestness, may have been disobeyed. Every call of the Spirit has salvation in it.
5. The great work of the Spirit is regenerating the sinner and teaching and sanctifying the believer. The Spirit is alone the Author of the new birth: the conditions, on our part, being faith, submission, obedience.
4. The Spirit may be resisted, Though omnipotent, He does not exert His omnipotence in forcing the human will; for in that case our responsibility would cease. Every Christian converted in mature years is conscious of having formerly resisted the Spirit.

XXX. FREE GRACE.

1. All grace is a free gift. Man had no claim to it whatever. But God has bound himself by many great and immutable promises to forgive and bless the believer for Christ's sake. Therefore the believer can claim His grace on the ground of His promise.
2. Christ's atonement, wrought out by His obedience and sufferings, was for all men. It becomes by acceptance, redemption and salvation. Its rejection adds immeasurably to the guilt of the lost.
3. All infants dying in infancy, and others in capable of either faith or unbelief, are saved by the mercy of God in Christ; and some in all ages and nations, who, not having the knowledge contained in the scriptures, yet love God in their hearts, and follow the Holy Spirit as He leads them; Christ having died for every one of them,

4. Since Satan fell through sin and Adam and Eve fell through sin, and some infants, growing up, fall through sin, and considering the warnings in the scriptures against falling, it would be rash and foolish for us to say we cannot fall. Nevertheless, God's grace will protect us if we refuse not the protection.

XXXI. FOREKNOWLEDGE AND ELECTION.

1. When God, from all eternity, determined to send Christ to earth for the salvation of men, He determined that none should be lost, but those who rejected Christ and refused to be led by His Spirit. And He infallibly knew from the beginning who should be saved and who should be lost.

2. God's foreknowledge is not the cause of an event coming to pass. This doctrine of necessity is not true. It is the actuality of the event that is the cause of the foreknowledge: for all events in the future are as present to the mind of God, as events now or in the past. And God could equally foreknow an event, from which He had expressly withdrawn every kind of Divine influence.

3. God, in choosing and accepting Christ as the world's representative and Saviour, chose and accepted every believer—every one that belongs to Christ and is "in Him." Just as one in choosing a tree or vine, chooses every branch or bud; though some of these may not yet be in existence. This is the election of the believer, and it was from all eternity.

4. The believer is certain of his salvation, not because God has elected him (for that he cannot know, of itself alone, and election is a consequent depending on an antecedent), but because Christ is faithful who hath promised, and he has given himself to Christ on the faith of these promises.

Mr. James Whyte read a paper before the Manchester Statistical Society in which he contended that the total cost of our drinking customs to the nation is not less than £310,000,000 per annum.

The view of Christ upon which the Bible places the greatest emphasis of thought, and with which seeks to impress the minds and hearts of men, is that He is a Saviour, sent by God into this world to do for sinners what they cannot do for themselves.

Our Story.

ALL HE KNEW.*

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

CHAPTER XI.

One bright breezy October afternoon Sam Kimper's daughter Jane got "an hour off" from her duties at the hotel, and proceeded to devote it to her highest ideal of possible enjoyment. There were many other pleasures for which she longed, but, as they were unattainable just then, she made the most of that which was within her reach for the time being. It was to array herself in her best and saunter to and fro in the principal streets, look into shop-windows, and exchange winks and rude remarks with young men and women with whom she was acquainted.

Although her attire was about what one would expect of a drunkard's child who has spent her later years in the kitchen and corridors of a hotel, Jane was not an unsightly creature. There must have been good physical quality in one side or other of her family, in past generations, which was trying to reappear, for Jane had a fine figure, expressive eyes, and a good complexion. Had any one followed her during the afternoon stroll, and observed her closely during her successive chance meetings with young men and women of her acquaintance, he would have seen hard lines, coarse lines, ugly lines, in her face, yet when in repose the same face was neither unwomanly nor without an occasional suggestion of soul. It was a face like many others that one may see on the streets,—entirely human, yet entirely under the control of whatever influence might be about it for the time-being—the face of a nature untrained and untaught, which would have followed either Jesus or Satan, or both by turns had both appeared before it in visible shape.

During a moment or two of her afternoon out, Jane found herself approaching Mrs. Prency and Eleanor, those ladies being out on one of those serious errands known collectively as "shopping." "Do you see that dreadful dowdy girl!" exclaimed Miss Eleanor, whose attire was always selected with correct taste.

"She has never had any one to teach her to dress properly, my dear," suggested the mother.

"She might have some one who cared enough for her to keep her from appearing in public in red hair and a blue ribbon," said the daughter.

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

"Such girls have no one to keep them from doing anything they like, my dear. Let us try to be sorry for them, instead of being disgusted."

"But, mother——"

"Sh-h! she'll hear you. I'm going to bow to her; I wish you'd do the same."

"Mother!"

"To oblige me; I'll explain afterwards."

The couple were now within several steps of Jane, who, with an odd mixture of wistfulness and scare, had been studying Eleanor's attire. When she saw both women looking at her she began to take a defiant attitude, but the toss of her head was met by one of Mrs. Prency's heartiest smiles, accompanied by a similar recognition from Eleanor. Short as was the time that could elapse before the couple had passed her, it was long enough to show a change in Jane's face,—a change so notable that Eleanor whispered,—

"Did you ever see any one alter looks so quickly?"

"Never; but I shan't lose any opportunity to see it again," said Mrs. Prency.

"Mother dear!" said Eleanor, "I hope you're not suddenly going to recognize every common person you may meet in the street. You're so enthusiastic."

"And so different from my daughter in that respect.—eh, dear?"

"But, mother, you have always been so careful and fastidious about your associations and mine. I remember the time, only a year or two ago, while I was at school, when you would have been horrified if I'd had anything to do with a creature like that."

"You were a child then, my dear; you're a woman now. That girl is the daughter of the poor fellow——"

"Sam Kimper?—that you and father talk of so frequently? Yes, I know; she was a horrid little thing in school, two classes below me. But, mother I don't see why we ought recognize her just because her father has been in penitentiary and behaved himself since he came back."

"Because she needs recognition, dear child; because she gets it from plenty of people of her own class, and if she has it from no others she never will be any better than she is; perhaps she will become worse."

"Oh, mother," exclaimed Eleanor, with a toss of her handsome head, "such people never change. There were plenty of such girls in the same classes with me in the public school, and they have all gone off and married common low fellows. Some of them were really pretty girls while they were young too."

"All the more reason why others of the same kind should have some encouragement to do better, my child."

"But, mother," persisted Eleanor, "what possible good will it do that Kimper girl for us to merely to recognize her in the street?"

"You may do as much more for her as you choose, if you think mere courtesy is not enough. Eleanor, you are a healthy, happy girl; you know—and I remember—all a girl's natural fancies and longings. Do you imagine that being badly born and reared can keep that girl from having the same feelings? She probably wishes she could dress as well as the best, attract attention, be respected, have a real fine fellow fall in love with her"——

"The idea!" exclaimed Eleanor, laughing merrily. "But suppose it were all true, how can mere notice from us help her? I'm sure the minute we passed her she made a face and envied me my better clothes."

"You will think different when you have more experience, my dear. When I was as young as you, I thought——"

"Oh, mother, there she is again," said Eleanor, "crossing the street; she's turning right toward us. And," murmured the young lady, after assuring herself that it was really the same combination of red hair and blue ribbon, "how different she looks!"

"Because two women of some standing and position chanced to notice her. Let's help the good work along, daughter." Then, before Miss Eleanor had time to object, and just as the cobbler's daughter was in front of them, Mrs. Prency stopp'd, extended her neatly-gloved hand, and said, with a pleasant smile,—

"How these girls do grow! You were little Jane only a year or two ago, Miss Kimper."

Never before had Jane Kimper been addressed as "Miss." The appellation sent color flying into her face and brightness into her eyes as she stammered out something about growing being natural.

"You haven't grown fast enough, though to neglect good looks," continued Mrs. Prency, while Eleanor, endeavouring to act according to her mother's injunctions, drawled,—

"No, indeed!"

Then the cobbler's daughter flushed deeper and looked grateful, almost modest, for girls read girls pretty fairly, and Jane saw that Eleanor was regarding her face with real admiration.

"You girls of the new generation can't imagine how much interest we women who used to be girls have in you," said the judge's wife. "I'm afraid you'd be vain if you knew how much Eleanor and I have looked at you, and talked about you."

"I didn't s'pose any lady that was anybody ever thought anything about girls like me," Jane finally managed to say.

"You're greatly mistaken, my dear girl," said the lady. "Nearly every one in this world talks

a good deal about every one else whom they know by sight. You really can't imagine how much good it does me to see you looking so well and pretty. Keep right on looking so, won't you? The girls of to-day must be our women a few years hence, that's what I keep impressing upon my daughter day by day, — don't I, dear?"

"Indeed you do, mother." Eleanor said it with a look at Jane which was almost a signal for sympathy: the cobbler's daughter was greatly mystified by it.

"I don't see," said Jane, after standing awkwardly for a moment in meditation, "how a girl's goin' to be much of a woman that amounts to anything one of these days, if she's nothin' to do now but dirty work at a hotel."

"May be she could change her work," suggested the lady.

Jane's lips parted into some hard and ugly lines, and she replied, —

"Some things is easier sayin' than doin'."

"Should you like a different position?" asked Mrs. Prency. "I'm sure it could be had if people knew you wanted it. For instance, I need some one every day, for some weeks to come, to help my daughter and me with our sewing and fitting. There are always so many things to be done as winter approaches. I sometimes feel as if I were chained to my sewing machine, and have so much to do. But I'm afraid such work would seem very stupid to you. It would mean sitting still all day, you know, with no one to talk to but Eleanor and me."

Jane looked wonderingly at the two women before her. No one but them to talk to! She never had imagined an opportunity to talk to such people at all. She supposed all such women regarded her as part of the scum of the earth, yet here they were speaking pleasantly to her, — Mrs. Prency, a woman who naturally would fill the eye of an impulsive animal like Jane, — Eleanor, the belle of the town, — two women whom no one'd look at without admiration. No one but them to talk to! All her associates faded from Jane's mind like a flock of mist under a sunburst, as she answered, —

"If there's anything you want done that I can do, Mrs. Prency, I'd rather work for you for nothin' than for anybody else for any money."

"Come to my house as soon as you like, then, and we'll promise to keep you busy: won't we, daughter?"

"Yes, indeed," murmured Eleanor, who saw, in her mind's eye, a great deal of her work being done without effort of her own.

"You shan't do it for nothing, however, you shall earn fully as much as you do now. Good-day," Mrs. Prency said, as she passed on, and Eleanor gave Jane a nod and a smile.

The hotel drudge stood still and looked after the couple with wondering eyes. The judge's wife dropped something as she walked. Jane hurried after her and picked it up. It was a glove. The girl pressed it to her lips again and again, hurried along for a few steps to return it, stopped suddenly, thrust it into her breast, and then, passing the back of her ungloved hand across her eyes, returned to the hotel, her eyes cast down and her ears deaf to occasional remarks intended specially for them.

CHAPTER XII.

Deacon Quickset was entirely truthful when he said to the keeper of the beer-saloon that he had worried his pastor again and again to call on the repentant thief and try to bring him into the fold of the church; but he probably did not know that the said pastor had opinions of his own as to the time and manner in which such work should be done. Dr. Guide, under whose spiritual ministrations the deacon had sat every Sunday for many years, was a man of large experience in church work of all kinds, and, although he was extremely orthodox, to the extent of believing that those who already had united with his church were on the proper road to heaven, he nevertheless realized, as a practical man, that frequently there is more trouble with sheep in the road than with those who are straying about.

He had devoted no little of his time since he had been settled over the Bruceton church to the reclamation of doubtful characters of all kinds, but he frequently confided to his wife that one of the most satisfactory proofs to him of the divine origin of the church was that those already inside it were those most in need of spiritual ministrations. He had reclaimed some sad sinners of the baser sort from time to time with very little effort, but people concerning whom he frequently lay awake nights were men and women who were nominally in good standing in his own denomination, and in the particular flock over which he was shepherd.

He had therefore made no particular haste to call on Sam Kimper, being entirely satisfied, as he told his wife, his only confidante, that so long as the man was following the course which he was reported to have laid down for himself, he was not likely to go far astray, whereas a number of members of the congregation, men of far more influence in the community, seemed determined to break from the strait and narrow way at very slight provocation, and among these, the reverend doctor sadly informed his wife, he feared Deacon Quickset was the principal. The deacon was a

persistent man in business,—“diligent in business” was the deacon’s own expression in justification of whatever neglect his own wife might chance to charge him with,—but it seemed to some business-men of the town, as well as to his own pastor, that the deacon’s diligence was overdoing itself, and that, in the language of one of the store-keepers, he had picked up a great deal more than he could carry. He was a director in a bank, agent for several insurance companies, manager of a land-improvement company, general speculator in real estate, and a man who had been charged with the care of a great deal of property which had belonged to old acquaintances now deceased. That he should be very busy was quite natural, but that his promises sometimes failed of fulfilment was none the less annoying, and once in a while unpleasant rumors were heard in the town about the deacon’s financial standing and about his manner of doing business. Still, Dr. Guide did not drop Sam Kimper from his mind, and one day when he chanced to be in the vicinity of Larry Highgetty’s shop he opened the door, bowed courteously to the figure at the bench, accepted the chair, and sat for a moment wondering what he should say to the man whom he was expected by the deacon to bring into his own church.

“Mr. Kimper,” said the reverend gentleman, finally, “I trust you are getting along satisfactorily in the very good way in which I am told you have started.”

“I can’t say that I have any fault to find, sir,” said the shoemaker, “though I’ve no doubt that a man of your learnin’ an’ brains could see a great deal wrong in me.”

“Don’t trouble yourself about that, my good fellow,” said the minister: “you will not be judged by my learning or brains or those of any one else except yourself. I merely called to say that at any time that you are puzzled about any matter of belief, or feel that you should go further than you already have done, I would be very glad to be of any service to you if I can. You are quite welcome to call upon me at my home at almost any time, and of course you know where I always can be found on Sundays.”

“I am very much obliged to you, sir,” said the cobbler, “but somehow when I go to thinkin’ much about such things I don’t feel so much like askin’ other people questions or about learnin’ anythin’ else as I do about askin’ if it isn’t a most wonderful thing, after all, that I’ve been able to change about as I have, an’ that I haven’t tumbled backwards again into any of my old ways. You don’t know what those ways is, I s’pose, Dr. Guide, do you?”

“Well, no,” said the minister, “I can’t say that my personal experience has taught me very much about them.”

“Of course not, sir; that I might know. Of course I didn’t mean anything of that kind. But I sometimes wonder whether gentlemen like you, that was born respectable an’ always was decent, an’ has had the best of company all your lives, an’ never had bad habits, can know what an awful hole some of us poor common fellows sometimes get down into, an’ don’t seem to know how to get out of. I s’pose, sir, there must have been lots of folks of that kind when Jesus was around on the world alive; don’t you think so?”

“No doubt, no doubt,” said the minister, looking into his hat as if with his eyes he was trying to make some notes for remarks on the succeeding Sunday.

“You know, sir, that in what’s written about Him they have a good deal to say about the lots of attention that He gave to the poor. I s’pose, if poor folks was then like they are now, most of them was that way through some faults of their own; because everybody in this town that behaves himself manages to get along well enough. It does seem to me, sir, that He must have gone about among folks a good deal like me.”

“That view of the matter never occurred to me,” said the reverend gentleman, “and yet possibly there is a great deal to it. You know, Mr. Kimper, that was a long time ago. There was very little education in those times, and the people among whom He moved were captives of a stronger nation, and they seem to have been in a destitute and troubled condition.”

“Yes,” said Sam, interrupting the speaker, “an’ I guess a good many of them were as bad off as me, because, if you remember, He said a good deal about them that was in prison an’ that was visited there. Now, sir it kind o’ seems to me in this town—I think I know a good deal about it, because I’ve never been able to associate with anybody except folks like myself—it seems to me that sort of people don’t get any sort of attention nowadays.”

The minister assumed his conventional air of dignity, and replied, quickly,—

“I assure you, you are very much mistaken, so far as I am concerned. I think I know them all by name, and have made special visits to all of them and tried to make them feel assured of the sympathy of those who by nature or education or circumstance chance to be better off than they.”

“That ain’t exactly what I meant sir,” said the cobbler. “Such folks get kind words pretty often, but somehow nobody ever takes hold of them an’ pulls them out of the hole they are in, like Jesus used to seem to do. I s’pose ministers an’ deacons an’ such folks can’t work miracles like He did, an’ if they haven’t got it in ’em to pull ’em out, why, I s’pose they can’t do it. But I do assure you, sir, that there’s a good deal of chance

to do that kind of work in this town, an' if there had been any of it done when I was a boy, I don't believe I'd ever have got into the penitentiary."

Just then Dr. Brice, one of the village physicians, dropped into the shop, and the minister, somewhat confused, arose, and said,—

"Well, Mr. Kimper, I am very much obliged to you for your views. I assure you that I shall give them careful thought. Good day, sir."

"Sam," said Dr. Brice, who was a slight, nervous, excitable man, "I'm not your regular medical attendant, and I don't know that it's any of my business, but I've come in here in a friendly way to say to you that, if all I hear about your working all day and most of the night too is true, you are going to break down. You can't stand it, my boy: human nature isn't made in that way. You have got a wife and family, and you seem to be trying real hard to take care of them. But you can't burn the candle at both ends without having the fire flicker out in the middle all of a sudden, and perhaps just when you can least afford it. Now, do take better care of yourself. You have made a splendid start, and there are more people than you know of in this town who are looking at you with a great deal of respect. They want to see you succeed, and if you want any help at it I am sure you can get it; but don't kill the goose that lays the golden egg. Don't break yourself up, or there won't be anybody to help. Don't you see?"

The shoemaker looked up at the good-natured doctor with a quick expression, and said,—

"Doctor, I'm not doin' any more than I have to, to keep soul and body together in the family. If I stop it, I've got to stop carryin' things home."

"Oh, well," said the doctor, "that may be, that may be. But I'm simply warning you, as a fellow-man, that you must look out for yourself. It's all right to trust the Lord, but the Lord isn't going to give any one man strength enough to do two men's work. I have been in medical practice forty years, and I have never seen a case of that kind yet. That's all. I'm in a hurry,—got half a dozen people to see. Don't feel offended at anything I've said to you. It's all for your good, you know. Good day."

The doctor departed as rapidly as he had entered, and the cobbler stole a moment or two from his work to think. How his thoughts ran he could scarcely have told afterwards, for again the door opened, and the room darkened slightly, for the person who was entering was Father Black, the Catholic priest, a man whose frame was as big as his heart, he being reputed to be one of the largest-hearted men in all Bruceton. Everybody respected him. The best proof of it was that no one in any of the other churches ever attempted to do any proselyting in Father Black's flock.

"My son," said the priest, seating himself in the chair and spreading a friendly smile over his large, expressive features, "I have heard a great deal of you since you came back from your unfortunate absence, and I merely dropped in to say to you that if its any comfort to you to know that every day you have whatever assistance there can be in the prayers of an old man who has been in this world long enough to love most of those who need most, you may be sure that you have them."

"God bless you, sir! God bless you!" said the cobbler, quickly.

"Have you connected yourself with any church here as yet?" asked the priest.

"No, sir," sighed the cobbler; "one an' another has been pullin' an' haulin' at me one way an' another, tellin' me that it was my duty to go into a church. But how can I do it, sir, when I'm expected to say that I believe this an' that, that I don't know nothin' about? Some of 'em has been very good tryin' to teach me what they seem to understand very well, but I don't know much more than when they begun, an' sometimes it seems to me that I know a good deal less, for, with what one tells me in one way an' another tells me in another way, my mind—and there's not very much of it, sir—my mind gets so mixed up that I don't know nothin' at all."

"Ah, my son," said the good old priest, "if you could only understand, as a good many millions of your fellow men do, that its the business of some men to understand and of others to faithfully follow them you would not have such trouble."

"Well, sir," said the cobbler, "that's just what Larry's been sayin' to me here in the shop once in a while in the mornin', before he started out to get full; an' there's a good deal of sense in what he says, I've no doubt. But what I ask him is this,—an' he can't tell me, an' perhaps you can, sir. It's only this: While my heart's so full that it seems as if it couldn't hold the little that I already believe an' am tryin' to live up to, where's the sense of my tryin' to believe some more?"

Father Black was so unprepared to answer the question put thus abruptly, accompanied as it was with a look of the deepest earnestness, there ensued an embarrassing silence in the shop for a moment or two.

"My son," said the priest, at last, "do you fully believe all that you have read in the good book that I am told you were taught to read while you were in prison?"

"Of course I do, sir; I can't do anything else."

"You believe it all?"

"Indeed I do, sir."

"And you are trying to live according to it?"

"That I am, sir."

"Then, my son," said the priest, rising, "God

bliss you and keep you in your way! Far be it from me to try to unsettle your mind or lead you any further until you feel that you need leading. If ever you want to come to me, you are welcome at any time of the day or night, and what you cannot understand of what I tell you I won't expect you to believe. Remember, my son, the Father of us all knows us just as we are, and asks no more of any of us than we can do and be. Good day, my son, and again—God bless you!"

When the priest went out, Sam rested again for a moment, and then murmured to himself,—

"Two ministers an' one doctor, all good people, tryin' to show me the way I should go, an' to tell me what I should do, an' me a-makin' only about a dollar a day! I s'pose it's all right, or they wouldn't do it."

(To be continued.)

News of the Churches.

HAMILTON—At our last Mutual Improvement Society meeting, which was held at the residence of Mrs. Chilman, one of the members read a paper on the Temperance Question. He took the ground that the soonest and surest way to reach prohibition, was by making the liquor traffic a Government monopoly. Let the Government control absolutely the manufacture and sale of all alcoholic liquors. Let them place a saloon in localities only where they were petitioned for. Let these saloons be merely places where liquor would be sold; no residence in connection therewith, all liquors sold to be drunk on the premises and the place only to be open from say; 7 a.m. to 6 p.m. A discussion followed the reading of the paper, and a number of arguments for and against this idea were brought out. I believe that in Switzerland there is a system in vogue, somewhat similar to this at the present time.

At the Christian Endeavor Meeting on Monday April 14th, Mr. A. Alexander read a paper on "Christian giving." This paper was read by him at the Union Meetings held in Brantford last June, and was very highly spoken of; being requested by the C. E. S. to read it, he kindly consented to do so. There was a good attendance and the paper was listened to with great interest. Among other things said, *one tenth* of the income of every one of us is the Lord's. It is holy unto the Lord, that is to say, it *belongs* to Him as His right. It is not to be looked upon as a contribution *from* us, but something of His in our hands.

The title enters the field of Bible history very much as the story of Elijah does, without preface or comment. It appears as a natural incident in the meeting of Abraham and Melchizedek.

We might reasonably conclude that it was a law given by God Himself, in some of those audible communings which we know were not uncommon at that early period.

Some may say the N. T. law is; as "God hath prospered you." So it is, and this was the O. T. law too. Tithing is giving as God has prospered, and beyond tithes there may be offerings, as God has prospered you. The universal testimony is that tithing makes giving easy. A bag with the Lord's tenth is always on hand, it is only a question of administering it, no question now of *how much*?

If we as a denomination adopted this plan, our givings would be at least doubled. According to last *Year Book*, there were under pastoral care nearly 20,000 persons. According to U.S. statistics, every man, woman and child should get \$175. per annum. Let us put the figures for Canada at \$150. Then the adoption of this tithing would give us \$300,000 as against \$131,000 raised by our denomination last year for all purposes.

The givers who adopt this plan are more prosperous financially. This is the universal testimony of those who have tried this plan.

In conclusion Mr. Alexander said, I would recommend the teaching of our people to give as a minimum amount, a tenth of their income to the Lord;

(1). Because I believe it to be an unrevoked command of God.

(2). Because it settles for us how much, at least, we should give.

(3). Because it is needed.

(4). Because it would at once bring nearly \$110,000 more into the Lord's treasury in our denomination in the Dominion; thus leaving us a people to pursue the true work of the Lord in our Churches, Missions and College.

At the conclusion of the reading of the paper, several questions were asked with regard to the working of this method, and Mr. Alexander's answers showed that he understood the system in more than theory only. Another brother present testified to his having carried out the idea for ten years back and heartily recommended it to the serious consideration of all. The meeting accorded Mr. Alexander a hearty vote of thanks.

The eighth anniversary of Mr. Morton's assuming the pastorate of this church was celebrated by a social meeting on Wednesday, May 14th. Tea was served in the school room at 7 p.m., of which a large number partook. After tea, all repaired to the church, where a choice musical and literary programme was listened to and enjoyed. Short addresses were delivered by Rev. Dr. Fraser (Knox Church), the pastor, and by Deacon Black. Both the tables and church were tastefully decorated with cut flowers and potted

plants. The ladies of the committee presented Mrs. Morton with a beautiful bouquet. The tea was in charge of the deacons' wives: Mrs. Bracken, Convener; Mrs. T. Bale, Mrs. Maxwell, Mrs. Black, Mrs. J. C. Bale, Mrs. Alexander, and Mrs. Aitchison.

R. HOPKIN.

WOODSTOCK.—At the close of the prayer-meeting at the Congregational Church last night, the following letter was read from the pastor:—

WOODSTOCK, April 30th, 1890.

To the Officers and Members of the Congregational Church, Woodstock:

MY DEAR FRIENDS,—It is now nearly five years since you honored me with the invitation to become your pastor. Thinking I heard in your request the call of the Great Head of the Church, I came to you with a willing heart. Though during this union I have been tried with long-continued family affliction and serious personal illness (both now happily passed away) our relation has been to me a very pleasant one. Your sympathy in hours of sickness I can never forget.

For some time it has been in my mind to re-visit England if possible this summer. At first my intention was only to ask your permission to take a summer holiday for that purpose; but fuller reflection has convinced me that it will be kinder to you and fairer to myself that I should place in your hands before starting, the resignation of my stewardship. This I now do. With the end of May I propose that my ministry among you come to a close.

Be assured the love I bear you has made the coming to this resolution no easy matter, and I write this with a troubled heart. Yet the way seems clear to me, both in your interests and my own. I wish I could have served you, and through you, our Lord and Master better during these years. My belief and prayer are that you may and will speedily find another who will do so. I could add much to this in an outpouring of feeling and counsel, but a fitter opportunity will come for doing so. I only ask you to have me in your prayers, and to cherish kindly remembrances of me when I am far away. May the Divine Shepherd of the flock bless you with all spiritual benediction and send you soon the under-shepherd of His own choice.

Your Friend and Pastor,

WM. CUTHBERTSON.

James Murray, Secretary.

At a meeting of the Congregational Church held on Monday, May 5th, the following resolution was moved, seconded and resolved:

That after having carefully considered the resignation of the Rev. Mr. Cuthbertson, as pastor of our church, we feel constrained very reluctantly to accept it for the reasons stated therein.

Mr. Cuthbertson since coming amongst us, owing to his kindly disposition, strong Christian character, and great abilities as an expounder of the Word, has become endeared to the members and adherents of this church, and we feel that it will be a difficult matter for us in many respects to fill the void created by his retirement from the pastorate.

From the well-known sympathy of Mr. Cuthbertson with every movement for good in our town, we feel assured that the community at large

will join with us in our expression of regret at his removal from our midst.

In severing the relationship so long existing between us we desire to convey to Mr. Cuthbertson our strong feeling of attachment, the kindly interest we shall at all times take in his welfare and the welfare of his family, and the pleasure we would feel as a church to hear from him as opportunity may offer.

We also wish to assure him that in our prayers to the Great Head of the Church we shall bear him in remembrance, and ask that he may be long spared in health and strength to proclaim the riches of the Gospel of Christ.

JAMES MURRAY, Sec.

MONTREAL, EMMANUEL—The year book of Emmanuel Church, just to hand, reveals a well-equipped church, with all its departments in good working order. Rev. F. H. Marling, pastor, resigned last year, his services closing 15th June, 1889, after not quite two years pastorate. Since that, Principal Barbour occupied the pulpit most of last summer; and supplies have been obtained from various sources. Rev. A. C. Lyon, of Rugby, Eng., preached during December; Rev. W. H. Pulsford of Dumfries, Scot., was to preach during April; Rev. J. P. Noble of Dundee, Scot., for May; and Rev. W. T. Clarkson of Edgbaston for June. No other movement has been made as yet to obtain a pastor.

A change has been made in the hymn books; Dr. Allon's books being introduced both into the Church services and in the Sunday School.

The membership stands at 243; 154 women, 89 men. The expenditures have been \$9,327; of this \$870 was for debt, \$565 for the College, \$402 for the Home Missions, \$163 for Foreign Missions, \$182 for the Provident Fund, and \$235 for the Sunday School.

The Sunday School has 22 Teachers and Officers; Scholars, 201; average attendance for the year, 133; collections, \$184. A piano purchased for School. The Chinese S. S. numbers 12 scholars and 12 Teachers; not included in the above.

The Ladies' Aid Society has been hard at work in various benevolent directions. They sigh for a *Pastor's Wife*, "as a legitimate head." But in the meantime they are learning, as we think, the more important lesson of trusting, under God, to their own heads and hands.

The office bearers for 1890 are, Rev. George Cornish, D.D., *Acting Pastor* and Church Secretary, 177 Drummond St.; Chas. Alexander, George Cornish, Henry Lyman, Theo. Lyman, C. R. Black Geo. Hague, J. M. M. Duff, Thos. Costen, *Deacons*; James Linton, *Chairman Board of Trustees*; H. W. Walker, *Secretary ditto*; J. B. Learmont, *Supt. S. School*; Wm. Reid, *Treasurer*.

BRANTFORD.—Sabbath, May 4th, was another red letter day in our church history. We had the presence of our prospective pastor, Rev. A. W. Richardson, and listened with pleasure and profit to two earnest and practical sermons. At the morning service twenty-three members were received, nineteen on profession and four by letter, making an increase in membership of 45 at the two last communions. The attendance was very large at all the services, that at the communion service probably exceeding any other in the record of the church. The Sabbath school is in a very active state, the average attendance being over 220 for some weeks past; of this number 55 were in the Bible class.

The financial year for benevolent offerings closed on April 30th, and the amount given, principally by the weekly envelope system, was as follows:—*Home Missions, \$152.71; Foreign Missions, \$150; College, \$81.79; Widows' and Orphans' Fund, \$37.73, besides \$60 contributed to help to cover the deficiency in Home Mission funds.*

Mr. James T. Daley began his summer's work with us on Sabbath May 11th, with much acceptance. His sermons were well delivered, and bore evidence of careful preparation.

The Young Ladies' Foreign Missionary Society held their annual social at the residence of Mr. John Ott, on Tuesday evening, May 6th. The weather was unpropitious, but the attendance was good, and a very pleasant evening was the result. A very profitable feature of the entertainment was addresses from Rev. J. K. Unsworth, Rev. A. W. Richardson, and Messrs. Daley and Edward Braithwaite. H. Y.

MONTREAL, CALVARY—Dawson, Stanley and Calvary, the three Chatauqua Circles of Montreal, had a social re-union on Tuesday evening, the 29th April, at "Kinkora," the residence of Mr. and Mrs. Charles Cushing. Principal Barbour of the Congregational College opened the social, Mr. R. W. McLachlan, President of Calvary Circle presiding.

The programme in which members from the several Circles took part, was entirely Roman, songs and music by Mr. Hood and the Misses Cuthbert and Lamb, a paper by Miss C. Richardson, one on Roman coins by the President of Calvary Circle, whose valuable collection was drawn on for illustration, readings by the Rev. E. M. Hill, M. A., and the Misses Hersey and Ferns, an original poem by Miss Richardson, Latin proverbs by each member, a competition for the best five-minute drawing on Ancient Italy, in which Miss Warcup was victorious, and a number of Roman tableaux taken part in by Mrs. McLachlan, Misses Cuthbert and Nellie Wier and Messrs. Wright and Powter; after which refreshments were served.

The novelty of the entertainment, and the excel-

lent rendering of the parts, were productive of much enjoyment; and the gathering will tend materially to strengthen the existing ties of the "Chatauquans" of Montreal.

S MAITLAND, N. S., has recently lost two of its members by death. A young brother, Mr. A. Jackson, who was helpful in the choir and in general church work, was removed to his home above a few weeks ago. He had but recently recently recovered from an attack of influenza, but pneumonia on a relapse speedily removed him. An elder sister, Mrs. McQuarrie, also, with full hope in Christ, was called away a few days ago. She was a sister of the brothers Rose, four of whom, with a sister, are members of the same church, as are also 15 members of their families. Many of this large family reside at or near the preaching station, *Urbania*, where the younger members of the church have organized a Y. P. S. C. E., which, with some members from the Presbyterian congregation, numbers 24 persons. This society is a live one, its members being all active, and carrying on their weekly meetings unaided. If these young people can be induced to remain in N. S. they are likely to do a growing Christian work in the neighborhood.

We hope this summer to be able to hold our Sabbath services in the large room of the church instead of in the basement, where all our meetings have for some years been held. Workmen are now busy at the needed preparations. The edifice is architecturally a fine structure, and the members of the church manifest a growing interest in its progressive operations. The prayer-meetings, both at the church and *Urbania*, are very well attended and sustained. J. S.

TRURO, N. S.—Some months ago a few families in Truro, N. S., for reasons best known to themselves, resolved to have a Congregational Church. Meetings to arrange for public services on the Lord's Day were held, and subsequently a hall was engaged and brethren asked to come over and assist. Rev's Shipperley, Sykes and Cox have supplied, and report good congregations, and promise of a successful work. Mr. I. Swanson, B. A., a graduate of our own College has been requested to spend some time with the friends. He is one of our most successful students. Last year he worked with the Third Church in the City of Kingston and gave the greatest satisfaction. The church will be most fortunate that secures him for pastor, and we greatly desire his settlement with the new society in Nova Scotia.

Truro is a thriving town on the Intercolonial Railroad; some sixty miles this side of Halifax.

The inception of the movement has been entirely with the people themselves. No doubt

there are other places both in Nova Scotia and New Brunswick where Congregational Churches are desired and needed. It is pleasant however, when the organization is spontaneous as in Truro. —*Home Missionary Advocate*.

MONTREAL, CALVARY CHURCH. — A very pleasing feature in our Church work of late, has been the gradual growth and development of the Young People's Christian Endeavor Society. On the 9th inst. some of our active members, with the pastor drove out to St. Laurent, some seven miles from the city, to visit a sister Society, with the view of encouraging and helping them in their work. Our visit was much appreciated, and despite the falling rain and muddy roads, Calvary Society felt that they had not only been able to strengthen a weaker sister, but had also received great blessing and help themselves. All our active members are on committees, which work not only within the Society, but spread their influence through nearly all departments of the Church and Sabbath School. A morning Sabbath School has been started, which meets from 9.30 to 10.30 each Sunday. The attendance is gradually increasing, and we feel much encouraged in our work. Another movement in the right direction, has been the organizing of a Junior Society of Christian Endeavor. This has supplied a long felt want. We remember the words of Isaiah 43.10, and are humbly thankful to be of service to the Master.

BRANTFORD—The little 4 page *Home Missionary Advocate*, heretofore published in Brantford monthly, gives its valedictory in the April number. The editor, Rev. Thomas Hall, being about to resign his post as Missionary Superintendent, thus closes his labors with the *Advocate*:—

Probably this is the last issue of our *Home Missionary Advocate*. It has been a most difficult matter to find the time to get it up, small as it is. There has been very little assistance given. I think if I were at home in my study like most of the pastors, I could find time once or twice in a year to write an article for the CANADIAN INDEPENDENT or any other denominational paper; but it appears very few of our hard worked pastors can do so, or have done so. I believe the papers that can pay for articles get more than they can use. Alas! there has been no pay in this. It has been an honest attempt to serve the cause of Christ, and I have the satisfaction of knowing that it has not been in vain. I tender very hearty thanks to the brother who has "provided the means," and to all who have rendered assistance in any way. My successor will in all probability revive the *Advocate* and increase its size and usefulness, as well as its circulation. No one will be better pleased than the present Editor.

WESTERN ASSOCIATION.—The half yearly meeting of the above body was held at Frome, April 8th and 9th. The session commenced at 4.30, on Tuesday afternoon, when after the reception of delegates, organization of committees and some routine business, an adjournment was had until evening. In the evening the chairman, Rev. R. K. Black, of Sarnia, delivered an address on "The Fellowship of the Churches," after which Rev. R. Hay, of Watford, gave the opening speech of a discussion on the question, "Should the Missionary Society continue the office of Missionary Superintendent?" After considerable debate the meeting adjourned, and the unfinished discussion stood as the first order of business for the next day. Wednesday forenoon, after a devotional meeting of one hour, the subject of the Missionary Superintendency was resumed, and after a very animated debate, a resolution was carried with but one dissenting voice, recommending the abolition of the office. The rest of the forenoon session was devoted to miscellaneous matters.

In the afternoon, the greatest interest was manifested in connection with a discussion on "Our Position in regard to Separate Schools." Rev. W. Cuthbertson introduced the subject, when a debate followed that would have done no discredit to the Local Legislature. It was moved by Rev. W. F. Clarke, and seconded by Rev. E. D. Silcox, "That this Association adheres to the time-honored testimony of Congregationalism against all State-aid to religious denominations; is prepared to use all constitutional means for elimination of the Separate School feature from our educational system, and so long as that feature is tolerated, will protest against any and all encroachments on popular liberty by the Romish hierarchy." Messrs. Clarke, Silcox, Cuthbertson and others ably supported the resolution, which was opposed with equal ability by Mr. D. D. Hay, ex-M.P.P., of Stratford, and others, and ultimately carried by an overwhelming majority. A discussion of College matters followed. A deficiency in the funds of the Missionary Society led to grave consideration, and the matter was laid over until next meeting. Rev. E. D. Silcox, of Embro, was appointed to represent the Association on the General Missionary Committee. Rev. J. P. Gerrie, of Stratford, was appointed to succeed Mr. Unsworth as secretary.

A social entertainment was given to the Association by the ladies of the Frome Church, during the interval between the afternoon and evening sessions. A large congregation assembled in the evening. Addresses were delivered as follows:—"Churchianity," by Rev. D. McCormick, Speedside; "The Church and the Young People," by Rev. J. K. Unsworth, of Paris; "The Outlook of Congregationalism in Canada," by Rev. W. Cuth-

bertson, Woodstock; "Revivals, and Revival Services," by Rev. E. D. Silcox, Embro. The remaining business was transacted. A cordial vote of thanks was passed to the Frome friends for their kind hospitality. The following resolution was carried with the greatest heartiness and enthusiasm:—

That this Association, meeting, after a lapse of ten years, on a spot rich in memories of an early day in the history of Canadian Congregationalism, takes this opportunity of congratulating the Frome Church on the erection of its neat, commodious and tasteful place of worship, composed of materials which render it an enduring monument to the honored dead whose graves lie around it, and an attractive spiritual home to the living who yet remain to worship within its walls. This Association sympathizes with the Frome Church in the difficulties and discouragements connected with change of population, and the drifting off of young men to distant fields of enterprise, while it trusts and prays that brighter days are in store for it in fulfilment of the motto, already to some extent verified:—"Attempt great things for God; expect great things from God."

A quartette sang very sweetly "God be with us till we meet again," and the proceedings were close with prayer by Rev. W. Cuthbertson. The next meeting will be held at Wingham, in October.

From an anonymous correspondant we have since received some items. He says:

The principal business transacted was the election of Rev. J. P. Gerrie, Secretary, as the successor of Rev. J. K. Unsworth, resigned; the transfer of Revs. Hunter and McGregor to Associations in the United States; the suggestion to the College Board to appoint Rev. F. H. Marling, if possible, as agent for the raising of the desired amount for the Endowment Fund; and the appointment of Rev. E. D. Silcox as representative of the Association on the Home Mission Executive. All the meetings were very well attended, and were very much enjoyed by all.—A. B. C.

STRATFORD.—On Sunday, May 4th, the Rev. J. P. Gerrie entered upon his third year as pastor of the Stratford church. The pastor delivered appropriate sermons. In the morning he spoke of "Our Faults," and the evening subject was "Our Virtues," based on Psalm lxxxvii: 3. Both services were impressive and were listened to with marked attention. At the close of the evening service, the ordinance of the Lord's Supper was observed, and probably the largest number under the present pastor, remained to participate in this most helpful and impressive sacrament.

The S. S., Mr. A. H. Alexander, Superintendent, has been greatly increased in number and influence. A new library has just been purchased. The Y.P.S.C.E., Mr. D. Donaldson, President, has been and is a most helpful agent in connection with church work. The Ladies' Society, Mrs. J. W. Clarke, President, has been coping with the church debt in a highly creditable manner. The prayer-meetings are well attended, and their aid to

spiritual development is duly appreciated by the worshippers. The contributions for denominational purposes have been increased. Two of the young men contemplate entering College this fall, and another intends to follow a year later. The pastor and people enter upon their third year with hope and confidence, praying that before another year goes by, the "Faults" may be removed and the "Virtues" greatly enhanced.

ENGLISH CONGREGATIONAL UNION.—At the Congregational Union held in London, May 12, the committee recommended that an International Council be held in London in July, 1891. The committee proposes that the Council shall consist of 100 delegates from England, 100 from America, and 100 from the rest of the world. The Rev. Dr. Storrs, of Brooklyn, is to be asked to preach the inaugural sermon.

At the meeting Monday, a letter from the Rev. Henry Hazen, secretary of the American Council, expressing approval of the project, was read. Dr. Mackennal, who has returned from a mission to the United States, commented on the heartiness with which the proposal was received by the council held at Worcester, Mass. The recommendations of the committee were unanimously adopted. Dr. John Brown was elected chairman of the Union for the ensuing year.

WATERVILLE, QUE.—The church at Waterville, Que., is pushing forward. The congregation has long felt the need of a good hymn and tune book combined. It has been decided to adopt the collection entitled "Laudes Domini," edited by Chas. S. Robinson, D.D., and extensively used in the States. The musical services are to be assisted also by a new organ (Bell Co.), costing upwards of \$200. The church building will also this month be thoroughly repaired on the outside, and the interior is to be cleaned and decorated. A Young People's Society of Christian Endeavor has been started in connection with the church, and gives promise of being a great aid to the pastor (Rev. J. W. Goffin) in his work amongst the young friends in attendance upon the services of the church.

N. E. MARGAREE, C. B., CONGREGATIONAL CHURCH.—On Friday evening, April 22nd, a lecture on "London" was delivered by Rev. R. B. Mills, pastor. "Ye Antient London" of the sixteenth century was contrasted with the present city, with its varied improvements. Some of the chief buildings were described with reference to the character of the men who have rendered them famous. Interesting details were given as to the different branches of mission work in the Colliers' Rents' Mission, more specially the "All Night

Mission." The audience were moved and interested by sketches drawn from the lives of men and women who can tell of gladdened hearts and brightened homes, who have been saved from themselves, and who now at home, and in the Colonies are doing well. At the close of the lecture, a "Young People's Society" was formed, and a collection was taken for our Home Mission Society.

SOUTH CALEDON, Rev. Wm. McCormack, pastor.—This church celebrated its 54th anniversary on Sunday, May 11th, when two sermons were preached by the Rev. T. W. Rae, Presbyterian minister in Acton. The attendance in the morning was good, the reverend gentleman taking his text from Psalm xx: 5. In the evening the church was crowded with an attentive audience, Mr. Rae preaching a powerful sermon from John xii: 46. During the day the choirs of the two churches (S. Caledon and Churchill), rendered suitable anthems. The collections were in aid of the church funds.

BARRIE.—An entertainment, which a local paper speaks of as "the usual monthly social," was held in the basement of the church on Friday evening, 9th May, with a good attendance. The pastor, Rev. J. R. Black in the chair. The programme, the account states, was "made up of a mixture of music, literature and sweet-cake, supplemented by a cup of Souchong." A pleasant evening seems to have been spent.

TORONTO WESTERN CHURCH.

Report of the Committee or delegation from the church to meet with the delegation from the Central District Association.

The representatives from this church met with the representatives of the Central District Association, on Monday evening, April 7th. All representing the Association were present, excepting Rev. W. W. Smith, of Newmarket, who was unable to come. After the Association delegates had conveyed the request of the Association as to a mutual council, the representatives from this church ventured to state that in their opinion the church would be willing to rescind its resolution of dismission, provided that the dismissed would withdraw their opposition and petition, having reference to the present pastorate. They also were of opinion that it would be most injurious to the best interests of the church to have the question opened again by council meetings, in view of the experiences of the past year, and seeing that the final issue would be the one just indicated. They also assured the delegation that it was farth-

est from their intention to be in the slightest degree discourteous to the Association of Churches in this position; the church being now, as always, most desirous to maintain the respect and esteem of all the churches. All the church claimed was the liberty to manage its own affairs; a liberty that it freely accorded to the other churches.—E. H. ARMS, *Convener of delegation.*

This church having heard through its duly appointed representatives the request of the Central District Association, as conveyed by its representatives, and having reference to the desirableness of the calling by this church of a mutual council to deal with the differences of last year among us, it is

Resolved.—That inasmuch as the Western Congregational Church has been, and is still, ready to reinstate such of the dismissed members as are willing to work with the church as at present constituted and ministered unto, its members do not see it to be their duty to call a Mutual Council; believing that the parties to whom the church gave letters of good standing and dismission, could in the end occupy only one or other of two positions; namely, a *supporting of*, or a *not supporting of*, the church in its work. We, as a church, have already expressed our willingness—and now repeat the offer—to cancel any record of dismission in the case of any or all, who will withdraw from their position expressed by a petition to the church, and as evinced in the case of some, at least, by conduct covering a time long previous to the events of the past year. As a church we claim only *liberty to manage our own affairs*, a liberty which we freely accord to other churches, *EQUAL brotherhood among the churches.* This, and this only, we claim as our due.

Moved by W. D. Riddell, seconded by G. A. Hammett, and carried.

R. P. FAIRBAIRN, *Church Sec.*

Remarks.—The committee of the Central Association, to present to the Western Church the resolution, which asked that church to leave the matters between it and its dismissed members to a mutual council, consisted of three members—Revs. John Burton, W. W. Smith and Mr. J. T. W. Wallis. Mr. Burton asked Mr. Smith to act in his place as convener, who thus became convener of the committee. On behalf of the delegation he wrote to the church secretary, asking when the church would receive the delegation. In reply the secretary wrote, on 3rd April, that the delegation would *meet representatives* of the church at a certain *private house* on the 7th of the month. If this had been all, no harm would have come of it; for Mr. Smith, had he been at home, (which he was not) would not have called his committee together to meet a *committee* of the church, but would have attended himself, to learn what the latter committee wanted. But the officers of the Western Church, *themselves*, and at the same time, summoned all the members of the Association's committee to meet on 7th April, and did what that committee itself could not do—*added*

two names more—and they all attended, and had the meeting referred to in the above report. The particulars of this meeting, and the four names attending it, Mr. Smith only heard two weeks after. He wrote to the secretary and minister of the Western Church, complaining of their unwarrantable and unseemly interference with his duties as convener of the Association's committee—for if a *convener* has not the right of *convening* his own committee what is he for?—but received no satisfactory redress. He is sorry for two things:—(1). That any members of the Association's committee should have paid any attention to a summons from any outside parties; and (2) that they should have seemed to go aside one inch from their instructions—the spirit of which certainly was to present the Association's request to the *assembled church*. As the matter stands, the well-meant effort of the Association to have a calm statement laid by its committee before the membership of the church is as effectually balked as if the officers of the "Western" had from the beginning intended it—which some, very probably, will think they did.—W. W. S.

Missions.

LETTER FROM MR. CURRIE.

CANADIAN STATION,

CISAMBA, Feb. 9, 1890.

REV. E. M. HILL,

Dear Sir,—It is several months since I last wrote to you, but will now try and give you some account of our situation, which has a delightful outlook on a beautiful piece of country, well watered, timbered, and withal healthy. The most numerous, wealthy and enterprising natives of Central Africa surround us, and we are on good terms with all.

The chief, Cisukila, has been ruling for several months past at the Ombala of Kopoko. All this time the war-drum has been silent, and we have breathed the atmosphere of a delightful peace.

Ciyuka, the son of Jambeyamina, who was driven out of the country last dry season by the new king of Bihè, has returned, rebuilt his village, and sent word to the chief ruler, "You have given me the keys to the Elimbi, and when you go out I go in;" which being explained means that the new king having driven out a prince, has pointed to him as the coming ruler—so Ciyuka says the expulsion will help to make him the next king.

The chief of Cisamba, who talked last year of leaving this district, is now evidently determined to remain, and is preparing to settle in the Elimbi, which for sometime past has been closed on account of their witchcraft fears. Some wish him to rule over a larger district, but he declined on the ground of being "a young man."

My nearest neighbor, the ex-king Ciyuka, is quietly building his village and cultivating his fields, like that

worthy Roman who left the highest office when the State no longer required him, and went back to work his fields without murmuring. Last week Ciyuka lost his child, and you know these people feel death as keenly as we do.

Word was sent by the king of Bihè to the people of Cisandi, to expel their chief, which they have refused to do, and have built a strong wooden stockade around his village to protect him from men, and not lions and hyenas. This loud talk is not wise, as it tends to alienate him from the good will of his neighboring chiefs. Already they say that he thinks himself "the only man in the country." When war comes against him, as it may next dry season, he may find those chiefs arrayed against him.

The large caravan, which left here a few months ago, made especially quick trade, and is now returning. Those in the van have already arrived, and the rear section, which went the farthest inland, is reported due next month. They bring back a large quantity of *rubber*, and considerable *ivory* has already come in with them, while much more is expected with the rear section. This speedy return shows that the sooner our station is fully settled for work the better. I did not expect this caravan back for another year.

About seventeen loads have been brought inland for this station during the past month, including trade-cloth. All have not, however, reached us yet; still we are in more comfortable circumstances. We have had quite a number of men working for us lately, but as our building material has not come to hand, and may not for six months or more, we have employed them in cutting and carrying timber for our fences.

Our school wears something of the character of a small district school in the "Eastern Townships"; but in other respects is a bud from which we expect a good blossom by-and-by, and fine fruit in due season.

Our congregations.—I take pleasure in preaching to them with all their incongruity, but then I am enamoured with my work. Many would doubtless wonder what I see in the people or their gatherings to make the work attractive, and perhaps it would be hard for me to say exactly what. It is my joy to spend and be spent for the cause of Christ in this land; and that joy is all the greater because I am here to represent our Canadian Churches in their chosen mission field. Let us, with all courage and enthusiasm worthy of our cause, press forward.

For another year, evidently, we must be without lady-helpers. Miss Clarke will be stationed somewhere else than here for the time being. I am sorry that circumstances are such as to make this necessary, for we greatly need the help of our Canadian sister; and not of her only, but of others also. It is, however, I believe, an open secret that we are to have a bride among us in time—one of the brightest and best of the daughters of our churches.

Let me here say that I believe it would be an unwise policy to send more *male* missionaries to this station than our churches are at present able to support; there is no need of two for the time being; even we cannot become thoroughly settled for two or three years. It would therefore be best for intending missionaries for this field to take a couple of years in the actual work at home, before being sent out. In the meantime we can get properly settled. All experience gained by a man in the home field will have a value

when he is settled here, and the varied knowledge acquired by a man after he leaves College will be among the most useful he can bring to this field.

Mr. Lee and I continue in good health: the former has never yet been troubled with an attack of fever. Our outlook for the future is decidedly bright. Kind regards to all the friends at home.

Let me also return thanks through you to those who have so kindly sent me papers. I now receive, through the generosity of friends, *The Globe, Messiah's Herald, Christian Herald* and *Christian Magazines*:—*Independent, Lend a Hand, Missionary Herald, Miss. Review of World, Review of Christian Literature.*

Several of the papers have been sent by unknown friends, and, consequently, I cannot thank them personally. By their monthly visits, even in this dark continent, I am not left ignorant of the outer world, and often find much cheer and help in my weary moments come from reading them.

Yours sincerely,

W. T. CURRIE.

ORDINATION AT PARKDALE.



GOING to press a little too soon last month after receiving the following account of Mr. McCuaig's ordination, from an availed correspondent, to make room for it in the

May issue, we insert it now. Let us hope that the Parkdale Church, Toronto, so well equipped as to the ministry, may do some noble work for Christ, and may recommend by its practice and success, (what we all hold in theory) the plurality of the Eldership.—Ed.

On the evening of the 25th of March, representatives from Zion, Messrs. Higgins and Pease; North Toronto, Messrs. Wickson, Wightman and Scott; and Bond St., Messrs. Roberts and King, Congregational Churches, met with the Parkdale Church, to assist in the ordination of Mr. J. A. C. McCuaig to the assistant pastorate of that Church. There were present the following ministers: Revds. J. F. Medcalfe, and A. F. Ferguson, Methodists; Patterson, Presbyterian; Arthur Baptist; and G. Robertson, S. H. King and C. Duff, Congregationalists.

Mr. Medcalfe led the congregation in the opening prayer; Mr. Ferguson read the scripture; Mr. King put the usual questions, exercising at the same time his well-known off handed liberty of speech; Mr. Duff offered the ordaining prayer, and gave the charge to the candidate; and Mr. Robertson said a few terse good things on Congregational principles, while Messrs. Patterson and Arthur joined him in speaking appropriately and encouragingly to the congregation.

The following is the substance of the charge delivered to the candidate by the Rev. C. Duff, M. A., and forwarded to the CANADIAN INDEPENDENT by special request:

MY DEAR BROTHER,—On the recommendation of its Pastor, by the vote of this Church, and now by this written call, signed by its members, which you have just received, as well as “by prayer and the laying on of the hands of the elders, presbyters or bishops, you are hereby, and now formally separated to the work of the ministry. We believe you to have been already called of God to the exercise of your gifts, in doing your part to “preach the Gospel to every creature.” It is on the basis of this fact that you have been asked by this Church to do for the Master within its precincts, what its written call specifies; for “no man taketh this honor to himself but he that was called of God as was Aaron.” What I have to say to you this evening will be upon the grand work, scope and efficiency of the Christian ministry. The foundation or groundwork of the Christian ministry rests upon two great facts; a divine call and a work adequate in means and to such effort as the call implies. That must indeed be a great work to whose performance it is specially needful for the Head of the Church to choose the instruments or agents to effect it and Himself to endow them for it. In looking at all that is herein involved, one wonders how infinite wisdom passed by the angels that kept their first estate and appointed human instruments, “earthen vessels,” as Paul calls them. But we are silenced in the same breath, which declares that it was “that the excellency of the power might be of God and not of us.” Clearly, the divine glory would be much more truly manifested in the use of the weak and the wayward than in that of the perfect and mighty. The great tendency of human nature, both is and ever has been to make everything of the instrument, to the ignoring of Him who works by means of it. Not that which the spoken word and the truly living man represents, but the preacher and his utterances, are the matters which too often fill both the eye and the mind of the listener. It is indeed a rare perfection in the Gospel minister, when the word preached so impresses the lineaments of the crucified One upon the imagination, that both the preacher and his words perish under the im-

print of the truth itself upon the heart, thought and life of the hearer.

The elements in the grand work of this ministry, are principally set forth in Paul's words to the Ephesian Elders (Acts xx : 25), and to Timothy, (1 Epis. iv : 16). The first was of a subjective character, the second to their teaching, and the third through these, as to the flock in which the Holy Ghost had made them overseers. Scrupulous care is to be exercised in each of these cases. The Christian minister must take care of himself, as well as of his people. He must regard himself as one of his flock, and do for himself and his household in spiritual matters, just what he strives to do for all outside of himself. The importance of that which hinges upon the first, or subjective condition of the overseer, cannot be too strongly emphasized. Here is determined his personal relation to his Master and his flock ; and arising out of these, are the great work of his life and teaching.

Take heed, therefore, my young brother, to let nothing come between you and your Master, Christ. Commune with Him, counsel with Him, unbosom your heart of hearts to Him. Speak to Him about this work, and He will speak to you. You will not see His bodily form, nor hear the accents of His voice on the air ; but His mind shall become your mind, and His spirit your spirit ; His word dwelling in you richly shall become your word, and your words, because His, shall not return unto Him void. When you go from house to house, when you go into the pulpit, when you teach in private, hear your Master saying, "All power is given to me in heaven and on earth, given me to aid you in this work ; and I am not at your back, at your side, or in your company merely ; I am in you. I live in you. I am one with you. And as you breath My spirit, bear My cross, and die with Me to the world daily, what you do, I do, where you go I go, and what you ask in My name, the Father will give it you."

You are thus, in view of this call and work, the Lord's minister, the Lord's ambassador. "Now, then," Paul said to the Corinthians, "we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead," (God beseeching by us, praying men in Christ's stead,) "he ye reconciled to God." We cannot comprehend all that is involved in this—of union with God, co-workship with Him, in bringing our beings into oneness with Him, through Jesus Christ. But what He, in the high court of your conscience, bids you do and say, see that you do it and say it. What He bids you not do and say, do not do and say them not. Be anything, be nothing, in order to be his ambassador. Learn the second Epistle to the Corinthians by heart.

Why this ambassadorship? What a work!

What various instrumentality you may employ to effect it! The intelligent agent, to employ other instruments, to effect the great end or perform the great work, instead of Christ! "In doing this thou shalt both save thyself and them that hear thee ;" save men from self and error, sin and death to newness of life ; in a word, restore them to the divine image of righteousness and true holiness ; or, changing the figure, bring them into vital relationship with Jesus Christ, as the branch is grafted into the vine, that he may grow up into Him his living Head in all things, and bring forth fruit abundantly.

What fields of thought and research may you enter to compass this saving and building up of souls for God? Chief of all, remember that the Bible, under the guidance of the Holy Ghost, is the expounder of your ambassadorship. It is the great charter of your spiritual life and work, but more especially of your particular work in the ministry. It is to be to you what the log, charts, sextants, sun and stars are to the mariner on the ocean. You are to make your way by it in the work of the Christian ministry, as he makes his way by these nautical instruments over the trackless ocean to the port of his destination.

You, then, even as the mariner must understand his nautical tools, you must understand the proper uses of your Bible, and though you may claim to be a "man of one Book," you shall, through that one Book, more truly understand all books ; through its one nation, all other nations ; through its one literature, the best that is in all literature ; through its one Man, the Man Christ Jesus, all men ; through its one redemption, all redemptions ; through its languages all other languages ; and through its teaching, all other teaching. Here you come in contact with the fountain of all true life ; therefore, here you shall best affect all that truly flows from it. The theme which truly represents and engrafts upon others this life is what Paul calls, "the Cross of our Lord Jesus Christ." By it the world is crucified to Him and He to the world. By it all men are to be drawn to Christ. Hence, Paul glories in nothing save "the Cross," and truly all other subjects shall yet do obeisance to this. As the sheaves of all his brethren did obeisance to that of Joseph, or as the rod of Aaron swallowed up all the rods of the magicians, so shall this subject—the Cross of Christ—swallow up all other subjects, and bless all nations by its heaven-born power and majesty.

By this, I do not mean that you are to be content to quote texts of Scripture and sing hymns which contain the word, however beautiful the poetry and true the sentiment contained in them. If this were all you might become a mere pedlar of cant. But do not misunderstand me ; this must be a part of your work, for there are, and

perhaps there will ever be, many minds that can best, if not solely, grasp the truth in a concrete form. But oh, if you search, God will give you eyes to see, and you shall behold that in every field of inquiry the successful conquest is made, and the coveted trophy is won by him who carries in his breast that disposition so beautifully symbolized and exemplified in the Cross of Jesus Christ.

You may then draw your material for service in the vineyard from every source, and you may carry victory and success into every field of inquiry.

In order to this, you must yield not to the promptings of self-ambition or pride, but to those of the Holy Spirit, whom God has sent into the world, and through you, possessing the disposition or mind of Jesus, to conquer self and sin in others, and to lead you and them into all truth. "As many as are led by the Spirit of God" are not only the Sons of God, but are the divinely appointed powers in the world by which to overcome and cast out all evil, and establish the kingdom of everlasting righteousness among men.

Official Notices.

C. C. FOREIGN MISSIONARY SOCIETY.

The Ninth Annual Meeting of the Canada Congregational Foreign Missionary Society, will be held in the First Congregational Church, Kingston, Ontario, on Thursday, June 5th, at 2.30 p.m., for the reception of reports, the election of officers for the next year, and other business.

Members of the Society consist of persons who have subscribed two dollars this year, ministers and other representatives of churches that have contributed ten dollars this year.

The Directors will meet at the same place on Monday afternoon at 4 p.m. The list will be found on page 145 of the *Year Book*. It is hoped this meeting will not be ignored this year as it has been in the past.

EDWARD M. HILL.
Secretary.

Montreal, May 5, 1890.

CONGREGATIONAL PUBLISHING COMPANY.

The Annual Meeting of the Shareholders will be held in the First Congregational Church, Kingston, on Friday, June 6th, 1890, at 4 p.m.

W. W. SMITH,
Sec.-Treas.
Newmarket,
April 19th, 1890.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the Society during the month of April :

Burford, Ont., \$52.51 ; Eaton, Que., \$7 ; Cowansville, Que., col. \$17.42 ; S.S. \$30, Ladies' M. S., \$37, total \$84.42 ; Kingston, Bethel, \$30 ; Interest, S.F., \$131.11 ; Toronto, Northern, \$50 ; Danville, Que., \$42.20 ; Montreal, Emmanuel, \$216.85 ; Baddeck, N.S., per G. E. Reid, \$2 ; "A Friend," Que., for life member, \$20 ; Brigham, Que., \$7.21 ; Treas. Cong. Col., refund traveling expenses, \$8.30 ; C.C.W.B. of Missions, \$164.09 ; Stouffville, Ont., Woman's Mission Circle, \$15, Subscriptions, \$32, total, \$47 ; Dalston, Ont., \$9 ; Scotland, Ont., \$30 ; Cold Springs, Ont., \$60.35 ; Speedside, Ont., \$10 ; Toronto, Dovercourt Road, \$4.50 ; Kingston First, \$173.79 ; St. Thomas, Ont., \$10 ; Portage la Prairie, Man., \$40 ; Pine Grove, Ont., \$18.25 ; Mount Zion, Toronto, \$4 ; Per Rev. T. Hall, for Supply at Brantford, \$12 ; for Supply at Guelph, \$12 ; Toronto, Zion, Mrs. M. McMillan, \$10 ; Guelph, the Misses Gausby, \$10 ; Guelph, Mrs. Lyon, \$5 ; Plympton, Ont., collection, \$4.40 ; Wingham, Ont., collection, \$4 ; Belwood, Ont., collection, \$2 ; Alton, Ont., collection, \$1.62 ; Sarnia, Ont., \$32.62 ; Montreal, Zion, \$28 ; Dolston, Ont., \$7.50 ; Rugby, Ont., 26.84 ; Edgar, Ont., \$30.41 ; Liverpool, N.S. Ladies' H. M. S., \$20.

SAMUEL N. JACKSON,
Treasurer.

Kingston, April 30th, 1890.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Ministers and delegates attending the Union will on arrival please call at First Congregational Church, Corner Wellington and Johnson streets, where they will receive their billets for entertainment.

Members of the Reception Committee will, in as far as possible, be in attendance at the City Stations on arrival of trains ; these may be recognized by their badges.

J. A. HENDRY.
Sec. to Com.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick, will be held with the Church in Sheffield, N. B., commencing on Saturday, July 5th, 1890.

Members of and delegates to the Union, will please notify the Rev. Frederick Flawith, pastor of the Sheffield Church, not later than June 20th.

JOHN B. SAER,
St. John, N. B., April 15th, 1890. *Sec.*

CONGREGATIONAL COLLEGE OF CANADA.

The fifty-first Annual Meeting of the College will be held in the First Congregational Church, Kingston, Ont., on Friday, June 6th, at 2.30 p.m.

The Rev. R. K. Black, of Sarnia, has generously volunteered to visit, during the coming summer, the churches in the Maritime Provinces to promote the interests of the College, without any charge on the funds beyond necessary expenses. This kind offer the Board have cheerfully accepted; and they desire to commend Mr. Black and his mission to the favorable consideration of all to whom he may present his claims of the College, if, indeed, such commendation is needed in the case of one so well known and highly esteemed as Mr. Black is. Contributions will be received by him either to current expense account or for the Jubilee Endowment Fund, or for both, and will be welcomed with the thanks of the Board.

GEORGE CORNISH, *Secretary.*

Montreal, May 16th, 1890.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Annual Meeting of the Society will be held on Wednesday, the 4th of June, at 11 a.m., in the first Congregational Church, Kingston, when the report of the General Committee for the past year will be submitted, a new Board elected, and general business transacted. For information as to membership, representation of churches, etc., see Article III. of its constitution, page 97 of the "Canadian Congregational Year Book" for 1889-90.

The Executive Committee of the Society will meet in the Vestry of the same church on Tuesday morning, June 3rd, at 9 o'clock, and the General Committee at 2 p.m. of the same day. A full attendance is requested.

JOHN WOOD,
Sec'y.

Ottawa, April 21st, 1890.

MEETING OF UNION COMMITTEE.

The calling of Union Committee for Monday evening, in the last issue of the CANADIAN INDEPENDENT, was a mistake, for *Tuesday*, at 7.30.

W. H. WARRINER,
Secretary.

Montreal, 7 Shuter St.

WOMAN'S BOARD.

ANNUAL MEETING.

A special meeting of the Executive Committee is called for Tuesday, June 3rd, at 8 p.m., in Calvary Church, Montreal.

An outline of the programme for Wednesday and Thursday is as follows:

Wednesday 9.30 a.m., devotional meeting; 10.30, business; appointment of committees; reports of Branches and Auxiliaries; 2 p.m., opening exercises; President's address; welcome and response greetings from sister societies; reports of secretaries and treasurers; paper "Home Missions," Mrs. S. Jarvis; reports of departments. Wednesday, 8 p.m., Young Ladies' Hour, in which will be given papers on "Medical Missions," by Miss M. E. MacCallum; "Africa, its needs and what has been done to supply these needs," by Miss Moeser and Miss Carter; and a talk by Miss Porter, missionary from China.

Thursday 9.30 a.m., devotional meeting; reports of committees; general business; roll call of delegates. 2 p.m., opening exercises; paper "Symposium on Methods of Work," Miss Patton, of Paris, Ont.; paper, "Foreign Missions and the Liquor Traffic," Mrs. Franklin, of Listowel, Ont. Thursday, 8 p.m., public meeting, addressed by Miss Porter.

The Corresponding Secretary wishes to thank those secretaries who have so promptly returned their annual reports.

H. Wood.

Maxville, Ont.

Cor.-Sec

LADIES' HOME MISSIONARY SOCIETY, NOVA SCOTIA AND NEW BRUNSWICK.

In the absence of our Secretary, I beg leave to announce the following:

The Thirteenth Annual Meeting of the Ladies' Missionary Society of Nova Scotia and New Brunswick, will be held at Sheffield, N.B., on Monday, July 7th, commencing at 9.30 o'clock a.m.

AGNES SAER.

St. John, N.B., May 14, 1890.

* * Ladies intending to be present, will kindly send in their names to Mrs. A. Burpee, Sheffield.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The Annual Meeting of the Provident Fund Society will be held in the First Congregational Church, Kingston, on Friday afternoon, June 6th; immediately after the close of the College meeting.

CHAS. R. BLACK,

Montreal, 30 St. John St.

Sec.-Treas.

Our College Column.

Quiet now reigns supreme in the College halls. Hard work is over for a time. Our students are scattered over the length and breadth of the Dominion. Some are down by the sea, some in the bustle of the city, and some in the quiet of country homes. All are alike eager to be at the work to which they have devoted their lives. We ask the members of their churches to inspire and encourage them, by opening wide to them the doors of their homes and hearts. Some will never return as students. The class of '90 has crossed the line which separates the student from the graduate. We shall miss their faces. We wish them every success in their life-work. It would perhaps ill besem us to expatiate on their worth; yet we must state our conviction, that we have no fears for the work of Christ nor the future of our principles, so long as our College continues to turn out such men. We return thanks to the Great Head of the church for the success and profit which we have received during the past session, under the guidance of our beloved Principal, and his learned associates.

A Sunday or two ago, the writer occupied the pulpit of one of our country churches. He learned that considerably over \$100 had just been raised by them for the College. It was cheering news. Considering the circumstances of the church, it was a grand effort. Would that the spirit animating this people were more widespread! There would be then no difficulty in procuring the funds necessary to put our College on a solid footing, as a seat of liberal Christian education.

As ever, our students have carried off their share of honor in McGill University. The following gentlemen passed for the degree of B.A.: Mr. W. F. Colclough, in first rank honors in Classics; Messrs. J. T. Daley, S. W. Mack, I. J. Swanson, in the B.A. ordinary. In the 3rd year, Mr. W. T. Gunn passed with first rank general standing, being second in his year. In the intermediate B.A. examination, Mr. R. O. Ross likewise passed with first rank general standing, and prize in Hebrew. It is worthy of note, that in both the intermediate and final B.A. examination, Messrs. Daley, Swanson and Ross, take the lead of the classes in Hebrew.

McGill's great convocation of this year marks an epoch in her history. The scenes of the 30th of April will long be vivid in the memories of those present. It is estimated that two thousand persons were present, and that between three and four hundred were turned away. The need of a more commodious Convocation Hall was commented upon. A note of congratulation and satisfaction pervaded all the addresses. Frequent re-

ference was made to the recent benefactions of the McDonalds, Redpaths, and Workmans. The plans of the McDonald Technical Building, which will occupy the same relation to the central college buildings on the east, that the Redpath Museum does on the west, may already be seen.

Our own Dr. Cornish was chosen by the University to deliver the address to the graduates of all faculties. He dealt with the importance of education and intelligence to the maintenance of government, terming anarchy and despotism "the legitimate offspring of national ignorance." Speaking of the recent benefactors of the University, he said, "They contribute to the true greatness of our common country, more even than he who wins new territory by the sword; for they are laying the foundation of a power, greater and more enduring in its results, than that of the sword: I mean the power of knowledge and of intellectual culture." The Doctor concluded with a feeling reference to the loss sustained by learning in the destruction of Toronto University. The degree of LL.D. was conferred upon Lord Stanley. Our College owes much to the fostering care of McGill, and as her sons we are proud of our *Alma Mater*. We rejoice in her good fortune, and pray that God will grant her long life and prosperity.

We are glad to be able to publish another interesting letter from the Rev. Hilton Pedley, B.A., containing the promised account of his field and work in Japan:

NIGATA, March 18, 1890.

To the Editor of the College Column, Congregational College, Montreal, Canada.

DEAR EDITOR,—In my last letter to the "column" I had brought myself in safety to Niigata; and now I shall write a few lines descriptive of the place, and the missionary work. The first thing that impressed me very much was the resemblance between this place and Montreal. At the back of the city stretches a long range of high land that will do for a miniature Mount Royal. Between this and the large river running parallel with the range, is the city, with its 50,000 inhabitants, its numerous one-storied houses, its few foreign houses, and its imposing Buddhist temples. Across the river is built one of the largest wooden bridges in the country, and when my eye rests upon it, I think of old Victoria with its arched floor and massive piers. Beyond the level plain which extends for miles on the other side of the river huge mountains rise that might well make Beluil hide its diminished head.

In the city one sees on all sides signs of foreign influence. The common schools, the Normal Schools, Court House, Parliament Buildings, and last, but not least, our Christian Schools, are all built in the foreign style. Even the prison testifies to the presence of the Westerner. I never go in the street without seeing somebody wearing foreign clothes, even if they are not cut in the latest fashion. The streets of the city are narrow, hard and barren of sidewalks. Rich and poor, alike, walk in the middle of the King's highway, whether it rains or shines; and don't seem to mind it either! The people are dressed in flowing robes of black, or dark blue, and as a rule regard hats and shoes as hindrances rather than

helps. Clogs take the place of shoes, and anything that comes handy will do for a hat. In fine weather the head is generally uncovered. In character the people are gentle, curious, cheerful and sociable.

As to missionary work, there are five of us in the city. Three unmarried ladies occupy one house, and Mrs. Pedley and myself the other. The houses are about half a mile from each other, so that it is just a pleasant walk between. In Nagaoka, a city about fifty miles up the river, the Rev. Mr. Newell and wife hold the fort. This makes in the whole province of Echigo, with a population of one and a half millions, just seven missionaries; so that comparatively we are very weak. In Niigata the work embraces a church, with a membership of 125; a boys' school, attended by 160 pupils; and a girls' school with an attendance of 60. As far as the church is concerned, we missionaries have, as yet, very little to do. We have all come but recently; can't speak the language, and therefore we simply attend church, understand what we can of the service, give a little advice when we are consulted by English-speaking natives, and contribute a little money. I find it is just as easy to contribute in Japanese as in English! Our chief work at present is in the schools. In the boys' school, I have the pleasure of working at both ends—the highest and the lowest. During one hour of each day, I teach, "It is an ox," etc.; and during the next, I endeavor to lead the highest class through the beauties of English Literature. This elementary work gets a little tedious at times, but I value it as giving me the opportunity of getting well acquainted with the boys; and thus surrounding them with what of Christian influence I may possess. I rejoice to be able to say, that now I have both of these classes one hour a week for Bible study, and they take to it with eagerness.

Mrs. Pedley is also doing her share of teaching, in addition to her household duties. Her pupils, three influential young women in the city, come to her almost every day, for an hour's study in English; and one, at least, is making rapid progress. She hopes some day to act as interpreter in mission work among the women, and this hope is a great stimulus to her in her study. And now I must bring this rambling letter to a close as it is getting long, and bed-time has come.

Why have no College Items appeared in the INDEPENDENT of January and February? I long for these as for my dinner, and have been greatly disappointed at their non-appearance. Mr. Editor, please explain. This letter will reach you just at the close of your College year. My best wishes go with it for the success of all our boys in their McGill Exams. I hope none of them will be "gripped," either by Russia or the University Professors! Hoping this will find you, dear Editor, and all the other students, happy in the work, I remain, sincerely yours,
HILTON PEDLEY.

Mr. W. S. Pritchard, whose ready help we are glad to receive, sends a cheerful report. He has begun his summer campaign with good congregations and inspiring services. Preferring to give the particulars of his work later, he sends for this month's column the following contribution:

"A SUITABLE PASTOR."

Every student has heard some of his people say at some time or other, "This church would grow and become strong if we only had a 'suitable pastor.'" Our Missionary Superintendent too, has felt this need of 'suitable pastors;' as churches have applied to him from time to time for that most sought for, but seldom found person, "a suitable pastor."

I have thought that "suitable pastors" would not be so hard to find, if it were a "suitable people" that were looking for them. The reason that many churches do not grow, is not because of the inefficiency of the pastor, but more frequently because of the want of union among the church-members themselves; or even among the deacons. Instead of heartily helping their pastor, they spend their forces tugging at each other. Among the difficulties of a pastor, very frequently is that of drawing the Christians together and getting them to work in harmony. Is it any wonder that a people cannot find a suitable pastor, when they cannot agree among themselves? Another reason is because of the indifference and inactivity of the individual members of the church. Some church members, after they have secured the services of a pastor, seem to think that all they have to do then is to pay him; (as little as possible to), for they seem to work on the principle, that "the leaner the dog is, the better will he run") and they seem to forget that they still have an active work to do in church work.

Let the people unite, (I speak now of church members, and professing Christians) to help their pastor. Let them help him in visiting the sick, in looking after non-church-goers; in his Bible class, and in his prayer meetings; and above all, help him always by your earnest prayers; and he will more frequently prove a "suitable pastor."

NOTES

Mr. R. Adams has gone to Melbourne, Quebec.

Let every student remember the hour of prayer, Saturday evening, at 7 o'clock.

Do not forget to send circular letters on their travels before the last of June.

The missionary box was opened in the Common Room of the College, by the remaining students; and its contents were devoted to the work in W. Central Africa.

Following close upon the death of Mrs. Mason, comes the sad news of the death of Mrs. Bessey, who became the wife of the Rev. W. N. Bessey, of Lanark, Ont., only six months ago. This is the second of our former students to suffer this affliction, within the last two months. Mr. Bessey has our deepest sympathy. We unite in prayer, that he may now realize the sufficiency of the grace of God, and that thus he may be able to say; "Thy will, not mine, O Lord, be done."

COIN OF THE REALM.

"The blast of temptation struck down the leaves, but the root stood fast."—*Theophylact*.

"He who fails to prevent a sin, having the power to do so, sanctions its commission."—*Seneca*.

"We have three great enemies: the world, the flesh, and the devil. But we have also three great friends: the Father, the Son, and the Holy Ghost."—*Moody*.

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."—*Whittier*.

Alton, Ont.

W. F. Colcough.

Literary Notices.

OUR DUMB ANIMALS.—This is an attractive monthly of 12 pages, equal to 16 of the INDEPENDENT, at 50 cents a year, published by the Massachusetts Society for the Prevention of Cruelty to Animals, at 19 Milk St., Boston. Every religious teacher, every leader of a Band of Hope, every kind-hearted Christian ought to have a copy. It will make them better men and women, and teach them how to promote kindness and Christ-likeness in the world. The April number contains 5 illustrations, and many excellent pieces.

THE CENTURY has another article of George Kennan on Russia. He thus speaks of the censorship:

"What does the Russian Government hope or expect to accomplish by 'blacking out' articles that aim simply to tell the truth with regard to Russian affairs, and by throwing into prison every man in whose possession such articles may be found?"

"Sometime in the far distant future the free Russian patriot, no longer blinded by the censorship of the press, will look over the pages of his national history that record these attempts to gag public opinion and strangle human thought, and will wish from the bottom of his heart that so humiliating and shameful a record might be 'blacked out.'"

The contents of the May number are up to the high average of this excellent Magazine. \$4 a year. Union Square, New York

ST. NICHOLAS, from the same house, \$3 a year, is filled for May with many stories and descriptions most interesting to the young; together with many beautiful and appropriate illustrations.

THE TREASURY FOR PASTOR AND PEOPLE—Its noteworthy papers for May are "The Chaff and Wheat of Religious Thought," by Rev. LeRoy Hooker, of Toronto. A plea for Foreign Missions by Roderick Terry, D.D., New York. John Knox and the Reformation, by Burdett Hart, D.D., New Haven. Dr. John Hall writes of Religious Barenness, and Rev. S. L. Bell on Agnosticism. Its several departments are fully up to the former numbers. Yearly, \$2.50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

For the Young.

CIGARETTE SMOKING.

A boy named Samuel Kimball, sixteen years old, a chorister boy in St. Mary's Church, Brooklyn, died a week ago in St. John's Hospital. Almost his last words were: "Let any boy who

smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother and worked in a chandelier factory. Here is his story, as he told it to his nurse, Sister Cornelia:

"To me he confessed that this trouble had originated from cigarette smoking. Some days, he said, he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke the appetite grew upon him with such force that he could not choke it off, and it began to affect his constitution.

"Why," I asked him, 'did you not stop when you saw what it was bringing you to?'

"Oh, I could not," he replied. 'If I could not get them to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden.'

His disease took the form of dropsy in the legs, and was very painful. Sister Cornelia continues the story:

"During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said that he thought that he had not lived in vain if only those boys who are still alive would profit by his suffering and death."

There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco, smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison of the tobacco which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys.—Editorial Notes in *N. Y. Independent*, April 24.

ERRATA.—"Manual of Doctrine," page 169, section XXIX., paragraphs 1 and 2, first line, for "Christ *did*," read "Christ *died*."

THE CANADIAN INDEPENDENT.

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