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

Freeland Wm  
42 Murray  
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THE  
CANADIAN  
INDEPENDENT.

THE THIRTY-EIGHTH YEAR OF PUBLICATION.

VOL. XI. (NEW SERIES) No. 4.

APRIL, 1892.

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NEWMARKET AND TORONTO, ONT. :

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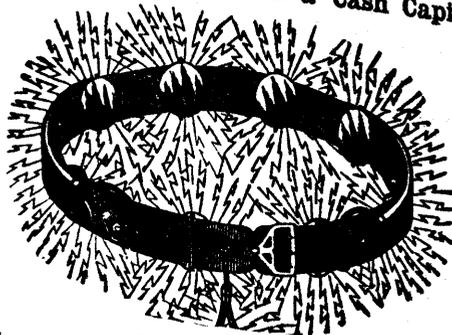
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Enter this Magazine.



New Series.

TORONTO, APRIL, 1892.

| Vol. XI, No. 4.

### Editorial Jottings.

NO INDEPENDENTS are sent to the United States after subscription has expired.

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

THE BLESSING OF NECESSITY.—Few men do more than their circumstances compel them to do. The reason Homer could repeat all the books of the Iliad by heart was because he was blind and had to.—*Dr. Dowling.*

A POSER.—A woman who made her thirtieth appearance for drunkenness before the courts in Sheffield, England, asked the magistrates why they licensed the saloons if they objected to people getting drunk. They had no reply ready.

REVIVALS.—Some of our brethren in this number, speak of spiritual movements, and conversions in their churches. The Spirit will be found always ready with His divine influences, if men are anxious and wishful. "Open thy mouth wide, and I will fill it," is the promise.

BENJAMIN FRANKLIN, ON "CHURCH AND STATE."—When a religion is good, I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the aid of the civil power, it is a sign, I apprehend, of its being a bad one.

REV. JOHN MCNEILL may be asked to speak at the great missionary meeting in Exeter

Hall next May. Mr. Spurgeon, thinking he might not be well enough to attend last year, asked Dr. Gibson to be provided with a substitute. The choice fell upon Mr. McNeill, and was heartily approved of by Mr. Spurgeon.

HOW IT LOOKS.—"I used to dance before I became a Christian," said a man I met on the train, "and at dances I almost always met some professors of religion. But they always looked out of place to me, and I made up my mind that if I ever became a Christian I wouldn't be seen there."

HAND SHAKING.—Attention is called in the New York *Advocate* to the number of ministers who have taken the influenza through hurrying to the church door after service to shake hands with the departing congregation. Even if there were risk of getting chilled, this "pump-handle business," it is urged, is of no real use for diffusing social life in a church, the best thing is to get the people to shake hands with one another.

SABBATH KEEPING AT CHICAGO.—Our Government should order the Canadian Exhibit at the World's Fair at Chicago to be closed on Sunday. The British Government did the same for their exhibitors at the Paris Exposition. Several of the individual States of the Union have decided to close their departments on Sunday—as no doubt Great Britain will—and these things, if nothing else, will probably influence the saloon-guided commissioners to close the whole exhibition.

PROFESSOR DRUMMOND.—The kingdom of God is a society of the best men working for the best ends, according to the best methods.

This mysterious society owns no wealth, but distributes fortunes. It has no minutes, for history keeps them; no members' roll, for no one could make it. Its entry money is nothing; its subscription, all you have. The society never meets and it never adjourns. Its law is one word—loyalty; its Gospel one message—love. Verily, "Whosoever will lose his life for My sake shall find it."

IN THE SOUTH.—Some of the papers state, "In middle Florida, a Conference of nine churches, in West Florida, a Conference of twelve churches, and in south-eastern Georgia a group of twenty churches, have recently left the Methodist denomination, and voted to become Congregational. In north-eastern Alabama, three District Conferences are ready to take the same step." Before the war, there was but one Congregational Church in all the "South." The reason was well known; they would make no compromise with slavery. Now, "Freedom broadens down" toward the South.

THE ELECTIONS.—The Provincial General Election of Quebec has resulted in an overwhelming majority for the new De Boucherville administration. The victorious party say their Province has made short work of Quebec "boodling"—which seems to be the accepted if not graceful name for public peculation—while Ontario, in a series of by-elections, has justified "boodling" at Ottawa. Politicians must settle the question; but it seems so. Nevertheless, honesty is the same thing—only a little more conspicuous when it fails—in a Government or a Party, as it is in a person.

#### TEMPERANCE.—

"We want at all times to hear of all our ministers throwing off their coats and working in the great temperance movement whenever they are away from home. No one can tell how far his influence can reach for good." This from the CANADIAN INDEPENDENT, surely does not suggest that the ministers only dare to work for temperance when they are away from home?—*Royal Templar.*

Certainly not; probably we were thinking at the time of the dozen Congregational ministers from Canada then in Europe, from any one of whom we had not then, and have not yet, heard one word of anything they had done for Temperance. What is the matter, brethren?

WANT OF SPACE.—"A pent-up Utica contracts our powers"—for no sooner do we "with pains and perspiration," prepare some quoted articles and stimulating clippings, than contributions and church items come in—so long, so many, and (generally) so good, that all we can do is to put them in; and extract a little paragraph of the good article we regretfully lay by, to put into the "Jottings." By the way, why don't some of our active-minded brethren contribute to the Jottings? We give the formula of success: in ordinary contributions, you need to copy out your first draft, reducing its length one-half without leaving anything out; in "Jottings" you reduce to one-fourth.

A ROMAN CATHOLIC DEFINITION.—The following, from an eminent Roman Catholic professor, writing in the *N. Y. Independent*, correctly defines the Roman claims. But do not the leaders of the "Advanced Thought," Dr. Briggs, of New York, and all the rest, set up the very same claim for themselves that the Romans do for their Pope and bishops?—

There exists, then, in the Church of Jesus Christ a living, perpetual and infallible authority, constituted, according to the will of Christ, by the successors of Peter and of the other Apostles. . . . Jesus Christ has instituted in His Church an apostolic succession, a teaching body, invested with the mission of announcing to all peoples the revealed truth, and speaking to the faithful with a divine authority, based on the formal promise of the special protection of the Divine Saviour and the assistance of the Holy Spirit of Truth.

DR. BRAND.—The motive which leads one to acquaint himself personally with social vice as a means of becoming more useful as a Christian, is not of God but of the devil. It is contrary to both Christ's precepts and example. It will give you experience at the expense of spirituality. The *clean* soul is the soul that God can use. . . . Many persons with fair exterior indulge in forming imaginary pictures, the reality of which would be crime. The very passing of a base imagination through the mind leaves a stain which cannot be effaced on earth. For memory always co-operates with imagination and reproduces and dwells on the debasing thought, or disgusting sight, or licentious phrase, till its pollution is perpetuated in the soul.

DEATH OF MR. H. J. CLARK.—Mr. Henry J. Clark, the well-known publisher, (Copp, Clark Co., Front St., Toronto), died on Saturday, 5th

March. No man, not one of the editors, ever did so much for the CANADIAN INDEPENDENT as Mr. Clark. For a long series of years he wrote the "Transatlantic Retrospect" monthly, in the "old series;" afterwards, for a number of years, the "Notes on the S. S. Lessons." The present editor, having written these one year, to relieve Mr. Clark, knows of the labor involved; it took *him* three solid days every month. Often Mr. Clark wrote some of the "Jottings," sometimes over an initial or a star; sometimes without a mark. But the most laborious, and least conspicuous part of his work, was for several years, without fee, managing the business part of the magazine. He loved work. We hope to have, before we go to press, an extended notice from one of our friends in Toronto.

"FOR SHE IS A SINNER."—Some one sobbed again. It was a young, slender girl, with a face disfigured by small-pox, and save for the tearful look it wore, poor and expressionless. Falconer said something gentle to her.

"Will He ever come again?" she sobbed.

"Who?" said Falconer.

"Him—Jesus Christ. I've heard tell, I think, that He was to come again some day."

"Why do you ask?"

"Because," she said, with a fresh burst of tears, which rendered the words that followed unintelligible. But she recovered herself in a few moments, and, as if finishing her sentence, put her hand up to her poor, thin, colorless hair, and said, "*My hair ain't long enough to wipe His feet.*"—George Macdonald.

CHURCH MUSIC.—In February, "Church music" was discussed at a ministers' meeting in New York. Mr. Wiskie, a musical professor of long experience, said:

Drill all the children of the congregation, and young folks of the Sunday school in the best music. Moody & Sankey "jingles" have not been useless, but there are nobler melodies, lofty anthems and hymns of the days to come. He would do away with operatic voluntaries, quartette crudities and noisy postludes, with the distracting interludes between stanzas, an impertinence almost unknown outside America; he would have converted souls in the large chorus choir drawn from the volunteers, taught by a musical director, himself a man of God, in close sympathy with the pastor and the service.

One brother said that his sanctuary seemed like a nest of magpies as soon as the benediction was pronounced, each trying to talk louder than the loud organ. He told them so, and asked them to speak softly, and retire

without noisy talk and laughter. A low, sweet solemn postlude is suggestive of meditation and reverence, and should never be supplanted by the military march or season's waltz.

THE OCCASION MAKES THE MAN.—Dr. George Thomas Dowling, discussing in the *N. Y. Independent* the question, "Whether Oratory is Declining?" says, among other things:

The thought which I am trying to express was never better put than when Mr. Gladstone said: "The audience gives to the speaker the eloquence in mist, which he sends back in rain." A crisis makes orators, because it not only calls them forth from other walks in life, but provides the great occasion when their oratory is at the burning point. No man can be a great orator unless he stands behind a cause greater than himself.

Thus, all the examples of marvellous eloquence which have been preserved for us in our school readers, are relics of the world's crises. Run over the list of famous speakers—Clay, Webster, Phillips, Sumner, Beecher and the rest; they were the mouthpieces of their time; silver mouthpieces it is true; but their notes would never have roused the world as they did had they not providentially been called to concentrate within themselves the blast of a nation. A clergyman preached a thrilling discourse on the eye of God, when a fearful thunder and lightning storm was shaking the building in which he spoke, and it seemed as though the Judgment Day had broken loose. "You must publish that sermon," his officers said to him at its close. "I will," he answered, "if you will publish the storm."

PROGRESSIVE ITALY.—In Rome I am greatly impressed with the tremendous work Victor Emmanuel and the present King Umberto have done, in relieving the State from the drain of the Church. No more public money for monasteries or churches; every three months commissioners of the King go to every convent or ecclesiastical establishment and ask if they desire to stay. If not, the door is open, and out into the world they can go. \* \* \* We asked our guide one day: "What will the country do when King Umberto dies, as he must do some day, and the young Prince of Naples comes into power? He may not be as liberal-minded and progressive as his father and grandfather were." It was pleasant to see a smile of serenity come on his face and to hear his words: "We have our Constitution, we have our Parliament—we are safe." *E.c.*

ORGANIZATIONS INSIDE THE CHURCH.—We have read of churches where there were ten "committees" for as many different departments of service; and every new member was asked—not whether he would join one or

more of these committees—but “which one or more would he enter?” Now, we would all look upon such a church as that, as being vigorously active in the Lord’s work. Well, suppose these ten “Committees” were named, respectively: “Christian Endeavor,” “Ladies’ Aid,” “Sunday School,” “King’s Daughters,” “Band of Hope,” “Mission Band,” etc., etc., where would the difference be, except in name? The only thing to be constantly kept in mind, is that in each of these lines of work, it is the church working; working by a chosen committee, and that committee not only a part of the church, but working under the church’s direction. And it is just as much the church’s privilege and duty, to put work upon these “Societies,” and guide them, and watch and help them, as with deacons and trustees. Thus looked at, there never will be any conflict of interests or authority; and all will rejoice at the multiplication of such Societies within the church.

WHO’S WHO?—There have been a good many changes in the pastorates of the Congregational Churches of the Dominion, since the list for the *Year Book* was made up in July or August last year. The following are the present pastors of the churches named:—

Belwood and Garafraxa; pastor, Rev. James Webb, deceased.

Bowmanville; vacant.

Howick and Turnberry; Rev. E. T. Carter pastor.

Pine Grove.—Rev. George Skinner.

London, Southern; vacant.

Listowel; Rev. S. Nicholls, pastor.

Stouffville; Rev. C. H. Whisker, pastor.

St. Thomas; vacant.

Toronto, Zion; vacant.

Toronto, Mount Zion; Rev. J. P. Gerrie, pastor.

Stratford; vacant.

Ayers Flat and Fitch Bay, Que.; Rev. C. Moore, pastor.

Eaton, Que.; vacant.

Montreal, Point St. Charles; Rev. Thos. Hail, pastor.

Waterville, Que.; vacant.

Cobourg; Rev. J. A. Waterworth, pastor.

Brooklyn and Beach Meadows, N. S.; Rev. J. D. McEwen, pastor.

Economy, N. S.; Rev. J. W. Cox, pastor.

Milton, N. S.; Rev. R. K. Black, pastor.

Truro, N. S.; vacant.

Sheffield, N. B.; Rev. Jas. N. Austin, pastor.

CHURCH BUILDING IN THE U. S.—When the Congregational Union was organized, an agreement was made with the churches aided, by which, if the church failed, the money aided should be returned; but this was not a legal claim. Then the plan was devised of giving money only to pay the last bills, and making the gift a first mortgage on the property, the mortgage being held by the society and collected only when the church ceased to be used for the purposes designed. All church erection societies now work under this plan, and they have since added to it, generally, a Loan Fund, designed especially to aid churches in the larger new towns, where a considerable sum is needed, and where there is good reason to believe that the growth of the church will make it possible to return the money in a few years. In such cases the money is loaned usually without interest, it being generally stipulated that one-fifth of the principal shall be returned annually. This money, so far and as fast as it is thus repaid—for there is some delay and failure—is again loaned, and so made to do repeated service. Most of the new Congregational churches in the West have been thus aided during these forty years in erecting their houses of worship, and some of them are among the strongest churches in the country.—*N. Y. Independent.*

HEAVEN: A PICTURE IN WORDS.—The following is from a recent sermon by Talmage: “There was silence in heaven for half an hour.” You will find the inhabitants all at home. Enter the King’s Palace, and take only a glimpse, for we have only thirty minutes for all heaven. “Is that Jesus?” “Yes.” Just under the hair along his forehead is the mark of a wound made by a bunch of twisted brambles, and his foot on the throne has on the round of his instep another mark of a wound made by a spike, and a scar on the palm of the left hand. But, what a countenance! What a smile! What a grandeur! What a loveliness! What an overwhelming look of kindness and grace! What an over- if he had redeemed a world! Why, he looks as is short. Do you see that row of palaces? That is the Apostolic Row. Do you see that long reach of architectural glories? That is Martyr Row. Do you see that immense structure? That is the biggest house in heaven; that is “the House of Many Mansions.” Do you see that wall? Shade your eyes against its burning splendor, for that is the wall of heaven, jasper at the bottom, and amethyst at the top. See this river rolling through the heart of the great metropolis? That is the river concerning those who once lived on the banks of the Hudson, or the Alabama, or the Rhine, or the Shannon, say: “We never saw the like of this for clarity and sheen.” That is the chief river of heaven—so bright, so wide, so deep.

But you ask: "Where are the asylums for the old?" I answer: "The inhabitants are all young." "Where are the hospitals for the lame?" "They are all agile." "Where are the infirmaries for the blind and deaf?" "They all see and hear." "Where are the alms-houses for the poor?" "They are all multi-millionaires." "Where are the inebriate asylums?" "Why, there are no saloons." "Where are the graveyards?" "Why they never die." Pass down those boulevards of gold and amber and sapphire and see those interminable streets built by the Architect of the universe into homes, over the threshold of which sorrow never steps, and out of whose windows faces, once pale with earthly sickness, now look rubicund with immortal health. "Oh, let me go in and see them!" you say. No, you cannot go in. There are those there who would never consent to let you come out again. You say: "Let me stay here in this place where they never sin, where they never suffer, where they never part." No, no! Our time is short, our thirty minutes are almost gone. Come on! We must get back to earth before this half-hour of heavenly silence breaks up, for in your mortal state you cannot endure the pomp and splendor and resonance when this half hour of silence is ended. The day will come when you can see heaven in full blast, but not now.

## Editorial Articles.

### EMIGRATION.



THE fact of removing from one place to another in our own wide land, or going over to the neighboring Union, is such a constant occurrence, as to make it proper to have some settled rules of procedure concerning some phases of it. We take up just one out of many: the

case of a young man going away. He may be a member of a church, or he may not. But almost certainly he goes out from a religious circle, or leaves Christian friends who are interested in him.

Suppose him to be a member of the church. If he knows *where* he is going to, and likely to remain there for a time, insist on him taking a letter of transfer to a church there. Often such letters are not asked for. If he goes away without, *send a letter after him*, addressed to the pastor there. A church should not—except in cases of rare exception, for which there is some weighty reason—keep names on their church-roll, of persons over whom they cannot keep watch and ward. A Baptist brother once told us, that in the little Northern Ontario town he had left, the

church insisted on him and his wife taking letters when they removed; even before they were able to tell exactly where they expected to settle down. The reason given in that case was, that whereas the church was aided from the home-missionary fund, two names on their roll, of persons who had ceased to be contributors, made the church seem *stronger* than it really was, and weakened their claim for assistance. There was something in that; but a much stronger reason is the church's inability to keep "watch and ward"—the untransferable duty of the church. Every pastor likes to hear of young men come newly to the place; and the newcomer will be visited at once.

If the young man is *not* a professor, the duty is equally as strong. But this is the class that is continually neglected! A vague feeling that "it would be *nice*—now—if somebody would write to some Christian people there, to look after that young man;" but nothing done; and after two or three weeks the excuse, "Oh, it's too late now; no doubt somebody has already done it!" John Brown, of Harper's Ferry, used to say, "His first thoughts, in matters of conscience and duty, were always purest; the *sober second thought* was generally a selfish thought!" And so he always followed his first impulse of duty. So in this case, sit right down, and write a short letter; and put an honest three-cent stamp on it—and don't take that three cents out of next Sunday's "weekly offering," either! You'll get a blessing for your own soul, even if you don't hear from the young man; but in most cases you *will* hear from him, after a while. To think that some friendly neighbor, from whom he never asked a favor—nor looked for one—has thought enough of him to write a letter to help him, lifts him a good step toward right-doing and right-thinking.

The first fortnight a young man is in a new and strange place, goes far to settle his destiny and future character. Then is the time to get him under good influences. If you don't know names and addresses of pastors, you can always (if in cities) be sure by writing to "The Secretary of the Y. M. C. A.," to secure that the young man shall be "looked up," and helped and advised. We have tried it, and know whereof we speak. And every such letter written, makes it easier to write another.

## INQUIRIES.

We have sometimes thought of opening a column for "Notes and Queries;" taking upon our editorial selves to answer them. Perhaps the credit of contemplating such a thing is greater than would be the credit from conducting it—possibly very haltingly. Certainly, if a letter we got this month—with name, date and locality, all straight and honest, is any sample of what would come in other departments, we are safer out of such an engagement!

Our correspondent asks how it is there are no news in the INDEPENDENT from some of our churches. And whose duty it is to send such, if the secretary neglects?

*Ans.*—We should be glad to know that all our churches had secretaries; and to get the name of each. The secretary should get general instructions to send (within a week after the event), an account of anything in a church worthy of reporting. But the privilege lies also with every member. Only, *put your name to your communication!* It is read with ten times the interest when it is "signed."

He next asks why it is that pastors know so little of church work, with regard to keeping the members together? Are they trained at College how to manage a church?

*Ans.*—The first must relate to only *some* pastors. The great number of them, we hope and believe—*after they get some experience—do know something about "keeping a church together."* But no man can be hired to do the church's work. Every member must help. As to the second, a man can be trained to manage a church, just as he can be trained to manage a boat. He can be told the *theory*, and get all the technical phrases; but (if he lives to get through it!) the first "white squall" he is in, will teach him more than ever he learned before! A middle-aged man may have had equivalent experience in other fields, but no young man should permit himself—or be invited—to assume the charge of a church, before he has spent a year or two under the practical eye of an experienced pastor, and learned *how*. Paul knew all about this, when he instructed Timothy, "Lay hands suddenly on no man."

"Is it wise for a pastor to control a church himself; and when he does not get his own way, resign, without consulting the deacons?"

*Ans.*—In both particulars, no. One of the wisest of our pastors, and his equally wise wife, tell the following story; such a pastor as the above, visited the "parsonage," to consult the wiser and more experienced brother. The pastor was not at home, but his wife heard the brother out, and then quietly said, "Well, Mr. R.—, you must just manage your church as I manage my husband — *he doesn't know it!*"

"Is it wise to fill up the church with young members, just for the sake of getting members? I do think it is wrong; by doing so we are apt to get black sheep into the fold."

*Ans.*—Our brother (whom we choose to keep in the shadows), is probably wrong here as to motives. How can he know them? It is certainly wise at all times, to "fill up the church" with members, who love Christ. Let that be the one great qualification. And if the gathering be (at the time, for it will not stop there), exclusively of the young, it is still well. But oh, what responsibility such a church has to nurture these! If you do well "by them," there will be fewer black sheep among them than in a similar number of older people. While no bounds of age should be set, as to the reception of the young, we would advise that no young member should have a *vote* in "church meeting" till the age of eighteen.

Our correspondent having asked these questions, dwelling perhaps upon some infelicities in his own church, makes some remarks indicating a suspicion of wealth-seeking, rather than soul-seeking, among ministers. Now, we have known some rascally carpenters and farmers, but we have never thought of saying, "Why is it that farmers cheat, and carpenters deceive?" No, brother; our ministers are among the best class we have; and that not one in a thousand get rich, is a pretty sure sign they don't make it the object of their lives. And your last question about churches "not growing," is answered by the fact, that wherever members of a church are hard at work for Christ in their own neighborhood, that church *does* grow! Dead-and-alive churches can draw the proper inference!

## A CALL TO THE MINISTRY.

Is it anything more than a settled impulse toward a work and vocation, strengthened by the opinion and advice of others, who often know far better than the person himself what his qualifications and prospects are? Here is the great mistake often made by churches: A young man, against whose private character nothing is or can be urged, asks the church, or gets someone to ask for him, a recommendation to the College, so that the young man "may be fitted for the ministry." One mistake comes out of another. It is a shabby thing for a large and prosperous church to recommend a poor and struggling College to take one of their young men, and give him practically three or five years' free board and education. If that wrong and mistake were avoided—and the church made provision for its own young men when in College—much more care would be taken as to whom they recommend! This recommendation ought to be

in the nature of a "call" to the ministry, a call which would settle in the young man's mind at once and forever where his duty lay.

A man may well doubt his call to the ministry, where the obeying that "call" involves other people paying professors and spreading tables and establishing libraries for him, where he has not yet even tried his hand at soul-saving, nor even learned to use his voice in persuasive speech. It was said of Napoleon, that he always asked of an applicant for office, "What have you *done*?" Hudson Taylor left some Canadian young men and women at home, who were taken with the desire of going to China as missionaries, as he met them with the question, "What have you *been doing* for Christ at home?" and receiving no satisfactory answer.

In other employments, a "call" to the vocation is (1) a desire to enter upon it; (2) an aptitude or talent for it; (3) circumstances favorable, or, at least, not antagonistic to it; (4) encouragement of those competent to judge of it. And a man may have as real and divine a call to be a teacher, or a farmer, an editor, a navigator or an inventor, as to be a pastor or a missionary.

How often does a man imagine he is called of the Lord to a certain pastoral "field," and in a year he is away again! Where, then, was his "call?" The fact is, the man followed his fancy; submitted the question to no one's friendly advice, and only thought of the larger field and more generous salary. Where the Lord gives the call, He gives the aptitude, and that is generally the loudest and most distinct part of the call. And a church may well doubt a call to a life of soul-saving where no soul-saving has already been attempted. On the other hand, let the churches encourage and develop as far as possible in all their members this precious aim and gift, and there will be less trouble in ascertaining whom the Lord is leading toward the ministry, and more help—in the way it is most needed—to those who are thus judged to be called.

REV. J. A. C. McCUAIG has resigned his position of assistant pastor of Parkdale church. Mr. McCuaig's address is 131 Brock Avenue, Toronto. A bright, capable young man, with a genius for organizing.

## Our Contributors.

### UNTIL THE DAY BREAK.

Solomon's Song, ii : 16, 17.

Let hope cheer, amid our weeping,  
For the loved in Jesus sleeping;  
Happy ever, sweetly resting,  
Where no foe, their peace molesting,  
E'er can enter; safe forever,  
From their Saviour nought can sever.

"The Beloved" lilies gathers,  
Ne'er to lose. They are His Father's;  
From these loved and beauteous flowers  
Come as fragrance from Heaven's bowers  
Memories, hallowed, soothing sorrow,  
Telling of a bright to-morrow.

When Heaven's cloudless day breaks o'er us,  
And earth's shadows flee before us,  
We shall meet our sister, brother,  
Father, friend, and darling mother,  
Parents with their sons and daughters,  
Led by Christ to living waters.

The redeemed from every nation,  
Some through fire of tribulation,  
Cross of Christ their only glory,  
Passing through life's changeful story,  
May we hear, as Home we gather,  
"Come ye blessed of my Father!"

S. MULLS.

Toronto.

### A SUNDAY IN ERZROOM.

The first thing is the arrival of the "Camel" freight train from Persia or the Black Sea coast; sometimes two "trains" cross here. By a remarkable perversity of the Persian mind, which might be adduced as a proof of the total depravity of that sect of the Moslem faith, they always manage to arrive here on Sunday. The custom-house, where all the camels have to be unloaded, that the contents of their burdens may be properly taxed, is just a short distance below our church; and one can readily imagine that the passing of a caravan of about a thousand camels, carrying thrice that number of bells, large and small, the discordant sounds of which are made less harmonious still by the hoarse shouts of the camel-drivers, and the barking of innumerable street dogs, does not add materially to the quiet sanctity of the Sabbath day. The Mohammedan places of business too, are all open, and always from the surrounding country many villagers come to town

bringing farm produce for sale. But one gets used to the sights and sounds of an Oriental city; and when in one's home or in the Protestant church, it is easy to forget all these things and see Jesus only.

Our first service is held early in the morning. The custom of the Armenians is to start out to church as soon as they are dressed. They breakfast after the meeting. Very few, if any, missionaries acquire this habit. It is enough to have to get up so early, without starving oneself for an hour or two. Our church is a square stone building, flat-roofed, having a small belfry, and is capable of seating about three hundred people, though four hundred can be crowded in.

It is divided inside, into two parts by a low railing which runs from one end to the other. The object of this is to separate the men and women; two-thirds of the space is allotted to the men, only one-third to the women. There are two doors also, for the same purpose. The seats are movable benches, some of which are cushioned. We have an American organ, which is so placed as to form the front of the pulpit. The men keep their fezzes on, except during prayer-time, while the married and marriageable women are enveloped in what is known as an "echram"—a white muslin-like garment which is drawn over the head and gathered at the waist, extending again almost to the ground, makes even a homely face look pretty, and I suppose may cover a multitude of defects in the dress beneath. Those who do not wear echrams have shawls thrown over their heads; there is not a hat or bonnet in the whole assembly, except perhaps on some of the very little girls, whose parents are anxious to bring them up *a la Frank*. The language used in every part of the service is Armenian, which isn't so bad a language as one might think before learning it. This morning service is rather a prayer-meeting than anything else, though the leader may please himself about that. Everything is done decently and in order, as becometh a Congregational church in any part of the world. Perhaps I ought to exclude the singing. It is reported that a former missionary told this people that "they brayed like donkeys," but that is slightly exaggerated. Their idea of good music apparently, is that it is music which can be heard, and con-

sequently they vie with each other to see who can sing the loudest, entirely irrespective of the key in which the piece is written, or in which others may be singing. Still they enjoy it, and the Lord looketh on the heart. The morning meeting lasts about an hour, and the time between it and the Sunday school, which now comes about noon, is spent at home, in preparation for the further services of the day.

The Sunday school also is divided into two parts. The women and girls meet in the Boys' School, a large building, while the men and boys assemble in the church. The methods pursued here are those in use in America, and only that the language is different, and the pupils, old and young, speak so freely, one could easily imagine himself at home. A pleasant feature of S. S. life here is the annual Christmas tree—there are no trees in this part of the country—the gifts for which are furnished largely by American friends. If the donors could only see the children's happy faces when they get their presents, I am sure they would feel amply repaid. The Armenian Christmas comes on Jan. 18th, six days *after* their New Year's day.

Between the Sunday school and the chief service of the day, there is an intermission of fifteen minutes, which I am sorry to say is used by the older men to offer incense before that much worshipped idol, Tobacco. Our young men are almost entirely free from this hurtful habit, which says a good deal for their Christian manhood.

At the service which follows, the attendance just now is about 250. This audience is composed to a considerable extent of outsiders, I mean of those who do not belong to the Protestant community. By the way, the Armenian name for our people is not Protestants, but Exhorters. The style of preaching is largely of the character expressed by that word. Unless the preacher indulges in a long and impassioned application, his sermon is not appreciated, though the younger men are beginning to imbibe modern views on this subject. The people listen well, on the whole, and remember what they hear. No collection is taken up, but after the service a man stands outside the door holding the poor-box, into which those who are inclined can drop their alms.

Immediately after this meeting the young

women gather for prayer and confession. They take charge in turn themselves. Now when we have no single American lady who can give her time to such work, this meeting is small. These people can be led, but if left to themselves do not get on very well as a rule.

Then in the evening there is a Y. M. C. A. meeting, which is fairly well attended, and which serves the excellent purpose of keeping our young men together, and cultivating their powers of leading meeting, etc. The evenings, after the Y. M. C. A. meeting, we often spend with the boarders of our High School. Frequently during the day callers and enquirers come to see us, and so we have another opportunity of sowing the good seed of the kingdom. Engaged in such exercises as these we let the busy hum of traffic go by unheeded; we spend the day as if in the heavenly Jerusalem.

F. W. MACALLUM.

#### REV. E. C. WALL, NEWFOUNDLAND.

The name of Mr. E. C. Wall has incidentally been a few times printed in the columns of the CANADIAN INDEPENDENT. He was for some time a resident in the Maritime Provinces, supplying for about a year the pulpit of the church at Cornwallis, and, for a shorter time, during the pastor's absence in England, preached at Maitland and Noel. Last fall, Mr. Wall was appointed to the charge of the Mission church, at Little Bay East, Fortune Bay, Newfoundland, by the Newfoundland Congregational Home Missionary Society. After visiting the field Mr. Wall removed from Kingsport, where he had been residing, taking his family to reside in the new parsonage connected with his present charge, and where he is, doubtless, doing a good work for the Master. The writer has just received a very welcome and interesting letter, from which a few extracts may be taken. He says:—

"*Dear Brother*,—By this you will perceive that we are among the fishes, or at any rate, surrounded by them. I am thankful to say our journey was performed with no greater calamity than sea-sickness, from which all my ship's company suffered. On arrival we found that the parsonage had a roof and a staircase, but little else was done.

However, about a score of the people worked for several days, under the direction of a carpenter, and thus, in a week we were able to take possession. The house is far from finished, but it is fairly comfortable, notwithstanding. The prospects for our mission here are good, if one may judge by good congregations and attentive listeners. We have a day-school of about 30 children, in which my eldest daughter teaches, and a Sabbath school of some 45. The people are very poor. I can see plenty to be done in and around, but unfortunately there are *no roads*, nor even *paths*, from place to place, and I am no boatman. They look to the minister for everything here. The following may serve as an illustration:—A few weeks since I was aroused at something past midnight by two of our people to visit a man who had sent for me. Hearing he was sick, I had been to his house that afternoon. Well, imagine *me* [the brother is lame], climbing rocks along the shore, with a lantern, for about two miles, to a hut perched on a head of land. I found he had burst a blood-vessel. There was such a scene of terror and grief as I never before witnessed. I was able to stop the hæmorrhage, and after staying a couple of hours, returned home, feeling thankful, although not lively. The people say I saved his life, and as he is about again, it has made a great impression. He and his family are now at all our services.

"We are planning to alter the meeting-house soon, as there is not room on Sundays when the men are all at home. Visitors from other harbors come in their dories for miles when the weather will at all permit. This says nothing for the preacher; it results only from their having had little or no opportunity of hearing the Gospel until I came. We are about 100 miles from a doctor, and the same distance from a post-office. I shall have, probably, to cross the bay to get this letter to the man who carries the letters to the borders of what you would call civilization. I was duly ordained pastor of Little Bay on the 4th of November, by Rev. G. W. Siddall, and other brethren. I have been called to exercise my newly acquired legal power in the case of four couples already, and am to unite four others next week. Do write and let me know all you can about Nova Scotia. I shall ever feel a warm interest in the country,

and an attachment to not a few of its inhabitants, although I may never see them again."

The above extracts were not intended for publication by Mr. W., but I have ventured to send them for your readers, who will, doubtless, be interested, not only in Mr. W., but the truly mission work to which he has devoted himself.

J. SHIPPERLEY.

Maitland, N. S.

### SUNDAY CARS.

Now that the street car contest is a thing of the past, it may seem to some to be superfluous to say anything about it. To me it does not seem so. I cannot forget the restful feeling, the satisfaction we were all filled with on the morning of the 5th of January, when it was a *certainty* that the vote was on the right side. Tears were dried, prayers gave place to thanksgiving. An important crisis in our city's history was past, and we were not covered with shame. It is still a pretty orderly healthy town (after all that has been said by some), though, of course, we share like the rest of the world, in the visits of epidemics. It is lively, decidedly musical, and rather intellectual, and still wears its crown of beauty. *Its people have chosen that it shall be a Sabbath-keeping city!* Out of this great central point come all the others, more or less.

Many good men and women were fearful of the result of putting the question to the vote. They heard people discussing the subject in a way at once new and strange, viz.: That the keeping of a Sabbath a holy day—in obedience to a command of God, for the purpose of worship—of rest from worldly business, is out of date, was only for the Hebrew race. Some, for the sake of consistency, probably talking of the whole Decalogue as if it were obsolete.

But on platforms, and by letters to be read at certain public meetings, some prominent men, *learned professors, and even clergymen*, so-called, gave utterance to very extraordinary sentiments. One, said to be a man of cultivated intellect and extensive knowledge, spoke very emphatically in favor of one of the candidates for the mayoralty, and then, in alluding to the Sunday cars, declared "That question to be only a side issue, in regard

to which he would prefer to be on the top of the fence, but the workingman had fully as good a right to ride on Sunday on a street car as a rich man had in his carriage."

One of the *clergymen* sent a note to a meeting, in which he said he should vote for the Sunday cars. Another declared that "the settlement of the car question, one way or the other, involves no violation of the Divine law"; a most extraordinary utterance truly. I have always understood that in every affair which affected the well-being of society, we must be either on the right side or the wrong; and that indifference was a sin. Hence, those who aim at being leaders of men, ought to remember the essential difference between the physical and the moral. An engineer may be applauded if he make a tunnel to avoid a mountainous ascent or descent, while in social changes it will not do to tamper with foundations existing in the nature of things, or the law of God. Sitting on the top of the fence is not safe—there must be a right side and a wrong; and for a man to get down somehow on the wrong side, would be fatal; at least so it seems to me.

In looking forward to the contest, some of us feared the opposition of certain powerful organizations known to be opposed to the preservation of the Sabbath; forgetting that if we are on God's side, "they that be with us are more than *they that be with them.*" As we have other moral battles before us, doubtless, let us not fear. Things visible and invisible will yet unite, and the great victory of right over wrong be gained. Let us then join and keep up our adhesion to the greatest secret society in the world, which is spreading and gaining ground continually. Its rules are few and simple. They are in the great Guide Book in many places, such as Ps. xxv: 14; John xv: 7, 15, 16.

SISTER MONICA.

February 18th, 1892.

### WHAT A HYMN DID.

A good workman was Mr. B—, but, like many, gradually got too fond of evil company and the intoxicating cup, his family suffering in consequence; so much so that finally Mrs. B— went out nursing; the home necessaries often being supplied solely from her earnings.

Now Mrs. B—— was one of those real happy whole-hearted Christians ; who often found relief from her own sorrows while comforting others, by pointing them to her source of peace, and telling of the home to which she was travelling ; where sorrow never enters.

Not long ago while engaged nursing' A——, a sick relative, her own happiness led her to sing over and over again :

“ What a wonderful Saviour, is Jesus my Jesus ;  
What a wonderful Saviour, is Jesus my Lord ! ”

This, the chorus, was all she knew, but it implanted within the breast of A—— the desire to know more of the hymn and this “ wonderful Saviour ; ” and this desire she expressed to Mrs. B——, who, like a real servant of the Lord, gladly pointed her to the Saviour of the world.

Then like a wise woman, she went for the Rev. Mr. K——, whom she had heard sing this hymn at a revival meeting.

Quickly the two returned, and after prayer, the minister sang the whole hymn through, when light dawned in upon the seeking soul ; and the “ wonderful Saviour,” bestowed His peace.

A few weeks passed, when Mrs. B—— was seized with a violent illness which finally resulted in her death.

Then it was A——'s turn to become nurse, and at times would see if her charge recognized her by singing in her ear, “ What a wonderful Saviour is Jesus, my Jesus ! ” etc. ; which if she did, she would whisper in reply, “ Wonderful Saviour ! ”

Opening her eyes one day she saw her husband reading the Bible ; a happy sight to her, which she expressed by waving her hands and smiling. When she left this world to “ be with Christ which is far better,” some of the influences of her life began to be seen and felt. “ They who would live godly in this present world must suffer persecution,” had been verified in her case, one neighbor in particular having caused much unpleasantness by her actions and words ; but before the funeral this person came and openly acknowledged her sin and misjudgment ; and in many ways the workings of God's Holy Spirit was seen. Mr. B—— may be seen wending his way regularly to church on Sabbath now ; his unconverted sons and their families are deeply concerned about their own and friends' salvation, while A—— and her

sister are anxious to help one another ; a state of things that is quite new.

A—— has secured “ Gospel Hymns No. 6,” containing the hymn that helped her, and has taken Mrs. B——'s place as private nurse ; so that if spared she too may have many opportunities of telling out the Gospel message.

This is a true story ; and it is the privilege of my readers to live such lives for our Master, that when He shall call us to Himself it may be said of us, as of Mrs. B——, “ They rest from their labors and their works do follow them.”

“ If you are too weak to journey  
Up the mountain steep and high,  
You can stand within the valley.  
While the multitude go by ;  
You can chant in cheerful measure,  
As they slowly pass along ;  
Though they may forget the singer,  
They will not forget the song.”

W. B. P.

Toronto.

#### SKETCHES IN PALESTINE AND EGYPT.

We spent a very delightful Sabbath on Mount Tabor—a day never to be forgotten for its restfulness, its glorious landscape, and especially for its hallowed memories ; for, although doubt has latterly been thrown upon the tradition that connects it with the Transfiguration of our Lord (Matt. xvii : 1-8), the whole place is redolent with sacred associations. Even should it be established that Mount Hermon, and not Mount Tabor, was the scene of that wondrous vision—a point which even so eminent an authority as Dr. Thomson, of “ The Land and the Book,” regards as by no means settled—yet, there can be but little doubt, that our Saviour often went to it from Nazareth, which is only six or seven miles to the east of it, and climbed its lofty heights, probably by the very zig-zag road by which we ascended it, and there communed with His Father in Heaven, and surveyed delightedly the land He loved. At any rate, we felt as if we were on “ holy ground,” and as we read the Gospel narratives, and talked together of the heavenly vision, we said one to another, “ It is good for us to be here ! ” If it *was* the Mount of Transfiguration, Peter was not so far astray, in one way, when, in the dazzling glory of the scene, he blurted out the desire for “ three tabernacles,” that they might stay there in such

delightful company. For that, however, we had neither wish nor leisure, for the next day we were to reach the Sea of Galilee, and great as was the delight of a day upon the summit of Tabor, the anticipation of a day upon the Sea of Galilee made us eager to start as soon as the Sabbath was past. Rising, therefore, very early on the Monday morning, we descended again to the plain below—a somewhat ticklish job—and pursued our journey in a north-easterly direction, over a comparatively level country, and after a ride of five hours, with little of special interest or inconvenience on the way, except a swarm of gnats which, sometimes, almost smothered us, and which, with umbrella in one hand (for protection from the sun), and reins in the other, we were ill-prepared to fight off, we reached the edge of the plain overlooking the sea shortly after ten o'clock. We had been eagerly looking out for the first glimpse of its blue waters, and when, at last, they suddenly came into view, those in the van shouted to those in the rear the glad announcement, "There's Galilee!" and instinctively all hats were lifted, and we joined in the chorus,

"O, Galilee, sweet Galilee, where Jesus loved so much  
to be,  
Come sing thy song again to me!"

We rested a few minutes on the brow of the hill overlooking the lake, that we might take in the scene, and give play to the thoughts and emotions that crowded upon us. "And that is Galilee!" we said to ourselves, "to which Jesus so often came, on which He walked, whose tempest He stilled, from which, in a little ship, He taught the multitudes that followed Him, and on whose shores He showed Himself after His resurrection!" And the story of the Gospels came back to me like a beautiful dream! I wanted to linger there, and abandon myself to reverie, for the place was a kind of "enchanted ground." But it was now nearly high noon, and an almost vertical sun warned us by its fiery rays not to expose ourselves to the fierce heat too long, and accordingly we commenced the descent to Tiberias, which lay below us on the shore of the lake. The path was exceedingly rough and steep, and the descent occupied three-quarters of an hour, the surface of the lake being 660 feet below the level of the Mediterranean, and more than 1000 feet below

that of the surrounding hills. I could not but think, as my careful and sure-footed beast bore me down the rugged path, how often our blessed Lord and Master, weary and footsore, had climbed these lofty hills, on His return from Capernaum and its neighboring cities, and what a toilsome and self-sacrificing ministry His must have been as He travelled these mountainous regions on His errands of mercy.

Of the town of Tiberias, where we remained two nights, but little need be noted. It is situated on the west side of the Sea of Galilee, about midway between its northern and southern extremities; is a very holy place, having once been a famous seat of Rabbinical learning, and is, like most holy places in the east, very dirty. Cleanliness there holds only a very distant relation to godliness. Soap factories are numerous in Palestine, but the soap is all manufactured for *exportation*! Every traveller has to provide for himself in that respect.

Our first afternoon was spent in seeing the town, and wandering up and down the shore of the lake, in which, towards sunset, we enjoyed a most refreshing bath. The lake itself has been so often described as scarcely to need any further delineation. It is about six miles broad, and twelve or fourteen long, and was, at the time we saw it, a picture of peace and tranquility, reposing in a deep basin, surrounded by high hills, and looking as if nothing could ever disturb its lovely surface. Yet we were told that it is often visited with violent storms of wind to-day, just as of old, the result, no doubt, of the great difference in temperature between the lower level of the valley, which is very hot, and the cool air-currents of the hills around. It was calm and smooth as a mirror when, the next day, we sailed, or rather were rowed, from Tiberias to Tell Hum, the probable site of Capernaum, and Khan Minyeh, the ancient Bethsaida.

According to agreement, our dragoman engaged a fishing-boat and crew, to take us up to the places named, and fearing, I suppose, lest we should weary with the trip, they also brought with them a blind musician, who, with reed-pipe and drum—a kind of kettle-drum, with earthenware frame—supplied us with orchestral music (?) while the sailors furnished the solos and choruses as they

kept time with their plashing oars. Some of us would have been glad to have been left to our own thoughts amid such hallowed surroundings, but alas! the poor ignorant Mohammedan fishermen knew nothing, probably, of the band of fishermen and their Divine Lord, whose ministry had made the lake, and every pebble upon its shores, so sacred to us, and we could tell them nothing.

Our first landing-place was at Capernaum, now only a ruin, overgrown with tall, coarse grass and thistles. The chief interest lies in the broken columns and capitals of what is called the "White Synagogue," and which is supposed to be the synagogue mentioned in Luke vii: 4, 5; and again in John vi: 59, as the place in which our Lord delivered the discourse upon the Bread of Life,— "These things said He in the synagogue, as He taught in Capernaum." Captain Wilson found among the ruins, a block of stone with a pot of manna carved upon it, which certainly lends probability to the conjecture that it was a Jewish edifice, and as there appears, from the verse quoted from John's gospel, to have been only *one* synagogue in Capernaum, this is believed to have been the one. Back of this ruin, on rising ground, are the buried ruins of the city—"His own city" (Matt. iv: 13,) in which Jesus dwelt. Here, again, as well as at Bethsaida, at which we landed, and took our lunch, there are "sermons in stones," for the fearful doom pronounced upon them by our blessed Lord, "because they repented not," has been all too literally fulfilled.

Every inch of the ground hereabout is full of intense interest, as it must often have been trodden by the feet of the Great Teacher. It was here, or near here, that Jesus called Peter and his fellow-disciples, Andrew and James and John (Matt. iv: 18-21.) And it was here, or near here, that He uttered the gracious invitation to all those "who labor and are heavy-laden," (Matt. xi: 28-30.) Here, from the deck of "a small ship," He taught the multitudes upon the shore, the parables recorded in Matt. xiii; and afterwards showed Himself to His disciples when He had risen from the dead. (John xxi: 1.) A day amid such surroundings and precious memories, was surely a red-letter day for all future time, and was appropriately brought to a close by a dinner of fish, caught that morning by one of our party, from the waters of sweet blue Galilee!

Ottawa.

J. W.

### HOW TO MAKE "ENDS MEET."

In thinking and planning how to make ends meet, the thought has come to me, "Why not ask through the INDEPENDENT some of the many missionaries who may have had like experience?" Feeling confident, we do not stand alone in the matter.

Suppose you have an income of \$800 a year, with eight children ranging from a year to sixteen years old, how can one manage living in the country? or to send the older children away, so as to fit them for some kind of work? Say you pay for rent, wood and light, \$150; for collections, \$30; books and postage, \$25; insurance (fire and life), \$20; clothes, \$20 each, for the year; some more, some less. This leaves little over one dollar a day to board ten people, and pay the doctor, which has become a necessity these winters; allowing all the extra company to be compensated for by extra kindnesses (in some cases it might, and it would not in others). To say you find it hard is to be told like the small boy to "move on, no room here for loafers!" And so it goes on. When the children are so small, it is hard enough; yet, we know this *has been* the state of many a minister's family, *is* the state of many, and is likely to *be*, unless some one helps us to solve the problem. Who can give a word of advice?

A PERPLEXED ONE.

### Correspondence.

#### THE "CANADIAN STATION" IN AFRICA.

DEAR SIR,—From several hints lately received I am led to infer that there exists in the minds of some our friends in Canada, an idea that it would be well were our Missionary Society to separate itself from the "American Board," and become an independent society. I trust I am mistaken in thinking that such an idea is held by many of our warmest friends and most zealous supporters. If such a change should be effected I should be exceedingly sorry, and for the following reasons:—

Our Canadian station is now treated exactly the same as the other (American) stations in this mission. The very best of feeling exists between us

and the other stations, and in every way we are looked upon and treated as being entitled to equal privileges and courtesies with them. Now, if our station were cut off from the "American Board's" patronage a great additional expense would be incurred, and many unavoidable inconveniences be experienced by us missionaries.

In the first place beginning at Canada, it would necessitate the appointment of some person to attend to the purchasing of our supplies, and the proper packing, and forwarding of the same. Is it not questionable that one could be found to attend to that, to us, very important matter gratuitously? Would there not have to be a paid agent? Again, in England we should need another such agent, for many of our supplies can be purchased in England to greater advantage than in Canada, to say nothing of the saving of the freight across the North Atlantic. Then, too, in England, there would have to be a separate arrangement made for the purchase of our trade cloths. Any business man will know that small orders cannot be placed as advantageously as large ones, and there would, no doubt, be an increase in the cost per yard of all the cloth we use. Then, too, there would need be an *immediate large outlay of money*, for it is impossible for us to run the station without from \$500 to \$800 worth of cloth on hand. Cloth is our money here, and our work, our comfort, our very lives depend on our having a supply of cloth. Without it we can get no carriers to bring in our supplies; we can pay none of our boys and men for work; we can buy no food.

Again, in Benguella we would have to have an agent for the receiving of our goods, attending to our custom house work; purchasing the many articles we get from the coast; attending to our mail, loading and dispatching our caravans. Such agent would mean several hundred dollars additional expense annually, for responsible men do not work on the coast of Africa for nothing. Also, we should have to maintain a separate mail service. The Portuguese Government service has proved so altogether unsatisfactory that the mission is just now resuming its own mail carrying (we at Cisamba, have received no letters for several weeks, and are much vexed on that account).

And, further, every missionary travelling to and from this station and the coast now enjoys

the *inestimable* privilege and *benefit* of a day or two's rest and entertainment at the Bailundu station. Without doubt the Canadian missionaries would continue to enjoy the fraternal and hearty welcome now extended to us by the missionaries of that station, but we should, in the event of a separation, enjoy merely as a courtesy, what we now enjoy as a fraternal right. We are, and cannot but be, largely dependent upon the other stations for our comforts, not to mention the pleasures of our isolated lives.

Now, sir, *what* is to be gained by the proposed separation, if such a separation is indeed contemplated? I confess I cannot see *one single* advantage. Surely our people do not need to become an independent society in order to be stimulated to greater efforts. Is the work not important enough in itself to stimulate every faithful follower of Christ to do his and her utmost for its furtherance? Union is both economy and strength, and dollars are too scarce and precious, and will have to give too thorough an account for to be wasted in maintaining superfluous machinery. The American Board is thoroughly equipped for its work. It does with pleasure what it does for our Canadian station, and the advantages we missionaries enjoy through being proteges of the "Board" are inestimable.

Will the friends kindly take these few points into consideration in their deliberations? We *know* you all wish to do what is best for the missionaries and the cause of Christ, and are satisfied that prudence and love will prompt all your actions.

Trusting that I am needlessly alarmed about the supposed change, and with the very best wishes for the spiritual and temporal welfare of all our friends.

I remain, yours sincerely,

WILBERFORCE LEE.

Cisamba, West Africa, Dec. 20th, 1891.

#### LETTER FROM REV. F. H. MARLING.

SIR,—Knowing that there are among your readers those who will be pleased to know how an old friend is faring, I send a few notes of recent experiences, as I did a year ago from Florida, to the periodical on which I bestowed, long ago,

seven years of editorial labor, and which I read every month with unabated interest.

Yesterday, it was my privilege to welcome into the communion of a church of Christ seventy-two new members; all but eight of whom came on confession of faith. Nineteen of these I baptized, besides seven children, at the same service. Those sitting down at the Lord's Table for the first time, included several heads of families, men whose wives and children were already communicants. There was also a fine body of young people, and some children not yet in their 'teens, but old enough to show their faith and love to Christ.

This ingathering took place in the historic "First Church" of Elizabeth, New Jersey, which dates back to 1660, being the oldest church in the State. It was founded by the early Puritan Settlers, and for fifty years was "Independent." In 1717 its pastor joined the Presbyterian church, and the church followed him. During the present century, it has had but three pastors, each serving about thirty years. Dr. John McDowell, Dr. Nicholas Murray (Kirwan), and Dr. Everard Kempshall. The ill health of the last, necessitating months of repose, led to your correspondent's engagement to take his place.

In January, Rev. B. Fay Mills conducted revival services of rare spiritual power in the city, all the churches and pastors uniting in the work, with thorough preparation beforehand, as to spiritual methods. The services were quiet, but truth was pressed upon the conscience with tremendous power, and immediate decision urged and expressed. The whole community was moved.

Called in to help to gather the fruits of this work, in a church whose pastor was disabled, I was welcomed and helped with great cordiality, and the results of two months' labor are chronicled above. I may continue on the same field for some time longer. Thus does work for the Master come to one who does not expect to fill a pastor's place again.

F. H. MARLING.

New York, March 7th, 1892.

It is a great deal better to live a holy life than to talk about it. Light-houses do not ring bells and fire cannon to call attention to their shining—they just shine.—*Moody.*

## A LETTER FROM MR. LEE.

CISAMBA, N. BIHE,

BENGUELLA, W. AFRICA,

(via LISBON).

Dec. 15th, 1891.

MRS. D. MACALLUM,

Maxville, Ont.

Dear Mrs. Macallum,—While Mr. Currie is at home in Canada you will, no doubt, all hear him give an account of our mission work here. We feel that all he can tell you will interest you, and while the interest is fresh in your minds it may not be amiss to give you, from time to time, brief outlines of our doings during Mr. Currie's absence. Of course, it goes almost without saying, that all at the station miss Mr. Currie. The temporary withdrawal of so much motive power can be felt throughout all the station machinery. Still our wheels keep on revolving and some little progress is being made in each department of our work.

The first thing you will like to hear of is our school, and it is a pleasant thing to me to be able to tell you that the school is doing splendidly under Miss Clarke's able management. It is truly delightful to witness the earnest application of each of the thirty scholars. Miss Clarke has evidently won their respect, and, what is of more value, their affections. We think she is the right person in the right place; and her work even in the few months that she has been here, shows plainly that she is mistress of the art of educating. How it would increase the zeal of our missionary friends at home, could they but look in occasionally at the school house door and see our teacher surrounded by her thirty odd, dusky faces, belonging to boys of from six to twenty years of age, and to note the assiduity of both teacher and scholars. I, with all my experience here, cannot look in on them, without feeling a fresh glow of thankfulness, of pleasure, yes, and I may say of pride, and I think that would be the feeling of any of our friends could they be privileged to see the work as we see it. But you can all, if you are doing your full duty to God and His work, share in our feelings of thankful joy, for each one at home who is doing *all* she or he can, is surely doing as much as we who are on the field. We are only doing what we can, just one day's work at a

time. Then, too, we have the advantage over you of having present, tangible, daily evidences of progress, to inspire us with daily supplies of fresh zeal for the Master's cause. Will not you at home accept our testimony of progress, and while giving to God earnest thanks for the privilege of being allowed a share in His work, pray O, so earnestly for fresh baptisms of missionary zeal throughout all our churches?

Our Sunday services are as well attended as we can reasonably expect them to be, considering Mr. Currie's being absent, and the fact that nearly each Sunday since he left has been a wet day. We are now in the midst of our hot and wet season and seem to be especially favored on Sundays with drenching thunder-showers. I cannot as yet speak extemporarily, so my plan of preparation is to write off what I wish to say and then get one of our oldest boys to go through what I have written and correct the phraseology, etc. In this way I find much improvement can be made each week in sermonizing, and am hopeful that before many months elapse, I shall become competent to say right off what I wish to say. It is very embarrassing to be compelled to preach what one *can* say instead of what one *wishes* to say. My year's absence at the coast kept me back very much in the study of the Umbundu language, but I am just pegging away as best I can, and am trusting that God will seal my efforts with His benediction.

At present my time is fully occupied during the week in erecting outbuildings, and digging a garden and field on our side of the stream (at present we are living on Mr. Currie's side of the stream and using his garden, etc.) My permanent dwelling-house will not be commenced until about next May. I find that most of the lumber that I had prepared two years ago is now unfit for use owing to its having been exposed to the weather during my absence at Benguella, and also because the white-ants and borers have pretty well eaten into it. Much of it, however, can be used for smaller outbuildings of which we need several. So I am putting up these buildings first, and hope to have my building and garden-making all done by the time of Mr. Currie's return, so that he may take undivided possession of his own house on his arrival. Building is hard work. The boys are a great help, but there is a great deal of work to be

done by one's own hands, if one wishes it properly done. It takes just six hours' hard, manual labor, every day, if we wish to make satisfactory progress, and many days lately I have worked ten hours at my carpenter-bench, making gates and doors, etc. So you see we missionaries do not recline much on "flowery beds of ease," still my health being first-rate, I rather enjoy the work, and feel very thankful for being able to do it.

We are rather expecting to see the carriers, that Mr. Currie took with him to the coast, return this week. He took four of our mission-lads with him to do his cooking, etc., and we shall be glad to see the lads safely back. Then, too, we are in hopes that some boxes of food will come up with the carriers, for food is getting very scarce with us now. We shall have no Christmas cheer at all if the boxes do not come soon. Though it is true we are meditating killing a sheep, so as to have some fresh meat for Christmas Day for ourselves and the boys, I know it's rather extravagant, but then we say "Christmas only comes once a year," and so——

A little while ago we were congratulating ourselves on having a fine lot of fowls, but, alas! an epidemic of some kind has carried off thirty of them in eight days. Two of Mr. Currie's fine imported Plymouth Rock fowls have already died, and more of them are sick. At all the villages around us the fowls are dying off so that eggs cannot now be purchased at all, and our few remaining fowls don't lay. I don't know whether Mrs. Lee and Miss Clarke can make a Christmas pudding without eggs, or lard, or suet, or—— most everything else; but if they cannot, there'll be no Christmas pudding for us. However, we have lots of corn meal and a good supply of vegetables just now, so we shall not starve.

Since Mr. Currie left, a new king (or chief) has been installed at Cisamba. The installation procession passed through our station and halted here for about half an hour, while the new chief paid his respects to us. I only wish our friends at home could have seen that wild, outlandish procession of about two hundred men and women. It was a strange sight, but I have not time nor ability to describe it, so must ask you to imagine it for yourselves. About a week after the installation, Mrs. Lee and I went over to the "Ombala"

(king's village) in our tepoias and paid him a return visit. Of course, we took a good present of cloth with us. We were well received, and the chief made many protestations of friendship. He seems disposed to be friendly, and we think we shall get along all right with him. A few days ago, Katukola, the chief of Cipeta, who was the chief of Cisamba when I was here first, paid us a state-visit. He had come to Cisamba to try a case of witchcraft, which occurred while he was chief here. A man died from being bewitched, and the "case" is to find out who worked the *fetich*. Of course, they will decide that the transgressor is some one who is known to have plenty of cloth, or rubber, or ivory, or goods of some sort, so as to secure a good, heavy fine. The ex-chief and his followers—about a dozen in number—came into our kitchen. The chief was given a chair to sit on, as became his dignity, while his retinue squatted on the floor. After the usual formal speeches were made, I showed them round our (Mr. Currie's) house, and played a little on both the baby organ and on the mandolin for them, and also did some sewing on the sewing machine, all of which greatly interested them. Then, on returning to the kitchen, we gave him a small present of cloth, and they left, expressing themselves as much pleased with the reception they had had. Whether the present was considered too small or not, we do not know, but on Sunday he sent over to me saying that many of his men had coats and vests to wear, but he, the great chief, had no vest, and had to wear only common cloth; and "would I not send him over a vest?" I do not believe in giving presents when asked for, but as Katukola is a decent sort of old fellow, and was kind to us when Chief of Cisamba, I sent him a vest on Monday, and received many thanks for the same. All the chiefs and people hereabout are very friendly to us, and the best of mutual feeling prevails. We cannot help but feel kindly towards these people, and only wish that we could do more for them. Cannot you send us more workers? There is lots for another man and his wife to do here! Let some good, earnest, energetic, cheerful worker come right along as soon as you can find him. When Mr. Currie returns to take up his customary leadership of the station meetings, I hope to devote my time to touring round among

the villages; but there is far more of such work that can and should be done than one man can do. There are villages enough within one day's journey to keep two men busily employed in visiting. Taking two or three villages a day, holding a service in each place, two men could keep going all the time without at all over-doing it. Is there not some good man and his wife willing to come, and are not Christ's people at home able and willing to send them? If so, *do* let them come, and that soon! Men and women are dying; youths and maidens are becoming men and women; children are growing up past the most impressionable and teachable age, without any knowledge of a Saviour. *Do hasten* the coming of teachers! "Work while it is day, for the night cometh when no man can work."

I tell you, friends, the need is great here for workers. O! that you could only see it for yourselves. If you could only see the need, you would have to strain every nerve to send us more workers; else you would feel condemned by your own consciences. If once our friends, Christ's people, could be made to realize what mission-work means, the tremendous amount of it there is as yet unbegun, the millions who die without having heard of Christ, we know they would redouble, treble, quadruple, yea, multiply a hundred-fold, their efforts to spread the Gospel of their Lord and Saviour. Can there not be a stirring among the dry bones? You have *four* missionaries here in Africa; *forty* would be none too many! Can you not at least double our number? There is a big percentage of interest awaiting your money and efforts in the form of souls redeemed by Christ's precious blood. Jewels for your crowns are awaiting you here! Will you not secure them? Sheaves for your Master's harvest are here awaiting your reaping; will you not help gather them for the Master? May the Lord make us all more faithful, more really in earnest in His work!

With kindest regards to each and all our friends, from Mrs. Lee, Miss Clarke and myself,

I remain, yours very truly,

WILBERFORCE LEE.

Mr. Currie wishes special gifts for an Industrial School, two or three fret saws, a machine for pressing brick, a cart, some hand tools, farm implements, etc. He expects to remain in this country about a year, pursuing studies.

## Our Story.

## MY ADVENTURES IN PORTUGAL.

By the Author of "A Visit to my Birthplace," "Abbey of Innismoyle," etc.

## CHAPTER V.—Continued.



HAD not the mortification—for it would, I acknowledge, have been a mortification—to be laid upon a bed of pain and languor, while my companions in arms were engaged with the enemy. After the repulse of his attack on our pickets, he retired behind the range of hills I mentioned before, and from thence watched our motions, and sent reconnoitering parties which often approached very near to our lines. Some small skirmishes took place with these parties, but I was well and able to go into the field before any manifestations of an open engagement were observed.

Courtenay, to the astonishment of all who saw him, had escaped almost unhurt. Charles told me that while hurrying with him to our relief, he had thought of Louisa, and prayed for his safety. "I determined," said the gallant boy, "to keep as close to him as I could, and if my life could preserve his, to save it."

"Courtenay would not thank you for a life purchased at such a cost, Charles," I said, smiling.

"I do not know that; men may talk as they will, but when the hurry of the fight is not going on, there is no one who has not a sure hope concerning their state in the world to come, who would not be well content to remain in this."

"And is there any man but the wretched, the woe-worn, who is sickened of life, that would not?"

"Yes; I think the believer, who knows that an inheritance incorruptible, undefiled, and that fadeth not away, is reserved in heaven for him, may feel an anxiety, a longing to enter on it, though here he is neither wretched nor woe-worn, nor sick of life. Many joys may surround him, but the joy set before him, the joy of his Lord, so exceedingly surpasses them all, that when by the eye of faith he contemplates the abundance of his Father's house, he may feel it necessary to pray for submission to the divine will, that still leaves him an exile and a sojourner in a strange land; that relieves, indeed, his poverty, and sends him large evidences of his Father's love, but delays still to call him home to enjoy the riches, and taste the joys reserved for him."

We had thus been conversing in my tent, where I lay in the heat of the day, stretched on my mat-trass, for I had not then recovered my strength—

Charles sitting on a camp-stool beside me; and neither of us observed that there was a listener to our conversation. Courtenay had come in unperceived; and though he only made a smiling remark on our noticing him, he did not appear to be altogether unimpressed with its seriousness.

"What an enthusiastic boy that is!" he said, as Charles left the tent.

"He is a heavenly-minded boy," I exclaimed with warmth.

"Oh! he has always been a very saint; and I think, Traverston, he has found a disciple in you!"

"Would that he had!"

"Why, surely you do not want to be more religious than you are?"

I always disliked speaking on religion with persons who I thought would lead me more astray, and so I replied, rather emphatically, "Perhaps, Courtenay, neither you nor I know anything at all of real religion."

"Perhaps not," he answered, with unimpaired good-humor, and a look that seemed to say the doubt gave him little uneasiness. But a moment after he looked thoughtfully, and said, after a short silence, as if abruptly breaking off a chain of thought—"Well, let us make our lives as correct as we can; and then I hope a soldier's death, in a righteous cause—if we die—will be a passport for us to another world."

"Take up the Sierras in your puny hand," said a deep toned voice behind us; "hurl yonder rock from its basis, but think not to offer unto God a satisfaction for your soul's sinfulness. Neither the correctness of your life—if correct you call it—nor the nobleness of your death, can avail you aught. There is no plea you dare offer Him, but the death and merits of His Son!"

"I should be very sorry to deny those merits, uncle."

"Why, Alick, I tell you you live every day of your life in the practical denial of those merits, and in what you said to Traverston just now you denied them. If you read in your Bible the account of the Redeemer's death, and fully and entirely believed that it was the eternal, ever-living God who bowed His head upon the cross, and cried, "It is finished!" and if you weighed the full import of these few words, it is impossible that if you believed, you would attempt to add to the finished work, that you would not cast your soul upon it for salvation; and seeing that Jesus loved you and gave Himself for you, you would love Him, and give up your sins and your pride for Him, and desire to be holy and humble, and to live with Him and to Him."

Courtenay seemed a little displeased by his uncle's decisive and uncompromising manner; but willing to avoid such arguments, he left the tent; and when Fitzmorris was saying to me, "a friend

to all truth but the truth of God," he put his head in again at the door, and said, laughingly, "Uncle, I do not think myself by a full half so bad a man as you think me."

#### CHAPTER VI.

I had just recovered my strength, and was able to march forward, or take the field with my companions, when we were roused at midnight by the beat of the alarm drum. We started up and stood to arms, for the pickets had sent word that the enemy was in motion. But after two hours' anxious expectation, it was discovered that they were retiring. Their camp-fires were left burning; but they had drawn off behind the hills; and the following day we were ordered to fall back, as it was discovered that the project the French had long meditated, of re-entering Portugal, they were about to put into execution.

Napoleon was then at the height of his over-grown power, and exercising what might seem the extent of an ambition that was really boundless. Strange and singular man! Raised up for no common purpose, serving no common end, it might seem that even he had been sent into the world to teach men the wisdom they are so slow to learn! He left no state on the continent of Europe capable of opposing his daring projects, or counteracting his ambitious schemes. No treaties could hold, no faith could bind, no religion restrain him. Italy was conquered; the Pope stripped of the temporal power to obtain which his predecessors had toiled, and panted, and sinned against God and man. The ancient empire of Charlemagne was reversed, and the title of Emperor of Germany existed no longer among the list of the monarchs. The power of Austria had been nearly annihilated. The battle of Jena had been fought, the martial pride of Prussia subdued, and its king, with a remnant of his army, driven into the last fortress that he possessed in his own dominions. The fairest and richest countries had been desolated; the freest and bravest subjugated; mountains and rocks, rivers and forests, had afforded no sanctuary to the spirit of freedom, no barrier to the insatiable rage of conquest, the fury of wild ambition. Spain and Portugal alone, still resisted the usurper, and struggled with the tyrant, and even their struggle, but for British counsel and British arms, had been desperate.

The brave patriots of Spain had testified their hatred of the odious government of Joseph Bonaparte, and their determination to resist the oppressor, by their desperate defence of Saragossa, a name that may be as dear to the patriot and the lover of liberty, as many another that has been handed down to us, encircled with the honors of

succeeding ages. But still, though ardor and patriotism, and undisciplined courage may do much, it is hard for them to contend with those to whom war is a science, a trade, an amusement. They would not often stand against French tactics united with French valor. Their enemies had pierced the defiles of the Sierra Morena, and possessed themselves of the province of Grenada, and that of Andalusia. Cadiz was besieged; and Portugal was again threatened.

Wellington's object was to defend the latter; and we were ordered to join his army on the strong position he had taken up on the frontier. Our tents were soon struck, and we were again in motion. On our way we heard of the advance of Massena, and of the siege of Ciudad Rodrigo. Courtenay was standing beside me when the news was circulated; I observed him turn pale, and enquired, "Did he feel unwell?" He briefly answered "No," and sighing heavily, moved a few paces off. "What can be the matter?" I asked, turning to another officer beside me. "I don't know, I am sure," was the careless answer; but Charles Fitzmorris, who overheard me, said in a low voice, "You forget Louisa." Poor Louisa! she had been left in a very poorly defended town on the frontier. Courtenay had done all he could to prevail on her to remove at all events to Lisbon, if she would not return to England; but she foolishly thought, that if in the same country with her husband, she could hear more of him, perhaps reach him easier.

The cloud of anxiety never removed from Courtenay's brow while on the march; and when we halted, he did not, as usual, seek a resting-place beneath the shade of the same tree, or join the circle round the same fire with his brother officers; he avoided all conversation, all allusion to the subject on which his mind so intently dwelt, that often his military duties were performed rather as a mechanical service, than with the promptitude, the alacrity and attention to discipline, that made him, with his known and tried valor, be regarded as one of the best officers in the service. I pitied him the more when I found he was one of those who could not, or would not, suffer his feelings to be known, and claim our sympathy and pity by their detail.

The untouched vineyards and uninjured corn-fields, as we retraced our route, showed that the French had not passed by this line of march before us. But as we advanced, the symptoms of terror the poor peasants entertained of their invaders became apparent; the cottages were closed or deserted, the sounds of mirth had ceased; and anxious fear, or eager enquiry, was pictured on every face that approached our line, to ask information from our soldiers of the progress of the French army.

As we approached the town we had left, these symptoms became more and more visible; and when we came in view of it, the cloud deepened on poor Courtenay's brow. No sound was stirring, no smoke was rising, no living thing appeared to be moving back and forward. We entered it, and desolation seemed to dwell in its streets, and move round its empty houses. Scarcely an inhabitant remained in the town; the Spanish garrison had been withdrawn on the news of Massena's approach, and they had fled to seek for safety elsewhere. We passed by the house where we had spent so many cheerful evenings. Neither Louisa's guitar nor her voice were heard there now. I avoided looking at Courtenay. None of the few persons who remained could tell us what was become of his poor wife; the house she had lived in was closed and deserted. Next morning we left the cheerless place, four of us at least, with heavier hearts than when we entered it. As we marched out, I thought of the last evening we spent there formerly; and as the thought occurred, my eye fell on Courtenay. I had avoided meeting his, for his look spoke so forcibly, though his lips were silent, that I felt unnerved by it. But now our eyes encountered, and we looked steadily at each other for about a second; and then his, as if satisfied with the mute intelligence that spoke of friendly sympathy, slowly turned away; and not a syllable was exchanged between us on the subject, till we joined the army of Wellington on the heights of Busaco.

Our march had been a hasty and fatiguing one, yet we had only arrived in time to join in the severe conflict that was expected on the morrow.

That night Fitzmorris and his son walked to the verge of the lofty Sierra, to overlook a magnificent and awe-inspiring scene. I guessed their intention when I saw them leave the line together, and followed them to the spot on which they stopped. The veteran's arm was raised as I came up, either pointing out to the young ardent soldier by his side some objects that had more particularly struck his own eye—or it might be only in the energy of speaking. I know not, for I was too much engrossed when I joined them to think of anything but the sight before me. It was not, however, so new to him, it did not burst upon him with all that fullness of effect which it produced on such raw soldiers as myself.

We stood on the lofty heights of the Sierra de Busaco; beneath us lay an extent of country brilliantly illuminated by the enemy's watch fires, and covered over with the vast columns of his army. The clear bright blaze ascending at times high into the air, revealed the scenery almost distinctly; showing us the piled arms that were to be grasped or levelled on the morrow for the work of death; the plumed and helmeted warriors that

passed and re-passed between them; the enormous masses of men that lay in repose, unconscious that ere to-morrow's night they might make that ground their bed forever; the bright glancing of steel, and the redder reflection from the brazen helmets, and the glittering accoutrements of the assembled hosts; the cavalry, the artillery, and the long train of a great army—all was momentarily revealed, and again enveloped in shadow; then the forms dimly seen, the fitful lights darting up for a moment, and falling on piles of arms, swords, muskets, bayonets, and ordnance—revealing a little more distinctly the shadowy figures of armed men and innumerable horses, and then sinking and leaving the scene darker and heavy. Oh! it was altogether a sight of overwhelming interest.

Charles looked at me, and again at his father, then his eye slowly mounted upward to the heavens, as if he would read in the page of futurity the lot of the congregated thousands on whom he had been gazing.

Oh! it was a soul-impressing thought! the state of so many immortal souls, to-morrow fixed, eternally fixed—and they, so many of them, if they thought at all of a future world, or believed there was one, viewing it as shadowy, dark; one they could know nothing of till they entered; or else buoying up their souls with the strong delusions of superstition, the supports that the Roman Catholic religion offers, to lull the anxious soul to rest, till it wakes to find it has loved and believed a lie!

The conquerors of so many lands were before us; some of them stretched in repose, others pacing up and down before their watch-fires, others chatting in groups around them, probably talking their battles over again; and others perhaps, to whom fell a more important trust, were then deciding on the plan of attack with which the morning should commence.

"But what will it matter to those who fall to-morrow," said Charles, "that they have uttered the shouts of victory at Austerlitz—that they have swept victorious over Jena and Wagram, and Friedland; and that over all the names they are now proudly recalling to mind, their eagles have flown undauntedly? What will it value to them when they go to appear before their God, that they have reversed states, deposed kings, putting down one and setting up another; and what use will it then be to them that they pursued their fame until it expired with themselves on the field of blood?"

"How many of those men must fall to-morrow!" said Fitzmorris, who had been sternly eyeing the scene before him.

"Perhaps some of ourselves among the first, father," replied his son. Fitzmorris instinctively

grasped his arm, and turned away with him, as if the words conveyed some keen prognostic to his parental heart; but a moment after, ashamed of the feeling he had let appear, he dropped his arm again and walked on a few paces before us.

"My poor father!" Charles whispered. "Well," he added with a smile, "If I were an unbeliever I should be a coward!"

"Why, religion is generally said to be unfit for military men, because it makes them cowards, Charles. I have heard it said that those who think deeply of their accountability hereafter, and are in continual apprehension of their state after death, can never face danger undauntedly."

"Oh! I grant you that. If I were to think of my accountability hereafter, with the expectation of being obliged to render in such an account as would obtain me admittance to heaven, truly I should shrink from the thought, and tremble at death; for I would believe it would be to me an entrance on everlasting misery."

I gazed upon his pure countenance while he spoke, and had I been untaught in sacred truths I should have exclaimed, "You, Charles! so pure, so innocent, so good—you dread to give to your God the account you owe, unmarked as it is, in its few brief pages, with the stain of sin, the blot of a single vice!" But I knew too well what the state of fallen humanity was thus to speak, and Charles went on:

"And then, as to apprehension of our state after death—if I felt that apprehension, I should, I know, fear danger too; but this belongs not to the faith of Christ. It is the absence of that faith that makes us fearful; and when the believer fears, he is, like Peter, ready to sink. He ceased to fear when the Saviour's hand upheld him; and he who believes that Christ died that the sinner might live, does not fear. Oh! if I looked only at myself, I might well tremble, but when I look to Jesus I fear nothing!"

Sweet, holy, happy youth, I thought, as, rolled in my cloak, I lay down on the mountain to rest my tired limbs a little, before the spirit-stirring drum should call us up to strife and arms—it might be to blood, and wounds, and death. "Sweet, holy youth," I thought, "had I thy faith, I should share the happiness of thy joyous heart!"

(To be continued.)

**CHURCH SECRETARIES.**—The Editor would like to receive the names and address of every appointed or acting secretary in Congregational churches. He wants these names, not only for insertion in the *Year Book*, but for use almost every week, in bringing vacant churches and "supplies" into communication with each other.

## News of the Churches.

### MONTREAL, ZION CHURCH.



HE last communion we received twelve, mostly on profession of faith. Five of these were from our Sunday school. A quiet, continuous and effective work is going on among our young people, largely fostered and helped by our Y. P. S. of C. Endeavor. I send you a folder and list of special sermons, both of which our Y. P. S. of C. E. had printed, and which

they delivered in addressed envelopes at nearly a thousand houses in the vicinity of the church. I am also sending out bundles of these folders with the enclosed letter, to our churches in Quebec.

W. H. W.

[The four-page "folder," gave a list of officers, and dates and hours of services, with a plan of part of the city, showing location of church; and a short history of "Zion" since its organization in 1832. The ten Sunday evening sermons, from Feb. 14 to April 10, inclusive, dealt with "Early Bible History," down to "The Rainbow and the New Covenant."—ED.]

**STOFFVILLE.**—From a neat directory of 18 pages, just issued as a souvenir of the jubilee of the church, we extract the following:—

**OFFICERS.**—*Pastor*, Rev. C. H. Whisker. *Deacons*, C. D. Mertens, M. H. Flint, George Robinson, R. J. Daley. *Treasurer*, C. D. Mertens; *Secretary*, R. J. Daley; *Financial Secretary*, Mrs. Blackie; *Assistant Financial Secretary*, Miss E. J. Smith. *Young People's Society of Christian Endeavor*, Miss S. Daley, *President*; Miss Mabel Flint, *Secretary*. Meets every Monday evening in the Sunday school room at 7.30. *Ladies' Aid Society*, Mrs. W. B. Sanders, *President*; Mrs. C. D. Mertens, *Treasurer*. Meetings held at frequent intervals, at the call of the *President*. *Woman's Mission Circle*, Mrs. C. D. Mertens, *President*; Miss Bentley, *Secretary*. Meets first Thursday in every month. *Mission Band*, Mabel Flint, *President*; Gracie Smith, *Secretary*. Meets on first Saturday in every month. *Sunday school*, J. B. Jerman, *Superintendent*; Frank Mertens, *Secretary*. Meets at 2.30.

**REVIEW OF THE PAST FIFTY YEARS.**—On March 4th, 1842, the Stoffville Congregational Church was organized by the Rev. Ludwick Kribs, at the

farm house of Mr. Claus Mertens, a short distance west of the village, the following eight persons being its first members, viz., Ludwick Kribs, Hagar Kribs, Claus Mertens, Mrs. Elizabeth Mertens, Jemima Mertens, Mrs. Hannah Breuls, Gerrard Sebeck and Mrs. Elizabeth White.

June 15, 1843, Rev. Ludwick Kribs, the first graduate of the Congregational College of British North America, was chosen pastor, and David Cash as deacon.

From 1842 to 1847, public services were held in the public school-house, an old frame building on Church Street, which stood on the site now occupied by the Methodist church. In 1847 the first Congregational church building (at the east end of the village) was erected. The principal part of the work was done by the pastor, who was both architect and carpenter, and it was considered a very fine edifice in those times.

February 23rd, 1852, Rev. L. Kribs executed a deed, giving to the church the building and the land on which it stood, also one acre of land for a cemetery. The following are the first trustees of church property:—Timothy Millard, Henry Wideman, Caleb Spragge, Sr., David Cash, and Arthur Wickson. In 1851, Rev. Zedekiah Burchard assisted for some time in special revival services.

After a very successful and eventful pastorate of nine years, Mr. Kribs received an invitation to go as a teacher and pastor among the Indians of Colpo's Bay, ending his labors here in 1851. February 1st, 1852, Rev. J. Durant became pastor, at a salary of £60. He held the office of school inspector, and taught singing school to aid him in supporting his family.

July 1st, 1851, Pastor Durant informed the members at a church meeting that the young people of the congregation succeeded in procuring lamps for the chapel, and a balance was left in his hands of five shillings and ninepence halfpenny, which sum would be appropriated towards cost of lighting them. Previous to this date the chapel was lighted with 59 candles. At the same meeting one of the deacons having brought the matter of the church's indebtedness, amounting to £18 5s., before their notice, the ladies present volunteered to take the matter in hand, and see it discharged.

1852: First grant received from Missionary Society. 1853: On the last Thursday in June, the first tea-meeting held. 1854: Contributed to Missionary Society, \$40.

Pastor Durant intimated at meeting, January 3, 1854, that owing to a number of removals, etc., he would voluntarily relieve the church of the salary of £60, and feel quite satisfied with £45 instead. 1857: Pastor's salary raised to £50 with house free, and feed for horse. 1860, May 17: Rev. J. Durant resigned after 8½ years.

July 10: Resolution deciding to unite with the church at Markham, under one pastor. September 21: Engaged a student to supply Markham and Stouffville churches. 1860, November 18: Rev. W. H. Allworth became pastor.

1865, September 23: Rev. W. H. Allworth resigned. 1865, April: First Ladies' "Sewing Circle" formed. 1866, January 1st: Rev. B. W. Day became pastor.

February: Resolved to be self-sustaining without missionary aid. February: Pastor commenced holding a Bible-class on Tuesday evening, which was the commencement of the prayer-meetings. 1867, February 1st: Procured an organ for church services. March 27: Mr. Jas. Nichols donated one quarter acre of land for the parsonage. 1868: Parsonage erected. 1868: Separated from Markham church.

1869: Resolved to have a temperance pledge placed in the church book, and that the members be requested to sign the same, and use their influence and example against the manufacture, sale and use of intoxicating liquors.

1869: David D. Nighswander, a member of the church, received a letter of recommendation to the Congregational College, from which he afterwards graduated as a minister.

1874: New brick church erected on corner of Main and Stouffville Streets. Corner stone laid July 1st. 1874: March 21st, old church property sold to Dr. S. L. Freel. 1875: January 31st, the Sunday school in the basement of church opened. 1875: February 17th, new church dedicated; Rev. R. MacKay preached the opening sermon. In the afternoon Rev. J. Wood, Rev. Jackson, and Messrs. George Hague and J. D. Nasmith, gave suitable addresses.

1875, August 1st: Decided to hold regular services Sunday nights. 1876: Rev. B. W. Day resigned. Mr. Cox, student, supplied. 1877, Jan. 1st: Rev. E. D. Silcox became pastor.

1877, January 24th: Prayer-meeting changed from Tuesday to Wednesday. 1877, October 3rd: Resolution to use unfermented wine at Communion. 1881, February 1st: Rev. E. D. Silcox resigned. 1881, June: Rev. Mr. Kinmonth became pastor. 1882, May: Rev. Mr. Kinmonth resigned. 1882, May: Mr. Way, student, supplied for summer. 1883, April 1st: Rev. Joseph Unsworth became pastor.

1885, September 16th: Letter of recommendation given Isaac J. Swanson to attend the college at Montreal, who afterwards graduated as a minister. 1886, September 1st: Letter of recommendation given James Daley, Jr., to attend the college at Montreal, who afterwards graduated as a minister.

1891, July 20th: Rev. J. Unsworth resigned. 1891, October 1st: Rev. C. H. Whisker became

pastor. 1892, February 5th : At the annual meeting held this date, the trustees and officers reported that all indebtedness on church property, and all other accounts were paid in full, leaving a balance of cash on hand.

1892, Sunday, March 6th : Special jubilee services held to commemorate the organization of the church on March 4th, 1842. Rev. Hugh Bentley, of Toronto, preached morning and evening. 1892, March 7th : Jubilee supper and entertainment, at which addresses were delivered by ex-pastor Rev. J. Unsworth, of Toronto ; Rev. J. T. Daley, of Burford ; Rev. C. H. Whisker (present pastor), and the resident ministers of the village. Mr. D. Cash, of Prince Albert, the first deacon of the church, was present. Letters of greeting and congratulations were read from ex-pastors, Rev. W. H. Allworth, of Lansing, Mich. ; Rev. B. W. Day, of Mannsville, N. Y. ; Rev. E. D. Silcox, of Embro ; Rev. J. W. Cox, of Economy, N. S., and a number of ex-members of the church, now living elsewhere. W. B. Sanders, Esq., occupied the chair.

Thus ended the first fifty years' history of the Stouffville Congregational church.

KINGSTON, FIRST.—The annual meeting of the church and congregation was held on 9th March, just one month later than usual, on account of a very successful mission which was conducted from January 30th to February 15th. The Congregational Hall was well filled, and the pastor was ably assisted by the Rev. D. McCormick, of Bethel church, and the members of his choir. Refreshments were served by the ladies at the close.

Dr. Jackson, in presenting his fifteenth annual statement, referred to the trying difficulties of the past year in the loss of their church building by fire, and through removals, making special mention of deacon Thomas Savage, who was suddenly called to his heavenly rest July 19th, deeply lamented, and leaving a blank which it will be very hard to fill. These severe trials had proved a test to the loyalty of the congregation, and their love of the church of their fathers ; but out of this fiery ordeal they had come purified, for, with few exceptions, their zeal and love abounded more than ever. The fruit of this was seen in the new and enlarged buildings now complete, and so greatly admired, their attractive furnishings provided by the ladies, and the fine new organ, towards which the young people had done so much. The membership of the church remained the same as at the close of the previous year. Eight had been added, six on profession and two by letter, while the same number had been removed, chiefly by letters of transfer, leaving the number at the end of the year 155. The number of baptisms was sixteen.

The treasurer, Mr. James A. Henderson, in presenting his statement, showed that the expenditure had been \$3,095.93, all of which had been met, with the exception of \$15.79 due the treasurer. This, of course, did not include re-building operations. The building committee's last interim report indicated that the expenditure had been \$14,040, while receipts from all sources amounted to \$10,631.56, leaving a difference of \$3,408.84. This amount will be increased to about \$4,000, to meet a part of which a canvass is now being made by the congregation, with good results.

Reports from the Sunday school, Ladies' Association, Y. P. S. C. E. and the Mission Band, were all encouraging, and showed much good work done in these several departments. Mr. T. J. Shanks, a licentiate of the Presbytery of New York, and editor of the *Daily News*, gave an address which was greatly appreciated, for in it he indicated his purpose of becoming a member of the church with his wife, and his desire to serve it in every way he could.

In addition to anthems by the choir, and an effective reading by Miss Jennie Jack, excellent solos were rendered by Miss A. Gibson, Mr. Arthur Ellis, and Miss L. Meek. At a previous meeting of the church and congregation, a special vote of thanks had been given to Mr. L. B. Treneer, chairman of the Building Committee, and on this occasion the same was done in regard to Deacon James A. Hendry, the indefatigable secretary, and Mr. Arthur Ellis, the able architect, also a member of the congregation.

The children's annual festival was held on Thursday evening the 10th, and was one of the best ever enjoyed by the school. It was conducted by Mr. J. A. Hendry, the superintendent, and consisted of songs, recitations and dialogues, together with instrumental duets, and magnificent flag and parasol drills, each of which was very perfect in its execution, and reflected great credit on the young ladies comprising the two brigades.

The hall was filled with children and their friends ; the order throughout was most exemplary, the tea provided was excellent, and the programme in every part was well executed, doing honor to all concerned.

The mission conducted by Mrs. Baeyertz, extending over two weeks, was full of fruitful interest, and a treat which members of nearly all the city churches enjoyed. Mrs. Baeyertz, who is a converted Jewess, is an evangelist of great power, having been engaged in the work the past fifteen years, chiefly in Australasia. The after-noon Bible readings, which were attended by many of the leading citizens, were a wonderful unfolding of Scripture truth, while the evening evan-

gelistic meetings caused the church to be crowded to its utmost capacity.

The catholicity of the work is shown by the denominational record of those who in the enquiry room professed to find the Saviour. They were, Baptists, two; Congregationalists, twenty-two; Episcopalians, fifteen; Methodists, fifteen; Presbyterians, sixteen, and others, among whom the Roman Catholics were represented, six, making in all seventy-six. This by no means gives the whole result, for that, eternity only will disclose.

**MONTREAL, POINT ST. CHARLES.**—The first annual meeting of the Point St. Charles Congregational church was held on Wednesday evening, the 25th of January last. The Rev. Thomas Hall, the pastor, presiding. After a substantial tea the pastor called the crowded audience to order and presented his report for the five months of his pastorate, adopting as the church's motto for the year 1892, "Compel them to come in that my house may be filled." Mr. Charles Stevenson presented the joint report of the deacons and the church board, which showed the movement to establish a cause at Montreal had initiated with the Montreal Congregational Club, under whose auspices a circular was issued inviting the co-operation of Congregationalists generally, and resulted in the acquisition of the property in the names of Messrs. J. R. Dougall, Henry Birks, Jeffrey H. Burland, C. J. Williams, Henry Wilkes Walker, and Thomas Moodie. Mr. J. H. Burland headed the list with \$1,000, and Mr. Birks \$250, and as a result of the effort the property was purchased, put in thorough repair and handed over by the provisional trustees to the new board of the church without a farthing of incumbrance. On 16th November last, the church was formed with a charter membership of 41, of whom 22 were males and 19 females. The formation was carried into effect by a Congregational council; the Rev. W. M. Barbour, D.D. acting as moderator; and already 48 pews have been allotted.

Chief officer Thomas O'Brien, presented the report of the Cromwell Cadet Corps, an organization having its full complement of fifty privates and eight officers formed for the purposes of drill, calisthenics and light gymnastics; each member subjects himself to the triple pledge against the use of strong drink, tobacco and profanity, and so popular is the corps that there would be no difficulty in doubling its numbers save want of room. The report of the Sunday school was presented by the superintendent, Mr. Charles Cushing, and showed that on the 31st of December there were 19 officers and teachers, and 126 scholars on the roll; with missionary collections of \$20.75, and about two hundred volumes of books contri-

buted by Zion church as the foundation of a library. The report of the Ladies' Aid Society was given by the president, Mrs. Hall, and this showed that this young organization has furnished the church and Sunday school with blinds, and had also provided cutlery, crockery and kitchen utensils, a complete outfit for the use of the church. The receipts of the Society up to the 31st of December were \$46.15.

A Christian Endeavor Society has been organized under the presidency of Mr. David Barton, but the rooms in which it was intended to meet have been constantly occupied and the Society has so far met on Sunday at the close of the Sunday school, and has only partially completed its organization but has a most hopeful outlook. The report of Henry Clarke, the secretary of the Board of Trustees, was read by Mr. C. J. Williams, chairman of the board. The financial outlook of the church was most satisfactory, all expenses had been fully met and there was a balance on hand of \$27.45. It may be here mentioned incidentally that the church property in its present complete condition is valued at \$15,000; and honor is due to those who generously contributed towards this purchase, and whose names are as follows:—C. Cushing, C. R. Black, J. H. Burland, F. E. Grafton & Sons, Henry Birks, G. W. Reed, Miss Orkney, Zion Church Sunday school, R. Macaulay, M. S. Baxter, Hugh Cochrane, Calvary Church Infant Class, J. R. Dougall, G. McGarry, T. B. Macaulay, George Crosbie, Thomas Moodie, Thomas Harries, David F. Gurd, M.D., Augustus Harries, Calvary Sunday school, R. Allan Short, Mrs. Dr. Wilkes, Mrs. John Ritchie, William Reid, Miss Ritchie, Anon., Calvary Church, Miss Fitzpatrick, Easter Offering Calvary church, Arthur Birks, Rev. E. M. Hill, H. A. Madley, George Hague, Mrs. Walker, Wm. Hood & Son, Mrs. Dr. Stevenson, Thomas Cushing, C. N. Sims, Rev. Dr. Barbour, J. S. Sorley, F. Scholes, E. G. Brooks, S. P. Leet, C. Alexander, H. Sanders, Mrs. Lonsdale, Charles Chappell, J. McGregor, Charles Alexander, Miss Sawtell, Miss Cairnie, C. Gurd, Dr. S. J. Andres.

**MONTREAL, POINT ST. CHARLES CONGREGATIONAL CHURCH.**—The members of the newly-organized Congregational church at Point St. Charles, met on Wednesday evening, November 25, for the election of their deacons and other church officers. The following are the results of the election: Deacons, Messrs. Charles Cushing, John Butler, Geo. Ellis, Wm. C. Kent and Charles Stevenson; Trustees, Messrs. Henry Carmichael, Henry Clarke, Robert Cowan, Arthur Owen and C. J. Williams; Church Board, Messrs. James Armstrong, Thos. O'Brien, George DeConde, R. A. Kearns and William M. Perriyard; Church Secretary, Charles Stevenson;



expressed that his paper might be published in the INDEPENDENT.

EDGAR.—An interesting event took place here one evening a month or so ago. Miss Maggie Gray, now Mrs. Dr. W. H. Clutton, who has for the past four years acted as organist of the Congregational church of this place, was, on her retiring from that office, presented at their residence, with an address of thanks for her services always willingly rendered; and as a small recognition of those services, she was asked to accept of a silver salver from the members of the choir. The address read just previous to the presentation, by Miss Ella Jamieson, Mrs. Clutton's successor as organist, explained that the gift was by no means an adequate return for her services, but simply as an assurance of the indebtedness which they all felt to their late organist for her readiness to help them in the musical services of the sanctuary. Mrs. Clutton gracefully replied, assuring her friends of her very grateful acknowledgement of their kindness. It was always a pleasure to help them in this way when it lay in her power. The rest of the evening was spent very pleasantly also. The pastor and his wife were present to witness the ceremony, and to join in the social time that followed. The Dr. was absent when the presentation took place, but returned in time to join in the fun. Dr. Clutton is an assiduous and painstaking practitioner, and is fast gaining for himself a reputation as a medical man. Hence he is always busy.—*Com.*

SCOTLAND, ONT.—A visit to Scotland is a real refresher to faith and works in the Gospel. Our venerable brother, Rev. Wm. Hay, has nearly completed forty-five years of active service as a minister of Jesus Christ.

During that time Mr. Hay has done a great work in laying the foundation of the moral, intellectual and spiritual life of a Canadian people. He began his ministry "in the bush;" he has seen the country cleared, and covered with homesteads. For twelve years he had the oversight of the public schools in two townships; and he has preached, visited the sick, and buried the dead at Kelvin, New Durham, Burford, Scotland, and all the country around. Thus his work has been a kind of settled itineracy. Having his home at Scotland, he has travelled and labored as he had opportunity. We may thank God for such a ministry, a life ministry of word and doctrine. We know that it leaves its mark upon the ages.

At the last communion, the church received into its fellowship fifteen young disciples of Jesus Christ; adding that number to the many hundreds who have been welcomed by its pastor. This ingathering is a blessed assurance of promised

blessings yet to come to the church, as a result of a faithful ministry. We regret the failing health of brother Hay, and trust that our blessed Lord will abundantly manifest His goodness and grace to him in his old age, so that it may be fruitful in the peace and comfort of His love.—*Com.*

PINE GROVE.—On February 14th the Rev. Geo. Skinner, late of Eaton, Quebec, preached his first sermon in this place. This church, in connection with the Humber Summit church, having given him a unanimous call to supply for a year, with a view to the pastorate of both churches, he is now nest and satisfactory manner. The number at the Sabbath services and Sunday school is increasing, and we are hoping and praying, that with God's blessing upon his labors, our numbers may be greatly increased.

Our Christian Endeavor meets on Tuesday evening of each week in the parsonage. Its numbers and interest are increasing, and we expect better things; and to God be all the praise. On Tuesday evening, 8th inst., Mr. and Mrs. Skinner gave a very enjoyable social to the above-named Society, and all connected with the church. The weather being very unfavorable, there was not a large gathering, but a very pleasant time was spent.

The Mission Band, numbering about twenty, is doing a good work. They gave a very interesting concert in the church, on Friday evening, the 11th inst., consisting of readings, recitations and singing. Mr. T. Hill, a young man, formerly a member of this church, and for the last two years in training as a teacher for foreign missions (to which he is now going in West Central Africa), told us how he was led by God's Spirit to the work, and an outline of the work in that place.

EDGAR.—A meeting for the purpose of discussing the advisability of building a basement under the church, was held on Tuesday evening, 15th of March. There was a good attendance. The past-meeting had been convened in the parsonage to deliberate in this matter, in connection with the Ladies' Aid Society; when a committee was appointed with a view to obtain some approximate estimate as to the cost of such an undertaking. A rough calculation had been drafted, showing that the outside cost of the work would be upwards of \$600. The question to be decided was, as to the practicability of such an undertaking. That a separate room from the main church edifice for school and other purposes was greatly needed, had long since been acknowledged. But hitherto it had not been entered upon, because of other calls upon the church finances in connection with church renovation and the building and repairs of

the parsonage. Now they were free of debt, and were met this night to talk over the matter, and to try to come to some understanding as to what to do. Considerable discussion followed as to ways and means, all present recognizing the need of such an addition to the church premises, and speaking strongly in favor of the projected plan. Eventually it was decided to adjourn the meeting till the first Tuesday (7th) June; when it was thought they would be in a better position financially, to know what steps to take.—*Com.*

LANARK.—The annual meeting of Zion Congregational church, was held on Tuesday, February 16th, and proved a great success. Mr. Thomas Watt was called to the chair, and addressed the meeting. Addresses were delivered by Rev. Jas. Wilson (Presby.), A. McAuley, Middleville, the pastor, and R. Robinson, Esq. The programme consisted of readings, recitations, solos and suitable pieces by the choir. Progress was reported in every branch of Christian work connected with the church. The Treasurer, R. Robertson, presented a report for the year, showing the total receipts to be \$1335, and balance on hand to be \$232. A new feature in connection with the church is the publishing of a financial statement of receipts and expenditures, a copy of which is presented to each member and adherent of the church. R. Robertson, Esq., Supt., then gave a report of a year's prosperous work in the Sunday school. One pleasant feature of the meeting was the presentation of a purse of money to the pastor, Rev. J. Colclough, by Mr. Robertson, in the name of the church and congregation, speaking highly of the work and ministry of Mr. Colclough in our midst. Mr. Colclough made a suitable reply. A happy and successful meeting was then brought to a close. R. W. R. *Sec.*

EMBRO.—The 11th anniversary of the pastorate of Rev. E. D. Silcox was celebrated on March 6th and 7th, with very interesting services. The weather was beautiful, and congregations very large. At the morning service Rev. G. Munro, late pastor of the Presbyterian church, preached an excellent discourse from the text, "The harvest is passed," etc. The Lord's Supper was observed at the close. At 3 p. m. there was a service for the young, which was more largely attended than the morning service. The pastor preached from the text, "Thy Word is a lamp, etc." Rev. John Laycock, of Hamilton, took part in the closing exercises. The evening service was conducted by the pastor, who preached from the text, "Jesus Christ Himself the chief Corner Stone." The building was packed—chairs were put in the aisles; and even then many in the gallery and vestibule were compelled to stand. At each of

these services the "Whyte Brothers" sang, as they also did on the following Monday night. Their singing was very much enjoyed by all. Mr. D. Burke gave several excellent readings, etc., at the concert on Monday. Rev. C. V. Lake (Meth.) and Mr. Carlyle, I. P. S., gave short speeches. The proceeds of these services amounted to the sum of \$143.

On the following Wednesday, the annual church meeting was held. The church in every department of its work is in an encouraging condition. The congregations during the year have been very good. The S. school is growing in numbers and interest. The pastor's absence for three months on the continent, increased the liabilities of the church by a considerable sum; notwithstanding, the Treasurer's report showed a small surplus to begin the year. The amount raised for all purposes was \$1300. It is expected that quite a number will unite with the church next communion.—*Com.*

SPEEDSIDE.—We have just held three weeks of special services, Mr. A. H. Brace, of Toronto, came and helped us the first week and aroused great interest. After he left Evangelist McLeish, also of Toronto, came along and was greatly blessed. Every night the meetings were well attended and numbers increased at each service. At the closing meetings on Sunday (March 5th) we held a communion service in the morning and all who had accepted Christ as their Saviour, numbering over thirty, sat down with us; the meeting was a melting one, and everyone admitted it was the best service ever held in the church, both for numbers and blessing. In the evening the church was packed to the doors, and all rejoiced at the address on "Law and Grace" After the closing hymn "God be with you till we meet again," the friends separated, only regretting the meetings had closed. Our expenses were met by collections taken during the meetings.

Our pastor is holding Gospel meetings at school houses around the neighbourhood on Sunday afternoons, and our members are now working with increased zeal for Christ. The "little church" is steadily growing. Praise God!—*Com.*

BURFORD.—The history of this church dates back half a century. For the past forty years Rev. Wm. Hay has been its pastor. Under his able ministry the church has had its foundations laid well and strong. In common with many of our churches it has seen its members and adherents move out and open new churches at its door. But it has held on its way and worked for God and man. On account of age and sickness Mr. Hay was compelled to resign his pastoral charge at Burford. The church called, ordained and in-

stalled as its pastor Rev. J. T. Daley, B.A. During his pastorate the church has received new life. A resident pastor, an active and successful ministry, has conserved the faithful and self-denying labors of forty years. Mr. Hay and the churches may well rejoice in this happy and prosperous state of affairs at Burford. There is talk of a parsonage being erected on a lot valued at \$200, given by one of the friends.—*Com.*

TORONTO, WESTERN.—The annual meeting of the Western Congregational church, Spadina Ave., was held 16th March. The pastor, Rev. Theo. J. Parr, presided, and reports from the various departments of the church's work were presented. It was shown that during the year the membership roll had been extended by the addition of 90 members, while the congregation had largely increased in numbers. The financial interests, as well as the religious, had improved, and the outlook for the future is hopeful and encouraging. Reports and addresses were given by the following gentlemen:—Messrs. E. H. Arms, R. P. Fairbairn, H. W. Barlow, W. Geddes, J. W. Hewitson, D. F. Milne and Alex. Cavanagh. Tea was served by the ladies, and after an interesting discussion of plans for future church work the meeting dispersed.—*Globe.*

RUGBY.—The ladies of this church have just ended a year of work as a Ladies' Missionary Society. The first anniversary was held on Wednesday evening, 24th Feb. There was quite a large attendance, and a capital programme. The pastor, Rev. J. W. Goffin, occupied the chair. Mrs. Donald Harvie, Secretary of the Society, read the report of the year's work. Upwards of \$34 had been raised during the year, \$5 of which had been sent to Mr. Macallum, to help purchase a new set of harness (or as they call them in Turkey, "horse clothes"). The meetings had been for the most part regularly sustained, and missionary literature read and discussed. Mrs. May, President, read a letter from Miss Minnie Clarke, giving some account of her work in Africa. Mr. Goffin gave a short address, and the programme, consisting of musical pieces, readings and recitations, all appropriately bearing on missionary topics, and all exceedingly well rendered—was item by item laid before the audience. A collection between \$8 and \$9, was then taken up. The ladies are very much encouraged by this their first anniversary, and are hoping to do greater things yet.—*Com.*

LONDON, SOUTHERN CHURCH.—In relation to two statements concerning Southern Church affairs, in January and February issues, pages 22 and 48, we received the following in February, but

too late for our March issue, except as a postscript: "Dear Sir,—Will you kindly allow me to explain a statement made in my previous letter of Feb. in relation to the 're-organization' of the Southern Church. I was not aware such an interpretation could be given to our church services; but find it may be so understood. It was an unfortunate statement, and is regretted. Yours truly, CHARLOTTE CANNON."

BARRIE.—The Y.P.S.C.E. has undertaken to bear the expense of renovating the interior of the church, and already the ceiling is papered, the walls tinted, and the seats and woodwork are being cleaned and varnished. When the workmen get through, the room will be one of the neatest audience rooms in the town. The spiritual movement which began shortly after Mr. Weaver's arrival, still goes on in the Sunday school and the church. The Sunday evening service is conducted as an evangelistic service, with an after meeting, and here enquirers are constantly being met.

TORONTO, BOND STREET.—The ladies of this church gave a reception in the church parlors to Rev. W. T. Currie, returned missionary from Africa. Dr. Wild, the pastor, presided. A large number testified by their presence, their interest in the work. Mr. Currie looked well, under the circumstances, and was warmly greeted on every hand. He spoke the next Sunday morning in the church, dwelling largely on his work, and the way the Lord had led him. Mr. Currie promises to visit among the churches, to stimulate their interest in mission work by telling his African story, which is full of romantic interest and striking providences.

REV. G. H. SANDWELL, was installed by council, on 18th February, at New Britain, Ct. Thirteen churches were represented on the council by over 30 ministers and delegates. A local paper says: "Rev. Mr. Sandwell begins his work with a united congregation in his favor. The exercises connected with his entrance into his new field took place to-day, and a distinguished body of clergymen and laymen were present to assist."

YARMOUTH, N. S.—We are sorry to learn of the total destruction of the Tabernacle Congregational church, Yarmouth (Rev. Wm. McIntosh, pastor,) on the morning of 11th March, by fire, from being struck with lightning. The loss is stated at \$25,000; insurance \$12,000.

TORONTO, ZION.—Rev. W. W. Smith preached morning and evening, March 6th, and presided at the ordinance of the Lord's Supper. He has nearly recovered from the grip.

TORONTO, ZION CHURCH.—We are now without a pastor, and are hoping that one will soon be sent, under whose guidance we may continue the work which lies so near. During the vacancy the pulpit has been well and ably supplied by the Revs Unsworth, Bentley and McCuaig, of this city, and the Revs. Swanson, Smith, Daley and McGregor, from the churches throughout the province.

The Sabbath school is advancing. The attendance for February showed an increase of 17 over the two previous months, and the number of names on the honor-roll was 79. The lessons are carefully studied, and the scholars are preparing for a written examination at the end of the quarter. The orchestra is now complete with about a score of instruments, and is improving each week, and to aid the singing a new piano has been purchased with the improvement fund.

The Endeavor Society, since last reporting, has held two parlor socials; the first at the residence of Mr. and Mrs. Montgomery, and the other at that of Mr. and Mrs J. B. Thompson. For the latter more favorable weather was enjoyed, and a larger number were present, but both were alike in the excellence of programme, and the genial cordiality of those who so generously welcomed the young people. The Lookout Committee has not been idle. Six new members were added last month. The prayer-meetings have been most helpful and well sustained by the members, who were joined, 6th March, by their fellow Endeavorers from the Central Presbyterian Church. The Junior Endeavor are taking a hand in the work at the new Children's Aid on Centre Street. In the mission school the work of the Home Missionary Committee is obtaining a slow but sure reward, and the children are at present preparing for another festival. It may seem that at times the results are hidden or distant, but then remember that "whoever makes a little child happy for one hour is a co-worker with God."

TORONTO, DOVERCOURT.—Our church has just closed three weeks' revival services, conducted by our pastor, Rev. Thos. Webb. Besides the evening meetings, noon prayer meetings have been held daily, and well attended; all of which have been successful inasmuch as several have been converted, and many believers led into the definite experience of sanctification; and having this, they find it no cross to help others, but rather a joy to be in the service of Christ, endeavoring to extend His Kingdom.

The Y. P. S. C. E. conducted a Promise Service on Sabbath evening, March 13th. This service consisted of lively singing, short prayers, and scriptural promises, arranged in six parts, viz:—Promises in regard to salvation, prayer, the Chris-

tian life, comfort in trouble, God's faithfulness, and the final reward; ending in an experience meeting. Leaflets containing the service were distributed among the congregation, and all took part heartily. The whole was very interesting, and profitable, good results following the meeting. Altogether we have every encouragement to press onward, doing the will and work of Him who went about doing good.—W. B. P.

TORONTO, BOND ST.—The Bond Street Woman's Missionary Auxiliary meets regularly every month. There is quite a fair attendance. The money collected for the year amounted to \$177.89. Our officers for the present year are as follows:—

*Hon. President*, Mrs. Fred Roberts, 290 Yonge St. *President*, Mrs. Currie, 90 Gerrard St. *First Vice-President*, Mrs. Hay, 388 Parliament St. *2nd Vice-President*, Mrs. Laird, 544 Yonge St. *Secretary*, Miss Agnes Morison, 544 Yonge St. *Treasurer*, Mrs. Lennox, 459 Sherbourne St.

## Obituary.

### THE LATE MR. JAMES STIBBS, TORONTO.

At the regular church meeting, held in Zion church, Toronto, March 2nd, 1892, on motion of Mr. Daniel Higgins, seconded by Mr. George Pim, the following resolution was unanimously adopted by standing vote, viz:

"The members of the church regret the loss they have sustained by the death of their highly esteemed brother, Mr. James Stibbs, who, on Friday, the 26th February, departed from this life at the good old age of eighty years.

"Mr. Stibbs was well known in Toronto, having resided in the city for nearly 58 years, during which time he enjoyed the respect of all who knew him, as throughout his long life he was always careful to maintain a Christian walk and conversation. He was one of the oldest members of the church, and was strongly attached to its fellowship, being always ready to assist its work and finances.

"He was a man of rather a retiring disposition, and avoided prominence, especially of late years. He had strong and clear views on social and religious matters, and held to them with great firmness. He was always to be found in his pew on the Lord's day, as long as health permitted him to be present, and his familiar figure will be missed by his fellow-worshippers, but they know he has gone from the church on earth to the church of the redeemed in Heaven, and entered upon the rest and reward of a blessed immortality.

"The church sympathize with his relatives in their sorrow and their bereavement, and they commend them to our Heavenly Father for consolation in the affliction that has fallen upon them."

## CLOSE-FISTED CHURCHES.

To the Editor,—My subject is the College, "our College," and the "mighty dollar," now needed to level up its finances. Too many of our churches remind me of the stamp of close-fisted husbands who deal out a little to their wives or families, and groan hard and long over that little. My opinion is, that if the denomination has not sufficient loyalty to its principles, or enough common sense to know where its vital interests lie, it is about time to confess it too weak to exist. The College is one of the all-important citadels, which should not only be held, but fortified, and made more and more a tower of strength.

If the Toronto churches have a work to do along the lines taken up, let them carry it on; but not at the expense of the College. It is about time those who have neglected the College made an effort to remedy this defect in their church-life; and I for one, have confidence that they will set about it at once.

As for the other churches, we have a duty to perform, whether Toronto does hers or not; and we should attend to it now. We have a month for action. Will not some one with a *little loyalty* and enthusiasm, take hold of this matter in your church, and if it gave before, try hard to increase the offering; and if nothing was done, see to it that the reproach is removed?

Yours earnestly,  
HENRY YEIGH.

Brantford, March 7th, 1892.

## Woman's Board.

## ANNUAL MEETING.

As our friends know, the cordial invitation of the Ottawa Auxiliary given last year was accepted, and we expect (D. V.) to hold our Annual Meeting in Ottawa, early in June. The Executive Committee is trying to make arrangements by which our delegates may share in the benefits of the reduced rates given to delegates to the Dominion W. C. T. U. Convention, to be held in Ottawa, but no definite announcement can be made this month. Full details will appear in next issue.

The executive would also like to call attention to the *Forms of Report* that will be sent to the secretaries of Auxiliaries and leaders of Mission Bands, asking that they be filed in and returned promptly according to directions.

Please address all letters for the Corresponding Secretary to Miss H. Wood, 455 Somerset St., Ottawa.

H. W.

## Official Notices.

## MR. CURRIE IN CANADA.

A meeting of the Executive Committee of the Foreign Missionary Society was held in Montreal, on March 18th, at which it was decided to have Mr. Currie make a complete tour of the churches. The order of visitation has not been fully determined. Churches wishing to correspond with him, will find him at 90 Gerrard St. E., Toronto.

In the light of this plan a few facts should be plainly stated. Mr. Currie cannot be at every place on Sunday. Each church should make an offering to the African missionary work, in connection with his visit. Beside this, his expenses should be met by the church he visits.

The churches are \$300 behind their gifts up to the same period of last year. Special contributions to new work have, universally among our churches, reduced the gifts to current expenses. Next year, we shall need \$3,000; so that contributions should not be made to new work, until the churches have contributed 33 cents per member, to the regular funds of the Society, of which Mr. T. B. Macaulay is Treasurer, P. O. Box 2113, Montreal.

EDWARD M. HILL,  
Sec. C. C. F. M. S.

Montreal, March 18, 1892.

## CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for February: London First, S.S., \$20; Yarmouth, N. S., \$55; Miss Emily Bichan, Oake, S. Dakota, U. S., \$5; Dividend, Bank of Nova Scotia, \$144; Hamilton, \$30; Miss A. N. Armstrong, New York, \$5; A. Y. R., interest to G. R. M.F., \$27; Waterville, Que., Ladies' Missionary Society, \$8; Economy, N. S., \$10; Edgar, Ont., \$24.20.

SAMUEL N. JACKSON,  
Treasurer.

Kingston, February 29th, 1892.

## COLLEGE CLOSING EXERCISES.

The College will bring its fifty-third session to a close with the usual public service, in the Assembly Hall, 58 McTavish Street, on Thursday, April the 7th, at 8 p.m. Addresses will be delivered by the three graduating students and others. All friends are invited. A collection will be taken up for the library.

Any persons who are looking forward to entering the College next session, should make application to me early. I shall be glad to send circulars and answer enquiries.

W. H. WARRINER, Sec.  
7 Shuter St., Montreal, March 12th, 1892.

## Literary Notices.

**ROYAL TEMPLAR PLATFORM.**—127 pp., 30c.; 62 selections for recitation or reading; some of them on temperance subjects, and some of them very good. Hamilton: Royal Templar Publishing House.

**CANADIAN NEWSPAPER DIRECTORY.**—A large, handsome, well-bound volume of 368 pp. on fine paper; published by A. McKim & Co., Newspaper Advertising Agents, Montreal. Price, \$2. This is the first annual volume, and is full and complete in its particular field. Every periodical in the Dominion is given, with a description of each one's town or locality; and the 50 pages at the first—the "historical"—are most valuable and interesting. We congratulate the publishers, and are sure it will prove of untold value to all business enterprises that advertise.

**CONVERTED CATHOLIC.**—The March number contains a review of Miss Cusack's "Story of my Life," issued by Hodder & Stoughton, London. It seems her first book, "The Nun of Kenmare," she could only get published in America, by agreeing with the publisher not to make any remark against Roman Catholic doctrines, etc., but strictly confine herself to her own life and adventures. She was glad to avail herself of the freer air of England, and say all that was in her heart, in her newer book. "Purgatory," "Tammany Hall," and other articles, are also interesting. This magazine is doing a good work, and in a loving and attractive way. \$1 a year. 142 West 21st Street, New York.

**MISSIONARY REVIEW OF THE WORLD.**—April. "Henry Martyn" and "Bishop Mackenzie," are biographies in brief of missionary heroes, whose names the world will not willingly let die. Eighty pages of everything that is going on in foreign missions; over 25 pages being devoted to India. Dr. A. T. Pierson, editor. Funk & Wagnalls, New York. \$2 a year.

**THE CENTURY.**—The March issue contains several articles of permanent interest from their historical and descriptive character: such as "St. Paul's Cathedral," "United States Fish Commission," "Middle Georgia Rural Life," "The Farmer and Railway Legislation," etc. Lighter articles in much variety, with many fine illustrations. Century Co., New York.

**ST. NICHOLAS.**—March. Here the boys have all about "Holdfast Tom," alligators, seals, boom-erangs, boats getting ashore, the moon, "Little

Mr. Quimbo," lost on the prairie, with chapters of four continued stories—and editor's chit-chat, and many pictures. Century Co., New York.

**YEAR-BOOK OF EMMANUEL CHURCH, MONTREAL, FOR 1892.**—A well-printed pamphlet of 32 pp., giving names and addresses of pew-holders, with accounts of all the Societies within the church. Every church should issue such an annual report, if it were but a small "folder." We shall give a digest of this in our next.

## Our College Column.

### COLLEGE NEWS.

At the time of writing we are in the midst of the Theological Examinations. Soon the Arts Examinations will be upon us, and once more we shall have to look back on a session's work completed. At such times we cannot but feel how quickly the time of preparation for the great life-work of the ministry is passing away! and how soon we shall be called into the active field of work, when we shall need every help gained from the years of study.

The College closing exercises will take place on the evening of April 7th. Instead of the usual oration of some prominent speaker, the members of the graduating class have had assigned them the task of making short speeches.

Mr. Galen H. Craik, a member of the graduating class, has received and accepted a call to Waterville church, Que. This is a church where Mr. Craik will find ample scope for his abilities, and one which has every indication of a promising field of labor. We wish him every joy in the new life upon which he will soon enter, and trust that the church will be blessed by his ministrations.

We are glad to note that this year steps have been taken to secure as early as possible the appointment of students to summer stations. This will lighten the anxiety that generally awaits a student, as he thinks of the possibilities of work for the vacation months. At present we believe there is every prospect that stations will be found for all the men. Already Mr. J. Prichard has accepted an invitation to the Bowmanville church, to labor there during vacation; and Mr. Geo. Read has accepted a similar invitation to Fitch Bay church, Quebec.

Rev. Frank Davey, of class '88 has received and accepted a unanimous call to the church at Kingsport, N. S., made vacant by the removal of Rev. Churchill Moore, to Ayers Flat.

The students have still had the pleasure of supplying the churches of Ayers Flat and Fitch Bay during the past month, while Mr. Craik supplied, for one Sunday, the pulpit of the Old Kirk, Lancaster, for the Rev. Mr. Gordon Smith.

There were six graduated in the class of '89, *i. e.*, Revs. J. M. Austin, Wilberforce Lee, F. Macallum, B.A., Hilton Pedley, B.A., H. C. Mason, B.A., W. J. Watt. They are all widely scattered. Three are in foreign lands, and three at home. Of the latter three, one is in New Brunswick, one in Quebec, and the third in Manitoba. Of the missionaries, Japan, Turkey in Asia, and Africa claimed one each. Few classes of like number are separated by such distances.

The following is a brief sketch of the home men. The foreigners we will speak about in our next :

Mr. Austin entered College from the Belleville church, and after graduating received a call and is settled over the Sheffield, N. B., church. We were pleased to see the recent interesting and encouraging news item concerning his work in the January number of the INDEPENDENT, and trust his church may long enjoy his faithful services.

Mr. Watt has, since his graduation, been pastor of one of our good country churches at Franklin Centre, Que. Being near at hand, we hear more frequently of his labors and the success that attends them ; and sometimes we receive a call at the College from him. But he is very near the "lines," in fact, right on the border, and that is a somewhat dangerous place, since, if he receives a very strong call to cross over, he may see it to be a duty to respond as Mr. Solandt did ! However, we should not anticipate such an event ; and are sure the Franklin church will keep him as long as they can.

While the East kept two, the West claimed one, which seems a fair proportion ; and Mr. Mason went to Brandon to start a new cause there. Good success has attended his labors, as reports from time to time in the INDEPENDENT show. He has to-day a strong church, a large Sabbath school, and is spoken of as the best and most influential preacher of that city. He was the gift of Calvary church, Montreal, to the College. The Brandon church is named "Calvary" after it.

#### MISSIONARY ITEMS.

Mr. Currie favored us with the long anticipated call, and, notwithstanding the fact that he needed rest after his serious illness and long journey, we made the most of the short time he was here, by asking many questions, and in listening to his recital of the deeply interesting facts concerning his work and experience in West Central Africa.

But we do not think he found our inquisitiveness a tax, and we were delighted to meet him and listen to him ; only the time was too short ! We hope to see and hear him at greater length at the Union meetings.

Mr. F. W. Read is to be located for the present on Mr. Currie's station at Cisamba, with Mr. and Mrs. Lee and Miss Clarke. He sails from Boston May 7th, and after saying good-bye to his friends in England, will leave for Africa on 7th July.

We have not heard lately from Mr. Macallum or Mr. Pedley. We would like to have some news direct. A communication from each, or both, especially for the "Column," would be hailed with delight. Think, brethren, when you read this, that we learn of the doings of the home-graduates in the news of their churches ; but we cannot get news about you except you can find time to write now and then ; unless, indeed, you get some member of your respective churches, in Turkey and Japan, to be "special correspondent" to the INDEPENDENT, and we *do* want to hear from you !

#### M'GILL NEWS.

The course of lectures under the auspices of the Graduate Society, in the interest of "University Extension," has been continued, and are proving very successful. "University Extension," was the subject of one lecture delivered by Prof. Jno. Cox, M.A., who is connected with the University. Another lecture, entitled, "The Religious Influence of Literary Studies," was delivered by Rev. M. H. Buckland, LL.D., President of Vermont University. Both lectures were of a high order, and were fairly well patronized ; the last mentioned being of particular interest to theological students.

The social committee of the Y. M. C. A. have recently held two very successful socials for the first-year members, at the home of Mrs. Kennedy, University Street. This lady has always shown a great interest in the Y. M. C. A. work, and the hospitality she has shown must ever prove a helpful influence to those who have enjoyed it.

"Materialism, and the Modern Physiology of the Nervous System," was the subject of a lecture delivered by Dr. Thomson, of New York, to a large audience in the Molson Hall. By those who were competent to judge of such an abstract subject, the effort was considered a masterly one. Dr. Thomson is the son of the author of "The Land and the Book." He came here under the auspices of the Y. M. C. A., and at its Sunday afternoon meeting he gave an interesting talk on the "Book of Job."

# THE JUNE MEETINGS: 1892.

**Congregational Union** of Ontario and Quebec, meets in Montreal, Wednesday, 5th June, at 9 a.m.

**C. C. Missionary Society** meets in Montreal, Wednesday, 8th June, at 11 a.m. Public Annual Missionary Meeting, Thursday, 9th June, 8 p.m.

**Congregational College** of Canada. Corporation meets in Montreal, Friday, 12th June, at 2 p.m.

**C. C. Foreign Missionary Society** meets in Montreal, Friday, 12th June, afternoon.

**Cong. Publishing Co.** meets for conference in Montreal, Friday 12th June, afternoon. (Regular Annual Meeting to be held in Ontario, later).

**Cong. Provident Fund Society** meets in Montreal, Friday, 12th June, afternoon.

**C. C. Woman's Board** of Missions, meets in Ottawa, in June.

**Congregational Union** of N.S. and N.B. meets at Economy, N.S., on Friday, 8th July, at 2.30 p.m.

**Woman's Missionary Society** of N.S. and N.B., meets at Economy, N.S., July, 1892.

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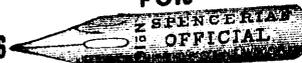
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