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THE THIRTY-SIXTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 11.

NOVEMBER, 1889.

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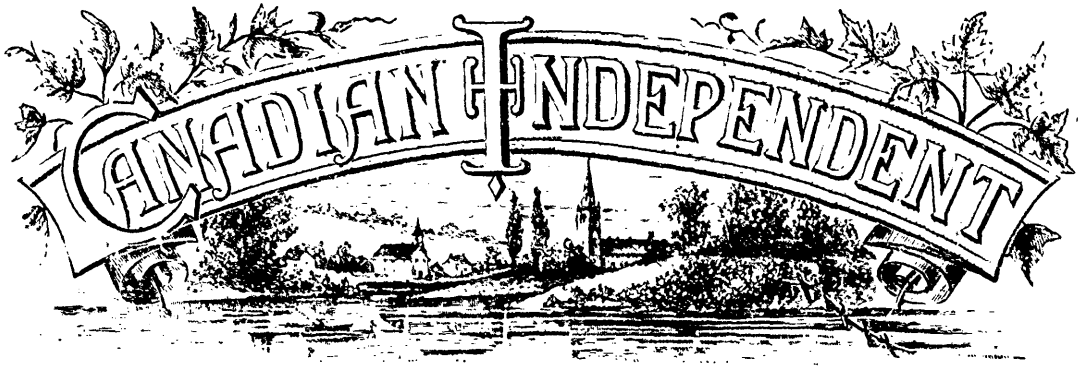
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New Series.

TORONTO, NOVEMBER, 1889.

Vol. VIII., No. 11

Editorial Jottings.



URING the last few months—pringing, no doubt, out of the Jesuit discussion, there has been much said about the duty of the nation to provide religious instruction in schools. It depends, very much, on what you mean by "religious instruction." The great truths of the Christian religion should be taught—but no man's *ism*. We can never please the Roman priesthood: let us leave them out of the calculation. But let children learn the Ten Commandments (not omitting the second, as the Romanists do) and the Lord's Prayer: and the Scriptures, either by scholars or teacher, be publicly read every day, and the exercises opened and closed with prayer. They will remember it all their lives.

THE *Year Book*. Rev. Thomas Hall says, in the last number of his *Home Missionary Advocate*, "This book is the *envy of all Year Book editors over the world*. There is nothing so complete of the kind in existence." Oh!

It is not the weariness of mortality, but the strength of divinity, which we have to recognize in all mighty things; and that is just what we now never recognize, but think that we are to do great things by help of iron bars and perspiration; alas! we shall do nothing that way, but lose some pounds of our own weight.—*Ruskin*.

IN one of the early numbers of last year, we gave a portrait of Rev. A. N. Somerville, D.D., the evangelist. He has now passed away. He was a friend of the Bonars, and Robert Murray McCheyne, of blessed memory; and one of the men who "came out" of the Scottish Establishment in 1843.

THE PACIFIC COAST.—There are about one thousand Christian Chinamen connected with the Congregational churches of California and Oregon: mostly the fruit of the "Sunday School" system, as practised in their case—one scholar to one teacher. A blessed result. These converts have formed a missionary society, and have sent two missionaries back to China; one a native.

OCTOBER has been full of Conventions and Councils. The Ontario S. S. Convention in Toronto, and the Congregational Council at Worcester, Mass., have been those we are most interested in. There is only good out of such gatherings. "They that loved the Lord, spake often one to another." It would seem as if only now we are beginning to see the beauty and force of the old Hebrew Prophet's words.

WE hope the Protestant Council of Education in Quebec Province will not be weakened. Everything is not known yet, but they seem to have agreed to accept the \$60,000; the equipage to the \$400,000 given to the Jesuits. When our Congregational Missions could have had \$100 a year from the Government for every mission school among the Indians, we declined it. There are some things better than money—to wit, self-respect and principle.

VERMONT and New Hampshire are full of deserted farms; the former occupants of which have either moved into the towns, or gone "West," and left the rocky homesteads to briars and thistles. The Commissioner of Agriculture for Vermont proposes to get Swedes to emigrate from Europe to fill up these wastes; of which there are nearly 200,000 acres in that State. Glad to hear of it; it will offset the French-Canadian Romish population, so long pouring into New England.

No serious-minded Christian but has regretted the trifling, desultory conversation—if indeed it can be called such—of people returning from church; and even before they get outside the doors. That is just where Satan "catcheth away that which was sown in their hearts." Saurin, the great French preacher, says, "Are we returning from a sermon? Why not entertain one another with the subjects we have been hearing? Why not endeavor to imprint on one another's memories the truths that have been proved, and to impress upon one another's hearts such precepts as have been enforced?"

MR. GLADSTONE is opposed to the growth of a class of idle rich men. He speaks of the late Mr. T. Rice, Editor of the *North-American Review*, with approbation, as a man of independent means, who, nevertheless, gave himself to a laborious occupation. Mr. Gladstone is himself a shining example of a very rich man, who is always busy. He says:

"The growth of a class of idle rich men would, in my opinion, be a great misfortune to America, as it must be to any other country, and I take it as a sign of a mind aspiring to public virtue when the rich man frankly and practically owns himself to be amenable to the common lot of honorable duty and labor."

I WAS struck with what one said the other day of a certain preacher. The hearer was in deep concern of soul, and the minister preached a very pretty sermon indeed, but his poor soul, under a sense of sin, said, "There was too much landscape, sir. I did not want landscape; I wanted salvation." Dear friend, never crave word-painting when you attend a sermon; but crave Christ. You must have Christ to be your own by faith, or you are a lost man. When I was seeking the Saviour, I remember hearing a very good doctrinal sermon; but when it was over I longed to tell the minister that there was a

poor lad there that wanted to know how he could get saved.—*Spurgeon*.

JUST to look back in the history of the world for fifty years, we come across the following:

The discovery of the electric telegraph; the discovery of photography; the establishment of ocean steam navigation; the discoveries of gold; the rise and fall of Napoleon III., and the establishment of the French Republic. The laying of the ocean cables; the abolition of slavery in the United States; the unification of Germany; the overthrow of the Pope's temporal power; the emancipation of the Russian serfs; the discovery of the sources of the Nile and Niger, and the exploration of interior Africa; the discovery of the telephone and the phonograph.

THERE are Roman Catholic schools, especially for young ladies, in this Province, that are conducted on the principle that it will "pay" to get Protestant girls there, even if they are taken in at the cheapest rates. And the "cheapness" too often prevails with parents. They are Roman "missions" among a Protestant population. Beware of them!

And in selecting *any* school for their children, parents should think of the companionships the children will form there. An American writer well remarks on this point:

"This is a point often overlooked, but one on which too much emphasis can scarcely be laid, especially with youth of tender years. The good influence of teachers may be nearly neutralized by a single injudicious friendship with an evil-minded boy or girl; and it is surprising how the whole tone of a school may be changed by the presence of even a few pupils whose standard of morals and manners is low."

THE Chinese Government, according to the latest despatches, seem inclined to better the instruction of the United States Government, which prohibits the immigration of Chinese laborers, by expelling all citizens of the United States from China. Canada places a head tax upon all Chinese immigrants, which is an injustice as well as an indignity, but it is hardly probable that the Chinese Government will retaliate in our case; as, in the first place, Canadians are British subjects; and in the second place, the number of Canadians in China, outside of missions, is very small. If any Christian country, however, had occasion to feel smaller than the one that

would thus be fairly shut out by a heathen one, it would be the one which was only saved from similar treatment by its insignificance.—
Witness.

A CIRCULAR from L. S. Coffin, of Fort Dodge, Iowa, is before us, in which he calls attention to the awful waste of human life on railways, from the companies refusing to put the same improved brakes and couplings on freight cars that are now universal on passenger trains. In Iowa the law requires all casualties to be reported by the companies. Mr. Coffin says:

"The report of the Commissioners for 1888 shows 352 killed and injured by these two causes alone, in this State last year. We have in this nation now rising 150,000 miles of railroad. If the same death rate and injury holds all over the nation as in Iowa (and we have reason to believe it is greater) there are not less than 6,600 of these young men ground to death under the cruel iron wheels, or caught between the cars and more or less crippled for life each year in this country."

He calls upon all editors, and the public generally, to bring pressure to bear on the various Governments to compel the railways to adopt life-saving couplings and brakes to freight trains.

Editorial Articles.

DECIDING QUESTIONS.



IT has always been an anxious problem, "How best to manage matters, when those with whom the matter rested, were not agreed on it?" The easy way, and the general way, has been to decide by a majority. Where no principle is involved, nor any great or vital interest, the minority submits; and there is an end of the matter.

But it often happens that the minority *can not* submit; or the matters involved seem to them so important, that they will not. And then there is rebellion, or separation, or hostile rivalry. The old Puritans, as explained by Dr. Mackennal last month in Toronto, did better: "The Congregationalists wait and labor for the *free consent of all*. If Christ be present in each assembly of His people, His will will be sure to be revealed to them, if they wait long enough for it. And so

they concluded that deciding by a majority was too summary and rough a way of deciding matters. Better to adjourn and meet again, and agree in one. And," added Dr. Mackennal, "I think all that is very beautiful!"

It is always safe and always best, never to vote on an important question, after there has been expressed a great divergence of opinion. Let the voting be done at an adjourned meeting. Almost all the Standing Rules of the various legislative bodies are made for the express purpose of protecting the minority. Churches do not generally have such Standing Rules. Occasions sometimes arise when we wish they had. It is supposed that love rules in the church, and that the love that thinketh no evil, and vaunteth not itself, will not oppress a minority, nor do anything hastily or unjustly. And this ought to be the case. We could easily make cast-iron rules in our churches; but in as far as we did this, we would be drifting away from the liberty we boast and claim.

Admitting and excluding members is one of the most sacred and important trusts that can be committed to a church. And, as nearly as possible, the conditions of the admission and exclusion should be the same: take none in who do not belong to the kingdom of heaven—we must judge wisely, charitably and reasonably on this point—and turn none out unless they have denied the faith, or made themselves abominable, or until it is found impossible—laboring with them never so lovingly—to have peace in the church while they remain.

How far other practices and other feelings have prevailed in the Western Church, Toronto, we do not know. Only that fifty or more members were excluded from fellowship, on a single motion moved, seconded, and carried, at a single meeting of the church, is stated in the public prints as a fact. And the more reckless part of the press have gloried over the stormy meeting at which this was done; and pointed at it, as too many delight to point, to the discredit of religion.

A man once told us of a church, where, when the old minister was leaving, he said, "If you want the Lord to send you a good minister, you must be much in prayer!" "And," said this critical friend, "they did not pray a *bit*!" "All things" may be expected in answer to humble



REV. W. H. WARRINER, B. D.

prayer, and the humble, peaceable spirit that prompts it; and peace and concord in a church, is one of the "all things" that in such a case may be assuredly looked for.

There is an undeveloped spiritual power in the business meetings of the church, which it would be wise to keep in view. The old Puritan plan of deciding matters, and the reasons that led up to that plan, are worthy of serious thought.

Since the above was written, we have received a statement respecting the Western Church, Toronto, from our esteemed friend Rev. John Burton, which will be found under the head of Church News.

REV. W. HENRY WARRINER, B. D.

The Rev. W. H. Warriner, of Bowmanville, Ont., is the painstaking and efficient Secretary of the Congregational Union of Ontario and Quebec; succeeding in that office, the Rev. Hugh Pedley, now of Winnipeg. Mr. Warriner is also lecturer

in Hebrew for the Congregational College, Montreal.

Under his administration, the Church at Bowmanville has prospered as never before; and his efforts on behalf of the Congregational Union and the College, have won him the confidence and esteem of the Churches, as represented in those institutions. Mr. Warriner is still young, with—let us hope—many years of usefulness and success before him.

THE MISSIONARY DEFICIT.

At our present writing, it is not known whether any reduction, or how much, will be made in the quarterly payments to our home missionaries. We wish—and it is rather a wish than a hope—that the extreme measure of a cutting down may not be found necessary. A good deal has been done since June. A number of churches have intimated that they will try to manage, hereafter, without a "grant." Others have made up special

and supplementary sums for the Missionary Society. But we are afraid both these, when put together, will not be enough to allow the grants to go on as before. It cannot be considered either wise or possible to let the *deficit* increase. Neither large bequests nor large subscriptions from individuals are likely to come in, in the near future. The dependence of the Society must be on the large number of small contributions in the churches, and on these being constant and increasing, in both number and amount.

We don't know anyway as good as that indicated in our last—missionary collectors, who shall call every month on subscribers for the amount of their monthly missionary gift. We have looked through the list of churches in the current Year Book, and can't find where two pastors are laboring so near together, that one could do the work. So there is no "doubling up" thus possible. It may be concluded that none of the aided churches could do with a smaller grant. We do not yet know the grants of this year; some—a very few—of last year's grants might perhaps be somewhat reduced—no doubt that is already done. The churches must do better. Better in two directions: (1) The missionary subscriptions must be for weekly or monthly sums; and *somebody's duty* must be to collect them. (2) The members must do more in keeping up the services. You cannot hire a man to do your public worship for you, any more than to believe for you. With the aid of two or three active members, (and two or three younger ones in training for it), a pastor could cover a far larger field, and do a far larger work; and the "support" would be in proportion.

Here is a practical point. A pastor takes a holiday for a much-needed "rest." Or he is sick and ailing, and unable to preach. The church sends for some minister to come and "supply." Fifty dollars are spent that way; which sum might have been contributed to the Home Missionary treasury, if some deacon or member had been available to preach in the pastor's absence. And why not? Scores of men who read this can speak effectively on Temperance, Reform, Missions, Education, Literature; why not on Religion? Have they done their duty in this respect? Have they fulfilled the vows they took when they came

into the Church? Have they indeed been "growing in grace," when they cannot speak to sinners in Christ's name? Have the pastors been doing their duty, in working in a church where they have not been training a single member to speak in public worship?

Now let some brother say, the very next time the pulpit is "vacant"—"I'll *preach* for you, if you are willing, on the condition that you put the fee of a 'supply,' every Monday morning, in the Home Missionary treasury." Try it.

THE SERMON BIBLE.

The Third volume of this work is before us, issued by the Willard Tract Society, Yonge and Temperance Streets, Toronto; \$1.50 each. This volume comprises from Ps. 77, to the end of Solomon's Song. It is what the title indicates, a "Sermon Bible"; each psalm, for instance, is taken up by two or three verses being separately treated, one page on the average, by way of analysis and outline of exposition, till the reader has the pith of a sermon, by some leading divine, on that particular text. So—while there are many portions untouched, and no perfectly-connected whole, as in a commentary, given—the pivot-verses are pretty sure to be taken up, and preached upon. It is a book, which, like the homiletic portions of *Matthew Henry*, will never become obsolete. Here is a little bit from Dr. Vaughan, on "Singing the Lord's song in a strange land," Ps. 137:—

But there is a Land, could we but reach it, where praise is, as it were, indigenous. In Heaven praise is the universal tongue. It takes a lifetime to make Heaven our own land. How many things go to this, what a multitude of tears and sorrows, of falls and risings again, of *resolutions and repentances*, of prayers and watchings, of communions and communings with the Unseen! If Heaven is to be our land, it must be by our knowing God—God in Christ. We can never sing the Lord's song even here below intelligently or spiritually, until we know the Lord. Life itself is only just long enough to educate us for God's eternal praise.

No Editor's name is given; nor is one needed. The Editor never says a word. His work was bringing forward a vast number of Christ's servants to speak. There are few better books for the preacher, or the Christian student—in which latter term we include all thoughtful men and women who love Christ, and desire to know more

of divine truth. Let one of these sketches be read every morning, and the thoughtful reader has something to think of all day, that will do him good, and tend to keep him from evil.

The Willard Tract enterprise in Toronto, under the direction of Mr. Watson and Mr. Sandham, is doing much to infuse a highly spiritual tone into the literature and daily thought of the city and Province. Their pre-millennial theories may or may not be accepted by the readers of some of their periodicals and tracts, but the aggressive spirituality of their issues on the whole, is worthy of all praise. The volume under review will be found thoroughly unbiassed and evangelical; full of inspiration and comfort for the Christian, and instruction for the seeker after Christ. We append an extract from Rev. T. T. Munger, on Cant. 2: 17, "Until the day break, and the shadows flee away:"—

We wait for rest And this rest is chiefly found in sleep, the nightly death to life, as though rest were no part of man's conscious life Rest is something to be awaited in God's own time. To unduly seize it is ruin; it breaks the mould in which our life is cast. . . . In the church of St. Nazaro in Florence is an epitaph upon the tomb of a soldier, as fit for the whole toiling race as for his own restless life, "Johannes Divultino, who never rested, rests—hush!" We say of our dead, "They rest from their labors." We wait for the renewal of lost powers. St. Paul speaks of the redemption of the body as something that is waited for. He means no narrow doctrine of a physical resurrection, but a renewal of existence . . . restoration of lost powers. We wait for the full perfecting of character. We are keyed, not to attainment, but to the hope of it by struggle towards it. And it is the struggle, and not the attainment, that measures character and foreshadows destiny. We wait the renewal of sundered love. Love may suffer an eclipse, but it is not sent wailing into eternal shadows. It is as sure as God himself, that human love shall again claim its own. We wait for the mystery to be taken off from life. Mystery may remain, but it will be harmonious mystery. The accusing doubt, the seeming contradiction, the painful uncertainty, will pass away, and we shall see "face to face," and know even as we have been known. We wait for full restoration to the presence of God.

Our Contributors.

GLORIOUS PROGRESS.

Ps. xxii: 27.

The ends of the earth *are* remembering, and turning to the Lord. . . . Why do I believe this? Because God's word says so; our text declares it. How shall it be done? God's word is the agent that shall accomplish this. The words of our text were spoken 2900 years ago, by a man

who claimed to be inspired. It was said when the whole world was in open profession of idolatry—when Israel in her proudest moments, historically, could not bring together one million people that bowed the knee in true sincerity to almighty God. Now what has been done for the verifying of our text, since then? The word itself has been printed in over 300 different tongues. *Then* it was in one tongue—the Hebrew. Since 1805 alone, the British and Foreign Bible Society has issued more than 100 million copies of the word of God, in whole, or in part, and this is going on at an ever-increasing rate.

Now note how wonderfully the word has been preserved:—Thirty-nine Books of Old Testament when Christ was on earth; Thirty-nine Books *now*. Twenty-seven Books of New Testament 1700 years ago:—the same number *now*. Look at the works of Herodotus, of Virgil, of Homer. Far more prized then, and more widely known—where are they to-day?

So this Book has been assaulted, torn to pieces, burnt; yet it is *whole still*, and increasing in power and might. Very fast are the words of John at Patmos coming true: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." The Christian faith and its earliest advocates *antedate* every existing society or institution in the Western world. They made their first appearance in Palestine among the Jews, in the days of the Cæsars, but, from the outset this faith has developed a tendency to move abroad; it has persistently disregarded all boundary lines, all race limitations, all differences of speech and color and home—"God hath made of *one blood*, all nations of the earth." Within the lifetime of its first apostles, it had spread to Syria, Asia, Greece and Italy;—then, on to Egypt and Arabia; and maintained itself amid varied and discouraging situations, with a vitality and force altogether new and surprising. During the second century, Rome awoke to the fact that this new sect was becoming popular, was drawing to itself converts from every city and province, was swiftly growing up to be a formidable rival of the national religion. Indifference changed to hatred and attempts at extermination. The conflict, at first accidental, became a life-and-death grapple between two forces, neither of which would yield,

nor turn to flee. The eagle and the dove waged battle; then followed the fiery baptism of persecution, which lasted for two full centuries. In the end, the religion of "gods many," lay stricken in the dust, while Christianity with her *five scars* stood over the prostrate foe—wearing the diadem of the world, as universal sovereign, and offering a panacea for the evils of her foe. Trying, as she has since ever done, to win by kindness from enmity to love.

Then came the grand career of the middle ages, much misunderstood and much accused, yet, grand beyond all estimate, as preparatory for the coming of the King in his beauty.

The word and spirit of the Galilean Peasant had thus conquered Imperial Rome, struggling Europe, and turned its course westward to this continent, discovered by a Christian, peopled at first by sturdy champions of the truth. The vitalising sparks from the shores of Tiberias, and the rolling thunder from Sinai's lofty summit, were heard and seen, and America to-day is reflecting her acquired glory, like the Queen of the night, upon that Eastern land where Christ first walked the earth with feet of man.

This is the past, whose deeds we follow, and to which we are called to join our labors. Much has been achieved, much still remains to be done, ere the work of redemption is all completed. The unfulfilled part of the task rests with this generation, as a most peculiar and sacred trust. That which came to us from over the sea—from England's seagirt land, from Syria's hills and plains, from God in heaven of light, *that* infinite blessing we are called upon to hand down to all the nations and islands that follow not God.

From the story of the deeds of the past, we draw the inspiration and the pledge of victory. Ours can never be a doubtful or losing cause. What Christianity in its infancy did for pagan Rome, and for darkened Europe, it can do with its increased light and strength of manhood for India and for China, for Canada and our far West. God gave the Christian Church the hardest problem to solve at the beginning, in order to show forth His power and glory.

We, who live on this theatre of action, have the grandest possible opportunities to find fame and renown. These days come not always. The time

is coming—yes, near at hand—when these nations shall be enough Christianized, that from the heart of their own countries, shall rise up, out of the cradles of innocence, giants for God! and then, our privilege will be past and gone for ever. We cannot mistake the signs of the times, or the great lessons of the Christian centuries. Our Lord is marching across the nations and down the ages, to complete and glorious victory. The flying years proclaim His growing sovereignty. The centuries are His stepping-stones, by which He mounts to His eternal throne.

To work, to work, while daylight lasts,
At night our work is o'er.

—COM.

THE ANECDOTE, IN ADDRESS AND SERMON.

BY REV. WILLIAM WYE SMITH.

This subject, though it may be said to embrace only some minor points of a great theme, has yet a value of its own, and is well worth discussing.

An old brother, now deceased, said to me once, "I noticed you had some anecdotes in your sermon; I never have got into the way of using them." I thought it was, just to that extent, a loss to him. That part of our Lord's teaching that would be best remembered, and from which we at this day obtain most light, is His parables. And as far as the *principle* is concerned, and as far as conveying a good lesson is concerned, it matters not whether it is an invented "parable" or a remembered *fact* that is pressed into the service of Truth.

One consideration is, that the illustrative anecdote will be *remembered*. Our own principles of right may have been strengthened, and our judgment informed, by listening to one of the men who move the world; but it is the *stories he told us*, that linger with us all our lives afterward! And it would be those stories we would repeat to others, if we wished to convey to others something of what we had heard ourselves. I doubt not that Christ's parables were repeated to the ends of the known world, and for generations, from memory and tradition alone; while as yet the written Gospels were slowly making their way.

We all pay some attention to *precedents*. Some of us more than others—or (judging from myself)

some of us *less* than others. And in a parable we have a supposed action set forth, and in an anecdote a real action set forth; and we can see, by what someone else did, or refused to do, an example, a precedent, for ourselves. We *have not the least trouble* in coming to a conclusion, regarding some other body's action, as to its right or wrong nature: and we have to set human actions *away from us*, as it were, in this way, before we see them aright!

And with respect to every principle and theory, people want to know "How it will work?" Here they can be shown. How often is the test applied to a theoretical speaker—if not in words, in the thought of the listener,—“Well, did you ever know anybody do that?” And if, before he was done, he showed, by actual facts, that it had been done, he gained his point, and satisfied the hearer.

There are anecdotes *and* anecdotes! An anecdote, whose only importance is that it refers to some great man, will soon lose its freshness with oft repetition. Some will never lose their freshness—yet, not to “repeat ourselves” too often, we even then seek to vary the garb in which we present the same truth. But we shall find, that the stories that fit us best, and are best received, are facts and circumstances that have come under our own experience. They possess more of our own individuality, and will be better remembered in connection with what *we were trying to enforce*, than if they were merely things we had read.

An anecdote or illustration must be, as it were, *spontaneous*. It just springs up, or comes to hand, to fill up a place required,—to put the finishing touch upon an argument,—or to strengthen by example what has already been proved in theory.

It is not to be forgotten, that an illustration *proves nothing*. We could obtain—(perhaps not so readily, for all truth fits into all other truth; still we could obtain) illustrations from Nature and from History, for false principles. And, in this connection, an illustration or parable is not to be pressed farther than *it fits*. For instance, our Lord's coming is said to be like “a thief in the night.” Now, there is but one single point in which the likeness holds between our Lord and a thief: and that is that neither allows it to be known beforehand when he is coming!

Take an illustration of a faulty principle ap-

plied: A man was about to be excluded from church-membership, for persistent wrong-doing. He said, “The *Church* is an *Hospital*; you take in poor weak people, to watch over them, and make them better; you shouldn't turn me out because I am bad in moral health—you should cure me!” Now, if a church *is* an hospital, and is in every respect to be conducted as one, the man was right: but that prior “fact” was only assumed. But the church took the “illustration” as *proving* something; and the man was retained in membership. Another brother, speaking of it, said, “That church did wrong. A church is a *family*; and if one member of the family is incorrigible, and is corrupting the other children, it becomes absolutely necessary to *separate him* from the others, till he has reformed: they should therefore have excluded him!” Here were two conclusions reached; each legitimately enough, from its own illustration. But a church is not, in every respect, an *hospital*; nor is it, in every respect, a *family*. The illustration only holds good *as far as it fits*.

An illustration is like a *picture*: an argument is like a *description*. The one shows the truth to the eye, the ear, the imagination, the sense—the other to the thought, the judgment, the perception alone. “Charlotte Elizabeth” (Mrs. Tonna) tells us of a deaf-and-dumb little boy she was bringing up, who described to her his idea of the Day of Judgment: when one gave his heart to Christ, the Saviour of men took the great “book” that lay before the throne of God, and in which all our sins were put down, and, turning to the proper page, brought down his hand (still bleeding from the nails of Calvary) over the page, leaving a *red streak* down the centre of the page! Then, as each one was called up on the Great Day, and the book was opened, a “page-full” of sins were there, it is true, but the streak of blood was down the centre—they were all cancelled! Now the illustration of this poor little waif would perhaps set the mediatorial and atoning work of Christ more clearly before an enquirer's mind, than a great many labored arguments and explanations.

A caution: not to let a sermon or an address be mainly stories. An “illustration” is something that *illustrates*, or lets in “lustre” or light—as a “window.” But a house must not be *all* windows!

There must be a vast amount of plain wall, *somewhere!* And there must be something to illustrate—something that is not itself an illustration—before you bring the latter to your aid. Don't let the "story" be the principal thing—and then build up the preface and conclusion before and behind it: that would be like the Irishman who "could easily cast a cannon"; he would just "take a long hole, and pour brass round it"! But such guns don't do much execution.

A good story is like a good thought, it will bear repetition. I have read, and then heard, some of Moody's stories, and liked them well; although, in one sense, they were not "new" to me. And I have not a particle of doubt in my own mind, that our Lord repeated some of his parables over and over again. And perhaps each Evangelist put them down in the shape he first heard them, or in the shape he liked them best.

The anecdote is, I think, a valuable adjunct in teaching truth, and he is wise who makes a proper and judicious use of it.

WHO SUCCEED?

BY A CONTRIBUTOR.

I believe the word "success," occurs but once in our English Bible, Josh. i: 8. Twice it is given as a marginal reading, Ps. cxi: 10; Prov. iii: 14. The Revised Version substitutes "good repute," for "good success," as the marginal reading, but leaves the text in Joshua unchanged. They have, however, in Josh. i; 7, changed the word "prosper" into "good success," thereby indicating the fact that the Hebrew word in both cases is the same.

Is there not significance in the fact that the great end of so many lives, "success," should find so little recognition in that Divine Word, which is given to be the lamp unto our feet and the light upon our path? The verb "succeed," in the sense of being successful, does not once occur in the English Bible. You may say, and most probably will have said already to yourselves, the word may not be there, but the thing meant is: *e. g.*, what is "to overcome" but to succeed? Is attainment anything but success? True, nevertheless there

are thoughts and associations connected with that word "success," which somehow or other have caused it to be passed by, consciously or unconsciously, in any Scripture presentation of attainment or of victory. "Success" is not a term associated generally with the fear of God and with the love of man. "And thereby hangs a tale."

There is nothing heroic in mere success. There is in endurance, in struggle, in conflict. Success, however coveted, presents no thought of moral grandeur, of single-hearted enthusiasm. It is success, nothing more. Your soul is never fired with the mere thought of a "successful man." But the Lake Eric pilot, who stood at the wheel of his burning boat, with blistering hands and scorching brow—that went down among the embers, amidst the cries of the passengers and crew his steadfastness had saved—our very souls leap forth at the heroism which was quenched in the darkness of that awful death! Success awakens no such emotion.

But what is success? What are its conditions? and what its character when attained? Ah! Who will tell? Many years ago, Oliver Goldsmith wrote of an actor's secret of success; and as his words are suggestive of far more than mere stage success, we shall quote them:

"There is one way by which a strolling player may be ever secure of success. To speak and to act as in common life, is not playing. Nor is it what people come to see. Natural speaking, like sweet wine, runs glibly over the palate, and scarcely leaves any taste behind, while vinegar stings and keeps in remembrance. Therefore to please, in towns or country, the way is to cry, wring, cringe into attitudes, mark the emphasis, slap the pockets and labor like one in a falling sickness; that is the way to work for applause; that is the way to gain it."

I shall ask you now to note the connection in which this word "success" occurs in our English Bible. And mark, that it occurs with the qualifying adjective "good." Not great, or grand, but good. Do you remember Charles Kingsley's sweet ditty to his little niece?

"I'll teach you how to sing a clearer carol

Than th' lark's, who hails the dawn o'er breezy down,
To earn yourself a purer poet's laurel

Than Shakespeare's crown.

"Be good, sweet maid, and let who can be clover ;
Do noble things, not dream them, all day long :
And make life, death, and all that vast forever
One grand, sweet song !"

Good success is the only success the Bible recognizes as its own.

This book of the law was to be continually in the mouth, not as a pleasant song whose melody dies upon the ear, nor as a tale told, where the interest ceases as the climax is reached ; but as words to be pondered upon, until they become ingrained into our very nature, and we observe to do according to all that is written therein. Until the Word becomes our life.

And those passages where "success" occurs as a marginal reading, have precisely the same connection. "Good success have all they that do His commandments. His praise endureth for ever."

We may now begin to see why the word success is not a favorite in Scripture phraseology. The end in view, as Goldsmith's advice presents it, and as the world generally accepts it, is not the way in which the Divine Word directs our feet, or the path along which it shines upon our steps. The successes for which the world strives are not satisfying. Satiated with all this life promises and gives, the end is, as the writer of Ecclesiastes declares—Vanity, vanity, and vexation of spirit. "Had Zimri peace, who slew his master?" Yet he succeeded in obtaining the crown of Israel ; and fell seven days after his success. Chief priests and people succeeded in putting the prophet of Nazareth out of the way ; and Pilate succeeded in preventing a tumult, by delivering Him over to be crucified. But Zion's towers soon fell under the destroyer ; Israel was scattered (not yet gathered again) ; and Pilate after all his policy, found disgrace, and died a suicide.

The rich fool succeeded in adding greatly to his possessions, and had wise plans for enjoying his prosperity ; but the pale messenger knocked silently at his door, and as he came into, so he departed from this world, a naked, shivering soul, with *fool* now branded upon his brow. I do not wonder that as our translators working, drank in continuously of the Bible spirit, the word "success" should fade from their mental vision. There is no good success that stops short of eternity ; but the success current on the market place, ends with the

death bed, and finds its grave with the perishing form it follows to the dust.

What seek ye ? There are treatises for the young on "success"—"How to succeed." They all point to eminence in some earthly calling ; a competency and honor. Integrity, virtue, piety, are all means to these ends which fade away. The entire course of truth as the Bible presents it is thereby prevented ; for wealth, honor, are not ends ; "He that will save his life shall lose it." They are blessings to be sought—not coveted and when attained, to be used as incentives to virtue, and to piety, means of blessing to all around. "Make to yourselves friends by means of the Mammon of unrighteousness." No true Christian's aim has its foundation on this earth. He may, and should have earthly aims ; honest success in business, a due regard to the honors the world gives ; but all subservient to the one great aim—Christ and his righteousness. "What things were gains to me, these have I counted loss for Christ." The comfort of a journey is something, and not to be neglected ; but the getting home is the greater attainment. Livingstone would gladly have had comfort upon his African travels, and provided therefor, when possible ; but to discover, and to reveal the secrets of that great continent, were the ends in view. And in that he succeeded, though in the lone hut amid the wilds, on his knees, in the darkness and alone, he left his fever-smitten body behind, and went home to his Saviour.

Who meet with "good success?" The eternal memorial wherever the gospel is preached, was for a simple tribute brought to the feet of Jesus ; the welcome to the joy of the Lord is for those, who, in the person of the suffering and the needy, visited and ministered unto their Lord ; and they who shall shine as the stars for ever and ever, are they who bring many to righteousness.

This is "good success," taking this book of the law with the Saviour to whom it witnesses ; finding in Him your pardon, propitiation, peace and life ; making thus your calling and election sure : for if ye do these things ye shall never stumble.

Otherwise your success will be that of the builders who succeeded in building their house up on the sand, on which the rain will descend, against which the floods will beat, and the winds blow, until it falls ; and in its fall, the builder's ruin will be complete.

Correspondence.

A PLEASANT TRIP TO "PLEASANT RIVER," NOVA SCOTIA.



N pur-
suance of
Resolu-
tions pass-
ed at the
Ladies'
Mission
Associa-
tion at its
quarterly
meeting,
held at

Beach Meadows, on 14th August, a deputation of ladies, with a number of interested friends, made the journey of thirty-eight miles on Monday, 2nd Sept., arriving at the Rev. Mr. Peacock's residence at 6 p.m. On Tuesday, by previous appointment, the church opened at 3 p.m., where a few friends had assembled.

The meeting opened with devotional reading and prayer by Mrs. Peacock, followed by others. Mrs. Watsoa presided, and explained the object of the meeting, detailing in brief the various methods of work done by our Queen's County Auxiliaries. Several ladies addressed the meeting, all uniting in the belief that the intercourse and friendship of the meeting would prove an incentive to more earnest work in the cause of Missions. The meeting adjourned to meet at Ohio, at 7.30.

A pleasant drive of eight miles brought us to Ohio settlement, where a new church is almost completed. The school-house where the people meet for worship, we found on entering had been tastefully decorated with flowers. Above the desk was a motto of "Welcome" in letters of green. The house was crowded, about fifty standing outside. After devotional exercises, an encouraging address was given by Mrs. Nathan Tupper, followed by selected readings and solo by Miss Williams. The object of the meeting was introduced, viz., the organization of a Woman's Missionary

Society. This was happily responded to. Some expressing their willingness to engage in any work for the honor and glory of God. A collection was taken up, amounting to six dollars. The meeting was successful and inspiring.

On Wednesday a dinner, kindly provided by a kind lady friend, was partaken of under the shade of spruce and stately oak. To those who could endure the rays of a scorching sun, the calm and quiet lake, within a stone's throw, offered a delightful walk. One lady showed herself equal to the task, returning loaded with pines and tinted leaves, proving the superiority of genuine English strength; and all too soon the sound was heard that horses and driver were ready to take us away from the enchanted spot. The homeward drive, enlivened with sweet strains of music, made all feel satisfied that this, their first missionary picnic, had proven a grand success.

MRS. SELTON,
Cor. Sec.

DEAR EDITOR,—In looking over our new *Year Book*, while proud of its general plan and finish, please allow me to call attention to one or two matters that have been overlooked. There are a few details that no Canadian *Year Book*, I have seen, supplies. Some of these are, in my humble opinion, very valuable. I should like next year to see:

1. The name and address of every Secretary of a church.
2. The name and address of every Sunday School Superintendent.

When a church has no pastor it is very hard to reach the membership, either for missionary or denominational purposes. The same argument holds good as to the Sunday School. What is otherwise a model *Year Book* will be, as I think, improved by these additions in the future. The Editor deserves great credit.

Yours very truly, A PASTOR.

LETTER FROM MR. LEE.

The following letter from Rev. Wilberforce Lee, dated Benguella, West Central Africa, August 9th, and addressed to the Ladies' Missionary Society of Cowansville, Que., will be very welcome to our readers:—

"There are so many things about which I should

like to write, that I scarcely know where to begin. In a journey such as we have made, there are as many novel sights seen, and varied experiences encountered (all of which would interest the friends at home) that it is difficult to make a wise selection. To write a full account would be too great an undertaking, so I will adopt the journal system and give you a sort of brief diary of what we have seen and done since leaving home.

"In using the pronoun 'we,' I include Mr. and Mrs. Cotton, of Chicago, in my narrative, they having been my companions since the 15th of May.

"To begin my diary at the earliest date, I remind you of what you already know, viz., that I left home for Boston on the 14th May. Arriving in Boston the following morning, I proceeded, as per arrangement, to the 'Kimball House,' where a room and board had been secured for me. I then reported at the 'American Board Room,' and received a most cordial reception from Secretary Dr. Smith, and the gentlemen to whom he introduced me.

"Mr. and Mrs. Cotton arrived at the Kimball House on the same day, and I then had the pleasure of meeting them, and forming an acquaintance that has proved most pleasant.

"Without loss of time we commenced the securing of our outfits, a task that is by no means light. Speaking for myself, the most difficult problem was *not* to secure a complete *list* of necessities, but to make the \$250 outfit allowance for a single man, buy the \$500 worth of goods that a single man requires. It is, I believe, the common experience of missionaries to find their money gone and *so many things that one really ought to have, still remaining unpurchased.* However, I managed, I think, to secure a fair general outfit with my single man's allowance.

"We were aided in every manner by Mr. Sweet, the purchasing agent of the 'Board,' and, indeed, greater kindness and attention could not have been shown us than we received from one and all connected with the 'Rooms.' In buying, packing and shipping our goods, we were given every possible assistance. I only wish all our missionary friends in Canada could pay a visit to the rooms of the American Board in Boston, and get a glimpse of the immense amount of business daily transacted there, and see how genially every visitor is greeted. 'Economy and despatch' seems to be the motto there, and Christian good-nature the oil that lubricates the machinery.

"Our packing and shipping being completed, we went on board the steamer *Pavonia*, of the Cunard line, on Saturday, 1st June, at 9 a.m., and sailed out of Boston harbour shortly after.

"The trip across the Atlantic was a fine one. Mr. and Mrs. Cotton, and myself, all proved ex-

cellent sailors, and were not called upon to pay the customary tribute to 'Father Neptune.'

"We arrived in Liverpool on the 11th June, and proceeded to Chester, where we spent our first night in 'Old England.' The next morning I went directly to London. Mr. and Mrs. Cotton stayed behind to visit a few places of interest.

"I arrived in due time at the Euston Square Station, London, and was met at the train by Mr. S. S. Bagster, of Conference Hall, Mildmay Park.

"I am not going to take up your time with descriptions of English scenes and customs; they are all more or less familiar to my Canadian friends. I visited several of the old historic scenes in London, and confess that with all due reverence for the antiquities and conservatism of 'Old England,' I could not help feeling that we on the western side of the Atlantic were a *little* ahead of them in most things.

"Mr. Bagster took me to his house, and kept me as his guest during my ten day's stay in London. Mr. S. S. Bagster is a brother of the Mr. Bagster who was one of the pioneers of this West Africa Mission, and who laid down his life for it. So the friends can well imagine the hand of sympathy that I at once felt for Mr. Bagster and his father (who lives with him.)

"Mr. Bagster voluntarily acts as agent for the American Board, and has assisted in every possible way, all the missionaries passing through London on their way to this mission.

"We said 'good-bye' to Mr. Bagster as we went on board the steamer 'Gibraltar' at the London docks, June 21st, at eight p.m. Early the next morning we steamed down the Thames on our way to Lisbon. I think we all felt just a little homesick just then. In leaving England we were leaving behind our own kin and tongue, and sailing for foreign lands; but a little thought of our mission and our courage revived. This is always the case.

"We had been joined on board the 'Gibraltar' by eight English missionaries bound for the Garenzané Mission, and they have been our companions all the way to Benguela.

"The accommodation on board this steamer was not to be compared with that of the Cunard boat. The voyage from London to Lisbon was not so pleasant as the former one. Some of the English friends suffered much from sea-sickness, but we 'westerners' were not so troubled.

"We arrived in Lisbon, June 27th, and put up at the 'Hotel Durand,' the proprietress of which speaks English. Our stay in Lisbon made a pleasant break in our journeyings. The quaint old city is full of interesting objects. We here met the Rev. Mr. Stewart of the British and Foreign Bible Society, and he showed us every attention possible and made our stay in the city really en-

joyable. For thirty years Mr. Stewart has labored in Lisbon, and he is full of faith in the final success of the Gospel of Christ in Portugal. It was refreshing to hear him talk so confidently, for nearly all we saw of the people and their customs made us think that it must be uphill work for Protestant laborers there. Sunday is not recognized as being more sacred than other days, and every kind of business is carried on on that day with as much vigor as on week-days. We had the pleasure of attending a Portuguese Protestant service (held in an old Catholic convent) on the Sunday afternoon. There was a congregation of about one hundred natives of the laboring class. They listened most attentively to the preacher. We could not help admiring the 'man of God' as he faithfully proclaimed the good news to these poor souls, and we felt that it would be a proud day for us when we could gather around us our congregations of Ambundu people and preach to them in their own tongue. Let me ask the prayers of the Cowansville Ladies' Missionary Meeting for the work being done so unostentatiously in Lisbon.

"We were much saddened while here by receiving the news from Benguella of Dr. Webster's death. He died on the 4th May of bilious fever. The Portuguese doctor had done all he could, and it seems had been successful in breaking up the fever, but Dr. Webster had not sufficient strength to rally. We all feel that there is the more need for us there (in the interior) to replace the Doctor.

"On the 6th of July we sailed from Lisbon on a new steamer, the 'Ambaca.' We were more fortunate than our predecessors have been, because many of the inconveniences they experienced we escaped. The steamer being new and fitted up with all the modern improvements, our voyage was really pleasant. (But perhaps you had better make a little allowance for the fact that your correspondent is very fond of the sea.) Some of the English friends suffered a good deal during the earlier part of this voyage also, although they all became fair sailors before we reached our destination.

"The voyage from Lisbon to Benguella has been so often described in missionary reports that it is unnecessary for me to give you any detailed account of this particular voyage. We called at Madeira, St. Vincent, Santiago, Princess Isle, St. Thomas, Cabinda, Banana, Loando, and Novo Redondo. Some of these places are very pretty. Tropical scenery always is attractive to those accustomed to northern latitudes. But you are all more or less familiar by reading with these places and I refrain from describing them.

"At Santiago we purchased a mule, hoping that it would prove very useful on our inland march, but unfortunately it died before we had reached St. Thomas. I have ordered a mule for Mr. Cur-

rie, to be sent on by the next steamer and sincerely hope that it will reach here in safety.

"While we were at Loando, Mr. Johnston, of the English party, was seized with an attack of African fever, from which he had not strength enough to recover, and he 'fell asleep in Jesus,' just as we were about to disembark from the vessel, (7th August).

"We cannot understand the providence that called away this servant of God just as he had reached the Dark Continent, but this we do know that 'God is Love,' and all His dealings with men are just, and for their good, and while mourning our loss, we still say, 'Blessed be the God of our Salvation.'

"We laid the body away in the cemetery (Roman Catholic) yesterday morning, (8th August).

"With Benguella we are all very much pleased. It is prettier than we expected to find it.

"We received a most cordial welcome from Mr. and Mrs. Saunders, and Mr. and Mrs. Searle, and feel quite at home in the mission house.

"The house is not large enough to accommodate us all, so I have a bed put up in a shed at the end of the mission compound (yard).

"We cannot say as yet when we shall be able to start inland because it seems almost impossible to get any carriers. The missionaries are doing all they can to hurry matters. Mr. Currie is anxious that I should join him as soon as possible, and the very first chance I get I shall make a start for the interior.

"We have been delighted with the prayer-meeting services that have been held each evening in the Mission House. It would do the hearts of my Cowansville (and Canadian) friends good to see the negroes gathered in to hear the gospel preached. How attentively they listen! There is no sleeping during sermon time with them! How they enjoy the singing!

"I long for the day when I shall be able to speak the Umbundu language and be capable of preaching Christ to these people.

"I am astonished at the great amount of work the missionaries at this place have to do: receiving new comers, receiving all freight, storing it, repacking it, sending it inland, preaching and and teaching both Portuguese and Umbundu, handling all mail matter for and from the interior, corresponding with all the inland missionaries, besides their home correspondence, ready at any and all times to be of service to natives or Portuguese, and their own *housework to do*, and yet they have just succeeded in completing the printing (on a small hand press) of 300 copies of St. John's Gospel in Umbundu. Truly they work faithfully for the Master.

"Now, friends, we are in God's hands, but we want the prayers of our friends. We are the ser-

vants of God, but we want you to share in our service. We desire to work for the glory of God, we want you to share our honor. Think with us, pray with us, give with us, for the work of spreading the gospel in this province of Angola.

"Yours in the Master's service,

"WILBERFORCE LEE."

News of the Churches.

HAMILTON.—The Mutual Improvement Society in connection with our church, met for the first time this season, on Tuesday evening, Oct. 1st, at the residence of Mr. Alexander. The meeting was well attended. The programme consisted of "A talk on Botany," by Mr. Alexander; and vocal and instrumental music, and reading by members of the Society. Mr. Alexander exhibited a number of preserved specimens of plants and flowers, in which all present were deeply interested. Altogether, the evening was one of profit and enjoyment. Our Society prides itself in being one of the oldest in the city, having been in existence in various forms, for more than twenty years.

The delegates to the Western Association meetings (which were held last week at Embro), speak in the highest terms of the meetings, and of the treatment they received from the good people of that charming little village. There were twenty-three delegates present, which is considered a very fair attendance, yet Mr. Silcox and his flock were both ready and willing to entertain as many more. Let every church in the Western Association send delegates next April to Frome. And let every church which was represented at Embro, endeavor to put into practice some of the recommendations and ideas that were there brought out. It is useless to meet and discuss matters for the ongoing and development of our denomination, if we do not act on the suggestions which we think may be applied to our own individual church. "Let us then be up and doing." The Hamilton delegates wish to heartily thank the friends at Embro for their kindness and hospitality.

The quarterly meeting of the Sunday school teachers, was held on Tuesday eve, 8th inst., at the residence of Mrs. Edgar, when reports were given by the teachers with regard to the condition of their various classes. Among other business transacted, it was decided to send Mrs. J. C. Bale, Miss Edgar, and R. Hopkin, as delegates to the Provincial Association of S.S. Workers, which meets in Toronto, on the 22nd, 23rd, and 24th of this month.

The members of the church and congregation with their friends, spent a most enjoyable social

evening, on Thursday, 10th inst. Tea was served in the S.S. room, which was presided over by the deacons and their wives. After tea all assembled in the church, where an excellent programme of musical and literary selections was rendered, which was contributed solely by members of the church and congregation. This is usually a feature of our entertainments. The Rev. G. T. Carr, of St. Catharines, who was on his way home from the Embro meetings, at the invitation of the pastor stopped over at Hamilton and delivered a short address which added to the enjoyment of the evening.

Our church is at present discussing the subject of a new hymnal, and sample copies of the latest edition of Congregational hymns, etc., have been sent for.

The general Sunday morning prayer meeting has not been so well attended of late. The meetings are bright and helpful, lasting only half an hour. We have a change of leaders every Sunday morning, and their remarks with opening exercises are limited to fifteen minutes. I know this will not reach nearly all of our members and friends, but let those whom it does reach come, and let them invite the others to come. Now let us see just as many as can come out on Sunday morning at 10.15. You will get an appetite for all the rest of the day's services.

BRANDON, MAN.—The Congregationalists commenced worship in Brandon last May. They had great difficulty in procuring a place in which to hold services, and were compelled to resort to a *curtained-off portion of the ice rink*. In spite of the inconvenience of the place the cause gradually grew, till a church building became an absolute necessity. Steps were taken to supply the want, and, on Sunday, October 6th, was opened for the service of God, the result of their efforts. The building is a wooden structure 70 x by 30 feet, and has a seating capacity of about 300. It is heated by a large furnace in the basement, and lighted with an electric light. The furnishings inside are exceptionally handsome. The seats were imported from Minneapolis, and are oiled so as to show the grain of the wood. The pulpit and choir gallery furniture is walnut, with mazarin blue plush trimmings, and the three swing doors entering into the auditorium are covered with material of the same shade. There is a lecture-room at the rear, capable of accommodating about a hundred persons. The total cost of the property is about \$3,500. The architect was Mr. W. H. Shillinglaw, of this place. The congregation is growing rapidly, and has promise of a bright and useful future. The trustees are Messrs. S. A. Bedford, of the experimental farm, W. Nichol and Wm. Walker; and the deacons are Messrs. C. A.

Moor and J. F. Howard. The pastor, Rev. H. C. Mason, B. A., is a graduate of McGill university and the Congregational college of Canada, Montreal, and under his ministration the congregation will become a power for good in the city. The dedication services of the new building took place, as stated above, when, in the morning, Rev. A. W. Gerrie, of Pilgrim Congregational church, Portage la Prairie, preached an able sermon on the words, "Know ye not that ye are the temple of God?" The afternoon address was delivered by Rev. J. H. Best, of the Baptist church, who took for his subject: "The authority of Christ to His ministers." In the evening the pastor of the church preached to a crowded congregation on the topic: "What is this church-building for?" basing his remarks on I Kings vi: 11-14, and commenced his discourse by alluding to the importance of the abiding presence and approval of God to the success of the church. In replying to the question: "What is this church-building for?" he said it was not for the worship of any denominationalism, or of riches, or political party or position. It is a place where Christians can meet together and worship; it is to be a church-home; it is to be a centre of influence for good; it is to be a place of education; and it is to be a place where the gospel is to be preached. Large collections were taken for the building fund throughout the day.—*Winnipeg Sun.*

TORONTO, WESTERN.—A meeting was held of the congregation of the Western Congregational Church, Spadina avenue, on Friday evening last, to endeavor to settle a difficulty that has troubled the church for some time. The pastor Rev. A. F. McGregor, read a document explaining his course, when another paper was read, signed by fifty-three members, suggesting in the mildest language that the pastor resign to promote peace in the church. Mr. Riddell then moved, seconded by Mr. Flick, that these members be given a letter of standing and dismissed from the church. This was declared carried and the meeting adjourned in an uproar. After the pastor left many members remained in heated discussion for some time in the church.—*Globe, 6th Oct.*

TORONTO WESTERN.—The following remarks, by Rev. A. F. McGregor, pastor of the Western Church, Toronto, were made from the pulpit on Sunday morning, 14th October, as reported by the *Empire*:

"Let me say now, once for all, that since God and the Church called me here, I have labored as sincerely, as earnestly, as kindly, as I felt the Lord willed me to do, and I call Him to witness that in any of the public actions for which I have been unfavorably judged by some, my object and

aim was the advancement of His cause as committed to my hands. Last summer before leaving for my vacation and after the trouble for which this organ playing was the occasion, had broken out, I said to the officers, who represented the large majority of the church and congregation, that I was willing, perfectly willing, to depart if my going would unite the workers. After careful consideration all round, they came to me and stated that they were quite prepared to go on with me and that if I were to leave I would not be dealing rightly with them nor by those who had undertaken the new building enterprise, looking to me to stay with them, and for me to go would place the whole enterprise in an extremely perilous position. The Board of Deacons and the Board of Finance consist of eleven men. Eight of those have stood and do stand with me in the best of feeling. Eighty members in good standing on the ground, although not all present at the Friday night meeting, several having been out of town through the week and others unable through sickness to attend, stand pledged to loyalty to me and intreating me not to leave them. With such substantial support and with so reasonable an expectation, I decided it was not my duty to abandon the work. In reference to the calumny and false report circulated by a certain press of this city, I have but to say that we can bear the worst of its slander, remembering that it was foretold by our Lord that His servants would meet sometimes with such treatment, and knowing also that peaceful and prosperous conditions are nearly always the fruit of preceding storms and temporary distemperatures. As to judgment given at a distance and uninformed of matters of vital moment, I can but reply, 'It is a very small thing that I should be judged of you. He that judgeth me is the Lord.'

The following is the Resolution passed by the Church, on Friday, 4th Oct.:

"Resolved, That inasmuch as a certain number or members in connection with the Western Congregational Church have signified by a Petition their attitude toward the Pastor and toward the Church under his pastorate, thereby declaring their inability to work with him, or to support the Church, and seeing that the petitioners state, that the decision has been arrived at after due and mature consideration: it is hereby resolved, not in any unworthy or unchristian spirit, but in the best interests of all concerned, that certificates of membership be granted to these petitioners (as appended herewith), and that when so granted to them their church membership here shall cease. It is also herewith resolved, That as these petitioners have already made their decision, objection is taken to any further discussion of the points of difference between us, convinced that dwelling longer upon them, can, in the nature of things, be only and wholly profitless.—Carried."

EASTERN ASSOCIATION, N.S.—This Association met with the church at Economy, on the 27th

Sept., and continued its meetings till the 30th. There are eight churches associated, or about half of those in the province. Only five of them were represented by pastor or delegates. More representatives and friends had planned to be present, but some difficulty as to crossing the bay prevented the Cornwallis people joining in the meetings.

After a special meeting for prayer, the Association was called to order on Saturday morning. In the absence from home of the Secretary, Mr. A. K. Moore, Mr. Morrison acted in that capacity, and was in due course elected to fill the office till the next annual meeting. Prayer-meetings, from 9.30 till 10.30, were held each morning, and the morning and afternoon sessions were occupied in transacting the ordinary business of the Association.

On Saturday evening, the retiring chairman, Rev. J. Shipperley, gave an address occupying 30 minutes in delivery, on "Our Local Denominational Work," after which the Rev. S. Sykes was elected Chairman for the ensuing year.

After taking his seat, the new Chairman made some remarks on his predecessor's address, just delivered, intimating that our distinctive principles had been more strongly expressed, than he, though also an English Independent, would have ventured to do. In the discussion of the address on the following Monday, its plain enunciations were unanimously commended as being often necessary in our congregations. Ladies' Missionary Societies were favorably noticed, and churches not having such institutions were advised to call them in to being.

On Sunday, the ordinance of the Lord's Supper was administered, after a sermon by Mr. Shipperley, from John iii : 16. In the afternoon, quite a congregation assembled with the Sabbath-school, when addresses were delivered by the pastor and others. In the evening the church was filled, and listened to a sermon by the pastor, followed by an address by one of the brethren. The Monday morning prayer-meeting was held, by resolution, and asked to consider and pray for the many young people of our congregations who are absent at sea or in other lands. This subject touched all hearts and the response was warm on the part of both fathers and mothers present. The remainder of the morning was taken up by hearing reports from churches.

The afternoon of Monday was occupied chiefly by the discussion of a resolution bearing on our Missionary Society's work and difficulties. The Resolution was threefold in its expression : 1st, It rejoiced that so much progress had been made in denominational work in the N.W. 2nd, It regretted that our churches in the East had been called to suffer from lack of needed aid in order that Western work should be extended ; and, 3rd,

This Association recognized it as its duty to aid in the liquidation of the debt contracted by the C.C.M.S. In the discussion, our relationship to the Society was fully and freely considered, and also its benefits to our churches. A regret was generally expressed, that it was impossible for our Missionary Superintendent to give more time in visiting these Provinces. It was thought needful that a visiting Evangelist should be all his time among our churches ; most of which time should be spent in those which are vacant or pastorless, and the rest in aiding others in special services. This, indeed, was only the echo of the voice of the Union at its last meeting. It is easy to see a growing dissatisfaction with present arrangements. Mr. Hall is just the man for his special work ; but we have too little of him down here. We would keep him altogether if we could ; if we cannot do that, there is a desire to be in a position to give him up to the wide West. We believe that the entire service of the right man would largely, if not entirely, sustain itself.

The Resolution (the exact wording I do not pretend to give) passed unanimously.

A Sabbath-school entertainment was given after the close of the meetings of the Association, when the excellent training of young minds and voices was appreciated both by visitors and friends in general. The hospitality of the Economy congregation is well known, and this time, as usual, it was all that could be desired. The choir, under the leadership of Miss Sykes, did much to aid in the public services.

The next meeting of the Association was, by vote, appointed to be held at Selma, on the Friday before the second Sunday in September, 1890.

TORONTO, WESTERN.—A calm statement of facts is due the fraternity of churches regarding this church. From the beginning of the present pastorate there has been a lack of sympathy on the part of several members. The merits of the case is not ours to decide. Our statement is of facts. This lack of sympathy led to want of working harmony, which showed itself somewhat at the beginning of the new building. The pastor however persevered ; the building completed was opened under favorable auspices ; but the new organ, calling for some change in the earlier choir arrangements, became the occasion for more distinctly marking the line of cleavage. This became unendurable in the altered circumstances of the church, and the dissatisfied minority drew up a requisition to the diaconate, trustees, and other members, expressing in language, courteous but unmistakable, the conviction of the singers that harmony could only be attained by the resignation of the pastor. It now became manifest that the two sides must part company, as the majority were as firmly convinced

that the retirement of the pastor would wreck the cause. All that could be said had been said, over and over again, therefore, "convinced that dwelling longer on the points of difference could, in the nature of things, be only and wholly profitless," a resolution was presented at a church meeting specially called for the purpose, on 4th October, excluding discussion, and "not in way unworthy or unchristian spirit, but in the best interests of all concerned," granting certificates of membership to those who had presented the petition; with which granting their membership would cease. This was carried with virtual unanimity on the part of the other members. About fifty members were thus dismissed, eighty remain and form the church, a united compact body loyally attached to the pastor and to each other. No church can stand permanently divided. Gideon's three hundred were of more power than thousands half-hearted. The pastor, sorely tried, is however most hopeful. We trust that they who have been thus dismissed may speedily find a congenial church home; and we most earnestly pray, as to the pastor and the church we extend our fraternal sympathy, that they may now have peace and abundant prosperity, from the presence of Him who alone can give to a believer or to a church, "to bring forth fruit abundantly."—*B.*

BARRIE.—On Sunday, 13th Oct., the Church presented a beautiful appearance, as the people entered. On the pulpit platform were specimens of the field, garden and orchard, and suspended from the ceiling, at intervals, were hanging baskets of flowers, and cages of singing birds; while on the walls were mottoes of various kinds. The exercises consisted of a choral service, responsive readings, an address by the pastor, and recitations by the younger members of the church. The audience, in the morning, was largely augmented by visitors, and in the evening the building was crowded with people. On Tuesday evening there was a Harvest Home Festival, at which also there was a good attendance. A Christian Endeavor Society has been formed; and the members take a deep interest in it.—*Com.*

MOUNT ZION, TORONTO EAST.—The Mutual Improvement Association opened its session with an entertainment, consisting of vocal and instrumental music, interspersed with readings and recitations. The pastor, Rev. E. Barker, presided. In looking over the programme he remarked, that its contributions were all of home-talent, which showed that the society is an "improvement" association. It proved a success, both in numbers and excellence. The proceeds are to be given to the Chester Congregational Mission.

MELBORNE, QUE.—*Dear Brother.*—Our new Church is to be dedicated Sunday, Nov. 10th. I write now to give you a most cordial invitation to be present. The Quebec Association meets here the next day, and you could meet all the ministerial brethren; and besides that, many of your old friends from Eaton will be here. Do come? Yours fraternally, GEO. F. BROWN.

BRANTFORD.—There has been trouble, growing out of the estrangement and separation of the pastor, Rev. Geo. Fuller and his wife. The Ministerial Alliance of the city publish very full minutes of their action in Mr. Fuller's case, early last year, very adverse to Mr. Fuller. On the other hand, the Congregational Church is very warmly in his favor. The latest developments are a suit for alimony by Mrs. Fuller, and Mr. Fuller's resignation of the pastorate.

TORONTO, BOND ST.—A collection of \$1,300 in cash was contributed by the Bond Street church on its recent anniversary on October 5th. The anniversary tea was a great success. The Revs. Leroy Hooker, Geo. Robertson, G. H. Sandwell and others gave appropriate addresses.

STRATFORD.—Union meetings, under the leadership of F. Schiviera, are being held here. The afternoon Bible-Readings are given in our church. There is good hope of a blessed work of grace. The young people are being interested and reached. Rev. B. W. Day strengthens the hands of the pastor, and the outlook is full of hope.—*Com.*

STOUFFVILLE.—Rev. Joseph Unsworth, the pastor of this church, has been at the Sanitarium at Battle Creek, Michigan, for several weeks past; and the pulpit has been supplied by Rev. W. W. Smith. At last accounts, Mr. Unsworth's chronic trouble was apparently somewhat relieved.

VANCOUVER, B. C.—The new church building is approaching completion, and the friends expect to open it for worship some time during November. Nine new members were received last month (October). The congregations continue to be large.

REV. E. E. BRAITHWAITE, B.A., formerly of the Congregational College, Montreal, now of Oberlin, Ohio, has been lying ill of typhoid fever, at his old home in Unionville, Ont. We have no late particulars.

REV. DUNCAN MCGREGOR, of Guelph, has accepted a call to Antwerp, N. Y., and was to leave for that place about the middle of October. Our best wishes go with him.

THE WESTERN ASSOCIATION.

This Association held its autumnal meeting with the Embro Church, Oct. 8-9. There was a very good attendance, and an earnest spirit manifested itself at all the sessions. The zealous pastor of the church, Rev. E. D. Silcox, called the Association to order, and in the absence of the President through sickness, and the Secretary who was attending the National Council, Rev. John Morton was elected President *pro tem.*, and Rev. Geo. M. Franklin chosen as Secretary *pro tem.*

A telegram was sent to Rev. Geo. Fuller, President of the Association, sympathising with him in his illness, to which an appropriate reply was received.

Rev. G. Trotter Carr introduced the topic, "Evangelism in the Church this Winter," and an interesting discussion followed. Rev. R. K. Black read a paper on "The Church Meeting," which was full of practical reflections and suggestions.

The evening session was well attended, and a deep spiritual feeling was experienced. Rev. Geo. M. Franklin preached the sermon from the words, "Who is sufficient for these things?" 2 Cor. ii : 16. The discourse referred to the difference between the sons of Adam and the children of God. In answer to the question "What thing?" the preacher pointed out, (1) the relation of the believer in Jesus, to the Christ and to the world. (2) The things of Heaven and the things of earth. Human things—the blessing and the help of men, Divine things—the accomplishment of God's purpose, and the establishment of His law among men, (3) In reply to that other question, "Who is sufficient?" it was asserted *we are*, by Divine grace. Spiritual strength is received and preserved by communion and consecration in the service of God. (4) In strength, courage, wisdom and goodness, the grace of Christ makes every true-hearted disciple sufficient, and thus we are taught the sublime lesson of dependence, what is our ground of sufficiency, and the idea and the experience of our sufficiency in Jesus Christ.

The Lord's Supper was observed afterwards; the pastor of the church, assisted by Revs. R. K. Black and W. K. Shortt, serving the table.

On Wednesday morning at 9, a Devotional Service was held; at 10, the Acting President called the Association to order.

The election of officers, by ballot, resulted as follows:

President, Rev. R. K. Black.

Treasurer, James White, re-elected.

Secretary, Rev. J. K. Unsworth, re-elected.

The Roll of the Association was then made up, and thirty pastors and delegates were reported present.

Rev. W. Cuthbertson addressed the Association upon the topic, "Leading Phases of Religious Thought and Life in the Dominion." An earnest debate ensued until adjournment.

The Afternoon Session was most interesting. Rev. John Morton introduced the topic, "Home Mission Deficit, and How to Meet it." A discussion followed. It was resolved, "That Messrs. James White, of Woodstock, A. Alexander, of Hamilton, and J. W. Lyon, of Guelph, be a Committee to take into consideration the scheme referred to by Rev. W. Cuthbertson, and report to the next meeting."

The Home Mission interests in this Association will be stimulated by inter-church visitation, to arrange for which a committee similar to the one appointed last year has been selected.

Rev. James Webb referred to the Kelvin Church.

The Membership Committee recommended.

(1) That the Rev. George M. Franklin, of Lis towel, be admitted to membership in this Association. (2) That the President and Secretary of the Association, with the pastor of the Church where the next meeting is to be held, be a Committee to revise the roll, and report at next meeting. (3) That the Rev. R. Ward, LL.D., be dismissed at his own request from this Association, and recommended to the London Congregational Union; all of which were agreed to.

The Finance Committee reported a balance of \$23.75 in the hands of the Treasurer.

Rev. E. D. Silcox read a paper on "The Sunday School Session."

The invitation from the Church in Frome, asking for the next meeting of the Association, was accepted.

The evening meeting was addressed by the following: Rev. C. E. Bolton who spoke on "Our Indian Work," Robert Hopkin referred to "The Y.P.S.C.E.," Rev. W. F. Clarke discussed "The Present Aspect of the Anti-Jesuit Agitation," and Rev. John Morton drew some helpful and practical lessons from the example of Christ, as the Carpenter of Nazareth. The Association closed, after hearty votes of thanks to the Embro friends, with the benediction.

F.

FOREST.—We learn that the church at Forest is now without a pastor; the Rev. Mr. White having resigned the charge and gone back to England.

Missions.

THE "UNSPEAKABLE TURK."

In the *Missionary Herald* (Boston), for October, is a sketch of Ordoo, a town on the Black Sea, two-thirds of whose population is Greek. The Gospel has a good hold among them, beginning with the conversion of a Greek merchant through a Testament in modern Greek. The following is about the *taxes* :—

"The tax-gatherers are always oppressive; this year especially so. The complaints have resulted in the sending of an inspector from Trebizond to inquire into the matter. Notice was sent to the villages, and on a certain day of January, during my visit, the streets were filled with villagers ready to file their complaints. They brought their proofs along too. One burly fellow brought in a filbert-tree on his shoulder. 'This tree,' cried he, 'was taxed for 120 pounds of filberts. Will some one be kind enough to tell me on which branch to look for them?' The inspector on hearing the complaints of the villagers seemed quite touched, wiped his eyes, and called them 'My poor people.'"

The tax-gatherers, not a little aroused by the inspector's visit, were on the alert, and seeing the tears, they summoned a physician to certify to the inspector's insanity. So he was seized and shut up where he could neither hear complaints nor be heard himself. Meanwhile the collection of taxes continues.

DESPITE reports to the contrary, the outlook for Christianity in Madagascar is on the whole encouraging, even in the face of such tremendous obstacles as a French protectorate over all the foreign affairs of the island, which looks leniently upon the slave traffic. Away from the seaports where the lowest tribes reside, there is much religious activity, especially in the great provinces of the interior and the highlands, where Christian churches have more than 300,000 adherents. Over 1,600 delegates attended the recent meetings of the Congregational Union, which body supports six missionaries among the outlying tribes. Last year was one of large ingathering for these churches. The cause of missions has a valuable ally in high places in the person of the Prime Minister, who is an outspoken and consistent Christian.—*Congregationalist*.

In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centres was the only reason for refusal, as

freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teaching and high moral influence of the missionaries. Several societies of Brahmins in Southern India have been formed for the sole purpose of studying the Bible. Questions are often sent to the missionaries for replies on serious points, and these are discussed, on being returned to the societies, in secret session.

MISSIONARY UNBELIEF—The following utterances are from the pen of Rev. Dr. Herrick Johnson, of Chicago:—

The Christian that does not believe in Foreign Missions does not believe in the Great Commissioner. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

WEST CENTRAL AFRICA.—Mr. Currie writes to Boston: "My health leaves me little cause for complaint. I am still in my little cabin, but it is now so comfortable that if the Lord willed it so, I could without murmuring continue alone for another year. If, indeed, at any time I complain, it is more for the work's sake than for my own."

Temperance.

MOODY'S CONVENTION AT NORTHFIELD.

A SUCCESSOR TO MR. GOUGH.



EVERAL addresses of marked power have been delivered by men, not simply reformed, but saved. One of these was given by Mr. J. G. Wooley, once a prominent lawyer in Minnesota. Some thought him not less powerful than Mr. Gough. Who knows but he is to be the Elisha bearing the mantle of the Elijah? The great audience was swayed and moved by his torrent of matchless eloquence, born of an experience more bitter than death. "Oh God," he cried, in closing one of his addresses, "if the saloon is not to be banished from America till Christ comes, my prayer is: Lord Jesus, come quickly, and find me sober." It was a scene of pathetic interest, as we listened to the pitiful cry of one who had been in the deepest depths. Mr. Moody, who never asks anything for himself, was deeply moved,

and made an appeal for \$2500, to put this man into the field, to work directly among drunkards. \$2100 were raised on the spot. Mr. Wooley said we had tried to reform men in the wrong way; we had given them pledges to sign, and asked them to be manly, and resolve to be men. They must realise that they are hopelessly lost, and can be saved only by the grace of God, before there are permanent results. Other speakers followed, and grateful tributes were paid to Christian women for their unwearied patience and self-forgetfulness. Many an outcast, abandoned by men, has been reached by the fidelity of women. These temperance meetings have been one of the marked features of the Convention.—*Christian*.

LIQUOR ARITHMETIC.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of the doubt and call it nine. How many inches would it require to pile those \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. That is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*Am. Paper*.

POINTS FOR PROHIBITION.

The License system, however restrictive it may be, never wholly prevents the sale of intoxicants. Where intoxicants are sold there will be drinking and drunkenness; and drinking and drunkenness are no less evils under the highest of high license, than under the lowest of low license. Intemperance is no less deplorable under great restriction than under little restriction. There will be less

of it; but it will not be more tolerable. While human appetite and human nature remain what they are, license will never be an adequate remedy for the liquor evil. It may ameliorate, but it can never eradicate.

Eradication is the only known remedy for evil. The evil of intemperance comes from drunkenness, drunkenness comes from drinking, drinking is fostered by the saloon and the saloon is tolerated by license. The true remedy is suppression of that which fosters drinking and so multiplies the evil of intemperance. Suppression can only be reached by abstinent sentiment demanding and enforcing legal prohibition of the manufacture and sale of intoxicants as beverages. This is the ground on which we base the necessity of Prohibition.—*N. Y. Independent*.

THE DRINK TRAFFIC.—Mrs. Leavitt, the representative of the Woman's Christian Temperance Union, who has visited many lands in the interests of the temperance reformation, has recently given an address at a meeting of the British Committee of the Society for the Protection of Native Races, held in London, presided over by Mr. Samuel Smith, M.P. Having visited Madagascar personally, she described the way in which liquor is sold under the English and French treaties, and the terrible results of the traffic.

"A large bowl of rum was kept tapped in two-thirds of the houses, and men, women, and children went to it in the same way as we in this country go to a water tap. The result was that the villages, in the later part of the day and during the night, were turned into veritable pandemoniums with the noise, the fighting, and the confusion which prevailed. She therefore wished that Society to take up the question of the liquor traffic in Madagascar, and do their utmost to save the natives from total destruction."—*Missionary Herald*.

THAT was a sound principle which a minister applied in the case of an inebriate who complained that he never could pass a saloon when alone. "Then take your baby with you," said the clergyman. The poor man's face brightened at the suggestion, and he was frequently seen afterwards trundling his little son, in his perambulator, safely past the most alluring drinking den. Family ties when pure and strong are great safeguards.

PLAIN ATTIRE.—The Princess of Wales dresses her daughters in the plainest possible way—calicoes, ginghams, muslins and flannels being the rigid rule. No corsets, no tightness of any kind; and as for ornaments, such as ear-rings or bracelets, her Royal Highness would be astounded if such an idea were as much as mooted.—*Youth's Companion*.

Woman's Board.

ANNUAL REPORTS.

The Annual Report of the Woman's Board has been printed in convenient form and may be obtained free from the Literature Department. We hope that all auxiliaries and churches interested in the work will see that a copy is placed in each family. The postage is rather heavy, fourteen cents for fifty copies, but the burden would be equally divided if each auxiliary would send with its order stamps to cover postage. Miss Ashdown, 46 Maitland St., Toronto, will supply Ontario and the West; Mrs. Williams, 26 Chomey St., Montreal, Quebec and the Maritime Provinces.

NEW AUXILIARY.

In September two ladies from Forest visited Zion Church, Warwick, and helped to organize an Auxiliary. The officers elected are:—*President*, Mrs. J. Thomas; *Vice-President*, Mrs. MacCormack; *Secretary*, Mrs. W. H. Luckham; *Treasurer*, Mrs. Kernham; Mrs. Baird and Smith in charge of the literature. We are pleased to note that in addition to the monthly membership fee of five cents, this Auxiliary has adopted the plan of systematic giving on the first day of the week.

Official Notices.

CONGREGATIONAL COLLEGE OF CANADA.

MONTREAL, 14th October, 1889.

TO THE CHURCHES: The Board of Directors desire, at the commencement of a new session, to put their constituents in possession of a few important facts in reference to the financial affairs of the College.

It is exceedingly gratifying to them, to note the steady and marked improvement in all the departments of College work, and they look forward with bright anticipations to the future; but there is one matter which is serious, and demands grave consideration at your hands.

For the last two years our general expenditure has been largely in excess of income, as will have been seen from the published statements; and the

deficit now amounts to about two thousand, four hundred dollars.

The reason for the deficiency is apparent on consideration. You have now got, in the first place, a permanent College home, adjoining McGill University, with which our College is affiliated; and in the second place, a teaching staff of which you may justly be proud; but the consequence of this is unavoidable, and happily so. The advantages thus offered have attracted a much larger number of students than ever before in the history of the College, and we, as the administrators of your trust, are glad to see such a gratifying increase; but we fear the churches have failed to remember that such an increase of *men* requires a corresponding increase of *means*. Hence the deficiency in income during the last two years.

Now, as the cause is thus apparent, what is the remedy? One remedy, and the only radical one, we believe, is to increase the Endowment Fund to \$50,000 as proposed and inaugurated last year, and the Board earnestly hope that the churches will strain every effort to accomplish this; but pending the attainment of this desirable object, something must be done to wipe out the deficiency of the last two years, and prevent any further shortage in the annual income.

The approximate estimate of expenditure for the current year, including teaching staff, students' sessional allowance, house expenses, interest on Principal's residence, insurance, travelling expenses, printing and petty expenses, is \$5,750.

What may be considered as the "Fixed Income," namely, interest from the Endowment Fund, and grant from the Colonial Missionary Society, will amount to about \$3,050, leaving \$2,700 to be provided by the churches of the Dominion. Last year the amount received from this source was \$2,550, and the previous year, \$2,510. Now the Board would most earnestly recommend that each church should make strenuous efforts to increase its annual subscription to the current expenses by *one-third* for this year, and keep that sum up for three years. If that were done the deficiency would be made up by that time, and the current expense account placed on a proper basis.

To do this successfully however, some *one* individual in each church should take the matter in hand, and consider himself charged with this

duty. He should devise such plans to secure desired increase as may seem best suited to the circumstances and the locality, and not rest satisfied until it is thoroughly worked. By a little quiet talk with the regular subscribers, he could induce the dollar subscribers to advance to \$1.50; the two dollar subscribers to increase to \$2.75 or \$3, and so on. He should also find out those members of the congregation who are not now givers, and induce them to subscribe, even if the amounts were small; for there is a great deal lost in every congregation by not personally looking after those who cannot afford to give larger sums, but would willingly give what they could, if they were asked; while the very fact of giving something would create an interest for the College in their minds.

The College Board are merely the administrators of the churches in this matter; and as such their duty is to inform their constituents as to what is required to keep the College efficient for the work it has to do. This they have now done; and they leave the matter in their hands, feeling confident that with these facts before them the churches will not allow the efficiency of the College to be in any degree impaired.

On behalf of the Board,

GEO. CORNISH, LL.D., *Secretary.*

CHARLES R. BLACK, *Treasurer.*

THE TORONTO (CENTRAL) DISTRICT ASSOCIATION.

This Association will (D.V.) meet on Tuesday and Wednesday, November 5th and 6th, in Toronto, in the Northern Congregational Church. The first session will be held on Tuesday afternoon at three o'clock.

In the evening at eight o'clock the Rev. Joseph Wild, D.D., will address the public meeting, giving a report of the National Congregational Council, held in Worcester (Mass.) in October.

At suitable hours, the following persons will deal with the subjects named:

REV. GEORGE ROBERTSON, "The Nurture of the Young."

REV. JOHN BURTON, "Organic Christian Unity."

REV. CHAS. DUFF, "The Idea of God."

REV. W. H. WARRINER, "Modern Spiritualism."

REV. ALEX. RICHARDSON, "A Study of the Book of Jonah."

REV. C. E. BOLTON, "The Home Mission Work."

Contributions to the meeting are also promised by Revs. G. A. Love, W. F. Wilmot, M. S. Gray and R. J. Stillwell.

Let the churches send delegates and contributions.

A. F. MCGREGOR,

Toronto, Oct. 14th, 1889.

Secretary.

CHRISTIAN ENDEAVOR—PROVINCIAL CONVENTION.

My dear Editor.—Knowing that the CANADIAN INDEPENDENT bids God-speed to every commendable movement which has for its aim the training of the young for the work of Christ in the church, we forward you the following notice:

A Provincial Convention of the Societies of Christian Endeavor will (D.V.) be held in the City of Toronto, on Monday and Tuesday, the 18th and 19th of November, for the purpose of organizing a Provincial Union of the Society. The Convention will discuss subjects of great importance to the churches of Christ in Canada. Among other leading Christian workers and speakers, the Rev. Francis E. Clare, of Boston, is expected to be present and take part. Let every Society of Christian Endeavor in the Province be represented.

Yours very truly in Christ,

GEO. ROBERTSON.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of September:—

St. John, N.B., \$100; Liverpool, N.S., Ladies' H. M. S., \$8.59; Milton, N.S., Ladies' H. M. S., \$5; Noel, N.S., \$7.04; Selmah, N.S., \$5.74; Maitland, N.S., \$5.43; South Maitland, N.S., \$2.67; J. F. Warbrick, Bolton, Ont., for Brandon, \$5; do., for Portage la Prairie, \$5; J. T., Interest on G. R. M. F., \$51; Warton, Ont., \$8; Franklin Centre, Que., \$15; Vankleek Hill, Ont., Loan from Church, without interest \$110; Subscriber to "Advance," for deficit, \$1; Chebogue, N.S., Ladies' H. M. S., \$11.27; Brantford, Ont., \$60; *Per Superintendent*, Milton, N.S., \$5.50; Liverpool, N.S., Lecture, \$5; Sheffield, N.B., Lecture, \$12.50; Keswick Ridge, N.B., \$11.30; Springfield, N.B., \$2.07; Scotch Lake, N.B., \$1.75; Economy, N.S., \$4.16; Margaree, N.S., \$9.50; Manchester, N.S., \$2.75; A. N. A., Toronto, \$5.

SAMUEL N. JACKSON,

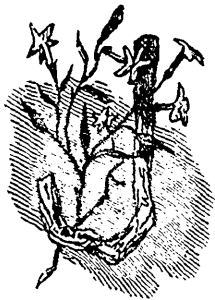
Treasurer.

Kingston, Oct. 1st, 1889.

Selections.

THE GOOD QUEEN OF MADAGASCAR.

BY MRS. CHARLOTTE O VAN CLEVE.



UST twenty-one years ago, (the third day of September, 1863, Queen Ranavalona II. was crowned in the presence of a great concourse of people. The oath was administered to her with her hand on the Bible an elegant copy in the Malagasy language having been placed at her side, and the canopy over her royal head being emblazoned with Scripture texts. According to the custom of the kingdom she married her prime minister, who was a most excellent man and well fitted in every way to guide affairs of the realm. A few days after the marriage they were both baptized by Adriambelo, one of the native pastors. It is customary in Madagascar that each sovereign on his or her accession to the throne, shall erect some building on the palace grounds. Instead of a palace, as had usually been done, the Queen built a Christian church of beautiful Malagasy marble. In September, 1869, she publicly burned all the national idols, and proclaimed her intention to worship the only living and true God, urging her people to follow her example. Her subjects were much impressed, and expressing an earnest determination to do as she wished, desired to have teachers of the new religion. And so Madagascar took its place among the Christian nations of the world. And this good Queen, who is an example of living for the glory of God which all rulers might safely follow, carried out the principles of Christ's teaching in all her relations of life, seeking not her own glory, but the glory of God and the highest good of the people over whom He had placed her. She aided the missionaries in every way, and maintained religious liberty, permitting her people to worship God as Protestants or Catholics, according to the dictates of their own consciences. She established government schools not only among the Hovas, who are the better and more enlightened portion of the kingdom, but as far as possible among the heathen tribes, carrying out the spirit of the prophecy that "repentance and remission of sins should be preached among all nations, beginning at Jerusalem." She enforced the observance of the Sabbath, made wise laws intended to maintain the rights and duties of the family relation, and to enforce the strictest purity. She

freed all the national slaves, and as far as was in her power, put away the curse of slavery from her dominions. Treaties of commerce were entered into with France, England, Germany, Italy and the United States, and their stipulations carefully observed.

But this happy condition of things was interrupted by the greed of the French government, which, after the Franco-German war, turned its attention to the acquirement of power in the East, and attempted to take possession of Tonquin and to find some pretext for seizing Madagascar. Then began a sad time for this country, a war which was uncalled for, which was prosecuted simply for gain and power, and which must always be a burning disgrace to France. The history of this unequal war is full of interest, showing how the Queen, although resisting to the extent of her power the uncalled-for and most unjust attack upon her kingdom, still maintained her Christian principles and showed a magnanimity to her enemies which was most admirable and worthy of one whose whole life was shaped by the teachings of Christ, her Lord and Master.

But the excitement and trouble attendant on this cruel war proved too much for her enfeebled constitution, and in 1883, July 13, she died, fully trusting in Christ and charging the prime minister, her successor, "to remember that her kingdom was resting on God, and that He will take care of it; that they were to continue in all matters of religion as before, and that not one foot of her land was ever to be ceded to the French." She asked that her funeral should take place immediately after death, that there should be no ostentation attending it, and thus the preparations for resisting the French should not be interrupted by it. She was succeeded by her niece, Ranavalona III., who, although very young, was a thorough Christian woman, and well fitted to carry out the principles and plans of her wise and saintly aunt.

The troubles in Madagascar and the wrongs done to its people by France, awakened the sympathies of England, Germany and the United States, and the Society of Friends, by their quiet but effective measures, so far influenced the more reasonable class of citizens in France as to lead to a better state of feelings among them.

But still the war went on at an immense cost to the French, the Malagasy growing stronger and wiser in the art of war every day. It seemed evident that God was on their side, and it is delightful to read of their firm trust in the God of battles, and to note how they acknowledged him in all their ways. Religious worship was constantly maintained in all their camps; their pastors were soldiers and teachers; schools were established in each camp, and the teaching went on regularly. Temperance was strictly maintained, and sweet

hyians of faith and love were heard wherever the soldiers were stationed.

Several times during this dreadful war, which lasted two years or more, the queen held mass meetings near the capital and told the hundreds of thousands of her people who assembled on these occasions of her love for them and her trust in God. At one of the meetings, the prime minister, at her request, prayed most earnestly that God would deliver them from their great trial, and "the responsive 'Amen' came up from the voices of the vast multitude like the voice of many waters."

At length, when their faith had been fully tested, and their love to God increased, he heard and answered them. France exacted hard terms of peace, but she had lost so much, both in men and money, that she was glad to withdraw. And the good queen, relieved of the heavy burden she had been carrying, was enabled to carry out her plans for the elevation of her people. Her good aunt, the former queen, had established a Red Cross Association in her kingdom, and her successor was able now to avail herself of it, in caring for the sick and suffering. She ministered to them personally, and the Sakalava, a tribe which had been bitterly opposed to her, were won by her never-failing kindness and tender care of the sick, and became most loyal, loving subjects. Dr. Brockett, who writes the account from which the above is gleaned, says: "The laws were strictly enforced all over the island, and everywhere the love of Christ proclaimed. God's richest blessings came down on this faithful work for Him, and 1887-1888 have been in a peculiar sense years of the right hand of the Most High. The accession of converts has been large, and the people have been pressing into the kingdom in great numbers. —*N. W. Congregationalist.*

AN OVERHEARD CONFABULATION.

Scene: THE OUTSKIRTS OF A MIDLAND TOWN.

Dramatis Personæ.

THREE PERIPATETIC THEOLOGIANS OF THE CONGREGATIONAL ORDER ENJOYING THEIR MONDAY CONSTITUTIONAL, TO WIT:

BROWN: *Eager and enthusiastic.*

JONES: *Mildly receptive.*

ROBINSON: *Critical and contradictory.*

Brown: Do you know, I think we ought to be utterly ashamed of our position as Congregationalists in the Colonies! All our deputation people bring home the same story. Everybody seems to be doing great things except ourselves. The Episcopalians flourish exceedingly, so do the Pres-

byterians, so do the Methodists and the Salvation Army. But where are we? We have a flourishing Church and a prominent man dropped here and there, but as a body we are jogging along at the tail of the regiments.

Jones: Yes, and the thing is the more remarkable when we remember that it was the Congregationalists who did the greatest thing in Christian colonization the world has ever seen. Can we ever forget that it was our people who created New England, and so gave the United States their religious and intellectual backbone? We shall not, I fear, repeat the history in Canada or the Australias.

Brown: Perhaps we need a touch of the Stuart despotism to bring us back to the heroic strain of our fathers.

Robinson: But, after all, as things are, what need have we to worry about this Colonial work! If the ground is being occupied by other denominations, why should we be so eager to extend our particular 'ism'? I hate our denominationalism, and don't want to perpetuate it. The present state of things ecclesiastical is confusion. Can't we go a little for *fusion* instead? I like the shorter word so much the better.

Brown: You won't bring in the Millennium, Robinson, by epigrams. As to 'isms,' if this question were one only of denominational rivalry, I, for one, would be for putting an extinguisher on our Colonial Society at once. But I don't look at it so. Let fusion take place when and where it is healthily possible, but let us on our side be sure that when that time comes we have something to fuse. And in the meantime we are to remember that if as a body we are Christianly alive, we are by that fact bound to spread. When an organism ceases to propagate itself, its powers are decaying. Death has set in. My view is that, as part of the Christianity of England, we are under obligation to do our utmost towards the carrying out of its great mission.

Jones: You make me think of that passage in Isaac Taylor where he speaks of the peculiar position the Anglo-Saxon race has been made to occupy in relation to the spread of Christianity. He adduces our reverence for the Bible, our observance of Sunday, our habit of worship, and our Evangelistic activities, as something peculiar to us, marking us off from all other European peoples, and as evidence that we are designed by Providence to a special place in the working out of the redemptive scheme.

Robinson: A German would call that a good specimen of John Bull's ingrained Philistinism. But tell us, Brown, your idea of what is wanting to us in order to get up to your ideal?

Brown: It seems to me we want more life and then more organization.

Robinson: Save the mark! We are being organized to death already!

Brown: Not at all. Remember, I put life first and organization after. It is only where the first is feeble that the second becomes a burden. What I want to see among us is a new type of men in addition to the existing types, and a new feature in our constitution in addition to the existing ones.

Jones: It is clear we shall not be allowed to go to sleep while you are above ground, Brown. What are your new types?

Brown: Well, we are always boasting, are we not, of our Church order us, *par excellence*, the New Testament order? We are apt to forget that, as it exists to-day, it is the New Testament order minus one element—the Apostles! That is a tolerably large omission any way. The New Testament Congregationalism had its communities with their separate life and rights, but, going about amongst them were these apostolic men, the cream of Christianity, the fullest of knowledge and the nearest to Christ. They were at once pioneers, instructors, consolidators, now breaking fresh ground, and planting new churches, then coming back on their tracks and building up the people by word and by letter. What would have been the church life of that time without them? Now, I contend we want just such an order in our midst to-day. Our very best men, the brain, blood and soul of the churches, ought not to be fixed to one place. They should be an apostolic order, an order of itinerants, striking in here upon unconquered territory and claiming it for Christ, and again passing among the churches to lift them up to the higher levels. They would thus bind together the new and the old, the home churches to those at the ends of the earth.

Jones: You must have been born with a sixty-horse power steam-engine inside you, Brown. Your pace takes away one's breath. But, joking apart, are we not practically doing something of the sort now? Our best men are largely at the service of the churches, and our deputations to the Colonies follow closely on each other's heels.

Brown: Yes; we fag our leaders to death with the absorbing demands of their local work coupled with these outside claims, and then, when they are at their last gasp, we send them across the seas as a pick-me-up. What I contend for is, that their movement and circulation among the churches should not be of this irregular and spasmodic kind, but should enter into the essence of their vocation. They should belong to the whole body as much as to any part of it; be found, as Wesley said, not where they are wanted, but always where they are wanted most, working at the weak places, creating fresh organization where it is needed, and breathing life everywhere.

Jones: And where are you going to get your men and your methods?

Brown: Where the Primitive Churches got theirs. I suppose that was in the upper room at Jerusalem. I doubt if there is a similar apartment in Farringdon street, but to me it is certain that a denomination which does not include in its working apparatus all that that room contained is as a balloon without gas.

Robinson: Bravo! You reconstruct the universe for us every Monday morning, Brown. I think, after all, the best way of bringing about the Millennium will be to make you Pope. But I have my doubts whether it would come even then. However, your arguments have given me an excellent appetite for dinner, and here we are at the end of our walk. Adieu!—*From the Christian World.*

WHAT ARE DANCING CHURCH MEMBERS WORTH?—Rev. Daniel Witt once said: "Just how much harm there may be in dancing I cannot say, but of this much I am sure: I have been a Baptist preacher for over forty years and I have never yet seen a dancing Baptist that was of any account as a church member."

Good, and no doubt true. The present writer has been a Methodist preacher for over fifty years and has never seen a dancing Methodist that was of any account as a church member, or of much account for anything else that was useful.—*St. Louis Advocate.*

The editors of the *I. Watchman* have unitedly seen about as much service as the above Baptist Brother, and we have never seen a dancing professor of religion that was worth a row of pins to any church. The few we have seen were of much value to Satan. He is especially fond of those of his children who imitate him in transforming themselves into angels of light.

It is encouraging to think, that of the hundreds of thousands of dancing girls and dancing men all over the world, the majority have enough honesty and conscience left to keep out of the Christian churches.—*India Watchman.*

It is said that Benjamin Franklin was the first to discover that storms in this country travel from west to east. Simultaneous observations taken in all parts of the country show that nearly all great storms follow the same general direction—from the west to the east. The same is true of cold or hot waves. Therefore to tell what the weather will be, in advance, we only have to find out the conditions prevailing west of us. This is practically the course pursued by the signal service.—*Morning Star.*

Reviews.

THIRD ANNUAL REPORT. C. C. Woman's Board of Missions.

This is an exceedingly neat pamphlet of 32 pages, from the press of Imrie & Graham, Toronto. The style reflects credit on both printers and contributors. The Annual Meeting, held in the parlors of Zion Church, Toronto, has already been reported in these pages. Some items are worth special attention.

Mr. Currie sent \$25 from his lonely Mission-field in Africa, some money that belonged to his dead wife, and which he could not bear to touch for any use of his own. They voted that a copying apparatus should be bought with it, whereby his own, and other missionary letters should be copied for distribution among the members.

Miss Lyman, in India is still supported. We judge, from pleasant and personal acquaintance with Miss Lyman, that she exceptionally and admirably is adapted to work among the educated and high-caste people, among whom she is now finding her way. A queenly woman, and as faithful in work as she is brilliant in mind.

"Before leaving home she made many appeals to her friends, that they would pray earnestly that she might be enabled to learn the language easily and rapidly. In December she wrote of giving her first address in Marathi at a public examination of the schools, when the children were so much pleased they crowned her with flowers."

So the Report reads. Then it recounts the anxiety of the Society to reinforce the African Mission; and how Miss M. Clarke was to go next spring to that field. God give her mercies on the way, and a blessing in the work! The poor black girls are anxiously waiting for a teacher.

Not to neglect the Home work—which would be suicidal, for like one virtue, which helps every other virtue, so the Home work helps the Foreign, and the Foreign the Home—they take up the new cause at Brandon, Man., and the little sister among the Toronto Churches, the one over the Don—as special Home efforts.

One thing strikes the masculine mind, in reading this Report—the extraordinary number of departments, and the sub-division of labor. We all hold the theory; but the women, in their societies, have reduced it to a most successful "practice." It is well. Never, in a church, a Sunday-school, a temperance or Bible Society—or any other—give one person two offices, if you can by any pressure, get two persons to fill the places. We only wish the women had waked up in this way, to practical work, fifty years ago! and then some of us might have had, as boys, the benefit of the improved training!

We are still in the dark as to whether the Re-

ports are sold, and at what price. But everybody who is interested in the good work the women are doing, ought to get this Report (from Miss Ashdown, 46 Maitland St., Toronto), and make the ordering the Report an excuse for sending a dollar to the Board. Let the next Report have the price on cover or title-page: it is like a merchant's price plainly marked on goods—it suggests a purchase.

Literary Notices.

THE PILGRIM TEACHER (Boston), for October, has a Temperance Carol Service of eight pages, composed wholly of selections of Scripture and poetry for recitation and singing—a dozen or more pieces. The lessons are very fully expounded; and some bright editorials are given. We give an extract:

"One of the hard places in which to station a teacher is at the head of a class of healthy, restless, curious, wriggling, twisting boys, described as 'alive.' Oh, that pitiable, nervous, tormented, distracted being in the teacher's chair last Sunday! A new teacher to-day; that other one resigned. How will this new teacher manage? Life in the class will be offset with *life* in the teacher. To-day's instructor is wide-awake, stimulating, vitalizing, 'alive,' like the boys. What those boys need is occupation. The present teacher does not allow them a chance to give a single mischievous wink. He puts in a story, has on hand a picture illustrating the lesson, crowds in some bright, curious facts. He has a following of interested, contented, tractable, well-behaved boys. 'Amazing change in that class,' says the superintendent. Who does not see the reason for it?"

We furnish the *Teacher* for 60c. each; or, six copies or more, for 50c. each, a year. Send for a specimen.

THE HOME MISSIONARY, New York, Bible House; 60 cents a year, is as good as ever. It aims to do what is needed—give *information* from the field. A woman, an officer in a Home Missionary Society, writes as follows in the October number:

"I believe that in every association there must be some woman who is well qualified to go about and stir up the people if only she has a taking way of doing it, and her expenses could be met; and then the thought flashed out why not have a good STEREOPTICON and PICTURES, which, shown through the magic of the many thrilling stories that might be told, connected with the lives of the missionaries and the people among whom they labor, could not but interest the most indifferent.

This outfit for an evening's entertainment would cost a hundred dollars, and may seem a large outfit; but let us calculate a little and see. Suppose there are twenty churches which that lantern could visit, accompanied by

the woman; suppose by a previous arrangement the Missionary Society of each church visited,—if there were one, if not, on the condition that one be organized that night,—should have half the proceeds of such an entertainment, the other half going towards paying the expenses of the lecturer and for the outfit. It may be that I, living in the back woods, am poor at figures, but I cannot believe that it would take more than one round to pay for the outfit and rouse such an interest in missions, that the many instead of the few would be interested, and many times the sums coming from the entertainments would be poured into the general treasury, and there is no calculating the results as they would widen from month to month."

In the October number of the *Old and New Testament Student* appears an instructive article on Grammatical Exegesis by Prof. Wm. Arnold Stevens, of Rochester. Prof. Weidner writes in a pleasant way a letter to a young pastor on the method of teaching and studying Paul's Epistles. Other articles discuss biblical passages; the word "adoption" is studied from the point of view of Roman Law, by Mr. Sproule; from Prof. Rich we have a translation of Ps. 110; with other important studies and notes. Synopses of recent articles on biblical topics, gathered from a wide range of periodicals, are helpful. Four pages are devoted to the Bibliography of the month. This journal is suited to the needs of intelligent Bible-Students. Twelve numbers \$1.50 a year.—C. Venton Paterson Co., 28 Cooper Union, N.Y.

THE HOMILETIC REVIEW for October shows more than the usual amount of "Religious Thought," as distinguished from "Sermonic Literature," these, with "Discussion of practical issues" being the field it lays out for itself. Six capital articles such as "The Parish Minister," "Flowers from a Puritan garden," "Wordsworth to the preacher," "Evangelical ritual," etc., give a freshness and value to the issue. The expositions and discussions are good. A valuable magazine. To ministers, \$2.50. Funk & Wagnalls, New York.

THE CENTURY holds its place as the leading illustrated magazine of the world. "East Siberia Silver Mines," by Kennan, will be read with interest. We have perused the instalment of *Lincoln's Life* with attention, giving the first negotiations for peace. Moliere and Shakespeare, Base Ball, Italian Old Masters, and Three Jewish Kings, are all illustrated articles; 160 pages; \$4 a year. Union Square, New York.

ST. NICHOLAS, from the same house, is full of interest for the boys and girls. Two illustrated articles on Dogs, one on the Indians, more Bunny stories, a story of Mount Etna, and another of the Florida Keys, and many other sketches and stories, make a good number. \$3 a year.

THE TREASURY FOR PASTOR AND PEOPLE takes up much the same ground as the *Homiletic Review*, but a cheaper monthly; \$2 to ministers, \$2.50 to others. E. B. Treat, 5 Cooper Union, New York. The October number presents two good sermons, and many "Leading Thoughts" of sermons, with other articles of interest.

Our College Column.

G. E. Read is the happy recipient of a set of Matthew Henry's Works, from the Bond Street church, Toronto.

The Reading Room Committee is now open for subscriptions either of money or of periodicals. "The liberal soul shall be made fat."

S. W. Mack has been elected representative editor, from the Faculty of Arts, on the *McGill University Gazette*.

Mr. Moore in Theology, and Messrs. Daley and Swanson in Arts and Biology, expect to complete their courses next spring.

All the students have now returned, and are settling down to hard work. From the mission fields all bring reports of good accomplished, and valuable experience gained. To some, the Fates have been exceedingly kind; for many and various are the presents they display.

The annual reception of the McGill Y. M. C. A. to the Freshmen, was held on the evening of Oct. 4th, in Molson Hall. About 300 students were present. Sir William Dawson and others addressed the gathering.

In the work of this Association, our students have ever taken an active part; and we trust that the present session may be characterized by still more earnest efforts.

Revs. Messrs. Watt and Solandt, graduates of the College, visited us recently, in company with their brides. Congratulations! We heave a sigh for freedom.

"Across the threshold led,
And every tear kissed off as soon as shed,
His house she enters: there to be a light,
Shining within, when all without is night;
A guardian-angel o'er his life presiding,
Doubling his pleasure, and his cares dividing!"

The following are the results of the College elections:—

Editor-in-Chief of the "College Column," I. J. Swanson; *Assistant Editors*, S. W. Mack, G. E. Read, W. A. Gerrie; *Senior Student*, James Daley; *Reading Room Committee*, F. W. Read, B.A.; *President* of the "Saturday Club," I. J. Swanson; *Secretary*, A. J. Robertson; *Committee*, W. F. Colclough, G. Craik, W. S. Pritchard.

The object of this Society is the discussion of question, having a practical bearing on the work of the ministry. Some of the subjects on the programme for the ensuing session are: The Minister's relation to Secret Societies; Heredity; Should the Public Schools be Secularized? What should be a Minister's attitude in regard to the following popular amusements, viz.:—(1) Dancing; (2) Games of Chance; (3) Theatre-going. The Minister's relation to Politics.

The College was formally opened on the evening of Oct. 1st. Among those on the platform were the Rev. Dr. Barnes, of Sherbrooke, Rev. Dr. Jackson, of Kingston, Rev. John Burton, M.A., B.D., of Toronto, Rev. John Morton, M.A., of Hamilton, Rev. E. M. Hill, M.A., of Montreal, and Rev. G. H. Wells, D.D., of the American Presbyterian Church of this city. Noticeable in the audience were the Rev. Hugh Pedley, B.A., of Winnipeg, Rev. J. K. Unsworth, B.A., of Paris, Rev. A. Parker Solandt, B.A., B.D., of Brigham, and the Rev. James McAdie, of St. Andrews—all recent graduates of this College.

George Hague, Esq., Chairman, in his opening remarks, referring to the history of the College, said that it had grown beyond his expectations, and it would soon be necessary to extend its walls. For this purpose he hoped that the friends of the institution would be willing and ready to give the required assistance when solicited.

The Rev. Principal Barbour then addressed the students. He heartily welcomed them all, but especially those who were spiritually-minded and evangelically disposed. A man should enter College with a settled belief in the fundamental doctrines of Christianity, and be possessed with a burning desire to move all men near to God. Referring to the prescribed studies, he said all these were useful for their mental training and equipment, as ministers of Christ. Their calling was the highest held by any one, and as such might well be envied for the very luxury it brought in doing good. In conclusion, he urged them to strictly economize their time, make the best of their opportunities, and to purify, use and cultivate all the strength of their manhood for the service of God.

The Rev. Dr. Mackennal, of Bowden, England, then delivered the Inaugural address, taking for his subject, "The Personality of the Pastor." He emphasized the great need of pastors preserving their individuality, and deprecated the tendency in many ministers to imitate those more successful than themselves. The secret of one man's success is not that of another's; and in imitation one is apt to reproduce what is accidental rather than essential to a powerful discourse. Many reasons are given for imitation. One asserts that he must

sacrifice his individuality as a preacher, to advance the kingdom of God. Christ taught not this. Self-sacrifice in itself is not a virtue. Christ came into the world to sacrifice himself for all men, yet he was not reckless in that sacrifice.

Pastors, too, should regard it as a duty to preserve their health. The work of the ministry demands a sound mind in a sound body. Asceticism ceases to be a virtue, when it is not a handmaiden to other virtues. The pastor should be careful to guard his moral integrity. He should never do injustice to himself or to his people by undertaking duties which he cannot discharge. In closing, the speaker urged that the pastor's personality be Christ-like. Only to the extent that he realizes this ideal, will his ministry of the Word be successful. At the close of his forcible address, of which the above is a very brief summary, the speaker was accorded a hearty vote of thanks by the audience.

A pleasing feature of the evening's proceedings was the reading of an illuminated address to Prof. George Cornish, LL.D., drawn up by the College Corporation. It was an expression of their high esteem for him, and of their appreciation of his valuable services, extending through a period of a quarter of a century. Much to the regret of all, Dr. Cornish was prevented by indisposition from being present to receive the address.

For the Young.

THE MARTYRS' HYMN.

There was gladness in Zion, her standard was flying,
Free over her battlements, glorious and gay;
All fair as the morning shone forth her adorning,
And fearful to foes was her goodly array.

There is mourning in Zion, her standard is lying,
Defiled in the dust, to the spoiler a prey;
And now there is wailing and sorrow prevailing,
For the best of her children are weeded away.

The good they have taken, their place is forsaken,
The man and the maiden, the green and the gray;
The voice of the weepers wails over the sleepers,—
The martyrs of Scotland that now are away.

The hue of her waters is crimsoned with slaughters,
And the blood of the martyrs has reddened the clay;
And dark desolation broods over the nation,
For the faithful are perished, the good are away.

On the mountains of heather they slumber together;
On the wastes of the moorland their bodies decay;
How sound is their sleeping, how safe is their keeping,
Though far from their kindred, they moulder away!

Their blessing shall hover their children to cover,
Like the cloud of the desert, by night and by day ;
Oh, never to perish, their names let us cherish,
The martyrs of Scotland, that now are away !

{The above, which we found in a periodical, without any name attached, appears to be written to the measure of the "Flowers of the Forest," one of the finest of our Scottish melodies. If our young readers turn up the Sankey hymns and tunes, and find "When He cometh, when He cometh," they will find it is the same tune.—Ed.]

THAT BOY AGAIN.

How do you feel ? Sorry and mean,
When I do a wrong act whether hidden or seen.
But I feel like a bobolink, joyous and bright
When I take the straight path and try to do right.
It sometimes seems hard, but it turns out the best,
And then I feel glad and can laugh with the rest.
I can caper, and jump, and turn somersaults, too,
It may not look nice, but I like it, don't you ?

What do you do ? "I study and work,
I don't want to be a mean sneak or a shirk.
I have my home duties, and do them with care,
In that and everything try to be square.
Tobacco and liquor I shun as a foe,
And stand by my colors wherever I go.
What more can I do, except love and obey,
My Maker and parents and heed what they say !"

—From *Child Culture*.

A TOURIST IN NORWAY.

{The Rev. J. Wells, author of "Bible Children" etc., was in Norway, last Summer. Some of his sketches, in the *British Weekly*, will interest our boys, and give them some new information. For there is nothing that a bright boy likes better, than to learn about other countries.—Ed. C. I.]

Having laid eighteen miles behind me, I reach Ole Drengsen's, at Byklum, the end of the post road, and, as it seems, the world's end in this direction. Beyond it lie lofty mountains and great snow-fields, which cool the fragrant winds that are so grateful to the tourist. Ole is a most friendly fellow, and shows me over his storehouse, of which he is proud. It stands by itself on pillars two or three feet high, beyond the reach of damp and vermin. It is built of gigantic oaks, elaborately carved. Ole tells me that it is at least six hundred years old, that it has not been changed since it was built, and that only a few such oaks could now be found in their forests. The hinges stretch across the whole door. No scamping or sweating in these good old times. They built houses to stand, not to sell. The lower story is his granary. His monster "korn kiste" (Scotch, corn kist) is six hundred years old, and equally ancient are the

vast tubs around. The staircase is outside, as it used to be even in British Royal Halls eight hundred years ago. The upper story is the family wardrobe, which displays a wealth of dresses, sheep and goat skins, jewellery, women's jackets braided like a general's, and gaily painted family trunks, with owner's name and year on each. His dwelling-house is roofed with birch bark, which remains rain-proof for fifty years. The bark is covered with turf, lest the sun should blister it. Thus the house roof often becomes a beautiful violet-bank, or a young hanging forest, with trees five or six feet high. Ole can prove that his "forbears" have been in that farm for at least six hundred years. For dinner I have an armful of bread, coffee, potatoes, a pailful of milk, and fresh eggs. All is ancient here, even the bill for dinner. The total of it was 2³/₄d.

A peasant, who does duty as "carrier's cart" among the mountains, is setting off with a load of provisions, and so I start with him. We stæer due north over a rude scarce-traced mountain-track, the thundering Otteraa being still the companion of my way. An excellent recipe for a good holiday, for the brain-worker is, get as near heaven as ever you can, and make yourself at home among the mountain folks. After seven miles of stones, quaking bogs, and brawling brooks, I land safely at Haslemo, a little clearing in the waste, with three farmhouses. The chief of the primitive commonwealth has a bed for a stray traveller, and gives me a hearty welcome. I spend the evening with his family amid all the sweet simplicities of the olden times. The household numbers fourteen or fifteen souls, and seems to represent four generations. In the place of honour by the ingle sit a couple seemingly about 80 years of age. The woman is carding the wool of her own sheep, and looking upon children's children and little children, or, to put it into the pathetic Norse and Scotch, bairns' bairns and sma' bairns. "What would you like for supper ?" she asks. I request the favour of a share of theirs, which evidently pleases and embarrasses the good woman. The pine logs are soon in a blaze, and the pot is a-boiling. Ere long a great pailful of fragrant rye-porridge is steaming upon the table, and by its side stands a pailful of milk. Plenty's horn presides over this wooden room, though it is not crammed with your need-less dainties. I must sup before one of them will touch the lordly dish, which supplies the whole family. A glance proves that—

"Bairdly men an' clever hizzies
Are bred in sic a way as this is."

One of the girls, a gentle shepherdess, comes in and lays down her calfskin knapsack, in which she carries her dinner, book, and knitting, as she tends her little flock of sheep and goats. Beauti-

ful flowers grow amid the snow and the rocks, and here you find children as beautiful and attractive as any who adorn British homes. Reserve has melted away, and the young folks ask me all sorts of questions about my age, wife, children, home, the number of cows I have, etc. We all have entertainment enough. They are astonished to find their own house marked on a map I have. Amid outbursts of laughter, one of the boys with immense energy, reads in my Norse guide-book an account of the valley and its inhabitants, interjecting now and again, "that's quite true." The climax is reached when he reads the recommendation of his own father as the best guide and huntsman in that region. In my bed upstairs, in the guest chamber, I find I know not how many coverlets of sheepskins and goatskins and a dreamless sleep.

On Thursday forenoon I have a four hours' walk to Breive, the head of the valley. I rest at the only house by the way (Ornefeld), where, as everywhere, I get the best welcome. I notice that the pony's bridle, hanging in the kitchen, is covered with cowry shells. The Egyptians to-day and the Bedouins adorn their bridles in exactly the same way. Antiquaries tell us that in Old Norway they discover many survivals of the visits of the Vikings to the East of which the most notable are the fantastic-looking wooden churches at Borgund and Hitterdal. Perhaps these curious bridles should be added to the list. Breive has four or five farmers, each of whom probably owns a larger part of the earth's surface than most of our nobility can claim.

On Friday, with a guide, I cross the Mejenfeld to the west. It is a very fatiguing bit of work, though not dangerous. After ten or eleven hours we reach, at 3 p.m., Jordbrakke. In the evening a youth takes me down the very imposing ravine to Suledalsvand, and rows me to the comfortable inn at Naes. I am restored to civilization, and have salmon, table napkins, and salt-cellars to supper. After supper I scan a Norwegian newspaper. The longest article in it is a Norwegian's account of his visit to Edinburgh. On a Sunday evening he found a crowd streaming into a circus. Think of that in Sabbath-keeping Scotland! He entered and heard a sermon from a young Free Church minister, whose name, as he spelt it, was Rev. John MacNedle.

On Saturday I walk up the splendid pass to Botten, post thence by boat to Horre (six miles), and thence by cariole to Odde, on the Hardanger (twenty-six miles), which I reach on Saturday evening.

During these seven and a half days in Norway I had travelled fully forty miles by steam, and fully thirty miles by posting; I had had a guide over the snow for a day and a half; I had paid

all I was asked, and more, and some of the money I offered was declined.

I had the curiosity to find out how much the whole trip cost me. It was £2 3s. 4d. These figures prove that I had not got quite beyond the reach of modern conventionalities.

SPEAKING TO PEOPLE.

"Who in the world is that you're speaking to?" said one young lady to her companion of the same sex and age as they walked down one of the avenues the other day.

"That man? He is the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; don't think its nice."

"And why not?" queried the other, "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench working away, and when I bow to him and give him 'Good-morning,' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other, "there's not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the colored man who blacks our stoves and shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in return. Christ died for them as much as he did for me, and perhaps if some of them had had the opportunities my birth and rearing have given me, they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day laborers, mechanics and tradesmen to a young lawyer of whom they had a high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"And the boy who runs the elevator?"

"Certainly."

"Is there anybody you know that you don't speak to?"

"Well, yes; I don't speak to Jones who cheated

a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he appears to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply wanted to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact, she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.—*Selected.*

BIBLE QUESTIONS.

33. What psalm is it, that in every verse has something about God's word, or law, or statutes, or testimonies, or other words to that effect?

34. Where is a trader mentioned, with trust funds, who increased his borrowed capital by nine hundred *per cent.*?

35. Was Paul an "only child"?

36. What member of the Jewish Council did not vote to condemn Jesus?

ANSWERS TO FORMER QUESTIONS.

29. Zeruah and Abigail. I Chron. ii: 15, 16.

30. Cush and Ahimaaz. II Sam. xviii: 19-32. To bring David tidings of Absalom's defeat.

31. Judge x: 6. Read it.

32. By Isaac. Gen. xxvi: 19-22.

FINISH IT.

When Samuel F. B. Morse, afterwards famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work.

Being anxious for the favorable opinion of his master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing he examined it critically, commended it in this and that particular, then handed it back, saying, "Very well, sir, very well. Go on and finish it."

"But it is finished," said the young artist.

"O, no!" said Mr. West, "look here, and here, and here." And he put his fingers upon various unfinished places.

Mr. Morse saw the defects now that they were

pointed out to him, and he devoted another week to remedying them. Then he carried the drawing again to his master. Mr. West was evidently much pleased, and lavished praises upon the work; but at the end he handed it back, and said as before, "Very well, indeed, sir. Go on and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet; you have not marked that muscle, nor the articulations of the finger joints."

The student once more took the drawing home, and spent several days in re-touching it. He would have it done this time.

But the critic was not yet satisfied. The work was good, "very good indeed, remarkably clever," but it needed to be "finished."

"I cannot finish it," said Mr. Morse, in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings."

BE HONORABLE.—Boys and young men sometimes start into life with the idea that one's success depends on sharpness and chicanery. They imagine that if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth.

GOOD WORDS FOR BOYS.—An English writer says: "A gentleman must be polite, gentle, truthful and honest. And if a boy wishes to become a gentleman, and will rule his life by those four words, he will succeed. But he will find when he begins to try, that those four words, simple as they are, have deep meanings, and it may not be always easy for him to put them into daily practice." These are good for girls, too, if they want to become real ladies and not mere shams.

POSTSCRIPT.

WOMAN'S BOARD—A NEW BRANCH.

A Woman's Missionary Conference was held in Listowel, Oct. 22nd, with a very good attendance of ladies. A good programme had been prepared, and the exercises were full of interest. The ladies of Listowel gave the visitors a very kind reception and hospitable entertainment. After devotional

exercises, conducted by the Rev. Dr. Gunner, the Conference was called to order by Mrs. G. M. Franklin, one of the Vice-Presidents of the Gueiph Branch. Miss L. Gunner was chosen to act as Secretary.

After hearing an address of welcome from the chair, it was decided to adopt the Constitution suggested by the C. C. W. B. M., inserting the name "Listowel" in the blank space, thus formally organizing the Listowel Branch. A Committee on Nominations, and another on Resolutions were appointed.

At a later period, Mrs. J. Ritchie, of Wingham, Convener of the Nominating Committee, reported, and the recommendations were adopted. The officers thus chosen were:

President Mrs. G. M. Franklin, Listowel.
Vice-Presidents . . The Presidents of Auxiliaries.
Treasurer Mrs. W. K. Shortt, Wingham.
Secretary Miss Blanche Hyde, Stratford.

The paper, "How can we make our meetings more helpful?" was read by Mrs. Franklin, followed by a hymn.

The paper on "Christian giving," by Mrs. J. F. Patterson, of Warton, was read by Mrs. Adam Austin, of Listowel, after which the meeting adjourned.

The evening meeting was very well attended. After the usual devotional exercises, conducted by the pastor of the church, a quartette was sung by Mrs. George Clinie, Miss Jessie Clinie, Rev. Mr. Franklin and Mr. John P. Austin.

The Secretary read the report of the Resolution Committee, which was in the form of the following resolutions:

1. *Resolved*, -That we endeavor to reach all the women in our churches, within the limits of the Listowel Branch, and, as far as possible, get an Auxiliary organized in every church.

2. *Resolved*, That we recommend the officers of this Branch to correspond with some worker in every church.

3. *Resolved*, That this Conference of the Listowel Branch heartily recommends to the women of our churches some suitable local action, with a view to the relief of our present Home Mission needs.

4. *Resolved*, That in view of the needs of the Indians reached by our Missionary, we, as a Branch, receive contributions of clothing, papers, books, toys, etc., and fill a box to be sent to our Indian Mission.

All of which were unanimously approved.

An excellent paper, on "Africa," was read by Miss Hyde, followed by a sacred solo by Mrs. Franklin.

The paper on "Labors in the Lord's harvest," by Miss Minnie Clarke, of Guelph, was very nicely

read by Mrs. J. Ritchie, of Wingham, after which a hymn was sung.

"Our Indian work," prepared by Rev. C. E. Bolton, was read by Rev. Mr. Franklin, and the quartette rendered another selection. A collection was taken up, a verse of "My faith looks up to Thee" was sung, and the Rev. Dr. Gunner pronounced the benediction.—*Com.*

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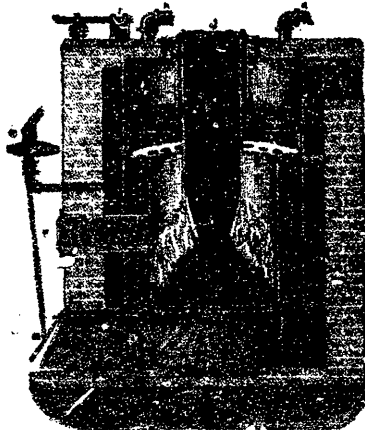
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