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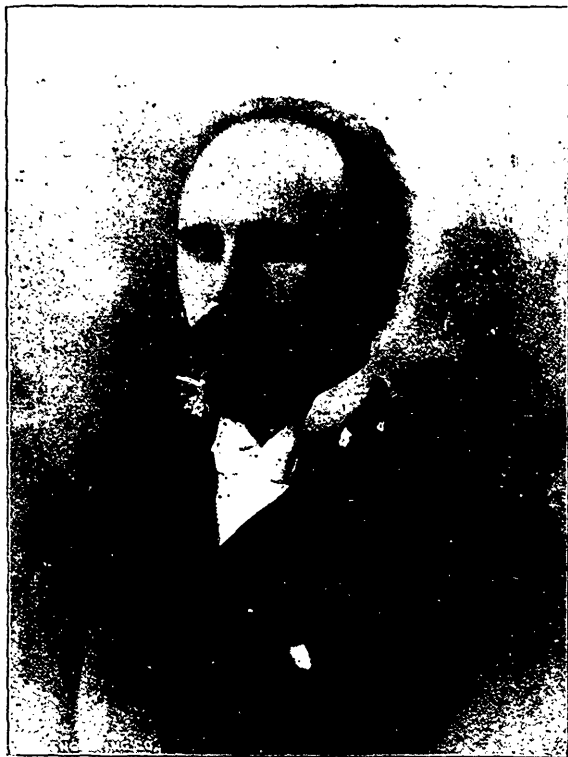
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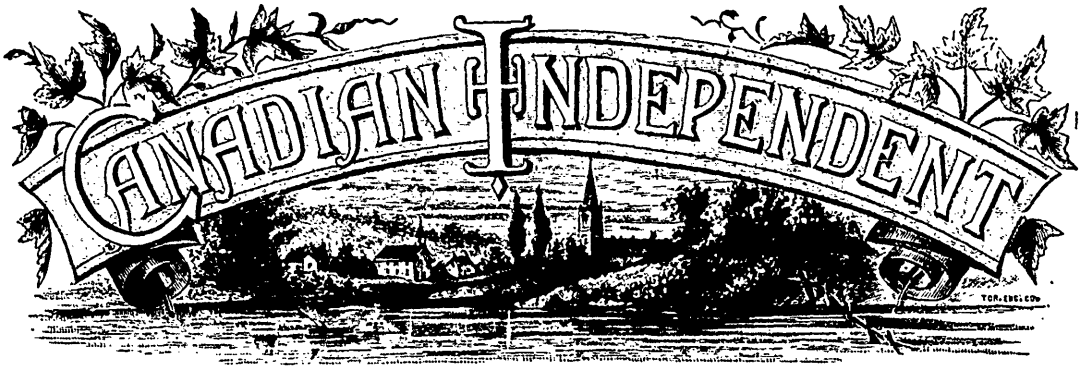
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REV. W. T. CURRIE,

MISSIONARY TO AFRICA.



New Series.

TORONTO, JULY, 1894.

| Vol. XIII, No. 7

Editorial Jottings.

THE saloons virtually say, "You furnish the boys. We do the rest!"—*Templar.*

THE FIRST THING to be done is the thing to be done first, however small it be.—*Clay Trumbull.*

PROF. CORNISH, of the Congregational College, Montreal, writes that he is under the orders of his doctor to visit England for his health; and expected to sail on 2nd June.

THERE can be no power in the Church or any other body to realize the Kingdom of God on earth, except by a partnership with heaven.—*Rev. W. W. Leete.*

MOODY IN JAPAN.—At a general council of all the *Kumiai* [Congregational] churches in Japan, in April, it was unanimously resolved to invite Mr. Moody to visit Japan. We hope he may go.

"GOODNESS."—Rev. John B. Silcox said, at the Union, "If goodness were the only qualification for a minister, our grandmothers would be better ministers than we! for they had goodness!"

IN these days about the most cruel thing that can be done to a young man is to allow him to enter the ministry without proper training. He soon finds out to his sorrow that he has made a mistake.—*Ex.*

THE way to start for the Kingdom of heaven is to start. Leave all of the old that belongs to the bondage of sin, old ways, old haunts,

old habits, and seek for those which belong to the new Kingdom.—*Advance.*

CHINA.—That the upper classes have not been touched need not discourage anyone who recalls the beginning of the Christian church or of great reform movements. Fire burns from the bottom up, not from the top down.

"HIS APPOINTMENT."—Rev. A. W. Main, Evangelist, in his report of his year's work, to the Union, in speaking about disappointments, said "he had learned to spell them with a capital H, thus making them His-appointments!"

"MAMMA," said Jamie mysteriously, "did I ever have a little brother that fell into the well?" "No," said his mamma. "Why?" "Why, I looked into the well this morning, and there was a little fellow down there that looked just like me."

MUNICIPAL INTEGRITY.—The work of the London County Council is far more of a rehearsal for the millennium than anything I have seen in England. To my mind England is already, in effect, a Republic as to its practical methods of government.—*Miss Willard*

PHOTOGRAPH OF THE UNION.—A most successful Photograph of the "Union of 1894" was taken; including many ladies and friends. We have seen it. It is as perfect as any picture can be! It is very large; and cheap at one dollar. Orders may be sent to H. O'Hara & Son, 24 Toronto St., Toronto.

THE UNION has passed a timely Resolution to strengthen the hands of the Welsh Non-conformists in their efforts for disestablish-

ment, and it was pleasant to hear Dr. Jackson of Kingston, who a few hours before had described himself as "a good Conservative," moving and supporting this Resolution. Even a Conservative in Canada has to be a Radical when he gets to Wales!

A FARMER in Dakota was asked how they came to feel that they could afford to build a church so soon after a crop failure, and he replied: "When we lack a plough or a reaper we say we *must* have one, and go to town and buy it. We had no suitable place for meeting, and felt that we *must* have one. It was a *necessity*. And so we built it."—*Ex.*

S. S. LESSONS FOR 1895.—For the first quarter, the lessons are called "Lessons, from the Life of our Lord," two from Matthew, three from Mark, four from Luke, and three from John; with a Temperance Lesson from Romans. For second quarter, the same subject; eight of the lessons being from Mark. The next two quarters, are "Studies in Jewish History"; from Sinai to David and Jonathan.

"THOU SHALT NOT KILL!"—Why murder? It comes from hatred. And the command is far-enough-reaching to strike at the *foundation* of murder. And so he who hates, breaks this commandment. See Matt. v: 21, 22. Only ten commands; but they strike at hundreds of sins—grouped as they are into ten tribes or families. This *tribe* is Hatred; its *chief* is Murder.

STATISTICS.—The painstaking Statistical Secretary for the Union, Rev. Jas. T. Daley, of Burford, said there were "three kinds of lies; black lies, white lies, and *statistics!*" And though he seemed to thank the brother who had furnished him with so vivid a classification of untruths, he was anxious to keep out of temptation himself, and is making some changes in the columns of Returns, in the interest of perspicuity and simplicity.

THE ONTARIO ELECTIONS.—We go to press too soon to know the result of the Ontario Elections. We are very strongly of the Prohibition Party; and hope our party will win! Some one asked Sir John Macdonald—"Sir John, when are you going to give us Prohibition?" "Just as soon as you send a majority to Parliament pledged to carry it!" And

that is just the way to do it; and "party" men are finding it out. The way to carry any beneficent reform, is to *vote* for it!

"THE DERBY."—It has been gravely asserted that if Lord Rosebery's horse won "the Derby," it would ensure the triumph of his party at the General Election. He has won. Alas for a country, when its politics are decided by its horse-races! If the idle classes in Britain would only find themselves some useful employment, the making of "The Derby" a national institution, and its prizes the reward of statesmen, would pass away. The aristocracy need work. Are there no stones to break on the roads?

THE TERMS "Sin," "Atonement," "Regeneration," and kindred words are not used now so often as formerly. Dr. Joseph Parker of London calls attention to the changes in language made to suit some people as follows:—Our modern word is "Society," our fathers used a shorter expression—"the world."—"Environment" is a new comer; men used to speak of "the flesh." Men now talk of "Tendency," the old word was "the devil."

The *London Independent* says: "There are signs of a reviving interest in doctrinal preaching. We find that a return to it is being urged in various representative journals, both by editors and contributors. Ministers are giving more attention to it, while the pew gives evidence of a surfeit of the scientific, topic-of-the-times and sensational order of ministration so much in vogue in recent years. Even the so-called 'practical preaching' is not relished as formerly. The people are craving instructive and edifying discourses"

"OH! DOGGIE!"—Scene, a good many years ago, in a Canadian home, where the father was a great lover of horses and dogs; and a little daughter who had inherited the same. A photograph of Thos. Carlyle, with a stubby grizzly beard, and the picture unconsciously held wrong side up by the little one. "Oh! doggie!" she exclaimed; taking it for a picture of a gray Scotch terrier! How often do we look at a man from some wrong point of view, and altogether misjudging him—as when the philosopher was taken for a terrier—call him "doggie!"

HOW THEY DO THINGS AT 'OME.—Broad-
mayne Church Schools, Dorset, are in low
water, and it is proposed to raise money by a
smoking concert in a barn. The landlord of
the Black Dog Inn applied for a license for
the barn from eight to eleven on the night in
question. The magistrates' clerk, at Doreches-
ter, said a license could not be granted for
selling intoxicants after ten except for a public
dinner or a ball. The solicitor said he would
apply again for a license for a public dinner,
suggesting that if sandwiches were provided
the requirement of the law would be met—
Christian World.

MISS WILLARD.—In the *Christian World*,
Miss Willard is reported as saying, in answer
to questions about her future movements, and
when she would return to England:—

"I hope about this time next year, when we start on
our Petition-to-the-Sovereigns-of-Europe tour."

"And in the meantime?"

"This is my program: Miss Gordon and I sail in the
Teutonic, June 13th, but before that we go with Lady
Henry for a week's work in Ireland. In July we attend
a large Convention in Canada. We then go with steno-
graphers to a quiet chalet about 100 miles from New
York, up the Hudson, and work there out of the swirl
and rush of city life. In the autumn I take part in the
White Ribbon Conventions that are to be held in the dif-
ferent states. In November I am booked for the coming-
of-age-of-the-whisky-war celebrations in Cleveland, Ohio.
After that I shall probably rest a bit before returning to
England on my way around the world."

THE BENEDICTION.—What should follow it?
First, decorum; but that cannot be looked for
if the organist is playing "jig" tunes; nor
can it be attained if every one rushes at every
one else, to gossip about subjects that have no
connection with the solemn services just ended
— and no connection even with Christian
things. A great deal of the good seed sown,
is promptly picked up and devoured by the
little birds of gossip, before the outer door is
reached. "Let me pass!" said a sea captain,
after hearing Rev. Dr. Barbour, "I've got an
idea; and I want to get home!" People often
get good thoughts to take with them. Let
not utterly incongruous talk dissipate them!

"MIX IT WITH BRAINS, SIR!"—The preacher
must not live and think and talk wholly in
the past or up in the sky or down in the
depths of a dull philosophy. If his nerves do
not tingle under the touch of present things
he is not likely to stir the blood of others. It
is a good thing that in the days of slavery

agitation men preached on the topic of the
hour. Think of the immeasurable loss if
Henry Ward Beecher had ignored all current
themes. In this matter the middle way seems
best. To harass a tired city audience with
questions which have been vexing them all
the week is not good. But it is not good to
withhold whatever wisdom the pulpit may
have in times of perplexity or emergency.—
Advance.

"A.L.O.E."—Miss Tucker, who spent the
last 20 years of her life as a Missionary in
India, gave as her last directions that no one
was to mourn, no one was to weep at her
grave, no one to wear mourning for her; her
funeral was not to cost more than five rupees;
she was to be buried on a native charpoy
(string bed), without a coffin, in the Batala
cemetery, her own funeral hymn was to be
sung at her interment, and no monument was
to be erected to her memory.

THE PRAYER MEETING.—The number of
good—really good—reasons for staying away
is simply amazing. The only explanation that
is satisfactory is that the devil has a special
spite against the intrusion of a religious meet-
ing in the middle of the week. I do not
think he seriously objects to church-going on
Sunday by Christian people and their families.
But this is quite a different affair. Three-
fourths of the membership of a church is
prayer meeting means a revival, and that is
not according to his taste. As "prince of the
power of the air" he has the matter wonder-
fully in his control. Watch and see if it is
not so in your own case, if you are not pos-
sessed of the prayer-meeting habit.—*Advance.*

UNITARIANISM.—Never object to anything,
without you have something better to propose!
But Unitarianism began by assailing the vital
truth of Christianity—the true and proper
Godhead of the Lord Jesus Christ—and had
nothing else to put before the sinner as a sub-
stitute for this Divine Saviour. No party, no
"church," no organization, can long exist
whose reason for existence is a mere negation.
Protestantism is better than its name: that is
a mere negation; but its foundation is "Sal-
vation by Faith"—faith on Christ. In Italy
and Spain they do better; they call them-
selves "Evangelicals." The "Orthodox" have
ceased, among us, to reply to the Universalists,

and the thing—having no positive doctrines of its own—is gradually becoming withered up from the roots.

THE LATE REV. W. P. WASTELL.—The bent of his mind was philosophical and argumentative, yet he was a lover of music, of poetry and the beautiful things of nature and of art. His most unique utterances, however, were his prayers. Their devotional spirit was impressive; they seemed like inspirations—talks with God. The writer recalls an instance at the breaking out of the War, when Mr. Wastell was a delegate to the General Assembly at Syracuse. A prayer meeting was held with special reference to the state of the Union, and Mr. Wastell was asked to take part. After the services Dr. Cox, the most famous divine of that day, approached him and said, "I have forgotten your name, my good brother." "Mr. Wastell of Michigan, Dr. Cox," was the reply. "Oh yes! I shall not forget it again, for you are the dear brother that *was telling* God so many good things in your prayer to-night."—*The Kingdom*.

ADVERTISING HINTS.—In *Printers' Ink*, a weekly of 32 pages, magazine form, "the little Schoolmaster in the art of advertising," (New York, 10 Spruce St., \$2 a year), are many good hints; for instance, "An elegant embossed cover on a catalogue insures it from the waste-basket." Again, a man is going to travel through Europe on foot, and advertises weekly letters to newspapers at 40 cents each, and only one paper in each locality dealt with. One "Ad. constructor" says, "If you want an original *ad*, chock full of convincing common sense, I'll think it up and write it out for \$2." Another man will sell "30,000 letters of 1892 and '93." The Editor says, "If you would have your ads. impress people with the belief that your goods possess worth, have them of an earnest rather than of a frivolous tone." And again, "Ads. should be made to resemble, as closely as possible, the arguments that the merchant would use in his store."

AT A "COUNCIL."—A year ago we heard a young man put through a most unmerciful amount of questioning, at an ordaining council. To him the chief benefit would be—not a clearing-up of less apprehended doctrines in his mind—but an admirable testing and training of his temper. The candidate was patient

and courteous. The Rev. C. H. Beale was lately ordained at Roxbury, Mass. The *Congregationalist* says, respecting the council that examined him—and he was pastor before, at Lansing, Mich., and was therefore no new beginner:—"We do not wonder that Mr. Beale was tempted now and then to turn in a good-natured way on the Roxbury council which showered upon him so many questions. One of his best rejoinders was when, asked to define his doctrine of the Holy Spirit, he said, "I think I am in substantial agreement with the church doctrine, and if the moderator will be so kind as to state what is generally held in this vicinity in regard to the Holy Spirit, I shall be glad to assent to it." The moderator did not embrace the tempting opportunity.

A BOND STREET INCIDENT.—A good many years ago, in the first part of his ministry, Dr. Wild's evening sermons in Bond Street pulpit were published in a local paper in Yorkville, now a part of Toronto. We remember reading there the announcement of the sermon for the next Sunday evening—"The Sayings of a Thumbless Man." It was a "taking" title; but we were not there, to hear the sermon. Six or seven years after, Dr. Wild preached the Sabbath-evening "Union sermon" in Montreal; and he told us it was the first Sabbath-evening he had been absent from his own church since he had been settled in Bond Street—eight years. Now, a Methodist brother preached for him that night in Bond St. Toronto; and of all subjects in the world, he had had it announced in the Toronto papers on Saturday, that he would preach in Bond St. Church on "The Sayings of a Thumbless Man!" We sometimes forget where our promptings and inspirations come from; and this second overhauling of Adonibezek's bones has its humorous side in the unconscious re-adoption of the whimsical title which Dr. Wild had neglected to copyright!

HINTS FOR THE YOUNG.—Sleeping with older persons or in unventilated rooms, as well as insufficient hours for sleep, are a damage to the child and are responsible for a deal of the fretfulness that makes the morning hour a trial to the household. The practice of reading, singing or in any way coaxing a child to sleep is a dangerous one, for in nothing are we more thoroughly the creatures of habit than in this matter of sleeping and

waking. To go peacefully and happily to bed at an early hour, with a little good-night song and a few quiet words of mother-love and mother counsel, and then to sink naturally to the sleep that comes from silence, darkness and pure cool air, that is to find indeed "tired nature's sweet restorer." Activity need not be restlessness, and a child who is never quiet is not in the best training for development, and needs steadying for his own sake. To sit quietly and listen to talk or story, to respect the presence of others, to yield one's preference, not to fidget under restraint; these are all things to be learned, habits to be acquired, and have to do with the child's whole life. The habit of observation, the awakening of thought, the development of the reasoning power, all depend upon the self-control which gives the child the grasp of himself.—*Advance.*

THE REV. W. J. WOODS, the secretary of the Congregational Union of England and Wales, has been in Montreal for some days on a flying visit. He gave great satisfaction to Emmanuel Church Sunday morning and to the Point St. Charles Congregational Church in the evening, by appearing in their pulpits. The position held by Mr. Woods is the nearest thing the Congregationalists have to that of a bishop, if not of an arch-bishop, and Mr. Woods is said to have excellent episcopal qualities. He was entertained last evening at dinner by the Congregational Club. There were present the Rev. W. H. Warriner, B.D.; the Rev. Thomas Hall, the Rev. J. B. Silcox, the Rev. E. M. Hill, M.A.; Messrs. J. R. Dougall, C. Cushing, Robert Stanley Weir, Theodore Lyman, A. R. Grafton, T. B. Macaulay, Charles Gurd, S. P. Leet, and T. Moodie. Mr. C. T. Williams, president of the Club, expressed the pleasure with which they welcomed such a distinguished representative of English Independency. The Rev. Mr. Woods, in an eloquent and sympathetic speech, sketched the leading features of Congregationalism in England to-day, referring to its great opportunities for usefulness, and his hopes that more would be done to vitalize its principles in Canada and the other colonies. Mr. Woods left for England to-day by the 'Lake Winnipeg.'—*Witness.*

THE INDEPENDENT, weekly, under new management, is under discussion. We shall be able to report more definitely next month.

Editorial Articles.

THE FORTY-FIRST ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Union assembled in the Northern Congregational church, Rev. T. B. Hyde, pastor, on Wednesday, 6th June, at 9 a.m., under the presidency of Rev. Prof. Warriner, of Montreal. A goodly number of members and delegates were in attendance; the weather was fine, though slightly chilly, and everything promised a pleasant and successful series of meetings. An hour was spent in religious exercises, when it was delightful to hear the voices of brethren in prayer or song, who had not been met for a year, and where we gathered inspiration and strength for the day.

Revs. W. T. Gunn, and Albert Margrett were appointed minute secretaries for the year. A point of order was raised as to Mr. Gunn's eligibility for office. Mr. Gunn, though an applicant, was not yet a personal member; and being the settled pastor of a church, was not eligible as a delegate, and was therefore technically not in the Union. The rule was suspended, and Mr. Gunn resumed his place.

Standing committees were appointed as follows:—

Business Committee—Rev. C. E. Bolton, Convener; Rev. E. M. Hill, Rev. Wm. Johnston, Rev. J. I. Hindley, Messrs. C. Cushing, E. H. Arms and James Woodyatt.

Membership Committee—Rev. J. G. Sanderson, Convener; Rev. J. R. Black, Rev. J. T. Daley, Rev. A. F. McGregor, Rev. Charles Duff, Messrs. Geo. Scott and R. W. McLachlan.

Nomination Committee—Rev. B. B. Williams, Convener; Rev. Charles Duff, Rev. A. W. Richardson, Rev. John Morton, Rev. W. H. Watson, Messrs. A. R. Grafton, J. W. Taylor and S. P. Leet.

Finance Committee—Mr. H. Cox, Convener; Messrs. A. L. Hay and Edmund Yeigh.

Rev. John P. Gerrie, Secretary of the Union, read the annual report. After speaking of Toronto in connection with the churches and the Union, and making a reference to the death of Rev. George Purkis, of Bowmanville, the report made several recommendations: The abolition of the roll-call, substituting registration of names by

members and delegates ; an amendment of the rule about payment of travelling fares ; the leaving of the questions of church union, prohibition of the liquor traffic, and the like, to special committees instead of the "Union Committee," and that improved arrangements be made as to the concluding meeting on the Monday night, in order that it might be as originally intended, a grand "rally" of the Union. On motion of the Rev. John Morton, it was received, and the matters in it referring to the work of various committees be referred to these committees.

Rev. Charles Duff wanted to know why the memorial of the Toronto Association on the question of ordination, duly sent to the Secretary, had not been noticed in the report. Prof. Warriner replied that the matter came before the Union committee, but the committee thought it wiser not to make any recommendation on the subject. This would not, however, in anywise interfere with Mr. Duff, or any other member, bringing a resolution on the subject.

Several applications were presented : Rev. D. McCormack, for dismission ; Rev. John Burton, that his name may be dropped from the roll ; Revs. T. B. Hyde, G. E. Read, and W. S. Pritchard, for admission as members. Referred to the Membership Committee.

The Secretary read a cablegram from London, England, announcing the death of Rev. W. H. S. Fielden, Secretary of the Colonial Missionary Society. Mr. Fielden's visit to our Union a very few years ago, is pleasantly remembered by all the brethren. The message was referred to the Business Committee, to present later a resolution on the subject.

MISSIONARY SOCIETY.

The Annual Meeting of the Canada Congregational (Home) Missionary Society was then held ; Charles Whitlaw, Esq., Paris, in the chair. Rev. John Wood, of Truro, N. S., the Secretary, read the annual report. Twenty-one Home Missionaries had labored with the assistance of the Society. Four students had also been assisted in their work in the churches, for the summer. Large accessions to the membership of a number of the churches were reported. Hamilton had shown an example of colonization ; Montreal, of an institutional church. Changes in pastorates were noted. These, however, it may be noted, have not been so numerous as in many former years. Mr. Purkis' death was appropriately referred to ; and the evangelistic work of Rev. Arthur Main spoken of in high terms of commendation and thankfulness. Great regret was expressed in the report, at the impossibility at present of appointing and sustaining another

Evangelist. The Missionary Superintendency had been pressed upon Rev. Edward M. Hill, of Montreal ; but, after deliberate thought, he decided to retain his pastorate.

FINANCES.

In the Shurtliff Estate, a claim which was at first decided adversely to the claimant, and in favor of the Society, has on appeal been sustained. Acting on the best legal advice, the Society has appealed to the Supreme Court, Ottawa. A bequest from the late Mr. Sellars, of Inverness, Que., of \$1,000 was referred to. At an outlay of \$5,000 the Society had purchased the mortgage on the Stratford church building, in order to rescue the property. This was borrowed from the Church Extension fund. The gifts from the churches were not as large as desired. The deficit existing for several years, now stands at \$3,284.

The receipts and expenditures in the several districts were as follows :

| | RECEIPTS. | EXPENDITURE. |
|--------------------|--------------|--------------|
| Manitoba..... | \$180 00.... | \$662 00 |
| Ontario, Western.. | 560 00.... | 1004 00 |
| " Central.. | 230 00.... | 516 00 |
| " Eastern.. | 430 00.... | — |
| Quebec..... | 700 00.... | 668 00 |
| N. S. and N. B.... | 272 00.... | 706 00 |
| | \$2372 00 | \$3556 00 |

Rev. Dr. Jackson, Treasurer, explained that though there was a considerable amount in the Church Extension Fund apparently unused, there were really no more available funds for loans to churches at present. The deficit of \$3,000 in the Home Missionary finances was temporarily met by using that amount of the Church Extension Fund ; thus saving a large amount of bank interest.

EVANGELISTIC WORK.

Rev. Arthur W. Main, of Cowansville, Que., gave a report of his work for a year. He had labored in fifteen churches ; beginning in the Eastern Provinces. In Embro, thirty-eight new members had been gathered in on profession, twenty-nine in Cold Springs ; and a great work done in Stouffville, where four churches, of as many different denominations, united in revival effort. In many of the churches visited, a fine work had been done among the children. Mr. Main strongly recommended children's meetings, and Junior Endeavor Societies.

OFFICERS ELECTED.

On motion of Rev. John Morton, of Hamilton, the report and statement of Treasurer were adopted ; with the following list of officers :—

Charles Cushing, Esq., Montreal, *President*; Rev. John Wood, Truro, N.S., *Secretary*; Rev. S. N. Jackson, M.D., Kingston, *Treasurer*; Rev. Thomas Hall, Montreal, *Hon. Secretary*; Rev. Hugh Pedley, Winnipeg, *Hon. Secretary* for the North-West, with General Committee and Executive Committee.

THE AFTERNOON

Was devoted to the meeting of the various committees; and in the spacious lobbies and rooms of the church edifice many delegates met with old and new faces, and interchanged friendly salutations.

EVENING MEETING.

Rev. E. M. Hill, Chairman for 1893, presided. He pleasantly introduced Prof. Warriner, the new Chairman, who responded in a brief speech. He said the Union had always kept him at work at something or other; and had now put another responsibility and honor upon him. He thanked the brethren for the training they had given him, and the honor they had put upon him.

THE MAYOR OF TORONTO,

Warring Kennedy, Esq., gave an address of welcome to the Union. He spoke in laudatory terms of Toronto—of its progress, its churches, its Sabbath keeping. They had one to every 1300 people; and, as yet, the street railway cars did not run on Sunday! The high moral tone of the community, and the educational facilities of the city, were not surpassed anywhere. They had the best educational system on this planet! He spoke of the great names of Congregationalism, Brown, Robinson, Scott, Pye Smith, Dr. Watts the poet, Burgher, Collyer, Raffles, the massive Binney, the eloquent Stoughton, the incomparable James Parsons, the saintly John Angell James, Allon, Raleigh, Joseph Parker. "These all belong to you!" said the Mayor.

THE CHAIRMAN'S ADDRESS.

Prof. W. H. Warriner, Chairman for 1894, then delivered the annual address from the chair. His theme was "The Ideal Ministry." The theme was preceded by a pleasing reference by Prof. Warriner to the personal connection with the Northern Congregational church, which commenced 21 years ago. At that time Rev. J. A. R. Dickson was pastor. The membership at that period included a noble band of bright and spiritually-minded young men. Having joined the church, Mr. Warriner soon began to teach in the Sabbath school, to preach in one of the mission churches, and it was from the Northern Congregational church that he went to college, to which

he returned to be married, and now, though quite willing to have served in the humblest position, as chief officer of the Union of Ontario and Quebec. In dealing with his theme, "The Ideal Ministry, how may we attain it?" Prof. Warriner first dealt with the double functions of preacher and pastor. He could not consider that the ideal ministry would be reached by the separation of these functions. Such division of duties when made tended to narrow the mind of the preacher. For the ideal ministry the first requisite he defined to be men of the very best and noblest kind of goodness, men of supreme ethical character, men who may truly be termed godly men. The duty of the preacher was first to live the Gospel rather than preach it. Christianity is essentially a gospel of life. Christ's life was the light of the world. The increasing marvel of His life was and is the graciousness of His life. Good works are greater sermons than eloquent words. The second requisite is a tender and broad sympathy. The ideal minister loves his fellow-men only next to God, and sees in them sons of God. The third necessity is strong intellectual qualities, for piety will not excuse weakness of intellect, nor wide sympathies lack of common sense. An ideal ministry, further, will preach a strong gospel. Most of the talk about a simple gospel is simple nonsense. A simple gospel is a gospel for simpletons. (Laughter.) How to attain the ideal ministry must, said Prof. Warriner, be through the earnest prayer of the church. It comes only as a gift from God. The preachers, if ideal, must be called of God, just as surely as were the apostles inspired to preach a new gospel, a revelation to their own hearts. Speaking as a member of the faculty of the Congregational College, Montreal, Prof. Warriner made a number of humorous and witty remarks on the lack of judgment often shown in the sending of unsuitable young men to study for the ministry, who soon after being called to the pastorate found themselves to have mistaken their calling, or worse still, never find it out at all. He believed that every theological student should precede entrance to college by preaching for a sufficient period to demonstrate his calling to the ministry. The address concluded with an eloquent and earnest appeal for liberal aid for the Congregational College of Canada, at Montreal, not only on denominational, but also on patriotic and spiritual grounds.

ELECTION OF CHAIRMAN.

The first business on Thursday was the election of a Chairman for 1895. The nomination of the Committee of the Union was Rev. James R. Black, of Bethel church, Kingston, Ont., which was endorsed by the Union. Mr. Black briefly

acknowledged the prospective honor thus conferred.

AMENDMENTS.

An amendment to Rule 13 was proposed by the Business Committee, whereby the requirement of \$5 at least, from each church, as a condition of the representatives of such church receiving their travelling fares, was done away, and simply "a collection" required. It was asked if this would not exclude ministers, personal members, who were unattached, from sharing in the travelling fund? Dr. Jackson proposed a further amendment, that personal members should pay an annual fee of \$2. Finally, the matter was referred back to the committee.

Respecting the meeting on the Monday evening of the Union each year, the Committee recommended that the Standing Committee of the Union should control it hereafter, rather than the Nomination Committee. This was agreed to. The effect of the change will be, that the Union Committee will make provision for speakers beforehand, which the Nomination Committee could not do, and so secure a more satisfactory meeting.

A resolution with reference to the decease of Rev. S. H. S. Fielding, as cabled to the Secretary, was passed, the members rising to their feet in testimony of respect to a good man departed.

Some adjustment of the roll of churches was made, two or three names (which were merely *names*) were dropped.

HOME MISSIONS.

The adjourned meeting of the Home Missionary Society was then held, Rev. William McIntosh, of Yarmouth, N. S., in the chair. Rev. Dr. Jackson, in speaking of the re-organization of the societies in England, in their relation to each other, said, the churches there would demand that the Colonial Missionary Society, if it were to continue in existence, must have a field of special work; and that the special needs of special fields in this Dominion might be pressed upon them, with a good prospect of their sympathy and assistance.

Rev. John B. Silcox, of Montreal, moved, "That the Executive Committee be requested to put the case of the special needs of special fields before the Colonial Missionary Society, that they might thus help their own children." He said many of these causes he had in his mind were composed of immigrants from over the sea—such as the Point St. Charles church, Montreal. These people were *poor*, and would be poor for some years to come, and needed help; and the English brethren in giving them help, would only be helping their own children.

Rev. E. M. Hill said this was for the Colonial Society, rather than *against* it. They needed a

field. There were plenty of men in England who would help the Colonial Society, if they saw it doing a good work.

Mr. W. R. Hibbard spoke of the spiritual need of the Nipissing District, north-east of Georgian Bay. The motion was carried.

WAYS AND MEANS.

Mr. Wood spoke of ways and means. Something more could be done in a church than merely "taking up a collection." It amounts to very little. Formerly, "collecting cards" were used, and with success.

Rev. J. B. Silcox spoke. The churches gave 42 cents per year per member for Home Missions! He moved that we pledge ourselves to use our best endeavors to raise the average per member to one dollar. He gave some illustrations from his Californian experiences. It helps the church that *gives!* And then 16 cents for Foreign Missions! "You have," said Mr. Silcox, "just as much faith in God's kingdom, as you put time, and money and effort into it!"

Dr. Jackson explained how the various schemes could be wrought, so as not to interfere with one another: the autumn for the College; the winter for Foreign Missions, the Provident Fund, etc.; the spring for Home Missions.

Mr. R. W. McLachlan explained the advantages of Systematic Giving.

Mr. Silcox's motion, to endeavor to raise the average for Home Missions to one dollar per member, was carried in a very impressive manner; the members rising, and thus remaining while Rev. D. Macallum offered prayer.

FOREIGN MISSIONS.

The Foreign Missionary Society had the floor for the afternoon. Mrs. Ella F. M. Williams, of Montreal, Treasurer of the Woman's Board, addressed the meeting, conveying the greetings of the sister society, and giving information about their work. At present they supported Miss Lyman in India, and Miss Melville and Miss Johnston in Africa. They expected to do more for the Home Missions this year.

Rev. Edward M. Hill, of Montreal, Secretary, read the report. Like a girl arriving at her "teens," the Society now entered its thirteenth year. Missionaries are generally made at the mother's knee. This child of the churches needed more food and clothing, better support. They had only received, last year, two-thirds of what was needed. One Life Member added, \$40; and \$212 from Christian Endeavor Societies. All hail to the new allies! One missionary, Mr. Lee, had struck out with Mr. Woodside, and taken up labor under the American Board. Mr. Currie, at

Cisamba, is prepared to organize a church there. Miss Melville and Miss Johnston, supported by the Woman's Board, are doing good work there among the boys and girls. Mr. and Mrs. Read, who went out under the American Board, are willing to labor in connection with our Society; but with this *deficit* things must remain as they are for the present. The Woman's Board have had a successful year, and have spent \$1,200 in the support of their missionaries. Though millions of heathen have been converted, let us not forget that there are more heathen in the world now than fifty years ago!

Rev. W. T. Gunn, of Cowansville, Que., presented Treasurer's statement. The figures were: Receipts, Ontario, \$996; Quebec, \$782; Maritime Provinces, \$184; miscellaneous, \$92; total, \$2,055. Disbursements, \$1,968. Due American Board, \$3,004; estimated expenses of the year \$1,300. Mr. Gunn wanted the churches to send all their gifts to the foreign field through him. People say, "We must pay our debts first!" Well, pay your *first* debt first! and that is not for a church-debt, or an organ, or cushions for your dews, but the debt you owe the world for bringing the Gospel to you! People speak of "hard times" preventing their giving. It is *trash*, when they give but 16c. a year to Foreign Missions!

OFFICERS.

The reports were adopted, and the following officers elected: *President*, Rev. Daniel Macallum, Maxville, Ont.; *Vice-President*, Seth P. Leet, Esq., Montreal; *Secretary*, Rev. Edward M. Hill, Montreal; *Treasurer*, Rev. William T. Gunn, Cowansville, Que., with an Executive Committee of gentlemen and ladies. Several brethren spoke; and then Mr. Hill described a large number of specimens and *curios* on the platform from our African mission field.

THURSDAY EVENING.

The church was crowded at 8 o'clock. Thomas Moodie, Esq., Montreal, presided. Rev. Mr. Wood gave a *resumé* of the work of the year, and pleaded for the "dollar a member," resolved upon in the morning.

Rev. W. H. Watson, of Hamilton, spoke. We should erect plain places of worship in growing centres, and there preach the Gospel according to our beliefs as to faith and practice. We are not so singular as once we were; for our principles have permeated other bodies! Mr. Watson gave what a brother after described to us as "an *in-cisive* speech" on the "24 cents" for Home Missions; and the "16 cents" for Foreign Missions; and the "23 cents" for the College! He closed by speaking of the need of counsel and visitation

among the isolated churches. "Let the centres," said Mr. Watson, "visit and help the outlying churches! And we need a missionary superintendent. I think we heard him this morning! We have the man among us; even if Emmanuel church, Montreal, has to look round for another pastor. Let us have for our three causes, Home and Foreign Missions and the College, *one cent a day* from each member and hearer, for this year!"

Mr. Silcox, of Montreal, spoke of his earlier experiences in Toronto. His best adviser and friend was the late Henry J. Clark. "With respect to the vote of this morning, let the pastors explain it to their people, and get a *vote* on it; and get the Christian Endeavor interested. And let us give the women more to do in our churches. You'll never be right till you have as many women as men on your Boards and committees! There is a hunger in the human heart for God, just as a babe is born with a hunger for its mother's breast. Old miners in California, when I told them God was their Father and loved them, *came home* like the Prodigal! We must preach better! and people will come in—you couldn't keep them out! If *goodness* were the only qualification, our grandmothers would be better preachers than we! (Applause.) Ay, that's the lay brothers cheering this time! But you want also a drawing people, as well as a *drawing minister*! It is the people's business to bring the people in! (Renewed applause.) That's the ministers applauding this time!"

SCENES IN AFRICA.

Mr. Hill, with the assistance of Rev. J. G. Sanderson at the stereopticon, gave a most interesting "illustrated lecture" on our West Central African mission field. A charge of 25 cents at the door would have secured \$100 from a well-pleased audience. We hope the "collection" was a handsome one.

FRIDAY MORNING.

The Union of 1895 is to be in Hamilton. The invitation was cordial, and as cordially accepted.

Dr. Jackson presented report concerning the "Congregational Manual." The work is now issued, and presented for the use and patronage of the churches. On motion of Dr. Wild, Dr. Jackson was presented with the thanks of the Union for his efficient work on the Manual.

The affairs of the Publishing Co. then came up. Mr. J. C. Copp, President of the Company, and Rev. W. W. Smith, Secretary, stated the position of affairs. The CANADIAN INDEPENDENT was poorly supported, and an increasing *deficit* was threatened. It was impossible to go on without

more capital, and a larger list of readers. It was suggested that an Advisory Committee be named by the Chair, to report later in the day. Mr. H. O'Hara was then heard, insisting that something be done, and done to-day.

AMENDED CONSTITUTION.

Mr. S. P. Leet, of Montreal, then introduced his proposals for an extended revision of the Constitution of the Union, placing all the work of the various societies directly under the management of the Union, by means of Standing Committees of the Union. The proposed constitution was in the hands of the members, in printed form, and led to an animated discussion.

Dr. Jackson moved an amendment, that the matter be left to the Union Committee, and committees of the various societies interested, to consider the propositions, and report at the next meeting of this Union. Seconded by Rev. W. F. Clarke. Dr. Jackson suggested difficulties about funds now held by incorporated societies. Mr. Leet explained that it would be desirable, he thought, to incorporate the Union, and then these other incorporations would lapse. Mr. Clarke did not like consolidation if it became centralization. Last year he favored union with the Presbyterians, under the idea that it would Congregationalize them; this motion would Presbyterianize us! Even the American "Assembly" this year, had refrained from incorporating, the various seminaries. The amendment was carried.

LUNCHEON, AND ADDENDUM.

The school room was filled, as on Thursday, with a well pleased company. The volunteer waiters, ladies and gentlemen, were numerous and attentive. No speeches were called for. In this respect, these luncheons this year were unique. Perhaps the "new departure" is a good one. The members get tired of speeches. No one had a word against the new method.

After the luncheon, all formed themselves on the grass in front of the parlor windows—some prone on mother earth, some seated on chairs, some standing (and some looking out of windows). But all were "taken," with great success.

THE COLLEGE.

At 2 o'clock the annual meeting of the Canada Congregational College was held, Rev. Dr. Jackson occupying the chair. Rev. Prof. Warriner read the Secretary's report, which showed that satisfactory work had been done by the students during the year, and that the college had been highly successful. Mr. Thomas Moodie, of Montreal, submitted his report as Treasurer, which compared favorably with that of last year. It

stated that there had been an increase in the endowment fund of about \$1,650. Gratification was expressed at the number of prizes given by friends of the college for competition. The following officers of the Board were elected:—Chairman, Rev. Dr. Cornish; Secretary, Rev. Prof. Warriner; Treasurer, Mr. Thos. Moodie. The following directors were appointed to fill vacancies on the Board:—Revs. Dr. Barbour, E. M. Hill, A. Alexander, Chas. R. Black and R. W. McLachlan. After passing a motion requesting the various Congregational churches to observe the second Sunday in October on behalf of the college, the meeting adjourned.

THE PUBLISHING COMPANY.

The annual meeting of the Publishing Company was then held. In order to place THE INDEPENDENT on an improved basis, it was stated that \$600 were required. During the progress of the meeting \$350 of this was subscribed, and before the Union closed subscriptions to stock amounted to about \$500.

THE PROVIDENT FUND.

The Provident Fund Society then held its annual meeting. The report was very favorable. During the year \$900 had been added to the assets of the Widows and Orphans' Fund, and \$400 to the Retiring Ministers' Fund. The Rules were amended, so that a beneficiary member, when past 65, and not in pastoral work, may claim an annuity, independent of physical disability.

FRIDAY EVENING.

The church was crowded. Rev. J. T. Daley gave a bird's-eye view of the state of the churches, as revealed in the statistics under his care: 1,136 new members; 900 of them on profession of conversion; too much moving and changing among pastors; yet some notable exceptions, as Hay at Scotland, 47 years; Macallum at Maxville, 21 years; Jackson at Kingston, 17 years; Sanderston at Danville, 16 years; and a great spirit of evangelism abroad.

Rev. A. W. Richardson, of Brantford, gave a capital and practical address on Church-work in general. Had been in Prof. Warriner's S. S. class in old "Zion." Saw a feeling of hope among the brethren; peace and harmony prevailed, and now we are to go on! Some are ever asking, "What is a man's creed?" He would ask first, "What is a man's life?" For if a man has faith at all, he must show his faith by his works. Like the dark glass in those windows, some of the seminaries only darken the minds of some of our young men, instead of bringing them light. He gave a most realistic picture of David in Saul's armor,

as the result of a great deal of the teaching of the day.

Rev. J. B. Silcox, of Montreal then spoke on "The Church and Social Problems." The attention of the times is directed to social problems. "Doctors of Divinity" we have in plenty; we want "Doctors of Humanity?" Like Rosebery "He believed in God, and he believed in the people: and that was about all he did believe in! He didn't know a single reform that was born on a throne, or championed by a king!" Christianity compels us to look into social problems. We can judge a man by his attitude to his fellow-man, more than by his attitude toward God. With respect to many working men, if they were not discontented, he would *make* them discontented! The Israelites' discontent in the brick-fields of Egypt was a preparation for their emancipation. So now with men. Look at their lives; from dirty "hand" to hungry "mouth." It is a terrible indictment of the injustice of society, of churches and of the times! He would not judge a city by its grand cathedrals and churches, but by the homes of the poor—where the men and women live who do the city's work. The Bible does not belittle man, though theology has belittled him. He closed with an earnest plea of more love to God, showing itself in more love to man.

SATURDAY.

The Saturday session was begun by the hour of prayer, led by Mr. S. P. Leet. After routine business a communication was read from the Dominion Alliance asking for the appointment of four delegates to the meetings of the Alliance to be held in Montreal, and to the Temperance Convention to be held in July. The Prison Reform memorial was adopted and striking out the clause asking that the care of offenders under twenty years of age be handed over to the Provincial Governments. A resolution of sympathy was ordered to be sent to the family of the late Rev. Geo. Purkis, who had recently died at Bowmanville. On the report of the Nomination Committee the Rev. J. P. Gerrie was appointed Secretary; J. T. Daley, Statistical Secretary, and J. P. Gerrie as preacher for 1895.

CHURCH UNION.

The Rev. Dr. Jackson presented the report of the Committee on Church Union, which began by expressions of rejoicing at the many signs of a desire, patent to all, to create a closer visible union. It then called attention to a declaration on this desired end made by the Congregational Association of New Jersey, which was issued by way of suggestion to other representative bodies of Congregational churches. The proposals of the

New Jersey Association are as follows: (1) The acceptance of the Scriptures, the Old and New Testaments, inspired by the Holy Spirit as containing all things necessary to salvation, and as being the rule and standard of Christian faith. (2) Discipleship of Jesus the Divine Saviour and teacher of the world. (3) The Church of Christ ordained by him to preach the Gospel to the world. (4) Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church. Such an alliance of these churches should have regular meetings of their representatives, and should have for its objects, among others (1) mutual acquaintance and fellowship; (2) co-operation in foreign and domestic missions; (3) prevention of rivalries between competing churches in the same field; (4) the ultimate organic union of the whole visible body of Christ. The committee endorses this declaration in the main and recommends that it be sent to the various associations and churches for their consideration, and that they be registered through this Committee on Church Union, and the committee to report the results of their consideration at the next meeting of the Union.

Rev. Chas. Duff said, "Much is said nowadays, about churches and church-rules, but little about the principles of the Church founded by Christ Himself. The Solidarity of the Race will be a doctrine that will lead directly to the union of all Christians."

Rev. W. F. Clarke, Mr. Jas. White and others, gave a hearty support to the report, which was unanimously adopted.

SABBATH OBSERVANCE.

The Rev. E. M. Hill reported on behalf of the committee on Sabbath observance. The Sabbath rest, it should be held in mind, rested not simply on the Mosaic code, but on the higher law of Christianity. The churches should actively agitate for the full observance of the day and uphold such efforts as the prevention of Sunday street cars, and the closing of saloons. It also deprecated the delay in passing the Charlton bill. Committees on Temperance and Sabbath observance were appointed.

BROADVIEW AVENUE CHURCH.

There was no session of the Union on Saturday afternoon. The occasion was taken advantage of to lay the corner-stone of a new church-building on Broadview Avenue in East Toronto, at 3 o'clock. The pastor, the Rev. J. P. Gerrie, presided. The ceremony was performed by Mr. J. C. Copp, and addresses were delivered by Mayor Kennedy, the Rev. Messrs. Warriner, E. M. Hill, Wm. McIntosh and two or three local ministers.

The friends afterwards sat down to a tea provided by the ladies of the church. In the evening the Alumni of the Congregational College met at the house of the Rev. J. P. Gerrie.

SABBATH.

A number of pulpits were supplied by the members of the Union, both in the city and surrounding places. The annual sermon of the Union was preached in the Northern church by the Rev. J. I. Hindley, Ph.D., of Forest. The text was from Rev. xxi. 13. The whole discourse was a plea for the universal brotherhood of all Christians, whether differing in race, doctrine or denomination.

In the evening, the Rev. W. H. Warriner preached from Acts x. 15, and thrilled the large audience. After the sermon, under the guidance of the Rev. T. B. Hyde, the Union and the members of the churches in Toronto sat down at the Lord's Table. The occasion was one of great solemnity.

MONDAY, LAST DAY.

The Rev. J. P. Gerrie presented a memorial on prohibition, and the Rev. Charles Duff one from the temperance committee.

A resolution from the Toronto District Congregational Association was presented by the Rev. Charles Duff. This resolution urged the appointment of an examining board in the west, that might report on those seeking ordination. The character of the suggestion appears to be that of a theological college extension movement. On motion the resolution was referred to the board of the Congregational College of Canada and the District Association.

THE P. P. A.

On Monday morning, Rev. A. F. McGregor moved, seconded by Rev. John Morton, of Hamilton :

"That in harmony with the historic traditions of the Congregational body and in loyalty to the truth that alone makes free, this Union declares its unwavering adhesion to the principles of civil and religious freedom, which are the safeguards of a nation's true peace and prosperity, and are essential elements in the advancement of Christ's kingdom.

"We desire to make this affirmation the more emphatic in view of the extremes to which passionate Roman Catholics on the one hand, and passionate Protestants on the other hand, are in these times manifestly tending."

Mr. Edmund Yeigh considered that the resolution moved was not sufficiently definite. It was not so applicable to the times as that proposed at Woodstock by the Western Union and carried there in April. Mr. Yeigh moved as a substitute motion :

"That the Union takes this opportunity of re-affirming the principles of civil and religious liberty for which our forefathers contended and suffered, the absolute equal rights of all religions in the eyes of the law, with freedom for all, and neither proscription nor favor for any ; and, while careful to abstain from all interference with individual liberty, we regret the formation of organizations which appear to us to conflict with these principles."

Mr. R. W. McLachlan, of Montreal, in seconding Mr. Yeigh's motion, argued that such Associations as the P. P. A. were unnecessary. In Montreal, notwithstanding the preponderance of the Roman Catholic population, there was no need for such an organization. How then could there be in Ontario where the circumstances were reversed? He thought the Protestants of Toronto might learn tolerance from the Roman Catholics of Montreal.

The Rev. George Fuller argued that the Roman Catholic electorate are organized in the same way as the Protestant electorate in the P. P. A. Mr. Fuller's contention further was that the motion of Mr. Yeigh was framed to express that clause to which exception was made and which had special reference to the P.P.A. organization. Mr. Fuller contended that the Union had the right, and should exercise it, to pass such a resolution. As Protestants, because this P. P. A. was essentially a Protestant movement ; and, secondly, as Congregationalists, because the leader of that movement, Rev. J. C. Madill, was an accepted and approved Congregational minister.

The Rev. John Wood, Truro, N.S., who moved to strike out the last clause of the motion, seconded by Rev. Dr. Jackson, considered the Union would be unwise to pass a resolution condemning the P. P. A., considering how little was known of its aims, objects and methods. He had heard things said in its favor and things against it. The Union, he thought, should wait until they could form a more mature opinion upon it.

Rev. Dr. Jackson, of Kingston, made a similar argument to that of Rev. Mr. Wood. Both were in the nature of appeals.

Rev. Charles Duff denied the right of the Roman Catholic Church to control the consciences of its people, and he denied the same power to Protestantism. It was the duty of Protestants to maintain the liberty wherewith Christ had made them free.

Rev. D. S. Hamilton gave his experience of the treatment meted out to tolerant Protestant ministers in P. P. A. localities. He said that because he had stood up for liberality, freedom of conscience, and religious liberty, he had been called a Jesuit in a district where a P. P. A. member had been elected. As consistent Congregationalists, he demanded the support of the

Union in his advocacy of equal religious and political rights for all, irrespective of creed.

Mr. Hamilton's remarks were loudly applauded, and it was manifest that the Union was in full sympathy with his course.

On a vote being taken, the amendment was voted down, and the motion by Mr. Yeigh was adopted by a vote of 41 for to 8 against.

OTHER REPORTS.

The Business Committee reported a resolution of regret at the death of the late Mr. W. R. Clinie, who was a deacon of the Bowmanville Congregational church, which was carried by a standing vote.

The Temperance Committee's report, presented by Rev. Charles Duff, reviewed the progress of the cause during the past year. The report in speaking of the Royal Commission on the liquor traffic, said, "Little was expected of the commission, and we have not been disappointed."

The Dominion Alliance report was also presented by Rev. Chas. Duff. This report recited the pledge of Sir Oliver Mowatt to give a prohibitory law immediately such law was declared by the Privy Council to be within Provincial jurisdiction. This was worthy of approval, while the attitude of the Dominion Premier could not be otherwise regarded than as discouraging. In presenting the report Mr. Duff explained that the aim of prohibitionists was to secure a law to prohibit the liquor traffic. It was not aimed at individual liberty, but to outlaw a traffic which should be put under the public ban.

DISESTABLISHMENT IN WALES.

It was moved by Rev. Dr. Jackson,

"Resolved, That the Congregational Union of Ontario and Quebec hereby express its deep interest and sympathy with the Nonconformists of the Principality of Wales in their present struggle to free themselves from the influence and unjust burdens imposed upon them by the ecclesiastical State establishment. We hope and pray to this end effect may be given by legislation at present before the English Parliament."

Rev. B. B. Williams, of Guelph, supported the motion in a fervid speech. The resolution was unanimously carried.

OTHER REPORTS.

The Christian Endeavor report was presented by the Rev. J. R. Black, chairman elect. The number of Christian Endeavor societies reported was 47, an increase of five for the year; membership, 1,796, an average of 37 for each society. The amount raised by the societies during the year was \$1188 52. The Junior societies reported were 15, with 385 members. The report suggested a C. E. rally in connection with the annual meeting of the Congregational Union.

The Sunday school report was also presented by the Rev. J. R. Black. The report gave the number of schools reporting as 44 in Ontario and 12 in Quebec; with the total officers and members, 585; scholars, 3,271. The report closed by urging the churches to take a deeper interest in the Sunday schools.

A scheme of church offerings, to promote systematic giving, reported by Rev. E. M. Hill, was, on motion of Rev. George Fuller, adopted.

The Rev. George Fuller, of Stratford, moved a resolution of approval of the Congregational Hand-book, prepared and published by Rev. Dr. Jackson, coupled with an expression of thanks for the services rendered in compiling the same. The motion was adopted by a standing vote.

The Christian Endeavor Committee was appointed:—Rev. A. F. McGregor, Rev. D. S. Hamilton, and Mr. G. H. Craik.

The matter of lesson helps and hymns was referred to the incoming Sunday School Committee:—Messrs. H. L. Thompson, S. P. Leet, and Rev. W. S. Pritchard.

The best thanks of the Union were tendered Rev. Prof. Warriner, for his scholarly and able address from the chair. The address was ordered to be published in the *Year Book*.

THE FAREWELL MEETING.

The farewell meeting was a largely attended and inspiring gathering. The Northern church was again well filled. Rev. Prof. Warriner presided. An impressive address upon the work and influence of the Christian Endeavor Societies was given by Rev. A. F. McGregor. The speaker congratulated the Congregational Union upon the fact that the first Christian Endeavor Societies, both of the United States and of Canada, were formed in Congregational churches, the idea of the great organization originating with a Congregational minister. The societies were, he said, not only bringing young Christians together for united effort, but were destined to make the future of Christianity one of closer unity of thought and action.

Rev. D. S. Hamilton, of Forest, made an earnest plea in behalf of the Congregational College. Like Prof. Warriner, he, too, had gone to College from the Northern Congregational church. He believed that the College was doing good work for the Christian ministry of Canada. Mr. Hamilton paid a tribute to the work of Prof. Warriner, whose tuition was of the greatest value to those who had the privilege of attending his lectures.

Rev. J. R. Black, of Kingston, Chairman-elect for 1895, made a short address, in which he expressed the thanks of the members of the Union to the ladies of the Northern, Zion, Olivet

and Bond-street churches, and other friends, for the generous and open-hearted hospitality which had been extended to them. A hopeful feeling, he said, had pervaded the whole of the meetings, which had been in every respect encouraging, and the new year for the Congregational Union was opening most auspiciously.

Mr. J. C. Copp made an appeal on behalf of THE INDEPENDENT, and a generous response was the result.

Rev. W. McIntosh, of Yarmouth, N. S., extended the greetings of the Congregationalists of the Maritime Provinces, who, he said, while not making great headway numerically, were doing substantial Christian work.

The hymn, "God be with us till we meet again," and the benediction, by Rev. T. B. Hyde, brought the farewell meeting to a close. The music, as at the other meetings of the series, was excellent, the singing being hearty and inspiring, and the special choir selections, rendered with excellent taste, were much appreciated.

Our Contributors.

SCRIPTURAL GIVING.

I.

There is a form of giving too common even among church members. It might be called, grudging or slavish offering. The Lord's work receives from such only what is left, after their own wants, or even luxuries, are pretty well supplied. Instead of feeling honored by being asked to contribute to any Christian work, they are apt to take offence, or speak of it "as begging for money." A begging for money, and for whom? For Him who holds the worlds in the hollow of His hand, who so loved them that He gave His only begotten Son to die for them; from whom and by whom are all things.

There is another class of givers who stand upon a higher plane than these, viz.: those who give from a sense of duty, in obedience to God's command. They are conscientious in the matter, and usually follow some systematic method; ordinarily the one laid down by the church or its officials. Probably the bulk of our church contributions comes from this form of giving.

But there is a third and higher plane, which I would invite and encourage all to take. Very often it naturally follows the most conscientious

discharge of the second form. It may be named "the giving of faith, or love." The spirit which is guided and actuated by Christ's Spirit, realizes the great need of humanity; the great privilege to which we are called as His followers, of becoming co-workers with Him, in reclaiming a lost world to the full light, life and liberty that is in Him; this spirit we repeat, enables us to joyfully cast our offerings into His treasury, to help on the work of redemption. The way to this, as to all Christian graces, will be found by a careful and prayerful study of the Word, and yielding a prompt and cheerful obedience to His will.

The first essential is the recognition of the fact that all we have and are is from God, and that we are only stewards of those earthly goods we call our own. That even our bodies, our intellects are His, and are to be used for the glory of God. "Ye are not your own." The acceptance of this Scriptural axiom must underlie and permeate all true and acceptable giving. The Bible commends as a first principle, simplicity or unostentation: "He that giveth, let him do it with simplicity." "When thou doest alms let not thy left hand know what thy right hand doeth." Where we truly realize that all we are and have "is utterly and only His," then we shall be able to fulfil the spirit of this command, for then all idea of self-consciousness will be lost at once; and when the church is educated to take this view of the case, there will not be any need of depending upon published reports or subscription lists as incentives to duty. Also when we are ready to receive all our possessions as gifts direct from a Father's hand, and not as *rights* earned or inherited, then we shall dispense our benevolence in the true spirit of thanksgiving. How prone we are to receive these earthly means, and enjoy them, as we do the glorious sunshine, the glad, bright freshness of spring and summer, the indescribable grandeur of autumn, simply as a matter of course, and not send up from the heart, an incense of praise and love to the giver of all good. Another writer has said, "When the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense; it means all that it can mean in a court of law, . . . that our entire possessions, every dollar, every cent, must be employed in the way that will best honor

God." Faithfulness and intelligence are the two main requisites in a good steward: "Moreover it is required in stewards that a man be found faithful." "If any man minister let Him do it as of the ability which God giveth him."

If every dollar of our money is to be spent in the way that will best honor God, we need more than human wisdom or the natural conscience to guide in the matter. His word does not teach that we are to live as ascetics live, to deny ourselves the ordinary comforts of life. Our bodies are the temples of the Holy Spirit, and demand our care. How shall we honor God by caring for our physical needs? By providing only such things as conduce to the best and noblest conditions of human existence. All the demands of fashion, emulation and pampered living, should be judged by this standard. It is most evident that the Lord is not honored by driving or running after bargains, forsaking honorable business men for those who practice deception and seek to profit by "sweating" those who make up their goods. As individuals and a nation, how do we in Canada stand in God's sight? We are called a most Christian and temperate people, and yet, "our entire contributions to missions in 1891 would not pay our drink bill for four days." "Canada spends 80 millions annually in liquor, an average of \$16 per head; she gives half a million of dollars for missions, an average of 10 cents per head." Have we any right to complain of hard times?

As churches and Christian people how have we been true to our stewardship? "There is buried in jewelry, gold and silver plate, and useless ornamentations, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles, and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years." You will notice that this says "buried." We all remember the parable of the buried talent, and how the Lord on His return required His own with usury. We must grant that God has implanted within us, and encourages, a love of the beautiful; but in view of the principles laid down, the question must be brought home to each enlightened conscience, whether the money used as above brings higher interest into the

Lord's great treasury, than if invested in the direct spread of the Gospel at home and abroad.

Dr. Gordon in writing on this line, tells of one church paying \$2,500 to one singer, and less than \$300 to missions; also of \$100,000 being spent in New York on Easter Sunday in floral decorations. The reformed churches have departed from their primitive simplicity, with the exception of the Moravian, which sends out to foreign missions one out of each sixty of its membership, and contributes \$12 per member annually to that work; while evangelical Christians of N. S. own eight billion dollars of wealth, they give but 25 cts. per member. Surely this is not faithful stewardship of the Lord's bounty when there "are over 10 millions of square miles in heathen lands on which the foot of Christian missionary has never trodden!"

Economy, N. S.

J. W. Cox.

HERE AND THERE AMONG THE CHURCHES.

BY AN ENGLISH VISITOR.

II.

The kind insertion of my former letter in June, encourages me to hope that a few words upon my late wanderings amongst the churches may be acceptable, before I return to my home and ministry in the Old Country. When I returned to Toronto, after Sunday at Wingham, early in May, a friend suggested that I would do well to go and look at the churches at Belwood and Garafraxa, recently left vacant by removal of Rev J. C. Madill, to Sarnia. I resolved to do so; and by the kindness of Rev. C. J. Stephens, returned missionary from China, who was taking two Sundays, his visit was deferred that the stranger from England might see what country work is like in Western Ontario. In the Home Land we have many an interesting field amongst the country churches, and I myself have secured some fame as "bishop" amongst them; but scarcely in any country could a more interesting and promising sphere of work be found than that at Garafraxa and Belwood. Let the man who settles there recognize that his work is amongst his own people;

that in their homes and lives is ample scope for all his sympathies and time; and in their minds and consciences is a region that will repay all his study and all his toil. And such an one, though lonely amongst his brethren, would find ample recompence in the affection of his people, and in the knowledge that he was sowing seed of promise in many young hearts that would appear afterwards in many regions of the Dominion, and in every sphere of service—rural, business, or professional.

Belwood is a bright little village of some 400 inhabitants. Here the Congregational church is one amongst three sanctuaries; having its own evening service; and the members of which unite with the Presbyterian brethren in their Christian Endeavor Society, and in their week-evening service, which is held in the Presbyterian and in the Congregational churches alternately.

The larger and stronger church is in Garafraxa, two and a half miles off. Here is a neat roadside church, with enclosure and sheds for a large number of horses and vehicles. These conveniences are amply made use of on Sabbath morning, when the farmers' teams bring load after load of healthy, hearty family parties; until a long line of buggies fills the enclosure, and every stall has its occupant. It is a grand thing to see in the congregation, what you find in the farm houses—grand-parents, children of theirs in their prime, and grand-children to the third and even to the fourth generation; all worshipping God together and finding it good to draw near to Him.

It is pleasant also to hear of the young men and maidens, who are following the good example of their elders; and who love the old cause, and the plain, old-fashioned church; and who, as their fathers are called "home," are equipped and ready to step into their places, and to take up their work.

The field at Garafraxa and Belwood is five miles across from point to point, although the church buildings are only about half that distance. In one week we managed to "walk about Zion," and visit all the scattered members, and were glad to recognize the welcome accorded by all classes alike; and the good will expressed towards ourselves and our English charges.

We have seen more patriarchal families during our week with these two churches than ever

in our life. At Home, six children are considered a large family; but in this splendid country of corn-fields and orchards, it is a common thing for eight, ten or twelve, or even more to gather around the unstinted board, besides the hired man and the orphan boy from the "Institution," who all sit down together, and who having shared the toil, share also the reward of labor. It is a happy thing also to remark the true godliness of this rural, but most intelligent community. A strict morality, and even puritanical code of conduct, is supported by an almost universal abstention from all intoxicants, and to an Englishman, a strangely, almost entire abjuration of the *fragrant weed*, which too many dearly love. Added to this, there is a general Sabbath observance, which is greatly to be commended; the result of which is seen in full churches, hearty services, and a sufficient maintenance for the parsonage. When I add that the manse itself just opposite the church, is commodious and handsome, and the garden loaded with fruit-bearing trees, I shall, perchance be tempting many of the "brethren" to take steps towards this paradise, "with a view," and in the hope of better things than they have yet known. But it is not all ease and plenty even at this Arcadia amongst the Ontario churches. For minor trials—the manse is lonely, and its occupant will be far from libraries, fellow-ministers and the meetings and excitements of great cities. That is, if he sticks to his own work, he must needs be somewhat "solitary." Then here also the old story is repeated often, of stumbling and falling; of sickness and sorrow; of bereavement and orphanhood; and of riches, hardly earned by long years of toil, that have taken to themselves wings and flown away.

Yet with all this, were I asked to say—if I were coming out from England to settle here—what Province I would prefer, and what sphere I would select, if I could make choice of their best and happiest I have seen amongst the churches—I would pass by the busy cities of Montreal and Toronto; I would turn (reluctantly but unfalteringly) from the attraction of Kingston and Hamilton, and I would say, "my heart is in these scattered farm-houses; amongst those honest, kindly and true-hearted country people." And were it not that another path stretched before

me; and other work claimed my allegiance and oversight, I would say, "Let me establish my family in that fair lodge in the (former) wilderness. Give me for my ministry the charge of Belwood and Garafraxa!"

I left Ontario regretfully to bend my steps towards Manitoba; where to my surprise I discovered we had only three Congregational churches, of which two are in the city of Winnipeg. It seemed strange to me to travel 1000 miles between Ottawa and Winnipeg, and not find our denomination represented in a single locality amongst the many growing towns planted all along the great railway. It was much sadder to learn that the causes planted at Wood Bay and Portage la Prairie had disappointed the hoped-for progress which had been anticipated for them; and were practically dead causes, without pastors, and having ceased to meet for Christian worship and services. When I inquired how it was that our denomination could be thus weakest and smallest in the Province, I was told that our people had ever been last to enter new townships; while other churches ran before the coming population. Also that the Presbyterian and Methodist churches were more generously planted and supported by their richer adherents both in England and in the Dominion; and further, that amongst the settlers who emigrated from the Old Country, many were Scotch Presbyterians or English Methodists; while few Congregational families transplanted their homes and prospects to the New World.

But if Manitoba has only three living Congregational churches, these three are all alive, and exercising an ever-increasing influence in the Master's vineyard; and from these three others may yet spring. Already Winnipeg Central has become the founder of Winnipeg Maple Street; and each of these is now the centre of a growing field of usefulness. I had the pleasure of spending some time in the company of Rev. Hugh Pedley, B.A., and Rev. T. Hodgkinson. Mr. Pedley is the happy president of a very important church, and of an attached and devoted people. Their activity and generosity are known in all the Province; and they set great store by their devoted pastor—who loves his people too well, and recognizes his opportunity as too responsible, to be willing to remove from Winnipeg, though

tempting offers have come to him from the American churches over the border.

We had hoped to have spent a Sunday between these two churches; but (while we saw a gathering of children and young people at Maple St., on the Saturday preparing for their anniversary on the morrow), we might not tarry, as we were to preach at Brandon next day; their minister being (like ourselves) taking his holidays. But we were very pleased with what we saw of Mr. Hodgkinson's young people; and believe that at Maple St. he has a great work to do in that city, which is a wonder to the visitor who is told the few years it has had in which to grow.

We spent Sunday, May 27th, at Brandon. Here we were much pleased to find a commodious frame church, with lecture hall and infant classroom; and still more to learn that slowly but surely there were signs of progress and of spiritual blessing. But here as elsewhere we were told the Congregational church was weakest, because latest started; and because it had fewest supporters amongst the wealthier classes (such as they have), in this young but promising little city. An amusing story was told me by my hostess at Brandon, illustrating the fact that amongst some Canadians the name of "Congregationalists" is an unknown term. This lady was at the emigrants' office on a certain day, bent on offices of kindness, when she encountered an elderly couple just off the cars, whom she sought to assist; and asked the old man, "What church he belonged to?" "I be Methodist, marm," said he, "and what be you?" "Congregationalist," was the reply. "Congregationalist!" questioned the stranger, with a puzzled expression of countenance, "and who be the Congregationalists? I thought I had made acquaintance with all sorts; but I never know'd *they!*" At Brandon, the Rev. H. C. Mason, B.A., has evidently an affectionate people, and a promising sphere of work; and our memories of our Sunday with his congregation will always be a pleasant one.

THE CONGREGATIONAL UNION.—In our report of the Union, we were obliged to leave out the admissions to membership; not having correct and complete reports of these. We shall give them, from the official records, next month.—Ed.

A WORD FOR THE LORD'S PRISONERS.

"Æneas which had kept his bed eight years."
Acts viii : 33.

I do not think we are stretching the imagination, when we place Æneas in the category of saints to whom the Apostle Peter was divinely directed. Æneas has not to be instructed as to the nature of Jesus Christ. Through the miracle wrought, there was a mighty revolution in Lydda and Sharon, the whole population turned to the Lord. Through the sufferings and release of one many persons were specially blest. The seed might be very costly but the abundant harvest justified the expenditure.

The narrative throws a light on the mystery of pain and the profit side of suffering. Sick people often wonder why they are afflicted, sometimes they give way to bitter feelings, and doubts, "wrung from troubled spirits in hard hours, of weakness, solitude, perchance of pain." They raise the problem that troubled the Arabian dhief-tian, "Wherefore is light given to him that is in misery, and life unto the bitter in soul which long for death, but it comes not?"

Looking at sickness in its effect on right-minded, right-headed individuals, we can see how, like mercy, "it is twice blessed." It proves a benefit to the sufferer and those around. In some cases a protracted illness has a down-grade tendency. There is increased irritability, exacting demands, selfish thoughtlessness about the wants of attendants; but in other cases suffering leads the afflicted one into a larger experience. He enters into another region of life as real as the land Columbus discovered. He sees life from a new point of view, from the vantage-ground of a new trial, a new discipline. Amongst the graces the trial of protracted suffering develops is resignation to God's will.

Resignation.—Here is Æneas afflicted with the palsy. He has been down on his back for eight years. The disease has made him as helpless as a child and quiver like an aspen leaf. What other people could do easily was a sheer impossibility to Æneas. To a sensitive nature in such cases a human look is agony. Here we cannot dogmatize about Æneas and his frame of mind. But we feel that the atmosphere of this story is different from

that of the querulous paralytic of Bethesda. It is not recorded that Æneas asked Peter to remove this thorn in the flesh. Charity will not resent the supposition that after eight years schooling Æneas had learnt the lesson of submission, and that when this point was gained God suddenly removed the burden. God often gives us liberty when we have thoroughly mastered the difficult task.

Take another case from real life. Here is a sufferer who once enjoyed the priceless gift of health. She was naturally independent, liked to do all things for herself, looked with half-veiled contempt on folks who enjoy being petted and waited on hand and foot. Then insidious disease came draining the strength and prostrating the body. Busy Martha has become a chronic invalid. She has to be carried or crawl, whereas as once she tripped merrily along. In the silent chamber the battle of her life has been fought. It was as momentous as any famous one chronicled in the pages of history. After strong crying and tears, pride was subdued, self was conquered, and the prayer uttered by the Supreme sufferer in the sanctuary of sorrow was breathed again, "Not my will but Thine be done." In the sufferer's life the passive virtues of patience and resignation have been conspicuously manifested. The sufferer has also learnt how to receive with grace as well as give. In this there is moral and spiritual gain.

Protracted affliction borne rightly, leads to a *fuller realization of the presence of Jesus Christ*. Christ is often lost sight of in the press of business, in the round of pleasure, in the rush of life, but in the lonely chamber the heart goes out in prayer, "Lord, visit me in my affliction." The child gathering wild flowers in the fields forgets its nurse, but when the sharp thorn pierces her finger, cries to her for aid. When people are sick and feel the pressure of the unseen and eternal, when grim death stares them in the face, then they cry out for the living Christ. And He reveals Himself to the waiting soul.

Sick folks have in a marked manner been helpful to mankind. Invalids often class themselves in the category of the useless. They imagine themselves to be burdens to those around them. Yet, this is a great mistake. The sick have a mission, a work to finish in God's universe. How

much good has been done in the world through letters? Many a lad has been kept from temptation in the great city through his mother's letters, written in the sick room far away in the quiet village. Many a wounded heart in a foreign land, has been healed and brightened by the receipt of a friend's letter, breathing the story of affection and trust in God, and the letter was penned in much weakness and trembling. What a noble part hymns and poetry have played in man's religious experience! Sickness had a sanctifying influence on the composers.

Some of the grandest psalms in the old Hebrew hymn book, were written on beds of affliction. Dr. Watts wrote hymns of various quality, but he wrote some hymns which will be sung on earth till men sing the new song in heaven, and these hymns were all composed by the poet when he was laid low by sickness. Mrs. Elizabeth Barrett Browning, when suffering from physical prostration, composed in a darkened room some of her best poems. Many of the flowers of song have had their roots in sorrow.

In chambers of sickness, invalids have thought much of the spiritual condition of their loved ones. They have been their intercessors with God. Humanity needs prayer as well as work, suppliants as well as toilers.

The influence which sick ones have exerted in the home-life is often marvellous. In some cases the sick one has been the life and soul of the family group. His or her presence has been bright as the sunlight, and sweet as the breath of the morning flowers. I remember visiting a poor woman in the last home of the poor, the workhouse. In her heart was the love of God, and the light of His peace irradiated her face. The inmates all called her "Happy Betty." She was a martyr to rheumatism, and her fingers were twisted like the twigs of a branch. Her conversation was so cheerful, and her mouth was filled with praise. She glorified God in her sufferings; and many a peevish, complaining Jonah, looking at her, was self-condemned.

The humanizing influence of the sick forcibly strikes the spectator. It would be a hard world, far harder than it is, if there was no pain in it. If all men were as strong as Samson, and all women as Amazonian warriors, some of the best

aspects of human character would never be seen. The most delicate tones in the human voice would never find expression.

The sight of the dying child has wrought more than words, however eloquent. It has changed the lion into the lamb. The father and the mother will never forget the last look of the worn-out pilgrim, the last prayer for them, the last charge to meet her above. The valley of death and the home beyond will not be so strange nor lonely, for one of Christ's little ones has been their forerunner. "A little child shall lead them."

The strong have learnt much from the weak. Sufferers who have patiently borne their daily and nightly cross have accomplished magical and unique results. They have metamorphosed hardness into softness, rudeness into courtesy, uncouthness into grace, thoughtlessness into consideration, unrestrained passion into marvellous self-constraint, rank selfishness into self sacrifice, and the gross material nature into the heavenly—the Christ like.

Let no sufferers who have conquered in their Gethsemane, think that their lives are fruitless. The sick chamber has been Christ's school where many a visitor has learnt the lesson of gratitude for health and the use of limbs. The sick room has been "a little sanctuary," where the bed has been the pulpit, and the invalid the silent preacher of patience and unshaken trust in God. Æneas was healed after eight years of suffering. The sufferer of to-day may look forward to recovery after years of pain. Then the force of the disease may be spent, and health like a long banished exile return home. But with some sufferers no hopes of recovery gild the horizon of life. They must wait for the spirit to quit the temple of ruins, they must wait "God's time to die."

One day in a far more glorious way, Jesus Christ will repeat the miracle of Lydda, and make the sufferer whole. Jesus Christ is the same yesterday, to-day and forever. He is more than a beautiful memory. His last home was not the Syrian grave. He ascended, and from above sends gifts unto men. Let every sufferer take heart. He is on the way to complete recovery. When the life-long invalid Dr. Doddridge was dying, a friend asked him how he was; he replied joyfully, "Almost well." Some day the

Immortal Physician will make every sick one "quite well." In the bright world beyond there will be no dreary nights of sleeplessness, no longings in the day for the evening darkness. With spiritual bodies, with gladness born of strength and love, God's saints will serve Him day and night. And looking backward on the life of suffering there will be no regrets, no tears, no sighs.

Winnipeg.

T. HODGKINSON.

Correspondence.

HOW TO MAKE THE "INDEPENDENT" A SUCCESS.

MR. EDITOR,—For the last three or four years I have read the INDEPENDENT with increased interest and disappointment, and have found much food for thought and inquiry as to why and in what respect our denominational paper is disappointing to its readers. The editorials are bright, crisp, pithy, and equal to any periodical in the land; contributions are lively and readable, and selected articles are the very best.

I believe I am not the only reader who is dissatisfied with our denominational paper. The repeated calls of the editor for church news—for contributions—the feeble interest in the paper, demonstrated by the lack of hearty financial support on the part of the churches—make it evident to the writer at least that the INDEPENDENT does not fill the bill—as the colored brother declared, "Dar's a mistake somewhar."

I believe the churches and INDEPENDENT are standing in a false relation to each other. The INDEPENDENT assumes to be the official organ of the Congregational churches; but is it? How many of our churches make it their official organ? Not one that I know of treats it as such; in actual practice the churches consider the INDEPENDENT as a publication in the interest of Canadian Congregationalism in general, and as such it bears no relation to the life of the individual church. Once in a while a church will send an account of a tea-meeting or a little item announcing the fact that they are still alive, or some report intended to interest all the other churches in the Dominion, and as a rule

does not particularly interest any of them. Why? because we are not interested in another church only so far as we have a personal acquaintance with that church. Let me illustrate. Take any of the churches in Nova Scotia. I have never been in Nova Scotia; never expect to be there. It is a satisfaction to know there are Congregational churches there; but I have no particular interest in reading of their doings, simply because I have no personal acquaintance with the brethren who form those churches. On the other hand, take Hamilton my mother church. I have friends there—I know the brethren—can call them by name—have felt their warm hand-grasp of greeting—have received strength from the pastor's counsel—I am intensely interested in the welfare of Hamilton church, eager for every scrap of news from there, whether through friends or INDEPENDENT. I have a general interest in the Nova Scotia churches, a personal interest in the Hamilton church; can we apply this principle to the INDEPENDENT?

A paper becomes essential and necessary to the reader only, so far as it publishes that which is of personal interest to him. And as a church is composed of individuals, so the paper becomes essential to and the official organ of the church only so far as it enters into the life of that church, and publishes that which is of personal interest to the individual members; and what can be of greater personal interest to the church member than the progress of his own church?

As a general denominational publication, the INDEPENDENT has been a disappointment. As the *local official organ* of each and every individual Canadian church, I believe it would be a success.

Do the churches need a local paper? That is best answered by referring to one or two who are publishing a local paper. Have not the North-West churches their *Congregationalist*? Bond St. its *Gazette*? St. Charles its *Headlight*? while occasional extracts from various daily and weekly newspapers show that other churches use their town-newspapers for local news and as their official organ. When a church uses the town newspaper or publishes a church paper of their own, be it only 25c. per year, it means the INDEPENDENT must take second place or no place at all in that church; and if our Editor

desires any news from that church, he must "extract" it from some other paper.

Can the INDEPENDENT be made the official organ of the churches in reality, as well as in name? I believe it can; and with your permission, Mr. Editor, I will endeavor in next month's issue of the INDEPENDENT to present a few brief suggestions along that line, in the hope that the churches may wake up to their privilege and place the INDEPENDENT where it ought to be in our Congregational home and church life; that it may fulfil its mission, and shine forth the length and breadth of our land, for God and righteousness.

C. H. THOMAS.

Strathroy, April, 1894.

MR. EDITOR,—To make the INDEPENDENT the official organ of the churches I would suggest that each church consider one page of the paper as their own; appoint an editor or correspondent and publication committee, whose duties would be to keep that page full each month of items of interest pertaining to their own local church life. In fact make it a record of births, marriages, deaths, accessions to membership, removals, progress and changes of church, Sunday school and the various society and social departments of church activity. The committee would also take subscriptions, see that every family was supplied with the paper, and solicit advertisements from their local business firms. Our largest churches might profitably occupy two pages of the paper; the smallest churches would perhaps find half a page fill their requirements.

What advantages would be derived from the plan as outlined above? I believe it would provide the food that most concerns and interests the majority church members. It would furnish a family record which every family would want to have and preserve; it would furnish a church history complete in detail month by month which in after years would be invaluable for reference; it would double the size of the INDEPENDENT; it would enable the churches to get better acquainted, and so draw them closer together. It would create desire to take the paper for the sake of local news, which would mean a larger circulation, with a three-thousand-circulation that we ought to have; our paper would not only be placed on a sound financial basis, but would command a good advertising patronage as well. It would pay our

Editor a living salary. It would enable the Editor to enlarge and improve the paper second to none.

I believe the plan outlined would be the shortest cut to that desirable state of affairs. Of these disjointed thoughts and suggestions will induce any church to take action on this important matter, the writer will feel the effort to write them has not been in vain.

Strathroy, May, 1894.

C. H. THOMAS.

Christian Endeavor.

ZION CHURCH JUNIOR O. E. SOCIETY.

Our Society meets on Sunday afternoon, immediately after Sunday school. The officers and committees consist of President, Secretary, and Treasurer, Lookout, Prayer-meeting, Hospital Visiting, and Room Committees. The last named we find very helpful in providing and putting in order the books used at the meetings. The Hospital Committee visit the Children's Hospital on Saturday afternoons. Last summer, when most of the patients were at the Lakeside Home, our Society arranged for a picnic to be held at the Island, when we intended to visit the hospital and distribute some flowers. But owing to the fact that some of the patients had had scarlet fever, we were not admitted. In spite of the disappointment, the picnic was a very pleasant one, and we intend to have another very soon. During last winter we have had two concerts; the one in December was of a missionary character; reading, recitations and singing. The collection we sent to Mr. Krikorian, in Galatia, to pay for a little girl to attend the Mission school. The next entertainment we gave in April. The collection taken was in aid of the Sunday school. In addition to the usual programme of recitation, etc., we had an exhibition of club-swinging and dumb-bell exercises by the girls of the Society.

In regard to mission work other than supporting the little Turkish girl, we have missionary meetings once a month, when papers and stories are read, telling of the work needed and being done in foreign lands.

For some time past we had been thinking of sending something to the Indians, and had collected clothing, books, toys, etc., for the purpose, the girls having made several new garments; and at Christmas time we bought a large box, which we filled, and shortly after sent to Mr. James, the pastor of an Indian church at Saugeen, a little town on Lake Huron. From him we received a very nice letter of thanks, saying how pleased the

poor people were with the things, and that he expected to be in the city this summer, when he would bring us some work done by the Indians.

Instead of taking a collection at the Missionary meetings, we this year bought a number of mission boxes, shaped like barrels, which the Juniors took home with them, to fill with the money they can save or earn, to help to send the Gospel to the heathen. Already some have been returned with quite a sum of money. We hope that through the coming year, we will be able to do more work for our Lord than in the past.

Yours truly,
G. A., Pres.

WOODSTOCK.—On Tuesday, May 15th, twenty-two members of our Christian Endeavor Society drove to Burford, and spent a most enjoyable time with the Endeavorers of that place. The occasion was the local Union meeting of the Congregational and Methodist Societies, and was a profitable meeting. We are hoping for a return visit in the near future, when we will try to show our appreciation of the kindness shown us in Burford.

On Friday evening, June 1st, our Christian Endeavor Society held its semi-annual election of officers and committees. The Society decided to continue the support of a native African missionary. On Wednesday evening, June 13th, at the close of the prayer-meeting, Miss Kate McDonald, who has been organist of the church for the past seven months, was presented with an address accompanied with a beautiful imperial rosewood guitar and case. The address was read by Mr. P. J. McKay, on behalf of the congregation, who desired to express their sense of appreciation and gratitude for the eminently kind manner in which she had complied with their request to act as organist, and referring to the very marked degree of acceptance with which she had discharged the duties of the position. Miss Hattie McPherson made the presentation, to which Miss McDonald replied, heartily thanking the donors for their kind words and kind action.

Our pastor, Rev. Mr. McGregor, has been appointed by the Local Union of Christian Endeavor, delegate to the Christian Endeavor Convention to be held in Cleveland.

CONGREGATIONAL "C. E."—The statistics presented at the Congregational Union in June, are a great disappointment to us. Not the name of a single officer in a single Congregational Christian Endeavor Society is given in the returns. What are the returns good for? Not even a post office name is given; and when we read such names as Durham, Howick, Plympton, Tilbury, Warwick

(which are all names of *townships*), the wonder is how correspondence among the Societies—which was the first advantage supposed to be gained from these returns—is going to be promoted by them? Returns are given from 47 Societies in Ontario and Quebec, 9 of which have been formed the past year. The members reported are 1,711, of whom 1,202 are "active" members.

ST. CATHARINES.—The "C. E." in St. Catharines were anxious to send \$10 to help Mr. Currie's work in Africa, but they were only a few poor young people, and no rich "papas" to help them, and they only had seven dollars. The "Juniors" had gathered up three dollars, intending to get some junior hymn books, for use in their meetings. Last Monday, efforts having been made to get a full meeting, the Superintendent, Miss May Rees (our delegate to New York two years ago), talked "Mission" to the children, and suggested that they might, if they thought well, turn in that three dollars to help the African Mission, and make a trial for the hymn books afterward. So they prayed over it—for they had set their minds on getting the books. And one little girl prayed, "Dear Lord Jesus, make us willing to send the money, and *not wish too much* for the books!" To-day I send the ten dollars to Mr. Gunn, treasurer. It represents a lot of prayer and self-denial. W. W. S.

A "CHRISTIAN ENDEAVOR" CHURCH.—A communication from Vermont, in the Boston *Congregationalist*, tells of a village (we suppose in Vermont), where a "Christian Endeavor" church was discussed by a large representative "council," consisting of ministers and delegates from surrounding churches, and the organization recommended. Is not this the practical way—the only way—of effecting the much-desired "Church Union?" Our people will call it a "Congregational" church. The name is nothing; but the principles for which the name stands for, are much. The pastor of this new church said to the council:

"There has grown up in the past few years a movement among our young Christians in which they have voluntarily taken certain obligations on themselves, and instead of being hindered, their Christian lives have been beautified, strengthened and ennobled. Why should we refuse to avail ourselves of the fruits of this movement? The members of this new church are largely young people, trained by Christian Endeavor methods, and this covenant and rules seem to them neither new nor unreasonable. If they are willing to undertake these obligations let us bid them, Godspeed."

Then the council voted as above recorded and afterward organized the church. At the close of the exercises they went home to watch and to pray for the success of the new venture, and the members of the new church went home to pray and to work.

News of the Churches.

POINT ST. CHARLES INSTITUTE.—Interim report up to the 1st of May, 1894: The buildings of the Point St. Charles Institute, comprising the Congregational House (formerly the Victoria Bridge Hotel), O'Brien Hall and the adjacent house, were formerly opened by a special service on Thanksgiving Day, 23rd Nov. last (1893), on which occasion all the buildings were crowded to their utmost capacity. The unanimous opinion of those present was that there was a grand work to be done.

Considerable time was necessarily occupied in getting the various meetings into working order and adopting a system of management, but largely through the efforts of Mr. and Mrs. David Barton, who generously gave their whole time to the work, satisfactory progress was made, and now, after nearly six months' work, we desire to give our subscribers and friends an outline of what has been accomplished and put in operation.

Until the close of navigation, members of the Institute, under the leadership of Mr. James Price, visited regularly every Sunday morning all the steamships and sailing vessels in the Wellington Basin, talked to the sailors and distributed suitable literature.

During the winter, various meetings have from time to time been organized. A young men's prayer meeting, on Saturday evening, was the first to start, led by young men from the different churches. This was followed by a noonday prayer meeting. Classes in French, shorthand and elementary music have been carried on, also a Bible-training class. The Point St. Charles Penny Savings Bank has been open every Saturday evening, in charge of Mr. George W. Mingie, Treasurer, and the books now show 157 depositors, and a total credit of about \$350, the receipts being deposited weekly in a chartered bank.

The Young Women's Christian Temperance Union have held a meeting weekly in one of the rooms of the Institute, and the Senior and Junior Christian Endeavor Societies have also held their meetings in the Institute during the greater part of the winter.

Rooms were freely given for meetings to promote civic reform, temperance, and other public and philanthropic enterprises. A free library was opened, in which, through the kindness of members and friends, there are about 200 volumes, many of them very valuable. The reading-room and parlors of the Institute have been supplied with current periodicals, daily papers and a number of games, which have been largely made use of by boys and girls and young people in the evenings.

The visitors to the Institute have averaged about three hundred a month, apart from those regularly attending the various classes and meetings.

O'Brien Hall has been used for a Sunday school, and latterly the now widely-known "Pleasant Sunday Afternoon" meetings for workmen, who have thronged the building to listen to leading clergymen, labor leaders, lawyers, business men and others.

The gymnasium has been open for class work three evenings in the week, and instruction has been given to a large number of young men and boys by Mr. James O. Richardson.

The Cromwell Cadets, a boys' and girls' calisthenic drill corps, numbering upwards of one hundred and fifty of the most promising young people of the Point, have exercised in the Hall one evening each week, under Mr. O'Brien, as drill instructor, assisted by Miss Donaldson, as pianist. Public meetings, concerts, temperance rallies, lectures, games of basket-ball, etc., have all been held with much success in the Hall. All instruction in the various classes has been given gratuitously and with much generosity, and the work is developing.

During the revival services, conducted by the Rev. B. Fay Mills, sleighs conveyed the members of the Institute and their friends to the meetings, and the list of those who decided to live a Christian life comprises a large majority of our whole membership.

Certain of the efforts have been only tentative, and there are many lines of usefulness, such as dispensary, employment bureau, literary society, white cross league, etc., which we have been unable to enter upon for lack of means, but we look forward to the future with much confidence.

The membership of the Institute is now about two hundred and fifty, and before our next report it is hoped that this will be more than doubled.

Mr. Barton, having resumed business, now relinquishes the managership of the Institute, but is still actively identified with the work. He has a most worthy successor in Mr. J. O. Richardson, who has been unanimously and most cordially invited by the Board of Directors to assume the position of manager, and whose acceptance we are extremely gratified to announce. Mr. and Mrs. Richardson are already installed in the Congregational House, and are winning the good-will of everyone.

We trust, and believe, that the days to come will, even more conspicuously than those that have gone, witness a marked spiritual, mental and physical development in all who come within the influence of the Institute.

Officers: *Hon. Pres.*, Rev. Thomas Hall; *President*, C. Cushing; *First Vice-Pres.*, R. Donaldson;

Second Vice-Pres., Mrs. C. F. Williams; *Cor. Sec.*, R. Donaldson, Jr.; *Rec. Sec.*, Geo. W. Mingie; *Treasurer*, John Symons; *Manager*, J. O. Richardson.

TORONTO, DOVERCOURT.—The [fourth anniversary of the opening of the above church was celebrated on Sunday, June 10th, 1894, when sermons were preached as follows: at 11 a.m., by Rev. Mrs. Aikenhead (Methodist), who gave us a beautiful discourse on Hebrews xii. 1, 2; at 3 p.m., the Rev. E. M. Hill, M.A., of Montreal, gave us a sermon in his usual good style; at 7 p.m., the Rev. A. W. Main, of Cold Springs, preached in an earnest and able manner from I. John v. 14, "And this is the confidence we have in Him." At the close of the service two young men stepped out, asked for the prayers of the people, and declared their confidence in Him who died for them.

On Thursday evening, June 14th, a public meeting was held in the church, J. C. Copp, Esq., in the chair. Stirring addresses were delivered by Rev. T. B. Hyde (Northern church), and by Rev. J. A. C. McCuaig (Concord church); both speakers were unusually good, and the pastor (Rev. T. Webb) also addressed the meeting. Mr. George Gardiner and family, and our own choir, delighted us with their beautiful music and singing. Attendance good. ALBERT SMITH.

REV. R. HAY.—The Rev. Robert Hay, for a number of years pastor at Watford, and lately recovering from a dangerous sickness, was at the Union meetings, and fast improving in health and strength. He intends to rest for the summer, and will be willing to accept a new charge in the autumn. Mr. Hay's address is Watford, Ont.

FITCH BAY.—One of the responsive services, published at the *Congregationalist* office, Boston, was given the other Sunday. Theme, "Trust in the Lord." The stirring music, by a full choir, made it very impressive. More of the eventide services will likely be given this summer.—*From the report of the Secretary.*

MONTREAL.—Calvary Church, Guy Street, was robbed one night recently. A tramp broke a window in the lecture hall and secured admittance. He discovered a trunkful of clothing, the property of the Dorcas Society, and helped himself to a complete outfit, including shoes. He left his old garments in exchange. The church was in a very untidy state when he got through his visit of depredation.

STOUFFVILLE.—We are informed from Stouffville that Rev. N. Harris "has unexpectedly re-

signed," and further, that he "has joined the Methodist Conference at Peterborough." The church is ready to receive communications from any of our ministers who are open to a "call."

PINE GROVE.—On Sunday, June 10th, the members and friends of the above church were cheered by a visit from two of their former pastors, Rev. Robert Hay, and Rev. George Skinner. They had been to the Union meetings in Toronto, so took the opportunity of visiting their old friends.

L. B.

ALTON.—Rev. W. H. Madill has resigned Alton, and accepted a call to Watford.

Official Notices.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's acknowledgments from April 15th, 1894, to closing of books, May 30th, 1894.

GUELPH BRANCH—Belwood Aux., \$4; Guelph Aux., \$3.47, for Home Missions, \$2.50, for Foreign work, \$8.83, for Miss Barker's outfit, \$3.50; Guelph Mission Band, \$8; Guelph Congregational Y. P. S. C. E. for support of Rev. W. T. Currie's boy Lumbo, one year, \$12; Y. P. S. C. E. and Ladies' Aux. for two "Clarke Memorial" houses for girls at Chisamba, \$30; Speedside Aux. for Miss Barker's outfit, \$3.

LISTOWEL BRANCH—Listowel Aux. for Foreign Missions, \$10; Wingham Aux., \$32.

LONDON BRANCH—Forest Aux. \$17.37; "Sunbeam Circle" M. B., \$5; "Rainbow" M. B., \$2.

OTTAWA BRANCH—Lanark Aux. for Immanuel church, Hamilton, Ont., \$5; Rev. F. Macallum's work, \$5; Maxville Aux., \$15; for Miss Barker's outfit, \$5; Maxville M. B., \$18.

TORONTO BRANCH—Bond St. Aux. (Toronto) \$12; for Miss Barker's outfit, \$3; Mr. Yeighs' S. S. class for Miss Barker's outfit, \$3; Broadview Ave. Aux. \$3.15; Hope church Aux. (Toronto), \$8, for Miss Barker's outfit, \$2; Northern Aux. (Toronto) for Miss Barker's outfit, \$10; Olivet Aux. for same, \$2; for missionary salaries, \$55; Mrs. (Dr.) Richardson and Mrs. Beers, \$1 each for membership; Pine Grove Aux. for Miss Barker's outfit, \$2; Pine Grove M. B., \$2; Stouffville Aux. for Miss Barker's outfit, \$2; Zion (Toronto) Aux. \$65; for Miss Barker's outfit, \$7.35.

ONTARIO—(not connected with Branches) Bowmanville Aux. \$8; Embro Aux. \$15, annual fee \$10, S. School, \$10, for Miss Barker's outfit \$5; Port Perry, Miss R. Horton for foreign work, \$3; Sarah L. for missionary salaries, \$7; Rugby Aux., \$7.

MANITOBA—Brandon, Calvary Y. P. S. C. E. for Miss Johnston's salary, \$20; Winnipeg Aux. for same, \$18.70; for Miss Barker's outfit, \$2.50.

NEW BRUNSWICK—Keswick Ridge Central church for Miss Barker's outfit, \$7; St. John Congregational S. School for same, \$10.

NOVA SCOTIA—Beach Meadows Aux. for Rev. W. T. Currie's work, \$11; Brooklyn Ladies' Mission Society for same, \$2; for Home Missions, \$13.53; Truro, Mrs.

Wood, \$1; Yarmouth Ladies' Missionary Society for Miss Barker's outfit, \$10.

QUEBEC PROVINCIAL BRANCH—Cowanville Aux. for Rev. F. Macallum's Relief Work, \$23; Danville Aux; annual fee, \$10; Granby Aux. for Home Missions, \$19, missionary salaries, \$25, Aux. fee, \$10; Lennoxville Ladies' Missionary Society for Home Missions, \$7, Foreign, \$5; Melbourne Aux. foreign work, \$1, Aux. fee, \$10, Mrs. Thomas for foreign work, \$5; Montreal, Calvary Aux., \$1.48, for foreign missions, \$50, Aux. fee, \$10, Home Missions, \$10, Miss Barker's outfit, \$2.50, "Faithful Workers" M. B., \$5; Montreal, Emmanuel Aux. for Miss Barker's outfit, \$10, Home Missions, \$10.37, missionary salaries, \$41.54, Mr. Chas. Alexander for foreign missions, \$5; Montreal, Zion Aux. for foreign missions, \$5, for Home Missions, \$5, Aux. fee, \$10, Mrs. Moodie's membership, \$1, Zion M. B. "Happy Workers for Christ's Little Ones" for Home Missions, \$2.50, Foreign, \$2.50, Matthew C., for mission promises of Congo Mission, \$50; Sherbrooke Aux., \$17, to be divided between Home and Foreign Missions, for Aux. fee, \$10; South Granby Aux. \$10; Stanstead Aux. \$12.50; Branch collections (foreign), \$8.47.

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|-------------------------|----------|
| Total for Manitoba..... | \$ 41 20 |
| " " New Brunswick | 17 00 |
| " " Nova Scotia..... | 37 53 |
| " " Ontario..... | 368 82 |
| " " Quebec | 393 86 |
| | --- -- |
| | \$858 41 |

Total receipts for year (including Convention collection of \$38.16) amounted to \$2,019.38.

ELLA F. M. WILLIAMS,
Treasurer C. C. W. B. M.

NOTE.—The C. C. W. B. M. Treasurer for 1894 to 1895 is Mrs. Frances A. Sanders, 125 Mackay St., Montreal, Que.

Woman's Board.

Royal weather favored the women who assembled in Emmanuel church, Montreal, on Wednesday morning, June 13th, and although perhaps the heat was excessive out of doors, yet the church was delightfully cool, and the friends were able to enjoy thoroughly every meeting of the Convention. We can only give here a synopsis of the work accomplished during the two days of the meetings; a more complete report will shortly be sent to our Auxiliaries.

For some weeks past the friends of the Board have been working and praying for the success of this gathering, and that their prayers have been answered no one who attended the meetings could doubt. A spirit of earnestness pervaded every session and seemed to inspire every member, while each realized that what had been accomplished was in answer to prayer. Great harmony prevailed during the two days of the meetings, and the one object before the minds of those present seemed to be the best way of doing the work already undertaken, and of interesting all who are not yet in active sympathy with the work.

THE PRESIDENT.

It was a great pleasure to welcome once more our beloved President. Family bereavement and personal affliction had visited her since she last met with us, but in the good providence of God she has been sustained under these trials and was able to meet with us and inspire us by her courage and devotion to greater efforts in our beloved missionary work.

WAYS OF WORKING.

Two discussions were conducted during the Convention, one on the different ways of making Auxiliary meetings successful; the other on the particular features of Mission Band work. In both these discussions many valuable suggestions were made by the ladies who spoke, which will, no doubt, be remembered and acted upon by those who heard. All emphasized, as essential to success in either line of work, personal invitations, personal influence, personal self sacrifice, and personal consecration. Besides these discussions, two thoughtful papers were read, one on "Room in the North-West," sent from Brandon, by Mrs. Moor, and one by our former Secretary, Miss Wood, on "Our Work in Africa during the year."

INDIA.

We were privileged to have as our missionary speaker, Dr. Pauline Root, who has lately returned from her field in Madura, Southern India. She gave us most interesting addresses on the two evenings, taking for her subject on Wednesday evening the work in general, and on Thursday evening, "The Medical Aspect of the Work." Her bright presence and simple, yet eloquent, appeals won our affection and sympathy for the poor Hindoo sisters whose sufferings she had tried to lessen.

OFFICERS.

Much regret was felt at the retirement from office of Mrs. Williams, our esteemed Treasurer, who has so ably filled that position for four years, and a hearty vote of thanks was accorded her for her efficient service. She will be much missed on the Executive of the Board. Mrs. Sanders, 125 Mackay Street, Montreal, succeeds her as Treasurer of the Board.

FINANCES.

It is cheering to be able to state that the past year has been the best, financially, we have yet seen; the amount of our income from all sources during the year being \$2,597.42. Trusting for the coming year to the same Lord who has given us this to use for Him, we have again undertaken the support of Miss Melville and Miss Johnston,

our beloved representatives in West Central Africa. We have also founded a Canadian scholarship, of the value of \$70.00, in Miss Emily Macallum's Girls' Boarding School, at Smyrna, Turkey, and, finally, have pledged ourselves to raise \$500 for the Home Missionary Society. May He, whose are the silver and the gold, so fill our hearts with love to Him that we shall esteem it a privilege to give of our substance "liberally, generously, lavishly," to have a share, be it ever so little, in hastening His Kingdom.

HOSPITALITY.

It is hardly necessary to say that the Montreal ladies welcomed heartily the visiting delegates, and did all in their power to entertain them. Lunch was provided on both days in the basement of the church, and the younger ladies of the Montreal churches devoted themselves to the care of their guests at the lunch tables. The Board has accepted an invitation from the Toronto Branch to hold its next convention in that city, and expects (D.V.) to meet in Zion church in 1895.

The following is a brief sketch of Miss Annie Barker, the last Canadian lady accepted for foreign work by the American Board:

Annie Mildred Barker was born on a farm in Sheffield, New Brunswick, a lovely flat sixty miles up the St. John River. The place was settled by a band of descendants of the Pilgrim Fathers, who came to Sheffield from Rowley, Mass. Her father is a deacon of the Congregational church in Sheffield, and her grandfather was before him. Sheffield is the oldest church in New Brunswick.

Miss Barker is niece of the Revs. E. and J. Barker. She was educated in the Grammar School in Sheffield. At the age of eighteen, she went to the Provincial Normal School, where she obtained a certificate, and then taught the Primary Department of the Grammar School in Sheffield for some time. Then for about three years she taught on Keswick Ridge. During the latter part of her stay there she studied shorthand, and soon after came to Toronto to finish her course.

Before leaving Keswick Ridge she joined the Sheffield Congregational church. When in Toronto she united with Zion Congregational church. She gave her energies to Sabbath school work, and was an active member of the Christian Endeavor Society.

From her childhood, she had a sort of interest in missions, but it was not until she was put on the Missionary Committee of the Christian Endeavor that real study of that subject began. A short piece which she read from "Mission Studies" about this time impressed her deeply.

It was to the effect that it was a dangerous thing to pray for missions, as we might be drawn to answer our own prayers, and to offer ourselves to the work.

The reading of "The History of the China Inland Mission," opened her eyes to the vastness of that field. She studied other countries, too, until the conviction forced itself upon her that her life should be spent in the cause of missions. Her future prospects were bright; she had for two years been Principal of a shorthand school in Toronto, and was beloved by her pupils.

She offered herself to the A.B.C.F.M., and was accepted. The field was left entirely to them, she simply asked that they would send her where she was most needed. They decided on a school in Constantinople. She expects to leave for her future home about the middle of August.

Obituary.

THE LATE WILLIAM ROAF CLIMIE.

Mr. William Roaf Climie was the second son of the late Rev. John Climie, who was well known as the pastor of the Congregational churches of Bowmanville and Belleville, and who received the highest honor that could be bestowed on him by his brethren, having been elected Chairman of the Congregational Union. Mr. William Roaf Climie was the worthy son of worthy parents. He passed quietly to rest on Thursday, the 14th day of June, at his residence in Bowmanville, surrounded by his family; his end was peace. In December last he was attacked by grippe, from the effects of which an abscess was formed in his head. Though operated on, paralysis set in, and for some time he was entirely helpless, but in his conscious moments he expressed his love and devotion to his Redeemer, to whom he was going. Mr. Climie was born in the Township of Innisfill, in the County of Simcoe, January 23rd, 1839, and was in his fifty-sixth year. The writer first knew him when he came to Bowmanville a child, fifty years ago. As children we played together, and the friendship then formed continued until he was called up higher. I, with others, mourn his loss, but look forward to the time when we shall meet again where there will be no parting. Mr. Climie was an active, unselfish, patriotic man, who was always ready to do good to others, at times sacrificing his own personal interests for their benefit.

He entered the printing business at the age of fifteen years, with his father, at the office of the *Canadian Statesman*, and on the death of the latter, succeeded to the business, which he sold out in 1876, giving his attention to the office of License Inspector, insurance and other agency business. He was Vice-President of the Canadian Press Association for two years, and Secretary-Treasurer for fourteen years. His love for the old business led him to start the *Sun* newspaper in 1883, which he continued to publish until his death, in addition to discharging his duties as Inspector of Licenses for West Durham, which position he held for twenty-three years. From infancy he was a total abstainer, and from manhood a thorough prohibitionist. He was a Liberal in politics, always ready to make sacrifices for the party but at the same time liberal with those who differed with him. He was a true Christian, and although he only joined the Trinity Congregational church in May, 1884, under the pastorate of the Rev. W. H. Warriner, B.D., I fully believe that long before that he gave his heart to his Saviour. He took an active part in all matters in the interest of the church, and especially as leader of the church choir his loss will be seriously felt. He was a consistent, active and enthusiastic Christian worker, and succeeded the writer as treasurer of the church, though then not a member. Since then he not only became a member of the church, but was elected a trustee and a deacon. However numerous or onerous his duties in business, he never forgot his duty to his God and the church. He acknowledged and responded to the call to higher service, and willingly gave that service to the Lord, whom he loved. Being naturally sanguine, he always took the most hopeful view of church matters, and by his bright and cheerful disposition inspired many a drooping heart. The various pastors of the church found in him a trustworthy and sympathetic friend. He was loyal to his Saviour and to his denomination. Being of good Congregational stock, it would have been hard for him to submit to the ecclesiastical bonds of other bodies. As a parent he was tender and indulgent; as a husband he was devoted and affectionate; as a host he was cheerful and large-hearted; as a friend he was sympathetic and faithful. In his last illness he manifested his characteristic of unselfishness and regard for others beautifully. Notwithstanding the increasing devotion of his wife, family and friends, he persisted in doing all he possibly could for himself; he did not murmur or complain. His unvarying faith in his divine Master strengthened him, and shed a halo of peace around his death-bed, and his loved pastor informs me that it was joyous to visit him in his conscious moments, as he was looking forward anticipating

great happiness in his new home with his dear Saviour. The cup of bereavement occasioned by his death, contains both bitter and sweet, but the latter predominates. The recollections of his life, death, and future glory, are all sweet and joyful. The community feel deeply the great loss as manifested by over one thousand persons who attended his funeral. His pastor, the Rev. W. S. Pritchard, B.A., conducted the service, assisted by the Rev. R. D. Frazer, M.A., of St. Paul's church, and Rev. E. O. Grisbrook, of Barrie. His pastor, the Rev. Mr. Pritchard, preached an eloquent and impressive memorial sermon on the following Sabbath. May a loving Heavenly Father comfort his bereaved widow and family; and may they catch the Spirit of Christ as it reflected through the prism of his character is my earnest prayer.

HENRY O'HARA.

MRS. LACHLIN MCKINNON, KINCARDINE, ONT.

Mrs. McKinnon was born in the Island of Tiree, Scotland, in 1806; where under the ministry of the Rev. Mr. Farquharson, a Congregational minister of great zeal and faithfulness, she was awakened to see her need of a Saviour and trust in Him. She emigrated with her husband, the late Mr. Lachlin McKinnon, to Canada in 1851, and settled in the township of Mariposa, and four years later moved, with many other families from the same part of Scotland, into Kincardine, 10th con., then an almost unbroken forest. Here they were soon favored with the ministry of the late Rev. Mr. McKinnon, under whose teaching she obtained clearer views of Divine truth and duty and was led to make a public profession of her faith in Christ, uniting with the Congregational church here. Since then her "walk" has been "close with God." She has adorned the Christian profession by a truly consistent life and noted for her love of Bible truth richly stored in her memory. She was often overheard in earnest prayer for the prosperity of the church. She was anxious for its purity and viewed with regret the appearance of parsimony in supporting the cause of Christ.

Her kindness to the needy was liberal and judicious. She was remarkable for her generous gentleness in spirit and language. A sharp word, an uncharitable insinuation, or misconstruction of language was the very opposite of her intention. The memory of her humble life is itself a rich legacy to her children.

She was called to the endless rest on Sabbath morning, April 8th. She calmly and in blessed assurance waited and longed for the end. The

language of her life as she neared the close is expressed in the words "I know in whom I have believed. He is able to keep that which I have committed to his charge."

Her funeral was attended by a large number of relatives and friends of her family, and the following Sabbath the lessons from her life were given in a sermon by the Rev. John McKillican, from the words "At even time it shall be light." "Her children shall arise and call her blessed."

Our College Column.

WE were pleased to meet so many of the students at the Union meetings in Toronto. We think all will agree that, even for a busy student, the week was pleasantly and profitably spent. We feel sure that the students went away resolved that in the future they would make a special effort to attend these meetings every year.

No doubt it was a matter of regret with all that Dr. Barbour was prevented from being present at the Union meetings, through illness. But none learned of his indisposed condition with more sorrow than the students. For however high the regard in which our venerable Principal is held by the churches and ministers, with whom he comes occasionally in contact, we students feel that in order fully to appreciate his worth, one requires to attend his lectures. We hope that ere this appears in print, Dr. Barbour shall have been completely restored to his wonted health and strength.

THE prospects are that next College term the number of students in attendance will be greatly increased. We are always pleased to make the acquaintance of young men intending to enter College. Mr. W. C. Ashdown, of Zion church, Toronto, who has already taken two years in Arts at Toronto University intends to come to Montreal next term. We also expect that Mr. Wallace Johnson, of the church in Howick township, who has successfully completed his first year at Toronto will come to McGill. Rev. J. P. Gerrie made mention of two young men from his church who are preparing for College. We have also heard of a Mr. McClellan, of Alton, who is now attending High School at Orangeville, who has it in his purpose to enter our College.

THE first Circular Letter completed its rounds some time ago, and "the boys" all seem to be enjoying their summer's work greatly. From Forest, Ont., in the West, to Liverpool, N. S., in the extreme East, all along the line there come to us cheerful and encouraging reports, which give us great cause for thankfulness to God.

THE church at Wingham, which was anxious to get a pastor permanently settled over them, was supplied for a few weeks by Student Extence; when Mr. Secord, of Durham, accepted a call to the pastorate. During his short stay in Wingham Mr. Extence was very favorably impressed with the lovely town.

THOUGH Mr. Pollock went home to Forest to study, he has been pressed into some active church work too. He has conducted one service in his home church, and also taken part in some special meetings at Plympton.

MR. D. S. HAMILTON, B.A., is again settled with his flocks at Lake Shore and Ebenezer. He says the outlook is encouraging. Mr. H. E. Mason is kept very busy with the pastoral charge of Zion church, Toronto. The people of his church have made a generous response to Mr. Black's appeal for financial support to the College.

THOUGH deeply engrossed in his books and endeavoring "to scorn delights, and live laborious days," Mr. R. G. Watt finds time to do some church work in connection with the young men's prayer meeting and Endeavor Society at Lanark.

WE should judge that in Ottawa the lines are fallen to Mr. Horsley in pleasant places. He speaks in flattering terms of the people of the Capital church.

FROM Granby where student F. J. Day, B.A., is assisting his father, we hear reports of progress. During the winter there have been a number of accessions to the church, and they expect that greater things are yet in store for them.

MR. W. P. Jackson finds himself pleasantly situated at Brigham. He has some elderly men in his congregation who attended school with his grandfather. Wasn't it Paul who commended young Timothy with the words, "let no man despise thy youth?" Mr. Brown has got nicely into harness again at Franklin Centre. His ordination will probably take place in the near future.

MR. KELLY, who is assisting Rev. W. J. Watt, has a wide field to work in. He has assisted at all three stations—Melbourne, Danby and Ulverton. He receives a hearty welcome from the people, and finds great pleasure in the work. Mr. G. W. Ball is full of enthusiasm in his work at Liverpool. He has in his mind schemes for improvements in the church furnishings, which he desires to have made at an early date.

MR. J. C. WATT is enjoying his work in the Howick and Turnberry churches. The evening congregations, especially at Turnberry, are made up largely of young people. There are great possibilities before these churches.

Mr. Geo. Extence of the present Senior Class, having served his term as incidental supply at Wingham, can be found in Toronto, by any church in Ontario looking for a discreet and serviceable preacher until the College opens in October.

The same may be said of Mr. R. Ross, now of the Medical Department in McGill University, a recent graduate of this College. Mr. Ross can be heard of at 66 Main Street, Montreal, as available for Quebec.

The next addition to the present forces of the College, will be a new care-taker. Mr. Penniston, who has done so well, having graduated into a "city charge with a higher salary."

The following letter will be read with interest:

NIGATA, April 10th, 1894.

DEAR FRIENDS,—Two letters from Mr. Newell, written at Kobe, and containing an account of the late annual meeting of the Kumi-ai (Congregational) churches, will furnish a basis for this communication. The main points of discussion at the meeting were:

I. *The Right of Vote in the Annual Meeting.*—Up to the present time the delegates of self-supporting churches only have had a vote, but at the late meeting a resolution was brought in favoring the right of franchise to delegates of any regularly constituted church. The main argument for the change was that Congregationalism recognizes the inherent right of all churches to stand on an equal footing at such meetings. After a lively debate the resolution was voted down.

II. *The Sudden Decrease in the American Board's Contribution to the Japanese Home Missionary Society.*—The Board, contrary to its former practice, had suddenly reduced its grant to half of the amount asked for by the Home Missionary Society here, and an explanation was asked for. Mr. Carey stated the reasons briefly as follows: (1) The debt incurred by the Board on account of the bad financial year. (2) The extreme liberalism in theology advocated by leading Japanese pastors and teachers. President Kosaki of the Doshisha had been reported as saying that Japanese Christians had got away beyond what American Christians considered the fundamentals of Christianity. (3) The Kumamoto difficulty. The abuse of American Board funds in Kumamoto, coupled with the practical dismissal of the missionaries there, had created a very unpleasant feeling, so unpleasant that Secretary Clark had stated very plainly the utter impossibility of getting, under the present circumstances, such large gifts for Japan, as had formerly been made. Mr. Cary's statements naturally created some excitement, but being confirmed by the other missionaries present, they were accepted as true representations of the facts of the case; and the next subject was taken up, namely:

III. *Independence of the Japanese Home Missionary Society.*—In a lengthy speech, a leading pastor proposed that henceforth the Home Missionary Society cut away entirely from foreign aid. There was an impression in un-Christian circles that Japanese Christians were merely hangers-on of foreigners; and at all costs this impression must be removed. Of course, the Society would have to contract its sphere of labor very much, but on the other hand the following advantages would be gained: (1) The misunderstandings of non-Christians would be removed. (2) Contributions from Japanese churches would increase. (3) The churches would work more

happily, from the feeling that the Missionary Society was truly theirs. (4) Friction between foreigners and Japanese, due largely to money complications, would cease. Of counter arguments, the chief one was that the Home Missionary Society was truly independent, in that its relation to the American Board was the same as to any Japanese church. Both the former and the latter were perfectly free to make or withdraw contributions whenever it suited them, and at the same time neither had the right to dictate the policy of the American Missionary Society. This argument seemed to be convincing; and by a large majority it was decided to make no change.

IV. *The Kumamoto Matter.*—A committee was appointed to consider this matter; but next day reported that, in the short time at their disposal, it was utterly impossible to reach any decision, and they would therefore resign. After a very spirited discussion, a new committee was appointed to thoroughly investigate the whole matter, and advise all parties concerned as to what in the committee's opinion was the best thing to do.

Such were the main topics discussed at the meeting; but in addition to the business sessions, two very important meetings were held, one for mutual prayer and conference, concerning the work at large, and the other a meeting for the public. There is no time for details here, but the desire to be mutually helpful, which pervaded the former, and the clear and able presentations of Christianity at the latter, give us all great cause for hope and rejoicing.

The report has caused us to heave a sigh of relief. Before the meeting many and various were the forebodings that filled the air. The general reaction against foreign influence, the cry, long and loud, on the part of some for a truer independence, and the great reduction in the grant made by the American Board to the Japanese Home Missionary Society, led many to fear, and perhaps some to hope, that the end of the meeting might see a wide breach between Japanese workers and the mission. Thankful are we that the result has been to dispel forebodings. The demand at the meeting was for closer union with the mission; and it is a noticeable fact that the two men who have been most prominent in advocating extreme views, were at a great discount when the ballots were cast for the election of officers and committees. Join with us in hope and prayer for brighter days.

Sincerely,

HILTON PEDLEY.

Literary Notices.

CHURCH BOOK-KEEPING.—Mr. Chas. W. Finlayson, Paris, Ont., has published a little pamphlet, explanatory of his improved system of Church Book-keeping, which he will send free to any church treasurer. A study of it will lead to giving Mr. Finlayson an order for some of the books and blanks he recommends [as also do we.]

THE MISSIONARY REVIEW OF THE WORLD for July is an even more than usually attractive number. The opening article by the Editor-in-Chief, is an able and convincing presentation of "The Imperative Need for a new Standard of Giving." In it Dr. Pierson sets forth the tendency and results of the present standard and its contrast with the teachings of the New Testament. The wonderful work of God in Formosa, is des-

cribed by Dr. G. L. Mackay, by whom the work was started and under whom it has been carried on, until now the light of the Gospel is shining above the island and hundreds of churches are ministered to by native pastors, who but a few ago were fierce and naked savages. This article is accompanied by five views, from photographs supplied by Dr. Mackay, illustrating the progress of the work in the transformation from heathenism to Christianity. Other subjects are "Unoccupied Mission Fields of the World," "Christward Movements Among the Jews," and "Pekin and the Great Wall." The *Field of Monthly Survey* contains valuable statistics on Circumpolar Missions, North American Indians, and the Islands of the Sea, beside an able article by Rev. Joseph Nettleton, of New Guinea, on the last subject. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York City, at \$2.50 per year.

THE TREASURY OF RELIGIOUS THOUGHT for June maintains its high character as a homiletic magazine for clergymen, besides giving suitable aid in every department for a pastor's work, and much excellent and varied information for all Christian workers. Rev. Henry E. Cobb's sermon on "Divine Discipline," has the initial sermonic place. Dr. Steele's sermon on "The Divine Preacher," and Dr. Brown's on "The Hard Times," and the Rev. A. Wild's on the "Conditions of Successful Prayer," should be carefully read; as Dr. Stalker's Expository Lecture on "The Parable of the Carpenters." Prof. Witherspoon discusses the question, "What of the Night?" Dr. Cuyler tells of a famous hymn-writer he has known. Dr. B. Hart writes on "Antinomianism." The "Benefits of Christian Song" are described by Dr. Hollock and those of "Pulpit Elocution" by Dr. Steck. Annual subscription, \$2.50. Clergymen, \$2. E. B. TREAT, Publisher, 5 Cooper Union, New York.

OBJECT SERMONS TO CHILDREN, by Dr. Sylvanus Stall. Funk & Wagnall's Co., New York, and 11 Richmond St. W. Toronto. We give a chapter from this book in this number. It is the best recommendation we can give it. It professes to solve, and to a large extent does solve, the problem "How to Interest the Children?" The author says he has given the 48 five-minute sermons in the book, on various Sundays, before he began his regular sermon; and the children who came to hear, were pleased, and remained to the service. Some times he took small objects with him, to illustrate his sermons. Buy the book, 240 pp., \$1.00, and then you will see all about it. It is just out.

Children's Department.

FIVE MINUTE OBJECT SERMON TO CHILDREN.

THE OYSTER AND THE CRAB.

CONSCIENCE.

My Young Friends: I want to speak to you this morning about "Having a good conscience." (I Peter iii: 16.) This is rather a hard subject, but I desire to make it plain by the use of a familiar object. "What's this I have in my hand?" I rather expected that you would say an oyster; but, really, it is nothing but an oyster shell. I suppose you have all eaten stewed oysters, or oyster broth. I remember, when a little boy, that one day when we had stewed oysters for supper, I found a little yellow something in my broth. I did not know whether my mother had put it in purposely, or whether it had fallen in by accident; whether I should push it aside of my plate, that it might be thrown with the crumbs to the chickens, or whether I should eat it to discover what it was.

I suppose you have all seen these little animals in your soup, and know that they are called crabs. Now, do you know how the crab comes to be in with the oyster? I will tell you how it is. The oyster lives in the water at the bottom of the bay, and some bright day, when the sun is shining down genial and warm, just the same as in the summer, we open the doors, and sit out on the porch to enjoy the cool of the day; so the oyster opens his shells and lets the cool currents of water move gently through his house. But while lying there with his shells wide open, along comes a great hungry fish. He sees the oyster, but the oyster cannot see him. The oyster cannot see, for he has no eyes. He cannot hear, for he has no ears. Of the five senses which each of us have, hearing, seeing, smelling, tasting and feeling, the oyster can only tell of the presence of his enemy when he feels himself being dragged out of his house, and being quickly swallowed by the fish. But his knowledge of what is happening only comes when it is already too late.

Now, with the little crab, who also lives in the same neighborhood with the oyster, it is quite different. The crab has eyes, and can see the hungry fish that comes to eat him up. He has legs, with which to try and run away; but the fish can swim so much faster than the little crab can run, that he is sure to be devoured before the race is half over. So what do you think the little crab does? He crawls along quietly, and creeps into the shell of the oyster, and the oyster and the

crab enter into a kind of partnership for mutual protection. After this, when the oyster opens his shells, the little crab uses his eyes very diligently to look around, and watch for the approach of any fish. As soon as he spies any sly fish coming near, he pinches the oyster, and immediately the oyster closes his shells very tightly, and the oyster and the crab are both safely protected from the fish.

Now, boys and girls, we are something like the oyster. We are constantly exposed to the danger of being destroyed by sin. We cannot see sin, we cannot hear sin, we cannot perceive it by any of our senses. So God has given us a conscience, which means "to know with God." When you are tempted to do a sinful act, it is conscience that quickly whispers, "Now that is wicked," "If you do that, God will be displeased."

Let me illustrate this thought. One real pleasant day, when the birds are singing, and everything is attractive out of doors, Johnnie thinks how hard it is to be studying his lessons in what he calls a prison of a school-room. He knows that papa and mamma will not give him permission to stay at home; so a little before nine o'clock, as he saunters toward the school, Satan suggests to him to play "hokey," and when he comes to the corner of the street, looking back to be sure that no one sees him, he turns the corner to remain out of school, intending to come home at the regular time for dinner and escape discovery. Just as soon as he turns the corner, and even before that already, conscience has seen the danger, and whispers strong and clear, "Johnnie, this is wicked; you will surely get into trouble, and you will make papa and mamma sad, and also displease God." Now, if Johnnie does not turn right back when conscience warns him, he is sure to go on without having any pleasure all that forenoon, because his conscience continues to warn and reprove him.

Or suppose that Willie goes down the street and sees Mr. Brown's dog a little way off. He looks around quietly for a stone, and immediately conscience says, "Now Willie, don't hit the poor dog, for the stone will cause him pain, just as it would if some one were to hit you with a stone." But Willie does not listen to conscience. He throws the stone with all his might. It strikes on the pavement, just by the side of the dog, glances and breaks in many pieces the large plate glass window of the drug store.

Willie is more frightened than the dog, and without a moment for thought he runs around the corner, to get out of sight. And after consulting himself for a time in the alley, he steals quietly into the house at the back door. How he dreads to meet his father and mother. Every time the door bell rings he thinks surely that it is the drug-

gist or the policeman. Oh! how this sin pains him; just like the oyster would be hurt if he does not heed the little crab, when he warns him that the fish is coming to destroy him. If Willie had only listened to conscience, what sin and trouble it would have saved him. So, boys and girls, God has given each of us a conscience, and if we want to be saved from sin and suffering, we should always be quick to obey our conscience. Let each of us try and keep a good conscience." — DR. SYLVANUS STALL.

THE NEW TEACHER.

BY WILLIS BOYD ALLEN.

It was of no use; Mr. Blackburn could not teach the class. That is, he could not keep them in order long enough to listen to the opening exercises, much less recite a lesson.

It was a class of boys, and pretty good fellows, too,—everywhere except in Sunday school. They all attended a large public school in Chicago during the week; and when they met on Sunday, their talk was of nothing but foot-ball and toboggans and snow-fights. When the World's Fair was over, and the boys were tired of discussing the Ferris Wheel, and the Cairo Village and the "restored" Mammoth in the Anthropological Building, poor Mr. Blackburn had great hopes of an improvement. But alas, as the autumn and winter wore on, the talking and laughing and punching and poking increased, rather than diminished, until the teacher told the superintendent he must give up and go East for his health. Really, the poor man very nearly had nervous prostration over that class.

For one or two Sundays the boys were placed in charge of substitutes, who were thankful to yield their place to Miss Rose Hamlin on the Sunday before Easter.

The boys eyed the new teacher, and whispered dolefully to each other, "A woman!"

"Glad to see you, boys," said she. "I guess there's time before the bell rings to introduce ourselves all round. My name is Miss Hamlin. What is yours, please?" turning to her next neighbor.

"Morton Duff."

"And yours?"

"Dick Farnsworth."

So she went around the class, taking the awkward, knuckly hand of each in the little brown-kidded one, and looking him right in the eyes a moment, before she passed to the next. Each boy had a queer feeling, as she held his hand (they confided to one another afterward), that "she'd remember him for ever 'n' ever."

The bell rang, and the opening exercises were concluded.

"Now, Morton," said Miss Hamlin, with a twinkle of fun in her clear, gray eyes. "I heard two queer things about this class. Can you, or any of you, guess what they are?"

"Worst class in the school!" volunteered Walt Fernald.

"Not at all," replied the teacher promptly. "What *could* have put such a thing into your head?"

Walter looked out of the corner of his eye at the rest of the class; but nobody seemed prepared with the answer to Rose's questions.

"Well, I won't keep you guessing," said she. "I was told that this class used to be, two or three years ago, the *best* class in the school—"

The boys forgot to laugh, and Dick said, "Hush up, I want to hear!" to Rob Daniels, who was whispering in his other ear.

"And that now, there is more talking and laughing here than in any other class. Was the first report right?"

Modest silence on the part of the boys.

"And the second?"

"Yes'm! That's so!" from two or three.

"Now," continued Miss Hamlin, with a nice little flush in her cheeks, but a firm set to her lips, "I propose to teach the class just as it is now. But I want it to beat the record of the old one."

The popular phrase told immediately. It showed in the eyes of her auditors.

"Next Sunday is—what?"

"Easter."

"What does the day celebrate?"

"The Resurrection." "Jesus coming to life," replied two or three together.

"Yes," said Miss Rose, quietly. "It was the day on which Jesus, who was 'crucified, dead and buried,' rose again from the dead. Now, how shall we celebrate the day, that wonderful day, in our class?"

Nobody knew. "I don't like Easter much," said Rob. "There's not half so much fun as Christmas."

"All flowers and things," said another. "A girls' day, I call it."

"What," exclaimed Miss Hamlin, turning quickly to the last speaker. "the day on which the greatest hero the world has ever known, came back to life? Yes, it is a girls' day, and a boys' day, too! A day for splendid deeds, for manly conduct, for fighting and gaining victories. Now," she went on earnestly, "I'll tell you what we must do. The good reputation of this class, its honor and courage and manliness seems somehow to have been lost—dead and buried. Let next Easter be its real Resurrection Day. I want

every boy to study his lesson this week, as he never did before; and to come to the class on Sunday with his mind made up to make this class the brightest, best, most interesting, most brave and Christlike in the school. I will do my part. Can I depend on you to do yours? Hold up your hands, all that will help!

Up went every right hand in the class. The boys were on fire with their teacher's enthusiasm.

Easter Sunday! The boys were early in their class, two of them reaching their seats before Miss Hamlin herself. The first hymn was given out.

"Now's your chance!" whispered Rose. "Sing your best." And, led by her sweet soprano, the boy voices rang out clear and strong:

"The day of resurrection,
Go tell it out abroad."

They sat down all in a glow. Generally they had talked behind their hymn-books, right through the piece.

No class was quieter during Scripture reading and prayer. Another song. The musical director at the piano, very near their class, sent a pleased look and nod at them over his shoulder.

Then came the lesson. Each boy strove to outdo the rest. They could hardly wait for the questions before answering.

At the close of the school the hymn "Onward, Christian soldiers" was given out, and right nobly the class responded to the leader's hand. Glancing at their teacher, they could not guess why she faltered once or twice in the song, and her eyes were moist, as she looked round on her sturdy little squad of soldiers, singing with all their might,

"Forward, as to war!"

with their shoulders squared and their heads thrown back. But you and I know how she was touched, and how thankful she was for this true resurrection in their young hearts.

We will leave them all there, singing and looking forward bravely to the next week's conflict. Surely, with the great Captain's help, they will conquer, and hear His word, "Well done!"—*Advance.*

THE CANADIAN INDEPENDENT,

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