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THE

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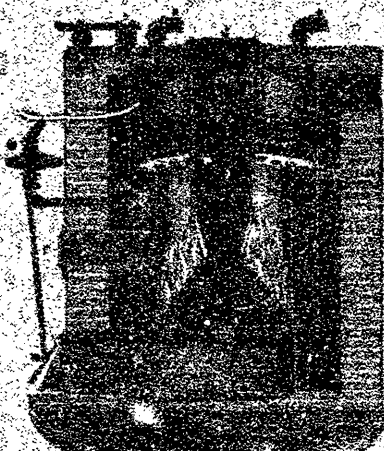
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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. VII.]

TORONTO, JULY, 1888.

[No. 7.]

## Editorial Jottings.

Rev. Lyman Abbott, D.D., accepted Sunday the permanent pastorate of the Plymouth church, Brooklyn.

There are two ways of putting a thing. "Some people," says a sensible man, "are always finding fault with nature for putting thorns on roses. I always thank her for having put roses on thorns."

God always will give to the faithful church and pastor just as many converts as they can care for, and no more. Is your church training and properly nurturing the converts of the last revival? If not, it might be best to attend to that before trying to bring about another revival.—*Indiana Baptist*

By a vote of 288 clerical and 88 lay members in the affirmative, to 66 clerical and 65 lay in the negative, the United States Methodist Conference has changed the limit of the pastoral term in that body from three to five years.

Emerson sagely says: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun."

A worthy Quaker thus wrote: "I expect to pass through this world but once; if, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

At the recent Conference of the Methodist Episcopal Church, Rev. Dr. John H. Vincent, of Sunday School fame, was, on the third ballot, elected one of the five new Bishops. One was only elected on the 14th ballot, and one on the 16th! The election required a two-thirds vote.

Some interesting antiquarian researches into the early history of the Congregational Church in Cornwallis, N.S. (1) from the Historical Society, Boston, and (2) supplemented by our Brother the Rev. Jacob W. Cox, will appear in our next. "Union" matters occupy our pages very much this month.

"Is it wrong to play cards? or to dance? or to go to the theatre? I want to do right, and I sometimes feel doubtful or uneasy about doing these things. What is my Christian duty?" Now brother, turn right round. Cease doing these things; and then, if your Christian conscience troubles you about having neglected these things, come to us again, and we'll advise with you on the matter.

It is stated that Sir A. B. Walker, of Liverpool, a brewer, has offered to build a cathedral in that city, at a cost of \$1,250,000. Some of the religious papers object decidedly. They say he is not only a brewer, but is owner of a large number of drink-shops in Liverpool. The money he would put into the cathedral is, they say, "blood-money," and it ought not to be accepted.

A computation of the statistics of the internal revenue department shows that the people of the United States spend annually more than \$800,000,000 for liquor. If Maine spent as much in proportion to her population as the people of other States, her share of this would

he \$15,000,000; but Neal Dow says that one million more than meets the cost of all the liquor smuggled into the State and sold in violation of law.

AT one of the devotional meetings of the Congregational Union at Montreal, Rev. W. F. Clarke spoke of "a practical example of unbelief," in praying for Christ's presence in prayer meetings, church meetings, and other gatherings for worship — when Christ has already distinctly promised to be in the midst of them! He said he had, in every new field of his labor, tried to root out this mistake; and with blessed results. He urged his brethren to do the same.

"ANY NONCONFORMISTS HERE?"—At one of the "Union" meetings in Montreal this year, Principal Barbour related how an English clergyman, just landed, was visiting Yale College, at New Haven. The Rector was showing him the library and the buildings generally, and explaining the work of the University, when he suddenly asked, in that inimitable drawl affected by some, "Aw you twoubled with — aw — any *Nonconfo'mists* he-ah?"

A REMARK of Mr. Marling's on Monday of the Union, is worthy of remembrance. "He had been in the United States for twelve years; it was thirteen years since he had been at a Congregational Union meeting in these provinces; and he found the Congregational Union a *much stronger body* than before he left Canada!" Working methods, strength, experience, hopefulness, all these things would appeal to one who had been absent some years, more than to us on the ground. We are glad to believe that it is so.

MR. FIELDEN, the genial Secretary of the Colonial Missionary Society, in seconding some votes of thanks at the closing meeting of the Cong. Union at Montreal, said he did not believe in keeping people humble by never telling them that you appreciated and loved them! Dr. Dale, of Birmingham, once told him of an experience of his in John Angell James' pulpit. After the sermon, Mr. James thanked him, and gave him some appreciating and encouraging words. But an old deacon who heard it, took the young man aside—who, he was afraid, might be spoiled

by praise—and said to him "my dear young friend, I heard Mr. James praising your sermon; but you must not pay any attention to that; that's just his way; *he doesn't mean anything by it!*"

In the United States Senate last week a petition was presented from Matilda Joslyn Gage, of Fayetteville, New York, asking for the removal of her political disabilities, and that she "may be declared invested with full power to exercise her right of self-government at the ballot-box, all State Constitutions or Statute Laws to the contrary notwithstanding." She evidently thinks the best way is to present a concrete case before Congress. It will be difficult to deny her on any broad and reasonable grounds.

To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

Minnesota has "high license," at the \$1000 rate. It appears also to have a great deal of drunkenness, especially among boys. A recent number of the *St. Paul Pioneer Press* says: "What Minnesota needs, and particularly St. Paul, is some kind of a law that will prevent boys under sixteen years of age from getting drunk. It is no rare thing to see boys from twelve to fourteen years old staggering about town. Some one has made the remark that saloons can no more be run without boys than saw-mills without logs. The truth of this saying high license is demonstrating in Minnesota.—*National Temperance Advocate.*"

A clergyman with quite a family of children has trained them in the habit of assisting one another at table—one child, for instance, having charge of one thing, and another of another thing. One evening the clergyman was entertaining a brother of the cloth. In

casting his eyes down the table he noticed that his guest was without a biscuit. "Why, Harold, my boy, you have not passed the biscuits to Dr. Holmes." "Father," said the tiny Harold, speaking with great solemnity, "Dr. Holmes has already had three biscuits."

The two sections of the Reformed Episcopal Church—one having been in connection with the body in the United States, and the other, under Bishop Ussher of Montreal, not so being—have agreed to unite. They will virtually be a part of the Reformed Episcopal Church, having its General Council sitting either in Canada or the United States, as convenient. "The old church, without the Romanism," seems to be their motto of action. They are getting up a Revised Prayer Book—a work which should long ago have been undertaken in the Establishment in England

According to a carefully edited German Protestant quarterly published in Jerusalem, the Mohammedans in the holy city number about 9,000 souls, the Jews 18,000, and the Christians 7,000. Mohammedans have of late become more offensive in their treatment of Christians; it is in their power to treat Christians more harshly than formerly with impunity. Active measures are now being taken to have a railroad constructed from Jerusalem to Joppa. Another authority states that there have been showers in Palestine during the dry season, lately—a thing utterly unknown for many centuries. Are the promises drawing nigh? and is God returning to bless the land?

Last winter a poor woman in the South, having nothing else to give, sent a *ground-hog's skin*, dressed by her own hands, to the treasury of the Congregational Home Missionary Society in Boston. A brother who read of it, sent \$5 that he might own it. He also specified that the next man who sent money for it, should have the ownership turned over to him. Two others in turn became contributors and "owners." And now the Treasurer will hold the post of "owner" open to all contributors till next February; and then publish the result. The woman, like her in the Gospel, did "what she could"; and the money will amount to something handsome.

John Wannamaker is of Philadelphia. His immense retail establishment occupies the old

Railway depot, once occupied by Moody and Sankey in their first great Philadelphia meetings, and having a ground-space of some four acres. The building is of the many-ridged, one-storey, glass and iron style of architecture. Here he "keeps everything a man wants, and a good many things a woman wants"—so an employee told us on visiting the place some years ago. A year or two ago he took all his assistants of seven years standing into a kind of partnership; adding to them from year to year those who attain seven years' service. He sends us a circular, dated 9th May, in which is shown the distribution of \$109,439, as the employees' share of the annual profits. Such examples, multiplied, as they might be, by hundreds, would go far to solve the "difficulties" between capital and labor. It only needs that man should act on Christian principles. But then men must first be Christian and unselfish themselves: and that is where John Wannamaker begun!

At the General Assembly of the Presbyterian Church (North) at Philadelphia, Dr. John R. Paxton of New York said, speaking of "color-question" between them and their Southern brethren, "At such a time as this, silence is golden." And then, forgetting his own *dictum*, immediately exclaimed, "Oh, that Negro! May the curse of God rest on the day he ever left the sunny slopes of Africa and touched the shores of our own America. He has been the cause of war and the shedding of a brother's blood by brothers." The *N. Y. Witness* remarks:

"This expression raised so great a commotion that the Moderator broke his gavel in seeking to restore order. Dr. Paxton then explained that he did not mean to say anything against the Negro who was brought here against his will. Nevertheless, his remark showed a lack of sympathy with the colored brother, whose presence he evidently regards as a nuisance rather than as an opportunity, which, in the good Providence of God, has been placed in the way of His Church in America. Like the editors, who, while a cyclopaedia was in process of publication, were unable to write on any subject beyond the letter of the alphabet which the cyclopaedia had reached, Dr. Paxton seems to have got no farther than the book of Job in his study of theology. The old patriarch of Uz opened his mouth and cursed his day when things went against him, but even David had got far beyond that narrow view of life. He was driven to repentance and to find shelter in the secret place of the Almighty when troubles thickened around him. Paul suffered more than either Job or David—a thousand times more, probably, than this New York minister with his \$16,000 salary has ever dreamed of suffering, yet we do not find Paul cursing his day or any other day."

THE THIRTY-FIFTH ANNUAL MEETING OF  
THE CONGREGATIONAL UNION OF  
ONTARIO AND QUEBEC.

Our present usage, which has become an unwritten law, takes us once in four years to Montreal, and once to Toronto; and this year the Montreal friends welcomed the Union for the eleventh time since its formation, and with a hospitality that never flags. Certain householders claim certain brethren of the Union by a sort of prescriptive right, and old acquaintanceships are renewed, and new ones formed. Several new brethren were with us this year, who made, and will make, no inconsiderable mark in the Union.

Dr. Barbour, Principal of the Congregational College, Montreal, preached the opening sermon on Wednesday evening, June 6th, from Matt. 9: 35, "And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom." He announced his subject,

A VILLAGE PREACHER.

Jesus did not give preference to the city, but was oftener found in the small town, the village, the wayside, the seaside, the *well-side*, the small synagogue. A city charge was not his choice over a country charge. A man's sphere of influence varies in fitness with his personality,—and his was a personality fitted for the quieter phases of life. His preaching was quiet—sitting and teaching in little synagogues rather than declaiming to vast multitudes. Who, with an eye upon the unseen and enduring, does not enjoy retirement from crowds with their whirl and din, that he may instruct men in the things of the imperishable life? In important respects, the rural preacher has the choicest of opportunities to improve the people. The village preacher has, upon the whole, a larger stated congregation, and hence he may the more completely mould both character and life. Keep distractions and diversions away, and see what one solemn searching sermon may do in a village? Christ gave the world no chance to say that he left the lowly for the lofty, or counted a few souls not worth his labors.

The revered doctor dilated on the Gospel declared by Christ. He preached principles rather than commented upon actions, struck at the heart

of things rather than pruned their surroundings; aimed not so frequently at immediate effect as at permanent impression. If he did not soar above the people, he did not sink beneath them. No jest made light his thought.

NO SLANG MADE RUDE HIS SPEECH.

The same doctrines he preached in one place he preached in all. While constantly varying his style according to need, he varied not the everlasting word. This, to us, is a most valuable feature; for if he changed everything but historic facts and their underlying principles, we are thereby assured that whatever we may change to suit our changing times, these facts and principles cannot change. Why should we not follow him in bringing the old out of the treasure of the Word, if the old is the best that can be brought, and the new only when the new is called for by decaying antecedents and dead excrescences? Judging by Christ, the preacher's success is not in what is instantly seen, but in the instant doing of what is given him to do, and in waiting for the glory that is to follow. The waiting eye is upon eternity and its issues, else it looks not the same way as Christ's. It is with difficulty that we can get Christ into the surroundings of some in the ministry. The Pope, for instance. It may be the dulness of my Protestant imagination, perhaps, but for one I have great difficulty in imagining Christ in the midst of the Swiss Guards, or enjoying the parade during Holy Week in Rome. I have the same difficulty in thinking of him, if here again, as most at home in the luxuries of palaces, courts and drawing-rooms; and just as great a strain is put on me to think of him as the manager of a great ecclesiasticism, since not one word of an ecclesiastical nature can be found in his speech, beyond the church's common charter, "Where two or three are gathered together in my name, there am I in the midst of them." We do not deny that we are destitute of an elaborate ecclesiasticism;

WE ARE OPEN TO THE REPROACH

of a lack of worldly means and carnal weapons; we are mercifully unafflicted with a lust after a great territory of perishable dust; we are not ashamed to say we have to work hard, and to pass unnoticed through the glare of life; but let us consider him who endured such things and yet was a happy, contented and successful minister of the Gospel. "Wherefore, brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, lest ye be wearied and faint in your minds." Be of good cheer. He was through it all, and soon he will say to the assembled universe of those who went through life as like to himself as possible. "These are my beloved, and these are my friends, daughter

of the new Jerusalem." Then many that are first shall be last, many that are last shall be first. And so shall they ever be with the Lord. Amen.

After the sermon the Standing Committees were appointed; Rev. Duncan McGregor being the chairman of the Business Committee, Rev. Wm. Hay of the Nomination Committee, Rev. Robert K. Black of the Membership Committee, and Mr. Charles R. Black of the Finance Committee. Revs. Alex. W. Richardson and Geo. F. Brown were appointed Minute Secretaries. Rev. J. Morton, of Hamilton, Chairman, delivered the Annual Address (see p. 212). Dr. Wild was elected on the second ballot, as Chairman for 1889. During the forenoon of Thursday Rev. W. H. S. Fielden, Secretary of the Colonial Missionary Society, London, made his appearance at the Union, having just stepped ashore; (the Allan steamers bring their passengers with them to Montreal now.) He was immediately in harness, and was heard several times during the day and evening. A pleasant feature of the meetings was the

#### NOONDAY LUNCHEONS

in the Lecture Room, on Thursday and Friday. Here 200 persons, including the honorary waiters, comfortably dined. The latter were distinguished by jaunty white caps which formed the text for portions of many of the after-dinner speeches—witty or less witty, as the case might be. And the waiters *all* wore "white-caps"; for we did not see a solitary young gentleman waiting on the tables. The three churches were equally well represented in this service. These gatherings—as well as a similar one for "tea" at Calvary Church on Thursday afternoon, gave the opportunity of a few words from a number of brethren, visitors and others. Rev. Messrs. Fielden, Barbour, Wells, (Am. Presb.) Macintosh, Smyth, (Presb.) Marling, Allworth, Barnes make a partial list of those who were thus heard: for there were a number of others.

#### THE MISSIONARY SOCIETY

occupied the most part of Thursday afternoon. Dr. Cornish in the chair. Mr. Wood, Secretary, read the report. Reference was made to the visit of Mr. Fielden, as a deputation from the Colonial Missionary Society, and to a similar deputation twenty-three years ago; and the Report, in a general survey of the field, specified forty-one churches, then recipients of missionary aid, now self-supporting. The North-west was touched on, and reference made to our four brethren laboring there. The Society has employed 34 home missionaries during the year; also 13 students during vacation. Six new home-missions have been established during the year. Several changes have taken place in the missionary staff during the year. The Rev. W. Burgess has gone from Listowel into Michigan;

the Rev. C. G. Gordon Smith, of Stratford, has taken a Presbyterian charge at Lancaster; the Rev. W. F. Clarke has latterly supplied the vacant pulpit at St. Thomas; Woodstock has received assistance in erecting its new church; Dr. Ward is now pastor at Wingham, the Rev. James Webb at New Durham, the Rev. J. Dixon at Franklin Centre, and the Rev. T. W. Bowen at Manilla; Margaree and Baddeck are vacant through the Rev. J. Shipperley going to Maitland, and Economy by the removal of Mr. McLeod. In finances, the

#### INCOME HAD BEEN NO LARGER,

while the expenses had been more than the year before. At the date of the Report, about \$400 had been overdrawn. Reference was made to two Montreal gifts of \$500 each; and anonymously. \$21,002 had been received from the Churches: \$200 less than the year before. The "Woman's Board" has contributed \$217; and the twenty per cent. addition of the Colonial Society amounted to \$1056. Dr. Jackson's Statement as Treasurer, showed over \$6,000 trust-funds invested, the interest of which was devoted to missionary work in the lower Provinces. The Church-Building Fund, used only by way of loans, (with or without interest,) had \$2400 out, and \$1200 at the moment on hand. \$5,500 from Brockville Church-property, the interest only of which accrues to the Society, had been securely invested. "It had been a year of financial depression; and the churches have done very well": so the Treasurer said. In the matter of giving, "Emanuel," Montreal, was the "banner church"; having given the Society \$477. But

#### LARGER CONTRIBUTIONS WERE NECESSARY

this year. The special fund for Manitoba had been exhausted, and the great West will draw on the general fund this year, and the friends of the Society must give more and collect more.

The officers elected were: Rev. Prof. Cornish, Montreal, President; Rev. John Wood, Ottawa, Secretary; Rev. S. N. Jackson, M.D., Kingston, Treasurer. Mr. Marling, in moving the adoption of the Report, combatted the idea that "Ministers were never business men." The management of this Society shows the fallacy of such a statement. The brethren at the head of this Society have given far more time to this work than any business man could give. It was encouraging that the Colonial Missionary Society gives this year £50 a quarter, specially for the North-West. And he looked for an increasing amount of help from the Woman's Board of Missions.

The Missionary Superintendent, Rev. Thomas Hall, of Kingston, gave his Report. Several new pastors had been settled. Growth to report in the number of churches, and in financial resources.



In the North-West, two new churches had been established during the year.

An animated discussion on

#### DENOMINATIONAL COMITY

arose. Rev. John Burton of Toronto moved a Resolution, pledging the churches to do their share in the work of Christ in the North-West; and looking to some arrangements being made, whereby unseemly rivalry, and crowding into small places, might be avoided. He advocated going into such places as Winnipeg and Brandon, where large populations are sure to be; but as to the small places, let there be as it were, a friendly partition of territory. This is, to some extent, already inaugurated as between the Presbyterians and the Methodists. Others spoke. Dr. Jackson moved that the matter be referred to the Executive Committee, who should report at next annual meeting. Mr. Clarke spoke in favor of the principle of the motion. "And we cannot afford," said he "to wait a year before we express ourselves! We are too slow! In all large prospective centres of population, our duty is to plant churches, no matter what other people think: and in small places let us determine that we will not intensify denominational strife."

Mr. Hague, of Montreal, said there were no centres of population in the North-West as yet. He knew Manitoba, and all that region thoroughly. He thought it well not to pass any Resolutions that day; but let us go to work, and do all we can! Mr. Allworth, who had lived on the confines of the Canadian North-West, cautioned "against making any interdenominational agreements. You may feel yourselves bound to keep them, and all others may not. And often you can't tel' where centres of population are going to be." Mr. Clarke said he was very loath to let this matter lie over for a year, and suggested that an addition might be made to the amendment, giving the Executive Committee power to act in the meantime. The reference to the Committee, thus varied, was carried.

A Resolution of thanks to certain churches, for gifts sent to Home Missionaries, was extended to include by name the American Presbyterian Church, Montreal, lady-members of which had sent "boxes" to missionaries. A Resolution of Welcome to Mr. Fielden was passed; with thanks to the Colonial Society for past aid. Mr. Fielden responded. He said, "It is in our hearts to do a great deal more for you; if our friends in England will give us the money to do so."

#### THE C. C. FOREIGN MISSIONARY SOCIETY

held its meeting immediately after. Mr. B. W. Robertson of Kingston, President, in the chair. Rve. E. M. Hill, Montreal, Secretary, read the

Report: The seventh year had just closed. The appeal made last year, for a man and his wife to go out to re-inforce Currie, had not yet been responded to. Mr. Currie had selected his new "Canadian Station," and was beginning to build.

The expenditure had been for Mr. Currie's salary and exploration expenses, and for outfit and travelling expenses of Miss Lyman. The equipment for the new station would require a larger expenditure for next year, and the estimate was \$1,600. The executive decided to support Miss Lyman for the past year, the Women's Board promising to raise nearly, if not all, the amount required; but as there was no likelihood of the mission in India ever coming under the control of this society, the board did not recommend the continuance of that expenditure. The report described the work of Mr. Currie in Africa, giving some account of the new station he proposes building in Olimbindu, and contains several extracts from his letters, which, despite his bereavement, spoke in cheerful and hopeful terms of his future work.

The Rev. Dr. Jackson moved that the Society ask for an act of incorporation from the Legislature. This was also carried.

Mrs. Wheeler, from the Turkish mission field, addressed the meeting. She spoke in a most impressive way of the wonderful progress of the work of God in Armenia; of the spread of education and the establishment of high schools and colleges; of the self-denying efforts of the people, who gave out of their poverty; of the need for sacrifice if Christ's kingdom was to be extended; of the noble work there was to be done in Africa, and the necessity for strengthening the hands of Mr. Currie; would none of them

#### GO OUT TO HELP HIM!

She had stood upon the spot where Xenophon had passed with ten thousand troops. It was all in decay and ruins. The incursions of the Koor-dish Mountain robbers had made serious devastations. These Koords were like the Highlanders of Scotland—they could never be conquered, even by the Romans. (Applause.) But, like the Highlanders, what a grand people they would be when brought under the power of the cross! The old Armenian altars had been laid low and covered over; but the glow was being re-kindled. God had given Jesus to the "Sick Man." Mrs. Wheeler appealed for help for the Women's work. She had been written to, to come and help a missionary infant here; and, as a mother in Israel, she felt she must come! "Did God take Mrs. Currie from you, that you might be waked up? as He took away Harriet Newell."

The Chairman called for a Report from the Woman's Board Auxiliary. Mrs. Macallum responded: \$872 had been raised for the Currie

memorial fund, "Enough to build *two* schools in Africa"; \$1043 of other receipts; \$239 had been given to the Canadian Home-missionary work; \$570 for Miss Lyman's support. The officers of the Foreign Missionary Society elected were: B. W. Robertson, Kingston, President; Rev. Dr. Wild, Toronto, Vice-President; Rev. E. M. Hill, 143 Stanley St., Montreal, Secretary; T. B. Macaulay, Box 2113, Montreal, Treasurer.

On motion of Dr. Wild, a Resolution was passed, to memorialize the British Government to endeavor to stop the exportation of liquor to heathen lands.

#### THURSDAY EVENING.

This was the "Missionary Evening." Mr. Wood spoke, giving a *resumé* of the Home work in the Dominion. Mr. Hall followed. Then Mr. Fielden conveyed the greetings of our English brethren. He said the brethren there say, "We have given you Canadian brethren, first and last, £100,000, and we want to know what you are doing out there?" He described Britain, and her Colonies and possessions; and then he added, "But no physical fact has so much impressed me as your St. Lawrence! There is the capability of millions of population on its shores. And Canada cannot do without Congregationalism! At the beginning of this century, 15,000,000 people spoke English. Now, near the close of the century, 100,000,000! How many English-speaking people in 1988? How many people in Canada then?" Mr. Fielden paid a high tribute to some of our departed pioneers; speaking of Wilkes and others, whom he knew, and of Kribs, whose biography in the INDEPENDENT had impressed him with the idea of a typical pioneer Home-Missionary.

Mrs. Wheeler, of Kentucky, lately returned from Mission work in Turkey, spoke of the old nationalities of Eastern Turkey. The country was conquered by the Turks in 1013. Everything was destroyed or taken from them—their churches and everything. They had become Christian in the third century. They say, and she (the speaker) believed it, that the "Greeks" who came to Christ were Armenians. "We Missionaries carried them the modern Armenian Bible. The native pastor of the principal church in Harpoot was asked, 'How he came to be Congregational?' and he answered, 'Because the Book of Acts is *Congregational!*'" There were 24 churches and 70 schools in the mission where she and her husband labored. She said, "We mean to take Turkey, and heal the *sick man* for God."

#### FRIDAY MORNING, JUNE 8.

Four Ministers were admitted members of the Union, who had been students of the College, and now ordained, and five others who presented letters

of transfer from England or the United States. Rev. F. H. Marling was also re-admitted to the *status* held by him in the Union before his removal to the United States. The new church at Canifton was admitted. Dismissions were granted to Revs. J. B. Silcox and W. Wetherald. The application of Rev. G. S. Brown was reported upon favorably, and laid over, in accordance with the Rule, till next year.

#### THE ANNUAL REPORT OF THE UNION

was read by Mr. Warriner. Reference was made to the death of Rev. Ludwick Kribs, the first graduate of the college. Recommended a memorial to the British Government against the compensation clauses for publicans in the English Local Government Bill.\* A fuller attendance of members at the devotional meetings of the Union was asked for. The Report was quiet in tone, and nothing of great importance recommended. The machinery of the Union was working smoothly.

#### A DEPUTATION OF THE METHODIST CONFERENCE.

The Rev. Dr. Shaw and Mr. Henderson, with Dr. Lavelle, appeared as a deputation from the Montreal Conference, and conveyed their fraternal greetings. Later in the day a Deputation from the Union appeared at the Methodist Conference; Rev. Dr. Barbour, Rev. W. F. Clarke, and Mr. Yeigh.

#### AN ADDRESS TO THE GOVERNOR-GENERAL

just arriving on our shores, was voted. It was plain and business-like, with an entire want of sentimental affluence; and some in the Union thought the Committee should amend it, in the direction of "more warmth," etc. But as the knees of the brethren have never become very supple in bowing to dignities, and as the Governor-General, though a very respectable man, has yet to make his mark in the world, the plain and dignified welcome from the Congregational Union passed in substantially its original shape.

#### THE STATISTICAL REPORT,

read by Rev. George Robertson, was on the whole cheering. Some churches still omit making returns; thus marring the value of the whole. A year ago, an extraordinary number of vacant pastorates existed. Almost every one is now filled. Favorable notice was taken of Revivals in various churches; of Societies of different kinds, originated for work; of "Church-Visitation," tried with promising success in the Western District; and of 625 new members on profession of faith, beside 329 by letter. From the fact of better attention being paid to the rolls, and absentee and non-cor-

\*Public opinion has already forced the Government to withdraw the clauses.—Ed.

responding names dropped, the net gain is reported at precisely 300. The sums raised for all purposes were \$120,926; being at the rate of \$15 per member. Sixty-one Pastors were reported in office. Average attendance on services, 15,600. Total membership 7,871, as reported. Sunday Schools 92. Officers and teachers, 948. Scholars on roll, 7,634. Church-edifices 97; Parsonages 32; Sitings provided 28,700. Raised for Home Missions \$3,422; for the Foreign Mission Society \$2,074. Total Home Missionary grant distributed, \$4,975.

#### THE PROVIDENT FUND

was reported by Mr. C. R. Black. It had existed 31 years; \$13,550 had been paid to widows and orphans of ministers. The Retiring Ministers' Branch had a capital of \$5,044; capital of both branches, \$17,300. The report urged the younger ministers to join the Society.

#### THE REFORMED EPISCOPAL CHURCH

sent a letter of friendly greeting. The Chairman and Secretary were instructed to respond.

#### THE ANNUAL MEETING OF THE COLLEGE.

was held on Friday afternoon, June 8th. Mr. Goldie, of Guelph, President. The report, r by Prof. Cornish, was of an encouraging nature. The 49th Session opened with the installation in office of Principal Barbour. The staff consisted of Professors Barbour and Cornish, and Rev. Messrs. Burton, Jackson, Warriner, *Lecturers*, and H. Pedley, *Examiner*. Six new candidates had entered—Lee, Craik, Hamilton, Gunn, Moore, Kenny. The students for the session numbered nineteen. The College closed 11th April. Much satisfaction was expressed in the report of

#### THE HONORS AND PRIZES TAKEN

in McGill University by the students of the Congregational College. Next year would be the jubilee year of the College. A systematic visitation of the churches, and holding of meetings in the interests of the College, was recommended. The Principal had taken possession of the residence attached to the College. The total receipts of the year were \$6,473; the total expenses \$7,426; leaving a deficit of \$953; attributable to the pleasing fact of having so large a class of students.

Mr. Fielden remarked, "Your College is the only one that has ever received a farthing from the Colonial Missionary Society; and we have been sharply, even savagely taken to task about it. I hope your jubilee year may be a blessing both to the College and the churches. In New South Wales their jubilee effort had resulted in £40,000 raised; and every debt had been paid off every church-property! The other Australian Colonies will do as much."

The churches were asked to observe the second Sunday in October in the interest of the College, by prayer; and to devise plans for better pecuniary support.

Mr. Hague spoke. He regretted the closing of the year with a floating debt of \$1300. The college ought to have a good endowment fund. \$29,000 existed in endowment funds; the interest of \$24,000 of which is at present available for current use. But it ought to be \$100,000—it would be needed, to endow the two Professorships, as contemplated in the Report. The Montreal friends had done and would do their share; and he appealed to Ontario and the Maritime Provinces to do their duty. Mr. Hague concluded by pledging "the last \$5,000 of the \$50,000—that is, as soon as the present endowment funds of \$29,000 are raised to \$45,000, he would give the other \$5,000 needed."

Mr. Cuthbertson advocated better encouragement and taking hold of the young men when they leave the College. He suggested that Mr. Hall should, with the consent and co-operation of the Colonial Missionary Society, labor among the churches in England to promote this Endowment Fund.

#### PROVIDENT FUND SOCIETY.

The Provident Fund Society held its annual meeting. The capital of the Widows and Orphans' Branch was \$12,629. The Investments were unchanged. All yielded six per cent. annually. One widow on the Fund had deceased during the year. Twenty-one churches had contributed \$622 to the W. and O. fund. Six persons had become Life-members. There were nine widows and three children on the fund. \$3,273 had been received, from all sources. The Retiring Ministers' Fund had a capital of over \$4,000.

It was suggested that the Treasurer's statement made before the Union should be circulated in print among the churches. The Board was re-elected.

#### THE EIGHTY-EIGHTS.

Rev. William Cuthbertson, B.A., of Woodstock, gave a noble address on Friday Evening, June 8, in Emmanuel Church, on the centenaries of 1588 and 1688. He traced the gathering light in England, to Elizabeth's time. She had despotic instincts; but she was the "people's sovereign. She nursed the tree of the Reformation till it took good root, in the hearts of the people—and then nothing could destroy it! The Roman Catholic system had ceased to command the respect, and lead the thought of England. The divergence between England and the Papal lands became more and more pronounced: and at last it came to a crisis, and the quarrel must be decided; and it was between England and Spain. And like as

the Three Hundred at Thermopylae, who alone stood between Eastern barbarism and Grecian liberty, sang their hymns, and combed out their locks, and prepared themselves for death—so those old sea-dogs of England launched out to meet this "Invincible" Armada, consecrated and blessed by the Pope: in the Religious Liberty of England, the first champions and martyrs! Their best "National Policy" was that "the best way of defence is *attack!*" And on that 19th July the destruction was begun, what the storms of God finished on the rocks and shores of the Orkneys.

About the same date, there was a little chapel in a back street in Norwich—and the people who worshipped there were called "Independents"; and their pastor and preacher was Robert Brown. They were wonderful people those Independents? and wonderful men, those Browns! In the Great Republic I heard them singing of a John Brown, who they told me, died for the slave; but his soul—all that made him what he was—was still "marching on!" And soon there was such another church in Scrooby, under John Robinson. Then the *Mayflower*, and the rocking the cradle of liberty in America. And then Cromwell and Milton. If you put some soil in a pot, free from vegetable organisms, it will so remain, unchanged and self-preserved. But put even a mustard seed into it and it is changed! There is thenceforth a growth and a movement in the mass! So in English character and in English history. Throw in *Cromwell* and *Milton* and there is a movement forever!

Then Charles II, and James II, and sad-browed William of Orange, and the Act of Toleration, when the crosses and fetters our forefathers had worn, fell off forever. Bunyan had been kept a prisoner; but the real Bunyan was away among the Delectable Mountains! and his spirit is going on yet. I think I see the beginning of these new forces in the world. We may not see organic union of Christians (and for my part, I do not want it), but liberty and freedom all through!

Mr. Cuthbertson concluded an address of an hour amid long-continued clapping of hands. The chairman said it was an "heroic speech on an heroic subject."

#### CHRISTIAN UNION.

On Saturday forenoon, June 9th, the Business Committee proposed a Committee on Christian Union. The Convenor explained that other Christian bodies had appointed, or were appointing similar committees, and it was important that the Congregationalists should have such a Committee in existence, to be able to confer with them. Mr. Clarke and Mr. Ailworth urged very strongly that it must go out to the country distinctly that this Union has no power to legislate

for the churches composing it. At the same time it was important to meet with any other Committees of like nature, to discuss his great subject. The Committee was appointed.

Mr. Hall and Dr. Barbour were appointed as a deputation to the Congregational Union of the Lower Provinces, in July. Both will be able to attend.

Mr. Fielden, from the English Union, spoke of this Saturday morning session as "a strange innovation." It showed, he thought, a great pressure of business before the Union! Years ago, he continued, a piteous appeal for help came from the Province of Victoria. At his suggestion, the Colonial Society resolved to give *twenty per cent* addition to their own collections in Victoria, in order to stimulate them to greater activity. And it did! Their own income was £1400; but it sprang up with a wonderful growth. That was the beginning of this proportionate giving, on the part of the Colonial Missionary Society. They gave now about £250 to Queensland, £200 a year to New Zealand, and something to West Australia, where there is still a State-Church. Victoria and N. S. Wales now support their own missions. The Society also helped the "gold" Region of South Africa, and the new silver Region of Australia. Mr. Fielden spoke of the Canadian North-West, and then said, "I want to ask you, Are you willing to *give up the twenty per cent* we now give you, on condition of our giving *that, and a great deal more*, to your great and growing North-West? They had already granted £200 to Vancouver; but a great deal of what is done in England, depends on what you are doing in Canada! and the Colonial Society want the Canadian brethren to make it clear that they will act on the principle of our American brethren, to suffer no community to organize in any new place, without the Gospel being planted in their midst! Mr. George Hague, his host, told him last night, 'For *every dollar* your Society puts down, to help the North-west, I will *put down another!*'"

Mr. Fielden closed with many tender and eloquent expressions of his own and the English brethren's regard for the Canadian churches and their work. He said it was in his heart to tell at home what he had seen, and heard, and learned, in Canada. He would do for Canada what any man could do, to influence the Committee, and plead our cause.

Mr. Cuthbertson was afraid of the proposal to leave older Canada to her own resources, and the Colonial Society concentrate all its help in the North west. It was largely filled up from the western half of Ontario; and to make the churches *there* strong, was the best way to make the North-West strong!

## DEPUTATION FROM THE ATLANTIC PROVINCES.

Rev. William Macintosh, from Nova Scotia, was heard. The mission churches there were not in as good a position as they should be: and they were all missionary churches but three. And this state of things came wholly from the fact that they needed *more men*. There were eight vacant pulpits. Mr. Saer was going to bring out, if possible, three or four good lay-preachers; and they would change their fields every year, in a sort of *itineracy*. Yet their churches were full of kind hearts, and men who were good givers. He had men in his church, who wrought hard every day, and giving their \$100 and \$150 a year to the church: not a tenth, but a *fifth* of their income! And their members are continually emigrating away and leaving them, and their churches are kept weak.

Rev. J. Shipperly, another delegate from the Maritime Union, said they had raised last year \$8,500 for church purposes.

## AMENDMENT OF THE REGISTRATION SYSTEM.

Mr. Marling reported from a special committee, in favor of the recommendations of the Montreal Ministerial Association, in the matter of the Quebec Registration System—that Baptisms and Funeral Services, being purely religious matters, should not need to be reported; that marriage licenses should be reduced from \$8 to \$2; that *all* marriages entered into in good faith, and where no pre-contract or consanguinity forbids, should be valid against any subsequent ecclesiastical interference; and that for those who are not connected with any religious body, there should be civil contract before the Registrar, as in Great Britain. The Union adopted the report.

## FOR NEXT YEAR.

On the report of the Nominations Committee on Saturday, Revs. H. D. Hunter and Charles Duff were appointed delegates to the English Congregational Union in Autumn. Several amendments were also made, as to date of meeting. The Union hereafter will meet on Wednesday *forenoon*, instead of evening; first the Sermon, then election of Chairman: Wednesday evening, the Address from the Chair: Friday evening, a Conference on the State of Religion—the Statistical Secretaries' Reports being then given. After some discussion, these changes were adopted on Monday.

## ON SUNDAY, JUNE 10,

A number of city pulpits were occupied by ministers of the Union. By appointment of the Union, Rev. E. C. W. MacColl preached in the morning in Emmanuel Church, and Dr. Wild in the evening. Mr. Fielden preached in Calvary Church in the morning. Rev. Mr. Aylward, of Cobourg,

preached for Zion Church in the morning, and Rev. W. W. Smith in the evening. Rev. R. K. Black preached at Calvin Presbyterian Church in the evening; Rev. E. D. Silcox in the morning at Taylor Presbyterian Church; and several others, whose locations we did not specially learn. In the evening, a very large gathering took place at Emmanuel Church, to observe the Lord's Supper; at which the brethren, who had been preaching elsewhere were present. It was a solemn and hallowed service.

## MONDAY, JUNE 11.

Dr. Jackson invited the Union to Kingston for next year. He made special reference also to the Woman's Board of Missions, and grouping the two together, said, "We will do our best to entertain you." The committee reported there was already one invitation (from Brantford). At a later stage, the Nomination Committee reported in favor of Brantford, which was accepted by the Union.

The Finance Committee reported, through C. R. Black, convener: The total liabilities were \$807. Collections from the churches, \$536. Of the liabilities, \$486 were for travelling fares of members and delegates. A deduction of \$5 was made on each bill of expenses. The committee complained of the small sums sent in by many churches. So many sent in *less* than the expenses of their own delegates, and so few *more*!

## THE DOMINION ALLIANCE.

A deputation from the Dominion Alliance, consisting of Bishop Ussher of the Reformed Episcopal church, and John R. Dougall of the *Witness*, was introduced. Bishop Ussher said, "their platform was *Total Prohibition*." Mr. Dougall, after recounting what had been done by statute, said, "The chief value of all this legislation had been *educating*. It had been teaching the people: and it had taught them this, among other things, that those who leaned upon the Government, leaned upon an arm of flesh, and in consequence were *disappointed*. He knew that every minister of this denomination was doing all he could to educate his people on the Temperance and Prohibition question."

## CHURCH FINANCES.

Mr. James White, of Woodstock, read a paper on Church Finances. It contained some very good and suggestive points; and instead of giving an abstract of it, we will try and give it in full in our pages—probably in our next number.

## TEN THOUSAND FOR HOME-MISSIONS.

Mr. Cuthbertson pleaded for \$10,000 a year for Home-Mission work. He advocated deputations to England, and to the New York and Chicago gatherings, to respond to our needs. He thought the \$10,000 could be raised.

Mr. Alexander, of Hamilton, said that by *system*, and by everyone contributing, all expenses of the Hamilton church were raised, and all "extra" calls were met, without any extra means. They had just *one fund*. They had paid off a debt of \$6,000. They give orders to the Treasurer, when any "extra" call comes, just to pay over so much. All their members pay in regularly, and two-fifths of them are young—members of the Sunday-school.

Mr. McLachlan said: In Emmanuel church many were adopting the "tithing" system, and those who did so found it a pleasure. He advised all the ministers to recommend systematic giving.

#### ON MONDAY AFTERNOON,

A strong Temperance Resolution was passed by the Union. Also a Resolution of sympathy with the Union of England and Wales, in the ground taken by that body against the "Compensation" clauses in the Local Government Bill. Also to assert the right and expediency of limiting licenses in Quebec, and to commend the Dominion Alliance and its work.

#### WOMAN'S MEMORIAL

Mr. Hall read a memorial from the W.C.T.U. of the Province of Quebec. There were 3,000 temperance women in the Province, banded together, and they claimed Christian sympathy for their work. Mr. Hall said that among them were very many of the best women we had in our churches. An appropriate resolution was adopted.

#### "THE CANADIAN INDEPENDENT."

A conference was then held regarding the issues of the Publishing Company. Being incorporated in Ontario, the formal and legal Annual Meeting could not be held in Montreal, but it was desirable to discuss the affairs of the denominational issues. Mr. Smith, the editor, was heard on behalf of the *Year Book* and *INDEPENDENT*. The former had paid its way, and a little over; the *INDEPENDENT* was just at the paying point (allowing a small compensation to the editor), with a circulation of a thousand. Mr. Clarke spoke on the subject, and paid a tribute to Mr. Burton for his long and faithful services as editor. Several members urged that the magazine should be more widely subscribed for among the churches.

Mr. Yeigh was then heard respecting his weekly the *Canadian Advance*, of Toronto. It had not yet completed its first year, but it had attained a circulation of 4000.

#### ZION CHURCH, MONTREAL.

Mr. Thomas Moodie was heard respecting the old historic "Zion Church," Montreal. They at present worshipped in a hall on St. Catherine St. The most of their members lived north of St.

Catherine and east of Bleury St; and there was a fine field for them there, and they were trying to secure a church site. Their estimate, for lot and temporary church (which would afterwards be a school room), was \$8,000; and he hoped outside friends would help them. They had \$2,500 secured. Prof. Fenwick was pastor; and Student Watt was supplying during the pastor's present poor health. A motion of sympathy and interest in the church was passed.

#### THE APPLICATION OF REV. W. K. SHORT,

of the Methodist Church, for membership, was reported favorably by the Committee. In accordance with the Rule, the name stands over till next year; then to be finally voted on.

It was also resolved that where a church is without a pastor, it may be represented at the Union by *three* lay delegates.

#### MINISTERS CONTRIBUTING TO THE FUNDS.

Mr. Warriner desired to amend the Rules, so that those ministers only should have their expenses paid who had personally contributed not less than \$5. This was the rule for churches, and he thought the same should apply to ministers. A discussion arose; and on a vote taken the Rule was retained as at present.

#### PAPER ON CHURCH FINANCES.

Mr. Alexander, of Hamilton, was asked by the Union to read a paper next year on "Church Finances."

Dr. Wild said in Bond Street Church, Toronto, they had a standing Finance Committee; consisting of 3 deacons, 3 members and 3 pew-holders (not members). They rotated them; one or two going out of office every year. Whatever this Board decided on was reported to the Deacons' Board. The Deacons' Board reported their recommendations to the church meeting where final action was taken. They rarely called on the pastor to do anything.

#### MONDAY NIGHT.

Mr. Morton, chairman, spoke of the "liberty" of Congregationalism. Yet as far as the essential truths of the Bible were concerned, we were *one*. There was variety, but it was variety in unity.

Mr. Hill spoke of Foreign Mission Work. It was the effort to save the world! He was asked to speak of the women's work in this particular. They gather funds *all* the time, and by *littles*! Our "Woman's Board" had gathered \$1,000 during the year, by the *small* givings of the Sunday school children! And it is training the little ones in giving to the Lord. There were three ways of approaching a church for money; (1) "You

must give!" (2) By giving them facts, and getting them interested; (3) By "tithes." By the last, you feel that "It is the Lord's money!" It is waiting for use! Our foreign work is largely concentrated in Africa. We can report a year of progress in the work.

#### A CHURCH OF TWENTY CONVERTS

had been organized; all young people. Deacons were appointed, prayer-meetings conducted among themselves, spiritual work going on.

Mr. McCartney, of Toronto, spoke of "Systematic Giving." He detailed their manner of managing finances in Bond Street, Toronto. They had been for seven or eight years struggling with a large debt. But after this year, when nearly \$20,000 would be raised and paid for their new school rooms, they expected to do something handsome for general denominational objects. They found difficulty now, in getting three good men, as often as they needed them, from among the "pew-holders," to act on the Financial Board of the Church—for the reason that thus giving them something to do, so evoked their interest in the church, that they were sure to come into full membership! In their Bible Class of 75 or 80, much was done in assisting poor families and the like, that the Church knew nothing about. \$500 or \$600 raised in the class last year. Yet there was not really a rich man in the Church.

Mr. Hague, of Montreal, spoke. Referred to the Parable of the Talents. We are to consecrate capital as well as interest to the Lord. We shall be called to account for the one talent as well as for the two and the five! And in giving this parable, the Lord knew that more men had but the *one* talent; and He dwelt most on that! Thus acting, we could build our churches, and endow our colleges.

On motion—the Rule being accordingly amended—the Missionary Society will hereafter hold its Annual Meeting on Thursday forenoon of the Union week.

#### SEVEN MOTIONS OF THANKS

were proposed by the Business Committee. Mr. Fielden said he had never risen to second a motion so comprehensive as this! But he believed in letting people *know* that you loved and appreciated them. He referred to Mrs. Wheeler's address as being worth coming over the ocean to hear; and spoke of Mr. Cuthbertson's noble utterances on Thursday night. The opening sermon and the Chairman's address he had missed. So many experiences had crowded upon him during the five days he had been there, that he hardly knew whether he was the same person of two weeks ago in London! He was thankful he was to see more of the work, under Mr. Hall's guidance of his movements.

## Editorial Articles.

### ENGLISH CONGREGATIONAL UNION.

In contrast to the stormy meeting of the Baptist Union looked forward to, but which proved much less stormy than anticipated, was the tranquil meeting of the Congregational Union, on 7th May. Rev. Griffith John, missionary in China, was elected chairman for next year, on the first ballot. It is always safe to elect an absent man—he cannot object. The difficulty is, he may (for all the Society knows), reasonably refuse to serve.

The Jubilee Fund—not the Queen's Jubilee, but the Union's—was announced as closed; the proceeds being £134,470, and all expenses provided for outside the Fund itself.

Dr. Bruce's address from the chair was on "Congregationalism, Free, Broad and Evangelical." The address, as read, occupied a little over an hour. The first part was somewhat discursive, but the last part very outspoken and incisive. He was hard on the critics and exegetical book-makers, and wanted more of plain and hearty preaching.

Dr. Dale and Mr. Albert Spicer were welcomed back from Australia. Dr. Hannay and Mr. Lee will proceed thither in the autumn. The Secretary reported that the proposed conferences between the Congregationalists and Baptists, about the home work of the two denominations, had not been held; but the Committee hoped something would still be done. The bi-centenary of the English Revolution would be made a special feature at the autumnal meeting. Six leading brethren were mentioned, who would write papers and deliver lectures in October and November. The new Congregational Hymnal was well received, some 80,000 copies having been sold. There was no intention, however, of withdrawing the Congregational Hymn-Book and Supplement as long as there is a demand for them. The Union refused to have as much time taken up as on some former occasions with deputations.

At the Annual Meeting of the Retiring Ministers' and Widows' Fund, it was stated that £5,980 has been paid to 150 ministers (an average of about £30 to each). The cost value of funds invested was £133,559. Fifty widows had received in all £1,047.

## Our Story.

### THE NEW REVIVAL.

*A Story of Church and Social Life in Toronto.*

BY REV. CHARLES DUFF, M.A.

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#### CHAPTER VII.

THE THIRD MEETING AT MONTVALE—JUDGE DALY'S PAPER—REMARKS BY HARRY AND PROFESSOR HARCOURT.

I shall not detain my readers with a detailed account of the opening of the third meeting at Major Cauldwell's. Like those in attendance, they will be anxious to learn what Judge Daly has to say, or offer, as the law of Christ. Suffice it to say that our host having been again called to the chair, and the usual services of praise and prayer observed, Judge Daly was announced.

On rising, he said, "I did not know when I consented to this work, that I should have so serious a task on my hands as I have found it to be. The effects of the work, however, upon myself have been such as to abundantly remunerate my toil. I only hope that your enjoyment and profit in the study of the subject will be equally great. Let me further say that I have arranged and condensed this subject so as to make it as brief as possible; and instead of bringing it before you in the form of a paper or philosophical essay or disquisition, I have put it the shape of a statute. I thought that possibly this form would have a greater interest in many minds. But in this case I have been obliged to add notes and comments; for, as you know, the bare text of a statute seldom carries on its face any reasons for the enactment itself; and if a preamble gives a general reason, it rarely deals with particulars.

"This method is of course very different from that which Christ himself used. He spoke mostly in parables or in the popular forms of teaching, that those who heard Him might understand Him the better; but my hearers will not have any difficulty in understanding the form which I shall use, and more especially as I have got the subject printed, and shall put a printed copy into each

The Union passed a resolution condemning compensation clauses of the Local Government Bill, relating to publicans. The case of the Holloway College was taken up. Mr. Holloway thought he had taken all precautions to have the governing board national and unsectarian; nevertheless the Church of England has "gobbled" up the institution. The Board holds its meetings in Lambeth Palace, and is presided over by the Primate. The House of Commons is to be appealed to.

Rev. J. B. Saer, of St. John, N.B., was present as a deputation from Nova Scotia and New Brunswick; and moved a motion and made a speech at the Meeting of the Colonial Missionary Society: Several "papers" were read:—(1) Rev. Colmer Symes, on the question, "Is there danger of the Churches being regarded as *ends*, instead of being used as means to an end?" The speaker thought there was such a danger. (2) Rev. R. B. Brindley, "Are the results of our ministry adequate, as seen in the vigor of the churches, and in the attraction of those who are without?" He thought the spiritual tone of the churches was lower than it should be, but saw indications of better life and growth. (3) Rev. A. Wilson on "Is the spiritual power of the churches hindered by a spirit which prevents full and active Christian fellowship among the members?" (4) Rev. Alfred Norris on, "Do the present conditions of society require any change in the ordinary methods of ministration in the churches?" Mr. Norris recommended that the Church should pay more attention to political economy, and rectify its attitude to science and art, commerce and politics.

A great meeting was held in Memorial Hall, to present to Mr. Gladstone the memorial of 3,700 Nonconformist ministers, and to hear him speak. The Hall was was most densely crowded with persons who had bought tickets of admission at a high price. Rev. Dr. Clifford, Chairman of the Baptist Union, presided. After speaking of Nonconformity, and of Ireland, and of the Liberal party, Mr. Gladstone announced his determined opposition to compensation to liquor sellers whose licenses are withheld. Mr. Caine, M.P., in a letter to the press, says, that as the result of careful investigation and calculation, the compensation of the Liquor Traffic, as contemplated in the Government Bill, may reach the astounding sum of from £200,000,000 to £250,000,000.



one of your hands. This I have done that you may not only look on as I read, but that you may have the whole thing with you at home for further reference."

"THE LAW OF CHRIST.

"I, Jesus Christ, Who am the First and the Last equal with God; Who created all things, and by Whom all things consist, without Whom was not anything made that was made; Who having made man, and Who, therefore, perfectly understands his constitution as originally created and as at present affected by sin; Who having taken upon Myself his nature, born of a woman under the law, and thus become bone of his bone and flesh of his flesh, in all points tried as he is, yet without sin; and having been crucified, dead and buried, and having risen again the third day and ascended to the right hand of the Father, to carry on, through the ministry of the Holy Ghost, in men, My work upon earth, and to complete that work in the great purposes of redemption; I do, therefore,

I. Command all men everywhere to repent of their sins, because God the Father hath appointed a day in the which He will judge the world by Me, His Son, Who hath redeemed it.\*

II. I command that "the Gospel of the Kingdom," including the gospel of instructions for entrance therein, shall be preached or taught to all nations.

III. For the guidance or government of my disciples in that kingdom, I command the following:—Having been born from above or become new creatures in Me, the Redeemer and Saviour of men, you require instructions which are in harmony with the new life you have obtained. Having derived your life from Me, you will naturally look to Me, as a child to its parent, for proper guidance and control in order to its perfection. Hence, you must understand that your new, or Christian life, is not for "the world," but for "the kingdom of God," and "the kingdom of God" is for that life.

\*John the Baptist, the forerunner of Christ, preached this doctrine to the Jews because the dispensation of Moses was about to be superseded by the establishment of the kingdom of God. When Christ came and entered upon His work, through the introduction of John, He preached the same doctrine for the same reason. Men could not enter the divine kingdom without it. And the few years which intervened between the coming of Christ and the inauguration of the Church at Pentecost were taken up by Christ giving *instruction or law* to his disciples in relation to it.

1. Then, having entered my kingdom, you are to be (a) "Not of the world, even as I am not of the world." (b) You are not to be as the kings of the Gentiles, exercising authority over their subjects and over one another (Luke, xxii: 25-26). (c) You are not to be as the Jews, governing one another by the elder. (d) Nor is your government to be after the social customs of the times. There is absolutely nothing in the world, no institution or product of its spirit that is to be imitated in the moulding of your character. In one word the world-character results from the exercise of the soul, through the senses, upon material substances, and what relates to them as the highest ends of life. On the contrary, your character is to be formed by the indwelling of My Spirit and mind, subordinating your life and all the material objects of it with their uses to our Father's will. Hence, *positively*, the outward law of your life is to be,

2. The imitation of Mine—denying self, crucifying the flesh with the lusts, keeping My commandments, and thus showing the love of God, shed abroad in your hearts by the Holy Ghost given unto you and dwelling in you. As you come into the enjoyment and cultivation of this law of "My kingdom," you will,

3. Regard it (this law) not so much as a burden or duty, even imposed upon you as the breath of pure air to be drawn, the nectar and ambrosia of life to be quaffed and eaten by you. You will grow up into My life more easily and willingly than the ordinary and enthusiastic politician grows into the principles, methods and habits of his leaders and party. You must then, *for the love and enjoyment of it* as well as for My sake (a) Be humble, docile, meek—even as a little child.† (b) Be righteous, not as the Pharisees, but as I am, through‡ love, mercy and truth. (c) Be in kind, perfect as God is perfect, letting your blessings go on the evil and on the good as he does; loving your enemies as you love your friends. (d) "Love one another as I have loved you."§

IV. "Thou shalt love the Lord thy God with

†This stands at the antipodes of kings, elders and governors of feasts, like unto whom Jesus taught his disciples they were not to be.

‡ "In a system of law, a thousand things are necessary, simply because you are attempting to do by external framework, that which God does by absolute certainty, by knowledge, and equity and rightness of spirit. . . . Love suffering for others is the highest justice, the highest purity, the highest truth, the noblest government."—*Brecher*.

§The entire law of God is summed up in the New Testament in the one word LOVE. The standard or measure of that love, under the old dispensation, was, in relation to men, "as thy self"; under the new dispensation it is "as I have loved you." The one is a variable quantity with the difficulty of men knowing just how much they loved themselves. The other is a fixed quantity, the example of the perfect man, Christ Jesus.

all thy heart, and with all thy mind, and with all thy soul, and with all thy strength."

It will be seen by this frame work, which of course is the barest outline, yet one which is comprehensive of the main features of the law of Christ, that I have made some changes of order which need at least an explanation. Perhaps the most prominent of these is the putting of that last which is commonly regarded as first, namely, the duty of love to God. In answer to the Jewish lawyer, Jesus himself put this first; but he had been asked a question from a Jewish standpoint. There were adequate reasons no doubt to the divine mind why this order should be insisted upon in the Jewish nation. That nation existed for the purpose of teaching the true character of the one God in relation to national existence and success. It was Theism as against Polytheism. Neither was it a failure. Both the descendants of Abraham after the flesh, and the surrounding nations, learned that obedience to the God of Abraham brought national success, both in arms and in the arts and industries of life. And if the measure of obedience which characterized this people secured this, what would be the measure of that nation or people's success whose obedience should become individual and universal? Such conditions of a people would properly entitle them to be called "The Kingdom of God," in distinction from any kingdom which had hitherto existed on earth, not excepting that of the race or descendants of Abraham. But such a people or nation might be reasonably expected to have its roots in one which had acknowledged and partially obeyed this God of heaven, and especially as that God had created such nation with the ultimate purpose of establishing a kingdom upon the basis of His own image restored in righteousness and in true holiness in its individual members or subjects. Its Messiah came for this purpose; to deliver from the thralldom of "the god of this world," "the prince of the power of the air" into the liberty of the Holy Spirit and the Son—that being made individually and personally free by the truth, they might be free indeed, willing and loving servants of their Saviour King.

It might be asked why I have embodied no precept obeyed at Pentecost, and subsequently by the disciples. In answer to which I may say that there is no new principle introduced in the social order either in the Jerusalem Church or any others founded by the apostles. Paul tells the Gentile churches that "love is the fulfilling of the law." And they both act upon and illustrate the declaration of the Master. "One is your Master, even Christ, and all ye are brethren." No one is put above the others, and all are to vie with each other in self-denial, and the voluntary service and honor rendered unto Him, whose love takes the

suffering and woe upon Himself and releases the transgressor. What is taught by precept, parable and example, previous to the ascension, is practically illustrated in Jerusalem and elsewhere in the early churches established after the Pentecost. Nor do the commands to baptize and to observe the Lord's Supper have any place here, seeing that they are still open questions as to whether the one is spiritual or material, and as to whether the proper limit (the Lord's Second Coming) has or has not already been attained.

What, however, I wish most of all to insist upon in conclusion, is that the New Commandment given by Jesus to his disciples must not be regarded as a matter of mere sentiment. To love one another as Christ has loved us, commands every avenue and power of the human being and life, and while it sweeps the whole circuit of life and being, it includes the entire law of God, for "love is the fulfilling of the law."

When Judge Daly sat down some one said, Sing two verses of

"All hail the power of Jesus' name."

The chairman suggested that they rise and sing it, which suggestion was followed, and the stanzas were sung in the spirit and in the understanding also.

When the audience resumed their seats, Harry Wilkinson rose and said, "I do not wish to enter upon the discussion of the subject presented to us in the paper; but as preliminary to it and bearing somewhat upon it, I wish to read the following paragraph from this book (holding up a copy of "The Memorial Name," by Alexander MacWhorter, Yale University), in the chapter on The New Christology; 'He who talked with Adam, and made a covenant with Abraham, having instructed his people through the "the Law" (TORAH, or "law," in Hebrew, meaning "instruction"), and having filled out the spirit of that Law, in person, as an example of "the good" as opposed to "the evil"—DIED—that He might become the Captain of a redeemed host.' I read this sentence especially to call attention to the meaning of the term LAW in Hebrew as this author understands it. I shall not say anything more upon the subject tonight as the discussion of it will require at least another evening."

Prof. Harcourt then said, "Perhaps there is time to call attention to a point similar to that to which Mr. Wilkinson has already called attention, namely, to the question as to whether Christ is literally Lord, and as to whether He is to be regarded in that sense in the New Testament.

I will not detain the friends any longer now farther than to say I am sure we are all greatly indebted to Judge Daly for the paper he has given

us ; and additionally so in that he has, at his own expense, put a printed copy into our hands. For the coming meeting we can examine it fully and I doubt not we shall be fully prepared to bring to it our best consideration, which both the subject and the paper highly merit."

Judge Daly—"I hope there will not be the slightest reserve in dealing with both the subject and the paper. I am highly sensible of the very imperfect way in which I have been able to deal with the matter, and I shall myself bring to it all the futher consideration I am able to give to it."

The chairman then said that we would close by singing that appropriate hymn, beginning,

"O for a heart to praise my God,"

which is also a beautiful prayer. "Of course it is understood that the gathering will be here until further arrangements are made."

(To be continued.)

### THE CHAIRMAN'S ADDRESS,

*Delivered at the Union Meeting in Montreal.*

#### WHAT THE CHURCH NEEDS.

On Thursday morning, June 7, the Rev. John Morton, of Hamilton, delivered the Annual Address as Chairman of the Congregational Union of Ontario and Quebec, in Emmanuel Church, Montreal. The *Witness* says: "This dealing with the Church and her estranged children will long be remembered for the beauty of diction, the feeling and pathos, and the finely sympathetic tone which marked it, and which drew forth repeated bursts of appreciative applause."

The Address, in full, will appear in the Year-Book. In the meantime, we are pleased to be able to present a good synopsis of it to the readers of the INDEPENDENT. The theme is a weighty one ; the need is urgent and crying ; and the cure suggested is within the reach of all.

Mr. Morton first referred to the effort of Mr. Gladstone to reconcile the Irish race to England, and said there was great similarity between the effort of the Church to reconcile her estranged children and the political movement of which the Grand Old Man was the head. The Church, with all her goodness, had great outstanding faults which had caught the attention of men. "As we cast our eyes athwart the Dominion and think of the millions who are to spread themselves over the waiting acres, what share lies to us in keeping those who are still within the fold from wandering, and in winning back those who have wandered ?

What can we, by the grace of God, do for our fellowmen ?" It was well, sometimes, to soar to the blue sky of historical Congregationalism, but they could not build their nest in the sky, however pleasant it might be, or rear their offspring there. Their work must be done on the ground, and the ground was not always dry or pleasant. Referring to the question of federation, he said that if, in the providence of God, they were to become part and parcel of a great federation of churches, working for the weal of men, let them try, by the grace of God, to be worthy of the partnership ; if, on the other hand, they were to retain their individuality and be the allies of the greater denominations in their ministry of mercy, let them do the part assigned them bravely and well. Their name was not against them. Their polity was not against them. Their colleges might still turn out talented and godly men. They might have still servants of Christ to go down among the degraded and uplift them by the power of the cross. Their principal gains must come from outsiders. They were not to come from the larger or smaller congregations of other denominations ; but from the outskirts of a congregation. In the early days Christianity did not get the learned Greeks or Jews—but the masses. The Methodists, the foreign missionaries, got their adherents from the masses. We are to grow, then, by attaching the unattached. The estranged masses were in all ranks of life—in science, literature, philosophy. Estranged from the Church, he meant, not necessarily estranged from Christ. It was possible to be a partizan of the Church and be without Christ. Vicious men had declared with oaths that they would die for the Bible before now. There were many lovers of the Church who banished the Saviour from it. The masses were estranged by the badness of Christians. A sin committed by a section of the Church was put down as a sin of the whole body. The Church was judged by its members. Christianity was always right ; but the Church was only what her members made her. The Church had repelled the masses. She had not sympathized with them in their struggles for bread, their struggles for right-thinking and right living. They were alienated from the Church, not because of the good that was in it, but because of the sin that was in it. They did not remember that the Church introduced a new life into the world ; that in the dark ages she stood against emperors as the guardians of the poor and dared them to touch them at the peril of their souls. They should remember that they were members of the Christian Church who fought and died to secure the liberties they were now using to abuse the sacred institution. But they remember only the Church's wrong ; that she kept millions in ignorance ; that she stood opposed to many of the reforms in this

century which have been secured in spite of her, and that in the present day many of her active members are evil in their lives and many more without sympathy for the sorrows and struggles of mankind. They fix their eyes on the hateful things in the Church and turn away. They do not stand off because we love, and seek to help them; but because many of our members have not loved them, have not sought to help them, have, on the contrary, stood aloof from them and taken part with their enemies against them. We must remove blemishes. We must put away sin. We must purge ourselves. Then the masses will be attracted. But the positive remedy is that we must not only seek not to repel, we must begin to attract; not by method, but by temper. We need a change of temper, a wider distribution of the temper that is native to the Church—a wider distribution of love. We must have sympathy with men—not because they have beautiful characters or beautiful homes, but because they are men. We are not to turn away from them because they are in the mire. We must be drawn to them in whatever condition they are, as Jesus was drawn to the leper, to the woman who had lost her reputation, to the men who were good-hearted, but made no profession. "The world for Christ" was a noble cry; "Christ for the world" was still better—for the Chinese upon our western slope; for the negro in the south, whom white men kept in ignorance. We must take our stand by the side of those who have failed in the fight for bread, who have wandered into evil habits, who have lost their way intellectually. Let us love them. The pillory and rack had been banished by the State. We too often set these instruments of torture up in our own breasts. We judge too hastily and too harshly. I do not plead for license, and I do not say it does not matter how a man believes; but I plead for a larger tolerance for those who have failed to find their way. The Church must be in sympathy with those who have yielded to vice. We must feel for them. Think of inherited tendencies to evil, latent in the nature. These tendencies hurry the poor soul on as with irresistible momentum. Christ was the friend of bad people, and there was not a rough nature in that multitude whom He miraculously fed which might not have sat down with Him on the grass. We must sympathize with the problem of existence. The poor are to be considered. The toilers have not enough to make them feel secure. They have formed organizations. These sometimes act unwisely. Let the Church not be slow in sympathy. Then there were questions of education, the supply of proper teachers, the purification of politics. The Church was to purify the nation by purifying the men and women who composed the nation. The speaker concluded by eloquently advocating a

humane, loving and helpful gospel to man as the best means of winning the masses.

## Correspondence.

### ST. ANDREWS, QUE.

DEAR SIR—Perhaps you would like a note from St. Andrews. We are a small church, but we are a living church, and show most of the signs of life. As a consequence of this life, we find that our meeting house is in need of repairs, and are under the necessity of meeting in another place in the meantime.

Perhaps, some of our stronger sister churches would like to help a band of Christians who are trying to help themselves? I should be happy to receive any contributions for this purpose.

Yours in Christ's love,

J. McADIE,

*Pastor.*

St. Andrews East, Que., June 19, 1888.

## News of the Churches.

WINNIPEG — From a letter in the *Canadian Advance*, from Rev. Hugh Pedley, we clip the following:—"In some respects our system is more suited than any other to the temper of western life. With a theology 'free, broad and evangelical' and a system of church government democratic in principle, but orderly and practical in method, we ought to command the sympathy of many of the more independent-minded people in this country. Nevertheless we cannot work on a large scale as yet. We have not the means, nor is there the opportunity. We must content ourselves with doing the work that is open to us, and doing it in such a manner as will prove that we are worthy of a large sphere. But what is the work now open to us? So far as I can see our first business is to establish a second church in Winnipeg, begin work in Brandon, and come to an understanding with the other denominations, more especially the Presbyterian, in regard to taking up one or two mission fields in the country parts. If our object is to get at the people, and give them the Gospel, then Winnipeg affords the best opening I know of. It would

be easier to get a congregation of 100 here than of twenty-five in almost any other place. Brandon is likely to be a place of considerable importance, and relatively to the present condition of *THEIR* province is a centre. In addition to these two points we might possibly, as has already been indicated, find places in the country which we could serve better than they are now by present arrangements. If we could advance thus far with our work, we would then have six or seven men on the ground, who would form a sort of executive for the directing of future operations. Until that point is reached we cannot hope to make much progress.

PORTAGE LA PRAIRIE, MAN.—Work goes along rather slowly: we have been losing rather than gaining recently. Our latest loss is the removal of our organist, Miss Day, who has been teacher of vocal music in Lansdowne College during the session just closed. Miss Day has won many friends in Portage la Prairie, and carries their best wishes with her to her home in Minnesota. Pilgrim Church has been made the recipient of a handsome pulpit Bible, also a hymn-book; a gift from the churches at Pine Grove and Humber Summit. We have also received hymn-books from Bond Street Church, Toronto, and a splendid lot of Sunday-school books from Zion Church, Toronto. To all these friends we tender our sincere thanks. It is helpful amid the discouragements of Western work, to know that the friends in the East are not forgetful of us. The hour for holding Sunday School has been changed from 2.30 p.m. to 9.45 a.m., and we find a benefit from the change in increased attendance and interest. A weekly prayer-meeting is being held in Brandon now; we hope it may grow to be a *church*.

FOREST, ONT.—In March a call was given to Rev. James White, of Wankleek Hill, formerly of London, England. He remained with us, and soon his family arrived and were settled. Installation services will be held soon. The parsonage has been fitted up, and the grounds of both church and parsonage have been improved. Our services are well attended; and, altogether, things begin to look very hopeful. The Lake Shore Church has bought an organ, and they have now a very good choir, which helps to improve the service a great deal.

FROME, ONT.—Too late for this number, we have received from Rev. J. B. Silcox, of San Diego, U.S., a long and deeply-interesting account of the founding and history of the Southwold, or Frome Church. The first is the name of the township; the latter of the village. He traces its descent from an ancient Nonconformist church in Wiltshire, from whence his grandparents came. See our next.

LISTOWEL.—Mr. A. S. McLeod, late of the Congregational College, Montreal, has received a unanimous call to the Church at Listowel, Ont., and has accepted the invitation. He has been preaching at Listowel since May 1st; and will shortly be ordained. We wish him much success and blessing in his field of labor.

## Selections.

REV. GRIFFITH JOHN.

FOUNDER OF THE HANKOW MISSION, CHAIRMAN-ELECT OF THE CONGREGATIONAL UNION.

We recorded last week the election, in a single ballot, and by exactly three-fifths of the effective votes, of the Rev. Griffith John to the Chairmanship of the Congregational Union of England and Wales for next year. It is, therefore, an opportune moment to remind our readers of the distinguished services of this representative missionary. Mr. Griffith John's parents, who were pious people, resided at Swansea. Here Griffith was born in 1831. His mother died of cholera in 1834. When eight years of age he was received as a member of Ebenezer Chapel, Swansea, and even then took part in the meetings. The first prayer of this remarkable child, uttered with quivering lips and falling tears, consisted of the one petition: 'O Lord, pardon my sins, through Jesus Christ, Amen.' After some elementary education through the medium of the Welsh language, he entered the business of Mr. Williams, of Onllwyn, who, perceiving the promising character of the lad, took him into his house, and treated him with great kindness.

At the early age of fourteen he began to preach in Welsh, and from the first showed oratorical gifts of the highest order. The people were delighted, and invitations came from neighboring churches. Among the crowded audiences were many who prophesied future greatness for the boy preacher. These were surprised when he suddenly withdrew from public efforts, and confined his attention to

more private forms of Christian service. He justified himself in this by modest references to his youth and consequent inexperience, and only upon the solicitations of his more prudent friends did he resume his pulpit ministrations. This was in his sixteenth year, and popular enthusiasm was aroused in all parts of the Principality where his silvery voice was heard. He now received invitations to the pastorate from vacant churches. However, his father wisely asked the Rev. E. Jacob to give him a little instruction preparatory to his entering college. The kind-hearted pastor had rendered similar help to other young men. Mr. John studied with him for two years before entering Brecon College in 1850. In 1849 his father died, and the bitter grief which he manifested at the grave so moved Mr. Jacob, that he said Griffith should never know the lack of an earthly father so long as he lived. The relationship thus formed has been maintained with touching ardor on both sides to this day.

At Brecon he had the advantages of the stimulating efforts of the Rev. Professor H. Griffith, F.G.S. He had entered with the hope of becoming a popular minister, but this feeling gave way to a desire to go forth as a missionary to the heathen, and he covenanted secretly with a fellow-student to dedicate himself to that work. This resolution, though often severely tested, grew in strength. In 1854 he was accepted by the London Missionary Society. After being a year at Bedford for the advantage of learning more of the English language, he was appointed to China. His feelings had run in the direction of Madagascar, where the Rev. David Griffiths, whose daughter he married, had laboured for many years. However, at the time of his appointment that country was closed to missionaries.

Mr. John set to work ardently at Shanghai in October, 1855. In nine months he had sufficient knowledge of the language to preach in the tea-gardens and streets, and to help in visiting the out-stations. The first work which he undertook alone was to establish stations at Ping-hu, Sung Kiang, and several smaller places—the work however, being, after a time, sadly hindered by the political troubles with European Powers and the Taiping rebellion. After the treaty of Tien-tsin Mr. John undertook evangelistic tours of several hundred miles along the Grand Canal, and also visited the rebels at Soochow and Nanking. At the latter place he obtained an edict from the rebel chief, Hung-seu-tsuen, authorising missionary operations in all the provinces occupied by the Taipings.

The port of Hankow being declared open to foreigners by the Convention of Peking, Mr. John and his young colleague, Rev. R. Wilson, B.A., were appointed there by the London Missionary Society. To this society belongs the honor of

first occupying what is now one of the chief missionary centres in the world. Upon the night of their arrival they found the three cities of Hankow, Wu-chang, and Han-yang brilliantly illuminated with lanterns to intimidate the rebels. As there were no soldiers to man the walls and the hills, these lanterns performed the same service which the 'Quaker Guns' afterwards rendered in the American Civil War. With characteristic promptitude Mr. John preached in the streets of Hankow on the first morning after his arrival, and before securing a lodging for himself. It has ever been a leading feature in his life to place the Gospel first and personal matters afterwards. The cities were soon prospected, and the conclusion arrived at that here was an unrivalled position for extensive missionary operations. The experience of each of the twenty seven years which have elapsed since, has confirmed this as well as the judgement of the two foreign secretaries of the society—the late Rev. Dr. Mullens and Rev. R. Wardlaw Thompson, who have visited Hankow.

Upon this site Mr. John proceeded with singular caution and judgment to form a church, erect mission buildings, and, both by himself and the preachers selected from among his converts, to extensively itinerate in the country for many miles around. He had acquired experience in dealing with Government officials in his previous journeys, and he now engaged in a protracted struggle with the Mandarins and *literals* of Wu-chang for the liberty of conducting mission work in that city. The capital of the two provinces of Hu-peh and Hu-nan, and the residence of the viceroy, it was of importance to have a footing there. However, the whole force of official and social power was united to keep out the hated foreigner and his religion. Had they but studied that barbarian with anything like the depth and subtlety which he showed in dealing with themselves, they might have succeeded. But they indulged in one of those lying subterfuges so dear to the Chinese heart, and soon found that the moral weakness thus shown was adroitly turned against them, and they had to yield, with the mortifying reflection that the attention of millions of people, as well as the officials of other provinces, were drawn to the combat; while the proclamation which the Viceroy was compelled to issue authorising the erection of a place of worship for 'the religion of Jesus' on a spot selected by the authorities and approved by Mr. John, virtually announced the humiliation of the Mandarins and the opening of both provinces for mission work.

Mr. John, had long turned his eyes toward the rich and unexplored provinces to the west of Hankow. In 1868, accompanied by the late Mr. Wylie, of the British and Foreign Bible Society, he ascended the Upper Yangtzi and its tributary, the Min River,

calling at Chung Kiang, the chief commerical city, and Cheng-tu, the political capital, of Sz-chuen. Then they proceeded across the mountains on mules until they reached the Upper Han River, in the province of Shansi, and descended to Hankow by boat. This journey of over three thousand miles occupied five months, during which they had many exciting experiences and preached the Gospel for the first time in hundreds of cities and villages.

These provinces had hitherto been closed to foreigners, and merchants had been turned back in endeavouring to pass through them to India. The missionaries, however, succeeded, and now agents of the China Inland Mission have long occupied some of the cities.

In 1869 Mr. John established a hospital and chapel on part of the Mission compound, while Dr. Reid kindly undertook gratuitously the medical supervision of the patients. Several circumstances had prevented Mr. John returning to England until long after furlough was due, but in September, 1870, after fifteen years of arduous toil, he returned home.

In May, 1872, Mr. John preached the annual sermon of the London Missionary Society in Surrey Chapel. Few who listened to that eloquent appeal remembered that he was not speaking in his mother-tongue. In February, 1873, he sailed again with Mrs. John for China. Mrs. John had been in ill-health for some time, but her ardent missionary spirit made her long to devote what remained of life to her beloved work. A cold, caught on embarking at Liverpool, produced distressing symptoms, and she expired as they entered the harbour of Singapore. With a heavy heart Mr. John plunged once more into mission work, and experienced accustomed success. Among the female population, however, the work seemed almost at a standstill. Ladies were needed, but there were none at Hankow. He knew that onerous duties awaited the lady whom he asked to be his second wife. When, in October, 1874, Mr. John married the widow of Rev. Dr. Jenkins, of the Methodist Episcopal Church of America, he found a helpmeet truly worthy of that position. She had been much blessed in her work among the European sailors at the port of Shanghai, and while still retaining her love for the sailor, the work at Hankow lay chiefly among the Chinese women and girls, and the female patients in the hospital. When compelled by ill-health to visit England in 1881, Mrs. John so interested her friends in the work among sailors, that she was able on her return to erect a very pretty Sailors' Rest in the garden of the Mission House at Hankow.

Another good result of that visit was a large sum of money, raised quietly by a few friends just before the departure of Mr. and Mrs. John, in February, 1882, which formed the basis for the

erection of a large church and other buildings on the principal native street at Hankow. This is the largest Protestant place of worship in Central China, but before its completion in 1886 Mrs. John was called to her reward. Her death was in complete harmony with her life, and the fruits of her labours are now being gathered by the hands of others.

Mr. John has been successful in the use of his pen as well as his voice. Knowing the veneration of the Chinese for literature, he began in 1860 to write tracts suited for various classes of people, and in 1874 the Hankow Tract Society was formed, of which he is the president. His tracts now circulate all over the Empire, in Corea, Malacca, Australia, America, and wherever a Chinese-speaking population resides. In 1887 over 390,000 tracts, and more than 100,000 of his other publications were circulated.

In 1883 the pressing need for a version of the Scriptures in an easy classical (Wenli) style led the National Bible Society of Scotland to ask Mr. John to undertake the task. In two years and a half he completed a translation of the New Testament in such a style as to command the attention of scholars, while the less learned classes hailed it with delight. He has since been engaged upon the Old Testament, several portions of which are already completed and issued. While thus indefatigable in labour, and called to endure bereavement, Mr. John has also had many personal hardships and trials to bear during his thirty-three years of mission toil. Upon one occasion he nearly lost his life in pursuing his high vocation. In 1876, accompanied by the late Dr. Mackenzie, he visited the pottery district about forty miles from Hankow, of which the city of Hian-kan is the centre.

Before reaching the city they were assailed by some villagers and stoned to such an extent that for some time Mr. John thought he must die in that terrible storm. The Hankow converts who accompanied them bravely formed a body guard, and, while endeavouring to shield the missionaries, some of the heroic men were severely injured.

Mr. John says, 'I thought, when in that storm, I have suffered many things for the Lord Jesus, but never before have I been called to shed my blood for Him. The thought brought real sweetness to my soul. I had not experienced such calmness on any previous occasion.'

It is worthy of note that in this district the most striking and rapid progress has been made in mission work. Here the converts first set the example of building their own chapels, paying their expenses, and earnestly and successfully evangelising among heathen villages.

The good work still goes on. A few years since the cry in every village and city was 'Books, books.' Now the appeal is 'Preach preach.' Why

this? The people have read the tracts and books and want them explained. Whenever Mr. John is seen entering any of the chapels the native brother who may be speaking—however eloquently—is bid to ‘Stand down, let the foreigner speak to us. We understand him better than we do you.’

What greater proof is required than these few facts, briefly told, to show that the Congregational Union of England and Wales has evinced a keen and decisive instinct in choosing Griffith John as the representative missionary to occupy the position of Chairman during the year 1889?—*Chris. World.*

### FATHER CHINIQUY.\*

Our wood-cut is copied from a very fine photograph of Mr. Chiniquy taken in his 78th year, in which our friend still appears to be hale and hearty, with a benignant expression of countenance and unmistakable marks of culture and exceptional mental ability. Father Chiniquy was born at Kamouraska, Que., July 30, 1809. A pious mother was his first teacher and the Bible his primer.



When eight or nine years old, he was already familiar with the chief incidents and events in the Old and New Testaments. In 1818 he was sent to school at St. Thomas. He completed his classical and theological course at the College of Nicolet, and was ordained a priest of the Church of Rome in the Cathedral of Quebec, 21st September, 1833, by Right Rev. Sinai, first Archbishop of Canada. He seems to have been deeply impressed

by the solemnity of the ordination service and the dignity and responsibility of the office to which he had been set apart,—and so long as he remained in it, Mr. Chiniquy, by his own shewing, was never wanting in profound veneration for his mother church. He was first appointed curate of St. Charles, Rivière Boyer, a beautiful parish twenty miles south-west of Quebec. In the following year he became vicar of the curate of Charlesborough, one of the oldest and most important parishes in Canada. Soon after he was made vicar of St. Roch. About that time, moved by the scandalous intemperance which prevailed among his brother priests, and in the community at large, Father Chiniquy took the pledge of total abstinence, and commenced a crusade against the drinking customs of the time, which gained for him the title of “The Apostle of Temperance.” In 1842 he was removed to his native parish, Kamouraska, where he advocated his favourite theme so powerfully that on one occasion thirteen hundred persons, moved to tears and sobs, came forward and signed the pledge. In 1864 he sought a season of rest in the monastery, and was received into the religious order of the Oblates of Mary Immaculate of Longueuil. He entered it with exalted views of the beauty and purity of monastic life, but in less than a year had his eyes opened to its veiled immoralities. He began another temperance crusade. During four years he gave eighteen hundred lectures and enrolled 200,000 persons, receiving from the Parliament of Canada a vote of thanks and a gift of £500 in recognition of his services. He crossed into the United States, and lectured in Detroit and Chicago. While thus engaged, he was requested by the Roman Catholic Bishop of Chicago to undertake the formation of a French Canadian Roman Catholic colony in Illinois. This was eventually carried out by the emigration of a large number of families from Lower Canada, France, and Belgium, who spread themselves over a magnificent tract of prairie of forty square miles. They had not been long settled, however, when trouble arose in connection with church property. A vexatious law-suit followed, in which Mr. Chiniquy was successfully defended by Abraham Lincoln. The result was, first, his interdiction and excommunication, and, finally, his voluntary withdrawal from the Church of Rome. Mr. Chiniquy and his congregation were received by the Presbytery of Chicago in April, 1860, when he handed in the names of 2000 converts. In June, 1863, they became connected with the Canada Presbyterian Church. Since that time, Father Chiniquy has led a very active and eventful life. Four years he spent in Montreal, when, he says, 7000 French Canadians and emigrants from France renounced Popery. In 1878, after two months spent on the Pacific coast, he visited Australia and New Zea-

\*FIFTY YEARS IN THE CHURCH OF ROME, by Father Chiniquy; W. Drysdale & Co., Montreal; McGregor & Knight, Halifax; pp. 832; price, \$5.00.



land. Since then he has given the public a full and graphic account of his varied experiences in his "Fifty Years in the Church of Rome"—one of the most remarkable autobiographies in the English language.—*Presbyterian Record*.

#### REV. J. B. SILCOX ON SOUTHERN CALIFORNIA.

Clear streams of water are running here and there all over the valley. They come down from the mountains and are utilized for irrigation. I stood entranced amidst all this beauty. The trees are vocal with the music of birds. The air is freighted with the fragrance of flowers. All around me are the fruits and flowers of a tropical land; and looking away up to my right stands Mount San Jacinto, its snow-capped summits glistening in the sunlight. The contrast could not be greater. Winter reigning supreme on the mountain top, and a perennial summer in all her glory at the base. How dependent is the warm fertile valley on the cold barren mountain? The streams that make the valley blossom as the rose, have their origin away up in the deep solitudes of the crevices and canyons of the mountain. The mountain and the snow are God's as well as the streams of water in the fertile and fruitful valley. We need the snow of the mountain as well as the sunshine of the plain. But I must not be homiletical. An acre of orange trees full-grown or say 6 to 10 years old, is worth from \$1,200 to \$2,000. There are about 80 trees to the acre. The owner sells the crop on the trees for from \$8 to \$12 per tree. The orange is a long-lived tree, bearing fruit when 75 or 100 years old. I have no time to describe other fruit ranches: but suffice to say Southern California is the natural home of the orange, lemon, fig, olive, apricot, guava, pomegranate, nectarine and many more. There are nut farms as well as fruit farms. The English walnut is a very profitable tree, as also the almond. The olive is specially fruitful in the region round about San Diego. One tree, thirty years old, has yielded between forty and fifty dollars worth of oil every year for three successive years. A few days ago I saw an olive orchard at the old mission about eight miles north of the city. The trees were originally planted by the Franciscan missionaries over a hundred years ago. From the roots of the original trees have grown other trees now forty or fifty years old. This olive orchard, two solitary date palms and the crumbling walls of the old mission church are all that remains of what was once a flourishing Catholic mission centre. The two palms that are here are over one hundred and fifteen years old, and are the only date-bearing palms in the United States. The Indian has gone,

and in his place have come the New England Yankee, the land-grabber, and real estate boomer.—*Winnipeg Sun*.

MR. MOODY has given \$5,000 and Mr. Sankey \$1,000 towards paying for the new Congregational Church at Northfield, Massachusetts.

LORD MINTO has given notice that he will move the House of Lords to appoint a select committee, to consider the desirableness of extending the suffrage in calls to Established Church ministers to parishioners generally, whether they be members of the Church or not.

An English Chautauqua is to be started this year—scene, Oxford; time, the first ten days of August. A thousand students are expected to turn up, and the tickets admitting to the lectures and soirees will probably cost half a guinea.

The English Congregational Union has elected Rev. Griffith John, the famous missionary in China, as the chairman for 1889. Mr. John is expected to be at home on furlough next year. The vote was most hearty and unanimous.

At the Free Church General Assembly, which met this year at Inverness, Dr. Rainy carried, by a majority of 467 against 80, a resolution declaring, 'in accordance with the findings of previous Assemblies, that the continued maintenance by the State of the present Church Establishment in Scotland is unjust, inexpedient, operates as a hindrance to the unity and true welfare of the Presbyterian Churches in Scotland, and ought to be brought to an end.'

"I have been resisting the Spirit of God for three weeks," said a young man, and he almost made up his mind not to become a Christian. But to-day a friend said to me, "I am going to do as you do. If you become a Christian, I will, too; but if you conclude to risk it, I will do the same." I have concluded to give myself to God."

"What did your friend do?" asked a distinguished pastor on the platform. Another young man rose, his face suffused with tears, and said: "I am that friend, and I thank God for it."—*Words and Weapons*.

A pretty story, suggestive of the effect of kindness on those who receive but little of it, is told of a sweet-faced Quakeress of Philadelphia. She was lately hastening along a street, when she unwittingly ran against a small newsboy, sending his papers in all directions. Assisting the youngster to collect his wares, and, dropping a nickel into his hand with the apology, "I'm sorry for thee and my carelessness, my son," she hastened away. The little fellow gazed after the retreating figure with awe, and at last muttered to a companion, "Say, Mickey! Mickey! Be—be that the Virgin!"

Originally the pastoral term of Methodism in this country was one year. In 1804 it was extended to two years. Again in 1864, after much debate, no small opposition and some expression of bitterness, the General Conference extended the term to three years at the discretion of the presiding elder and the Bishop. At the Conference last month, after a short debate, by a majority of 121 out of a total vote of 427, a report of the majority of the committee recommending four years, was rejected and that of the minority recommending five years was adopted. The loss of some of the best men to the denomination on account of the limitation of their pastorate has had its effect.—*Hartford Religious Herald.*

Mr. Russell Lant Carpenter, of Bridport, who has been engaged in the Temperance movement for nearly half a century, writes to point out that sufficient attention has not been given to the clause of Mr. Ritchie's Bill giving the license duties to the County Councils. 'People,' he remarks, 'are very angry at having to pay money for which the claim seems unjust, but they have apparently far less objection to receiving money which may pervert their consciences. One clause of the Bill fines the county for withholding a license; the other bribes it to grant new ones! It has been well observed that the proposed provisions would make every County Council a sleeping partner in the drink traffic.'—*Christian World.*

**SIGNIFICANT:** Some of the daily papers are beginning to publish collections of paragraphs headed "Roman Catholic Notes," or something to that effect—and these notes are what Roman Catholic officials can approve. The Church of Rome is coming to a recognised place of superior importance in this country. More and more it is considered a graceless thing to "attack the Catholics." Mr. Blaine, in an address to the students of the American College in Rome lately, referred to the Church of Rome as "that Church which is so widely spread and so profoundly respected by all." And that is the way that many American Protestant church members are beginning to speak of the Church of Rome.—*Morning Star, Boston.*

It is a painful truth that there is immeasurably more interest displayed in getting sinners, whether old or young, to Christ, than there is in training them in the way of Christ after their conversion. We once heard a young man say, who came out in one of our meetings and confessed himself to have been a backslider, that before he was converted everybody seemed interested in him, and at least a dozen Christians had spoken to him and urged him to accept Jesus as his Saviour, which he finally did: but that after he had confessed Christ nobody seemed to care any more about him. He

was left to shift for himself. Even though he had united with the church he was allowed to go his own way, fight his battle alone, and get on as best he could.—*Dr. Pentecost.*

It was no longer ago than the year 1871 that Rev. Samuel McFarlane, now Dr. McFarlane, first carried the Gospel to the cannibal warriors of New Guinea. To-day, six there will soon be eight—devoted English missionaries and eighty native teachers, are carrying the light inland from the three coast stations. Once ferocious chiefs are now deacons of native churches, and the congregations are the very men and women who have sat, like demons incarnate, round hideous banquets of human flesh. In New Guinea, there is neither bread nor wine, as we know them. How, then, is the Lord's Supper celebrated? Simply by taking the common meat and drink of the country. The 'wine' is the fresh milk of young coconuts, and the 'bread' is the pure white yam.

"SEPTIMUS SCRIVENER'S" letter on the despatch of a batch of emigrants to Canada has overwhelmed a correspondent with misgivings. He wants to know who is to pay the National Debt which these emigrants leave behind them. Land is going out of cultivation; the National Debt and all the rates and taxes still have to be paid, and yet "the money to pay" is spent in sending away men and families who ought to remain behind and bear their share of the burden. Our correspondent writes sorrowfully upon "this painful subject." We commend his remarks to the secretaries and subscribers to the guilty societies that are engaged in the work. Cannot arrangements be made with the persons who are emigrated, for them to pay off their share of the National Debt by instalments?—*Christian World.*

Spurgeon, a month or two ago, in a sermon, introduced his subject by calling attention to Christ's manner of dealing with the sorrowing disciples on their way to Emmaus. "Observe," he said, that He did not at once begin by saying, 'I know why you are sad.' No, He waited for them to speak, and in His patience drew forth from them the items and particulars of their trouble. You that deal with mourners, learn hence the way of wisdom. Do not talk too much yourselves. Let the swelling heart relieve itself. Jeremiah derives a measure of help from his own lamentations. Even Job feels a little better for pouring out his complaint. Those griefs which are silent run very deep, and drown the soul in misery. *It is good to let sorrow have a tongue where sympathy hath an ear.*

HISTORIANS tell us that at Christ's first advent the heathen not only felt despair because of the

injustices around them, but their own consciences haunted them in their dreams, and they knew not where to fly. An article in the current *Contemporary* goes to show that the same hopelessness is passing over Russia. Political despair among multitudes has been succeeded by apathy; the nerves of the people are wrecked; suicides are continuous; terror and uncertainty appal; necromancy and spiritualism are resorted to; the world is forsaken for solitude. Probably the writer has not got at the heart of the pessimism that, with others, despairs of help from the world, and is looking to Christ. But he pictures a state of society that has not been paralleled, perhaps, since our Lord's first coming.—*The Christian*.

ONE OF THE PRESBYTERIES in New Jersey has recently devised a plan which, if it is developed more perfectly, may be of great assistance in solving some problems connected with the greatest possible activity in small parishes. A committee was appointed, who secured the names of all the ministers in the presbytery who were fitted to do evangelistic work, and who would give from two days to two weeks of their time to such neighboring parishes as might desire their services. This committee then communicated with the churches, and the result has been the bringing together of the neighboring pastors and churches, resulting in a number of revivals in the smaller churches in the presbytery. We shall probably publish shortly a more complete account of the practical working of this plan, with suggestions as to its further development in other localities.—*Words and Weapons*.

The Irish Congregational Union met in Donegal-street Church, Belfast, on Tuesday, the 29th May. A public meeting was held in the evening, when Rev. S. Hadden retired from the Chair, which was taken by Rev. Alexander Bell, who has been elected Chairman for the ensuing twelve months. Mr. Bell delivered the annual address; Rev. Dr. Mackennal, of Bowden, delegate from the Congregational Union of England and Wales, Rev. James Stark, of Aberdeen, delegate from the Congregational Union of Scotland, and Rev. R. H. Noble, the English Secretary of the Irish Evangelical Society, also spoke. At the luncheon on Wednesday fraternal addresses were delivered by Rev. Dr. Murphy (Presbyterian), and Rev. Dr. Donald (Wesleyan). In the evening a public meeting was held, at which Mr. R. W. Murray, J.P., presided. In his address the Chairman stated they had in this country 26 ministers, 148 lay preachers, 218 Sunday-school teachers, 10,943 adherents, 1,941 church members, and 2,020 Sunday-school scholars. Last year the total sum raised for carrying on their work was £4,766, being an increase of £127. Dr. Mackennal delivered an address on "The Churches and the Church," and Rev. Mr.

Stark on "Success, and its Conditions in Christian Work." A resolution was passed in favor of the total closing of public houses on Sunday, and their early closing on Saturday. Rev. Henry E. Bennett, Sligo, has been elected Chairman of the Union, and Rev. James Cregan, Belfast, as Secretary. The annual sermon was preached by Rev. Dr. Mackennal.

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## Woman's Board.

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### MISSIONARY POTS.

A long time ago a little girl went to a missionary meeting. She heard a great deal about poor heathen in India, Africa, and other places, who worship idols and know nothing of Jesus. At the close of the meeting she was anxious to have a collecting-box, to get some money to help to send the glad tidings to these distant lands. The missionary, who spoke, had said something about such boxes, but there were not any at the meeting. When the little girl reached home that night, she begged her brother to make her a box. So in the morning he set to work with chisel and hammer and nails. It was a curious box when finished; he had made a hole in the top where money could be dropped in; but what about opening it to get the money out? You shall hear.

I believe a year passed away, when again a missionary meeting was held, at which our little friend was present. She was quite excited, for her treasured box was to be opened, and the money counted. A most interesting address was given by good Bishop Sargent, on his work in Tinnevely (India), and at the close of the meeting, the little girl brought her box to be opened. It was carefully examined, and then there was quite a discussion about the best way to get the money out, for it had been nailed very securely together. But after a good deal of trouble, the box was opened and a nice sum of money taken out. The Bishop spoke kindly to the little girl, and, to her surprise, asked if he might have the pieces of her broken box to take back with him to India, giving her instead a beautifully made missionary box. Soon after his return to Tinnevely, he called a missionary meeting, at which a number of native Christian children were present, and to them, in their own language (Tamil), he told the story of the

English girl and her box. Well, after the meeting, many of the boys and girls, and men and women too, wanted to try collecting there. But the hard wood of Timnevelly is most unsuitable for making boxes, and therefore they decided to substitute earthen pots. These could be broken, when gathered in to get the money out, and a fresh one supplied at a very trifling cost.

And now comes the story of another little girl. Marial (Tamil for Mary), was a sweet little black-eyed Indian maiden, who took a missionary pot, and became a most diligent collector, losing no opportunity to add to its store.

At length the day arrived for the pots to be gathered in at the missionary meeting. The crowds entered the church and seated themselves, the men and boys on one side of the building and the women and girls on the other. A stirring hymn was eagerly joined in by all, some earnest addresses were given by the native pastors, and then came the opening of the pots. But a little girl comes shyly forward amongst the others, looking very sorrowful, and clasping something heavy with both hands, in her cloth (the native dress). She is gently asked the cause of her distress, and then she tells her story. She had collected so much that her missionary pot was quite full, but just before she started for the meeting, a friend gave her another coin. The pot was so full that it could not hold any more money; but she tried to force the coin in, taking a stone to do so. This caused the earthen pot to break into many pieces, and all the money rolled out, and so poor Marial could not carry her precious pot to the meeting, but sadly picked up the money and the broken pieces to carry there.

And the Bishop spoke most kindly to her, and cheered her by saying how pleased he was with her efforts in collecting money to send the gospel to those who know not of a Saviour, but worship idols. And so Marial was comforted, and a fresh, new pot was supplied to her, and from that time, a great missionary effort has been the result of the introduction into the Native Christian Church of Missionary-pots.

Not only strike while the iron is hot, said Cromwell, but make it hot by striking.

## Personal.

Rev. Joseph Colclough, of St. Catharines, has been ill of pleurisy, from exposure to damps and chills. We saw him on the week of the Union meetings. He was barely able to take a careful walk out. His doctors tell him he must not brave another Canadian winter. A serious matter indeed, for a sick man, with a large and dependent family.

Mr. John O. Hart, student, reports himself, in answer to some enquiries, "Where is he?" and "What is he doing?" He is at Margaree, Cape Breton Island, at the family home, and is "writing a book." He felt uneasy in College; and there was a "demand of his soul that could only be supplied by knowledge of the true interpretation of God's word." He says, "about the middle of the last session, after much mental pain and concentration, the great problem was solved." And so, with this new revelation—as he takes it to be—he is at home writing his thoughts. The book, he says, is nearly finished.

If we could, out of a somewhat longer experience, venture a suggestion, we would advise first to give his cogitations to the religious periodical press, that their value might be tested. Many such well-meant efforts have merely travelled over ground marked with countless footsteps before—though at the time unknown to the writer.

We know no reason why our brother in Cape Breton should not have something extremely valuable to give to the world—and we hope he has—but our advice in the matter of book publication is to "Hasten Slowly." What with our Bro. Duff's turning our church methods outside in, in his "New Revival," and Brother Hart's discovering an entirely true and hitherto unknown rule for Bible-interpretation, we shall have to rub up our spectacles, and make a great effort to keep up with all the new light shining—a thing we are most anxious to do!

### ORDINATION OF ANDREW P. SOLANDT.

June 14th, 1888, was an eventful day for Brigham, Que. A council of neighboring churches met to consult with the church about ordaining and

installing Mr. Andrew Solandt, who graduated from the Congregational College this spring. Heretofore they have been a dependency upon Cowansville, and had one service a week from the ministers living there. But through the benevolence of the late Mrs. Brigham, in whom the cause of Christ has lost a warm and generous friend, they are enabled to have a pastor all to themselves. That there is a sphere for one was manifest from the large number that came out on a June afternoon to attend the council, and again in the evening to the continuation of the ordination services. There were between 150 and 200. The council was composed of representatives of Emmanuel and Calvary Churches in Montreal, and the churches in Cowansville and Granby, together with Dr. Barbour, Principal of the College, Rev. Mr. Fielden, Secretary of the Colonial Missionary Society, and our own Superintendent Hall—though the latter was unable to be present. Mr. F. H. Marling was chosen moderator, and Rev. E. M. Hill, scribe. The action of the church was read by Mr. Harrison, the clerk, from the church record-book; as well as the reply from Mr. Solandt. The latter presented his credentials, a certificate of church membership in Calvary church, and a diploma of our college. He then read a carefully-prepared statement of his doctrinal belief; a frank, manly and able paper. Asked to tell the story of his religious experience, and the reasons why he felt himself called to the sacred office of a Gospel minister, he did so with interest. Everything appearing satisfactory, the council voted to advise the church to proceed with the ordination services, and to assist in them as requested. A sermon was preached by Dr. Barbour, the ordaining prayer was voiced by Rev. Mr. Fielden and Rev. E. M. Hill. The services were then adjourned till after tea, when at half past seven the house was again well filled, and Rev. F. H. Marling gave a charge to the people, laden with valuable reminders. After this the Moderator gave up the chair to Dr. Barbour, at whose call several came forward to give addresses of greeting to the newly-fledged pastor:—Mr. Dunlap, a Presbyterian Divinity student preaching in the neighborhood, Rev. A. W. Richardson of St. Caledon, an old school friend of Mr. Solandt's, Rev. Mr. Hill, his former pastor, and Mr. W. Lee, a college mate preaching in Cowansville for the summer.

Pastor and people seem full of hope, and all indications seemed to promise a good future. The new pastor is a warm friend of missions, well read in problems of the day, ready for hard work, and will do all that he can to make the church develop a warm denominational sympathy.

God bless the Brigham Church and Pastor, and may the cosy parsonage soon be filled!

E. M. HILL,  
*Scribe.*

## Obituary.

### MRS. M. A. LIVINGSTON, FOREST.

In the death of Mrs. Mary Ann Livingston, beloved wife of Deacon Livingston, of the Forest Congregational Church, which took place at noon on Tuesday, the 17th of April, in the 47th year of her age, the Church has lost one of its oldest, most active and faithful members. Mrs. Livingston was born in London, Eng., and came to Canada when fourteen years of age, with her parents, Mr. and Mrs. Jas Clark, who now reside in Port Hope, Mich. The family lived in Scarboro for a few years, and then moved west, settling in Bosanquet.

She was married in 1869 at Forest to Mr. Livingston, and was the mother of five children, of whom three girls, aged 16, 13 and 11, survive her.

While a young woman, under the pastoral care of Rev. Mr. Spettigue, and through the influence of his wife, she was led to accept Jesus as her only Saviour. She united with the Congregational Church at Forest through choice, and ever proved a most devoted and consistent member. In the Sunday School she was an officer and teacher, and her death will leave a vacancy there hard to fill. In all church work she was a leader; had been President of Ladies' Aid Society for some time, and President of Ladies' Auxiliary to C.C.W.B.M. during this its first year. In fact, the existence of the Sunday School and these Societies are largely due to her efforts. She was always to be found in her place at the various meetings of the church, and ever ready to do a kind act. She was a virtuous woman such as Solomon describes, and truly her worth was far above rubies.

A week before her death she, along with other ladies of the church, were at the parsonage pre-

paring for the reception of our pastor's family, and, while returning home suddenly became very ill. After a week she peacefully passed away.

The funeral took place Thursday, April 19th, in the afternoon, the service being held at the Congregational Church by the pastor, Rev. J. White, assisted by Rev. R. Hay, of Watford, a former pastor.

A large number of sympathizing friends followed the remains to their last resting-place in the Forest cemetery. Bereaved husband and children have the deepest sympathy of all.

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received since the last acknowledgment of May 19th :

Manilla, Ont., \$6 ; Cobourg, additional \$1 ; Yorkville, Toronto, \$10 ; Maitland and Noel, N.S., \$52.42 ; Milton, N.S., Ladies' H.M.S., \$23.60 ; Liverpool, N.S., Ladies' H.M.S., \$21 ; Brooklyn, N.S., Ladies' H.M.S., \$10 ; Beachmeadows, N.S., Ladies' H.M.S., \$10 ; Liverpool, N.S., additional \$7 ; Keswick Ridge, N.B., \$35.38 ; Emmanuel Church, Montreal, additional \$138.85 ; Kincardine, Ont., \$20 ; St. Thomas, Ont., \$16.25 ; Warton, Ont., \$29 ; Canada Congregational Woman's Mission Board, \$117 ; Rev. J. Hall, Supply of Zion Church, Toronto, \$10 ; St. Catharines, Ont., \$35 ; Hawkesbury, Ont., \$5.30 ; Belwood, Ont., \$10.20 ; London, Ont., \$87 ; Parkdale, Toronto, \$11 ; Cornwallis, N.S., Ladies' H.M.S., additional \$7 ; Yarmouth, N.S., \$42

Received for 1887-8 since the accounts were closed : Belleville, Ont., \$20.75 ; Rosetta, Ont., \$3.50 ; Danville, Que., Sunday School, \$8.13 ; Lanark, Ont., \$91 ; Belleville, Ladies' Missionary Society, \$9 ; Cannifton, Ont., \$11.75 ; Chebogue, N.S., additional \$6.10 ; Toronto, Northern, additional \$50 ; Cobourg, additional \$1 ; Chebogue, N.S., Ladies' H.M.S., additional \$7 ; Eaton, Que., additional 50 cents ; special Communion collection in Emmanuel Church, Montreal, \$76.50 ; annual collection at missionary meeting, Montreal, \$32.62.

SAMUEL N. JACKSON,

Kingston, June 20th, 1888.

*Treasurer.*

## Our College Column.

Mr. J. H. P. Kenyon has received a call to the pastorate of the Congregational Churches at Raisenville and Maybee, Mich.

Rev. A. W. Gerrie, B.A., of Portage la Prairie, writes to the editor in good spirits. His letter bubbles over with kindness, as is his wont.

The following students attended the recent Union Meetings : - Messrs. Macallum, Watt, Lee, Moore, Swanson and Mason.

Hilton Pedley, B.A., writes an interesting letter from Edgar : -

*Dear Editor :*—By this time you are, no doubt, anxious to hear from Edgar and vicinity. I came here on the 5th of May, when the clouds were murky over-head, and the earth beneath literally trembled and shook, for great was the mud thereof. Since that time a complete change has taken place in the appearance of things ; and to-day this part of the country is green enough and beautiful enough to satisfy the most enthusiastic lover of nature. On May 24th a grand picnic was held on the Edgar Church grounds. As a hint to other country churches, I may say that it was held, as it has been for years, for the purpose of keeping our young men away from the temptations of the neighboring towns. The great event of the day was a baseball match between the young ladies of Edgar and Dalston. For upwards of an hour and a half the "sphere" was swiftly twirled and strongly batted ; and when the result was announced it was found that the Edgar ladies would have been victors had not the Dalston ladies been too quick for them. After the match the players sat down at the heavy-laden table, and once more was the old proverb fulfilled, "He that works must eat."

In the evening an entertainment was given in the church. The building was crowded, stirring speeches were delivered by the ministers of the neighborhood, the choir sang nobly, and the people went home with the feeling that the day had been thoroughly enjoyable. The financial result was also good, over seventy dollars having been cleared.

Slowly but steadily the work of the church goes on. At the last communion two were admitted by letter into the church, and we had a very interesting service throughout. Our congregations are increasing slightly, our prayer meetings are well attended, the children's mission band has been started afresh, and the little folks are taking hold with a will. This is, notably, a place for young people. In none of the other country churches where I have been have I seen so many. And the great problem is to get hold of them for church work. They attend church well, but a large number are, as yet, outside the kingdom. "We pray they may be saved." The cry for a settled pastor is a loud one. The empty parsonage is itself an eloquent appeal for such a man, and it is to be hoped that in spite of the recent bear story, the people here will soon be in a position to welcome a new minister.

Messrs. Solandt, Davey and Gerrie, the recent graduates of the College, have been ordained. In this connection the following is clipped from the *Stratford Daily Herald* of May 22 :

"Rev. J. P. Gerrie, pastor of the Congregational church, was ordained this afternoon. There were quite a large number present to witness the impressive ceremony. Around the altar were seated the Revs. Cuthbertson of Woodstock, Hall of Kingston, McGregor of Guelph, Silcox of Embro, Unsworth of Paris. The following ministers were present from other churches in the city:—Revs. McPherson, Smyth and McEwen. Rev. Thomas Hall occupied the chair, and after the singing of a hymn and prayer was offered, Rev. Mr. Gerrie was called on to address the audience with regard to his views on doctrine and church polity. The rev. gentleman in a few well-chosen remarks expressed eloquently his belief in the principles of the Congregational Church. In early life he became associated with the church and none of the blandishments of other professions had induced him to estrange himself from the work of the Christian ministry. After the conclusion of his address the church was asked if it adhered to the ordinance. Mr. A. H. Alexander, on behalf of the church, said they were willing to accept Mr. Gerrie as their pastor. Rev. E. D. Silcox then offered the ordination prayer. Rev. Joseph Unsworth then extended the right hand of fellowship to Mr. Gerrie and addressed him kindly with regard to his duties, and in behalf of the church addressed him as one of its ordained ministers. Rev. D. McGregor delivered the ordination address, which was an able disquisition and listened to with great interest by the audience."

At the meeting of the Council called the other day to advise as to the ordination of Mr. A. P. Solandt, B.A., at Brigham, several of the neighbouring ministers were invited to sit as corresponding members. A similar instance occurred, if we remember rightly, at the formation of the Canifton Church, a short time ago. Surely this practice is un-Congregational. Councils consist of a certain number of delegates; the number having been arranged and agreed upon by all concerned beforehand; who meet, not to pay compliments, but to do certain business. To add to the chosen number is to act discourteously to the church calling the council, by overruling the provisions of the letters missive; and to the churches sending delegates, by depriving them of the right to decide with whom their representatives shall sit in council.

NOTE.—A Council, unless empowered to do so, cannot add to its voting members. But to add neighboring ministers as "corresponding" members, with the privilege of speaking only, seems a courteous and wise proceeding. It is a small step towards the much coveted "Union" of Christians.  
—EDITOR C. I.

## CANADA CONGREGATIONAL WOMAN'S MISSION BOARD.

The afternoon session of the Canada Congregational Woman's Board of Missions yesterday seemed even more full of interest than any of those preceding it. After a few words from Mrs. Campbell, who had come with greetings and kind wishes from the Presbyterian Woman's Board, a paper on "Giving" by Miss Ashdown, of Toronto, was in her absence read by Mrs. A. F. McGregor. The giving to the Lord's cause throughout the land, said the writer, was far from being in just proportion to the money possessed. Never in any age of the world had fortunes increased so rapidly as now, and yet the average Christian gave but the paltry sum of \$15 a year to further the kingdom of his Lord.

An interesting discussion followed, drawing forth practical ways of enforcing these truths. Mrs. Ashdown, of Toronto, reported satisfactory experience with mite boxes among the children. Miss Wood, of St. Elmo, spoke of two little children of her acquaintance, one seven and the other five, who each earned three cents a week, and their first conscious act every Sunday morning was to tumble out of their cribs, rush for their missionary boxes, and deposit therein the precious coins. Nearly all the members of their mission band earned in scores of different ways all the money they contributed. The children of the Northern church, Toronto,—Miss Clark reported,—paid a weekly fee of two cents, and at Easter time held a sale of work at which they cleared \$25. Calvary church, Montreal, Miss Dougall mentioned, took their plan from the girls in the Turkish mission, only instead of cotton, their bags were of somewhat daintier material. These bags hung in a convenient place in their rooms, and the plan was every Sunday to drop in something, if only one cent, with a prayer for God's blessing upon it. At the regular monthly meetings of their auxiliary these bags were brought and given to the treasurer with appropriate texts of scripture, which were read aloud. No mention was made of the individual contents, for the aim was not a large amount but that every one give something. Since last September they had raised from only about one dozen bags the sum of \$50, and their meetings had greatly increased in interest. They found the bags much more convenient than boxes. Mrs. McCallum, of St. Elmo, spoke of a poor woman lately converted from Catholicism, whose bag the first month contained only two pennies, one copper and one five cent piece, who, she maintained was ex-

ceedingly rich because of her share, in proportion to her means, in this great work. Miss Dougall then reminded them of a resolution which had been adopted by the Board last year adopting the principle of systematic weekly giving.

This discussion was followed by Mrs. Cowan, of Ottawa, with an interesting talk on the young mission field of West Central Africa, in which they had so keen an interest. After only eight years' work fourteen lads under twenty were, at their own request, baptized and organized as a Christian church, and showed their grasp of the great question of the day by voluntarily offering to abstain from all alcoholic liquors, of which before they were much too fond. As fast as they learn they go out through the surrounding villages telling to others the good news of salvation, and raising by a special sale of their own personal property the sum of \$14 as their contribution to the American Board for the work of the "Morning Star" mission. Mr. Currie, after months of important exploration, had at last decided to locate the new Canadian station at Olimbinda, a commanding site on the direct line of travel into the interior. Sixty large villages were counted between here and Bihe, and on that site as well as in Bailundu, where she passed away, were the Board to erect a schoolhouse to the memory of Mrs. Currie.

Mrs. Wheeler said she could realize now as never before that Ethiopia had indeed "stretched out her hands to God." Her doors were open and it only remained for Christians to step in and occupy. The largest givers, she assured them, were always the happiest. The missionaries were so happy because they had given their all. When the missionaries first went to Harpoot, Turkish women had an awful life. The reason why the work in Eastern Turkey progressed so much faster than in Constantinople was that they had no wicked western civilization to contend against. In closing, for the second time during these meetings, Mrs. Wheeler said she would like to take Miss Dougall to fill the teacher's place there vacant. Miss Dougall said she would be most happy to go, only she felt that her work was here in the commissariat department, and the base of supplies must not be deserted.

The Board then expressed its thanks for the services of Mrs. Wheeler and Miss Gleason by a standing vote, and instructed the former to convey hearty salutations to the Woman's Board in Harpoot.

A collection was taken up to help in bringing the Euphrates water to the Harpoot College.

Miss Dougall now opened the question box, and a most interesting discussion followed, concerning the value of the constant use of good maps in the meetings of the auxiliaries and mission bands, the

need of and how to secure a missionary library, the deep importance of prayer at all the monthly meetings, and the advisability and moral effect of fancy socials and bazaars, the ultimate effect of which the meeting seemed to feel was far from desirable.

Shortly after this the meeting adjourned to the basement, where they joined the gentlemen of the Union at tea. — *Witness.*

## Literary Notices.

THE LIBRARY MAGAZINE: John B. Alden, 393 Pearl St., New York; \$1 a year. This is a monthly of 194 pages, 12mo., full of interesting and improving reading. Alden has done wonders, in the way of cheapening literature for this continent; and this is one of his most popular ventures — at least it deserves to be. We remember boys in old times, who would have been wondrously interested in such a dollar's-worth of reading!

CENTURY MAGAZINE. The Century Co., New York; \$4 a year. In the July number, besides a continuation of Kennan's deeply interesting description of Siberia and the Exile system, is also to be an illustrated article on "Sinai"; as an aid to the course of S. S. lessons in Exodus, now beginning. Everything that capital, art, and literary talent can do, is done to make the Century a valuable periodical.

ST. NICHOLAS, from the same house, \$3 a year, is charming for the boys and girls. The July number is early on hand, and, what with toads which got among Fourth-of-July fireworks; boys who would ring the bell, even if the Doctor *did* pocket the key of the church, and take the clapper out of the bell; famous dogs of famous men; Naval cadets; and the boys whom the Prince of Wales helped out of debt at a foreign Restaurant; it is capital number.

REPORT OF THE AMERICAN HUMANE SOCIETY. The last annual meeting was held in Rochester, in October last. Seventy-nine delegates were in attendance. The discussions took a wide range:—the cruelties practised on helpless children, the de-horning of cattle, the cruelties in transportation, the slaughter of birds for ornaments, nurseries, kindergartens, "humane cars" for carrying cattle, starvation of calves before killing, and other subjects. The reports showed that much good had been done, and that the press, as a whole, had done good service in their reforms.

The twelfth annual meeting of this excellent Society will be held in Toronto, 26th September, 1888.



**THE TREASURY.** E. B. Treat, 771 Broadway, New York. \$2.50 a year; \$2.00 to Ministers. Somewhat similar to "Homiletic Review." Full of interesting and suggestive matter for all Bible students. 64 pages monthly.

**THE OLD TESTAMENT STUDENT.**—New Haven, Ct., P.O. Drawer 15; \$1.50 a year. In the June number is given a history of the introduction and progress of Bible-study, as a part of the curriculum of the famous Women's University at Wellesley, Mass. Its influence has, in every way, been good. Other articles are on Hosea, Zephaniah, Habbakuk and Jeremiah; and on the Jewish history during the Exile.

**WOMAN;** June, 1888. Woman Publishing Co., New York. There is an exceptionally fine woodcut of Robert Burns (full page), with four portraits of representative women, and nearly thirty other illustrations, in this number. It does not teach the "fashions," but there are home-hints, and art-hints, and decorative-hints, and articles on exercise, and education, and cooking, etc.; with some good literary articles. 100 pages: on good paper. \$2.75 a year.

**THE HOMILETIC REVIEW:** Funk and Wagnall's, 18 Astor Place, New York; \$3 a year; to ministers, \$2.50. A magazine of untold benefit to every studious Christian. In the June issue, six good papers, from as many thoughtful writers—seven sermons, condensed—suggestive themes for pulpit treatment—studies, miscellanies, editorials—help to make up an excellent number. Anyone whose duty it is in any wise to teach religion will find this Review very helpful.

**THE MISSIONARY REVIEW OF THE WORLD.** June, 1888. 80 pp. Funk & Wagnalls New York, 18 Astor Place: \$2.00 a year. Literature of Missions, ten essays by eminent writers. Organized Missionary Work; ten different societies described. Correspondence, etc.; ten letters and articles. International Department; correspondence and news from abroad. For Monthly Concert of Missions; four themes handled by one of the editors. Monthly Bulletin, Progress and Results; fifteen countries heard from. Statistics. Editorial Notes. Such is the bill of fare last month. Every helper of missions needs the "Review." The circulation is stated to have doubled in the last three months. It deserves this success.

**THE PILGRIM TEACHER.**—Congregational S. S. and Publishing Society, Boston; monthly. 60c. per year; 6 or more, 50c. each. A very thorough digest of each S.S. Lesson, extending to six or seven double columns, closely printed pages. Good both

for teachers and elder scholars. Lesson analysis, Daily home readings, The lesson in both versions, Comments on the text, Comments on the lesson, "Points for Arrows," Blackboard outlines, "Outlines for Primary Teachers"—such is the course of treatment for each lesson. There is a freshness and attractiveness about both the treatment of the lessons and the style and appearance of the magazine, that does much to recommend it to our people. It may be ordered through our Publishing Co., address Rev. W. H. Warriner, Bowmanville.

**NIGHT AND DAY.** Dr. Barnardo's monthly, giving an account of his work in gathering up and reclaiming the waifs and strays of humanity about London. He says he feeds 2500 children; besides having a large and growing "Evangelistic, Medical and Temperance Mission" on hand. There were many to criticise Dr. Barnardo, years ago; but the world got tired of picking flaws in a man who was trying to do good; and now when he is seen to be doing a large, successful, and beneficent work, there are many to help with money and good wishes. "Night and Day" is full of the most interesting recitals: it would be most capital reading for any one who had lived for self, and never learned to *give*. It would thaw him out, and warm him up, and teach him to open his heart and purse. The magazine is 2s. 6d. a year. Dr. J. Barnardo, 18 Stepney Causeway, London, E.

**THE MISSIONARY HERALD** is the old-established organ of the American Board. The current volume is the 84th; nearly as old as the century. Charles E. Swett, 1 Somerset St. Boston. \$1 a year. In the June number there are three pages, with as many illustrations, of the W. Central African Mission, the field of Mr. Currie; A sketch of the work in Turkey; Eight letters, from various mission fields; News of other Societies and Missions; Miscellany and notes, and a chapter for the young. This organ of the American Board, not only circulates largely throughout North America, but goes everywhere to Mission Stations. We are pained to see how seldom there are any contributions to acknowledge from the Dominion, in aid of the work of the Board. Of course Mr. Currie's work is their work, but there are many other fields in which we are all deeply interested.

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## For the Young.

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### SET THE CLOCK RIGHT.

In one of the daily papers there lately appeared a story of a colored man, who came to a watch-maker and gave him the two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watch maker.

"Out at the house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de han's and I done brought 'em to you. You jess want de clock so you can tinker wid it and charge me a big price. Gimme back dem han's." And so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is in their hearts. They are sure it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say; "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I cannot regulate the hands unless I have the clock. I must have the clock."—*The Sower.*

### TO THE CHILDREN.

Here in San Francisco a young man was out with small bills inviting the people to come to some evangelistic meetings. He went into a saloon, and asked the keeper who stood behind the bar selling liquor if he could give the notices to the men. "I do not care what you do," was the reply.

He then handed each one a nicely printed invitation to the "Gospel Meetings." Some of them were received kindly, others crushed them up and threw them on the floor. But one man turned and spit in his face—and at the same time used very bad language.

The young man did not get angry, but passed on about his work. In an hour when he went to the meeting he met at the door the same man who had so roughly insulted him. "Are you the young man in whose face I spit?" he inquired.

"Yes," was the reply. "Well, I came to ask your forgiveness, I am ashamed of what I have done. I am very sorry that I did such a mean thing." The young man told him that he would forgive him, and that Jesus would forgive *all* his

sins; although he had treated *Jesus* worse than he had him—that *Jesus* had died on the Cross for his sins.

"Come," said he, "into the meeting, and hear about the story of His sufferings and death in your stead, and trust in Him for salvation, and then you will be happy and never wish to go back to that saloon and drink that which is leading you down to a drunkard's grave."

These kind words touched the rough man's heart and he went into the meeting, and listened most earnestly to all that he said, and before the close, he saw that Christ had paid the debt for him, and he asked for pardon, for His sake, and was forgiven. He is now doing what he can to lead others to Christ. You know that when *Jesus* was in Pilate's Hall they crowned Him with thorns to insult Him, and spit in His face, and then they led Him away and put him upon the Cross, and drove great nails through His hands and feet—there they crucified Him."

You say "I would not have done so." But the Bible speaks of those who "*Crucify afresh the Lord of Glory.*"

If you are not a Christian then you are one of those who have rejected and insulted Him. Will you not, like this young man go at once and ask His forgiveness? You too will then be happy, and like the dear children here in San Francisco who have become Christians—you will love to work for *Jesus*, and do what you can to bring others to see that "*He bore our sins in His own body on the tree.*" May the Lord help us to do this. —*Rev. E. P. Hammond.*

### A FATHER'S PROPHECY.

At the close of the Civil War, a newly emancipated negro slave, on his dying-bed, kissed the baby fingers of his youngest child, and whispered, "This little hand will write." His last vision on earth was of the happier and more favored future which his posterity would inherit. And his words were prophetic, for he left a wife whose motherly heart sympathized with his longing faith. Her highest joy of freedom, as his had been, was in loving aspirations and expectations for the little ones who bore his name. There were five of them, and the humble mother set herself resolutely to realize the promise of better things that had come to them with liberty and peace. She could work, and remain ignorant. They could learn to work, but they could be educated. Many years she toiled and struggled, inspiring them with her zeal, and happy in seeing that they seconded her efforts. She has lived to see them all graduated at Fisk University. Last summer her "baby"—the child whose hand the dying father kissed—delivered his Commencement oration. The theme of his essay

was "The Evolution of Christianity," and the crowd of witnesses there saw in himself the evolution of Christian manhood. His father's prophecy was more than fulfilled. He could not only "write," but "think," with power and clearness; and he spoke like a born orator, bidding fair, with his sanctified gift, to do grand work as a preacher of righteousness. At the same Commencement, in the alumni meeting, the oldest son, a teacher, told the story of that mother's noble purpose and sacrifices, and paid manly tribute to her work and affection. It was but one of many similar stories, told (or that could be told) annually at Fisk University, and every other colored school. It was the oft repeated history of parental hope and desire for the children, always insisting on something better for them, never satisfied till their lot and condition are some improvement on the past. —*S. S. Times.*

"Where there's a will, there's a way," and ecclesiastical and all other conventionalities have at times to stand aside. Rev. W. H. S. Fielden, of the Colonial Missionary Society, told us this story at our meetings in Montreal in June; which he had brought back with him from the Antipodes. The apostolic Bishop Selwyn found a settlement in New Zealand where the people, for want of Gospel ordinances, had almost relapsed into barbarism. Nobody seemed to have Bibles or prayer-books, and nobody could sing. But they were pleased to have the Bishop come amongst them, and were anxious to have service. And somebody discovered that there was a musical-box in the settlement, which *might* be pressed into the service of the church instead of an "organ." It could play two tunes; and one of those tunes was "Old Hundred," and the people thought if they had *that* to help them they *might* venture on a hymn. So a long-metre hymn was given out, and the box was started off. But alas! it was the "other tune" this time, and the other tune was "Yankee Doodle!" The good Bishop stood aghast, he could find no place for "Yankee Doodle" in the Rubric. But some of these new-found disciples stood around him and explained: "We don't see how we can help it, it has got on the wrong tune and we'll just have to *wait on it!*" As soon as it gets done that tune, it will come on the right one." And it did; and they had their service.

A Calcutta paper says that a native woman has become the editor of a Christian periodical, which she conducts with marked ability and success. Let those of us who are inclined to be "weary in well-doing" think of this and kindred results, and take courage. The work of women for women is surely, if slowly, telling upon the lives and destiny of those who have been so long among the down-

trodden ones of the earth, and for whom the gospel is the only hope and salvation.

A young girl of fifteen, a bright, laughter-loving girl, was suddenly cast upon a bed of suffering. Completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends, who surrounded her, "She has seen her best days—poor child!" "O no, doctor!" she exclaimed; "my best days are yet to come, when I see the King in His beauty."

FROM KANSAS.—A young lady who sings in our choir, has taken a decided step for Christ. She is the daughter of the wealthiest citizen in our county, a bright, cultured, and promising young lady of about twenty years. Her parents have had little sympathy for Christian work and life. After this young lady had made an open profession of her faith, I called upon her mother with the intention of broaching the subject to her and informing her of her daughter's decision for Christ. I knew she needed some one to do this for her under the circumstances. I expected to be politely received, but not cordially. I opened the subject at once, and when the mother learned of her daughter's decision, she broke down and wept, saying "There must be a change in this household; I think I am willing to take that step myself." I then talked to her about the necessity of a change, and presented Christ as the helper and Saviour. Since then the daughter has been baptized, and has united with the church, and the other members of the family are in attendance upon divine service every Sunday. I am sure the good Master is opening more than one door for us, and we are ready to enter. The ladies of the church conduct a daily prayer-meeting, and some who have never said a word in public have been induced to confess Christ.—*The Home Missionary* for June.

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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 new 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 15th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed. REV. W. W. SMITH, Newmarket, Ont.

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