

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*"One is Your Master, even Christ, and all Ye are Brethren."*

THE  
CANADIAN   
INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 9.

SEPTEMBER, 1888.

CONTENTS.

	Page		Page
Editorial Jottings .....	261	Our College Column .....	273
Editorial Articles .....	262	Selections .....	274
Our Contributors .....	266	News of the Churches .....	240
Correspondence .....	267	Official Notices .....	288
Woman's Board .....	272	Literary Notices .....	288
Obituary .....	273	For the Young .....	288

NEWMARKET AND TORONTO, ONT. :

NEWMARKET: REV. W. W. SMITH, EDITOR AND MANAGER :  
FOR THE CONGREGATIONAL PUBLISHING COMPANY, LIMITED.

TORONTO: PRINTED BY DUDLEY & BURNS, 11 COLBORNE STREET.

ALL ORDERS AND COMMUNICATIONS TO BE ADDRESSED TO THE EDITOR, NEWMARKET, ONT.

# CHURCH HYMN BOOKS

Latest Edition, with Supplement.

16 mo., Double Columns, Cloth,	\$0 30
do. Levant Morocco, Gilt Edges .....	50
32 mo., Single Columns, Cloth,	40
do. Purple Roan .....	60
do. Levant Morocco, Gilt Edges .....	75
24 mo., Purple Roan .....	90
18 mo., Purple Roan .....	1 00
do. Levant Morocco, Gilt Edges .....	1 35
8 vo., Large type, cheap edition, Cloth .....	1 00
8 vo., Large type, Purple Roan .....	2 00
8 vo., Large type, Levant Morocco, Gilt Edges .....	2 25
8 vo., Large type, Pulpit Edition.....	3 75

## Tune and Chant Books.

Congregational Psalmist, Compressed score, last edition, 650 tunes.....	\$1 00
Chants, Compressed score.....	60
do. Pocket edition.....	15

CONGREGATIONAL - -  
- - PUBLISHING CO.

ALL ORDERS TO BE SENT TO

REV. W. H. WARRINER,

Bowmanville, Ont.

# The Poems of WILLIAM WYE SMITH

Just published, pp. 264, bound in green and gold. Comprising Miscellaneous Pieces, Canadian, Scottish (37 poems), Religious (45 poems), Psalms and Children's Pieces. Free by post, \$1.00.

"Your Canadian pieces have the right color and ring."—PRINCIPA GRANT.

"Fine spirit in the religious and patriotic piece."—BIR WILLIAM DAWSON.

"The patriotism of some of them is stirring to a lover of his country."—HON. OLIVER MOWAT.

"His Scotch dialect work has the bloom of heather upon it."—Globe.

"A volume of excellent poems."—Canadian Presbyterian.

"Many evidences of ability."—Montreal Christian.

"Full of tender poetic feeling."—Guardian.

ADDRESS— REV. W. W. SMITH, NEWMARKET, ONT.

# DUNBAR, McMASTER AND COMPANY

## FLAX SPINNERS

## BLEACHERS

AND

## LINEN THREAD

## MANUFACTURERS

Gilford, Ireland, and Greenwich, N.Y., U.S.A.

# DUNBAR & CO'S THREAD

Have been Awarded the HIGHEST PRIZE MEDALS

ASK YOUR DEALER FOR THIS BRAND, AND TAKE NO OTHER

Wholesale Agent: - - - S. DAVISON

14 COLBORNE STREET, TORONTO.



Rev. Hugh Pedley, B.D., Winnipeg.

# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, SEPTEMBER, 1888.

[No. 9.

## Editorial Gittings.

TO DISTANT SUBSCRIBERS.—After first of January next, we shall require cash in advance for all copies of the INDEPENDENT sent to subscribers outside the Dominion of Canada. We give timely notice, that no one may be put to any inconvenience. Subscribers in the United States, Britain and Newfoundland, will please remit before January.

THE American President, who has been accustomed to use a glass of wine at dinner, is said to have yielded to a request of Mrs. Cleveland to totally abandon the use of intoxicating liquors

REV. W. EWING, of Dakota, in a personal letter emphasizes these points: "To organize and maintain a good Sunday-school there must be some *preaching*."—*Home Missionary*.

EDITORIAL correspondence in the *Herald and Presbyterian* says there is a wide-spread feeling in Italy that the Pope, with all his belongings and claims, will, in a few years, be transferred to America.

ACCORDING to a circular just published, the total amount paid and promised toward the building fund of Mansfield College, the Congregational institution which is now rising at Oxford, is \$135,000.

OUR readers will not find the usual installment of "The New Revival" in this issue. Holiday excursions interfere with all sorts of work. Two more numbers, or possibly three, will now complete the story.

FREEMAN DENNIS, De Land, Florida:—"I

like the INDEPENDENT better than ever; and would not know how to deprive myself of it, now near thirty years, and ever since the commencement. The August number especially good."

WE were very glad, a few days ago, to hear from Mr. James Boyd, of Vankleek Hill, one of the earlier graduates of the College; and to gather from his short and friendly letter, the probability of his re-entering the active ministry next spring.

OUR young readers will be interested in the reprint of a small tract, published in London, giving an account of some of the labors of our brother, Rev. T. W. Bowen, of Manilla, when in the Old Land; entitled, "Infidelity only Skin-deep."

AN Australian journal asserts that Aberdeenshire produces one-fourth of all the ministers of all denominations in Scotland. And yet Samuel Rutherford was *banished* to Aberdeen, two centuries ago, because it was impossible for him to preach there!

ARE YOU ORGANIZED? At the all-day meeting of the officers and delegates of the Woman's Home Missionary Organization, a Vermont lady rose and said, "I have been deeply interested in the papers and discussions of this royal band of women who represent the Woman's Unions of this country. I regret to say that I belong to an unorganized State; but personally *I am organized*!"

A CORRESPONDENT from Scotland, in the *Christian World*, speaks of the pleasure and profit of Dr. Parker's visit to some of their country towns, and pleads for more of such visits every year, as a great means of strength-

ening Congregationalism where it was weak. The same here: Toronto pastors are doing a little better in this respect than formerly; but, up to this time, as a general rule, the city does not visit the country.

A SUMMARY of the statistics of the Christian churches of the United States is published in the *Independent* of July 26. There are now 138,885 churches 94,457 ministers, and 19,790,323 members in this country. The net gains for the year were 6,434 churches, 4,505 ministers, and 774,861 communicants. Every day saw seventeen churches, twelve ministers and 2,159 communicants added to the force of Christianity in the United States.

THE nine-hundredth anniversary of the introduction of Christianity into Russia was celebrated on 26th July. No nation, up to that time, was ever evangelized so quickly as Russia; and the secret was that the missionaries gave the people the Word in their own language. Pity that some new evangelic movement would not sweep away the superstitions and bigotry that have crept into the Russian national church.

JOHN MANDEVILLE has died in prison in Ireland: his death caused—so the evidence before the Coroner's jury showed—by cruel treatment of the prison authorities. His offence was making a political speech; which speech he might have made in England or Canada freely. Unequal laws, and political speech made crime by statute, are antagonistic to the feelings of the age; and will only bring down upon their authors speedy reprobation and defeat.

DR. PARKER IN SCOTLAND.—Following the intimation of his rural mission, Dr. Parker writes:—

All the arrangements are in the hands of my friend, Rev. Dr. Adamson, of Edinburgh, who is working with splendid energy. I want to avoid all large towns, and to work in such places as Dunbar, Hawick, Gala-shiels, Rothsay, Dumoon, Tillicoultry, etc. I look to Scotland as the centre of a really healthy and useful revival of true Christianity. Scotland is full of excellent educational and religious fuel, which only awaits the application of heaven's torch; then will come an all-warning fire and an all-enlightening glory. In the application of the torch I pray God to give me some humble share.

Some of our friends are deeply interested in the "Temperance Colony" in the North West. It lies near the seat of the Rebellion of 1885; out of the track of the railway at present, but soon to be reached by the iron road. The central village, Saskatoon, has so far advanced, as to issue large posters—one of which found its way to us—announcing its "Third Annual Fair." It is to be held on 3rd October; and premiums on produce, stock, domestic manufactures, etc., to over \$500 are offered. Well done, Saskatoon!

THE Moderate Calvinism of Andrew Fuller would now be regarded as very high doctrine. Dr. Morison is now reckoned a tower of orthodoxy. Forty years after Dr. McLeod Campbell was ejected from the Church of Scotland, he was *fired* and capped by that same Church. The hymns of Thomas Lynch, which were declared by Dr. John Campbell to contain no grain of Gospel, are in every hymnal of the Free Churches, whilst to the memory of F. D. Maurice have been dedicated books by more than one Chairman of the Congregational Union. Indeed, it is not too much to say that our present-day theology has been made, not by college professors, but by men against whom all the darts of orthodoxy have been hurled.—*Christian World*.

A MAN came into a shop in Toronto lately, looking for work. The foreman, a Christian Highlander, could not give him work, but he thought he would like to benefit him spiritually. And first he must learn how he stood with God. But many people don't like to talk about their souls; and very likely the man would be dumb, if he asked him the direct question. So he asked the man very kindly, "If he *had the Gaelic*?" The man said "No." "Oh," said the Gael, "that is a *great pity*! If a man has not the Gaelic—and the grace of God—it is a *great lack*! But I hope you have the *grace of God*, though!" And the two men had a talk on spiritual things.

AT the meeting of the N.S. and N.B. Congregational Union in July, at Yarmouth, N. Scotia, the following action was taken, in reference to the INDEPENDENT:—

The Rev. J. Shipperley read the Report of the Committee on the CANADIAN INDEPENDENT, as follows:—"Whereas, the CANADIAN INDEPENDENT is a welcome

visitor in many of our homes—we as a Union of the Lower Provinces—now assembled, do heartily concur with its aim; and recommend it to our churches, as being an able advocate of our principles, and a needful means of communication between us. We mark its improved form, and augur success under its present editorship. We recommend that the pastors of our churches, and other friends be earnestly requested to forward items of church-news to the Editor."

On the motion to adopt the report, the Rev. W. S. H. Fielden said he was indebted to the INDEPENDENT for valuable information regarding the work of the churches in Canada; and emphasized the necessity of observing punctuality in the remittance of news concerning matters of interest. After a few remarks by the Chairman, (Rev. Thos. Hall,) the motion was carried, unanimously.

WE have received a circular from the Ontario Institution for the Blind, at Brantford. We have visited the Institution, and know something of the officers; and can testify to the desirability of the place for all blind young persons. The circular says:—

"The pupils of this Institution receive a literary education equal and in some respects superior to that afforded by the ordinary public schools; if musical they are instructed thoroughly in the organ, pianoforte, violin and theory of music; the male pupils are, according to aptitude and capacity, taught pianoforte-tuning, or chair-making and basket work; the female pupils machine and hand-sewing, machine and hand-knitting, bead work and fancy work generally. Board and instruction are gratuitous. The moral and religious training of all receives careful attention, while members of the various churches are strictly protected against interference with their particular views and opinions.

The health of the Institution is watched over by a physician who is in daily attendance. The situation of the Institution is delightful and means for exercise are ample. It is always open to visitors, and friends of pupils can see them at any time. The present vacation will terminate on the 5th of Sept. next and applicants for admission will do well to communicate with me at once, but they can be received during the session if not able to join at the date mentioned." The circular is signed by the Principal, A. H. Dymond.

## Editorial Articles.

### REV. HUGH PEDLEY, OF WINNIPEG.

We have had engraved, and present to our readers in this issue, a portrait of the Rev. Hugh Pedley, the Pastor of the Central Congregational Church, Winnipeg, Manitoba.

Mr. Pedley is the second son of the Rev. Chas. Pedley. His mother was the eldest daughter of Rev. Prof. Stowell, of Rotherham and Cheshunt Colleges, England. The subject of our sketch was

born in August, 1852, in Chester le Street, Durham, England. The family emigrated to Newfoundland, in August, 1857. During his seven years pastorate in the Congregational church in St. John's, in that colony, the father found time to write and publish a very excellent "History of Newfoundland." Then they came to Canada in June, 1864. The father and mother both died, a few years afterwards; and the mother's youngest sister, a young girl of eighteen, with a heroism seldom equalled, took hold of that orphan family of half-a-dozen growing boys; kept the family together, counselled them, lived for them, *mothered* them—no wonder she is a saint in their calander! One after another, the "boys" rapped at the door of the Congregational College; it was bred in their bones! Hugh first; and therefore Hugh is often thought to be the eldest of the brothers. But not so, "Charlie" was the eldest; but the family fortunes were still to *make*, and Charlie could earn a salary, while Hugh was studying. So Charles became a High School teacher; and retired, after entering college, in favor of his brother Hugh. A resident of Cobourg told the Editor, three or four years ago, "I don't know about *Charlie Pedley* being a minister! I know a *splendid High School teacher* was spoiled, when he went into the pulpit!" Then, when Hugh came out of college, Charles went in; and then in due time, James; and then Hilton.

Hugh left college and settled in Cobourg, (with Coldspring attached), in May, 1877; and faithfully served those churches for ten years. Latterly, he has, for three years, held the responsible position of Secretary of the Congregational Union. Mr. Warriner succeeds him. In November, 1883, he married Miss Eliza Field, eldest daughter of C. C. Field, Esq., of Cobourg, the present M. P. P. for West Northumberland. The family consists of a boy and a girl.

Mr. Pedley has a small and well-knit frame, and a highly nervous temperament. And, very wisely, he has always taken a robust summer vacation,—sometimes consisting of a long canoe and tent adventure in the wild backwoods. Last summer, however, his vacation took the direction of Winnipeg and the prairies. Mr. Silcox was in England; and Mr. Pedley "supplied" during his absence. And when, a few months afterwards, Mr. Silcox

resigned the church, to go to San Diego, California, the Winnipeg folk never seemed for a moment to think of anybody else but Mr. Pedley for a successor.

In the meantime Mr. Pedley was "running down;" he looked ill, it was just one of those cases where a "change" was needed; a neglect of which would soon render a change unnecessary. The treadmill round of daily duty in a small town, was gradually wearing him out. And his people saw that a change was impending. One of them said to us a couple of years ago: "I don't know what we should *ever do*, if Mr. Pedley should leave us! Why, for these eight years, he has been like a *mother* to us!" And the big-souled fellow, who would weigh *two* Pedleys on the warehouse scales, was perfectly earnest in what he said.

And so, the Missionary Executive, determined to make a movement in the North-West, sent up Mr. Pedley, (who now resigned his pastorate in Cobourg,) to see what could be done. He determined to begin settled work at Vancouver, the Pacific terminus of the C. P. Railway. Then a "call" from Winnipeg: a consultation with the *Missionary Committee*, which ended in, "We won't interfere with you; do what you believe to be best;" a decision in favor of Winnipeg; and a removal there in February, 1888. One element in this decision, was the conviction that his brother *James* would worthily fill his place in Vancouver; and he would be near enough—(only 1,000 miles away; but they don't count that much in the West!) to advise, help, and occasionally visit him. And James is doing a grand work in that new Pacific city; and ten years after this, we shall be glad to put his portrait, (with all the intermediary improvements in the art of wood-engraving!) in the INDEPENDENT, as one of the leading ministers of the denomination.

Mr. Pedley is deservedly popular in Winnipeg; not with his own people merely, but in the general public as well. The man, and the position, are admirably fitted for each other.

### BARRIE.

"I gaed up to Barrie, the ither day," said Peter Sinclair, a quaint old Scotch philanthropist, thirty years ago; "and what d'ye think is the biggest

hoose in a' Barrie?—the jaail! And I gaed into the jaail, and there waur thirteen men there. And I said to the first, 'And what brocht *you* here?' 'The drink, Sir.' And I said to the second, 'And what brocht *you* here?' And it was still the drink. And so I tried to get them to sign the *pledge*; and they a' signed but *ane*. And what d'ye think *he* was? He was a *tavern-keeper*!"

Well, we went up to Barrie "the other day," too. But the "jail" is by no means the largest house in Barrie now. It has grown to be a very fine town; and some good work is done for the great Master there. Our Brother Black, of the Congregational Church, is most indefatigable. He put his brains to steep over the question of children running on the streets on Sunday, when they should be in the Sunday Schools. And he solved it in this wise: First, he organized "A Hunting-up Committee," whose duty it should be to "hunt up" these idle children, and get them to Sunday School. Soon it was apparent to him that this *Committee* would do a great deal more effectual work if he were with them. So he changed the hour of "Bible-class"—for there he found his workers—to 1.30 p.m.; and at 2.40 they all sallied out. The Sunday Schools are at 3; and all children, not evidently on their way to Sunday School, were spoken to, and accompanied home, and "fixed up," and escorted to school. In consequence of these aggressive movements, the School has risen from 50 to 175 on the roll; and the Sunday we preached there, though in the midst of the holiday season, we found 102 present. And many *parents* have been reached thus, who before were entirely beyond the influence of the church. But there is a shade in every landscape; and this ceaseless activity began to tell on Mr. Black. A few Sundays ago he fainted in the pulpit, simply from long-continued over-exertion and exhaustion. His deacons insisted on his taking a month's rest. When we were there, he was off on "his holidays." It was an original movement, and is not "patented." Barrie is just in the region where "holidays are spent;" so he need not go far away. He went out to the banks of the Nottawasaga, to an unused house on a friend's farm, where there is plenty of grass, wild berries, good fishing and wild flowers; and there spends his "month." And he takes his *cow* with him (it is only thirteen miles away, and



he has a family of little children). And being a bee-fancier, and as bee-pasture in Barrie got rather bare in the end of July, he takes several hives of bees with him also. And there he was, in literal milk and honey; and gaining good health; polishing up some of his old sermons; catching black bass in the twilight, and planning new raids on the street-Arabs. If we had not been at the time a thousand fathoms deep in the *Year-Book* compilation, we should certainly have rung his door-bell, and left our card; and made enquiries after the black bass of the (henceforth) classical Nottawasaga!

### A GREAT ROOT-PRINCIPLE.

"Never object to anything unless you have something better to propose!" "Oh, yes," you say, "that is a good principle!" Well, *carry it out!* How many things have you grumbled at last yeek? And could you in anywise, had you been in the place of those grumbled at, have done things (those very things) better? There is no use in carrying a "good principle"—any more than a good hat—without making *use* of it! We might take it into our head that we owned all Toronto; but if some "other fellow," or five thousand "other fellows" had claims and possession, that came in between us and the real use of the property, wherein were we the richer or the better? It were a mere castle in Spain.

But a use *may* be made of this principle: It will hinder us from grumbling at many things; it will often bring up the question, "How can I assist in that matter?" It will make us more sympathetic, and more tender of others feelings.

"Our minister preached a poor sermon Sunday morning!" Well, I wont *say* anything about it, but I'll so cheer him up all this week, in all practical ways, that he'll preach (I warrant!) better next Sunday.

"Our church ought really to be ashamed of giving so little for missions and College!" Perfectly true; but unwise to *say* so. Let us try the Systematic Giving; and do so much better this year, that there need not be said another word about it!

"My soul is like a garden full of weeds. I dont *get on* in spiritual things?" Well, I will

try the tonic of more prayer; and quit thinking about myself, and begin thinking about Christ; for he thinks of *me* I know!

"Our magazine has never been, and is not, what it should be!" *Nobody knows that better than the one who has the steering oar!* Is that so! Then I'll help to fill up "The News of the Churches," and the "Correspondence" column better, and that will all help.

"But I can't pray; I can't speak in prayer meeting; I can't write; I can't do anything!" There, grumbling again! Of course you must *begin* before you can do anything. About praying—use the very best language you can command in your family prayers; and dont omit them if some neighbor drops in just at prayer time! About speaking—ask some question about some spiritual things at next prayer meeting. That will be a good beginning. About writing—send the INDEPENDENT a short account of your S. S picnic, or your church anniversary service—just like writing a short letter—and a beginning is made. As to "doing nothing," the case is simple—begin and *do* something!

At any rate, quit grumbling. Somebody once asked *Jean*, "If Burns was ever ill-tempered toward her or the children?" "Na, puir fellow!" she said, "He never compleened o' me, or the children. A' his complaints were about his sel', puir fellow!"

### Our Contributors.

#### A HARD BONE TO PICK.

Missionary Bone has the Welland Canal for his field. All the sailors know him; and he desires to know them, that he may do them good. And though Jack may sometimes play a trick or two on him—such as shutting him down, "accidently," in the hold of a schooner, till they get through the next lock—still they all know he is their friend; and the Friend he always introduces to them infinitely better yet!

The last time I saw him was at a Temperance Restaurant in Toronto, where he had given the extravagant order of a bowl of Scotch *kail*, and where, in the midst of our chat, Mayor Howland came over from another table, to say something

about some aspect of the varied work they both pursued for God. He spends the winter in visiting different points, reporting his work to the public, and gaining friends and help for the work. The following conversation may be supposed to have taken place on the banks of the canal, near St. Catharines :—

*Minister of Canals and Railways:* But you see, Mr. Bone, things are different now. A little old-fashioned vessel, with two or three thousand bushels of wheat, might afford to lose Sunday, and tie up; but it is quite different now, with the immensely large barges and propellers that carry our grain. And the season is so short—every day counts!

*Mr. Bone:* And why don't the small vessels and the small owners have the trade yet?

*M. C.* Oh, it doesn't pay. They can't compete with the large vessels, and the large capital employed. So they have gone into larger firms and companies, and built larger boats, and are making more money: or else have gone out of the business.

*B.* And whose are the most of the boats? Our own, or the Americans?

*M. C.* Well, now that the *discrimination* is off, the larger part of them will be American—going to Oswego.

*B.* Weel Sirr, it seems to me, the *discrimination* is only being putten on! For the sake of allowing those to make more money, who have most of it now, you rob God of his worship, and the sailors of their rest. Thou hast praised the gods of silver and gold; and the God in whose hand thy breath is, hast thou not glorified. You are seeking to carry on this Government without God: but you'll find He will not be shut out!

*M. C.* Well, I'd like very well for the sailors to have Sunday, to loaf round, and listen to you, and read your tracts; but the fact is there was a great pressure brought to bear on us, and the argument that they were losing money by it, we couldn't deny.

*B.* Weel Sirr! I have seen *boomerang* practice; where you had to take care that the stick you threw did not come back and hit you! And surely this is a *boomerang* argument! The small owners, with their small vessels, could afford to "lose" Sunday, who were doing so poorly that they had to go out of the business: while the large owners

—most of whom are no kith nor kin of ours—who are making more money, must be allowed to make still more, by robbing the sailors of their Day of Rest, and God of His honor! It wont do, Sirr!

### WORK.

"*My Father worketh hitherto, and I work.*"

Once upon a time, I lay in a meadow, near a lovely village. By my side danced and sparkled the prettiest and most musical brooklet that I ever saw, or listened to, or dreamt about; and in its pools and shallows sported the most charming trout that ever tempted the angler's gaze. And the sun shone gloriously, as though there were never to be any more goings down; and the birds sang, and the bees hummed, as though the years were to be everlasting summers. And each particular leaf, on each particular tree, seemed tremulous with the fulness of joy; while the grasses waved, making one think of a beautiful, tranquil sea, stretching far away until the green faded into the blue that lay on the distant hills.

And I watched the brook leaping away over the mossy stones, and the trout gliding round about them, and now and then rising to some venturesome fly which hovered about the water; and I saw the bees alighting upon a thousand flowers, and culling sweets from each; and I beheld the meadow full of countless insects, each busy after its own particular fashion; and I heard the air, and the trees, and the brook, and the grasses, hum with endless variations of music, all instinct with the breath of life. And, lying lazily thus, catching and hearing all these things, I began to muse concerning work.

In the midst of peace and beauty, I thought of that which at first seemed unbeautiful and unpeaceful; and, amidst everything that was harmonious and joyous, my mind was filled with pictures of that which seemed unharmonious and unjoyous—of *work*.

Did I say that in the midst of beauty and harmony, I pondered upon that which seemed neither harmonious nor beautiful?

Let me explain. Every living thing about me was working, I suppose; but there was such a perfect harmony existing, that one could scarcely persuade oneself that such was really the case. As one be-

held the trout swimming in the brook, or a bee dropping into a flower, no thought of anything but pleasure could be present to the mind in connection with such work; and the music which floated on the air seemed to say, "These workers are only playing, after all." Then, too, in the absence of every jarring sound, in the ease and regularity with which everything was done, and the presence of nothing that could interrupt that wonderful concord—only harmony could exist.

But when I turned to consider the *human* working; and contrasted some of the hard toiling of some grades of workers with the less exacting labor of others, and with the lives of those who do no work at all, I confess that there appeared to be an absence of beauty and a want of harmony. It seemed as if some were born to all the ease, pleasure, joyousness and music; while others were to do all the labor, digging, stitching, and to have all the care, sorrow and trouble of this life.

Now, this may not be, philosophically, turning the lessons of nature to a proper end. But the thought came, that, having, on the one hand, dirty mills, close factories, narrow streets, small houses, scanty clothes, scantier purses, and impure air—and, on the other hand, stately villas and lovely gardens, with purple and fine linen; having, on the one hand, Dives dining sumptuously every day, and on the other, Lazarus subsisting upon the crumbs from his youth upwards; and there being no understandable reason why this is, neither (speaking generally) having any choice, except the law that such things are, and must be; the conclusion was, that these things, granted as the premises, point to an ill-balanced world, and an unjust law.

But, at this point, I paused, with a look of blank dismay; for an instinct hath been given me, whereof the outward showing is a settled conviction, or desire to believe, that there is a wonderful fitness characterizing all the affairs of the universe; and that such a thing as an *ill-balanced law* is an absurdity and an anomaly.

Having, therefore, built my tower of Babel, I proceeded to the work of demolition with a sincere desire; and my thoughts were something as follows: That there is an adaptability in different people for different positions: an adaptability which is not merely physical, or mental, or moral;

but partakes of the entire man; an adaptability which is framed conjointly by nature and circumstances.

I grant the existence of exceptions to this rule; but of these we will speak later; suffice it now to affirm the average complete fitness of all men for the paths which they tread through life.

Montreal.

S. HUXLEY.

(To be Continued.)

## Correspondence.

### CHRIST IN THE PRAYER MEETINGS.

To the Editor of the CANADIAN INDEPENDENT.

DEAR EDITOR—In one of your jottings in the July INDEPENDENT, p. 198, you refer to a remark made by a brother at one of the prayer meetings of the Union in Montreal, to the effect that it was "a practical example of unbelief" to ask for Christ's presence at such meetings, when He had already distinctly promised His presence. Does not that imply that we should ask for nothing that is promised us? Ask only for what is not promised us? Is that a correct principle? Jesus had distinctly promised His presence and help in preaching His gospel—"Lo, I am with you always, unto the end of the world." But Paul never ceased requesting Christians to ask in prayer for Divine help in his preaching (Eph. vi: 19; Col. iv: 3; etc.). The apostles being liberated from the Jewish Council, met in prayer with their own company, quoting in their supplications promises distinctly made of Divine help, other than the promise of Christ referred to; and added, "Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done by the name of Thy holy child Jesus" (Acts iv: 23-30). We would hardly like to call these "practical examples of unbelief" on the part of Paul and the apostles. The fact that distinct promises had been made, *stimulated* prayer—it did not hinder it. They prayed, but not in unbelief. They prayed, expecting that the promise would be fulfilled, and it *was* fulfilled. If we pray only for what is not promised, we will pray very little; for the Divine promises cover, directly or indirectly, about the whole of our life and duty. The

parent promises the child all the food it needs ; a respectful, grateful child has a little more to do than merely tell the parent when it needs food, it humbly, but expectantly asks for it. There is no distrust of the parent in such asking, but the contrary. Of course, there may be unbelief in praying for things promised ; but there was none in the cases cited, neither need there be any. On the contrary, they were "practical examples" of *faith*.

Let me close with an anecdote, illustrating the point : A gentlemen of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was sceptical in regard to prayer ; thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer as unphilosophical and unnecessary. "I remember," said the son, "that I once made free use of your pictures, specimens and instruments for the entertainment of my friends. When you came home, you said to me, 'All that I have belongs to my children, and I have provided it on purpose for them ; still I think it would be respectful always to ask your father before taking anything.' And so," added the son, "although God has provided everything for me, and promised me everything I need, I think it respectful to ask Him and also to thank Him for what I use." The father ever afterward admitted that he had not been able to find an answer for this simple, sensible, natural argument for prayer.

E. B.

#### VESPERA CHURCH.

To the Editor of the CANADIAN INDEPENDENT

DEAR EDITOR. There are two reasons why I should write to you just now. First, I have been urged thereto by a good sister of Pine Grove church, who has written time and again, saying, "we want to hear how you are doing at Vespra," and secondly, we need counsel and perhaps help, and to whom should we look under God for counsel and help, but to our brothers and sisters of the Congregational churches, and how should we reach them but through the *INDEPENDENT*?

This, then, is our position. We have a nice little church building, free of debt ; and our membership though much reduced still reaches to between twenty and thirty (I have not exact figures) ; but we have had no regular pastor for a long time, and on this account are much discouraged. Since last October I have had the privilege of preaching there, though but a layman, and the Lord has been with us, and there are not wanting tokens of good ; and although there are other churches near, there are quite a number unconnected with any church, whose sympathies are with us. But I am leaving for the States in October, and what shall be done? Shall the church be closed? It ought not to be, but Bro. Black, of Barrie, has all that he can do ; and the three Congregational churches of Oro are a large field for one man, so we make our appeal for counsel. Brethren, what shall we do? May the Lord give wisdom ! Yours in the love of Jesus,

THOS. B. STANDEN.

Minesing P. O., Aug. 9.

#### MR. FIELDEN ON HIS RETURN.

On Monday, 20th August, Mr. Fielden and Mr. Lall addressed a meeting in Zion Church, Toronto, on their return from the Canadian North-West. The church was well filled, with an interested audience. Rev. John Burton, B.D., presided. On the platform were also Rev. W. Scott, of Hull, England, who has been preaching for several Sabbaths in Zion Church, and Rev. Chas. Duff, M.A., of Parkdale.

The chairman, in some appropriate and stirring words introduced Rev. W. S. H. Fielden, Secretary of the Colonial Missionary Society, of England.

Mr. Fielden said that English Nonconformists were very watchful about the State getting entangled in Church arrangements. And so his attention had been directed toward a grant of forty acres of land by the Government to the Oblat Fathers, at a small place in Saskatchewan, and the intimation given that the Government would be equally liberal toward all other churches and religious bodies. He warned the lovers of civil and religious liberty in Ontario, that there was a danger that the old battle about "Clergy Reserves," and "Rectories," that with such great time, and

cost, and trouble, had been fought out in these older Provinces, would have again, sometime, to be fought out in the North-West!

One month had passed, since he left Toronto for the North-West, with the prayers and good wishes of the friends here. Meanwhile Mr. Hall and he had twice gone almost across a continent; and after seeing much, and learning much, and travelling 5,000 miles, were again here. He spoke of Owen Sound—so pushing and so flourishing; and said he would certainly recommend work to be actively re-commenced there. And we should have a faithful minister somewhere in Port Arthur or Fort William, to “hold the fort” in that midway station between the East and the West.

Rev. Hugh Pedley was grandly holding the fort at Winnipeg. He (M.F.) preached to 1,100 people on the Sunday evening, in the Congregational Church there. They saw the remains of Fort Garry; and drove out to Kildonan, where many of the rude forefathers of the hamlet sleep—the oldest Presbyterian Church in all the North-West: almost “ancient” now, in the rush of progress there.

He found Mr. Gerrie hard at work at Portage la Prairie. The friends there had arranged for a site, and would soon build. At Brandon also, a good friend had offered the gift of a site for a church, as soon as the Missionary Society would send in a man. Things were hopeful. A magnificent harvest was just coming on: and, barring frost, from which they hoped immunity, there would be *twenty million* bushels of wheat to export from Manitoba this year! Last year the farmers, with their fine crop, paid off the *mortgages* on their lands; and this year they would build houses and barns. He was told that 10,000 houses, in Manitoba, would be built within a year! And every man speaks well of his vicinity. Wherever a man lives in the North-West region, *that place* is the best and most favored location in the whole North-West! They are largely young men—the flower of the country—full of hope and energy; and are a moral, church-going population. He was told, that in Winnipeg, out of some 24,000 or 25,000 inhabitants, 15,000 of them were found, somewhere, at some time of the day, in church on Sunday. And in their new places, they greatly desired church ordinances, and would support them.

At Vancouver—which will be the “capital” city of the Province, wherever the Governor may live, or the Parliament meet—he found James Pedley, going about with an air of supreme content! He had “settled” himself: for when people there are able to say that a man has been there *four months* (!) and owns the house he lives in—why, that man has “come to stay!” He is beginning a grand work there. He has a regular congregation of 200 or 250: Mr. Fielden preached to 500 or 600 people, in the City Hall.

The population is now 8,400; with steamships in the harbor from Asiatic ports, and an immense future before it. Congregationalism will have a magnificent success all down that coast. He had the privilege there of joining and assisting them in their first communion service. Coming back they spent a day on the Lake of the Woods; found Mr. Pedley, of Winnipeg, rusticating in a wild camp in the woods, and then came back—just as he had been afraid they would—in a bark canoe, where he dared not even *cough nor sneeze*, for fear of upsetting the frail concern. And after seeing the great trees of the mountains, and the snow-capped mountains themselves, and the vast prairies, and the immense stretches of water and forest, the staid and “improved” places and views of Ontario were like getting back again, as it were, to *England*, in the midst of the civilization of a thousand years.

He had been struck by the wonderful wealth of God. How He held back the knowledge of the gold in Australia till all things were ready for a great population there; and the gold was a signal to come. And this 20,000,000 bushels of this harvest in Manitoba, will, if it be safely gathered, be God’s summons to migrating multitudes to “come, for all things are now ready.” There must be Christian influence and Christian institutions to meet them, and lead them, and bless them, when they come.

Rev. Thomas Hall, Missionary Superintendent, who had accompanied Mr. Fielden, spoke, among other things, of the remarkable healthiness of the Dominion, in every part of it. We have sometimes a cold winter, but we have our recompense in a most healthy and inspiring climate. They went to New Westminster. In a store where they first called, a number of young men gathered

around them, and wanted to know more about "Congregationalism." Had they a creed? What did their *catechism* teach? Had the *laymen* any power? How were the churches governed! And when they explained all these things to them, they said they wanted something of that kind there. They had preaching in the city hall, and "talks" afterward. They said there, "Send us a good man—we don't want a *cheap* man! Send us a good man, and you need not fear about his support." They then and there said they would guarantee \$500 a year, to begin on. And a man, who was said to be very wealthy, urged them to begin a cause there, and *he would help financially*, as far as he could.

Mr. Hall said, that on those coasts, and wherever they had been, *many* people were coming in from Great Britain: and he felt that they could properly ask the Colonial Society in England to actively assist them in supplying those people with the means of grace.

#### ADJOURNED CONFERENCE AT TORONTO.

The Conference of delegates of the Congregational Churches of Toronto, with some pastors invited from other churches, which assembled for consultation in July, met again on Tuesday, 21st August, at 9.30 a.m., in Zion Church. Rev. Thomas Hall presided: Rev. Enoch Baker acted as secretary. Mr. H. O'Hara and Mr. W. Freeland spoke. Mr. Freeland advocated the formation of a permanent board or committee, with a special view to church building and church extension in the city.

Rev. W. S. H. Fielden said they had an English Chapel-Building Society—which interested itself also in manses—with a considerable capital loaning money to churches. Also in London, a similar society; the same in Yorkshire, in Lancashire, and in Cheshire. And he did not see that this *overlapping* had any evil consequences. They did not at all conflict with each other's interests. He was not sure that it *could not* be done—yet hitherto it had failed—to get money from England for chapel building purposes, at a low interest. He would watch any possibilities in that way; and was willing to act as our friend and agent in

the matter. The English friends will expect first that a fund is raised in Canada itself for the purpose.

Mr. Hall thought it would be wise to have a distinct organization for Toronto. It need in nowise conflict with the Missionary Society or the Central Association. He could see many advantages in this course.

Mr. Morton thought such a distinct organization should be simply a Church-Building Society. The actual missionary work, the preaching of the gospel, may be very properly seen after by the Missionary Society or the Association. First *define* the objects aimed at, and then form an organization.

Mr. Duff said that it was with great difficulty they obtained a church site in Parkdale. Had a lot been secured earlier, it would have been a great advantage to them. A Church-Building Society could acquire sites, in *advance* sometimes of actual need; and such purchases, if not, from certain circumstances, needed, need be no loss—would in many cases be a gain.

Mr. Freeland moved for a permanent committee.

Mr. Burton doubted the advisability of adding to the number of existing organizations. He would be glad indeed to hear of a number of our well-to-do laymen saying, I'll give \$100 or I'll give \$50 a year, for five years, to help this fund; but this might be administered by the existing "Associations." He suggested a special meeting of the Association to take up this matter.

Mr. Freeland said this committee might be a department of the Association. Any way, so that the object would be attained.

Mr. O'Hara thought, that just as in England, they had found in their experience, need both for "Associations" and "Chapel-Building Societies," each having its distinct work—so we should find that this latter work would be best done by a distinct society.

Mr. Jas. Thomson thought we needed to concentrate in Toronto, the strength we have. Let us get our churches to move in the matter; and appoint representatives, to meet and form a permanent Board for Toronto.

Mr. Fielden saw no difficulty, if the Society, thus formed, were incorporated by the Association, as a special department, doing a special work.

Mr. Wilmot of Pine Grove thought the principle must be that of development, rather than accretion. Let the churches get hard to work in

God's cause, and be increased; and then when the place wont hold the people any longer, develop and spread out in new churches around? He thought they had no *right* to purchase *lots*, and hold them till they might need them—or sell them at a profit! "When God increases you," said Mr. W., "and you get too big for your place, then develop into new churches and places."

Mr. W. Freeland, having again read his motion, which he had slightly revised, it was seconded by Mr. Burton, and carried:—

*Resolved*,—That this Conference considers it very desirable that steps be taken to secure sites and plant new churches in localities of the city and suburbs where there are favorable openings; and that a committee be appointed to mature some plan whereby these objects can be accomplished, and to report to a future Conference of the churches—which Conference they are empowered to convene.

The following committee was then struck:

All the Congregational Pastors of Toronto and suburbs; Messrs. H. J. Clark (Convenor), and O'Hara for *Northern Church*; Messrs. Freeland, J. Thomson, and Stibbs, for *Zion Church*; Messrs. Farquhar and King for *Bond Street Church*; Messrs. Donovan and Baker, for *Parkdale Church*; Messrs. Arms and Roper, for *Western Church*; Messrs. Green and Barron, for *Riverside Church*, Messrs. Scott and C. J. Page for *Yorkville Church*.

Some discussion then took place over the circumstance that religious endowments were apparently beginning in the North-West. Forty acres granted by the Dominion Government; with an intimation that any other religious body applying would be dealt with with equal liberality—the "levelling-up" process, as it is sometimes called in Great Britain.

Mr. Fielden said that in Australia, where he had labored, the Congregationalists had been most determined in their opposition to *every grant* of public lands, large or small, to religious bodies. They had tried there—and failed to make it a success—this "concurrent endowment" scheme. In England, the Congregationalists go in a body for "education, secular, compulsory, and free." So in Australia. In both cases, this result has been largely, if not chiefly attained, by the determined attitude of the Congregationalists. They have always been opposed to endowing with the people's money, denominational schools alongside of the public schools.

Mr. Freeland would like to learn—provided \$5,000 were raised in Toronto for church-extension—what would be the attitude of the Colonial Missionary Society?

Mr. Fielden said the Colonial Missionary Society could not be held responsible for anything they had not promised. It must not be thought that the Society was a golden reservoir, from whence

could be drawn unlimited assistance. He only wished it was! In point of fact, they had but a small income; and there were many Colonies in which to apply it. What the Society does, will in all cases largely depend upon what the Canadian brethren themselves are doing, in extending and consolidating Congregational work in the Dominion.

Mr. Burton, without moving a formal resolution, expressed, on his own behalf and on behalf of the Conference, the pleasure and profit of meeting and hearing Mr. Fielden, and good wishes and prayers for his safe return and life-long happiness.

Mr. Fielden responded; and incidentally recommended Mr. Hall to make his headquarters in Toronto. He said he himself would leave a short letter to the *INDEPENDENT*, expressing his last words and thoughts in the Dominion. He said also, how much he would value the photographs of many of the brethren and friends whom he had met. Perhaps his friend, Mr. Hall, could manage that for him.

The meeting closed at 12 o'clock, by the Doxology, and prayer by Mr. Fielden.

#### ON THE PRAIRIES.

DEAR MR. EDITOR.—The constant travelling of the past eight weeks has made it impossible for me to write you as I promised. So much of interest and importance to your readers has transpired, that I have hesitated to write in a hasty manner, and therefore crave your further indulgence till my "holidays," when I shall review my travels and labours in conjunction with our esteemed and beloved brother Fielden.

We have, in every place had good, and I believe profitable meetings; and I think our distinguished visitor has been very favourably impressed with our great country; and its assured future, with the work done by our churches; and with the need there is for further help from the mother country—especially in the newly-settled portions of the West and North-west. He has received a most cordial welcome from every church which we have visited; the only regret being that he could not remain longer.

So much time was necessarily spent between the Union meetings in Montreal and those in Yarmouth, and quite two weeks in going to and from the Pacific coast, that he has not been able to spend the time he desired in Ontario. When this reaches your readers, Mr. Fielden will be far

out on the Western ocean homeward bound. I am sure all will join heartily with me in wishing him a safe and pleasant voyage, and happy re-union with his family, and increased success in his work for our Master, and our denomination throughout the British Colonies.

In my next, I shall give some notes of our visit to the Maritime Provinces.

Very truly yours,  
THOS HALL.

*En route* for Port Arthur,  
August 14, 1888.

---

## Woman's Board.

---

### ANNUAL REPORT.

The committee in charge of this matter is glad to say that the Annual Report is now in the hands of the printer and will soon be issued. Some delay was occasioned by the committee's desire to save the funds of the Board by having the printing done as cheaply as possible. Will the friends who, perhaps, feel a little impatient kindly consider that some time must necessarily be spent in making enquiries! Auxiliaries are requested to send in their orders soon, and friends in churches where no auxiliaries exist are urged to secure copies and place them in the hands of the ladies. It is hoped that these reports, giving information of the past year's work, will give satisfaction to those already in the work, and also be the means of arousing some who have not yet joined the movement. Will not some lady in each auxiliary and church see that the reports are circulated? The price will be \$1 per hundred.

Mrs. Toller, 151 John St., Toronto, will supply the auxiliaries in Ontario, Mrs. C. T. Williams, Chomedy St., Montreal, those in Quebec.

#### DEPARTMENTS.

In reading the Annual Reports our friends will notice two new departments: one for organization of auxiliaries and mission bands; and one for circulation of missionary letters. It is hoped that good use will be made of the latter. Any auxiliary wishing to receive copies of letters from our home and foreign missionaries will do well to drop a card, giving the Secretary's name and address, to Miss L. Currie, 80 Gerrard St., Toronto. They

will receive a copy as often as these are sent out, and thus will be supplied with "news from the front." Mrs. Toller, 151 John St., Toronto, and Mrs. C. T. Williams, Chomedy St., Montreal, are prepared to supply missionary leaflets, and to recommend books and papers for use in auxiliaries and mission bands.

#### QUARTERLY REPORTS.

The time for the first Quarterly Report is near. Will the Branch Secretaries, and Secretaries of auxiliaries in unorganized Branches, send their reports as promptly as possible to the Corresponding Secretary, Miss H. Wood, Maxville, Ont.

#### ITEMS FOR THE "COLUMN."

Have not some of our auxiliaries or mission bands, some good *plan of work*, or other interesting bit of news to tell? If so, why don't they drop a few lines to Mrs. Macallum, St. Elmo? that she may put it in the "Column," and thereby help some other band of women in their work? Who will be first to try it?

H. WOOD, Sec.

---

## Obituary.

---

### MR. R. J. JEANNERET.

Mr. Jeanneret, who was formerly a member of the Congregational churches of London, Guelph, Paris, and Toronto, in the two first mentioned of which he served as a deacon for many years, passed away on June 28th, aged 77 years. He died at Ligonier, Indiana, tenderly cared for by several members of his family, and especially by his youngest daughter, and although his sufferings had been long and severe, his death was literally a falling asleep.

Mr. Jeanneret came from England with his wife and young family, in 1841; just previous to the settlement in his first pastorate of Rev. Ed. Ebbs, and although he with his partner had been active in Christian work for many years, it was not until this time that they united with the church, being among the first fruits of his ministry.

Being of a reticent disposition, Mr. Jeanneret seldom spoke of his religious experiences, but the honor of God, and the interests of His cause were very dear to him, and as a deacon he was unwearied in his efforts for the prosperity of the



church, especially in London, where he had the longest connection. The same interest he retained to the end of his life, keeping himself informed concerning the Congregational Church through the pages of the *INDEPENDENT*.

His children remember with grateful love his earnest efforts to instil into their hearts a knowledge of divine things, both by instruction and providing them with literature of a religious character.

He leaves one son and five daughters; his beloved wife having entered into rest in June, 1886.

A. J. H.

MR. WM. ANDERSON, LIVERPOOL, N.S.

It has become my painful duty to send to you the notice of the death of our dear friend and brother, Mr. William Anderson. After a long and trying illness the Master called him home to be forever with Himself.

Mr. Anderson was born at Belfast, Ireland, in the year 1836; and came with his parents to Nova Scotia in 1839. Through steady and untiring industry he became one of our leading merchants; doing business for some years alone. He subsequently united with Mr. I. T. M. Bill under the firm of "Anderson & Bill." He married in 1868, and leaves a widow and one son.

Mr. Anderson united with the Liverpool Congregational church in 1868, and from that time has lived the life of a consistent, zealous, and faithful Christian. He was made deacon in 1873.

An upright man of business, clearheaded, generous and just in his daily life and conversation, exemplifying the religion he professed, holding the welfare and progress of the church first, always. Both church and community deeply feel the loss they have sustained.—*Com.*

## Our College Column.

ACTING EDITOR, HILTON PEDLEY.

Mr. H. E. C. Mason, B.A., the Editor of the College Column, is, at present, in England, the sickness of his father having necessitated his presence there. His address is Beechhurst, Knighton, Leicester, England. Any communications to this column, between now and the first of October, should be addressed to Hilton Pedley, Edgar, Ont.

Mr. Watt, writing from Montreal, says that the congregations at Zion Church are good. The lot for the new church has been bought, and, on the whole, matters are encouraging.

Jas. Daley is hard at work, preparing for a scholarship. He will leave for Montreal some time this month (August). We wish him success.

Student Read gives us the following items:

*Baddeck, N. S.*—Owing to the removal of the families of Deacon Phillips and his brother, who were the mainstay of the church here, as well as a number of adherents who have left Baddeck, and whose places have not been filled up, the church is necessarily weaker than heretofore; but considering these drawbacks, the Mission is in as good a condition as could be well expected. The attendance is irregular, because many from the neighboring churches come to worship with us when they have no service; the average attendance is about sixty. The Sunday School is small; the prayer-meeting fairly well attended; considerable interest being shown in the monthly missionary concert of prayer, in the conduct of which some young friends have ably taken part, by reading papers on mission work. The church has also suffered for some weeks, from the loss of the living and earnest help of Miss Archibald, to whom the church owes much for her deep sympathy and practical support, whom the Lord has seen fit to visit with a painful illness. However, we are thankful that she is recovering, and hope soon to have her presence with us again in public worship, as her spirit has been, though laid aside for a time. These are necessary clouds; but there have been rifts through which rays of cheering sunlight have come to us, and we look hopefully forward into the future, saying, "Thy will be done"; trusting for more sunshine and less shadow; praying to be kept in perfect peace, until "the mists have rolled in splendor, from the beauty of the hills," and we purified in the cloudless land, where there is neither sun nor moon, but where "the glory of God doth lighten it, and the Lamb is the light thereof." The students who have preceded me in this field, and who are held in living remembrance by the people, will learn with sorrow of the death, in the early spring, of the beloved wife of Mr. Arthur W. McCurdy, who has ever been a staunch friend and helper of the cause; and yet, not sorrow without hope, for she fell asleep in Jesus.

The students will all be glad to know that Mr. Frank Davey is no longer a single man. He is the first of the three graduates of last spring to submit to the yoke. Where are the other two?

The following account of Mr. Davey's ordination is clipped from the *Advance*:

## ALTON AND NORTH ERIN.

The ordination of Mr. Frank Davey, who has been called to the pastorate of the churches of Alton and North Erin, took place on May 31st. A council composed of Messrs. McGregor and Spragge of the Guelph Church, Richardson of Caledon, Wright of Belwood, and Pedley of Fergus met Mr. Davey, and representatives of the churches calling him. At three p.m. Rev. Mr. McGregor, acting as moderator, and Rev. Mr. Pedley as scribe, Mr. Davey gave a very interesting account of his conversion, and the steps by which he was led to the Congregational body in England, our College in Montreal, and finally to the churches of Alton and North Erin. His statement of doctrine was in full harmony with the views commonly held, and in every way the Conference was so entirely satisfactory that the council at once voted to proceed with the Ordination service.

A considerable congregation assembled in the evening. The sermon was preached by Rev. C. S. Pedley, the prayers of Ordination were offered by Rev. J. C. Wright, who also, in a few happily chosen words, gave the right hand of fellowship to the pastor-elect. Mr. McGregor, the chairman, delivered an address to the minister brimful of wise counsel; and the Rev. A. W. Richardson, coming on at a late hour, yet held the attention of the whole house in a racy speech, which no one who heard it would have missed for a good deal. Altogether, it was an inspiring time. Mr. Davey begins his work under happy auspices among a people who have fought difficulties in the past that only men of faith and courage could have faced. We hope they have got through the wilderness, and under their new Joshua are at last entering the land of promise.

## Selections.

### CENTRAL AFRICA.

[At the annual meeting of the London Missionary Society in Exeter Hall, London, in May, Mr. Swann spoke as follows (we quote from the *Non-conformist*).—ED.]

Mr. A. T. Swan, of *The Good News*, Lake Tanganyika, said: My lord, ladies and gentlemen, with only twenty minutes to reach port, I must set all sail. (Laughter.) I rise to second this resolution with a heart full of love to the Lord Jesus Christ, and in sympathy with every word of it, but more especially with the latter clause that says that you will "endeavor during the coming year more adequately to provide the means in men and money required for carrying on the work

which has been entrusted to the society by God." Now, I like to be practical, and I am going to support this part of the resolution with my life. (Applause.) You may say, "You did that in 1882." Well in a sense that is true, but I have been told lately that a man's wife is his better half, and so it strikes me that in 1882 I only gave the Lord the worst half—laughter—and I am going this year to give Him "the better half." (Applause.) This resolution applies more particularly, I think, to our mission in Central Africa. It says "Go on," and where else have we need to go on so much as we have there? Central Africa!—the very name sends a thrill through many a heart here as you remember its past history; the names of those that have done battle there for the Master, and fallen with their face towards the foe; men who were not ashamed of the Gospel of Jesus Christ, who by their self denial have given abundant proof of the existence in these our days of personal witness for the Master. (Applause.) Moffat is dead, Livingstone is dead; but God liveth and reigneth, and shall reign in spite of all His enemies. (Applause.) He has been at work on all our mission fields. What has He done in Central Africa? Well, to sum it up in a few words, He has started by taking to the Great Lake a small boat, called *The Morning Star*. Men said we were fanatics—well, they very often say that when we get enthusiastic over the work of God. But to-day she floats, a living witness to what can be done by men who have got the work of God at their very hearts. I well remember standing at Ujiji, that historic town, and looking at the very spot where Stanley met Livingstone. Why, I felt it was sacred ground (applause) and very properly the London Missionary Society's field of labor, and I thought, sir, "Well, if that good man was as good as we read he was, he has left some trace behind him." I said to one grey Arab, a man who is the cause of the death of hundreds of Central African people every year, "Do you know Dr. David Livingstone, do you remember him?" He said, "No." My heart went down. I said, "Don't you know the man who used to wear a peaked cap, and who had the box of medicine, and who used to go about looking for the rivers and the mountains?" "Oh," he said, "you mean Father David." (Applause.) That is the impression that a godly life left on one of the blackest men that ever walked Central African ground. Am I not proud to think that God has given me the privilege of walking in some of that man's footsteps, that some day perhaps I, like him, may leave behind me, not blood, but such an impression as he has left there. Coming to the Zambesi river, a distance of 1,400 miles, what was the testimony there? I saw an old chief, grey-headed, and he said to me, "You cannot go down the river." Well, I felt very much

disgusted with the old man at the time I was hurrying up to spend my Christmas at home with my old father and mother. He said, "Well, if you go down that river you will lose your head." Well, I thought I had better lose Christmas. (Laughter.) He stopped me over three weeks and this was the reason; he said to me, "It shall never be said that Ramo Ku Kang let a white man go to his death." Ramo Ku Kang—who is he? None other than one of the little Makoloko boys who followed Livingstone in his travels through the great continent. (Applause.) So that I can be thankful to God that ever Livingstone went to Central Africa, or perhaps I should have lost my head if he had not gone. (Laughter.) What else have we been doing? You have put upon that great lake one of the finest mission vessels that floats in all African waters; 900 miles beyond the line of civilization she floats, flying at her peak the ensign of Great Britain, and at her main the flag of peace, and I think that is no small thing to be proud of. But that was not put there without loss of life. Five brave fellows fell there during the erection of the vessel, one unknown almost to the world; a more devoted servant of this society never left these shores, and after spending about eighteen months of faithful toil for the Master he went home to his reward. He just lived to see the vessel launched on the great lake, went on shore and gave up his spirit to the God whom he served. I speak of James Roxburg. Were they discouraged or cast down? Not a bit of it. A missionary whose zeal rises and falls like the mercury in a barometer is not worth the name of a missionary. We want to be steadfast and to go on as this resolution says that you are going to do this year. What else have we done? Won the confidence of the people. (Applause.) That is not done in a year, or in five years. You may say, "Prove it." Well, I could prove it in a great many ways, but I will only take one. When I left to come home, I visited an old chief that I had not seen for nine months, and I said to the old man, "Just give me some men to take me home to my father and mother, 200 miles away." "Why," he said, "no one of my tribe will travel that road, I do not think, but I will ask them." My lord, next morning, twenty-five of the finest men of that tribe stood forth. They took my loads, left their fathers and mothers and families and their homes, and they travelled 180 miles without ever asking me for a single yard of cloth in payment. (Applause.) If that is not winning the confidence of the Central African natives, I do not know what is. What else have you done? Sown seeds of freedom there. (Applause.) Why, if we had done nothing else but instil into their hearts thoughts of freedom, we have not gone there in vain—we have sown seeds that will take root and spring up, and with a

mighty throe shake off the accursed fetters of slavery. What else have you done? The sweet influences of one Christian lady, who is not only a credit to this London Missionary Society, but a credit to Great Britain, (applause) I speak of Mrs. Home, (applause) has struck the first blow to break the cruel chain that binds woman to the earth. The outcome of that who dare measure? I cannot. But we could go on with these results that the man of the world knows nothing about and never sees. And it has been done without any fighting whatever. You may say, "Well, you ought to have done it without fighting." Very well, I know we ought, and we have done it. But you have not scrupled to allow your scientific men to penetrate the Dark Continent and enrich your scientific knowledge on these lines. They have obtained those facts for you at the price of blood; and if the argument holds good toward us, enforce it on every white traveller you send to that continent. (Applause.) By the placing of substantial vessels on the Tanganyika you have forged another link in the chain of communication that runs from Quillamane and the mouths of the Zambesi right up to the mouth of the territory occupied by Emin Pasha. It will be the high road into the interior, and we shall cast off this old journey up from Zanzibar.

### THE BOHEMIANS.

Five years ago it may be said that nothing was being done for these people, at least through organized effort. There were but two Americans in the United States who could preach to them in their own language, and so far as is known, but three or four native ministers. Since that time, the American Home Missionary Society has appointed a Superintendent to organize the work. He saw at once the need of men to labor among them, and proposed to the faculty of Oberlin Theological Seminary that they open a department in their Seminary for training young men of Slavic nationalities for this field. After consideration, this proposition was accepted, and in the fall of 1885 the work was begun with two students. Shortly afterwards, two more came, making the number for the first year four. The next year there were six, and last year (1887) eight. For next year, we have four or five more in sight already. The plan has been to give them a two years' course of study in such branches as would fit them to begin labor among their countrymen at once, and thus to hold the field until a better prepared class of men could be raised up. They are kept constantly upon the study of the Bible, and instructed in the leading doctrines of Christianity. Besides this, they are drilled in the use of their

own language in preparing addresses and prayer-meeting talks. At the same time, their work is made to take on a practical turn by sending them to Cleveland on Sundays, where they preach and conduct Sunday-school classes, and visit the families of their countrymen.

Oberlin is so situated that one hundred thousand of these people could be reached every week if we had the men to send. Five men have completed the two years' course, and have gone out to their various fields of labor. One is in Detroit among the twenty-five or thirty thousand Poles of that city. Another has his headquarters in St. Paul, and does missionary work among the Bohemians of Minnesota. Another is with the Bohemians in Iowa. The two who left us this year are not yet permanently located. The work has not been in vain. At least eight new Mission stations have been opened, and are manned by these students.

In Cleveland, a chapel was built several years ago by the Cleveland churches, in which Bohemian services have been held, and a Sunday-school of 500 children gathered. On the 28th of last March, I had the pleasure of sitting as a member of a council which organized Bethlehem Chapel, as it was called, into Bethlehem Church. Two days later, a similar church was established among the Bohemians of Chicago. Wherever the word of truth is given them there is evidence of the working of the Spirit of God. In Detroit is a poor paralyzed man, who, at the risk of personal violence, proclaims his faith in Christ, and reads the Bible to those who visit his house. Even the infidel Bohemians can be reached when they are approached in the right spirit. One missionary in St. Paul tells of an infidel father who was brought to attend church because the Bible-reader who was visiting another family living in the same house in which he lived, gave his children a portion of the gifts she had brought for the other children.

God has given us this opportunity for service, and for our fidelity in discharging it, I believe He will call us to a strict account. Men for the service must be educated. In the case of the men preparing for work among our foreign population there is no stated fund which can be used for this purpose. The American Home Missionary Society does not provide money to educate men. The Seminary has no means of doing it, and the men themselves can do little—in most cases, nothing at all. Some of them, indeed, come to us at a real sacrifice. One young man, the son of a Kansas farmer, was at home, the stay of his parents in their old age, but when the call came to enter the work as a missionary to his people, the old father and mother gave him up, and now carry on the farm with the help of their younger sons.

It is not always easy to find men, but it is harder to find money to educate them. If we do our

duty to these foreigners we must be generous of our means. The influences which have been the downfall of nations before us are at work here. Unlimited wealth has always been followed by luxury, and continued luxury, by deterioration in morals. One danger which threatens us almost as much as the foreign population is our wealth, or, at least, the opportunity for acquiring it. On all sides we are in danger of being consumed by this desire for gain. The antidote for this will be, in spending our money not in luxury, but for Christ.—*The Home Missionary* for August.

### JOHN BUNYAN.

How often the veil is suddenly torn from the eyes of an inquiring sinner and the beauty of the Word is suddenly disclosed! So it was with Bunyan. One day, Col i, 20, "*Having made peace through the blood of His Cross,*" flashed upon his mind as a new revelation. He saw at once how he was reconciled to God, and nearly fainted with the shock of joy; and just then reading Luther on Galatians, he found his own experience mirrored and interpreted. His peace was like a river.

And now came temptation in a new form, an extraordinary form—one of those peculiar temptations that seem to argue double personality, like a possession of an evil spirit. Whatever his eye lit on the suggestion came as from an inward voice: "*Sell Him for that!*" The suggestion haunted him until it seemed to him to be the voice of his own soul, and he could account for it only by supposing himself quite abandoned of God, and given over to the devil. His brain almost reeled, but a reaction came in a healthy direction. He saw a faint gleam of hope, for did he not *desire* salvation; and was not that desire a proof that there was forgiveness even for him? He got his eyes once more off himself and upon Jesus, and then peace came into his soul like a dove to abide. The Pilgrim had got out of the hands of Giant Despair.

But from one temptation we often flee only to fall into another. Doubts about the truth of religion now began to torment Bunyan. But again God delivered him. He saw that to put an *if* before God's knowledge and power was only another sin of unbelief. He now enjoyed overpowering apprehensions of the grace of God.

He joined Mr. Gifford's church and was baptized in the Ouse river. For two years he had peace. A cough which threatened to become a consumption turned his eyes to God and heaven; but the disease passed off and vigor returned. At twenty-five years of age he was doing well at his trade. But Bunyan had a tongue and the tinker could not keep quiet.

He felt in 1655 called to preach and began, at first in private. He showed remarkable powers.

Though ignorant of letters, having never learned, he was not ignorant of three things: 1. The *Word of God*. 2. The *grace of God*. 3. The human *heart*, which he learned by exploring his own; and he had a genius for preaching to what we call the masses.

His preaching begun with sin and the law and the wrath due to sinners. He believed in depravity and in damnation. His own soul bore witness to depravity, and his own conscience gave him a foretaste of the hell of unforgiven sin. His theology was essentially that of Paul and Augustine and Calvin; of Luther and Knox and Cromwell and Wesley. By pricking men with the needle of the law he prepared them for the thread of gospel consolation which he drew after it. He preached wherever he could *get at the people*, on the green, in the woods, in the barn as well as in the chapel.

Bunyan disliked a *liturgy*. He objected to *saying prayers* and thought that even children should rather be led to pray by being led to see the need of prayer and the willingness of God to hear, than by being taught a form of words.

The fame of Bunyan as a preacher sounded far and wide. In 1657 he was released from his duties as deacon at Bedford church that he might preach the more constantly.

No man of very positive evangelical convictions can long escape conflict. Heresies are in the very air. And Bunyan was soon wielding the sword of controversy, attacking Church of England people, Quakers, and Ranters for dangerous doctrines and practical tendencies; and he had to withstand violent and malicious assault, and be called witch, highwayman, jesuit and even adulterer.

The crisis of his life approached. Cromwell passed away and the Protectorate with him. The restoration of the Stuarts revived the Act of Uniformity. Non-conformists refusing to attend worship in parish churches were to be brought to terms by the jail; if after three months they persisted, banishment; and if they returned without permission, death was the penalty. Such was the decree, under the 35th of Elizabeth, and was now held to be again in force.

The Bedford Baptists refused to obey. When their meeting-house was shut they took to the woods and barns. Bunyan went to the conventicles in disguise but informers were on his track. He was too prominent not to be marked for an example. When he learned that a warrant was out against him, he felt bound to face the danger and do his duty, and so he came to the appointed house in Samsell, and was arrested. Bible in hand, November 12, 1660.

Wingate, the magistrate, was disposed to be lenient, if not indifferent. He could not sympathize with Bunyan's conscientiousness, and asked him

to stop breaking the law and go back to his tin-shop. Bunyan replied that men were breaking the law of God, and his business was not to tinker up their broken tins, but lead them to break off their sins. He refused to be bailed if it would compromise him as a preacher. Wingate would have been glad to have let him go, had he promised "not to call the people together," which might mean as little as he pleased. But the Bedford preacher was too honest to accept an evasion and he went to jail.

It was a bitter trial. He had four children, one of them blind; he had lately been married a second time and his wife's life was at risk through the excitement of this crisis. Yet when committed, he merely said, "Were I out of prison to-day I would preach again to-morrow."

Tradition has selected a small lock-up, fourteen feet square, as the place of his confinement, and in 1811 a gold ring with "J. B." on it being found in the ruins, it has been hastily accepted as an endorsement of tradition. But as there were three gaols in Bedford, and the others were larger, and as Bunyan had sometimes as many as sixty fellow-prisoners, this tradition is probably baseless.

When the three months' imprisonment expired, exile seemed before him, for Bunyan would not give up preaching. When Charles was crowned, April 23, 1661, an order was issued for the release of prisoners and convicts under sentence, and that they might sue for pardon within a year. His wife obtained a hearing in his behalf, but a pardon would avail nothing to a man who would not obey the law. He had been indulged by his gaoler, but now he was thrust into close confinement. Instead of being transported he was held in durance, as though in hopes he would yield. In all, his experience in gaol lasted twelve years. Though released at one time after six years, he was arrested at once for a new violation of the law, and had another like term. A third time he was arrested, but by change of government policy he was after a few months finally released.

The story of his confinement has been told often, but the picture has been more imaginary than historical. There is no historical ground for believing that he was subjected to any peculiar privations or humiliations. He was allowed to see friends and even to preach and pray in the goal.

The period of his confinement was a blessing in disguise. Action and reflection are mutually hostile. To be perpetually talking is to be seldom thinking. Forced to be quiet, Bunyan turned to books—first of all to the Book of God—and then to a meagre library. Fox's Book of Martyrs we know that he had; possibly also (Geo. Herbert, Spenser, Milton.

But he studied his own heart and that of

humanity. His reason and imagination had time for exercise. He wrote on theology, a biography of himself, "Grace Abounding to the Chief of Sinners;" and, above all, "*Pilgrim's Progress*" was then begun.

When Bunyan was finally released, May 8, 1672, he was forty four years old. His temporal affairs were in wreck, but he was at the head of the Baptist community and was known as Bishop Bunyan. He spent his remaining years in the employments that befitted his calling as a minister of God, writing, preaching and visiting and organizing churches. He was never more molested.—*Rev. Dr. Pierson.*

## CHURCH WORK IN MANITOBA.

REV. HUGH PEDLEY, WINNIPEG, MAN.

It is my purpose in this article to give a general survey of the work that is being done by the various churches in Manitoba, and so present a basis of facts upon which the leaders in Congregational missionary work may found a judgment on what course it is desirable and possible for them to pursue.

In the first place, it will be well to bear in mind the position of the province as regards area and population. The figures for the two are: area 123,200 square miles, population 108,640. That is, with an extent of territory double that of England and Wales, its population is not more than that of one of the smaller English towns, and not equal to that of our own Canadian Toronto. Let the fact be impressed upon our minds that our Legislature with its Cabinet, Lieutenant-Governor, and all the appendages of parliamentary deputies, does not govern as many people as does the Toronto City Council. We must not allow our ideas of vastness in regard to territory to exaggerate our ideas in regard to population. What the future may bring forth it is hard to say. No doubt this province will some day have a population more in proportion to the greatness of its area, but how near or how distant that day may be no one can tell. At present we must content ourselves with the solid fact that our population is not more than about 110,000. Winnipeg is the only place in the country, and, in fact, on the stretch of over 2,000 miles between Ottawa and the Pacific, that can really be called a city. Portage la Prairie and Brandon are relatively large, but in both places the population is under 3,000.

What is the classification religiously of the people of the province? Taking into account the six most prominent sections of the Christian Church, the list stands thus: Presbyterians, 28,406; Church of England, 23,206; Methodists, 18,617; Catholics, 14,651; Baptists, 3,290; Con-

gregationalists, 997. Counting in the adherents of the five Protestant denominations, and also the non-churchgoing and Pagan population, we have about 82,000 people whom these denominations have to supply with the truth of the Gospel. To what extent has the supply met the demand? The following approximate figures will show.

To do their work in Manitoba, the Presbyterians have between sixty and seventy men, including students, who hold services in about 200 different places, and spend in mission and augmentation funds in the neighborhood of from \$20,000 to \$25,000. The Methodists have between forty and fifty men, who preach in about 200 stations, and spend between \$6,000 and \$7,000 of missionary funds. The Church of England have about fifty-four men, who occupy about 250 stations, and spend about \$16,000. The work of the Baptists is but limited, though, with the help of student from McMaster Hall, they are making an effort to extend their operations. They have some fifteen men, and spend about \$3,000 of missionary money. Our Congregational work is limited to the three places, Winnipeg, Portage la Prairie and Wood Bay. Summarizing the foregoing statistics, we have the following totals: Ministers, students and catechists, about 180. Stations occupied, about 675. Mission funds expended, about \$50,000. These figures are the best answer to the question as to how far the supply meets the demand. I question if anywhere in the world you could find a community better furnished with religious instrumentalities than this province.

The fact is that in a great many places there is not only enough, but enough and to spare, a marvellous prodigality in the supply of religious observances. This is found in the small villages and towns, with a population of from 150 up to 1,000. I had heard general reports as to the over-churching of these communities, and I thought I would endeavor to secure some of the details. So I sent out a circular to some of the Presbyterian and Methodist ministers, asking the following questions:

1. What is the population of your town?
2. How many denominations are represented, and about what size on an average are their respective congregations?
3. What amount of travelling is required of each minister in doing his work on the Lord's day?
4. Are any of the congregations self-supporting?

Here are several of the answers that have come in; I begin with one that the postman has just delivered: Boissevain, with a population of 200, has four denominations, with congregations of fifty or sixty, the ministers travelling from twelve to thirty-five miles, and no congregation self-supporting. Morris, with a population of 100, has three denominations, with congregations of ninety, forty

and fifty, one minister travelling fifty miles (evidently a circuit ride), and another thirty; no congregation self-supporting. Emerson, with a population of 450, has no less than five varieties of the regular means of grace, and the Salvation Army into the bargain. One minister answers the travelling question with "All that the horse can stand," and another fills in the last interrogation with the sigh, "Great waste of resources!" These are but specimens of what is going on all over the country. There is certainly not much room for lamentation over the religious destitution of the prairie province. And now, in view of the above facts, what attitude are we as Congregationalists to assume?

Well, we should be generous enough to recognize all that is good in the work done by other denominations. All honor to the laborious city pastor who carries from week to week the multiform cares and toils that spring out of the demands of city work; all honor to the man who goes far off among the heathen; but all honor, too, to the Manitoba country minister who, with the thermometer 30° or 40° below zero, drives his thirty or forty miles over the unsheltered prairie in order to reach his scattered flock. Some of the hardest, and, so far as human approval goes, most thankless work of the Christian Church, is being done by these men. Their names may be forgotten, but their work will abide, giving to this Canadian North-West a more distinctively Christian character than is found in any other part of the great West of North America. Three of these denominations have been long enough out here to have a history. But a little while ago, Archdeacon Cowley's forty-two years' of service in Manitoba was brought to a close by his death. The work of Methodism among the Indians is of long standing, and the old Kildonan churchyard, some four miles from the Red River, contains the dust of sturdy Scotchmen who fifty years ago helped to uprear the banner of Presbyterianism. If these denominations are strong, it is because their strength has grown through the labors and suffering of what is relatively a somewhat ancient past.

But is there not something for us to do, more than simply to pronounce benedictions upon the work of other churches? Have we no part to play, no place to fill in working out the religious history of the North-West? It seems to me that we have. 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 one hundred 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 this 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. The other four denominations, in some cases not without painful experience, have come to the conclusion that the work of this country to be done well, must be supervised by men who are in the country and understand the circumstances.

N.B.—The figures given above are only approximate, but I think they give a fair idea of the ratio between supply and demand. They are drawn mostly from reports, but in one or two cases from verbal testimony of two worthy authorities.

#### DR. PARKER IN SCOTLAND.

Being asked his opinion of Scottish preaching, Dr. Parker said that Scottish preaching seemed to him to be more carefully prepared than English. Whenever he heard a Scottish minister he received the impression that the preacher was more anxious to get something off his own mind than to get anything into the minds of his hearers. As to his own method, Dr. Parker remarked that he seldom or never prepared sentences, but endeavoured to grasp the subject in its totality, and left words, phrases, or other elaborations, absolutely to the moment. He could never commit anything to memory. He had prepared a lecture on "Hamlet," but could not deliver it because he could not commit the illustrative extracts to memory.

#### FAITH LARGER THAN ANY CREED.

On Wednesday afternoon Dr. Parker preached in Eastbank United Presbyterian Church, Hawick, taking for his subject the doctrine of proportion.

Many men, he said, were industrious at the wrong end. Some thought an object great because it was near. They talked of the "great globe"; but if the little candle of the earth were blown out, the people of the next planet would never miss it. So was it in relation to churches and creeds. Episcopalianism, Congregationalism, Presbyterianism, looked like a continent when viewed in certain aspects, but they were not so overwhelming after all, and might approach each other with more cordiality, sweet courtesy, and reasonableness. Faith was larger than any creed. They could not build a house that would hold faith, for heaven, even the heaven of heavens, could not contain it. Did it become them to excommunicate a man because his faith did not square with their creed? No: they were not sent to condemn men, but to bless and save them. If they found Christ in the Bible they found all—the rest was merely illustrative and incidental.

#### THE GREATNESS OF RELIGION.

In the evening of the same day Dr. Parker addressed a crowded audience in Hawick Free Church from the words 'Skilful to destroy.' Some of the most popular men of the day, he declared, sought to destroy all supernaturally revealed religion. There was nothing so easy and so contemptible as to destroy. Was dynamite grander than prayer? The very greatness of religion invited criticism. There was no mystery in religion that had not its counterpart in human nature. If they closed the Bible, they had greater mystery without it than with it. Christianity had a destructive mission: but Christ came not to destroy sinners but sin. Christianity never destroyed merely for the sake of destruction. It pulled up a weed in order that it might plant a flower in its place.

#### TRUE POLITICS AID RELIGION.

Thursday saw Dr. Parker at Galashiels. At noon he preached in Ladhope Free Church, and during his sermon remarked that it was sometimes asked why the Church did not let politics alone. The Church could not and would not do that, because true politics were an aid in the regeneration of the world. The evening meeting was held in Ladhope Established Church, where an overflowing congregation gathered.

#### THE SPIRIT OF BROTHERHOOD.

On Friday Dr. Parker travelled to Kirkcaldy, and preached in the afternoon in the Congregational Church there. Two officers of the local Salvation Army corps occupied seats in the front of the gallery and made themselves conspicuous during the service by their emphatic and fervent Amen's. Among the ministers present was Rev. James Stalker, of Glasgow, who it will be remem-

bered, formerly laboured in Kirkcaldy. Prior to his sermon, Dr. Parker remarked that he had not seen so much communion in any other period of his ministerial work as he had seen since he entered upon his mission in Scotland. In every place the ministers had appeared as one body. The spirit of brotherhood had ruled the whole services, and in some instances men who had hardly known one another before had come not only to make acquaintanceship, but friendship, and had entered into exchanges of pledges, of vows, and of hope with reference to co-operation in the future. The evening service was held in Kirkcaldy Established Church.

#### "PROTESTANT" HEROIC NOT SECTARIAN.

In the course of his sermon in Dunfermline Congregational Church on Sunday morning, Dr. Parker asked what did the word Protestant mean. In defining the word they immediately thought of the Papacy. The word Protestant had nothing to do with the Papacy. They had degraded the word to that limitation, but it belonged rather to heroic history than to sectarian controversy. If they knew their Bibles they could tell him that the word occurred in the Chronicles—'Whom being Protestants, they would not hear.'

#### FULTON STREET PRAYER-MEETING.

The missionary of the Fulton Street Prayer-Meeting is ever on the alert to win a soul. Now and again he gives some touching account of the way in which he is blessed of God in leading a soul to Christ. His story is ever told in a manner that shows how deeply he realizes that all the honor and the glory belong to God. One noon he gave us great encouragement as he related the account of the conversion of a business man. Not a very promising subject was this person, but whenever the missionary met him there was a brief exchange of kindly sentiment between the two and a parting word from the missionary that meant, "I am praying for you. I am hoping for your salvation." The subject of the missionary's prayers and pains was not to be captured by any sudden stroke of policy. He was to be won only by degrees, and by patience and wisdom he was won. The hour of surrender to the claims of God came, and the business man found time, amid the pressing cares of his daily avocation, to kneel in prayer with the missionary and seek peace with God through faith in our Lord and Saviour Jesus Christ.

Another instance related was also full of encouragement. How many of us feel that like Moses going before Pharaoh, we know not how to speak when sent of God to talk with others about their souls. But the ready and willing servant will not be deserted in the trying hour. The missionary



was called upon at dead of night to visit a dying man. The latter had neglected the salvation of his soul. Abundant opportunity had been given him again and again, yet he had lived on without ever seeking the mercy and favor of God. And death stared him in the face. When the missionary obeyed the midnight summons and reached the dying man's bedside he found him tossing and groaning, and seemingly entirely unprepared for conversation. The visitor took a chair by the bedside, and there sat silent, sad and thoughtful. What to say to the man who had so long despised the goodness and grace of God he knew not. So the solemn moments passed and death drew nearer. Presently the dying man broke the silence, exclaiming: "Oh, what a great sinner I have been!" He repeated the words and it was evident that his soul was deeply burdened as he remembered his past course. His words, however, touched the missionary's heart and unsealed his lips, and he replied to the troubled man: "But, oh, what a great Saviour is Jesus!" And the result of the conversation which followed was that the great sinner cast himself upon the infinite mercy of the greater Saviour, and the storm and tempest of despair gave way. Then was there peace, for He who stilled the waves of Galilee, had said: "Son, be of good cheer, thy sins be forgiven thee." The missionary's heart was made glad also, for he had been given the word of wisdom and love that helped a soul to the light. And was there not joy in Heaven over this one repenting sinner? Aye, verily!—*N. Y. Witness.*

### VERY MUCH ALIVE.

The false report of the death of Mrs. Drake of Iroquois, Dakota, which so startled her friends at Saratoga, has resulted in many letters of condolence to Mr. Drake. This missionary wife wishes those who still labor under the delusion, to know, that she was "never more alive" in her life than now! She has just returned from the "Northwestern Summer Institute of Dakota," held at Yankton, and writes:

"I am tired all over, but the Institute was grand! We also visited the Santee Mission in company with Rev. E. H. Carleton and wife. We hired a team together and drove thirty miles. We crossed the Missouri on a horse ferry opposite the Mission. The river was so high that the boat could not land. They stopped within a few rods of the shore, took the horses from the wagon, and lifted it out into the water, jumped the horses out after us, waded out and harnessed them again to the wagon, and we rode to the shore.

We had a delightful time at the Mission. It was interesting to see the intelligence of these Indian pupils, many of them fine looking. A

number graduate this week and go home to become missionaries to their own people; and they are fully qualified to do this. They are taught all sorts of trades, too. We visited their shops, and a scraper made by these Indians now adorns our front door-step.

When we attempted to cross the big, muddy stream, on our return, we found the wind so high and the river on a 'general rampage' we could not cross; so we drove down the Nebraska side, over bluffs, and bad roads, and finally reached the landing opposite Yankton Saturday night just in time to lose the ferry. We drove back four miles to Aten, where we were obliged to spend the Sabbath. The Lord's hand was in it, for there had been no meetings here for two years. The former minister had arrived and we had four services that day. I never saw people so gospel-hungry. We each preached. Four rose for prayers, one was converted and several backsliders were reclaimed. It was a precious season. The hotel keeper wouldn't take a cent for our board, or that of our team;—said he ought to pay us for coming. How good God is!"—*Home Missionary.*

### HOW AN INFIDEL WAS CONVERTED.

Several years ago there lived in Iowa a Mr. T., a keen and intelligent man, and a successful banker, but he was a blasphemous infidel. He did not have the slightest respect for the historical Christ, and would not acknowledge that such a man was anything more than an impostor, if, indeed he ever existed. Finally, while Mr. Moody's sermons were being published by the *New York Witness*, shortly after his return from his first preaching tour in England, Mr. T.'s attention was drawn to a copy of that paper, which his wife was taking. She was not a Christian, but liked the paper, and her husband took it just to please her.

One day while waiting for dinner, he took up the *Witness* to while away the time, when his attention was attracted to a sermon by Mr. Moody which he read partly through and in which he became considerably interested. Being called to his bank immediately after dinner he could not then finish reading the sermon, but, on returning to his house, he was strongly desirous of finishing it, which he did in the hearing of his wife.

There was an illustration in the sermon which especially interested him. It was this: Mr. Moody spoke of five men who were in a certain prison, under sentence for some high crimes. They were pardoned by the governor of the state, but did not know anything about their being pardoned until they were called out, each by his own name and told of the fact. Each responding to the call of his own name except the fifth one. His name was called the second time but no response came from

him. As there were several others in the room and the condemned men were scattered among them, the chaplain, who called off the names, thought at first that the man might not be present; or, perhaps, if present, he might be deaf. It was soon ascertained, however, that he was so overcome by the good news he had heard that he could not speak.

God used this story to set Mr. T. seriously thinking about his own need of pardon. He reflected on the great truth that Christ had been offering *him* pardon for a long time, and yet he would not accept it. The power of the Holy Spirit fell upon him and he went into an adjoining bedroom and there pleaded, with groanings, that God would indeed pardon him. In a short time a glad sense of pardon was experienced, and a great change came over him. Since then he has given one thousand dollars to erect a church building in that place, and has been trying to save souls by preaching, as a layman, the gospel of his Lord, in which way he has done much good.—*Advance*.

THE McAll meetings in Paris have a total attendance of about 43,000. The American McAll Association raised, the past year, nearly \$39,000 for the work.

—I never was deeply irterseted in any subject, I never prayed sincerely for anything, but it came. At some time, no matter at how distant a day—somehow, in some shape—probably the last I should devise—it came.—*Dr. Judson*.

THE *Interior* recently has objected to the Young People's Society of Christian Endeavor on the ground that "it has its local, State and national officers outside, and entirely independent of, the Presbyterian Church." For a similar reason *Zion's Herald* does not think it worthy of commendation to the Methodists. "Ye shall know them by their works." We can see, so far, nothing but good in this Society. We think these United States brethren are wrong, in thus speaking. And we very heartily believe that their *own churches*, as a whole, will pronounce them wrong.

THE "D.D."—Some ministers are "D.D.," and many should be who are not: and many people would solve the question by making all ministers alike, Doctors of Divinity. These acute fellows, the *Japs*—the *Christian Japs*—have settled this matter for themselves and their own country. The *Congregationalist* tells us, "It ought to be said to the praise of the new church movement in Japan, that our Japanese friends—Congregationalists and Presbyterians alike—have taken the stiffness out of prelacy by a single crushing blow.

They have stuck to Scripture, and call their ministers all bishops."

The *Christian Register* thinks that there are certain forms of Protestant indulgences that ought to receive attention. They are such indulgences as permit a man to stay at home reading the Sunday paper when he ought to be at church; which permit him to discharge his religious obligations, and to win respectability in the community by paying the rent of his pew instead of filling it; which permit him to turn over all the active work in the church to the women of the parish instead of doing his fair share of it; which permit him to selfishly close his eyes to the sufferings and misfortunes of other people while he is having a good time himself.

THE PRODIGAL SON AND HIS BROTHER.—That evening, while the younger son sat telling his father about his adventures, and asking about what had occurred on the place since his departure, the senior brother goes to bed disgusted, and slams the door after him. That senior brother still lives. You can see him any Sunday, any day of the week. At a meeting of ministers in Germany some one asked the question, "Who is the elder son?" and Krummacher answered, "I know him; I saw him yesterday." And when they insisted upon knowing whom he meant, he said, "Myself; when I saw the account of the conversion of a most obnoxious man, I was irritated."—*Talmage*.

HOW TO HELP THE PRAYER MEETING.—Come. Come early. Bring somebody else. Take a front seat. Sing.

Say something, if it is only two words. Don't keep your mouth shut for fear of making mistakes. Don't start a discussion.

Don't wait till the last one. If the meeting drags, don't you drag; make a snap somehow. Don't think about that engagement to-morrow. Look just as pleasant as you can. Remember that long prayers are too good for a good meeting.

Finally, take home that part of the meeting that hit you the hardest, and think over it.

WE heard a distinguished teacher of history assert the other day that the one object of all discussion and research is to get at the truth. But this seems to be assuming a doubt whether we have yet reached the real truth in anything; and we object decidedly to the statement; for, although there are many subjects, moral and material, on which the whole truth may not yet be reached, it is certain that a finality has been attained in many other things, so that the real object in discussing them is now simply to *assert* the truth. For example, there is no need of further investigation

of the question whether children should obey their parents, or whether the Sabbath as a day of rest and worship promotes the highest good of mankind, or whether Jesus died to save sinners. Let not believers in the Christian religion then feel called upon to be all their lifetime at sea, struggling with fundamental problems which were settled long ago.—*Congregationalist*.

Men can stand excitement and emotion in every thing but religion. They go to a horse-race and shout and scream like mad men, and toss their hats into the air over a little contest between two animals. In the theatre storm upon storm of wild applause bursts forth amid the direst confusion, and strong men and hysterical women weep floods of tears over a sham scene. In political contests grave citizens march and yell and wave party ensigns until they are worn out and exhausted with sheer excitement. But in a church not a tear must be shed, not a shout of joy must be heard, not a cry of victory must be raised. People may escape the awful terrors of hell and stand before all the glories and splendors of heaven, but they must be calm about it. They must not display any emotion for fear some religious dilettante might take the excitement unhealthily. Men may go to hell with noise and tumult, but they must make heaven in solemn dignity or miss it altogether. This is the argument of the devil, and it has cost many a man his soul. If people will not repent until they are scared then by all means scare them. If it takes a little noise to alarm them, let the noise come.—*Cumberland Presbyterian*.

THE general custom of hiring for a few months the man who comes along, and entrusting him with the care of stock and management of farm crops is fraught with serious objections and too heavy loss. If you happen to get a good man, you do well; if you get a tramp, you are sacrificed. The married man as a rule is more reliable and more interested in his work, and if at eventide he can sit down with his little children at home he is worth more to you, to himself, and the world. If the farmers do not adopt this proposition at once, I am sure the farmers' wives, who are made drudges and slaves to hired help, will give it their hearty approval. The only possible objection is the first outlay of providing a home. The average farmer with \$400 can build such a home with all its needed appointments. Providing the money is hard to get, an annual outlay of \$35 is needed to furnish your help a home; perhaps a little more than one month's wages for the man you board in your family and find down at the village every evening and sporting with rabble Sunday afternoons. Who cannot see that this \$35 is the safest

and best investment the farmer can make in the direction of help. No like investment will do so much towards making farm life respectable and desirable, and will go a long way to lift the farmer and his wife out of the wilderness of toil and drudgery. The writer, after years of trial, can recommend this as the best way to hire. Build a comfortable cottage for your hired man, surrounding it with trees and vines; make it attractive and convenient, for the pleasanter the home, the better and cheaper help you can obtain.—*New England Farmer*.

*The Sunday School Times*, in its comments on "The Golden Calf," says some bright things, the following being a specimen: "Then I cast it into the fire, and there came out this calf." (Ex. xxxii. 24). It does seem strange that good gold, when melted, should cool into the form of a calf. The trouble was evidently not in the gold, for gold is the best of metals. Nor was the trouble in the heating and the cooling; for they are processes which are consistent with the highest refining of good gold. Probably the trouble was in the mould into which the metal was poured and permitted to cool. If that mould was of the calf shape, it was the most natural thing in the world that the gold should come out a calf. Aaron seemed to think that he was not to blame for the outlandish shape of the good gold which he simply heated and poured out to cool. But any man is responsible for the shape of that for which he has picked out the mould. No matter how good is the original metal of your son's or your daughter's character and temperament, if you turn that metal, while it is warm and flux, into the calf-mould of fashionable society, or of a godless school or college, you mustn't be surprised if your son or daughter comes out a calf. If you want a better shape for your son or your daughter than a calf shape, you must get your son or daughter into a better mould than a calf-mould.

## News of the Churches.

BOWMANVILLE.—Since the burning of the church building, Mr. Warriner has been preaching in the Town Hall. Many young men, and others, unattached to any church, have begun to assemble themselves with the church members in a way they never did before; so the burning has not been an unmixed evil. There is a thought here: Is it the case that our churches repel (or, at least, fail to attract) such people, on account of too fine or fashionable surroundings, and that they feel freer to come if the services are more informal, and held

in a plainer place? The good friends in Bowmanville have received, or are about receiving, a pretty large amount of insurance, and are setting about re-building.

PORTAGE LA PRAIRIE, PILGRIM CHURCH.—An item of news from this new church in the West will be, we are sure, acceptable to the friends "down east," who are interested in the extension of Congregational Christianity in this new land, and we are confident there are many in the older churches who are looking with sympathetic interest on our efforts out here. We would often like to send such items, but as, in the changing conditions of western life, we find it difficult at times to hold our own, there seems little to report from time to time.

The process of building and getting a foothold in the place, is going on, though slowly, yet surely. The attendance at our preaching services was larger last Sunday than for some time past. But the greatest encouragement comes to us from the manifest presence of the Master among us. We are growing stronger and better men and women, and not a few of us, as well as many outside our immediate circle, bless the day that a Congregational church was ever established in Portage la Prairie.

We have had a flying visit from Messrs. Hall and Fielden. We were, of course, delighted to have them call, but would have liked them to stay long enough for us to see what they looked like. As it was, however, they gave us encouragement and generous promises of support. We had long felt that our very existence, not to say growth, depended upon our getting a church building of our own. We did not desire a large or costly church, but the means to secure any building whatever were not within our reach.

Our own plans were brought to something like completion, by the assurance of Mr. Fielden that we might look for a loan from England at a reasonable rate of interest; as also something in the way of a free gift. Mr. Hall, in his turn, promised us \$100 from the fund of the Woman's Board, set apart for church extension in the North-West. We had already the promise of a free site, and with what we could raise among ourselves, we have decided to go forward and build, so that before

this item is in print, "our church" will be well under way.

Readers of the INDEPENDENT, who have been waiting for this step in order to help us, and we are sure there are many such, will now have an opportunity to manifest their interest in us. This is just the point at which we need generous help. In a few years we shall be able to do without it, and then, God helping us, will return it all, and much more, either to the east, or to the still further west.

Contributions can be sent to the Secretary-Treasurer, Mr. W. B. Unsworth, and will be gratefully acknowledged.

ST. JOHN'S, NEWFOUNDLAND:—The church and its affiliated societies are in a healthy condition financially, and when the number of the congregation is taken into consideration, we think it is not open to the charge of illiberality, and in this respect will compare favourably with other churches of its size and means. Through the efforts of the Ladies' Association and the Choir, the new organ is now all paid for.

The societies of Christian Endeavour fill a gap, and supply a long felt want, and we commend them to the prayer and sympathy of all.

The Sunday School work has progressed satisfactorily, and a good spirit has pervaded the entire school. We have lost several teachers and many scholars by removals to other lands, but none by death. The roll shows a slight increase. The Mutual Improvement Association has been actively at work. The Training Society has been managed by the Committee appointed at the Annual Meeting.

Our missionary work in the outports has been carried on with varied success. One of our agents, Mr. Sneddon, late minister of the Random church has been removed by death, and that station is now vacant. Mr. Sneddon was a most devoted Christian and dearly loved his work in Trinity Bay. He was most beloved by his people and all who knew him, and now reaps the reward promised in "the word" to all faithful laborers. Although the place has been vacant for months, yet we are glad to hear that the people are holding well together and all the services are maintained by Messrs. Beer and Butt.

Twillingate is being worked energetically by Mr. Geddes. The congregations continue good and the day school, also under the management of Mr. Geddes, has been very successful. The general depression has been severely felt in Twillingate, but with the advent of "better times" we believe the cause there would soon be largely self-supporting.

Mr. Squires speaks very encouragingly of his work in Fortune Bay, and during the year the mission was visited by Rev. T. Hodgkinson, accompanied by Mrs. Hodgkinson and Miss Good. If we had the means we should send another Missionary to this Bay, where missionary work of a genuine and New Testament sort can be engaged in. In many parts of the Bay are openings for ministers and teachers; the people as a class are superior to many in other parts of the island and are favorably disposed towards us. We should extend our operations, both religious and educational, in Fortune Bay, and we believe that the future of the Home Missionary Society is in that direction.

Fishery prospects seems brighter with us than for some years past. A great number of the labouring classes have found it necessary to leave here for your Dominion and the United States, during the past year; but it is hoped we have entered on a better state of things.

VANCOUVER.—Enclosed please find two dollars for *Year Books*. I would suggest that as we are so far away, you send our batch as soon as the first are ready. "A word to the wise."—We are doing well and are full of hope. The visit of Revs. Fielden and Hall was a blessing to us. They did us good, and inspired us with hope. I think when they return to the east they will speak for us. Now is the time for Vancouver. If we had a church building, our success is insured. We could put up a cheap building, but I am convinced, and so were the visiting brethren, that it would be unwise policy. If we had help to build a nice church now, we would soon pay it back. We will be more anxious than ever this year to read the *Year Book*.

JAMES W. PEDLEY.

TORONTO, HAZELTON AVENUE.—A flourishing "Flower-Mission," among the members. Cut flowers, tied up, with scripture mottoes, regularly sent

to the Hospitals to the sick, to the "Aged Women's Home," and so forth; and gratefully appreciated. One Sunday lately, the church was elaborately decked with flowers, all the rear end being a mass of bloom; and even an attractive *bouquet* fastened on every pew. An appropriate sermon, directing the mind toward the bounty, wisdom and goodness of the Creator, as seen in nature; with corresponding moral lessons. The place was crowded, and every family-group went off rejoicing, with a *bouquet*.

FROM A STUDENT.—Some things we would like to have in our College, which we are now without:

Systematic and enthusiastic instruction in the English Bible; thorough and interesting training in N. T. Greek; provision for the careful study of Hebrew; Lectures on Church History, Historical Theology, and Comparative Religion; teaching in Voice Culture, Elocution and Oratory.

N. B. This list is only a partial one; but so far as it goes, is an added appeal for help in the matter of College Endowment.

LIVERPOOL, N. S.—Rev. S. Sykes has resigned his pastorate at Liverpool. For the last year he has been suffering from ill health; and feeling that his charge compelled more labor than he was able to perform, he decided to make a change. The church greatly desired him to remain if possible. The church was at date of our last account, without a pastor; but hope to obtain one soon.

WOODSTOCK.—The Western Association will meet for the first time at Woodstock, on Tuesday, October 9th, and following day. The last meeting, at Paris, was exceedingly good; but a still better meeting is expected at Woodstock. Programme will appear later.—Sec.

FITCH BAY, QUE.—Our faithful brother, Rev. L. P. Adams, who has, for thirty-four years, occupied this laborious field, has, we learn, from the burden of years, and inability to continue the labor necessary, resigned the pastorate of Fitch Bay and Ayer's Flats.

OTTAWA.—The new church building is going on as fast as can be expected. The roof (middle of August) was in process of being put on. The Pastor, Mr. Wood, "hopes to open in November."

**SOUTH CALEDON.** — Rev. A. W. Richardson, pastor, has resigned. A rumor, without foundation, had it that he was going to Australia. He has *not* resolved to leave the Dominion.

**BRANDON, MAN.** — A few friends here; six *Year-Books* ordered the other day. Hope to have a list for INDEPENDENT soon.

#### LETTER FROM MR. FIELDEN.

MY DEAR SIR, — In a few days I expect to be on the Atlantic, trying to realize and combine the impressions and revelations which will make the last three months so memorable an era in my life. The rapid and vivid survey of your great Dominion has deepened my conviction that you are destined to a great future of amazing progress in population, wealth and influence. Such provinces, and latent resources as you offer cannot fail to attract the millions of Europe to your shores; to build up a mighty and *puissant* nation; loyal to the Throne, and the best traditions of our great mother-land. I cannot but hope and believe that our churches will here, as in other lands, have a large part in the fulfilment of the bright prophecy, which looks and labors towards this glorious consummation.

The kindness and confidence shown to me by all my brethren; the glimpses I have had into the church and home life of our people; the frank and cordial hospitality and appreciation everywhere manifested, will live in my memory, and abide a joy forever. Honored to represent both the Congregational Union of England and Wales, and the Colonial Missionary Society, I have fully realized that very much of the gracious kindness shown to me was due to these great institutions, and I shall endeavor to pass on this tribute of respect and affection to those whose representative I am.

I hope that in future years Canada will receive many and more gifted visitors from home, who shall be powerful to express and deepen the sympathetic bonds which unite England and her colonies in loyalty to Christ, and in the labor and travail that makes His Kingdom come.

I believe that it will appear hereafter that good will follow the conferences and discussions that have been held; that a clearer understanding has

been reached, and a basis laid for closer fellowship and effort in years to come. I very gratefully acknowledge the forethought and pleasantness, which, among other good fruits, secured for me the genial companionship and help of the Rev. Thomas Hali. To Mr. George Hague I am proud to acknowledge a pleasant and abiding burden of obligation. From Montreal to Victoria, and back, loving friends and helpers started up to cheer us through all our pilgrimages. "God keep us till we meet again!"

I am, dear Mr. Editor,

Yours faithfully,

W. S. H. FIELDEN.

Toronto, 22nd Aug., 1888.

#### ACCURACY IN STATISTICS.

One morning in order to get a full acquaintance with the strength and history of our churches, I was engaged carefully looking over the statistics in the *Year Book*. In comparing these records, of the average congregations with the financial strength of the churches, there seems in some cases a discrepancy. This can easily be accounted for, because the people are, in some congregations, much poorer than in others, and some men in the pulpit may have a power to draw a number together whom they can not identify with them in financial efforts.

It is, however, a more serious matter when the records are compared with the verbal statements of visitors, and others who have the curiosity to count congregations, and are reckless enough to report serious discrepancies between the facts and the recorded statistics of these churches. If our *Year Book* is to be valuable to us, it must be reliable, and the editor has to depend on the documentary statements sent in. Rough guesses as to numbers, have been proved to be very wide of the mark. A man who is careful to have his congregation counted for a few Sabbaths, and strikes the average fairly, is put at a disadvantage if he follows another who makes a *rough* guess.

A minister who goes to preach at a place where the congregation is published as averaging three hundred, and finds ordinarily about half that number, and often much less, is surprised when told by the deacon that the congregation is quite as large as usual.

It is not difficult to count a congregation of two hundred, and below, but it is not so easy when it gets above that number. Discrepancies may possibly creep in, by adopting different methods of counting. Some add the morning and evening congregations, and strike an average on the total, which about doubles the actual average. Others are careless, and therefore do not approximate to accuracy in their statistical returns.

Truth however is truth, and if our statistics are to be of service to us they must be accurate.

On conning the *Year Book*, I thought on the words: "And the books were opened." Will this *Year Book* be among them? If so, will the records tally with the truth?

A short time after these thoughts of the judgment came into my mind, I took up the *Chicago Advance*, and glancing over an article on the *American Year Book*, was surprised to read there these words: "As a kind of section of the day of judgment, in a sense a doomsday book, recording what kind of work has been done, and what results gained, and what limits they have set to their own progress, the luminous record here given says much, but suggests a good deal more."

Seeing our *Year Books* may be opened at the judgment, let us spare no pains to have them accurate.

W. H. A.

## Reviews.

THE SERMON BIBLE, Vol. I; Genesis to II Samuel; Toronto: Williard Tract Depository. \$1.50. This is a substantial volume of 500 pages, demy 8 vo.; the first of twelve volumes of the series. It is stated to be an attempt "to give the essence of the best homiletic literature of this generation." And, judging from this initial volume, with the nine historical books it discusses—upon which there is much less a wealth of homiletic literature than on the prophetic and New Testament books—it certainly does give the reader much of the "essence" of the wise remark and suggestion of many minds.

The style and arrangement reminds one of Spurgeon's "Treasury of David." A list of nearly three hundred authors is given, whose works have been put under contribution. Then the First

chapter of Genesis is taken up, and eight representative verses are separately treated; eleven different authors being quoted—extending to ten pages; with perhaps one hundred references to books, pamphlets, and sermons on the chapter. And so on, all through the volume. No editor's name is given, but evidently he is no tyro in such service; and gives the thoughtful reader some of the best and brightest thoughts of the best thinkers, on every salient point in the narrative. Nor is there, as far as our reading as shown us, any attempt to present the views of doubters, and skeptics, and the noisy wielders of "destructive criticism." It is not always necessary—least of all in a book for wide and popular use—to set up all the objections of the worldly-wise, even for the pleasure of knocking them down again. The book is what it professes to be;—the Bible illustrated by the best sermons (in extract and essence) of the best preachers and writers of the age.

It comes out, too, at an extremely opportune time, for the study and use of Sunday School teachers and Bible-class pupils; for the lessons for the latter half of 1888 are on the early books of the Old Testament. To all such, as well as to ministers who are ever on the alert for new thoughts and suggestions; and to busy men, who could get much more benefit from a hundred volumes when their best thoughts are condensed into one, we heartily recommend this volume. And we assuredly anticipate the purchase of the succeeding volumes, by those who study the first.

We give a few suggestive items, culled from a few of the middle pages of the book:

On Isaac: "Isaac's meditations would be very different from those of a more stirring, energetic character; above all, very different from those of a mere secular man. A man's meditations are the pure outcome of what he is. The word itself is suggestive. It means to be in the midst of a matter, to have it in your very centre. Do not be afraid of losing yourself in meditation. The more you lose yourself in great themes the better. The dream is the way to reality, but let it be reality, and impression, and abiding results that you are seeking. The Hebrew word here rendered meditate means also to *pray*. The meditation of a devout spirit on almost anything will soon run into prayer."

Concerning Jacob: "No man is ever completely awake; *something* in him always sleeps. There is a sense in which it may be said with truth that were we less wakeful more of God and spiritual realities might be unveiled to us. We are always *doing*—too much so for our finest being; are always *striving*—too much so for our highest attaining."

"The angels of God meet us on the dusty road of com-

mon life. 'Jacob went on his way, and the angels of God met him.' God's angels meet us punctually at the hour of need. The angels of God come to us in the shape we need. Jacob's want was protection; therefore the angels appear in warlike guise, and present before the defenceless man another camp. God's gifts to us change their character; as the Rabbits fabled that the manna tasted to each man what each most desired."

"During the first period of his life he was simply a man of the world. After the vision at Bethel he was a religious man; after the conflict at the ford Jabbok he became a spiritually minded man. . . . Those who trust in the God of Bethel and providence are looking to Him for what He gives; but the aspirations of the spiritual man are wholly different. At Bethel Jacob said, 'If thou wilt be with me and wilt do me good.' At Jabbok his first thought was 'Tell me Thy name!' He desired to know more of God, not to get more from God."

"There must be such a night in every life—a night in which the sinful past shall go down forever into the depths of unfathomable waters. The wrestling of Jacob was long, desperate, and successful."

"THE FIRST COMMANDMENT condemns the worshipping of false gods; the second condemns the making of any image or symbol even of the true God. . . . The fundamental principle of this Second Commandment has authority for us still. The whole history of Christendom is an illustration of the peril and ruin which come from any attempt to supplement by art, and by stately and impressive rites, the revelation which God has made of Himself in Christ."

"THE SPRINKLING OF THE BLOOD was a token that whatever it touched became covenant. We have our covenanted bibles, and our covenanted altars; we ourselves are in covenant with Christ."

Holiness: "The true definition of holiness is the likeness of God. But we cannot conceive of the likeness of God but through a medium, and that medium must be the Lord Jesus Christ. Whatever traits we find characterizing the life of Jesus, these make up holiness."

"The supreme revelation to which we attain through such fellowship with Him is the revelation of His grace and love. When a man sees this, the glory of God has passed before him."

## Official Notices.

ALL THE CHURCHES.—At the Annual Meeting of the College Corporation in June, the following Resolution was passed:

"That the churches be requested to observe the second Sunday in October, as a day of special prayer to God on behalf of the College; and also to devise plans for securing larger, prompt, and more general remittances to its current Expense Fund."

## Literary Notices.

The August TREASURY for Pastor and People has as a frontispiece, Dr. Wm. F. King, President of Cornell College, Mt. Vernon, Iowa, and a brief biography. Also an able sermon of his is given, on "The Path of Success." Other Sermons and outlines, with reports from Mission Fields, Questions of the Day, etc. E. B. Treat, 771 Broadway, New York. \$2.50 a year. Clergymen, \$2.00.

THE CENTURY for August is as full as any of its predecessors, of good reading and superior illustrations. For our reading, we are most interested in Kennan's account of the convicts and convict-system in Siberia. It is like a revelation to us. The Century Co., Union Square, New York. \$4 a year.

ST. NICHOLAS, from the same house, for the children, almost makes us believe, once a month, that we are children ourselves. It is the most successful magazine for boys and girls afloat. \$3 a year.

THE N. Y. INDEPENDENT is now in its fortieth annual volume. Those who read it, and especially those who have read it from the beginning, all speak highly of it, and "wouldn't do without it for anything." It has always been Republican, Anti-Slavery and Teetotal. It is an able, fearless, pure weekly paper. Thirty-two folio pages, of four columns each. \$3 a year; five copies for \$10 251 Broadway, New York.

WORDS AND WEAPONS; Dr. Pentecost's monthly. 251 Broadway, New York. \$1.50 a year. 32 well-filled pages. It is not "Congregational," though the worthy Doctor is, it is not "Sunday School," though the August number has five pages of excellent expositions of the lessons; it is Evangelistic and Aggressive. Its "words" are all "weapons" for the Holy War. For \$2, sent at one time, either from old or new subscribers, both the CANADIAN INDEPENDENT and WORDS AND WEAPONS will be sent for one year.

## For the Young.

### INFIDELITY ONLY SKIN DEEP.

Many Christians are greatly alarmed at what they term "the fearful spread of infidelity." The writer does not share in this alarm, believing that infidelity has no great hold upon the masses. It may be wide-spread, but it only skin-deep. There is any amount of frothy infidel talk, but the principles of infidelity are not deeply rooted. The reasons why infidelity has not taken deeper root are numerous, but I will only mention one—There is no comfort in infidelity! "Man is born to trouble as the sparks fly upwards." Even the man who does not acknowledge the Divine inspiration of the Bible must acknowledge that to be a fact. And cold indeed is the consolation infidelity affords amidst the manifold sorrows and disappointments of life! But the religion of Jesus is a religion of comfort, as the following incident will prove.

A few years ago a young mechanic, a Scotch-



man, came from the land "where pine and heather grow," to the great metropolis, and settled down in one of the suburbs. He had not been in London long before the sun of prosperity shone brightly upon him. Before he came from Scotland he was a member of the Established Kirk, but his religion consisted merely in the form of godliness, for he was a stranger to the power thereof. He was blessed with a good wife and two dear little children, a boy and a girl. After he had been residing in London a few years he became deeply concerned about spiritual things, and feeling himself to be a sinner against God, he eagerly inquired, "What must I do to be saved?" For some time he continued in this frame of mind, during which period he would frequently sit up till midnight reading his Bible and praying to Jehovah. But gradually this anxiety died away; he became careless and indifferent about his spiritual interests, and ultimately drifted into infidelity. If any one now dared to speak to him about the things of God, he would argue with them for hours, if they would only remain with him so long. During this time he was, in many respects, a most exemplary man. For a working man, he was very intelligent. He was a faithful and good workman, a kind husband, an affectionate father, and a good neighbor. He was a total abstainer from intoxicating liquors, and in his general conduct blameless. His little boy was a bright, engaging little fellow, and was the joy and pride of the father's heart.

Just before the Christmas of 1884, this happy and united family were looking forward to spending the festive season together in joy and innocent merriment. The little boy at this time was three and a half years old, and the father made special provision for the enjoyment of Charlie. But, alas, a week or two before Christmas, Charlie was taken ill, and after about forty-eight hours' illness, passed away forever from his happy home. The parents were broken-hearted. A minister, hearing of this "house of mourning," visited it. The young mechanic himself answered the door, and when asked by a lady who accompanied the minister how he was, he replied with a tremulous voice, "Oh, miss, I am very disconsolate!"

They went into the room where the little corpse lay, and whilst standing beside the coffin, the minister spoke in kind words of the Providence of God, and the matchless sympathy of Jesus. The infidel's arguments were not forthcoming; and when the minister was leaving, the sorrowful father warmly grasped his hand, and thanked him for his visit.

At following interviews the minister prayed with him, and pointed him to the "Friend that sticketh closer than a brother." This same minister of "the glorious gospel of the blessed God," by the

special request of the father of the child, conducted the burial service; and on the following Sunday evening preached a funeral sermon, taking for his text Luke vii. 11-16. The young mechanic and his wife were both present, and at the close of the service the husband came forward, and said to the preacher, "I am going to take my wife home, and then I am coming back to speak to you."

True to his word, in a few minutes he returned, and kneeling down, in penitence of soul, he surrendered his heart to God, and "the peace of God that passeth all understanding" filled his soul. He is now a member of a Christian church.

When conversing one day with his pastor, his heart was overflowing with gratitude to God for all His mercies, and he exclaimed, "Oh, how the Lord has blessed me!" Another day he remarked, "Before you spoke those few words to me beside the coffin of my darling boy, I was blind. I saw nothing but the natural event; but your words were as light in darkness, and I saw the gracious Providence of God."

If somebody should read these words who is bowed down under any of the crushing sorrows of life, listen to the whisper--look to Jesus! Look to Jesus! Oh, reader, listen to the gracious voice of Jesus: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—From a Tract by Rev. T. W. Bowmen, Manilla, Ont.

## THE CONVERSION OF THE YOUNG.

BY THE REV. E. PAYSON HAMMOND.

It is my desire to address a few words to Sunday School teachers to encourage them to labor more earnestly for the young. It has been my privilege to revisit many places where I held meetings fifteen, twenty and twenty-five years ago, and where I then saw many professing to give their hearts to Christ. My faith in the early conversion of children has been greatly strengthened in finding men and women in these places, testifying that they were converted in the children's meetings which I held in these places when they were young.

We had been riding for several days through Colorado and Arizona. At last we reached Albuquerque, New Mexico, at four o'clock in the morning, where I had promised to stop and hold a week's meetings on our way to California.

At this unseasonable hour we found a gentle man waiting to take us to our hotel. He greeted us with all the cordiality of an old friend, and

soon related to us the story of his conversion. He said :

"When you came to Detroit, in Michigan, in 1865, and held your first meeting there, my mother took me to it with her. I was only *four years old* and she would gladly have left me at home, but there was no one to leave me with to take care of me. As a necessity, therefore, she took me along, little thinking that as I was so very young I would understand what was said. I thank the Lord that the Holy Spirit through the simple teaching of the Gospel, enabled me to understand that I, though so young, was a lost sinner and that Jesus had loved me and gave Himself for me. *I was converted in that first meeting.* My mother said that from that hour I was a changed boy.

"When she saw the change wrought upon me, she was glad to have me attend the rest of the meetings. Day after day I did so. Since that time I have never had a doubt as to my conversion.

"I know of many," he added "young children who were converted at that time who have lived consistent Christian lives."

In Denver, Colorado, and in every town and city in which I have been holding meetings this winter in California, I have found many who have testified that they were led to Christ by the power of the Holy Spirit in the meetings I conducted years ago.

I found a man preaching in San Diego, the extreme southern part of California, who said he gave his heart to Jesus when he was a little boy in my meetings at Dublin, in 1867. It was through his preaching in the open air that a man who was about to commit suicide was arrested, brought into the meetings and led to Christ.

In the same city we found a reporter of one of the papers who told us he became a Christian at my meetings in Portland, Oregon.

In not a few instances fathers and mothers have brought their children to the meetings this past winter, and seen them rejoicing in Jesus. Afterwards they have told me that *they*, too, were converted in meetings which I conducted, some of them far away in Scotland, when they were little children.

I mention these facts that it may be seen that God does by the power of the Holy Spirit lead little children to Christ.

I have received letters from Norway and Sweden where it was my privilege to labor in the spring of '66, testifying that with the children who professed to have experienced a change of heart at that time it was no transient work, but deep and permanent, as their lives have since testified.

I remember meeting in London a minister who told me he was converted when a boy in the meetings which I held in Mr. Spurgeon's tabernacle in 1866.

In a single ministers' meeting in San Francisco, last week, I found three pastors who told me they were converted in my meetings when they were lads; two in Oakland in 1875, and one in Springfield, Ill., in 1866. Each of them has strong faith in the conversion of children, and they are doing what they can to lead the young to Christ.—*Words and Weapons.*

### TAKE HEED HOW YOU READ.

Emphasize the word *how*. There are ways and ways of reading. One way may be much better than another. For instance, the other day an intelligent girl was reading to herself. Her father asked her to read aloud. She began where she was already engaged. It happened to be a very entertaining and instructive collection of instances in which useful inventions had been come upon by curious accidents. When the young reader had finished her piece, her father asked her to tell him what she had just read. He was not surprised that she found herself unable to do so. She had read, and, perhaps, had formed the habit of reading simply to amuse herself for a moment. She had not read to remember, much less to report. No doubt, what she read would have made some impression on her mind. She would have retained the general idea that happy chances were often the occasion of fruitful discoveries. She would very likely, besides, have derived the practical hint to be on the lookout for such chances in her own future experience. Both these results of the reading would have been useful.

But she might just as well have added another result that, in fact, she missed. She might have read so as to furnish herself with material for interesting conversation on subsequent occasions of her life. It only needed the thought: Let me notice now this incident, and to take it into my understanding and my memory, that I shall be able to report it to some one when a suggestive opportunity arises. Such a habit of reading may easily be cultivated. The same habit may be extended—and should be—to hearing and to observation. One really gets more himself when one gets to give.

Let parents see to this. Let teachers, too. A good plan is to make the table at meal times a place for the mutual reporting of things thus learned by the various members of the family. The art of conversation is cultivated in this way, as well, perhaps, as in any other. At any rate, task yourselves when you read, to read so as to remember and report. You will be delighted to find how easily this habit can be formed, and what a source of profit and pleasure to yourselves and to others it may be made.

[And, to these wise words from the *S. S. Journal*, let us add to our young readers, this: (Get up the habit of pausing, when you are reading to yourself, every time you turn a page, and think—if it were only ten seconds—on what you have read. Thus you may remember. And there is no real good in reading, unless you do remember it.—ED.)

### "I'LL CHANGE MY LIFE."

Admiral Farragut, the hero of a hundred fights, accompanied his father as cabin-boy on a voyage to New Orleans, when he was ten years old. He was accustomed to relate the following incident as the turning point of his life:

"I had some qualities which I thought made a man of me. I could swear like an old salt, could drink a stiff glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day, my father turned everybody out of the cabin, locked the door, and said to me, 'David, what do you mean to be?' 'I mean to follow the sea,' said I. 'Follow the sea? Be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some foreign fever-hospital at last?' 'No,' I replied; 'I'll tread the quarter deck, and command, as you do.' 'Never, David,' my father answered; 'no boy ever trod the quarter-deck with such principles and habits as you have. You'll have to change your whole course of life, if you ever become a man.' My father left me, and went on deck. I was stunned by the rebuke, and overwhelmed with mortification. 'A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever-hospital at last! That's my fate, is it?' I said to myself. 'I'll change my life, and change it at once.'"

He did so, and lived to tread the quarter-deck an upright, valiant, and distinguished man.

### THE BIBLE CONFERENCE AT NORTHFIELD.

BY S. E. BRIDGMAN.

THE college boys who, a few weeks since, made Northfield all aglow with glad young life, whose songs of hearty devotion echoed through the valley and up the mountain, have folded their tents and departed. They came expecting a good time physically and spiritually. They gained more than their highest anticipations. As Jonas King, in his early boyhood, said to a teacher who didn't appreciate the underlying power of that royal soul: "You will hear from me some day," so the world

will hear from these enthusiastic young men some day, and the centuries will feel the power of their lives. These college encampments, held under the eye of Mr. Moody for now three years, have given a great impetus to the missionary movement; and a deep interest is manifested in these gatherings by men on both sides of the sea. But with the departure of the students, and a brief respite of a few days, another class is summoned to meet on the fair hillsides.

This is the sixth General Conference for Bible study and the presentation of working methods in the various fields of Christian service. Where and when does Mr. Moody rest is a question that none can answer. His rest is in service. His vacation is Napoleonic activity. We have seen him for years in his summer home, and are not surprised that like the fire brigade in our cities he keeps his horses ready at a moment's notice to take their owner to any part of the village. He is never in a hurry. He wastes no time in aimless talk. He listens to what you have to say oftentimes as though he heard not, yet not a word is lost. However brusque he may appear under, some times, a cold exterior, lies a large, warm loving heart. He "salutes no man by the way"—that is in Oriental fashion, for he has no time for that; yet in driving through the street, or over his farm, for the humblest, the lowliest, he has a word of sincere greeting. Hence to know him is to love him. He detests flattery, he shrinks from compliments, he is not puffed up, but is a simple, loving, large-hearted soul, with one ambition only, to bring souls to Christ. He has the happy faculty of dropping asleep almost on the instant, and so daily after dinner he secures Nature's sweet restorer.

This Conference is one of unusual power. This not owing to the great throng which come from various parts of the world—South Africa, India, Japan, Burmah, China, England, Ireland, from the East and West of our own country—not because distinguished men are here who are well known in business circles, not because noted speakers appear on the platform, but because prayerful souls have earnestly sought a blessing on these ten days and these prayers have been answered. Mr. Sankey and George C. Stebbins and wife have led the service of song, and this statement is sufficient to tell that a great up-lift has been given to every service. The former is soon by invitation often repeated, to go to England for special evangelistic work, not that by any manner of means is there to be any break in the connection of "Moody and Sankey" in service, but for a little time separated, their power may be enlarged and greater dividends secured. However hard it may be for these brothers to be separated even for a few months, linked so lovingly as they are, it is for reaching a larger

field and widening their influence to be re-united again at Northfield.

Hudson Taylor, of the China Inland Mission, has been a great power at the Conference; his words and his prayers seeming to be from one really moved upon by the Holy Ghost. Reginald Radcliffe, a Liverpool lawyer, with his saintly wife are doing a blessed work, not only in public but in the quiet gatherings for personal conversation where they meet little groups to talk of divine realities. Before many days had passed the mission work was given great prominence till one coming here would think that he was in some great meeting of the A. B. C. F. M., before it became a debating society. Enthusiastic men and women have made the tenderest appeals for help and their devotion to their work puts to the blush the apathy of so many Christians in our home churches. This is one object of these conventions to raise up workers for all fields. His daily sermons or practical talks show his increasing spiritual power, and the analysis of the Gospels and Acts was singularly suggestive and helpful. His personal influence over these two schools is mighty, for he is a living example to the students showing what one man can do when "filled with the Holy Ghost."

The closing day of the Conference was one of great power, stamping upon the souls of all present the sense of personal responsibility and consecration. The impetus given by him to evangelistic work is reaching far and wide. Men are no longer sent into the field with crude ideas of the Bible, illy prepared to unfold its great truths; but the Training Schools for Christian Workers at Springfield and elsewhere are to be a great factor in this department of service. The ministry, educated by years in college and seminary, is to hold its peerless place. But there is an increasing demand for consecrated lay workers to reach the unreached masses in city and country. Mr. Moody recognizes this fact, and hence with him and connected with him directly or indirectly are such men as Whittle, Munhall, Needham, Sayford, Radcliffe, Studd, and others on both sides of the sea. Another powerful agency is that of song; and while Mr. Sankey moves on in the sphere which he created, unmatched in his own individuality, such singers as Stebbins, McGranahan, and Towner, are doing a mighty work. Numbers 1, 2, 3, 4, and 5 of the Moody and Sankey hymns have had a fabulous sale. These hymns are hummed in the slums; they are brought into harmony with the clack of loom or stroke of anvil, they are heard in the drawing-rooms of the richest in the realm. It may be fashionable in some places to sneer at the Moody and Sankey melodies, but thousands and tens of thousands have by them been lifted into a purer and holier atmosphere. So let the critics

talk, the great surging multitude have by these hymns been cheered and comforted in their daily toil.

George C. Needham's address, on the way to increase one's spirituality, was exceedingly helpful and practical. He has a fund of Irish wit which is ever cropping out, but always held in bounds. His laconic sentences are full of meat. "Paiz is an academy for spiritual knowledge." "It is a forge where, with fire, and anvil and sledge, our lives shall take on better shape."

The demand for admittance to Northfield Seminary is two hundred in excess of the accommodations. Mt. Hermon must close its doors to many worthy applicants; the tuition, one hundred dollars, is far below the cost, and this yearly deficit is a heavy burden for Mr. Moody to bear; and still to increase the tuition would defeat his plans for an education for poor girls and boys. What America and England owe to Mr. Moody is an endowment of half a million. Where are the ten who will respond with \$50,000 each, or twenty to give \$25,000 each? Let a grateful Christian nation at once respond to this pressing need. Let Mr. Moody have this monument built to his memory while he lives, that he may have the great joy of seeing these schools placed on a permanent basis.—*N. Y. Independent.*

**THE SNOW PRAYER.**—A little girl went out to play one day in the fresh new snow, and when she came in she said: "Mamma, I couldn't help praying when I was out at play." "What did you pray for, my dear?" "I prayed the snow-prayer that I learned once in the Sunday-school." "The snow-prayer? What do you mean, little one?" "Why," was the reply, "I mean that beautiful snow-prayer in the Bible, mamma; you know it: 'Wash me, and I shall be whiter than snow.'"

**To Subscribers Remitting.**—Please send P. O. Orders (only 2c. for sums up to \$4), or Dominion Notes. Do not send local bank notes from distant Provinces, or U. S. "Silver Dollar" notes. We lose on these.

### THE CANADIAN INDEPENDENT.

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. *Cash in advance* is required of 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 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. *All* communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.

THE  
CONGREGATIONAL

YEAR \* BOOK

FOR 1888-89.

This is one of the best issues that have been made. It contains all the Reports, and the Statistics of all the Societies; with a large amount of information of Canada, Great Britain, the United States and other countries. Complete Reports from the Churches: especially full this year, as there are well written reports from all our stations in the great North-West.

Views of several New Churches,  
Etc., etc.

Let Every Church send an Order.

Sent post-paid, for Fifteen Cents:  
only half the cost of publication.

Congregational  
Publishing Company

Orders supplied by

W. W. SMITH,  
Newmarket, Ont.

THE

CANADIAN INDEPENDENT

Published in the interest of the Congregational Churches,  
Canada, monthly; with frequent portraits  
and illustrations.

ONE DOLLAR - PER ANNUM

REV. WILLIAM WYR SMITH, EDITOR,

With a large array of talented contributors.

The promises we have had of literary help and cooperation, leaves us no hesitation in announcing that the INDEPENDENT will be a spicy, lively, well-filled Magazine, a welcome and indispensable guest in every Congregational household; and a helper toward Godliness, Truth and Progress, in the Land.

SUBSCRIBE NOW.

A WARM HOUSE

GUARANTEED DAY AND NIGHT

— BY USING —

THE DUNNING BOILER

— MADE OF —

Steel and Iron Boiler Plates



With self-feeding Coal Magazine. The oldest and best Steam Heater for Economical Low Pressure. Steam Heating, and made also as a surface burner, portable, over 13,000 in use, so simple any domestic can run it.

Keeps Steam up Constantly

Opens and shuts damper automatically.

Only requires attention once or at most twice in 24 hours. Send for circular also circulars of Engines, Saw Mills, Saw Mill Machinery, Ewart Patent Link-belt for Conveying, Elevating, etc. Mention this paper.

Waterous Engine Works Co., Brantford, Can.

**New Subscribers!** To anyone who will send us THREE NEW NAMES for the CANADIAN INDEPENDENT, with Three Dollars, we will send, post-paid, either of the following books by Canadian Congregational ministers:

BIOGRAPHY OF REV. DR. WILKES, by Rev. John Wood; a large well-bound book, with portrait.

THE POEMS OF WILLIAM WYE SMITH; handsomely bound in green and gold, with portrait.

LAND, LABOR AND LIQUOR, by Rev. W. Burgess; cloth, 312 pp.

The names must be those of *bona fide* new subscribers—where the Magazine goes into new households, and not a mere change of names; (which would be of no benefit to our list).

— THE —

# Temperance and General Life ASSURANCE COMPANY.

HEAD OFFICES: - - - MANNING ARCADE.

**PRESIDENT:**

HON. GEO. W. ROSS, *Minister of Education.*

**VICE-PRESIDENTS:**

HON. S. H. BLAKE. ROBERT McLEAN.

Purchase an Instalment Bond, Endowment Assurance with Guaranteed Cash Surrender Value. Best Commercial Paper in the Market.

Insure on the Graduated Premium Plan,

Securing the Largest Amount of Insurance at the least possible Cost.

All Other Desirable Forms of Life Assurance Furnished

**SEND FOR PROSPECTUS**

*AGENTS WANTED in Unrepresented Districts.*

**HENRY O'HARA, - Managing Director.**

**The Congregational College,**

REV. GEORGE CORNISH, LL D., *Secretary.*  
177 Drummond St., Montreal.

**The Congregational Missionary Society,**

REV. JOHN WOOD, *Secretary.*  
Elgin St., Ottawa.

**The Foreign Missionary Society,**

REV. E. M. HILL, M.A., *Secretary.*  
143 Stanley St., Montreal.

**The Woman's Board of Missions,**

MISS H. WOOD, *Secretary.*  
Maxville, Ont.

**The Provident Fund,**

C. R. BLACK, *Secretary.*  
56 St. Peter's St., Montreal

**The Congregational Publishing Company,**

REV. W. H. WARRINER, B.D., *Secretary.*  
Bowmanville, Ont.