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

THE
CANADIAN
INDEPENDENT.

Published Weekly
11 1889

THE THIRTY-SIXTH YEAR OF PUBLICATION.

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JULY. 1889.

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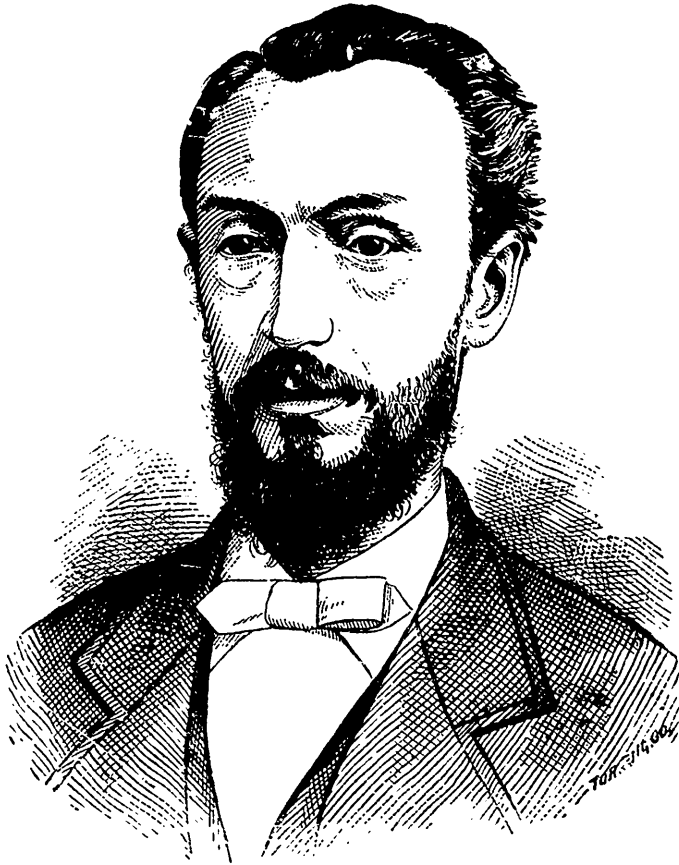
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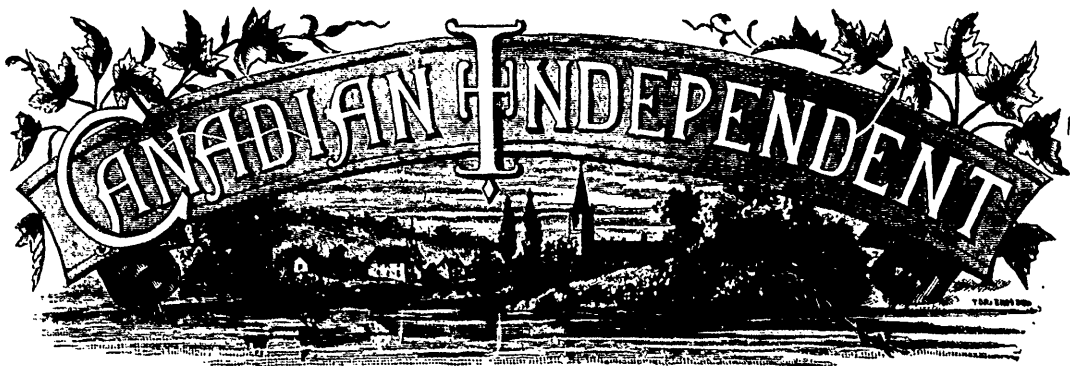
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REV. JOSEPH UNSWORTH.



New Series.

TORONTO, JULY, 1889.

Vol. VIII., No. 7.

Editorial Gleanings.



On the Monday day of the Union Rev. Thos. Hall spoke of the Maritime Provinces. He said business was poor; the churches were rather decreasing in membership—a great emigration from the country going on—Didn't know the reason—[A voice, "The N. P."] Yarmouth, a fine seaport place, where Bro. Mackintosh was, had 8,000 inhabitants. It was practically "prohibition" there; for not a license had been granted for fifty years! He invited the members to "come down there!" "Come down," he said, "and pay us a visit! All ministers have half-fare on stages and steamers; and it is a fine country, a fine healthy country to visit." It was certainly, as one of the brethren had it, "a healthy invitation!"

ALL Christians will be glad to see it noted in the papers, that the British and American department at the World's Exposition in Paris are closed on the Lord's Day.

TORONTO READERS.—Will those readers of the INDEPENDENT whose "numbers" have been changed in the recent municipal "improvements," kindly give us the new and

proper "number" of their houses, to correct our list?

ACKNOWLEDGMENT—Nearly all the British items in this issue of the INDEPENDENT, are taken from the *Christian World*, and the *Christian*, of London. We find these papers exceedingly valuable. And by the way, we desire to thank the kind friend in Montreal, who, for the second year, is furnishing us, through a newsdealer, with a copy of the *Christian*.

THE terrible calamity at Johnstown, in Pennsylvania, is evoking the utmost sympathy everywhere. The extreme estimates are now somewhat reduced; but none think that less than 5,000 lives have been lost. The South Fork Hunting and Fishing Club, who owned and used the reservoir, are blamed for their criminal carelessness. The flood-gates were long disused, for fear of the fish escaping; and, with an extraordinary rainfall, flood, disaster, death!

FRONTISPIECE.—We give this month, as a frontispiece, a portrait of Rev. Joseph Unsworth, of Stouffville. We are making experiments, from time to time, in engravings. This is by the same process as that of the late Mr. Ross in our last; only printed in lighter tint, which softens down the lines: for it is in reality a pen and ink sketch, executed by Mr. F. Bridgen.

THE extraordinary sharpening of some senses when others decay, or are wanting, suggests possibilities many have never dreamed of. Of Laura Bridgman, the blind deaf mute, who died a few weeks ago, it is stated in a

Boston paper, "when passing along the street she could tell, by the delicate touch of the waves of air upon her face, whether the fence by her side was made of pickets or of solid boards, and whether the buildings near were of brick or stone."

THE "IMPOSSIBILITY" of a chairman always managing the length of a speaker's address, we once saw solved in a very effectual way: and we describe it for the sake of its perfect practicability. It was a debate; and the speakers were limited to half an hour. So a common *striking clock* stood behind the president's chair, and was turned to the "half-hour." When it struck, the speaker sat down. When the next speaker began, it was turned forward to the next "half-hour," ready to strike again when *this* speaker had fulfilled his thirty minutes. There is no "patent" for the plan: but it is a very perfect one.

WRITE for the Magazine! Don't tell us about painting the gallery, or setting new gate-posts in front, or holding a "Social" at Deacon Jones's—unless you have nothing better to tell. But tell us how many souls the Lord has given you; what was said at your last prayer-meeting; how those two young brethren got on at the school-house, where you sent them to preach for the first time, last Sunday; what arguments you find most effectual with inquirers; and how you got the children converted? 500 words to an article: if longer, make *two* of it. We can't pay you money; but we'll send you some extra copies, with your article in.

SEND TO THE TREASURER.—A remark made by Dr. Jackson at the Union meeting deserves careful attention. The Colonial Missionary Society of England grades its grants, (in a lump sum,) upon the amount contributed for Home Mission purposes, by our own people: adding its twenty per cent. to our collections. Dr. Jackson said there were many sums sent to help the weak churches, which, if they were sent through him, as Secretary of our Missionary Society—instead of being sent direct to the recipients—would be included in his accounts, and obtain the twenty-per cent. addition from England. Let *all* sums raised for another church, be sent through the Treasurer at Kingston.

ANTI-JESUIT.—It is in vain for us to try to note all the utterances of our brethren on the Jesuit question. They will excuse us, therefore, in not quoting from numberless newspapers. Almost every Congregational Pastor in the Dominion has in sermon or speech, or newspaper article—and many in all these ways—spoken his mind regarding the danger to our best liberties, from the establishment of the Jesuit Order within the Dominion. There never was, in our time, such a revolt in Canada, from the "Political Machine." The politicians, for once, have been fairly forsaken. There has not been such a chance for fifty years, for members of the House to distinguish themselves: yet only 13 out of 201 had the nerve to do what was RIGHT, without counting the consequences! They did count the consequences—and made a mistake!

CHURCH NEWS.—This is, we know, a most welcome part of this magazine; and we desire to keep it so. But it is not fair to expect us to put second-hand items in our columns, cut from newspapers. It is a rule with all first-class papers, *not* to insert anything that is sent, or has been sent, to another paper, in the same style and words. And a paragraph eminently appropriate for a local paper, for the general public, is not in the form the writer would use in preparing the item for the INDEPENDENT. We know *we* would prepare it very differently for each. We desire it therefore to be understood that when we get a paragraph specially prepared for us, it is reasonably sure to go in: if it is in the shape of a newspaper clipping, it is scarcely likely to make its second-hand appearance in our pages.

How little we know of the regions of the soul? and how foolish to judge another by our more limited experience. The widow of the late Principal Lillie, when on her death-bed, a few weeks ago, exclaimed—and her mind was clear and unclouded to the very last—"He's calling 'Lizzie!'"

"But mother," said her daughter, tenderly and solemnly, "you know that Lizzie's *gone!*"

"Ah, but you know your father always called *me* 'Lizzie'; and now I hear him calling!"

Now, what can we say to these things? May not Heaven be near at times, and unveiled to the saints, as it was to Stephen! We shall know it all, by and bye.

DR. WILD, at one of the prayer-meetings of the Union, spoke of his way of getting hold of the undecided and careless. He listened courteously to them; heard their objections and doubts; did not get into argument with them—but intimating that he would think of what they had said, and perhaps speak of it in the pulpit—would take an early opportunity of preaching on the subject. Then, he always noticed these people on the street, when he met them, and he would call on them; always having something to ask them about, or to see them about. Next thing, he would see them at the prayer-meeting. Near the door, of course. After a while they would gain boldness, and come to the front seats. Next thing, was to get the man to decide for Christ, and come into the church, and then the man himself would go to work for others.

Editorial Articles.

THE "UNION" PRAYER-MEETINGS.



PERHAPS no part of the proceedings of the Union at Brantford, was more interesting than the hour each morning, from nine to ten, in conference and prayer. One delegate, the next Sunday, was en-

thusiastic about it—"never was at such meetings in his life!" We noticed that same brother taking part in the meetings. Indeed, it may be laid down as an axiom, "That thoroughly to enjoy a meeting, you must take some part in it!" Is there no lesson here, for ministers and delegates to take home with them? How is it that your own prayer meetings at home are dull? Is it not that all are not expected to take part in them? Not long since, we were at a social prayer-meeting service (it is well we have forgotten where it was, or we should

perhaps be tempted to name it), when, urging some of the sisters present to make some remarks for edification, they told us the pastor did not approve of women speaking! Now the glorious prayer-meetings at Brantford—glorious and inspiring, because the Lord was there, and everybody ready to acknowledge His power, and thank His name—might be had every week, in every church, on the same conditions as there!

At one of the morning meetings, Dr. Barnes spoke of the work in Sherbrooke. A Protestant population of about 3,000, out of a total of 10,000. "Our work is narrow," said Dr. Barnes, "but we shall not let it be *thin*!" Mr. Gerrie, of Stratford, spoke of their being cheered by getting rid of a part of their church-debt; they were about selling the "parsonage," part of their property; and that will reduce the debt by one-half; and a reduction of interest secured. On the previous Sunday, in Zion Church, Toronto, sixteen new members were admitted; thirteen of them on profession of their faith. At St. Thomas, Mr. Whisker testified to the good hand of the Lord with them, in the conversion of sinners, and strengthening of believers.

Mr. Warriner, of Bowmanville, spoke of the fire which consumed their beautiful church last summer. They at once took their meetings to the Town Hall. And quite a number of "unattached" people, largely young men, who would not go to any "church," *came there to hear*. They went to work, zealously and promptly to rebuild; and when they went back to the old site, *these people went with them*. The church was now more beautiful than ever; with a new two-storey brick school-house attached, and practically out of debt; with one-third more income than before, and thirteen to sixteen *new families* have pews in the new structure.

Brother after brother testified to the power of the Lord in the churches; leading the undecided to give themselves to Christ and quickening the graces of believers.

One thought more; a considerable number of the smaller churches were unrepresented. How many might have been quickened, like the brother we first mentioned, had they been there! and then carry the fire home with them. And let there be a little "come and go," in the appointment of delegates to the Union. Let the *second* name

often be that of a new delegate to such assemblies. It will be worth to him a year's training at home, and the church will get all the benefit of his warming up! It will pay!

REV. JOSEPH UNSWORTH.

Rev. Joseph Unsworth, of Stouffville, Ontario, has become, by the lapse of time, one of our senior ministers, having been ordained in the year 1853; only seven members of the Congregational Union antedating him in this respect. He came from England when a young man, and was introduced to the church at Georgetown, Ontario, by the late Rev. Hiram Denny; and which church he faithfully and diligently served for about thirty years. For a very long course of years he held Sabbath afternoon service at Church-hill; and drove the eight or ten miles out, and the same back, so as to preach at Georgetown in the evening—be the weather what it would. At last he broke down; and for some ten years past has had to be very careful of his strength. In the village pastorate of Stouffville, he has but one preaching-place; and does not need to keep a horse.

We have no man in the ministry whose character stands higher, or whose judgment is more relied on, than Mr. Unsworth. His preaching is never ornate, but full of "points"; argumentative, and convincing. His private dealing with souls has been wise and successful.

Mr. Unsworth has been, for a generation, an active member of the Committee of the Home Missionary Society; and, a year or two ago, on declining re-election, on account of impaired health, was made Honorary Secretary. A few years ago, he was honored by the Chairmanship of the Congregational Union of Ontario and Quebec. His family consists of Mrs. Unsworth, formerly Miss Kenny of Trafalgar, and their children, three sons and three daughters. Two of the daughters are married. The eldest son, Mr. W. B. Unsworth, is a private banker in Portage la Prairie, and a deacon in the Congregational Church there. The second is Rev. Joseph K. Unsworth, the young and popular pastor of the Paris church. The third is in a drug store in Toronto.

Educate men without religion, and you make them but clever devils.—*Wellington.*

AN APPEAL FROM BRANDON.

[We displace some other articles to make room for this appeal from Brandon. Time is pressing; and it seems a pity that a month should be lost. Now, who will help to build up a cause in Western Manitoba?—Ed.]

DEAR MR. EDITOR.—I must, by the use of your columns, advocate the cause of the Brandon Congregational church. I hardly know whether to call it the new Brandon church, or the "brand new'un." Either will do, however, so long as we get some help.

Brandon was incorporated as a city by special act of the Manitoba Legislature on May 30th, 1882. Preparations were made to place a second Chicago on the prairie. Miles of streets were laid out and graded, and thousands of dollars of the money of sweetly-gullible lenders were spent on civic improvements; most of which are now being destroyed by the hand of time and continued abuse. This was the time of the great boom.

The programme in the North-west seems to be: (1) Boom; (2) Bust; (3) Build. I am glad to say that the first two items have been rendered, the interval for refreshments has taken place, and now the steady building is going on in real earnest. Everywhere words of quiet encouragement are being spoken. The amount of land under grain cultivation around Brandon has doubled since last year, and the amount last year was a large advance on previous years. One new railway is being built into Brandon; another is being surveyed, and will be commenced almost at once, and a third is contemplated. Several large public buildings are being contracted for in the city. There has been a solid increase of 500 in the population during the last few months. There is a hopeful spirit everywhere, and though we are not *booming*, we are building. There will be a fair-sized city here in a few years. At present, our population is about 3,400.

The Congregationalists have not come into an over-churched city. All the churches are doing well; most of them are full, and are agitating for new and enlarged buildings. There is not enough church accommodation for the people of Brandon alone, without counting those who come in from the country. I think I may safely say that I have not seen a town in Canada where there was a greater need for a church of our order. If such be the state of things at present, what will it be as the place grows?

We are now worshipping in an ice rink; a place well supplied with chinks to let in the cold wind and let out the warm. It is not very convenient, but it is the best we could do. As there is no other available building for the winter, we are going to proceed at once with the erection of our church.

And here we come to the point. Who will help us in this matter? Let me say, for the comfort of those who give, that their money is not going into a failure, but into that which promises to be a great success. Last Sunday evening, June 16th, we had a congregation of about a hundred and fifty people; our average is nearly a hundred. The Sunday School is promising, and shows signs of great usefulness. We have a large number of young men and young women depending on us for a spiritual home. If ever there was a good chance for work in the North-West, now is the time!

We have to acknowledge the gift of a hundred hymn-books and some chant-books, from Emmanuel church, Montreal. Two gentlemen in that city have promised us a hundred dollars each towards our building. We shall gladly acknowledge all gifts from those interested in the

work here. We are doing our very best among ourselves, but we must rely upon the friends in the East for some assistance. As the cold weather commences here in September, we have to begin our building at once; we expect to break ground about July 12th, if possible.

Yours sincerely,

H. C. MASON.

Brandon, Man.

Correspondence.

"THE FIELD FOR THE STUDENTS."

DEAR SIR,—By way of comment on the letter appearing under the above title, in the June INDEPENDENT, let these things be said :

1. The object of the corporation, called the "Congregational College of Canada," is to educate ministers for the Congregational Churches of Canada, and the other Provinces of British North America, and for Foreign Missionary service. (By-laws and Regulations, chap. I. sec. 2.) Every supporter of the college should know this.

2. Up to date, 106 students have completed the course of study in our college. Of that number only *one* is at present in the foreign field; another is on his way to that field; and a third is under appointment to go this summer. Hence less than 3 per cent. of the men trained in our college, will, at the end of this year be in the foreign department of our work. The college began its work in 1838; it was not till 1885—47 years—that any of its graduates became foreign missionaries; and then only one did so; and after that, four years passed with no additions to our foreign force, until this year, when two men are going out. Is it not time for a change? Would it be unfair, if all the students graduating in the next three years went abroad? Would even that make up for the neglect and failure of those *forty-seven* years?

3. Is it a fact that those who enter the foreign service are lost to the Dominion, and to our churches here? Has Mr. Currie done nothing for us since he left us? What has been the effect upon the home churches, of the work of their foreign representatives? Let the history of Carey, and Judson, and Duff, and Livingstone answer. Many in our churches have been praying, that the Lord would send forth laborers into His harvest-field. The answer is coming, in the way of an increased attendance at our college; and shall we complain if the Lord, who is no respecter of per-

sons, is showing some care, through us, for the darkened souls of the heathen, for whom as for us the Saviour died? Should we not rather gladly go in the way His providence is pointing out, even if that way lead into the darkness, and walking in it involve some self-sacrifice?

4. The foreign field is *our* field as well as the Master's. The Congregationalists of Canada have surely received no dispensation from heaven, setting them free from the obligation of doing their fair share in the evangelization of the world; outside, as well as within Canada. We will be untrue to our history, to our principles, to the genius of our system, and to our Divine Master, if we do not respond to the great cry, which reaches unto heaven from the heathen world to-day.

5. Why do our men who go abroad, transfer their services to the American Board? Because whatever nominal powers our Foreign Missionary Society may possess, practically it is only a feeder to the American Board. Really we have no missionary for whose support and work we are finally responsible. Should our Canadian churches fail to raise the amount promised to Mr. Currie, the American Board will support him. Any application to our Society worthy of attention at all, practically has to be made through the American Board. It is a case of necessity, then, that the American Board should be consulted. There is a strong feeling among the students that our Society should be altogether independent of, or altogether united to, the American Board. They regard the present arrangement as eminently unsatisfactory.

Another reason is to be found in the fact that our Society is at present confined to one field, and that in Africa. All do not want to go there, and many are not suited for that work; in which case the only course open to them is to apply to some other Society.

Finally, does not the opposition to the missionary movement among our students, in so many quarters, manifest the need of a great missionary revival in our churches?

A shrewd American remarks, "Some of the richest men in England owe all their wealth to beer, and some of the poorest owe all their poverty to beer."

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

The Union assembled on Wednesday, 5th June, at 10 a.m., in the Congregational Church in the city of Brantford; Rev. Joseph Wild, D.D., of Toronto, presiding.

The Union having been in the former habit of assembling in the evening of the first day, the members and delegates had hardly got into the new way of meeting in the forenoon, and the first session was somewhat thin in attendance.

Rev. George Fuller, pastor of the Brantford church, announced the hymn, "Awake my soul in joyful lays." Rev. George Robertson, of Toronto, read Psalm ciii., and offered prayer.

Rev. Robt. Aylward, B.A., of Cobourg, preached the Annual Sermon. His text was 1 Samuel xxvii. 1: "And David said in his heart, I shall now perish one day, by the hand of Saul."

There is perhaps no Old Testament character richer in incident, or more fertile in lesson than David. As little children we used to delight in the story of his encounter with Goliath. As young men we have felt the spell of his charm, as we read his conduct in relation to the jealous and spiteful Saul. We have admired his integrity, his high sense of justice, and his sturdy willingness to suffer a cruel wrong, rather than take a mean and questionable advantage of a defenceless man.

He had his faults. The Spirit of God has taken care to show us that there was Nature in him as well as Grace; and that while he was being made holy, he did not cease to be human. As Christians, how we are blessed by the study of David's Psalms! They are charged with the very spirit of piety. They speak forth the deep longings, not merely of the man who wrote them, but of all Christians perplexed.

The text contains the statement of an unwarrantable apprehension, manifesting a want of confidence in God.

I.—It ignored the past. David was a man of renown. He was well known as a man of valor, and for force of character. He was neither friendless nor forsaken. David at his best, calls upon his soul, and all that is within him to bless God's holy name; and to forget not all his benefits. And to be fearful now, was to ignore the best teaching of the past and throw a slight upon God. Is it not sometimes with us, that we keep company with David?

II. It ignored the Divine purpose concerning him. God had a significant purpose in choosing David from the sheepfold. God made him a conqueror that he might afterwards make him a king. David knew this; and therefore to suppose that he would perish at the hand of a cruel enemy, was unworthy of him.

God places his hand upon every man's head, and some time or other touches the heart of every man. The great Eternal Father has a beneficent purpose concerning every man; and if we will only give ourselves up to him,

with the whole heart, he will take care that his gracious purpose concerning us is completely fulfilled.

More men perish at the hand of themselves, than at the hand of anybody else. It is difficult to realize that a man's greatest enemy is himself. If a man can conquer himself, he has little else to conquer! If he will but fear God, he has but little else to fear.

As a godly man, David should have shown forth a godly faith. We have nothing to do with our own destiny; but we have everything to do with our own duty.

III.—David's unwarrantable apprehension but paves the way to deeper ruin and more complete disaster. "There is nothing better than that I should speedily escape into the land of the Philistines!" But the merest child could have told him that there could be nothing worse! He who trifles with an enemy, plays with fire. It is better to fall in the way of duty, than to flourish in the enjoyment of evil. This was a policy that David, in better moments, would have despised. It was like the Israelites, who wanted to go back to the fleshpots of Egypt. It was the policy of Cardinal Newman, when he said, "There was a time when Europe sat peacefully at the feet of Christ; and I long to see that time return!" But if *that* is to sit at the feet of Christ, then better for our land to be torn from end to end with surging controversy; to be overwhelmed as with a flood, in her struggle for Christian liberty—in her battle for Christian light! See what this policy did for David: it alienated his best friends. It justified the reproaches of his enemies. It cut off the means of grace, and the ordinances of religion. It put him beyond the warrant of Divine protection. It placed him under peculiar obligations to those whom he could not serve and still remain faithful to God. It bade him act falsely to his Philistine benefactor, and as the friend of Achish, it involved him in a quarrel with his own people. Happily, some of the lords of the Philistines interfered, and David was dismissed. But no credit to David for that. And on his account, a terrible disaster befel Ziklag. Thus calamity after calamity overtook him. Of the two, the Philistines acted more honorable than he. But he it remembered, that the best the uncircumcised can do for you is but little worth! A false step leads to confusion and disgrace.

The great need of our time, the wide world over, is *men*! Men of power; in whom the Spirit of God is. Organizations have their place; still if the foundations of this country are to be laid in righteousness—if the dream of this generation is ever to be fulfilled—if we really are to become a great and mighty Empire—we must have *men*: noble-minded, manly men! Everything will depend upon our men. Manly, brave, true, Christian men. Men willing to be forgotten, hidden or despised, that they may serve God, and bless mankind. God give us men; and make true men of ourselves! There was a time when our Puritan Fathers were few; but when they were *few* they were *firm*. They were men "of whom the world was not worthy." All that has passed now. Another day has dawned. Still, the martyr spirit we must never lose. We have come into the precious inheritance of a priceless trust. May we all be found worthy of it!

"God of all power and grace,

Smile on our land!

Pour thou upon her

The gift of thy hand.

Lord, make her people be

Loyal, and brave, and free.

And for the Right, and True

Valiantly stand!"

Immediately after the sermon, Dr. Wild called the Union to order, and business was proceeded with. Rev. F. W. Macallum, and Mr. J. Swanson (student), were appointed Minute Secretaries, and Revs. Smith, Silcox and Sokandt, Reporters.

The Roll was then called. There was a fair attendance of ministers and delegates. The following Standing Committees were appointed:—

Business Committee—Rev. F. H. Marling (Convener), Revs. J. Morton, A. F. McGregor, J. C. Wright, J. Webb, and Messrs. J. Goldie, C. Whitlaw, J. O. Wisner and George Scott.

Nomination Committee—Rev. S. N. Jackson (Convener), Revs. John Burton, E. M. Hill, H. D. Hunter, J. K. Unsworth, and Messrs. D. D. Hay, Andrew Alexander and S. J. Jarvis.

Finance Committee—Messrs. E. Yeigh, C. Whitlaw, T. Savage, T. Moodie, Geo. Skinner and R. McLachlan.

Membership Committee—Revs. R. K. Black, E. C. W. MacColl, D. McGregor, J. P. Gerrie, R. Aylward, and Messrs. Edwin Potts, J. Ballard, Geo. Gerrie, H. J. Clark and E. H. Arms.

Applications for membership were read from several ministers. These were all referred to the Membership Committee, and subsequently acted upon, on their recommendation.

CHAIRMAN FOR 1890.

Ballots were then taken for Chairman for next year. On the first ballot, it was announced that no one had obtained a majority of all the votes cast; but that Rev. William Cuthbertson and Rev. Dr. Barbour stood highest. Dr. Barbour not having yet joined the Union, there was a technical mistake in voting for him, and it was moved (thus virtually suspending the Rule), "That the election of Mr. Cuthbertson be made unanimous." This was carried, and Mr. Cuthbertson briefly returned thanks for the honor.

The meeting then adjourned, to meet at 8 p.m. The afternoon was wholly taken up by committees, there being no meeting of the Union.

EVENING SESSION.

A large congregation filled the church to-night to listen to the Chairman's address. Rev. Dr. Barnes, of Sherbrooke, conducted the devotional exercises. Rev. Joseph Wild, D.D., then delivered his address, his subject being "The Church and the Masses." As, in conjunction with the *Canadian Advance*, we engaged a shorthand reporter—Dr. Wild's address being largely extemporized—and shall print it in full in the *Year Book*, we merely give a synopsis of it here, quoted from the *Globe*, as furnished by Rev. E. D. Silcox.

He touchingly referred to the beginning of Congregationalism in this place by the sainted Dr. Lillie; and the death during the past year of two of our honored brethren. Referring to Congregationalism, he said it was born of necessity. Men loved freedom and earnestly contended for it, and the principle for which they contended was permeating other denominations. The Methodist Church Conference could not send any man to such places as St. James Street, Montreal, the Metropolitan, Toronto,

etc. They are Congregational in these things. So also the Presbyterians in discussing the "Deceased Wife's Sister Bill," and the organ question, the churches there ruling in spite of the Presbyteries. A Captain Hawkins took a potato to Ireland and, by human genius, this potato has been made to produce various kinds, even better than the original. So there are various denominations which have sprung up, and they are by no means an evil. There are to be many folds said the Saviour, but one shepherd, and these different folds constitute but one flock. The Churches are to see that the fold is to be kept pure. Christ is not the shepherd of goats. When a country has had only one denomination, history shows that it has been a curse. The diverse gifts spoken of in Corinthians will continue until they all work in perfect unity. Congregationalism makes a clear distinction between unity and uniformity! unity has its basis in love; uniformity has its basis in authority. Our forefathers pleaded for unity, but fought against uniformity. They resisted the acts of 1662 and 1665, and said they would meet when they liked or wear what garments they chose. If we are to reach the masses we should preach to them, not for them. We should preach for nobody. We should seek to preach to all kinds and classes, but do not devote yourself to any class. We are to train our churches to carry on their work independently of the minister. We should train our churches to work. The Congregational churches have a duty which they owe to the State. The speaker referred to the Jesuit Estates Act, and said we of all churches should knock that thing endways. After referring to the need of a weekly paper and an educated ministry, he closed by exhorting us to have more pride in ourselves, and after a complimentary allusion to the Chairman-elect, Rev. William Cuthbertson, and thanking the Union for the honor conferred on him, he took his seat.

THURSDAY—MISSIONARY SOCIETY.

Thursday, June 6, the Congregational Missionary Society held its annual meeting, Rev. Dr. Cornish, the President, in the chair. Rev. John Wood, the Secretary, read the Report. They closed the year heavily in debt, but with confidence in God. In Vancouver, a new church of 36 members had been organized, and a new building was going up. Mr. Mason was sent to Brandon, to make a beginning there. The Colonial Missionary Society makes a loan for a building. New Westminster calls for help. Other points give good promise. Probably \$50,000 will come out of the Shurtleff Bequest. One-half of it may be used for general work. The interest will be used; but no sums have yet come into hand. Fifty-six Home Missionaries had been employed. A number of churches had become self-supporting during the year.

Dr. Jackson presented the Treasurer's Statement. \$8,672 had been paid to weak causes to help to support their pastors. Superintendence, \$1,475; received and paid for special objects, \$1,446; Printing and expenses, \$593. The income had been: \$4,478 from the churches; Colonial Missionary Society, \$2,341; Woman's Board, \$374; "A friend," Montreal, \$500; Specially designated, etc., \$406; Invested funds, Nova Scotia, \$345; other sources, \$171. The *balance due the*

Treasurer was \$3,819. Statements of the Special Funds were also given, such as the George Robertson Fund, etc.

The Committee proposed a twenty five per cent. reduction on grants, for the incoming financial year. Dr. Jackson explained that it was not because the Churches had been giving less, but because the Society had been expending more.

Rev. W. F. Clarke advocated, as the best way of economizing, the abolition of the office of Missionary Superintendent, now held by Rev. Thos. Hall. A point of order was raised, as this involved a change in the Constitution. To test the feeling of the Churches, it was resolved to ask every member of the Congregational Union to vote by ballot on the subject. The votes cast were 55 for retaining the office, and 22 for abolition. At a subsequent session, Mr. Clarke gave notice, for next year, to change the Constitution, so as to abolish the office.

SUPERINTENDENT'S REPORT.

Mr. Hall presented his Report as Missionary Superintendent. During his seven years of service thirteen churches, then receiving aid, have become self-supporting. Seven or eight causes have been resuscitated. A fund of \$7000 exists, the interest of which is available; not to speak of the Shurtleff bequest. Twenty-three new church edifices have been built during his service; fifteen of them on Home-Mission fields. There have been many revivals during the year. He had travelled 18,000 miles.

OFFICERS.

Rev. George Cornish, L. L. D., was re-elected President of the Missionary Society; Rev. John Wood, of Ottawa, Secretary; Dr. Jackson, Treasurer; Rev. Thomas Hall, Missionary Superintendent; Rev. John Burton, Honorary Secretary. General and Executive Committees were then appointed. Rev. D. McGregor, in moving the appointment of officers, took occasion to plead for the retention of the Superintendency. He thought it was essential to our prosperity and progress as a denomination.

The proposition to reduce missionaries allowances one-fourth, was amended by the addition of the words "if necessary;" many of the brethren hoping that, by extra effort in collecting funds, that step might be avoided.

FOREIGN MISSIONS.

The Foreign Mission Society then held its Annual Meeting. Dr. Wild presided. Rev. E. M. Hill read the Report. Mr. Currie was going on with his work in Africa. Mr. Lee was now on the sea, going to join him. The Society engages only those who are calculated to do Christ's work at home. Mr. Hilton Pedley wanted

to go to Japan. The Committee felt that they could not neglect Africa, in straining the funds to aid the Japanese work. But the American Presbyterian Church in Montreal, Dr. Wells, pastor, had assumed the support of Mr. Pedley, and he goes out this year under the direction and on the staff of the "American Board," of Boston.

THE TREASURER'S STATEMENT

was then read. The receipts had been \$1,950. Expended, including Mr. Lee's outfit, \$1,392. A good balance of \$1,092 was on hand; which, as there are now two missionaries in West Africa, will soon be expended. At a subsequent session, it was voted to assume the support of the Saugeen Indian Mission, now aided by the Home Missionary Society. Probably the Woman's Board will take that Mission under their especial care. The Foreign Missionary Society had obtained an Act of Incorporation, during the year, from the Quebec legislature. A family were still wanted to reinforce the African Mission.

Mr. Wood said that a young lady, daughter of Rev. W. F. Clarke, now in College at Ottawa, has offered herself to the American Board for this Mission, and will no doubt be accepted and sent out. She will finish her studies in Ottawa, and go out next year.

Rev. Dr. Barbour, of the Congregational College, Montreal, was elected President; Rev. E. M. Hill, Montreal, Secretary; Mr. T. B. Macaulay, Treasurer. Mr. Morton thought more of our students should remain to cultivate this *hard field* at home. Dr. Wild said all the missionaries should be family men: then they could get hold of the mothers. Mr. Currie does right; he aims at getting hold of the children.

A change was proposed, whereby the Executive could appoint a missionary without first a general meeting of the Board. It was explained that sometimes an emergency arose, and a decision must be reached at once. It was left over, however, for another year for further consideration.

A telegram was sent to the Woman's Board of Missions, in session at Toronto.

THURSDAY EVENING, JUNE 6TH.

The public meeting of the C. C. Missionary Society was held in the church in the evening, Rev. Prof. Cornish, president, in the chair. The chairman was pleased to see so many friends present. He spoke of the work done by the Society and deprecated hasty criticism. The Executive had done as well as possible under the circumstances. We have to deal with *facts*.

Rev. John Wood, secretary, gave an account of the main facts already presented to the business meeting. He also read a response from the Woman's Board at Toronto: "The Woman's

Board sends greetings: Let brotherly love continue." This was received with applause.

Rev. Andrew W. Gerrie, of Portage la Prairie, Man., spoke: The Congregational churches of the North-West were getting thicker! He had a Congregational neighbor at Winnipeg, 62 miles off, another 72 miles away, and a third brother 80 miles south. They would soon have a Congregational Union of their own. If we are to be aggressive in foreign work, we must be aggressive at home; the two always go together. Our Home field for the future lies largely between Port Arthur and the Pacific. We should be very careful how we get our information about the missionary work in that country. It needs a man to go right in among the people, and pull off his coat and get to work, before he can know what is needed and how to meet that need. Is the North-West to be the only land where the principles of Congregationalism are unknown? Mr. Pedley was making the Church a power for good in Winnipeg. They have collected \$1,500 to pay off the debts owing by the former church organization. And Manitoba gives \$483 for Foreign Missions. That means \$2.50 for every church member. It was going to *pay us* to plant churches in the North-West! A very successful start had been made in the north part of *Winnipeg*; a destitute part of the city. It was so destitute, that very soon after we began, *three other* denominations came in, to work in that part! Mr. McKinnon was doing a good work at *Wood Bay*, near Pilot Mound. It was a healthy district; a good country, and a good people. He has four stations this summer. Last year was a bad one, for those farmers. He needs a *church-building*, before the winter sets in! Mr. Pedley wants \$1,500 by loan, for *North Winnipeg*, to build. He would pay six per cent. for it. Now who will help the enterprise? Mr. Mason had the first Sunday in *Brandon*, 110 and 140 at morning and evening services, respectively. *They cannot meet where they now are, when winter comes on!* They must have a house before winter. They have a good site donated to them. Brandon is growing and will grow. It has now 3,000 people.

While every one says *his* part of the N. W. is best, it was safe for the speaker to say that there was no place better than the "Portage plains," where he was. They were about nine miles wide, and thirty miles long. They raised there, now, a million bushels of wheat; averaging eighty to ninety cents a bushel. Nineteen Public Schools in the county; "Portage schools are not included. In the town, there were five hundred scholars on the roll. There were merchants there, doing each a business of from \$50,000 or \$100,000 a year; a mill turning out forty barrels of flour daily; going day and night.

Like the sentry who was asked, "Why are you here?" and who replied, "I don't know; ask the general!" So we in the N. W. *Somebody* must lay the foundations; and if we are asked, "Why are you here?" we can only say, "God sent me!" And if further asked, "What are you going to do?" we reply, "God will see to that!" We want your prayers, your sympathy, your help. We are going to stand by our guns!

Rev. Thomas Hall, missionary superintendent, spoke. He said they had arrived at a difficulty. Their work was larger than their funds. A difficulty had been defined as "Something to be overcome." He believed they could overcome it! It was not hard to fly away from a difficulty; but it was not a manly thing to do. The Lord had laid this work on their hearts and consciences. The Lord will not use a discouraged man. The speaker did not like the thought of twenty-five per cent. off those poor missionaries. Now it would be quite possible for every subscriber just to double his subscription; and then there would need no reduction.

Rev. John P. Gerrie, of Strathford, had lately visited many of the missionary churches. The buildings were not all as comfortable as in Brantford. There should be a better representation of our weak churches at the Union; then the larger churches would know more about the smaller and aided churches. His church had tried to be active. They had become zealous about "Missions;" that was the only secret. And now, the Missionary Society having helped them till they could go alone, they were going themselves to assume all the support of ordinances among them.

Rev. Francis H. Marling, of Montreal, said Mr. Wood's remarks had started recollections in his mind of some of the pioneers and fathers of Congregationalism in Canada, of Rev. Mr. Silcox, sent out by the "London Missionary Society," and others; Rev. Adam Lillie, among them. Then the "Colonial Missionary Society" was formed; and Rev. John Roaf became their "agent" in Toronto, and Rev. Dr. Wilkes, in Montreal. These Missionary Superintendents' first work was to find fields for missions and missionaries in fields. Mr. Roaf, in his pleasant way, when people sympathized with him, with so much rough knocking about the country, used to say, "He found it the greatest hardship in his experience, to resist the kindness of the good housewives, who insisted on his having turkey *five times* a day!"

Mr. Marling described the work in "Upper Canada" till 1854, when the Upper and Lower Canadian Societies united. "The work still goes on." His message—perhaps his last one—to the brethren, was "Self-Help"! We can't make our English brethren believe we need help, after fifty years of help. The "Colonial Society" has dim-

inishing resources. So the message of all this to us, is "Self-Help"! People can always find money for what they *want*! And if there is the right spirit, they can find money for God. The constant, weekly giving, by *everybody*—that is the great secret of church-finance! A greeting on behalf of this Society was returned to the Woman's Board at Toronto, over the wires.

FRIDAY MORNING, JUNE 7.

The "Report of the Union" was the first important business, after the hour of devotion and conference.

It spoke of the hospitality of Brantford; then of the decease of two honored brethren in the ministry—L. P. Adams, of Ayer's Flats, Quebec, and Chas. L. Ross, of Tiverton, Ontario. A congratulation had been sent to the new Governor-General, last Summer; and courteously acknowledged. A memorial had been sent to Quebec Government in favor of Montreal having power to regulate its own Licensing system. A Conference on Christian Union had been held at Toronto recently, of which this Union was not notified, although a committee existed for such purposes. The proposed "General Council" of Congregationalists at London was approved of; and delegates recommended to be appointed, when necessary. The Report spoke of the general work done—of the College prospects, etc. College and missionary operations were crippled for want of funds.

The Business Committee reported, recommending some alterations in the Rules. One, which was finally adopted, was to dispense with the Wednesday morning sermon; leaving the Sunday morning sermon, as the "annual" sermon.

The Standing Committee on "Church Manual" were instructed to have their work ready to present next year. Thanks were presented to the chairman for his address on Wednesday; with the request that it be published in the *Year-Book*.

The Union Committee reported nominations for officers, as follows:

Sec. and Treas. of the Union, Rev. W. H. Warriner, B. D. Bowmanville, Ont.

Statistical Sec., Rev. George Robertson, B.A., Toronto.

S. S. Secretary, Rev. J. C. Wright, Belwood, Ont., and a committee.

Delegates to N. S. and N. B., Revs. Dr. Barnes, C. Duff, and Mr. D. D. Hay.

Delegates to National Council, United States, Revs. Dr. Wild and William Cuthbertson.

The following new members were received into membership of the Union: Revs. C. Trotter Carr, St. Catharines; W. K. Shortt, Wingham; H. C. Mason, Brandon; G. H. Sandwell, Toronto;

D. McCormick, Speedside; A. P. Solandt, Bringham.

The applications of Revs. G. A. Love, R. J. Stilwell and D. B. Gordon, coming from other bodies, stand over, according to the Rules, for another year.

Mr. A. Alexander, of Hamilton, read a paper on "Church Finance." He was enthusiastic in favor of methodical giving, of at least the one-tenth. Among other illustrations, he spoke of a young man, a member of the Hamilton church, now a resident of Toronto, who sent \$10, "out of the Lord's store," to the church in Hamilton. And he said he did it at that particular time, for "he was out of a situation, and might be tempted to use the money for his own purposes." Well; he was out of employment only two or three days; and his faith in God, and determination to do right was rewarded by getting a better situation than the one he had lost. The essayist held that a Christian should regularly set aside one-tenth, as a *minimum*; more in the way of "gits," as the Lord prospers us. He argued that one-tenth *belonged* to the Lord; it was not as a "stewardship"—as all our other money is, but was God's property absolutely. Spurgeon once said, "Pray for men for missionaries! You do not need to pray for *me us*—you have the money in your pockets: the one-tenth of it belongs to the Lord." The average annual income of our members (founded on actual statistics elsewhere, of similar churches) is \$150. One-tenth last year would have given twice the amount reported from our churches.

THE JESUITS' ESTATES ACT.

A minute was then brought in from the Business Committee concerning the Jesuits' Bill. It was read by the Rev. F. H. Marling, of Montreal, as follows:

Minute on Jesuits' Estate Act:

The Congregational Union of Ontario and Quebec, representing churches which have always taken the most advanced position upon the equality of all churches before the law, the bounden duty of every church to keep itself free from State patronage and control by any church, finds itself called upon by recent public events in these two provinces, to renew its testimony to its historic principles. The acts of the Legislature of Quebec, in 1887-8, granting incorporation to the Order of the Jesuits, and making a large compensation in money, for the forfeited estates once held under their name, and devoted to public education by the Crown and Parliament, are the latest, but it is feared, by no means the last, of a long series of encroachments made with the consent of the public authorities upon the prerogatives of the British Queen and the rights of her subjects. This Union would contend for the fullest religious liberty being enjoyed by our Roman Catholic fellow-citizens, as our fathers there did in Britain during the "Emancipation,"

movement sixty years ago. But when, under the guise of such liberty, our own liberties are imperilled, and when their own individual rights are so largely sacrificed in favor of a dominant priesthood, it is time for us to protest and resist to the utmost. It is becoming only too manifest that the extensive ultramontane claims, more and more boldly asserted by the Church of Rome in Canada, are fundamentally opposed to that personal freedom and national independence obtained by our fathers at so great cost, and cherished by their sons as their most precious inheritance. The whole drift of these hierarchical demands is to enslave the people and virtually dethrone the Queen. Already in Quebec the Church of Rome builds its churches and supports its priesthood by legal taxation of its own members. It holds an enormous amount of property, free from almost any public supervision and liability. It controls what ought to be a "national" system of education through its own clergy and episcopate, with only a nominal participation by the laity, while "dissident" schools are placed under great disadvantages. It claims to set its own canon law above the law of the land, or give form to that law, in relation to the marriage of Roman Catholics. It demands for "spiritual" persons responsibility to ecclesiastical tribunals only. It receives large annual grants of public money for its various institutions, of which it gives no account. It overrides local municipal government by the extension of the "parish system," and gradually extrudes the Protestant population. It is conceded a most dangerous share in the framing of legislation. And a Cardinal as a "Prince of the Church," claims, and is allowed, at least a co-ordinate honor with the Queen's representative at legislative ceremonies.

It is the climax of all these infringements upon the true relations of the Church and the State, where the Order of the Jesuits, a body with no nationality, under the control of an Italian general, vowed to the blindest obedience to his will, owning no allegiance to any other authority, civil or ecclesiastical, and banished successively from almost every land for its perpetual intrigues, is given corporate powers, and its "moral" claim is recognized, to receive "compensation" for estates duly escheated to the Crown, and made derelict through the extinction of the order by the sovereigns of France and England and the Supreme Pontiff himself; and when, in the very terms of such legislation, there is a recognition of the authority of the Pope utterly incompatible with Her Majesty's supremacy. The generous but still limited amount of liberty conceded at the conquest of Canada to the exercise of the Roman Catholic religion, "as far as the laws of Great Britain permit," and expressly excepting the Order of the Jesuits, gives no foundation for these exorbitant claims and concessions, which are being rapidly extended into Ontario, especially in relation to public education, and altogether too freely granted in that province. This Union, therefore, most earnestly protests against this whole course of legislation, and especially against that in favor of the Jesuits, and against the refusal of the executive and Parliament of the Dominion, to whom lay the right of a special appeal by "The Protestant minority" in the case of any educational grievance, to grant them any redress, and that in a matter which also involved the honor of the Crown and the well-being of the Empire. And, further, the Union heartily supports

such an appeal to the judicial tribunals as may cause a thorough investigation to be made of the constitutionality of the obnoxious legislation.

The Minute was adopted by the members unanimously rising to their feet, with "God save the Queen," heartily sung.

A considerable discussion arose on a Minute of the Business Committee on the late "Conference for Christian Union," in Toronto. A communication was received two years ago, from the Provincial Synod of the Church of England, suggesting a Conference on Christian Union. This Union appointed a Committee, to meet with any other Committees from other Christian bodies, similarly appointed. The Secretary of the Provincial Synod was notified of such appointment. Yet a recent Conference was held in Toronto, with no delegates from the Congregational or Baptist bodies; and as regards our own body, with no notification or invitation of, or to the Conference. The Business Committee were therefore of opinion that the self-respect and dignity of the Union would be compromised by re-appointing the Committee. But inasmuch as our Secretary had not, last year, repeated his notification to the Provincial Synod, of the re-appointment of the former Committee, it was thought best to give the Provincial Synod the benefit of the doubt, and assume that no slight was intended—only an awkward oversight made. The Committee was therefore re-appointed. The question of a General Council of Congregationalists was favorably received by the Union; and in the appointment of Delegates to the National Council of the United States, to be held in Worcester, Mass., they were instructed to represent the Union on that question, as well as all other questions. The thanks of the Union were given to Rev. Robert Aylward, B.A., for his sermon; and to Rev. Dr. Wild for his address from the chair.

ANNUAL MEETING OF THE COLLEGE.

Friday, June 7, 2:30 p.m., George Hague, Esq., Montreal, Chairman of College Board, presiding. The Annual Report was read by Rev. Prof. Cornish, Secretary; as also the Treasurer's Statement.

The expenses had been, \$8,063; total income from all sources, \$7,141; of this, \$1,205 were from the Colonial Missionary Society; \$1,301 from churches in Ontario; and \$1,100 from churches in Quebec. The Endowment Fund stood at about \$26,000. The "Lillie" Fund was \$6,370; the "Jubilee" Endowment Fund was \$2,350 paid up; \$5,000 subscribed. About \$10,000 more wanted; when it would stand as one united Endowment Fund of \$50,000. Mr. Cuthbertson followed with an address on College and Endowment matters. He ended by saying, "Instead of weakness, we should feel a spiritual inspiration, and a financial strength. When Canada becomes a great nation

in the earth, she will name, among those who made her great, the Congregational Denomination."

Rev. John Morton moved a Resolution expressing satisfaction with the College; and urging the churches to more liberality.

The Chairman remarked: We have over-run our income by \$900. In a private institution, the more boarders, the more income. But not so with our College! The more men, the more money needed. Our Matron "kept house," and boarded a family of twenty-four grown children, for eight months, on \$1,600! If any housewife in Canada can beat that, I am willing to give her all the praise she deserves! Now, when the churches send us men, would it not be well, and right, to send a little *money* along with them, to help to pay for their board? We charge nothing for tuition. I do want to *write that cheque* for that last \$5,000 of the Endowment! We have a magnificent man for Principal—I wish Dr. Barbour were present to hear me say it—and he *does* get a little down-spirited at times, about these endowments, and the income. We must not let him get discouraged. If we do, they will find it out at Boston, and elsewhere in the United States, and get him away from us at once! The silver and the gold are the Lord's, and I have great faith in prayer.

The following Resolution was moved by Dr. Jackson, and cordially adopted:

That this Corporation is much pleased to hear of the well-organized plan, and of the successful inception of the "Jubilee Endowment Fund"; and, in this connection, it begs to tender to the Rev. F. H. Marling its warmest thanks for his wise counsels and assiduous labors as Convener of the Committee of the Fund; and, further, to express the deep regret it feels that by his departure from Canada, the College, in common with our other Denominational societies and churches generally, will be deprived of his judicious counsel and self-denying labors on their behalf.

The Act of the Quebec Legislature, amending the Act of Incorporation, was adopted and accepted. Among other changes, the clause stating that bequests to the College must be made six months before the death of the testator, was eliminated; and the *name* of the College was made "The Congregational College of Canada."

Thanks were voted to the Colonial Missionary Society for their assistance with funds. In speaking to this motion, Mr. Aylward said, "Cobourg has pledged herself for \$1070 to the Endowment Fund. I wrote a personal note to every influential member; and when Dr. Jackson came, he had but to write down the amounts! And Cobourg has not fallen back in other respects; we have increased our general givings a hundred *per cent.*"

A vote of thanks to Dr. Cornish, for his valuable services to the College, gave him occasion to express

his thankful appreciation of the sympathy that had reached him from so many of his brethren, under his recent affliction.

PUBLISHING COMPANY.

After the College, came the Publishing Company with its annual meeting of shareholders. Rev. John Morton, President, in the chair. Rev. W. H. Warriner, Secretary, read the Report, which was very satisfactory. The *INDEPENDENT* had paid its way; the *Year Book* had done something more. A reduction of 25 per cent. on rates, for inserting Reports of the Societies was announced. The Board was re-elected. It was understood there would be no changes in officers or staff, except that Mr. Smith would take Mr. Warriner's place as Secretary; the latter desiring the change to be made. The *Year-Book* was expected to be out in August. It will contain three portraits.

PROVIDENT FUND.

Next followed the meeting of the Provident Fund. George Hague, Esq., in the absence of the Secretary-Treasurer, read the Report and Financial Statement. The Widows' and Orphans' Branch had now a capital of \$13,152. There were nine widows on the fund. The Society was in a satisfactory condition. The Board was re-elected. Revs. W. K. Shortt, George Skinner, and R. J. Stilwell were elected members of the W. and O. Branch, subject to the approval of the Board of Directors; these applications not yet having been before the Board. Some inquiries being made as to the Rules, the Board was, on motion, requested to print, this year, in the *Year-Book*, the Rules and By-laws. Rev. Mr. Sanderson hoped the churches generally would oftener remember the Retiring Ministers' Branch, in their contributions.

SATURDAY, JUNE 8.

Rev. T. C. Udall, of London, England, was introduced, and spoke briefly.

The Rules were amended, as to the assembling of the Union. Hereafter the Union will meet at 9 a.m. on Wednesday. After the calling of the Roll, the Report of the Union Committee will be presented, the Standing Committee appointed; and at 11 o'clock, the C.C. Missionary Society will occupy the time till adjournment. The first afternoon, as now, wholly given to committees. A further amendment was made, to elect the Chairman of the Union (by ballot, as at present, but) "after nominations by the Committee of the Union, or other nomination." Delegates were appointed to the Anti-Jesuit Convention in Toronto.

Mr. Marling was appointed to preach in Zion Church, Brantford, in the morning, on Sabbath; and Dr. Wild in the evening. Many other pulpits were provided for. A committee on "Christian

Unity" was appointed. The Finance Committee reported \$1.50 deduction on each bill for travelling fares of members.

Mr. Marling addressed the Union on behalf of the Evangelical Alliance. It was now one of our permanent organizations; and it was desired that branches should be established wherever practicable.

WAYS AND MEANS.

A conference of the Union was then held on "Ways and Means"; especially with reference to Home Missionary matters. Rev. W. F. Clarke said that instead of docking off 25 per cent. of the Missionaries' grants, his policy would be to "dock off" the salary of the Missionary Superintendent—for a couple of years, at any rate. He had nothing against Bro. Hall; but he would have him drop into a pastorate for a couple of years, and enjoy the society of his family. In reply to a question, it was stated by Dr. Jackson that the grants would be made *in full* on 1st July. After that, 25 per cent. off. Mr. Morton said he was going to urge his church to give *one-half more* than last year, and to send it in earlier! An animated discussion ensued, and continued till the adjournment, shortly after 12. There was no meeting Saturday afternoon or evening.

SUNDAY, JUNE 9.

Rev. F. H. Marling preached in the Congregational church, in the morning, from Rev. ii. 7. At the close of the sermon the Lord's Supper was observed. At 2.30 a Sunday school service was held, with addresses by members of the Union. In the evening Dr. Wild preached in the Congregational church. Many of the churches in Brantford and vicinity were supplied by ministers in attendance at the Union.

MONDAY: CLOSING DAY.

The Rev. F. H. Marling, of Montreal, was appointed delegate to the Union of England and Wales, with instructions to request the visit of a delegate from that body to our Union next year.

STATISTICS.

The Rev. G. Robertson, B.A., then presented the statistical report for the last year. He regretted that many churches had failed to report, still it was a year of steady advance. Eleven pastors had been settled and 190 new members were added to the mission churches. Pastors in office, 63; preaching stations on the Lord's Day, 118; average attendance, 15,690; present membership, 8,128; Sunday schools, 99; attendance, 6,105 church edifices 97; parsonages, 32; church sittings, 30,124; value of church edifices, \$156,830; amount raised for local church purposes,

\$102,733; home missions, \$3,357; foreign, \$2,320; college, \$2,410; net increase, \$3,584.

At a general conference on the State of Religion in the Church, Sunday school and the Home, addresses were delivered by the Revs. Jas. Webb, G. Robertson, and D. McGregor.

An adjourned meeting of the Foreign Missionary Society was then held, Dr. Wild in the chair. On request from the Home Missionary Society, it was resolved that for this year this Society assume the management and support of the Indian mission at French Bay, Ont.

A delegation was heard in the afternoon, from the Maritime Provinces, consisting of Rev. Thos. Hall, the present chairman of the N.S. and N.B. Union, and Rev. J. B. Saer, ex-Chairman. The Deputation were thanked by the Union.

PROHIBITION.

The Rev. W. H. Warriner moved, seconded by the Rev. E. D. Silcox, and carried:

"That a committee be appointed by this Union to co-operate with the Committee of the General Assembly of the Presbyterian Church in Canada, in obtaining petitions from our people to the Dominion Government in favor of entire prohibition at the earliest possible date."

The following were appointed as such committee: The Revs. Dr. Wild, W. H. Warriner and John Wood. A Committee was also appointed on Prison Reform.

MONDAY EVENING.

After a few pleasant remarks from the chairman, Dr. Wild, Dr. Jackson spoke:

The Congregational body has had a noble history, in relation to Collegiate Education. At first there were penalties for Puritan preachers, and for teachers as well. The Universities were closed against Nonconformists. They could only come in if they would "conform." There were "Hidden churches," and there were also "Hidden colleges." Yet, despite of all this, they felt they must educate their ministry. These colleges have emerged from obscurity; and now, the grandest State-University is opened to them. The inception of our modern Public School system was the Puritan idea, "A church and a school in every neighborhood"; and 25 or 30 universities and colleges have sprung from that Puritan beginning! In Montreal, among the colleges affiliated with McGill University, ours stands as first, and oldest. Dr. Lillie began the college in this city of Brantford, with his *one student*; now the college celebrates its jubilee year, with an ever-increasing list. Dr. Wilkes, so intimately connected with Brantford—Dr. Stevenson, whose interest in Canada and our college will never cease—Mr. Marling, one of the early alumni—Dr. Cornish, whose sacrifices and noble work for the college, all acknowledge—the new name, "Congregational College of Canada"—Dr. Barbour, the noble Principal—these all come up before us, as we glance at the past and the present. After speak-

ing of the Endowment Fund, the speaker closed with a tribute to the present and future of Canada.

THE JESUITS.

Rev. Archibald F. McGregor, of Toronto, spoke on the subject of the 'Jesuits' Estates Bill.' We present a summary of his address :

We should approach this subject as a national subject, for it affects us all. Self-preservation is the first object a people should aim at. No one has a right to interfere with another, except when the actions of that other are harmful to the people. Some good words may be said for the Jesuits. Their toils and sacrifices are extremely creditable to them. But we cannot admire the "system" of the Jesuits. Like as Paul, when shipwrecked, shook the viper off his hand into the fire, so the nation has the right to shake off what is but a viper fastening itself to the body politic. Seventy-six times, within two or three hundred years, have the Jesuits been shaken off by various nations of the earth. There is as much difference between Roman Catholics, as a whole, and Jesuits, as there is between a bee-hive and a hornet's nest! In 1774, Pope Clement "dissolved and annulled the Society of Jesus forever." And the Roman Catholic church was right, when it took that position; that of casting off the Jesuits. In 1789, there were only four Jesuits in Canada. Early in this century, the last of the Jesuits among us was *dead*. In 1814, the Pope *revived* the Society. In 1887, they were incorporated in Quebec Province. These people, who are known to be destroyers of free governments and free schools, and freedom everywhere, are incorporated; while the Orangemen, whose loyalty is undoubted, cannot obtain incorporation! If this gift to the Jesuits is an act of *bribery*, we know how to drive men who receive such from public life! If it is an act of *justice*, let them receive the last dollar of the two millions the Jesuit Estates are said to be worth!

When we allow the *seat of power*, in a country, to be unsettled, we invite all kinds of weakness and disintegration. In the preamble to this Act, we read of "The sanction of the Holy See." Shall we send across the sea to a foreign country, to find where the seat of power is? Is it the Pope, or is it the British Crown, that the National Executive Head obeys?

We demand Disallowance, because, (1) this Society is part of a system that represents corruption in the *Home*; (2) It is trying to obtain rule in Ontario through the public schools.

Dr. Wild called attention to the fact, that when he first came to Toronto, eight years ago, he warned the public and the Government, that these people were despising the power of the Crown. In a few days representative men shall gather in council in Toronto, that are ready to stand as a wall of fire around our sacred homes!

MR. CUTHBERTSON.

The Rev. William Cuthbertson, of Woodstock, was the next speaker. He said :

Canadians feel that a *crisis* has come. It is in their thought, "Now or never!" to be a great and united nation. But here, a dark shadow has arisen over their prospects. Their dream is threatened: it may soon be gone! Is this to happen? (Loud cries of "No!") Before this thing can come to pass, we must first forget that England has fought for liberty, and won it! Once Cromwell, as he stood beside his Ironsides, sent word to the Pope, that if he did not command his vassal to cease his butchery of the Protestants, he would send a fleet, "and

the sound of his cannon should be heard at Rome!" And *the persecution ceased*. Like the Covenanters, we too must stand up for "Christ's crown and covenant!"

And now to my subject. That portion of the chairman's address that touched on "Unity and Uniformity" said whatever needed to be said on that question. A representative body sent an invitation, "Can we find an organic unity in our Christian life?" We could not cast the thing aside. We said, "Let us see how far we can act in this matter." We recognized the difficulties, but we said, "There is a unity, if we can find it!" at the same time, that each denomination had its own especial work to do. I don't think I shall be made a Methodist of, for instance. How we could attack the infidel *from a centre-point*! Or, in some aspects of Christian work, how strong and united, from a united body! But, we want to be true to Truth, and try to get it!

Put before a man of intellect and veracity the four volumes of Wesley; and put before just such another man the Westminster Confession, and Catechism, where you find a conception of God not only diverse from, but antagonistic to all you find in the theology of the Methodist body. Where can "uniformity" be? Yet they preach in one another's pulpits, with all Christian "unity." Suppose we were all one great organism, what would we be? Once, we were all one! One church, the Roman Catholic, in all Europe. What did we see? Freedom crushed; ignorance cherished as the "mother of devotion;" prisons and death for every aspiration after freedom and light! The price is too high for us to pay, in this our day, for "uniformity." If I am to wear a collar, I say, "No, thank you, gentlemen; I am for liberty, if it were in the woods!"

Mr. Morton said, The best way to find what *union* was, was to practice it! There had been a beautiful brotherly spirit throughout all the meetings. He begged to move a Resolution, which, in some measure, endeavoured to express what they all felt in their hearts, "Many, many thanks."

A vote of thanks to the friends in Brantford—the Choir—the Secretaries—the Railway Companies—and the Press, was heartily adopted.

Dr. Barnes, in a parting word, desired to speak of two things that had struck him with admiration: (1) "The magnificent hospitality of the Church in Brantford toward the denomination; and (2) the magnificent loyalty of the Church to their pastor, the Rev. George Fuller." After a few words from Mr. Fuller, the Union formally adjourned, to meet in Kingston on Wednesday, the 4th of June, 1890.

News of the Churches.

ST. JOHN, N.B., UNION ST. CHURCH.—This church was organized through the instrumentality of Rev. J. C. Gallaway, who was sent out from England in 1843, by the Colonial Missionary Society. Worship was first held in the second Baptist church edifice, until the Presbyterians, who had bought the property, were ready for its occupation. Mr. Gallaway, with his congregation, moved to the Mechanics' Institute, where the attendance on his ministry was large, although

there were only a few families in the city of Congregational antecedents. A church organization was formed in 1841, with nine members, Alfred Smithers being the first deacon and Sunday School superintendent. On the 29th May, 1844, the corner-stone of the present church edifice on Union street was laid, and about a year later the building was opened for worship. The provisional trustees were Messrs. John Hammond, Ebenezer Stephen and John Fleming. Among the subsequent trustees were Messrs. William Barlow, John Flawelling, Joel Reading, C. Clarke, John B. Sulis and M. H. Penley. Mr. Gallaway was a popular preacher and an active worker. Through his instrumentality, with the assistance of Rev. James Porter, of Sheffield, the Congregational Union of Nova Scotia and New Brunswick was organized. He resigned his charge in 1847 to take part in the rising Nonconformist movement in England of that period, more particularly in the movement for the spread of Congregational church principles, and the erection of church edifices. He became secretary of the Congregational church building society, and took an active interest in the Colonial Missionary Society until his death in 1886. Since Mr. Gallaway commenced his labors in St. John, the Congregational denomination has grown from about 5,000 churches, the number then existing in various parts of the world, to about 12,000, the present number of Evangelical Congregational churches.

The Union street church has had for pastors since Mr. Gallaway's time, Rev. Messrs. C. Mackay, G. Schofield, J. B. Thornton, T. B. Smith, Oliver Brown, Frederick Hastings, S. G. Dodd, C. B. Woodcock, Addison Blanchard, J. L. Beman and Rev. J. B. Saer, the present pastor, who commenced his ministry with the church in 1884. The church has at present on its roll 125 members.

The original members were: James Woodyly, Alfred Smithers, Janet Kinnear, Ann Barr, Janet Crybie, Hannah Short, Rebecca Bache, J. C. Gallaway and Sarah Galloway. The oldest living member joined the church in 1853. The average pastorate of the church has been three and a half years, the present pastor having been here longer than any except two, Rev. Messrs. Dodd and Mackay. Mr. Dodd was pastor for five and a half years and Mr. Mackay seven years.

COWANSVILLE, QUE.—The services in connection with this church on the second Sabbath of May, was more than ordinary interesting. The Rev. Wilberforce Lee, who had labored with the church during the last summer, and was held in high esteem by all, met with us for the last time prior to leaving for his future field of labor in West Central Africa. Mr. Lee preached an appropriate sermon in the morning, after which, six were re-

ceived into the church, and the Lord's Supper was administered. In the afternoon Mr. Lee addressed the children of the Sabbath School. In the evening the church was filled to overflowing, and a most interesting Missionary meeting was held. The pastor, Rev. A. W. Main, opened the meeting in the usual way. The first address was delivered by Rev. Hilton Pedley, who is soon to sail for Japan. He spoke of the work in connection with that field; also of our mission in Africa, where Mr. Lee and Mr. Currie are to be co-workers, and the bright future which is in store for that benighted people. After the singing of a hymn, Mr. Lee addressed the congregation. He spoke feelingly of his call to the foreign work; of what he hoped, under God to accomplish; thanked the people for their kindness and sympathy; asked to be remembered in their prayers, and closed in a fervent prayer, commending all to God until we meet again.

On Saturday, 11th May, Rev. A. W. Main was presented by his congregation with a beautiful carriage, harness, lap-robe and whip.

The last Sabbath of May, the Rev. David Connel, of Woodstock, N.H., preached in the evening, and on the following Tuesday evening, delivered a very interesting address, concerning his first preaching in Cowansville, and the building of the present church edifice, thirty-seven years ago, when he was pastor of the Congregational church at Biome. We hope that Mr. Connel will be present to witness the laying of the corner stone and the dedication of a new church in this village.—*Com.*

FRANKLIN CENTRE, QUE.—On 23rd of May, the Rev. William J. Watt, late of the Congregational College, was ordained to the pastorate of Franklin Centre. Revs. Dr. Barbour, and F. H. Marling, of Montreal, and Rev. J. Dixon, late of Franklin Centre, now of Champlain, N.Y., took part in the services. A preliminary Council was held during the day for the examination of the candidate. Dr. Barbour preached in the evening, and offered the ordination prayer. Mr. Dixon addressed the pastor and Mr. Marling addressed the people. The church edifice has been renovated, and the young pastor enters upon his work under circumstances that are pleasing and encouraging.

SPEEDSIDE.—Sunday, the 9th June was observed at this church as children's Sunday. Special services were conducted by the pastor; special hymns were sung by the children. The church was beautifully decorated. Large and interested congregations attended morning and evening. On Tuesday an open air social was held. Nearly 400 partook of a sumptuous tea. The proceeds amounted to \$75 which go toward the purchase of a new church organ. It is gratifying to know

that both church and school are in a more prosperous condition than at any period in their history. May God have the glory.

TORONTO, ZION.—Rev. G. H. Sandwell, on leaving Southsea, was presented on the 30th May, by the congregation, with a clock and barometer, in ormolu and bronze, and a purse of £50, and by the choir with a gold Albert chain. Rev. Dr. Stevenson, who was among the speakers, prophesied for Mr. Sandwell a brilliant and useful future with the church at Toronto, of which he has accepted the pastorate. Mr. and Mrs. Sandwell have received several other presents from different members of the congregation.—*Christian World*.

FERGUS.—The cause here gives indications of vitality and growth. The services are always well attended. This month the Lord's Supper was administered for the first time since the re-opening, some thirty remaining reverently to commemorate the dying love of the living Christ. The Rev. D. McCormick preached and presided.

GUELPH.—On the 12th of May, Rev. D. McGregor, M.A., resigned his pastoral charge of the Guelph Congregational church. At a meeting held to consider the resignation, the church would not accept of it. But at an adjourned business meeting, held on the 12th of June, after the pastor had given his final decision, the church accepted his resignation with expressions of regret and esteem.

WATFORD.—The new church, expeditiously built this year, was opened for Divine Service on Sunday, 16th June. Rev. William Hay, brother of the pastor, preached at 11; Rev. John Salmon, a former pastor, at 2.30, and Rev. Daniel Macallum, also a former pastor, at 7. We congratulate the brethren at Watford, in getting a more comfortable place of worship. Now organize some active work for the Lord.

BRIGHAM, QUE.—The pastor, Rev. A. Parker Solandt, B.A., has returned from his course of study in Oberlin Theological Seminary, where he graduated with the degree of B.D. During his absence Revs. Wm. J. Watt and Hilton Pedley B.A. supplied, with great acceptance, the pulpit of this church.

PINE GROVE.—The Rev. W. F. Wilmot has resigned the pastorate of the Pine Grove and Humber Summit churches. May the Great Head of the Church direct some suitable minister to fill the vacancy.

Woman's Board.

ANNUAL MEETING.

On Thursday morning, June 6th, a number of members and friends of the Woman's Board met in the pleasant parlors of Zion Church, Toronto. Mrs. Macallum led the devotional exercises, dwelling on the thought, that as in Christ, God and man together saved the world, so now God works through man for the world's salvation.

The rest of the morning was spent in appointing committees and hearing reports from branches and auxiliaries. Thirty-one delegates were present at this meeting.

The formal opening began at 2.30 p.m., Mrs. Barker, in the name of Toronto Branch, welcomed the delegates; Mrs. Main, of Cowansville, read the reply prepared by Mrs. Brown, of Melbourne, unavoidably absent. After the President's earnest address, the greetings of sister societies were presented by Mrs. Ewart, of the Presbyterian W. F. M. S.; Mrs. Dr. Ogden, of the Methodist W. M. S.; Mrs. Freeland, of the Baptist W. M. S., and Mrs. McDonell, of the Toronto W. C. T. U.

The report of the Corresponding Secretary showed 55 auxiliaries and mission bands having about 1,000 members connected with the C. C. W. B. M. The Treasurer reported \$1,190 received from all sources during the year. A number of societies sent their money by mail or in the hands of delegates, too late to be counted in this year's income.

Mrs. R. Robinson read an original poem, "She hath done what she could."

A number of matters of business were discussed, for a full account of which we refer our readers to the Annual Report, which will be distributed, free, as soon as the committee can prepare it, and have it printed.

Friday morning's prayer-meeting, led by Mrs. Cowan, was an inspiration for the day's work.

By a slight change in the Constitution, secretaries are required to make semi-annual, instead of quarterly reports. It was also resolved, that auxiliaries and mission boards may be allowed to send money through our W. B. M. for objects outside of our regular lines of work; provided the

annual affiliation fee be used for the home or foreign missions of our Board. The Guelph auxiliary extended a cordial invitation to the Woman's Board to hold its next annual meeting there. As Guelph is still further west, the kind invitation was not accepted, and the W. B. M. is open to offers of hospitality from churches nearer the east.

The business of these two days was lightened by the sweet songs of several friends, by Miss Wetherald's delightful recitations, and Mrs. Nasmith's interesting paper, "The relation of Christian women to Missions." The dainty lunch served each day, and the tea on Friday, proved, if proof were needed, that the ladies of Toronto Branch are excellent hostesses.

A public meeting was held on Friday evening, Rev. G. H. Sandwell in the chair. The reports of the Treasurer and the Corresponding Secretary were read by Rev. J. Burton; and Miss Blackader, missionary from Trinidad, and Rev. Hilton Pedley, under appointment to Japan, delivered most interesting addresses on these mission fields.

At an extra meeting, held on Tuesday, at the house of Mrs. Ashdown, it was resolved that the Woman's Board recommend as home mission work for the year, Mount Zion Church, Toronto, and Brandon, Man. The former is cramped for space, and the latter has no church. Auxiliaries and Mission Bands are asked to consider the claims of these two, when contributing to home missions. Miss Lyman's support will be our foreign work for the year.

OFFICERS FOR 1889-90.

President, Mrs. D. Macallum, Maxville, Glengarry Co., Ont.

Vice-Presidents, Mrs. Wilkes, Montreal; Mrs. J. Wood, Ottawa; Mrs. D. McGregor, Guelph; Miss Dougall, Montreal; Mrs. G. Robertson, Toronto; Mrs. J. D. Nasmith, Toronto.

Corresponding Secretary, Miss H. Wood, Maxville, Glengarry Co., Ont.

Home Secretary, Miss Northey, Shuter Street, Toronto, Ont.

Foreign Secretary, Mrs. R. C. Cowan, 10 Alice Street, Ottawa, Ont.

Treasurer, Mrs. J. Burton, 56 Charles Street, Toronto, Ont.

DEPARTMENT OF ORGANIZATION.

Superintendents: Ontario — Mrs. A. F. McGregor, 26 Major Street, Toronto, Ont.

Quebec — Mrs. D. Macallum, Maxville, Ont.

DEPARTMENT OF LITERATURE.

Superintendents: Ontario — Miss Ashdown, 46 Maitland Street, Toronto, Ont.
Quebec — Mrs. C. T. Williams, 26 Chomedey St., Montreal.

DEPARTMENT FOR THE CIRCULATION OF MISSIONARY LETTERS.

Superintendent: Miss L. N. Currie, 90 Gerrard Street, Toronto.

Official Notices.

CONGREGATIONAL COLLEGE OF CANADA.

(1). The 51st session of the College will be opened on the first Wednesday in October, with the usual public service in the Assembly Hall of the College, at which the address will be delivered by the Rev. the Principal. All students and accepted candidates are required to be present at this service.

(2). During the absence of the Secretary, until September the 1st, all applications for admission, or letters on other business, should be addressed to the Rev. E. M. Hill, M.A., 143 Stanley Street, Montreal, the acting-secretary, or to Rev. Principal Barbour, at the College, No. 58, McTavish St., Montreal.

(3). Candidates for admission are requested to forward their applications at as early a date as possible, in order that there may be time for necessary correspondence.

GEORGE CORNISH, LL.D.,
Sec.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts since the date of the last acknowledgment, May 21st, have been received and entered in the accounts for 1888-89:

Ontario. — Warwick, \$20.52; Ottawa (additional), \$6.79; Toronto, Western (additional), \$2; Toronto, Western (for Vancouver), \$10; Tilbury Centre, \$6; Caledon, \$16; Churchill, \$11; Cobourg, \$51.25; New Durham, \$29; Edgar, \$13; Rugby, \$17; Kingston, Bethel, \$16; Guelph (additional), \$62.75; Kincardine, \$16; Middleville, Rosetta and Hopetown, \$33.50. [The last statement, "Kingston first" should have been \$150.46; not \$15.46.]

Quebec. — Montreal, A Friend, \$500; Montreal Emmanuel Church (add.), \$109.25; Montreal, Zion Church, \$5; Sherbrooke, \$95.

Nova Scotia. — Maitland, \$15.33; S. Maitland, \$14.05; Noel, \$11.40; Selma, \$9; Baddeck, \$5 (add.), \$2.50; *Manitoba*. — Winnipeg (special), \$309.50; Interest from Bank, \$36.82.

SAMUEL N. JACKSON, *Treas.*
Kingston, May 31st, 1889.

Missions.

ONLY "PHILANTHROPIC WORK."

I see an Afghan town at the foot of the mountains that bound British India on the north-west. I see a bishop, a missionary, and a native evangelist preaching in the market-place, amid a hooting, bustling, mocking crowd of fanatical Mohammedan Afghans. I look again: I see a little hospital there, and a native Christian doctor tending his Afghan patients, and giving medicines to Afghan bandits. I look again: I see the town sacked by a band of Afghan mountaineers, but *one* building not touched, and that building the mission hospital! I look once more into remote villages up among the mountains, and I see Mohammedan Afghans reading portions of Scripture in their own tongue, given to them at that hospital. Shall we close the hospital because it is only "philanthropic"?

I stand on the shore of East Africa. Behind me is a piece of rising ground covered with tropical vegetation, but with clearings here and there where huts and sheds have been hastily put up. Before me is an arm of the sea, from which I see three or four boats coming in from a British ship of war lying in the offing. Presently those boats discharge four hundred lately rescued slaves on to the shore, naked, half-starved, degraded and miserable, and then return to the ship. Why are those slaves brought in here? Because this is a new mission station, and the huts and sheds behind have been put up for their reception. What shall be done with them? Feed them? Clothe them? Set them to work for their living? Teach them A B C? Oh, but all this is only philanthropic work; what business has the missionary with that?

I stand on the same spot just ten years after. Another cargo of slaves is being landed. Who receives them? A missionary again; but this time his burden is less, for a party of black helpers are with him, men and women, bright and intelligent, who themselves can take care of the new arrivals and tell them of the Saviour. Who are these black helpers? They are some of the naked slaves of ten years before! That is the result of "philanthropic work." Shall we pronounce it as unworthy of a missionary society?

Two years later that same spot is visited by another ship-of-war. Her commander himself lands and visits the station. He is a Christian man. At the invitation of a black man who was also once a slave, but is now an ordained minister, he addresses the assembled people, most of them also once slaves, on the words "Jesus Christ, the same yesterday, to-day and for ever"; and then

they sing "Rock of Ages." That naval officer writes a letter to *The Christian*, telling of what he has seen, and his letter appears on July 27, 1888, whence I take the incident. Need I point the moral?—EUGENE STOCK, in *The Christian*.

MISSION WORK IN INDIA.

Edward Sargent went out to Tinnevely as a young schoolmaster fifty-four years ago. In due course he was admitted to the ministry, and he labored faithfully forty years, preaching and teaching Jesus Christ. For some years he conducted the institution in which native pastors and evangelists are trained; and a great many of those now at work were brought up under his influence and instruction. At length, in 1887, he was made a bishop, to exercise supervision over the whole district, and for several years he went round and round from village to village (and there are over a thousand in that province in which there are Christians), travelling by bullock cart over the sandy plains by night, and spending his days by exhorting and instructing his people, especially the pastors and teachers. Four years ago the Church there celebrated his jubilee. A native minister delivered an address on the occasion, in which he gave some striking figures. When Edward Sargent went out there were Christians in 224 villages; now in 1,008. Then 8,000 adherents; now, 56,000. Then, 114 communicants; now, 11,000. Then *one* native ordained minister; now, *sixty-eight*. Then the native Christian contributions were *nil*; now, 33,000 rupees a year.

Pray let me not be misunderstood. I do not quote these figures to glorify Sargent or the mission. God forbid! They are nothing to boast of. Had we at home done our duty, they *ought* to have been ten times larger. And I know well that the native church has many weak points and needs our fervent prayers. My point is this: that the man who in his old age is superintending that growing work deserves to be known and honored amongst us.

Now, last year, Bishop Sargent came to England. It was a spiritual treat to be in his company, even for five minutes. He was bubbling over with the love of Christ; and this despite such distressing bodily infirmities that he was only once able to appear in public. Had he been strong enough, there is, perhaps, no man upon earth whose fervent and loving addresses would have touched us all more deeply; but this the Lord did not permit. A few months ago, he went back to India to spend his last days among his flock in Tinnevely, there to die and there to be buried.—EUGENE STOCK.

It is announced that an association with the control of a newspaper has been formed in Japan

for the defence of Buddhism. Strange to say, however, most of the Japanese journals decried the new movement, and warn the Buddhists against using education as a weapon, inasmuch as in the past education has been remarkably fatal to Buddhism.

Miss C. T. Alexander, an American Presbyterian missionary in Japan, testifies not only to the multiplying of the churches in that country, but also to their growth in spirituality. The great need at present is for ladies to go out into the country as evangelists; and a Christian literature is wanted for women and children. Miss Alexander believes that Japan, which is already talking of sending missionaries to Corea, will be the progressive power in the East for many years.

There is one movement in Japan which might be said to run of itself, were it not that Dr. W. N. Whitney, our Secretary of Legation, is head, heart and almost hands of it—the "Scripture Union" or "The Friends of the Bible." This Society, composing many who are not professed Christians, has increased its enrollment in a little over two years from 6,000 names to at least 12,000. The members are pledged to read a specified portion of Scripture each day, and to pay for each other and the progress of the Word. It is a movement which, as its founder in this country says, illustrates the saying, "But give the Bible a chance and it will win its own way." There exists no more effective auxiliary to direct missionary labor. *Chicago Advance.*

Temperance.

A Native Women's Christian Temperance Association has been formed in South Africa.

"Faith in God, pluck, and watching for opportunities, will secure success in any useful undertaking."

In the Congregational Colleges in England, out of 273 students for the ministry 247 are abstainers. In Scotland all the Independent students are abstainers.

Helen Chalmers, daughter of the noted divine, devotes her life to work among the drunken men and their families in the city of Edinburgh.

In answer to an appeal from the Duke of Westminster in the House of Lords, Lord Knutsford, for the Government promised that all possible should be done towards the prohibition or restriction of the drink traffic with natives in Africa.

A "monster petition," from the members of the Salvation Army and others will shortly be presented to the House of Commons in favor of the

Sunday closing of public houses. It is expected that it will be signed by fully 1,000,000 persons in England.

The sight of strong men in full work, drinking beer and smoking tobacco, when well, and then flying to the hospital at the first sign of illness for the aid of charity is, if we would but think of it both a scandalous and a dangerous sign of the times.—*The Hospital, London.*

Dr. Thain Davidson, bears witness to a decided moral improvement in the middle class youth of London. In the City restaurants a growing number take some harmless beverage instead of intoxicants with their mid-day meal; their attire in the city is more sober than it was; they are improved in language, more attentive to business, and less eager to rush off to the music hall or billiard-room, while an increasing proportion give themselves to mental improvement.

A correspondent of the *New York Observer*, writing of the results of prohibition in Kansas, says:—"As I walked up and down the streets of the cities and towns I noticed the absence of ragged and woebegone women and children, slatternly houses with old hats for window panes, and all those other signs of extreme poverty which are always found in close juxtaposition to the dram shops. I saw no beggars on the streets nor anyone, young or old, who appeared to be suffering for the want of proper food or clothing. I could hardly say this of any day I pass in my own village in the east, where there are over fifty saloons. Pauperism in Kansas has never been large in amount, but it is becoming smaller and smaller every year as the result of the law which closes up the pauper factories, otherwise known as dram-shops."

THE MAY MEETINGS IN LONDON.

It was impossible to give a sketch of the May meetings of the Metropolis in our June number, and so we touch upon them lightly now. They are very numerous indeed; and we make a selection of those most interesting to our readers.

THE Y. M. C. A. annual meeting was held in Exeter Hall on Friday evening, 24th May. Mr. Spurgeon was present, and made a speech. Mr. George Williams was in the chair. In London the Association had 1422 members; had held 1639 meetings.

THE PEACE SOCIETY, presided over by Sir J. W. Pease, held its meeting on 23rd May. The Secretary said, "The churches are becoming increasingly conscious of a real responsibility to God, in relation to the duty of doing their utmost to facilitate the adoption of arbitration as a practicable means of settling international difficulties and dis-

putes." The chairman said, "We have, as a nation, been setting a bad example to other peoples. If, however, the Christian Church would only take up the Peace question with firmness, no Government would be able to resist her demands."

SALVATION ARMY RESCUE WORK ; In Exeter Hall, May 27th, Samuel Booth presiding. The chairman said, that of 2283 girls received into the "Homes," 1782 have turned out satisfactory. No fewer than 10/2 of them have gone into domestic service. Alluding to the drinking habits of the abandoned and outcast classes, he said that but for strong drink, three-fourths of them would find it impossible to lead on their shameful lives.

THE LIBERATION SOCIETY held its annual meeting in Spurgeon's church, on 1st May. Much was said of Wales, and the progress the Disestablishment cause was making. The chairman said, "In the whole of her Majesty's dominions, except Great Britain herself, the principle of religious equality was adopted as the law." Rev. Charles A. Berry made his first speech on a "Liberation" platform. Rev. Guinness Rogers said the churchmen themselves wanted freedom, but they could not have freedom without paying the price of freedom, which was to relinquish the *prestige* and the emoluments of establishment. Mr. Sumners, M.P., said that "Religious equality was now the watchword of the whole Liberal party worthy of the name." Mr. Chamberlain has ostentatiously cut adrift from the political efforts of Nonconformists, as such. Especially has he deserted and denounced the efforts for disestablishment in Wales.

THE SUNDAY SCHOOL UNION—Among other encouraging things it was stated, that the ratio of young people who joined the church on profession was greatest where there were Bands of Hope. One of the meetings was the "Temperance Meeting." We attended a great meeting under the auspices of the S. S. Union a quarter of a century ago, at which a Temperance delegation had much difficulty in being received—"it was a thing outside their Sunday School work!" But the world moves.

Schools reported, as connected with the Union (241; teachers, 147,595; scholars 14,450,647. The proportion of teachers who are church-members was 90 *per cent.* in London, and 83 in the provinces.

The work done by the S. S. Union and its supporters, may be judged of by the list of departments reported—Scholars' Entertainments, Illustrated Lectures, Greek and Hebrew classes, Bands of Hope, Christian Endeavor Societies, Bible-Reading Associations, Victoria Reading Circles, Correspondence Classes, College Lectures, Teachers' and Scholars' Examinations, Children and

Teachers' Country Houses, Continental Missions, Publication Department. Rev. Jackson Wray also made a capital speech.

RELIGIOUS TRACT SOCIETY.—The 90th Annual Meeting was held in Exeter Hall, on 3rd May. The report stated that during the year 767 new publications had been issued. The total circulation from the London repository was over sixty-one millions, in addition to fifteen million copies abroad. "The Society's publications go everywhere, and in 196 different languages and dialects. The chairman pointed out how much the publications of the Society did to mitigate the evil done by pernicious literature, and told how the Society helped the Y. M. C. A., the City Mission, and similar institutions. The income had been £201,881; and the expenditure £199,436; of which £44,436 had been spent on missionary work, while £27,667 represented the value of publications given away at home.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The 57th annual meeting began on 6th May, at Memorial Hall. The Report stated that 200,000 copies of the new hymnal had been issued. The establishment of Young People's Guilds had progressed, and the National Council of Congregational Guilds had been organized. A General Conference of Congregationalists from all parts of the world was suggested and recommended. S. S. statistics showed a total of 703,000 scholars and 68,000 teachers. The Rev. Thomas Green, M.A., was elected chairman on a second ballot. Mr. Holborn was re-elected Treasurer, and Rev. Dr. Hannay, Secretary. A breeze was raised about the late refusal of Memorial Hall to Henry George. Dr. Hannay explained that though the Trustees had to present their accounts to the Union, the Union had no power over any other action of the Trustees.

Rev. Dr. Falding, (who had been appointed chairman in place of Rev. Griffith John, Missionary to China, and who would not leave his work), delivered the annual address on Tuesday, May 7. He spoke of missionary work abroad, and the work at home. He asked, "Have we not been too quiet, too respectable, too cold and conservative in our methods? Is the staple of our preaching, able and intellectual as it may be, not too abstract, technical, remote, to reach the world outside, for common interest, for direct impression, and for practical results? . . . Perhaps as Independents we have done more of late years, in bearing witness to the freedom and spirituality of the church, than in investigating and expounding its doctrine. Neither the one nor the other can be safely neglected." The following weighty words of the chairman, we reproduce from the *Christian World* :—

The recent repudiation of creed in religion is as if a nail as it is dangerous. It is only when theology is understood that it is undervalued. If ever systematic theology were a collection of abstract propositions, a framework of logical formulae, a congeries of definitions and terms and phrases, which have now neither vital force nor stirring interest, it might without much loss be dismissed alike from minister's study and from college class-room. But if theology is the result of ages of saintly and learned thought on Divine things, the product of the strenuous efforts of devout minds in successive ages to understand the Divine revelation, then theology must be living, progressive, vitally important, indispensable for those who would intelligently teach, and those who would reverently practise the Christian religion. To the relegation of theology to the lumber of dead dogmas may we not owe much of the doubt, the feeble and enfeebling doubt, that has lately prevailed, and much of the vagueness of religious teaching? Since men ceased to feel intense interest in theological study, and shunned dogmas and creeds, has there not been a wonderfully facile acceptance of new dogmas and new creeds? If the spirit of the age has led us to break with the continuity of religious thought, have we not suddenly taken up systems and adopted methods on other and less authenticated lines of thought? If we have renounced the yoke of orthodoxy which neither our fathers nor we were able to bear, have we not submitted to the bondage of phrases and assumptions which neither we nor our children will long endure?

THE CHURCH AID SOCIETY.—The Society was formed ten years ago. Last year it aided 786 churches, and 412 evangelistic stations. The average salaries of pastors aided by the Society have been raised from £100 to £106. The income is £25,000. The village churches were suffering deeply from the rural poverty. The chairman, Mr. Henry Lee, urged the ministers in the great towns to unite in itinerating tours occasionally. The country churches are often the only centres of light in the villages, and they are often hard pressed by poverty, or by the threats of the clergymen. Many of them would have to close were it not for the Society.

THE PASTOR'S COLLEGE.—The second annual meeting of the Evangelical Association connected with Spurgeon's College, took place on 6th May. In the college, from its beginning, 800 men had been educated; 600 are still at work, as pastors or missionaries. Proceeding more especially to address the ministers who were present, Mr. Spurgeon said that they must believe in what they preached. Some had two creeds, one for private consumption and another for the pulpit; and if that continued, preaching would come to be thought mere knavery, and religion would be come contemptible in the eyes of honest worthy men. He (Mr. Spurgeon) believed all that he preached, and he would be a rogue and a vagabond were it otherwise.

Extracts from Mr. Spurgeon's Speech:—He did not think that the old times were better than these, for some progress had been made; but still, thirty or forty years ago Christians spoke to one

another more about doctrine and experience. . . . One complained of his preacher being like the bells in the steeple; his sermons were 'Ding-dong,' and nothing else; but replied another, 'You ought to be grateful, for ours has only one bell, and is nothing but *Ding*.' Preaching of that kind was the death of churches; and it might be the same whether they used or did without a liturgy.

The Christians of old were dressed in bear-skins, and dogs were set at them. It had been so with himself; he (Mr. Spurgeon) had been represented in various skins, but they were not of his making. . . . Some sermons were so well prepared that no zeal was left in them. They would never grow anything out of boiled potatoes; and it was possible to prepare a sermon till all the life was out of it though boiled to a turn. God took no delight in their composition and rhetoric. The Holy Spirit would help them if there was entire dependence upon Him; and above all, they should keep up communion with God.

There was need that they should convince others. In the reign of Queen Elizabeth, when all were ordered to go to church, genuine Romanists took care to put cotton in their ears. He was afraid that something of that was done now; for some doctrines were not liked, and Satan effectually stopped the ear, so that a miracle alone could make a man believe. It was opposed to man's nature that it should be otherwise; they might as well try to convert a tiger to vegetarianism; so that to attempt such a work in no other power than their own only courted defeat. To witness for God was to call out a people who should be God's, and though converting persons one by one might be too slow work for some, it was Christ's way. . . . When God's message came to a man he should have a single eye; he had only to know what God said, and he would give it out the same. The man who was skew-eyed was not to be taken into the priesthood. If they wished to make money, or to show off their oratory, it would be of no use. How contemptible it was when men stood up to court applause. God would not bless such preaching as that. Then, while sorry for the errors of some, the spirit of those errors made them still more sorrowful. The Word was not revered, but was made into a football. They would never be blessed without reverence. When some preachers came to die they would have no more place than the sculptor who, on having a crucifix held to his lips, exclaimed: 'I made that.' If they only preached what came out of their own brains, there would be no comfort. Then, while they must be students, all their studies must be subordinate to something higher.

thirty-fourth anniversary attracted a large number of friends from all parts of the country, some even being present from Edinburgh and Wales. The first meeting, held on Tuesday evening 9th May, in Exeter Hall, was that of the General Council. This consisted of representatives of associated unions and subscribers, and was presided over by Mr. Stephen Shirley, the founder of the Union, and the chairman of the council. The strength of the total juvenile movement is estimated at 14,619 Societies, with 1,799,698 members. A new departure had taken place in reaching the children in elementary schools. An appeal for a fund of £10,000, to be expended at the rate of £2,000 a-year, had been largely responded to, and seven gentlemen had been chosen from over 200 applicants to deliver three or four thousand addresses in the year to the upper standards. The Christmas and New Year's collections had realized £963, and was divided between the temperance hospital, the local unions and the parent society. Since this effort was commenced, the sums paid to the Hospital had reached nearly £2,800. The total contributions received amounted to £1,949. Mr. George Williams was re-appointed President. It was unanimously agreed to accept the invitation to hold the next autumnal meeting in Edinburgh.

The seventy-first anniversary meeting of the BRITISH AND FOREIGN SAILORS' SOCIETY, was held under the presidency of the Lord Mayor at the Mansion House, on Monday, May 6, when there was an exceptionally good attendance. The proceedings were marked by much enthusiasm. Her Majesty, by the hand of Sir Henry Ponsonby, sent good wishes and a donation of £50. The report read by Rev. E. W. Matthews, the Secretary, dwelt upon the wide extent of the Society's operations, touching as they do, every continent and most of the great ports of the world. The cost of the Society's operations last year was nearly £17,000. The Society has fifty stations, twenty others are visited by special agents at some seasons, there are forty-six institutes, three floating Bethels, two steam launches, eighteen sail and row boats, and one hundred agents.

The Lord Mayor spoke of what he himself had seen of the Society's work, and urged the necessity for extension. The British flag now floats over more than fifty per cent. of the commercial tonnage of the world, and the proportion is steadily increasing. At San Francisco he had counted fifty-three ships, and forty-nine of them were flying British colors. He begged for the sympathy and support of the outside public.

At a meeting of the CHRISTIAN SOCIALIST SOCIETY, held in Memorial Hall, London, Rev. J. P. Gledstone, of Streatham Hill, asked permission to

say a few words by way of vindicating ministers and churches, and suggesting that they made reasonable progress in the application of Christian principles to social problems as they presented themselves, he pointed to the portrait of Dr. Binney, and stated that, while his early views were crystallized in the well known book, 'Is it possible to make the best of both worlds?' the revelations and discussions that occurred in the latter years of his prolonged life so changed his views that he said he would not, with his fuller knowledge, have written that book, or at least would have written much of it in a different spirit and with the object of pointing a moral somewhat different from that indicated by the title. Then, pointing to the portrait of Mr. Samuel Morley, Mr. Gledstone spoke of him as one who had been under the influence of Dr. Binney, in the early period of his ministry, and said if he had been to the same extent influenced by such views as Dr. Binney formed late in life in all probability he would have changed the form of his industrial enterprises, so that he would not have amassed, as he did in spite of all his liberality, a fortune of two millions.

COLONIAL MISSIONARY SOCIETY.—The fifty-third annual meeting of this Society was held in Union Chapel, Islington, on Thursday evening, under the presidency of Mr. Mark Oldroyd, M.P. The secretary, Rev. W. S. H. Fielden, opened the proceedings with an interesting statement respecting the work of the Society, showing how, far away at Vancouver, on the Pacific coast, and again in South Africa, it was nursing churches which were undoubtedly destined to become the mothers of many other churches. From the financial statement, which was presented by Mr. Hitchcock, the treasurer, it appeared that £3,948 had been received during the past year from all sources. The claims of the Society upon the support of the home church were forcibly urged by the Chairman, on the ground that it provided for the spiritual wants of those of our children who went to seek their fortunes in distant colonies.

LONDON MISSIONARY SOCIETY, the great Congregational Society for the heathen, though working under an undenominational constitution, held its 95th annual meeting in Exeter Hall, on Thursday, May 9th. The year had been begun with a deficit of £7,900, and the necessity of an increase of £15,000. They had appealed to the churches. The special appeal had brought in £16,393. Practically, they could present a clean balance-sheet. The total income was £125,250, and the expenditure £122,596, for the year.

Owing to the French authorities taking the education of the children out of their hands, it was felt necessary to abandon the Leeward and Loyalty Islands; but the Evangelical Missionary So-

ciety of Paris is preparing gradually to take over the work. As regards the mission in India, so far from admitting it a failure, they trembled rather at their success in rousing a spirit of inquiry, and a cry for teachers which they could not satisfy. In China, New Guinea, and all parts of the mission field the work was extending itself, and creating new work. In Madagascar, there were 1200 associated churches.

BRITISH AND FOREIGN BIBLE SOCIETY. — The 85th Annual Meeting was held in Exeter Hall, May 1st; the Earl of Harrowby, President, in the chair. There was a growing feeling of respect for the Bible throughout the world, and a revival of interest in studying it. In Roman Catholic countries, the decay of faith may be traced to a want of knowledge of the Scriptures. People who become Agnostics through not studying the Bible, are likely to become God-fearing in proportion as facilities for reading the blessed book are offered to them.

Of Dr. Dale's sermon for the WESLEYAN MISSIONARY SOCIETY, *The Methodist Recorder* says: "The sermon was intensely Methodist, both in argument and fervour. It was like the blast of a trumpet. It carried the congregation by storm. Its teaching should ring throughout Methodism.

Selections.

A NEW MISSIONARY ORDER.

The following stirring letter is from *The Christian* (England). God grant that it may sink deep into the hearts of hundreds of our young men and women, who, though Christians after a fashion, are, as respects all active work for Christ, idlers. — [ED. C. I.]

In the face of the world's seven or eight hundred millions of heathen, the handful of missionaries whom the Christian Church has sent to succour them is ridiculous, shameful, sinful. We are beginning to feel this, and to wake up to the fact that hitherto we have been but playing at missions; that it is high time to be serious, and that instead of ones and twos, hundreds of missionaries must go forth.

Our societies, for the most part, tell us they can barely maintain the existing agencies, nay, some are actually — (I am ashamed to write it, but it is true) actually retrenching! There is no doubt God's people can, and must, and will give far more than they have done. Still, there is no possibility of meeting the world's need on the existing lines alone. Evidently, there must arise a new order of missionaries. (A beginning has already been made in some places.)

Alongside of this fact, place another fact. Without reflecting upon the good work which is being

done by our various missions, the task of witnessing to the heathen is so stupendous, and so difficult, that there is wide room and urgent need for a new order of missionaries, who will dwell amongst the people, live as they live, and be unincumbered with goods and money. I do not say, neither do I think, that all missionaries are called to live in this way, but that there is plenty of room for such an order of missionaries, and that they would be a most valuable addition to the present staff, needs no saying.

To my mind, these two facts, complementary to each other, deserve at this time our most serious thought. I believe God's children at home do not know how little it costs to live in China. I am not writing what I do not know. I say, first, that £100 a year* would support two missionaries, or a married couple dwelling in a native house, wearing the native dress, but living in foreign style, simply and comfortably. This would include the wages of two servants, and the salary of a teacher of the language; £20 a year would provide for two children. Secondly, £50 will support a bachelor, living comfortably in native house and style, allowing for a servant and a teacher, also living on the premises for convenience. Ladies in ordinary health could live at the same rate. Thirdly, £25 a year will support a missionary living really simply, and in thoroughly native style, but providing him with abundance of wholesome food, good clothes, and a tidy little house. This includes the wages and keep of an intelligent man to act as teacher and help. Female missionaries in health, who have been accustomed to do the work of the house at home, could live on the same scale, which I call that of "the new order of missionaries." To these amounts must be added, passage from London to Shanghai, £33 17s. 3d, P. and O. second class; journey from Shanghai to interior, £5 to £7 each; foreign dress, £15, in European dress first-class travelling is compulsory. Outfit to be got in Shanghai from £5 to £10 each, furniture and books, from £7 to £30 for two. Itinerating costs 2s. 6d. a day extra, including a sedan-chair and coolie to carry your things; 1s. a day for a coolie, but no chair.

These figures refer to the interior of China, more particularly to the Sz-chuen province. Ten per cent. must be added if living near the coast; twenty per cent. where there are foreign houses. The "new order" might leave their belongings at a central home conducted on the £100 and £50 a year scale of missionaries; thither they might also repair for rest and change. The sums named do not include extraordinary requirements, such as during sickness; something may be needed for

* The writer gives tables of expenditure, showing that missionaries can easily "make ends meet" on the sums named, in the various circumstances described.

carrying on the work, but experience shows that to have much money to give away, or for the foreigner to employ many native agents, is a direct hindrance to real success. Some would say that, however desirable, these plans cannot be acted upon. We often do not know what can be done till we try. There are people, I know, whose appetite flees at the sight of a pair of chopsticks, and who can in no wise sit down to dinner without a tablecloth. Some perhaps really cannot take to Chinese food and Chinese ways, though they do try. But these are the exceptions. As a rule, those who are serious in the matter would soon get over their prejudices, and settle down in the new life quite comfortably. As regards health, my own conviction is that, instead of dying off rapidly, the "new order," if they itinerated as they should, would stand at the top of the list in China.

It is true that English roast-beef and plum-pudding must be laid aside in favor of the more wholesome rice and bread and vegetables, and that instead of lighting a fire in winter, you must put on an extra coat. And that is about all it really amounts to. My own health has not been so good for many years as it has been lately whilst living simply in Chinese fashion. Some people fail, because they do not begin simply enough. If every meal is a Chinese feast, no wonder they cannot stand it very long! But, supposing your health does suffer, is that quite conclusive against it? It may be worth while to suffer. I am not sure that he who has lived five or ten years among the natives will not in reality have lived longer than the man who has spent fifteen or twenty years in the ordinary way. And entering into rest a little sooner should not be of much account to the Christian.

And now to be practical. The question is, WHO WILL COME? *Will you?* And will you send one, or two, or twenty, or more? Our brethren and sisters might come out connected with some society or not, as the Lord leads them. In any case, the missionaries already in the field would gladly and thankfully help them in starting. Men could begin at once living in an inn with a teacher. Women should at first stay with sister missionaries. The cost of living in an inn, including two meals a day, is ten shillings a month. And it is sufficiently comfortable. My own plans are just now uncertain; but, if in the interior, I should be rejoiced to do anything in my power to welcome new missionaries. Who will come? Some are waiting for a "call." If China were a Christian country such as England, and if there were in China as many thousands of ministers and Christian workers as there are in England, China's need would THEN be about fifteen times as great as England's. What it is now, as a heathen coun-

try, with a proportion of perhaps *one (experienced) worker amongst a million souls*, I am unable to calculate. IS NOT THAT A "CALL"? Had I waited for any other, I should not have been in China to-day.

I am quite sure, too, of this, that, if we are indeed sorry for our past neglect, and mean now, at last, to be faithful to God and to our trust, many real excuses (and whole hosts of fancied ones), which are keeping God's servants back, will have to be quietly but firmly shelved, and many of those who have settled down comfortably, in the idea that their home ties, or home work, preclude *their* coming, and that they are called to stay at home, will have to wake up, or else be put to shame by seeing others coming forward, whose reasons for staying in England are a hundredfold more cogent than their own. The fact is, we do not in the least realize the urgency of *this other call*—the paramount, the overwhelming urgency of the heathen's need, which stares us in the face, though, alas! we see it not—a need from which, if only we did see it, nothing, nothing but the distinct leading of God, would turn us aside. Yet with many, even earnest Christians, some small excuse is considered a sufficiently good reason for ignoring it, so far as they themselves personally are concerned! (Oh, if this is God's word, may He use my pen!) And possessors of titles—why is it that to a man they feel themselves excused? Men of title go abroad for pleasure, and for worldly gain. Why not for Christ? Titles are not divine, but this—the command of God—is. Oh, take care, take care, how we set it aside!

But are not "special gifts" required? No, that is all nonsense. At the same time, remember, the man who is no use at home will be worse than no use in China. And most seriously do I say it—*Count the cost*. Know what you are doing. The missionary calling is no child's play. Are you content, with Jesus, to be a pilgrim and a stranger on the earth? Are you prepared to endure hardness as a good soldier of Jesus Christ in the enemy's country? And will you *patiently continue* in well-doing, in spite of many disappointments, and rebuffs, and difficulties? Above all, do you love? And can you, for Christ's sake, love those who at first may seem repulsive to you? If you are not prepared for trials and temptations such as perhaps you have never known at home, the life in China may strike you with blank dismay, and possibly end in complete discomfiture. But those who *know their God*, and who come, weak in themselves, but strong in Him—the indwelling Saviour—to do, and to suffer and to win, will find Him here as everywhere, *their faithful God*, and to them there will be much of pleasant and thankful surprise.

"Lovest thou Me?" "If ye love Me, keep my

commandments." "Whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple." (But) "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundredfold more in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life." "And, lo, I am with you always, even unto the end of the world." Remember, these are the words of Jesus your Master. Now then—for Jesus' sake, and in His companionship and keeping, into China, into India, into Africa, into Persia, into Palestine, into all the world—*who will come? Will you? Will you?*

J. HEYWOOD HORSBURGH, C.M.S.

Boat, *The Messenger of Peace*, near Poyang Lake, Kiangsi, China, February 26.

MAJOR WHITTLE AT INVERNESS, SCOTLAND.

The open-air meeting will doubtless remain a "memory" in the town. Some friend said it was as large as Mr. Moody's in 1874. Thousands thronged the banks of the Castle Hill, and under the canopy of heaven, on a lovely spring afternoon, the singing of the "Old Hundred," and "There is a Fountain filled with Blood," will not soon be forgotten. Old memories were doubtless stirred, and when Major Whittle announced his text, "Prepare to meet thy God," every eye and ear seemed attent. The Major's magnificent voice was surely never heard to greater advantage. A girl standing in a garden a quarter of a mile off heard every word of his last prayer. Doubtless the message reached some ears that never intended to hear it, and, let us hope, with saving results. The address was a singularly powerful one, and the immense audience stood spell-bound.

In the evening the Music Hall was again crowded, and many anxious ones were dealt with afterwards. During the meeting three young men had attracted attention by the levity of their behaviour. Mr. Charles Whittle got hold of one as he was leaving the hall, and another (the worst of the three, and a well-known ringleader in youthful frivolity) was stopped by an earnest Christian worker, and handed over to the Major. At first, he appeared indifferent, but soon he became anxious, and finally professed to give his heart to Jesus. Major Whittle told him to go and confess Christ to the friend who had detained him. He did so at once, and was now directed to go to his companion, with whom Mr. Charles Whittle was still dealing. Mr. Whittle asked him to kneel down and pray for his companion. At once he did so most earnestly, and soon the companion de-

cid. They then shook hands with each other as brothers in Christ. While Mr. Whittle had been engaged with his case, the third young man kept standing close by intently listening to every word. Mr. Whittle took him for a converted friend waiting for his young man, and when the other two had shaken hands, he asked this third companion when he had become a Christian? "To-night," was the answer. "When?" "While you were talking to my friend." The three went away rejoicing. Thus closed a memorable Sabbath. Several of the surrounding towns are begging the Major to pay them a visit. He will endeavor to do so.

THE CHURCH OF ROMAN SOLDIERS.

We do not usually look upon soldiers as missionaries; yet God may permit the English to evangelise the 30,000,000 of Italians through their Military Church in Rome. It has usually about 150 communicants, and 1,000 or more under direct instruction. This is a new country, holding her position, as boys of pugilistic age think they must do, by physical strength. In self-defence, Italy gives every young man who is able to bear arms military drill. About 175,000 are kept in camp, and the rest may be called into service any day. Her army helps the poor by giving them contact with the better classes. The son of the nobleman and the son of the beggar go into the ranks side by side. After their term of military service, they go back to their little country villages marked men. They have been in Rome. They have seen something of the world. They have learned to stand erect and wear good clothing. They have been taught to read and write. They are cut loose from the low superstitions of the little place. Best of all, they have Christ in their souls. Italian soldiers are not dismissed from the service till they have learned to read and write. Thus the fearful illiteracy of the nation under the Papacy is being overcome.

It unifies and makes loyal the young manhood of this conglomerate Italy. Piedmontese, Lombards, Venetians, Tuscans, Romans, Neapolitans, Sicilians are different people with different dialects. When they have been kept together under loyal military drill for two or three years they become Italians. There is no class in Italy so free as the soldiers for evangelical instruction.

CHILDREN IN THE CHURCH,

The Children's Sunday of 1889 is past. We should be sorry for the occasion to become a memory without the ministers and members of the church appreciating more adequately the duty and privilege of children being members of the church. We would lay down the general proposi-

tion that Christian children should be members of the church. The condition which the church should demand of them in becoming members, is the condition which the church demands of adults; the condition that they give evidence of loving Christ supremely, and of willingness to serve Him. If it is wise to demand of adult candidates for church membership certain theological requirements, all would agree that of children it is not wise to make such demands. The child of ten, twelve or fourteen years, who affirms that he loves Christ, that he desires to join Christ's church, and whose conduct gives evidence of his love for Christ, we believe should be admitted.

We are confident that in these views most ministers sympathize; and we are also confident that most parents sympathize in these views as to children other than their own. But it is not as usual as it ought to be for Christian parents to be willing for their own children to unite with the church. Parents are prone to think that their children are not old enough, that they do not appreciate the step. Parents seldom realize that their children are as old as they are. To mothers and fathers, boys and girls seem babies until they enter their teens, and they seem boys and girls long after they have passed out of their teens. It is, however, undoubtedly true that children are usually much farther advanced in the good or the bad than their parents think.—*Chicago Advance*.

A most important truth is embodied in the remark of a bank official who once said, in speaking of the defalcation of one of his clerks, "Had I known that he did not have a happy home, I would not have kept him as paying teller; I would not have any man in such a capacity who does not live happily at home." It is a trite saying, but none the less true, that the making of happy homes is woman's work. It is in her power to make it a sanctuary in which husband, father, son or brother may enter and grow strong to fight life's battles, and brave to withstand its temptations. He can endure almost any hardship or disappointment if love and sympathy meet him at the fireside. His whole mind may be upon his business, while at the same time, his whole heart is within his home. Besides the rest and comfort which he finds therein, many a man owes much of his public success to actual help from his wife. Mrs. Gladstone performing the duties of a secretary, and Lady Hamilton sitting up nights to write out a fair copy of his lectures for Sir William to use, are only illustrious examples of what is taking place in more humble households.—*Congregationalist*.

CONGREGATIONAL ministers of eminence are writing a series of papers in *The Evangelical Ma-*

gazine on present "Perils to Evangelical Religion." It was to be expected that men who were the lineal descendants of such great theological Non-conformists as Manton, Owen, and Howe, would protest against such an exposition of the language of the New Testament as reduces the atoning work of Christ to the mere exhibition of the moral influences which wean men from sin to holiness. A teaching which weakens the vital impression which the Cross gives of God's hatred to sin, and, at the same time, neutralises the grand offer of a free salvation, that man may set his hope, not in himself but in God, cannot be formulated without so violently contradicting Scripture and Christian literature through all the ages, as to make it not only a heresy, but another religion.—*Christian*.

So Miss Cusack, the Nun of Kenmare, has returned to the Protestant fold. For a great many years she posed before the public, not only in the South of Ireland, but through Great Britain, as a decoy duck. Her pen was never idle; and her utterances as a convert to Roman Catholicism were circulated far and wide. But she has flung off the Roman chain, having felt her relation to Roman Catholicism to be an intolerable tyranny. Let us hope that we shall yet hear of the return of Cardinal Newman. The moral of the whole business is that it is a dangerous game for Anglicans to be playing at sisterhoods, and imitating the practices of the Roman obedience. We regret to think that even in Ireland, where Romanism is seen as it is, there should be so many weak-minded Protestants fascinated by its childish attractions and frivolous services.—*Christian Irishman*.

TERRITORY OF IDAHO.—A Mormon apostle told me, the other day, that he didn't want any more religion. Mormonism was all the religion the world ever had or needed! To-day a skeptic discoursed to me learnedly of "Buddha." Conversation demonstrated that all he knew of Buddha was the name. The president of ——— College lectured on geology, not long since. He said the earth is a living creature, and the movement of the tides is the result of the breathing of the animal!—*Home Missionary*.

DR. GOODELL, in a memorable address at Chicago, said these words for the comfort of praying mothers: "I shall never forget those college vacations in the old homestead, in which I overheard the voice of a mother at twilight in prayer with God that the son might be born again and become a herald of the Cross. Because of her prayers I stand in this presence to-day and urge upon mothers the value of early consecration."—*Home Missionary*.

Obituary.

MR. J. FOGGIN, TORONTO.

One of Toronto's oldest citizens passed into his everlasting rest on the 24th of April, 1889, at the house of his son-in-law, Rev. B. W. Day, Stratford, where he was visiting his daughter. He was a firm Congregationalist; and for many years took an active part in church affairs, being a deacon for some time in Bond St. church, when under the pastorate of the Rev. F. H. Marling.

When that esteemed pastor left, Mr. Foggin, with his family, joined the Northern Congregational Church, where he remained a member until his death.

He was an earnest, devoted Christian; showing by his life and conversation that he lived very near his lord and master Jesus Christ. His death was one of peace; and his words of cheer and comfort will never be forgotten by those who were privileged to minister to him in his last hours. We quote the words of one who visited him: "It was a privilege to be with him. His patience in the midst of intense suffering, and his calm unswerving trust in Christ, have taught me lessons I shall never forget. My experience with him has served to strengthen my faith and confidence in God. I shall always be grateful that I had the opportunity of meeting and conversing with him." Such is the testimony of a faithful, earnest minister of Christ.

Only those who knew Mr. Foggin can understand the sweetness and purity of his life. "Blessed are the pure in heart," can truly be said of him.

At the early age of nine years he gave himself to the Saviour. Thus, for seventy years his walk has been close with God. And now he sees Him face to face; and with his loved ones who went before, rejoices in the presence of the Saviour he loved so well.

Mr. Foggin left a legacy of five hundred dollars to the C. C. P. Provident Fund. F. J. D.

Literary Notices.

THE HOMILETIC REVIEW for June is a very excellent number. The Kind of Preaching for our Times, by Dr. Dennis Wortman, every preacher should carefully read and ponder. Dr. Murray's article on Luther's Table Talk is a feast of fat things. Dr. Stone's series of papers on Body and Mind in Christian Life, grows in interest. Dr.

Storrs on How I succeeded in Extempore Preaching is sure to be read with avidity. The Sermonic Section is full of sterling discourses, in full or in outline. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year.

THE TREASURY FOR PASTOR AND PEOPLE, E. B. Treat, 5 Cooper Union, New York, for June, is on our table. A fine, suggestive and instructive number. We should like to see it on the study table of every one of our ministers. After a number of sermons and exegetical comments, a highly instructive article by Rev. W. F. Adency on The Sea of Galilee, one on Life Preaching, by Dr. Cuyler, one on Christ Life by Rev. F. T. Wrenford, with one on Carping at the Preacher, fills up a magnificent number. \$2.50 a year; \$2.00 to ministers.

THE HOME MISSIONARY, for June, the organ of the American Home Missionary Society, has furnished us with some good extracts: 44 pages monthly, for 60 cents a year. Bible House, Astor Place, New York. The work this Society is doing in the Great West, is doubtless as dear and important in the sight of God, as were the journeys of Paul in Asia and Macedonia. A soul is worth as much in the nineteenth century as in the first. And when we go on with the reading of their toils and soul-winning, we can only say, with emotion, "God bless you!"

THE HOME MISSIONARY ADVOCATE, appropriately follows. This is a newly started small monthly of our Canadian Congregational Missionary Superintendent, Rev. Thomas Hall. It is to be issued monthly, in Brantford. Four pages octavo. Five cents per annum. Of course the price is merely nominal; and we hope our pastors and churches will each order 10 to 100 copies, as their field of distribution may be small or large. The June number contains Mr. Hall's report, read at the Congregational Union. Orders are to be sent to Mr. Hall, at Brantford; which, although Mr. Hall may not always be in Brantford, will be properly attended to. We hope the paper will grow.

SUMMER TOURS.—Mr. Galloway, of the C.P.R. Passenger Department, Toronto, has sent us a copy of the above spicy little pamphlet of 207 pages. It contains three maps and fifty capital illustrations, being in fact a descriptive guide-book for the whole length of the line, with the added feature of a priced table of routes; and these are not sold, but given away on receipt of a two cent stamp. Such enterprise deserves commendation.

THE CENTURY, for June, opens with Kennan's elaborate article on the Convict Mines of Kara,

which he visited in 1885. Every spring, when the cuckoo is heard, men escape all over Siberia; 300 of them annually from the gold mines of Kara. Most of the poor fellows come back before the next winter, in fetters; "but they have had their outing," says Kennan, "and have breathed for three whole months the fresh, free air of the woods, mountains and steppes." "The Early Heroes of Ireland," "Woman's Work for Woman," "A Canadian View of the Relations of the United States and Canada," "Life of Lincoln," and "An American Amateur Astronomer," are other notable articles. The Century Co., Union Square, New York; \$4 a year.

THE ST. NICHOLAS, for children, by the same publishers, is equally as good in its own field. The June number is very fine. \$3 a year.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. - By Rev. John Liggins: New York, The Baker & Taylor Co., 740 Broadway; pp xii, and 237, paper; 35 cents. This book takes up twenty-six mission fields; and after stating a few facts concerning them, and the introduction of the Gospel into them, gives testimonies from Government officials, travellers, generals, admirals and navigators, concerning the effects of Missions in these countries. One of the best answers extant, to the carping criticisms of a few prejudiced visitors to heathen lands, of late days. The thirty two pages devoted to India, the fifteen to Japan, and the ten to New Guinea, are most rousing and exciting. Let the members of our Missionary Societies read this book, and they will be more than ever, heart and soul, engaged in the cause of Missions.

THE INTERNATIONAL ROYAL TEMPLAR regularly reaches our table, and is well-filled with everything interesting to the active and aggressive temperance order with which it is connected. W. W. Buchanan, Hamilton, Editor and Manager. Rev. W. Burgess' "Land, Labor, and Liquor," or, Dr. T. Trotter's "Life Pictures from Rum's Gallery," each a substantial bound book of over 300 pages, are offered free to cash subscribers for the "Templar," at a dollar a year. It is a good paper, and these are good books, written by Canadian authors.

Our College Column.

Mr. Horsey, who expects to enter the College in the fall, is at present holding a situation in Montreal.

Mr. McArthur, caretaker of Zion Church, Montreal, has been put in charge of the College building for the summer months.

Miss Piggot's health has much improved, and she hopes to return to the College in September, to resume her duties as matron.

The students add their regrets to the many that have already been given expression to, at Mr. Marling's departure from Montreal.

Dr. Cornish and Rev. H. Marling have sailed for England, per s. s. Lake Huron. We trust they will have much enjoyment, and that the voyage and visit will be beneficial to them.

We regret that Mr. Harry Mason, brother of the Rev. H. C. Mason, B.A., has had another attack of illness, but are pleased to state that as we write he is well on the road to recovery.

After an absence of a couple of weeks, Dr. Barbour returned home the third week in June. While away he performed the marriage ceremony at his son's wedding. He is at present occupying Emmanuel's church pulpit, Montreal.

We had the pleasure of having with us recently, the Rev. A. P. Solandt, B.D., who was passing through Montreal to resume his pastoral duties at Brigham. He took a high stand in his class at Oberlin, and on graduating was chosen one of the Valedictorians.

We learn from a Portage la Prairie paper that Mr. James Daley, who preached there recently, for Mr. Gerrie, is "one of the cleverest young men in his denomination." Western journals tell the truth sometimes.

The American Presbyterian Church has undertaken to support Mr. Hilton Pedley, B.A., as their missionary to Japan for a period of three years. Mr. Pedley will conduct the service in the American church, Sunday, June 30th. We are sure the church will not be disappointed in selecting Mr. Pedley as their representative.

The Union Meeting was favored with the presence of the following students:—Messrs. Austin, Swanson, Craik, Ross, Richards, Grisbrook and Macallum. They all looked well, and reported pleasant experiences in their mission fields. Our old friend, the first Senior Student of the College, under the new order of things, Rev. A. W. Gerrie, was also present. He has not forgotten what he is pleased to call the "good old times" of college days, amidst the frosty blizzards of Manitoba. A pleasant feature of the Union was a visit to Paris on Saturday afternoon, by about twenty young men, chiefly students and recent graduates, under the guidance of the athletic and indefatigable "J. K. U." A good lady in Paris threw open her house for their reception, having graced it for the occasion by a bevy of fair entertainers, whose kindness will long be remembered, especially by the

younger students, who are not likely, either, to forget the abundant supply of more material comforts provided by their gracious hostess. They returned to Brantford about 11 p.m.

For the Young.

AN ORTHODOX SQUIRREL.



ONLY the other day my attention was arrested by what I saw in the window of a little shop. Cages hung from wires and hooks, while their occupants seemed intent upon making the most of their limited space,

by leaping from side to side, and from top to bottom. Attracted by an idle curiosity, I entered, and accosted the proprietor.

"Well, my friend, you have quite a show of animals. This is a small menagerie in its way, is it not?"

"Rather, sir; I call it my theological shop," said he. "Possibly you may not think it, sir, but these birds and squirrels have a deal of human nature in 'em. Here, now, is a cage with only one squirrel in it. He represents a large and respectable class of religionists. See how sleek and quiet he is. He can't bite anything. He's what I call a thoroughly orthodox squirrel."

"How, then, does he get his living? How does he crack those nuts in his cage?"

"He doesn't crack anything," replied the man. He fumbles over the nuts, and waits until I get time to crack them for him. I'll tell you how this came about. He has long been the pet of a party who took especial pleasure in preparing his food for him. In order to save the little fellow time and trouble, his master cracked all his nuts, and now the poor squirrel's teeth have grown out of shape, and can't possibly gnaw anything that is hard."

"Well, what has this to do with theology?"

"Oh, a great deal, as I shall now show you. He is just like a great many good people that belong to the church. *They depend upon somebody's feeding them with carefully prepared food.* They live spiritually on the Bible and the terms of their creed, but these things have to be cooked before

they are eaten. The clergymen and the commentators crack all hard questions, and make them so palatable the believers have only to believe; they never think of thinking for themselves on any doubtful or knotty point. After a while they lose the power of doing otherwise, and so live on what others are pleased to feed them with."—*Boston Congregationalist.*

"PUT THAT INTO THE COLLECTION."

At the young people's meeting of the Baptist Missionary Society last week, Mr. Baynes, the secretary, told this incident:

"When I left the Mission house an hour or two ago, I was quietly walking down Holborn, and passed Wall's shop. Just at the corner I felt some one pull my coat. I turned round and saw a little girl. She said, 'You are Mr. Baynes, are you not?' I said, 'Yes.' 'Well,' she said, 'I want you to put this into the collection; it is half a sovereign—I have saved that since our meeting in Exeter Hall last year.' I looked at her and said, 'Well, what is your name?' 'I am not going to tell you that, but I am going to the meeting this evening,' and she is in this chapel somewhere at the present time. I want that dear girl to know that I am going to put this 10s., which she saved since the meeting last year at Exeter Hall, in the collection for the Congo Mission; and I say with all my heart, I hope God will bless that dear girl, and make her a missionary herself. Here goes the half sovereign!"—*The Christian.*

THE SCULPTOR-BOY.

"Chisel in hand stood a sculptor-boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.

"He carved it then in the yielding stone,
With many a sharp incision,
With heaven's own light the sculpture shone—
He had caught the angel vision.

"Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.

"If we carve it then in the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision."

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

AS BIG AS WE ARE.

One day the teacher of the infant class asked them this question:

"How big must you be to give your heart to Jesus? Must you be as big as I am? All who think so will raise the hand."

Quite a number thought they must be as big as their teacher.

"Well, all who do not think so will raise the hand."

A good many hands were raised in response to the invitation.

"Well, Lizzie, how big do you think we must be to give our hearts to Jesus?"

"Just as big as we are!" answered the little girl *Our Youth's Friend*.

BIBLE QUESTIONS.

17. What two Psalms are alike?

18. In one of Christ's parables, about a rich man and a poor man, what were the names of the men?

19. Forty-two thousand lisping men slain.

20. One good thing; and seven other good things added by one of the Apostles in his writings.

ANSWERS TO FORMER QUESTIONS.

13. (a) The young Levite in the house of Micah Judges, xvi. & xvii. (b) House of Aquila and Priscilla in Corinth: the house of Nymphas in Colosse. 1 Cor. xvi.: 19; Col. iv.: 15.

14. Job. Job i.: 2; and xxii.: 13-15.

15. See Proverbs xxvi.: 7

16. Hezekiah. Prov. xxv.: 1.

That Postmaster-General, John Wanamaker, neither smokes nor drinks. He never drives fast horses, never yachts, doesn't play billiards, and never went to a theater or to a circus in his

life. His only recreation comes on Sundays, when he conducts a Sunday-school class of 3,000 pupils in a Philadelphia church which he built and paid for himself. Mr. Wanamaker is a very remarkable man.

THAT was a pertinent rejoinder which a Salvation Army soldier made to a person who interrupted her exhortation with the query, "How do you behave at home?" "There's my mother she said, 'ask her.'" Whereupon her mother arose and declared, "She lives at home just as she talks in meeting."

* News of the Churches.

POSTSCRIPT.

WATFORD.—A large gathering of the friends of Zion Congregational Church, Warwick, Ont., assembled on Friday, June 14th, 1889, to commemorate the formation of the first Congregational Church in the County of Lambton, in the year 1839, just 50 years past. There were present on the occasion, Revs. W. Hay, of Scotland, Ont.; D. Macallum, Maxville; John Salmon, of Toronto; Black, of Sarnia; White, of Toronto; and the minister in charge, Rev. R. Hay. A most enjoyable time was spent in recounting the scenes of the long past years. The company principally consisted of the descendants of those persons forming the Church at the first. Friends from a distance, and members of surrounding churches made up a large assembly. At the hour of two o'clock p.m., the meeting was opened with prayer by Rev. Mr. Black, of Sarnia, followed by History of the Church by Secretary; addresses by brethren present. Tea was served at 5 o'clock. Addresses in evening by Rev. Mr. Black, of Sarnia, and John Salmon, of Toronto. After a very enjoyable time the meeting was brought to a close. Thus ended a season which will long be remembered. The Watford silver band was in attendance to discourse sweet music.

To the Friends assembled here to-day:

We would desire to present to you an abstract view of the rise and progress of Congregationalism in this County of Lambton. In the year 1832, arrived here, immigrants from the Old World and persons from distant parts of Canada, seeking to secure homes in Lambton, which up to this time was an unbroken wilderness. Many difficulties, only known to the pioneer, had to be experienced, and foremost among these was the spiritual instruction so much needed, the enjoyment of which many had shared in the lands left behind them.

True they were not entirely forgotten. Occasionally some good man of God would find his way here to preach Christ to the needy ones. Foremost among these, the Rev. W. Clarke, of London, would for a time leave his own people and be found here telling these of the Love of God.

The fruit of these efforts was early seen and felt, and on the 15th December, 1839, a congregation met at the house of Mr. Enoch Thomas, the Rev. W. Clarke being present, when some 22 persons banded themselves together in Christian fellowship, under the name of the Congregational Church of Warwick and Bosanquet. A short time previous to this, the Congregational College of B. N. America, came into existence, and one of the first graduates of this institution, Rev. Leonard McGlashan, paid a visit, and on the 29th of August, 1841, became pastor of the 1st Congregational Church, of Lambton, being what is known at present as Zion Congregational Church, Warwick. The labors of Rev. L. McGlashan, first pastor of the church here, were much blessed, but being of delicate health, had to resign his pastorate over the church on the 4th July, 1844. After establishing outposts, viz., Watford and Ebenezer, and a church edifice built in 1843, the remains of which is seen to-day south of us as the Templars' Hall, Main Road, he left us to assume the pastoral charge of Guelph Congregational Church.

But in the removal of Rev. L. McGlashan the Lord's work could not be hindered, and on Oct. 16th, 1844, a young Scotchman, Rev. Archibald Geikie, of Mooretown, received and accepted a call to become pastor of this church, laboring for the cause nearly two years, he resigned his pastorate. The following Sept., 1846, the Rev. John Armour of Esquesing, became pastor, retaining the pastorate about four years, doing good service for the Master, leaving the Church in a healthy state to take charge of Congregational Church, Sarnia.

A new era is now established. The Rev. Dr. Macallum, assumed charge of the churches, now known as the United Congregational Churches of Zion, Watford and Ebenezer, on the 29th day of October, 1852. On the 23rd day of February, 1853, the Rev. Dr. Macallum was ordained in the meeting house, Main Road. The ministration of this faithful brother is like bread cast upon the water, seen after many days. Believing, good and true, his work was pushed on quietly and surely, and beyond the churches he had the direct oversight, of Forest, Lake Shore and Plympton. Loving and kind to all, the churches have received benefit from his prolonged labor. May he have a crown of rejoicing in the day of the Lord. Resigned the pastorate 6th day of July, 1868, after fifteen years of faithful labour for the Master.

On the 28th day of July 1868, the Rev. John Salmon, B.A., accepted a call to the pastorate of the United Churches of Zion, Watford and Ebenezer. And after five years of labour we now look back with pleasure to the results. Additions to the churches were many and abiding, and the work prosperous. Three new church edifices were erected through brother Salmon's untiring zeal, namely, Zion, Watford and Ebenezer, also work performed in Forrest and Lake Shore, the record of which is highly satisfactory; resigned the pastoral charge, September, 1873.

The field had now become one of direct labor. It was therefore necessary for the Churches to secure the services of one who would be faithful in all things. The Rev. R. Hay being in Illinois at this time the mind of the Churches were centred in him. A call was extended to Mr. Hay in January, 1874, and accepted. The labors of Bro. Hay have been signally blessed, especially in Zion. After a season of continued meetings, about forty professed a work of grace in their hearts. Many joined the Church here and other Christian Churches in our midst. During the time of this ministration the Church brought forth abundantly, but the labour being arduous it was thought to be in the interest of the Churches for a separation to take place. Accordingly, Zion and Watford, Forest and Ebenezer were formed into separate charges, and the Rev. R. Hay, through circumstances, took the oversight of Forest, leaving happy memories behind him here and

in Watford, not to be forgotten; and to supply the Churches, the Rev. H. J. Colwell was secured, and took charge in March, 1879, but the services of this brother not being acceptable to many, resigned his charge 24th of November, 1880, since which time our good brother Hay returned to his first love, and is with us to-day in joy and rejoicing at the prospect before us.

But apart from the remarks so far presented there are names in this connection not to be forgotten. Early in the history of the Church in Warwick, at a time when laborers were needed in the vineyards of the Lord, were those young and strong could heartily say "Here am I, Lord, send me," such an one was the Rev. W. Hay who is with us to-day. Again who among us can remember days of old but will honor the memory of Mr. Enoch Thomas for his zeal, liberality and labor for the cause which is here to-day in the Sabbath school, prayer meeting and house of the Lord? Also his beloved partner in life, Mrs. E. Thomas, ever ready to give a helping hand for good. The Lord has blessed her with a long life, eighty three years is the age of the Lord's servant—truly a mother in Israel to-day. Mrs. Duncan Dunlop, one of the first members, is also with us still—50 years a professed servant of Christ.

Just a few more names and I have done.

Bro John Smith, father of Geo. Smith, Secy.; Sister Mrs. Smith, 96 years of age, still here; Bro. All Hay, deacon, father of Revs. Wm. and R. Hay; Mrs. Hay; Mrs. Luckham; John Thomas, Sr.; Mrs. Thomas; Adam Duncan; Mrs. J. D. Eccles Sr.; Mrs. R. Evans; Archibald Duncan. Names we honor and respect in the Lord.

And now, dear friends, we ask your prayers that the Lord will be with us. ONWARD!

GEO. SMITH, Sec.

PERSONALS.—Rev. Duncan McGregor, having resigned his charge in Guelph, the Ministerial Association of that city, at a special meeting called for the purpose on 23rd June, passed a complimentary resolution, expressing their high esteem for Mr. McGregor, and regret at his leaving.

Rev. W. Henry Warriner, of Bowmanville, preached a sermon to the Odd Fellows assembled on their anniversary occasion in the Congregational Church there, on 28th April; from the text, "Bear ye one another's burdens, and so fulfil the law of Christ."

Rev. Arch. F. McGregor, of the Western Church, Toronto, preached the annual sermon to the Sons of Scotland in the Western Church lately. The sermon was much appreciated.

Revs. William Hay, John Salmon and Daniel Macallum, have been making a pleasant visit to Western Ontario, and participating in a series of church-opening and tea-meeting engagements in Watford and vicinity. The pastor, Rev. Robert Hay feels much encouraged over the new building; and the general waking-up the church has had.

BARRIE.—The Congregational Church was filled last Sunday morning, and in the evening not only was every regular seat occupied, but the aisles and platforms, and every inch of standing room was filled and many had to go away unable to enter. The occasion was "Children's Day." This church

seems to be reaching out largely for the young people outside of church and Sunday school relations, and the exercises of Sunday last were born of that purpose. In the morning the ordinance of baptism was administered and Bibles distributed to children who had arrived at the seventh year from their baptism. The pastor delivered an address in which he said that their object as teachers was to train the boys and girls to take care of themselves, to be useful in the world, to earn property and make a good use of it, to live so that they shall have little to regret, to live so that people will be sorry when they die, and heaven will be glad when they come. He appealed strongly to parents to co-operate with the teachers in securing this object. He suggested several ways in which parents could render assistance. One was by getting their children to attend the Sunday school and church, another was by expressions of sympathy for them in their scripture studies, and efforts to begin a Christian life, and a third was by being true Christians themselves. In the evening the children had it largely to themselves. The program consisted of songs, recitations, responsive readings and chants. The building was beautifully decorated. —*Barrie Paper.*

POOR DICK'S CONTRIBUTION.

In all parts of the world missionary meetings are held and contributions made for such as are still in the darkness. Could you have been present on a certain occasion of this kind in one of the distant island stations it would have been a treat to have seen the bright, laughing expression animating the countenances of the people as their names were read out in the congregation. One of the last to come to pay his money was Dick, a little boy born a slave, but who with his parents, had not very long before been made free. Dick being considered a good, honest lad, one who would not steal the eggs, had been duly appointed as captain of the poultry yard on a neighboring estate.

Dick was a very modest boy, and hung down his head as he presented himself at the table before which the missionary sat. Taking a little bag out of his pocket, he took out of it a five dollar note, (twenty shillings and tenpence English money) and laid it on the table.

"Where is your collecting paper, my boy?" asked the missionary.

"I don't got none, sir," replied Dick.

"But how have you got these five dollars?"

Dick looked much embarrassed as he said, "I bring 'em gie you myself, sir, for de mission cause."

"But how did you get so much?" again asked the missionary.

Dick burst into tears at being thus interrogated, and, after considerable emotion, said, "Sir, I been work for 'em myself. I say, do Lord gie me free, and the first money I am I gie to he. I put up all my money - bit, bit, (a bit being at that time fivepence,) tampee, tampee, (one penny)—until he all come to five dollar. Den me been ask somebody to gie me big paper for me bring gie you, sir."

Noble, unselfish Dick! Doubtless the Lord honored Dick's offering of his first-fruits won by the labor of his hands as he cast it all into His treasury. May my young readers imitate Dick's example, and give themselves also unto the Lord, as, we doubt not, Dick did!

Five dollars would have bought Dick a fine suit of clothes, and a pair of boots to wear on Sundays; but Dick willingly went to the Sunday-school and to chapel in his blue striped shirt and Osnaburgh trousers, in order to give his first earnings to the cause of that Saviour who gave himself a sin-offering for him and for us all.

The following extract from a church record in Boston will be of interest to our readers:

"No. 1079. Dwight L. Moody. Boards 43 Court street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner; and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent on Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

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