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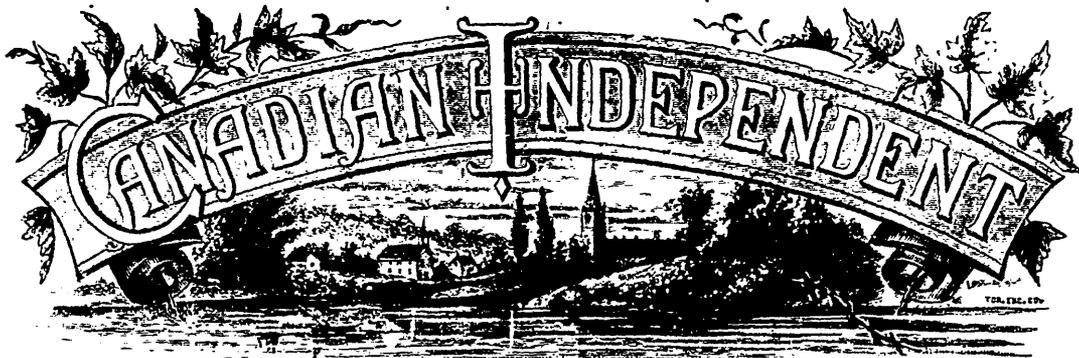
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New Series.

TORONTO, SEPTEMBER, 1890.

| Vol. IX, No. 9.

## Editorial Gittings.

THE heights by great men reached and kept,  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upwards in the night.—*Longfellow.*

How well it succeeds when we go faithfully  
and conscientiously about our work, and leave  
the issue to God!—*Bishop Hall.*

SAVONAROLA'S dying cry, "O Italy, I warn  
thee that only Christ can save thee! The  
time for the Holy Ghost has not come, but it  
will!"

REV. DR STEVENSON, formerly of Montreal,  
and who has been very ill, is shortly (so says  
the *Christian World*), to go to Canada on a  
visit for the good of his health.

THE COUNCIL OF 1891.—In last number,  
page 330, there was a mistake in the names  
of the Delegates to the General Council, 1891.  
For Rev. John Burton, read Rev. John Morton.  
The names will be found correctly given in  
July number, page 197.

THE NATIONAL LIBERAL FEDERATION has  
distinctly resolved to place Disestablishment  
in Wales, in the forefront of their programme  
at the next election. Certainly the time has  
come to cease compelling the Welsh Congrega-  
tionalists and Methodists to support the  
English Church.

STANLEY'S book on "In Darkest Africa" is  
out, its two volumes of a thousand pages in  
all, written in fifty days. The first edition  
was an issue of sixteen thousand copies. He  
says he might have expanded the work into

ten volumes; but he still has "no end of  
plums in pickle" which he will bring out  
when he gets ready.

THE CENSUS in Great Britain will be taken  
in April next year. The House of Commons  
has decided against a column for "Religious  
Belief." The Nonconformists consider this a  
great victory; "for" say they, "hundreds of  
thousands of people who never enter a place  
of worship, would describe themselves as be-  
longing to the Established Church."

IN the four Welsh dioceses a gross estimated  
total of £380,000 is received annually by the  
clergy for attending to a church population of  
350,000, including children, out of a population  
of 1,750,000! Not much impression seems to  
be made even on the 350,000, for the average  
amount of pew rents, fees, and offerings towards  
the income of incumbents in these dioceses  
last year was only £7 per incumbent.

A FREE CHURCH.—An attentive perusal of  
the obituary notice of the late Thomas Jordan  
of St. John, N. B., will show that freedom  
and independence cannot be secured and per-  
petuated in a church organization, where the  
membership have not full power to elect their  
pastor, and appoint their officers, and transact  
their church-business. We must either be  
democratic or oligarchic. We struck for free-  
dom two hundred years ago; and we jealously  
guard our birthright.

"How can these things be?" said Nicodemus  
to Jesus in regard to the doctrine of the  
new birth. (John iii. 9.) Jesus did not tell  
him how they could be, but simply told him  
the facts relating to this doctrine. God in his  
Word does not answer all the curious ques-

tions of men. He simply gives them facts, doctrines, duties and promises, as the basis for their action; and this is enough for all practical purposes.—*N. Y. Independent.*

FROM MID-OCEAN.—Our brother Burton's letter is breezy and readable, from the cool longitude of mid-ocean. He did not seem to have been attracted by the "clothes" of the ecclesiastics! He must have been reading "Sartor Resartus."

WE should ask God in our prayers for what we want,—not for what we think we ought to want. Many a man, in his prayers, speaks almost entirely about the things he fancies it is the right thing to ask in his prayers, and says nothing at all about a crowd of little wants and worries which really are filling up his heart at the time, and which it would be an unspeakable relief to cast all the care of upon God in prayer.—*Morning Star.*

WHEN Ignatius stood in the arena about to sacrifice his life for Christ, and was entreated by friends to make the simple sign of obeisance to the false gods and escape the fearful death, he folded his arms over his breast, his white hair and beard mingling as they met over his shoulders, and said, "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit.

IN answering the question, "What can the churches do for the temperance cause," it was said: "It can refuse membership to those who indulge in alcoholic stimulants; and it can refuse to use alcoholic wine at communion." All this is well and would seem incapable of dispute. But is this all? Shall she welcome to her membership those who, while they do not use it themselves, do furnish it to others? for example, men who sell it themselves, or rent buildings to others for its sale? women who furnish it for social parties, or for ordinary guest, or callers?—*Advance.*

MANY amusing anecdotes are related of Rowland Hill, most of which are to be received with caution; the following, however, told by Dr. Guthrie, is eminently characteristic of his well-known catholicity:—"On one occasion

he was summoned to the death-bed of a lady belonging to the Church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company of 'those Methodists.' What was Rowland to do? He did not tell her she was wrong; no, he said to himself, 'She will be in the Kingdom of Heaven in half-an-hour, and she will find out her mistake there.'—*Presb. Record.*

"THESE CHURCHES, each for itself . . . may appoint and set apart their own ministers . . ." *Statement of Doctrine; Year-Book, 1889, page 60.* Oh yes, we all believe that; not because it is in the Year-Book, but because the Year-Book, in this matter, correctly outlines our belief. And yet, do we read the minutes of the Congregational Union of Nova Scotia and New Brunswick aright, when they state that Rev. R. B. Mills, pastor at *Margaree*, Cape Breton Island, was "ordained" at *Sheffield*, New Brunswick; by (and with the authority of) *the Union*? Is the Union a "church?" and does his pastorate exist at Sheffield?

PURE AIR.—But what can be done in churches? As they are now constructed, I know of no better rule than to have them most thoroughly ventilated by opening all doors and windows Friday or Saturday, and Sunday morning, if the weather will permit, and again between any two services. But a room too cold is worse than impure air. So are draughts. A congregation can endure, without perceptible notice, the deterioration of air in a room of good height, used only an hour and a quarter, provided the air was thoroughly fresh and good at the commencement of the service. The principal cause of difficulty is the neglect of a thorough sweep of air through the house as late as is possible before giving proper heat. A musty church will convict a sexton. Money can secure perfect ventilation, but we prefer to spend our money in architectural fripperies. In that case don't blame the sexton.—*Rev. Dr. Quint.*

SECRETARY HAZEN sends us the summary statistics of the forthcoming Congregational Year Book, which will be studied with interest. The whole number of churches is given as 4,689; of members, 491,885; added on confession, 29,286; infant baptisms, 8,889; young people's societies, 2,202; members, 106,

156; benevolent contributions, \$2,398,037; home expenditures, \$6,046,962, an increase for the year of \$1,068,073; average of salaries reported, \$1,047. It will be seen that the contributions for missions and similar benevolent purposes were \$4.86 *per member*; for home church expenses \$12.22 *per member*. If we were to compare ourselves with other denominations we might seem to have something whereof to boast, but measuring our total so-called benevolent contributions by that which might have been, by that which would have been under any adequate sense of personal Christian stewardship and opportunity, we prefer to thank God for the good done and leave boasting for others—*Advance, Chicago.*

WELSH INDEPENDENTS.—The annual meeting of "The Union of Welsh Independents," comprising some 400 ministers and laymen, was held in Beaufort in July. The *Christian World* thus speaks of the address from the chair:

Rev. David Griffith's presidential address was on 'Christian Union.' While advocating in a broad and generous spirit true Christian fellowship, he referred to the recent overtures of the Anglican bishops, and said that they were by no means to be lightly thought of. They knew not what sacrifices the Archbishop of Canterbury and those acting in concert with him were prepared to make in order to obtain Union. He rejoiced to see the olive leaf in the mouth of the dove, for it showed that the angry waters of controversy were abating off the earth. Yet, having carefully read the articles published as the result of the Lambeth Conference, he felt that it was impossible for Welsh Independents, with their present convictions, to give up their Nonconformity and become members of the Anglican Church. To say the least, so long as the church remained in a state of abject subjection to the State, and the Prayer-book was unrevised, so long as teachers of Popery were retained within the Church, and received its emoluments, it would be their grave and solemn duty to remain where they were. He pointedly referred to the extreme ritualistic services held at Cardiff in connection with the Church Congress, services which cut to the heart every true Welsh Protestant. To leave their simple Nonconformity for such services would be to betray 'the crown rights of the Redeemer.' Yet if the Archbishop, when next he visited Wales, expressed a desire to preach the Word of God in some of their sanctuaries, the most spacious would be at his service, and Nonconformists would crowd to hear his utterances, not because they had lost faith in their own preachers, nor of any lukewarmness in relation to their own cherished principles, but because they had the manliness to place Christianity first and Dissent afterwards.

All men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—*Cyrus.*

## Editorial Articles.

### "LAY" PREACHING.

We don't like the word; but we use it because it expresses our meaning. We want to talk of preaching by others than "ministers." This is, we are afraid, a "lost art" now, in our country churches. Can anyone tell us, in how many of our pastorless churches who had no "supply" from outside, regular services were held, morning and evening, last Sunday? Probably not one. And in most of these cases, the last minister they had was to blame for it. For he ought to have seen that there was somebody to do a little public work, before he would dare to leave the Lord's flock.

The venerable Dr. J. H. Wilson was doing a great work in the slums of Aberdeen; transforming morally, the worst part of the city. Those in London got their eye on him; desirous that he should do the same work there. And he was disposed to go. But how should he leave the work in Aberdeen? He asked an old Christian friend, a retired military officer, "whether he should go to London?" His reply was, "In the army, the rule was, 'never leave your post, till the relief comes!' If the Lord wants you to go to London, he will send or raise up somebody to take your place here!" So he remained where he was; till, at the end of two years more, a young man, one of his converts, had so progressed and developed, as to be a perfectly safe man to leave in charge of the work.

So with the country pastor. Let no man dare to take his hand from the plow, till someone stands beside him, prepared to go on with that work! It may be—and generally it is—best that a "minister" should be got; who can give his whole time to the pastoral and teaching work of that church. But what about the months—sometimes even years—intervening between "pastorates"? *These* are the gaps we want filled. And those who fill these, will be the grandest helpers to the regular pastor.

Let us suggest two very practical ways of reaching this desirable end:

1.—In the settlement of a new pastor. Let him make it a *condition* that one service should be conducted, *somewhere* every Sabbath by the members of the church. He could then have *two* afternoon

stations, instead of one: alternating his own services, so as to be at each place, every two weeks. And put one of these "lay" preachers in the home-pulpit once a month: while the pastor breaks ground occasionally, at some "new spot."

2.—In the giving the missionary grants. Instead of the present extraordinary grants given to the North-West and to Montreal, let every country church *weak enough* to need aid, receive an encouraging grant, on the hard and fast *condition only* that it has at least *one* outside station; and that at least one man beside the pastor, publicly proclaims Christ every Lord's Day.

In both cases the *condition* will be complied with: in the one case because the people, at such times, will agree to anything reasonable the pastor makes a condition of his acceptance—and in the other, to obtain the needed grant; *especially*, where the pastor urges the acceptance of the condition, and promises to help in every way he can to make practical the carrying of it out. And once a church has entered upon such a course of training and effort, *that* church will never again be without LAY PREACHERS!

#### THE YEAR BOOK FOR 1890-91.

By the time this number is in the hands of its readers, the *Year Book* will be ready for circulation. It is well printed, on the same good Georgetown paper as last year. The frontispiece is a map of Ontario, with the location of the Congregational Churches. There are also other portraits and illustrations. For the first time in our recollection, it contains no Chairman's Address; but this is offset by the remarkable sermon preached by Principal Barbour before the Union in Kingston. Every line is something to study. The price and binding are as before: paper boards, cloth back, 15 cents per copy, free by post. Now let all the churches see that it goes into every home!

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### Correspondence.

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#### HOME MISSIONS.

What are we going to do about this? The question vitally concerns our denomination. Every minister and layman must be interested in our Mission Churches. They are the great feeders of

other churches; they cover a large portion of our work in the Dominion; but this is our most important work. Let this work go, and we *die*.

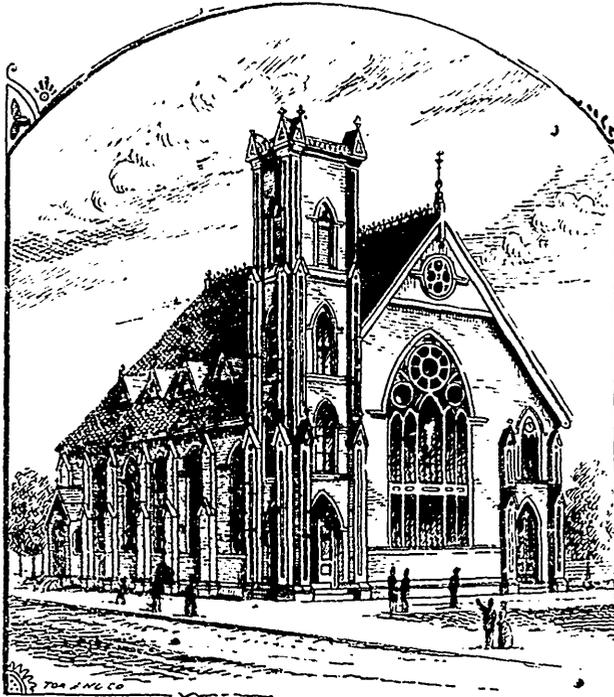
Some will urge, they are not satisfied with the way work has been done in connection with this. Well, what of that? Are we fully satisfied with the way *any* of our work is done? And shall we abandon the Master's work because of this? None can now grumble over the salary of a missionary superintendent. Let the minority in this question remember that the majority has treated them magnanimously, in not appointing a superintendent *pro tem*. Let us feel the Home Missionary work belongs to us all, as it belongs to our Master. Should any church feel it cannot conscientiously contribute in the regular way, let such church combine with others of a similar type, and aid a certain number of mission churches stately. Our principles are sufficiently elastic to permit of this; and none need have any pretext for withholding. The work must be done, or every church will suffer directly or indirectly. Let us think of individual men and churches suffering, ready to give up work; and perhaps \$100 per annum would save them.

As the smoke of the Union battle clears away, let us up and at work. No Mr. Hall can visit our churches this year; the work must be done individually; let us keep this before us. Mark what a stampede of pastors from their late charges \$90 has caused! Why? Because they simply found it impossible to live under the reduction. Let our stronger churches think better of our own graduates, and less of importations. Men from a distance less frequently understand our work in Canada; the most practical, the best, the most lasting work has always been done by the *Alumni*; and if our College is to be established on a firm basis, this must not be lost sight of. Remember our Home Missions and our Colleges constitute our strength, our very life.

J. I. HINDLEY.

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MR. MATTHEW BURNETT, who twenty-seven years ago went to Australia to labor as an evangelist and temperance preacher, has returned to his birthplace, in the vicinity of Scarborough, for a few months' rest. He is said to have been instrumental in inducing 177,000 persons to sign the pledge.



FIRST CONGREGATIONAL CHURCH, VANCOUVER, B.C.

## VANCOUVER.

DEAR SIR.—After an interval of three years I find myself once more in the city of Vancouver ; and would ask a few sticks of your valuable space in which to give my impressions.

First, then, as to the city itself, I find a very marked change. This was not very apparent at first, as the C.P.R. station is the same at which I landed the last time I was here ; and the buildings immediately around it have not changed. But as soon as I had gone a block or two from the station, especially on reaching the top of the low hill on the slopes of which the city is situated, the changes were seen to be remarkable. The site which we had chosen for the church, and which at the time had seemed ridiculously to one side, seemed now to be in the very centre of the western side of the city. The slope towards False Creek, which had been a wilderness of huge and grimy stumps, was now laid out in streets and blocks, adorned with houses, either standing alone in broad lots, or arranged in rows and terraces.

Where I had run the risk of breaking my neck to reach the house of an acquaintance, the electric lamps were swinging, and the electric street railway was in full blast. It seems hard to realize that just four years ago this spring, this place where I am now writing, was a vast space of burning logs and stumps, having on its seaward edge nothing but the ashes of a new-born city. But so it was ; and such is the fact—Vancouver in May, 1886, a ruin, a cinder, a cipher ; Vancouver in July, 1890, a city fair to look upon, with all the advantages and appliances of modern life. I question if the parallel of it can be found in our whole Confederation.

The question will no doubt be asked, "Is this rapid growth going to continue?" The answer given by men who have no interest in either "bulling" or "bearing" Vancouver's interests would be, "It is not probable. The likelihood is that there will be an apparent arrest of progress, and even a slight retrogression ; but as there has never been an absurd and extravagant inflation, so there will never be a crushing and cruel collapse."

The young city has made a swift climb in the spring of its career; it will need to take breath and harden its muscles for the next stage in its ascent. It may be thankful it is not like Winnipeg, likely to fall wounded and bleeding from its sudden elevation.

But the readers of the INDEPENDENT will be anxious to hear of the state of Vancouver in regard to its religious life; and they will be glad to learn that religion sits firmly in the saddle. Some western communities are like wild horses, scampering over the prairies; while religion is shrewdly manœuvring to throw its *lasso* round their necks. But here the community has never run far away; and now it is well in hand. Churches are numerous, earnest and vigorous. The people are receiving the same stamp as they have received in Toronto and Winnipeg. They are orderly, church-going, thoughtful. Of course there are exceptions. There are men who look upon the church as they would upon an iceberg drifting by, far out to sea,—a thing in which they have no interest, and from which they expect no substantial advantage; but the community as a whole, respects the churches, both for what they are, and for what they represent.

What about our own work here? How does it stand in the city? With all modesty and truthfulness, I can answer, "*well, exceedingly well.*" We have a church here, that may be surpassed by one or two others in wealth, but is surpassed by none in its influence upon the life of the city, and its hold upon the affections of the people. It is having its full and honorable share in doing Christ's work in Vancouver. Let us look at a few details:

*Site.*—There is no better in the city. It is within easy reach of the hotels and boarding houses, which are of so much consequence in a new city; and is also on the corner of two thoroughfares which stretch away into the region of residences. It is ample in size, also beautiful as to situation—on the east of a hill.

*Building.*—Of this your engraving will give some idea. The material is wood, as is the case with every completed church in the city, and as is most usual on the Pacific coast. Dr. McLean's splendid church in Oakland, Cal., is of wood. The church in Vancouver is handsome, without being

either gaudy or luxurious. It is a place where the rich and the poor may meet together. It speaks neither of wealth nor of poverty, but of worship and welcome. It is elastic in its accommodation. It can be made to look well filled by a comparatively small congregation, and by the opening of certain doors can take in a congregation of 800 or 900.

*Services.*—I have attended five different kind of service, and will mention them in their order. First, a Christian Endeavor meeting, surprisingly well attended, and carried on with the utmost spirit. Second, a morning service. Many of our churches in the west may well pray not to be judged by their morning service, and the reason is that the evening congregation puts the morning congregation so far in the shade. But this I can say of Vancouver, that not having as yet seen the evening congregation I rejoiced in the size and character of the morning assembly. There was *substance* in it.

Third, a communion service. Fully seventy people sat down, and I, who three years before, with all my searching could find only four Congregationalists in the whole place, know what it meant to behold that *Septuagint* of believers mindful of the cross. Fourth, an evening service. I had the delight of looking into the faces of about six hundred people, sixty per cent. of whom were men, mostly young men. To me it was an impressive service. The evening was fine; the park road was in splendid order for driving. Burrard Inlet had an enticing look for the eye of the pleasure seeker; and yet here was this building filled with people, who had come to worship God after the custom of their forefathers. Hearty, very hearty was the singing of the familiar hymns; reverent was the hush of the people in prayer. Surely, the sermon apart, it was good for these men and women to be there.

Fifth, a prayer meeting. This was all right. It was no "fifth wheel" in the church chariot, but a recognised and vigorous factor in its organization.

There was one other service that I had almost forgotten. I was present at a lecture on Monday evening, at which there were between three and four hundred present. People pay themselves a compliment when they turn out well to a lecture.

So far, so good ; but it must be borne in mind that while the congregation is large, the living, constant *nucleus* is comparatively small, comparatively small though healthy. It is composed, too, of people who are still in the early struggles of their new life in the west, and are not, as yet, strong financially. With the majority, the earthly life is a question not of luxuries, but of daily bread. And upon these people there rests the heavy burden assumed in the building of the church. Some may ask, why they did not build a church of half the size, and half the cost? My unhesitating answer is, that under the circumstances, economy of that sort would have been a false economy, a suicidal economy. It is far better to have a mortgage on your building than a building that is in itself a mortgage on all your efforts. The people here have wisely adopted a bold policy, the good results of which are already apparent, and will become more manifest as the years come and go.

I should like to have said a word about New Westminster and Victoria, but I have already filled up paper enough, and must wait till another time when perhaps I shall have some views to express in regard to advance work in British Columbia.

Cordially yours,

HUGH PEDLEY.

#### LETTER FROM MR. BURTON.

*Mid-Ocean ; S. S. Sardinian,*

July 22nd, 1890.

DEAR CANADIAN INDEPENDENT,—May I trespass on your columns for a few jottings by the way? The citadel-crowned rock of Cape Diamond—the rocky ledges of Point Levi—the feathery falls of Montmorenci—the green isle of Orleans—the bold shores of Gaspé—and the low-lying lands and hills of Anticosti, have been so often described that no lingering is needed on their recollection. But I may say a word on the sight that greeted us near and in the Straits of Belle Isle. The waters were dotted with icebergs. I counted *sixty-two* in sight at one time, to say nothing of broken blocks of ice floating all around. And their shapes—castles, ruins, tower light-houses, behemoths, pyramids, rocks ; white, grey, green and

gold ; as the setting sun shed its slanting light over the scene. Beautiful to gaze upon ; but ugly *customers* to meet on a dark night or foggy day. Providence favored us, however ; the night closed clear, and the morning sun rose bright : and ere the next night came, we had left far behind the last straggler. Right thankful were we. Then came the Atlantic roll, with its usual accompaniment of pale faces, and invisible—if not inaudible—passengers. Sunday dawned ; the rule is that the Anglican service should be used in the morning. Two Anglican priests being on board, the duty of conducting the service fell to their lot. The elder was said to be on his third wedding tour ; the other looked like a celibate. They were duly robed, especially the younger, with surplice, cassock, hood and stole. Look up your dictionary, friends—not Paul's Epistles, or special instructions to *Timothy*.

I confess to a growing feeling of irreverence as the service was performed, and of indignation as the text was announced (Job, xxiii: 8-9): "In the name of the Father and of the Son and of the Holy Ghost." A pretty school-boy essay, to show that we could not know God. But even a school-boy deserved a flogging for missing the mere literary meaning of the sentence, which the next verse supplied—"He knoweth the way that I take." The solemn invocation with which the essay began, and its utter emptiness of either thought or devotion, to say nothing of Gospel, reminds one of the fruit-vender along the steets of the Turkish cities. "In the name of the prophet! figs, figs, figs!"

By request our late visitor, Rev. W. F. Clarkson held service in the evening. A Roman Catholic priest listened at the door ; an evangelical clergyman of Birmingham attended ; but our two milliner-made priests of the morning could not countenance "schism." Oh me! and the world still needing a Saviour! Mr. Clarkson's text was, John vi: 28, 29. The Sunday begun with a farce, closed with a benediction. I say this, not as reflecting against the Anglican communion, but as regards this special occasion ; and knowing how these occasions are multiplied under sacerdotal pretensions, I feel the increasing need of witnessing more earnestly and simply for the truth, as the truth is in Jesus.

The reception of this will speak of my safe arrival on the shores of the Old Land ; and promise

another word through you, ere I return to my brethren. I may be permitted a personal reference in closing, illustrating for me Eccles. xi: 1. Conversing with a passenger, a representative man in his own town and country, I found myself recognized as one who had, over twenty years ago, addressed a missionary meeting in the church which he attended. The speech was remembered, and its influence recounted.

Dear Editor and readers; 1 Thess. v: 22.

JOHN BURTON.

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### THE COLLEGE.

DEAR SIR.—I have sent out over 1,200 copies of Treasurer's Report among the churches—and send this circular to each minister, (or church secretary, where I couldn't find the minister.)

C. R. B.

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### CONGREGATIONAL COLLEGE OF CANADA.

TREASURER'S OFFICE, 30 ST. JOHN STREET.

MONTREAL, 8th July, 1890.

DEAR SIR.—I enclose for your information a copy of my annual report for the year just closed; and by this mail I send you a number of copies for your church. Kindly see to their judicious distribution.

In accordance with one of the suggestions contained in the report, I have to request that you would be good enough to send me the name and address of some one in your church who, being interested in the work, would consent to take the matter of the College subscriptions in hand.

I enclose card for reply, and hope that with the hearty co-operation of all the ministers and churches throughout the Dominion, the current College year will show a much improved financial condition at its close. Yours very truly,

CHARLES R. BLACK,  
*Treasurer.*

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### Our Contributors.

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#### THE OBSERVER.

On a recent Saturday morning, as the Observer was busied with preparations for Sunday, the door bell rang. A minute later I was informed that a gentleman wished to see me. I went down stairs and found in the parlor a young man, fairly-well dressed. His speech was correct, and gave evidence of a good education.

He called me by name, and we shook hands. A private interview was desired, as there was something startling to be revealed. Could this be granted? It was, and there came the story. He did not like to tell it, but he would be frank. Better circumstances had been enjoyed, but whiskey had been his curse. He loved it. There was another besetting sin. A term of two years had just been served in a prison across the lines for stealing. Now it was difficult to get employment; since in seeking such he desired to be frank, and told his story. No one would employ him, and it had come to this, that every one was against him, and he was against every one. Yet there were desires to do better. He sometimes felt like the man in the New Testament, "Almost persuaded." Could I help him? Certain articles of clothing were needed. These would make him presentable for church the next day, where he intended to go, and where he supposed he would be welcome. He had had no breakfast, and "twenty-five cents would get him a good breakfast, wouldn't it?"

After listening to the story, I felt that my man was making capital out of his frankness, yet I was anxious to help him, and thinking that if something practical were done, words would have more effect, he was given a good breakfast, and a parcel containing part of the articles he desired. Then with a few words of counsel I bade him good morning.

Now for revelations: The first came from the next house; my visitor had called, and made inquiries about me, desiring particularly to know if I had come from a neighboring town. The significance of this was at once apparent. In that town is a brother minister of about my own age, who was visited some time ago, by just such a candid story. Evidently the same ex-convict was walking his rounds, and was afraid that he might encounter the same minister, whom he had met in another town.

I learned also that he had visited our Y.M.C.A. The Secretary, believing that "cleanliness is next to godliness," gave him a bath, and then went out in search of employment, promising to report at a later hour of the day; but his man returned not, either to pay for his bath or to secure the employment that might have been found. The Association, however, had the satisfaction of sending him away, clean in body, if not clean in heart.

On Monday morning, our Ministerial Association was held; and again I heard more of my Saturday visitor. After leaving me, he called on Mr. A., and took the liberty, which I did not give him, of saying that I had sent him. The large heart of Mr. A. was touched, and the ex-convict joyfully went forth in search of Mr. B. Mr. A. like myself, did not mention the name of a brother minister, but of course on arriving at the door of Mr. B. the announcement was made that Mr. A. had sent him! Again the same candid story was told, and desires to do better expressed. Mr. B. wanted to see some practical sign of the desire for reformation, and asked him to pray, which he did, with fluency and fervor. Off again he started, and continued his work that beautiful Saturday, until every member of the Association had been visited. We heard also that he was practising his calling at the Salvation Army Barracks. None of us saw him at church the next day. Of course he could not keep his promise and attend all the churches. I wonder where he is now? Perhaps some reader of the INDEPENDENT has before this heard from him a like frank story, designed to elicit charity.

## A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

### XXXIX. OFFICERS.

1. The only permanent officers of a Church are Bishops and Deacons.

2. Bishops or Elders, in the New Testament, correspond to Pastors or Ministers with us. They have (in their own particular churches), the spiritual oversight of the Lord's people.

3. There were no persons in the Apostolic churches corresponding to what are now called "Bishops," except the Apostles. And when the Apostles died, the Apostolic order ceased.

4. In the New Testament, those who were called "Elders" in the Jewish churches, were called "Bishops" among the Greeks. It was the same office. They were the public instructors, the pastors of the churches.

5. The plurality of the Eldership has fallen too much out of use. It is a very necessary and proper thing, in every large church.

6. There is no scriptural authority for an Elder who rules, but does not *teach*. Aptness to teach is an Elder's first qualification.

7. Deacons have charge of the temporal things of the church. Deacons and Elders are both elected by the church. This may be for such periods as the church itself may decide. Experience shows that frequent election of deacons is wise.

### XL. CHURCH AND STATE.

1. Every man has an inborn right to worship God as his conscience, guided by his understanding of God's word, dictates. The only limitation is, that he must not interfere with the equal liberty of another, or in any way molest or disturb others, or claim for himself what could not be granted to all others.

2. As the same rule is also binding upon officers of the government and legislative representatives of the people, the laws of a country must only protect the citizen in his religious rights; but cannot define where or how he shall worship, or what he shall believe or profess.

3. For the State, therefore, to collect tithes or dues for any "church" established by law, is gross injustice and tyranny; and to define what men shall believe, and how they shall worship, is an assumption which must soon disappear from the earth.

4. The union of church and state under Constantine, was largely the cause of the corruption that fastened itself on the church for a thousand years; and that the reformation in England was under the patronage and guidance of Henry VIII, the principal reason that it was, in many respects, only a half reformation.

### XLI. DUTY TO THE CHURCH.

1. All men have duties to all other men—if it were only to *love* them! And all Christians have duties toward all other Christians. And as a Christian Church is only a Christian family enlarged, a believer has special duties toward the special "family" of which he is part.

2. One duty is to watch and guard the *purity* of the church. Once admit self-seeking and worldly men, and the power is gone from that church. One needs, every day, to ask, "What is the Spirit's mind in this matter? What would Christ have me do?"

3. Another duty is to attend *all* the meetings of the church. It will soon get to be a strong and delightful *habit*.

4. Another is, to willingly take what the brethren in their Christian wisdom put upon him to do. Many a one has been thankful afterward, for what seemed like undue *pressure* at the time.

5. Another is, to support the hands of the pastor and officers. The burden of office is sometimes made unnecessarily heavy, by want of sympathy in the members.

6. Another duty is giving to the Lord. The best way is to give every *week*. And it was the Apostolic plan. And it is the best defence against covetousness and the love of money.

7. A great duty of all members to the church, is ever to *speak well of it!* The lips train the heart. The church is dear to Christ; it should be dear to every Christian.

#### XLII. DUTY TO THE WORLD.

1. The Christian needs to be very circumspect in his example before the world; for the world has always refused to judge Christianity otherwise than from its *professors*.

2. The Church of Christ is in the world, as leaven in the mass; and every Christian's field of action lies immediately around him—though not indeed to end there. He should strive and pray to make the church beautiful in the eyes of the world.

3. However repulsed, the Christian must never give up his interest in, and work for the world. He remembers that Christ died for the *whole world*—and goes to work again!

4. Numberless instances prove, that where no outward sign is visible, the power of a pure example is working in the hearts of many around. No work for Christ is wholly lost.

5. Those who in former ages, left the company of men, as monks and hermits, did wrong. Not so would Christ have His children act.

6. A Christian should bear all the necessary public burdens that are laid upon other citizens. He must not compromise with conscience; as in matters of war, public vice, legalizing drink, or the like. He claims the world for Christ, and must act on his own principles.

#### XLIII. FELLOWSHIP.

1. Fellowship is intimate communion and friendship. "We have fellowship with God, and with His Son Jesus Christ."

2. We have also fellowship with other Christians. This fellowship is much recommended in the Scriptures.

3. As we cannot sympathize with others' feelings till we know them, so we should often talk together of spiritual things; that we may help one another.

4. Meetings for fellowship, even if only of two or three, are found to be a great blessing; and should be cultivated.

5. Fellowship of the same class—as the old with the old, the young with the young—will be found an especial blessing. They know one another's feelings and trials.

6. Christ has promised, "where two or three are gathered together in my name, there am I in the midst of them!"

7. Without Christian fellowship, it is difficult to see how Christianity itself could long exist in the world.

8. Christian fellowship refines the soul. In learning to sympathize with other Christians we learn to be loving toward all men.

9. Christian fellowship is a blessed preparation for heaven. The saints in heaven will have fellowship with one another forever.

#### CAN CHRIST BE PREACHED WITHOUT PREACHING CHRISTIANITY?

Can one believe in Christ and not be a Christian? Certainly; the devils believe and tremble. They do not, however, exercise what has been termed saving faith. That is, the faith that *saves*.

In every age the faith that saves has been believing all that God has revealed to us of Christ in relation to our salvation. The Christ of Calvary and the resurrection morning was gradually revealed up through the ages. At first as the seed of the woman, who should bruise the serpent's head. Then through the train of prophecies; tracing His descent, and unfolding His character, and declaring the object of His mission as the Lamb of God taking away the sins of the world; culminating in His holy life, sacrificial death, atonement for sin, and offer of pardon to sinners.

*Saving Faith*, to-day, is the credit which we give to this record of God concerning His Son, and not to our belief in a mere portion of it. We

must accept His sacrifice, vicarious suffering, as the ground of our pardon and peace. If this be an admitted truth, is this foundation fact the burden of the gospel message to-day?

Paul determined not to know anything among the Corinthians but Jesus Christ and Him *crucified*. He declared that this preaching of the *cross*, is to them that perish foolishness, but unto us who are saved it is the power of God. Paul gloried in the cross; would glory in nothing else. He declared that those who were far off were made nigh by the *blood of Christ*. That Jews and Gentiles were both reconciled to God in one body by the *cross*. His theme was Christ crucified, the cross. Redemption by blood meets us everywhere in his epistles.

Is this the theme of many of our young preachers to-day? No sweeping charge can truthfully be made against the ministry of the present time; for the evangelistic sermons and addresses of men like Dwight Moody, and others of a similar style, would effectually repel the imputation.

Notwithstanding such honorable exceptions, (and it is hoped there are many of them), it is feared that as a rule with many, Christ is preached, but not *Christ crucified*. Many of our great sermons preached at associations, anniversaries, and other public occasions, as they appear in print, are dexterously managed to bring in much about Christ's teaching, His sermon on the mount, His denunciation of the Pharisees, His care for the poor, and love for mankind, etc., etc., together with much on the importance of following His example; while all about His sacrifice on the cross, man's need of pardon through His blood, is left out—never hinted at. No attack is made on the atonement, this would awaken alarm; and many arise to its defence. A more dangerous course than attack is pursued. The subject is dropped out in the hope that it will be forgotten and quietly laid aside. The Unitarian style of preaching Christ as an example and not as a sacrifice for sin, is considered to be more "up to the times," more evidence of education and advanced thought, more acceptable to the polished ears of a modern audience, opening up a method of commending ourselves to God, without the soul-humbling necessity of repentance in order to pardon, and reconciliation by the blood of Christ.

This dropping out the one great doctrine of redemption by the blood of Christ, was at first called "negative theology." It made some headway before it was suspected; it has gone much farther since. A religion without redemption is more like Judaism than Christianity.

Some ministers think it sounds very modern and wise to say, "*I have no theory of the atonement.*" Some good men with Unitarian leanings have said it, and heard it echoed by a number of little men who have passed it down the ranks from mouth to mouth, as an evidence of their wisdom. The time is come, however, when there should be no trifling with the distinguishing doctrines of our faith. If men do not accept the vicarious sacrifice of Christ, they should say so; and show their colors. It is safer to preach man's ruin by the fall, redemption by Christ, and renewal by the Spirit. It sounds ancient, but it is scriptural.

In every age the proclamation of this doctrine has been blessed of God in the conversion of sinners; and has been productive, under God, of some of the highest style of Christians.

W. H. ALLWORTH,  
Memphis, Michigan.

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## Our Story.

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### ALL HE KNEW.\*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

#### CHAPTER XV.

The story that Reynolds Bartram had "stood up for prayers" went through Bruceton and the surrounding country like wildfire. Scarcely any one believed it, no matter by whom he was told: the informer might be a person of undoubted character, but the information was simply incredible. People would not believe such a thing unless they could see it with their own eyes and hear it with their own ears: so the special meetings became at once so largely attended that they were held in the body of the church instead of the little basement called the "lecture-room."

The most entirely amazed person in the town was Deacon Quickset. Never before had he been absent, unless sick, from any special effort of his

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\*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

church to persuade sinners to flee from the wrath to come; but when Dr. Guide announced that he should ask Sam Kimper to assist him in the special meetings the deacon's conscience bade him halt and consider. Dr. Guide was wrong,—there could be no doubt of that: would it be right, then, merely for the sake of apparent peace and unity for him, the deacon, to seem to agree with his pastor's peculiar views? The deacon made it a matter of prayer, and the result was that he remained at home.

That Reynolds Bartram had been the first-fruits of the new special effort, was a statement which the deacon denied as soon as he heard it. Frequent repetition of the annoying story soon began to impress him with its probability, and finally a brother deacon, who had been present, set all doubt at rest by the assertion that Bartram had not only been converted, but was assisting at the meetings. When, however, the attending deacon went on to inform his absentee brother that Bartram had attributed his awakening and conversion to the influence of Sam Kimper, Deacon Quickset lost his temper, and exclaimed,—

"It's all a confounded lie! It's a put-up job!"

"Brother Quickset!" exclaimed the astonished associate, with a most reproving look.

"Oh, I don't mean that *you lie*," explained the angry defender of the faith. "If you heard Bartram say it, he *did* say it, of course. But there's something wrong somewhere. The minister's rather lost his head over Sam Kimper, just because the wretch isn't back in his old ways again, and he's got a new notion in his head about how the gospel ought to be preached. New notions have been plenty enough ever since true religion started; there's always some man or men thinking out things for themselves and forgetting everything else on account of them. There were meddlers of that kind back to the days of the apostles, and goodness knows the history of the church is full of them. They've been so set in their ways that no sort of discipline would cure them; they've even had to be hanged or burned, to save the faith from being knocked to pieces."

"But, Brother Quickset," pleaded the other deacon, "every one knows our pastor isn't that sort of person. He is an intelligent, thoughtful, unexcitable man, that—"

"That's just the kind that always makes the worst heretics," roared the deacon. "Wasn't Servetus that kind of person? And didn't Calvin have to burn him at the stake? I tell you, deacon, it takes a good deal of the horror out of those times when you have a case of the kind come right before your eyes."

"What? Somebody being burned?" exclaimed the other deacon, raising his hands in horror.

"No, no," testily replied the defender of the faith. "Only somebody that ought to be."

"But where does the lying come in, that you were talking about?"

"I tell you just what I believe," said Deacon Quickset, dropping his voice and drawing closer to his associate. "I believe Dr. Guide believes just what he says,—of course nobody's going to doubt that he's sincere,—but when it's come to the pinch he's felt a little shaky. What does any other man do when he finds himself shaky about an important matter of opinion? Why, he consults a lawyer, and gets himself pulled through."

"But you don't mean to say that you think Dr. Guide would go to a rank, persistent disbeliever in anything—but himself—like Ray Bartram, do you, in a matter of this kind?"

"Why not? Ministers have often got lawyers to help them when they've been muddled upon points of orthodoxy. What the lawyers believes or don't believe hasn't got anything to do with it: it's his business to believe as his client does, and make other folk believe so too. Ray Bartram is just the sort of fellow a man would want in such a case. He's got that way of looking as if he knew everything, just like his father had before him, that makes folks give in to him in spite of themselves. Besides, he'll say or do anything, to carry his point."

"Isn't that putting it rather strong, Brother Quickset?"

"Of course it isn't. Don't I know, I should like to ask? Don't I always hire him myself?"

"Oh!" That was the only word the other deacon spoke, but his eyes danced, and he twisted his lips into an odd grin.

"Oh, get out!" exclaimed the pillar of orthodoxy. "You needn't take it that way. Of course what I ask him to do is only right: if I didn't think so I wouldn't ask him."

"Of course not, brother. But think a moment: do you really believe that any form of professional pride would persuade that young man—proud as Lucifer, and just as conceited and headstrong, a young man who always has argued against religion and against every belief you and I hold dear—to rise for prayers in an inquiry meeting, and afterwards say it was the Christian life of Sam Kimper,—a man whom a high-born fellow like Bartram must believe as near the animals as humanity ever is,—to say it was the Christian life of Sam Kimper that convinced him of the supernatural origin and saving power of Christianity?"

"I can't believe he put it that way: there must be something else behind it. I'm going to find out for myself, and do it at once, too. This sort of nonsense must be stopped. Why, if men go to taking everything Jesus Christ said just as He said it everything in the world in the way of business is going to be turned upside-down."

Away went Deacon Quickset to Bartram's office,

and was so fortunate as to find the lawyer in. He went right at his subject :

"Well, young man, you've been in nice business, haven't you?—trying to go up to the throne of grace right behind a jail-bird, while the leaders and teachers whom the Lord has selected have been spurned by you for years!"

Reynolds Bartram was too new a convert to have changed his old self and manner to any great extent: so he flushed angrily and retorted,—

"One thief is about as good as another, Deacon Quickset."

Then it was the deacon's turn to look angry: the two men faced each other for a moment with flashing eyes, lowering brows, and hardset jaws. The deacon was the first to recover himself, he took a chair and said—

"Maybe I haven't heard the story rightly. What I came around for was to get it from first hands. Would you mind telling me?"

"I suppose you allude to my conversion?"

"Yes," said the deacon, with a look of doubt. "I suppose that's what we will have to call it, for want of a better word."

"It is a very short story," said Bartram, now entirely calm, as he leaned against his desk and folded his arms. "Like every other man with any brains, I've always been interested in religion, intellectually, and have had to believe that if it was right, as I heard talked, it had sometimes got away from its Founder in a manner for which there seemed to be no excuse. Everything was being taught by the servants, nothing by the Master. When I want to know your wishes, deacon, about any matter in which we are mutually interested, I do not go to your back door and inquire of your servants: I go to you, direct. But when people— you among the number—have talked to me about religion, they've always talked Peter and Paul and James and John.—never Jesus."

"The Apostle Paul——" began the deacon, but the lawyer snatched the words from his lips, and continued:

"The Apostle Paul was the ablest lawyer who ever talked. I've studied him a great deal, in past days,—for style."

"Awful!" groaned the deacon.

"Not in the least," said the lawyer, with fine earnestness. "He was just the man for his place and his time; 'twas his business to explain the new order of things to the hard-headed Jews, of whom he had been so notable a representative that to convert him it was necessary that he should be knocked senseless and remain so for the space of three days: you remember the circumstance? He was just the man, too, to explain the new religion to the heathens and pagans of his day, for those Greeks and Romans were a brainy lot of people. But why should he have been quoted to me, or any

other man in the community? We don't have to be convinced that Jesus lived: we believe it already. The belief has been born in us, it has run through our blood for hundreds of years. Do you know what I've honestly believed for years about a lot of religious men in this town, you among the number? I've believed that Jesus was so good that you've all been making hypocritical excuses, through your theology, to get away from this!"

"Get away from my Saviour!" gasped the deacon.

"Oh, no; you wanted enough of Him to be saved by,—enough to die by; but when it comes to living by Him—well, you know perfectly well that you don't."

"Awful!" again groaned the deacon.

"When I heard of that wretched convict taking his Saviour as an exemplar of daily life and conduct, it seemed ridiculous. If better men couldn't do it, how could he? I had no doubt that while he was under lock and key, with no temptations about him, and nothing to resist, he had succeeded; but that he could do it in the face of all his old influences I did not for an instant believe. I began to study him, as I would any other criminal, and when he did not break down as soon as I had expected, I was mean enough—God forgive me!—to try to shake his faith. The honest truth is, I did not want to be a Christian myself, and had resisted all the arguments I had heard; but I was helpless when dear friends told me nothing was impossible to me which was being accomplished by a common fellow like Sam Kimber."

"Nothing is impossible to him that believes," said the deacon, finding his tongue for a moment.

"Oh, I believe; there was no trouble about that: 'the devils also believe,'—you remember that passage, I suppose? Finally, I began to watch Sam closely, to see if perhaps he wasn't as much of a hypocrite, on the sly, as some other people I know. He can't make much money on the terms he has with Larry, no matter how much work reaches the shop. I've passed his shop scores of times, early and late, and found him always at work, except once or twice when I've seen him on his knees. I've hung about his wretched home nights, to see if he did not sneak out on thieving expeditions; I've asked store-keepers what he bought, and have found that his family lived on the plainest food. That man is a Christian, deacon. When I heard that he was to make an exhortation at the meeting, I went there to listen—only for that purpose. But as he talked I could not help recalling his mean, little, insignificant face as I'd seen it again and again when I was a younger man, dropping into justices' courts for a chance to get practice at pleading, and he was up for fighting or stealing. It was the same face: nothing can ever make his

forehead any higher or broader, or put a chin where nature left one off. But the expression of countenance was so different—so honest, so good—that I got from it my first clear idea of what was possible to the man who took our Saviour for a model of daily life. It took such hold of me that when the pastor asked those who wanted the prayers of God's people to rise, I was on my feet in an instant; I couldn't keep my seat."

"Then you do admit that there are some God's people besides Sam Kimper?" sneered the deacon.

"I never doubted it," replied the lawyer.

"Oh, well," said the deacon, "if you'll go on, now you've begun you'll see you've only made a beginning. By the way, have you got that Bittles mortgage ready yet?"

"No," said the lawyer, "and I won't have it ready, either. To draw a mortgage in that way, so the property will fall into your hands quickly and Bittles will lose everthing, is simple rascality, and I'll have nothing to do with it."

"It's all right if he's willing to sign it, isn't it?" asked the deacon, with an ugly frown. "His signature is put on by his own free will, isn't it?"

"You know perfectly well, Deacon Quickset," said the lawyer, "that fellows like Bittles will sign anything without looking at it, if they can get a little money to put into some new notion. A man's home should be the most jealously guarded bit of property in the world: I'm not going to deceive any man into losing it."

"I didn't suppose," said the deacon, "that getting religious would take away your respect for the law, and make you above the law."

"It doesn't: it makes me resolve that the law shan't be used for purposes of the devil."

"Do you mean to call me the devil?" screamed the deacon.

"I'm not calling you anything: I'm speaking of the unrighteous act you want done. I won't do it for you; and further, I'll put Bittles on his guard against any one else who may try it."

"Mr. Bartram," said the deacon, rising, "I guess I'll have to take all my law-business to somebody else. Good-morning."

"I didn't suppose I should have to suffer for my principles so soon," said the lawyer, as the deacon started; "but when *you* want to be converted, come see me and you'll learn I bear you no grudge. Indeed you'll be obliged to come to me, as you'll learn after you think over all your affairs a little while."

The deacon stopped: the two men stood face to face a moment, and then parted in silence.

(To be continued.)

God's crusts are hard, but the bread is sweet.

## Temperance.

The Good Templars of the world, according to the latest summing up, number 611,024 in 13,208 branches.

The publicans are not satisfied that the increased duty on intoxicants should pay the compensation claims, and are urging upon Mr. Goschen to impose a duty of sixpence per dozen upon lemonade and aerated waters.

The question was put to the householders in thirteen cities and towns in Scotland, including Edinburgh, Glasgow, and Aberdeen—"Are you in favor of the prohibition of all licenses for the common sale of intoxicating liquors?" 81,610 householders answered "Yes," and 34,530 "No." In fifty-four small towns and villages in Scotland this question was put to every householder—"Are you in favor of the people around you having the power to prohibit the liquor traffic by their votes, should they wish to do so?" 71,408 householders answered "Yes," and only 5,527 "No."

A striking object lesson in temperance was given the other day in Detroit, which the boys will do well to keep in mind at this season of the year. It was an exceedingly hot afternoon, and as three men stood talking together, mopping the perspiration from their faces, one of the company exclaimed, "I must have a glass of beer to cool me off!" His friends went into the saloon with him but did not drink. Instead, they quietly sat down and fanned themselves. One, who was a physician, said, "Now, let me show you something." Then, before the man drank his beer, he felt the pulse of each of his companions. In about five minutes after drinking his beverage the man declared that he felt much cooler. "Do you!" queried the doctor. "Well, your pulse has increased just eight beats to the minute, whilst our friend's here has decreased six, making a difference of fourteen in his favor. Wait a bit." In a few minutes more the beer-drinker began to feel a raging heat, so that instead of cooling off he had made himself the more uncomfortable. Do not be deluded, boys, into the belief that beer, or any similar liquid, will cool you off on a hot day. Common sense and science both prove the contrary.

God never gave a man a thing to do concerning which it were irreverent to ponder how the Son of Man would have done it.—*Geo. Macdonald.*

CONGREGATIONAL UNION OF NOVA  
SCOTIA AND NEW BRUNSWICK.

(Continued.)

SHEFFIELD, N. B.

On Monday afternoon, reports from the Churches were given by the delegates, and some of the ministers. Some time was occupied in the consideration of statements from the new congregation at Truro, N. S., where a number of families had united together with a view to the formation of a church. Although the movement had been altogether spontaneous on the part of the people themselves, it was stated that encouragement would be given, and a grant by the C. C. M. S. A resolution was adopted disapproving of the action of Mr. Swanson in his manner of departure from this field, and a committee was appointed to make arrangements for supply, until a pastor could be obtained.

Rev. W. H. Watson was appointed as a deputation to the Women's Missionary Society which was then in session in the vestry.

In the evening the annual missionary meeting was held. The C. C. M. S. for home missions was represented by Rev. Wm. McIntosh; the Foreign Society by Mr. Gunn, of Baddeck, a student, who was preparing for foreign work. Mrs. Jenkins, a lady delegate from Chebogue, N. S., made an address on behalf of the Woman's Missionary Society of N. S. and N. B. Miss Fanny Dunlap, of Liverpool, read the report of the Secretary of the Woman's Missionary Society. Mr. Jas. Woodrow gave an account of the origin and work of the Ladies' Missionary Society, and the great benefit it had been as an auxiliary to the Home Missionary work of the Union in N. S. and N. B., and its subsequent aid as an auxiliary to the C. C. M. S. The report of the Treasurer showed that the sum of \$300.42, had been paid over from this Society to the C. C. M. S. during the past year. A collection was taken up in aid of the funds of the C. C. M. S. during the meeting.

TUESDAY, July 8, 1890.

The forenoon was taken up mainly with routine business. Among the resolutions adopted, was the following:

"That in view of the great evils resulting from the wide-spread use of intoxicating liquors as a beverage, we earnestly recommend the principles of 'Total abstinence.' And this Union would hereby express its sympathy with all well considered legislation, and

the enforcement thereof, that will tend towards the extermination of the liquor traffic, or its curtailment. And further resolved, that each minister be requested to preach one or more sermons each year, in advocacy of the principles of 'Total Abstinence.'"

Rev. Mr. McIntosh, on behalf of the business Committee, presented the following resolution, which was adopted:

"In regard to the question of precedence on state occasions which is before the people of this Dominion, this Union considers it a matter of small importance to the ministers of this branch of the Church of Christ, as they, with other ministers of the gospel, are ambassadors of Him who said that His kingdom is not of this world. Nevertheless as Congregationalists have ever stood in the forefront in the advocacy of equal rights for all; be it

*Resolved*, That we the members of this Union protest against that portion of the order of precedence which gives pre-eminence to those who are the adherents of one system of church government; and our protest is not made on the ground of census returns, but on the principle that the people of this Dominion, irrespective of ecclesiastical preference, should be equal before the law, and in repudiation of the pernicious principle of church and state connection, or even the semblance of it, in this country."

In the afternoon, Rev. J. Shipperley read the statistical report. Discussion arose, and it was decided to have new forms for next year's returns, with a column of absentees.

The following are the officers and committee for the ensuing year:

Rev. S. Sykes, Chairman; Rev. Dr. Watson, Secretary; Rev. J. Shipperley, Statistical Secretary; Mr. James Woodrow, Treasurer. These officers, with the following will form the Union Committee: Rev. Messrs. W. McIntosh, W. Peacock, F. Flawith, and Messrs. E. Scott, Isaac N. Cox, A. K. Moore, A. Jenkins, Arch. Barker, J. W. Jewett, R. L. Phillips, W. E. Perry, C. H. Whitman, F. Fisher, J. M. O'Brien, Colin McLeod and Moses Burpec. The officers with Rev. W. McIntosh to be the sub-committee for interim business.

Delegates were appointed to the Union of Ontario and Quebec, the Union of England and Wales, and the International Council, which meets in London, in July, 1891.

Three representatives of the Union were appointed for the Executive of the C. C. M. S., and four for the General Committee of the C. C. M. S., according to the terms of Union. Sundry other business was transacted. The Union Committee held a session, and transacted some business.

In the evening Rev. R. B. Mills, of Margaree, N.S., was ordained; Rev. R. K. Black made an address on behalf of the Congregational College; votes of thanks moved by Rev. W. Peacock, and seconded by Rev. Messrs. Watson and Moore were adopted. Rev. F. Flawith responded, and the

Union adjourned to meet in Cornwallis, 10th July, 1891.

#### RESOLUTIONS PASSED

That Messrs. James Woodrow, A. Barker, and S. B. Appleby be the Trust-Deed Committee for New Brunswick; and James Woodrow, E. N. Clements, and Rev. J. W. Cox, be the Trust-Deed Committee for Nova Scotia.

That all the churches be requested to take up an annual collection or subscription, in aid of the funds of the Canada Congregational Missionary Society; that collection or subscription to be made and sent in at as early a date as possible; and that its remittance in no case be delayed later than 1st of May in each year; in order that it may appear in each YEAR Book in the year's accounts of the C. C. M. S.

*Resolved.*—That this Union hereby expresses its confidence in the management of the Canada Congregational College; and heartily recommend it to the liberality of our churches in aid of the expenses of management, as well as in aid of the endowment fund.

*And further resolved.*—That the pastors be urged to do all in their power to influence Christian young men with suitable talents, to prepare for the work of the ministry, and take the course prescribed by the institution.

Delegates to the World's International Council in London, July, 1891: Rev. Wm. McIntosh, and Rev. W. H. Watson. *Alternate*, Rev. Jas. Shipperley. In the event that the parties named cannot attend, they, with the Chairman and Secretary, to have power to name substitutes. They need not be limited to this Union if they cannot get them among ourselves.

For the Executive Committee of the C. C. M. S., Rev. W. McIntosh, Rev. J. G. Sanderson and Rev. Thomas Hall.

Delegates to the Congregational Union of Ontario and Quebec: Rev. Wm. McIntosh, Rev. S. Sykes, and Rev. Jas. Shipperley.

To Marine Conference: Rev. F. Flavith

To the Congregational Union of England and Wales: Rev. John B. Saer, Rev. Wm. McIntosh.  
Annual preacher for 1891: Rev. F. Flavith.

### News of the Churches.

ST. JOHN, N. B.—The following in reference to the successor of the Rev. J. B. Saer, is taken from the *St. John Daily Telegraph*, of the 19th July:—

“The new pastor of the Congregational church, Rev. David Howie, with his family, arrived in St. John on Thursday. Mr. Howie was dismissed from the pastoral charge of the Pilgrim Congregational church, Duxbury, Mass., on Monday, the 7th inst., by a mutual council summoned for the purpose. The council consisted of the Rev. J. L.

Sewell, pastor of the Church of the Pilgrimage, Plymouth (the Congregational church of the Pilgrim Fathers), Rev. O. W. Lord, of Hanover; Rev. Zenas Crowell, of Kingston; Rev. Richard S. Whidden, of Marshfield; Rev. D. Bremner, of Scituate, with delegates. The council recommended the dissolution of the pastoral relation, Mr. Howie having accepted the call to St. John. Among the resolutions adopted were the following:

“This council desire to place on record their warm personal feeling for Bro. Howie, and their sorrow that such a successful and harmonious relation should be so soon severed. They view with joy the fruitfulness of the pastor's labors with this church, and confidently commend him as a beloved and faithful brother, in all respects worthy of the full confidence of the churches of our Lord Jesus Christ.”

“A reception was given to Mr. Howie in the vestry, last evening, by the members of the church and congregation; several city ministers were present. Rev. Dr. Macrae made the opening prayer, followed by a chorus from the choir, “We bid thee welcome.” The chairman, Mr. James Woodrow, read the proceedings of the council which met at Duxbury, Mass., for the dismissal of Mr. Howie, and the endorsement by the council of Mr. Howe as a Christian minister. Mr. C. E. MacMichael, Mr. A. J. Heath and the chairman extended a welcome to the new pastor and his family in the name of the church and congregation. Mr. Howie responded briefly, trusting that he would be a faithful minister of the gospel of the Lord Jesus Christ, and that he and the people would work together for the building of Christ's kingdom. He was pleased to find that the members of the church were so much attached to the late pastor, Rev. J. B. Saer. He thanked them on behalf of himself and family for their hearty greetings. Addresses of welcome were made by Rev. W. McIntosh, pastor of the Congregational church, Yarmouth, and by Rev. Dr. Pope (Methodist), Rev. A. J. Macfarland, (Reformed Presbyterian), and Rev. Dr. Macrae (Presbyterian), of this city. Refreshments followed, the doxology was sung, and the benediction was given by the new pastor. There was quite a large gathering of the members of the congregation and their friends.”

Rev. Mr. Howie is a native of Paisley, Scotland.

TORONTO, HAZELTON AVEENE.—At the end of weekly prayer-meeting, Wednesday, 6th August, the pastor, in the name of the church-members, presented Mr. David Scott with a very handsome silverware tea-set, suitably engraved. Mr. Scott has been organist for the church for some years; as well as an efficient helper in the Sunday school;

and it had been in the minds of some of the members for a long time, to testify their appreciation of his services as organist, by some such present. His happy marriage a few days ago, to one of the young members of the church, seemed to present a fitting opportunity for such a present. Mr. Scott was quite taken by surprise, and scarcely knew how to respond to the kindly words spoken. The young couple have the hearty good wishes of the church.

The new church-building is going nicely on; and will, if nothing unforeseen occurs, be finished before winter. It will be a solid, imposing and commodious place of worship. The pastor, Rev. Geo. Robertson, is *growing*. That means a good deal. But the Deacons must see that he is not worn out by too great service. City pastorates too often kill men. We are glad to hear that, none too soon, his Deacons have *ordered him off* on a holiday!

THE MARITIME PROVINCES.—We make use of the full text of Rev. Jas. Shipperley's report as Financial Secretary read at the "Union" of the Lower Provinces (an abstract of which will appear in the *Year Book*), as material for a few jottings about the churches down by the sea.—ED.

*Chebogue, N. S.*—Lately supplied by a young Brother from Ontario, Rev. Frank Davey, who has been installed as pastor.

*Margaree, Cape Breton Island.*—Has been able to secure as an under-shepherd, Rev. R. B. Mills, from *Milton, N. S.*, which is now ministered to by Rev. J. W. Cox, happily restored in large measure to health.

*St. John, N. B.*—For six years earnestly and faithfully ministered to by Rev. John B. Saer, (removed for the present to England), the church now welcomes a new pastor, Rev. David Howie, a native of Paisley, Scotland, recently a pastor in Massachusetts.

*Sheffield.*—Here the Rev. Frederick Flawith recently settled as pastor, resigning his position at *Keswick Ridge*, which for the present is without a minister.

*Brooklyn and Beach Meadows*, have been without a settled pastor since Mr. Goldberg left them.

*Truro, N. S.*—This new cause was ministered to, at the date of Mr. Shipperley's report, by Mr. I. J. Swanson, a recent graduate of the College; who, however, has left the field.

Churches are 20 in number. These are regularly supplied on the Lord's Day, as well as 27 other preaching stations; and 13 week-day preaching stations may be added. 3531 persons are re-

ported as being under pastoral care in Nova Scotia and New Brunswick. The additions to the churches were not many: 25 by conversion, and a smaller number by letter from other churches. There is much emigration from these Provinces to the United States.

*Sunday Schools* are reported as 23; with 144 officers and teachers, and 1012 scholars. Pastors' Bible-classes, 9; with 165 members.

*Old Timers.* Cornwallis Church dates from 1760; Liverpool, N. S., 1761; Sheffield, 1783; Chebogue, 1767. The others are of the present century.

*Finances.* Total contributions for all purposes, \$11,302; or a little over eleven dollars per member.

KINGSPORT, N.S.—*Ordination of Mr. Churchill Moore.*—A meeting of the council called at the instance of Mr. Benjamin Tupper, secretary of Kingsport Congregational Church. First council held in the house of Mr. I. N. Cox, Kingsport.

Moved that the Rev. J. W. Cox, be Moderator' carried. That Rev. W. H. Watson, be Scribe, carried.

The following members of council responded to call: Milton—Rev. J. W. Cox, no delegate; Liverpool—Rev. W. H. Watson, no delegate; Noel—Rev. James Shipperley, no delegate; Cornwallis—Messrs. Benj. Tupper and I. N. Cox, delegates. Economy Church through a combination of circumstances was not able to comply with request of church. Rev. Jacob Whitman of Manchester, and Rev. E. C. Wall, residing in Kingsport, and Mr. Abram Bigelow, were invited to sit as honorary members.

Scripture read by Moderator.

Prayer by Rev. J. Whitman.

The call of the church to Mr. Moore, and his acceptance of the same were read. After due deliberation and examination of documents, it was moved and adopted "that we accept of credentials, and now hear Mr. Moore's statement of Christian experience," which was given in a straightforward manner. Also his statement of doctrine. The candidate was subjected to a thorough examination as to his views, beliefs and doctrines, and was then requested to withdraw. When after due consideration, it was moved, seconded and carried, "that being satisfied with the answers of the brother, Mr. Churchill Moore, we do now proceed to his ordination and installation, as pastor of Kingsport Congregational Church, with the prayer and hope that it may be a long continued pastorate, proving a blessing to the community, as well as the pastor himself. After prayer by the Rev. E. C. Wall, the council adjourned until 3 p.m.

AFTERNOON SESSION, 3 P.M.—Hymn 412, (gos-

pel) and several others. Prayer by Rev. J. W. Cox. Scripture reading, II Tim., 2nd chapter. Hymn, "Where are the reapers," after which the candidate gave his Christian experience in clear, terse statements. He reviewed his past life, and in true, honest manhood, showed reasons why he had entered the Christian ministry. A statement of his beliefs and doctrines was then given, after which the Rev. J. Whitman offered the ordination prayer, laying on of hands by the brethren, thus setting him apart to the Christian ministry.

Right hand of fellowship given by the Rev. J. W. Cox. Rev. James Shipperley gave the charge to the candidate. Rev. W. H. Watson addressed the congregation. After the hymn, "All hail the power of Jesus name," Rev. E. W. Hall led in prayer. Minutes of the day's session were read and approved, and the council adjourned *sine die*.

J. W. Cox, *Moderator*.

W. H. Watson, *Secretary*.

Kingsport, N.S., July 11th, 1890.

SHEFFIELD, N.B.—A sacred cantata, under the title of the Pilgrims of New England and Sheffield was held in the Congregational Church, Sheffield, on Friday evening last. Rev. F. Flawith presided, and read the interim parts, giving a sketch of the rise of Puritanism in England, and that section of it which became Congregational, resulting in the removal of the persecuted church, of which Rev. John Robinson was pastor, to Amsterdam, then to Leyden, and the most courageous portion of it to New England. Mr. Flawith also gave an account of the arrival of the Puritan settlers at Maugerville (now Maugerville and Sheffield), in 1761, and also of the Congregational church which was organized among them in 1764, and which has had a continuous existence since that time. The singers were as follows: Soprano, Misses Hattie Barker and Adeline Burpee; alto, Miss McAdam and Miss Nettie Barker; tenor, Messrs. D. H. Burpee, E. K. Barker and C. McLean; bass, Messrs. W. H. Barker, C. S. Burpee and F. W. Barker; Organist, Miss Ida Barker. A brief address followed by Mr. James Woodrow of St. John, on the Faith and Church Polity of the Pilgrims, in which reference was made to their loyalty to King James, their removal for soul freedom, and their final departure from Holland to America where they could perpetuate their Congregationalism and the English language, and live on British soil. Mr. W. also made special reference to the New England settlers who emigrated to Nova Scotia and New Brunswick about the year 1760, and who insisted before removal on a guarantee of religious liberty, which they obtained in the document known as the Charter of Nova Scotia, which became the corner stone of our religious liberties. The opening prayer was made by Rev. S. Sykes,

and the concluding by Rev. Mr. Wall. The attendance was large.—*Telegraph, July 8th, 1890.*

TORONTO, HOPE CONGREGATIONAL CHURCH.—The Church, worshipping in Jubilee Hall, and formed in December of last year, is progressing favorably, the membership having reached over fifty. The preaching of the word by the Rev. Hugh Bentley, has been attended with much blessing, about twelve (mostly young people from the Sunday school) having quite recently professed conversion, eight of whom are now church members.

The Y. P. S. C. E. has sustained loss in the removal of its president, Miss Brooke, with her family to Colorado. Miss Brooke was also an active worker in the Sunday school. Before leaving for the South, she was presented by Mr. Rodgers, the Sunday school superintendent, with a handsome copy of "Thomson's Land and the Book," the gift of her fellow teachers and endeavorers, as the token of the esteem in which she was held, and as a memento of the friends she was leaving behind in Toronto.

The time has now arrived when it is thought most desirable to secure a lot and erect a church building. The numerous stairs leading to the hall, have proved a great drawback, especially during the hot season, to many, and it is felt that greater progress and better work will be done by securing a church building before the winter sets in. The establishment of Hope Church may be said to have given the impetus to Congregational extensions in the west of the city, and her hopeful members intend with God's help and blessing, to go on "from strength to strength," and to maintain that enthusiasm which has characterized so good a beginning. Already there has been subscribed and promised about \$600, a lot has been secured on Clinton Street, north (close to College Street) and plans have been approved for a temporary frame building. About \$5000 will be needed altogether, and as there are no rich people belonging to the Church, outside help is earnestly hoped for. Mr. William Reeve, 228 Lippincott Street, Toronto, is Treasurer of the Building Fund.

BOWMANVILLE.—Under the short pastorate of the Rev. McGee Pratt (who was installed into the work here on April 29th, 1890, of which an account should have been sent to the INDEPENDENT before, but which was in our joy forgotten, for which we apologise), Trinity Congregational Church is progressing exceedingly well. Our church is well filled twice each Sabbath, to listen to very eloquent and instructive sermons.

Our church seating committee's powers are being taxed to supply the demand for sittings at present. The weekly prayer meetings are well

attended, but still there is room. The Sabbath school, under the superintendance of Mr. Bunny is growing; the average attendance is about eighty-five. The school held their picnic last week in Mr. J. Stephens' beautiful grove; and all were delighted.

The church is looking for additions to it soon, of such as shall be eternally saved. There is a healthy Young People's Christian Endeavor Society at work, which appears to be doing much good. Our pastor is certainly an able and polished gentleman, and we look for good things under his pastorate and God's blessing.

H. C. TAIT,  
*Church Secretary.*

MAXVILLE.—On the afternoon of August 6th, the Congregational Church at Maxville, was filled with friends of Mr. F. W. Macallum, B.D., gathered to witness his ordination. Dr. Barbour and Rev. W. H. Warriner, Montreal, Rev. John Wood, Ottawa, and Rev. J. Cormack, Presbyterian minister, Maxville, assisted at the services, the father of the candidate presiding. Rev. J. Cormack read Isaiah 55. Prof. Warriner preached an impressive sermon from the words "Oh, that thou wouldst rend the heavens; that thou wouldst come down!" Isa. lxiv: 1. Rev. John Wood questioned the candidate; who replied clearly though briefly, stating his Christian experience, the doctrines which he believes, his call to the ministry, and further to the foreign missionary work. Mr. Wood asked if it was the will of the church that Mr. Macallum should be ordained. All the church members gladly signified assent by rising. Mr. Wood then offered the ordination prayer. The charge to the newly ordained brother was given by Rev. Dr. Barbour, from Mark iii: 13-15, the first ordination.

At the close of this service, tea was served in the manse grounds by the ladies of the church to all the friends who could come. A number had come from Martintown and Vankleek Hill.

The meeting in the evening was not only a farewell to Rev. F. W. Macallum and his wife, but a welcome to Miss Macallum, who had returned from Smyrna the previous evening. Mr. Macallum gave an address on the field to which he is going, Erzroum. Addresses were given by Mr. Cormack, Prof. Warriner, Mr. Hibbard, Rev. J. Wood and Dr. Barbour.

A pleasing incident was Miss Macallum's appearance upon the platform for a minute, to express her pleasure at returning in time for this occasion.

At the close of the meeting Rev. F. W. Macallum was presented with an address and a purse from the members of the congregation; a second from the Woman's Missionary Society, and a third

from Martintown church. Mr. and Mrs. Macallum sailed from Boston on August 16th.

GARAFRAXA, FIRST.—The first Lord's Day in July, was a memorable one in the history of this church; fourteen being received into its fellowship; eleven young people on confession, and three by transfer. Almost every one of the eleven were the children of the church, having been brought up in the Sunday School, and being the children of church-members.

The W.M.S., has been re-formed; and is now the "Ladies' Aid and W.M.S." Already it has done good work, having provided cups and saucers for use at the meeting, and hopes to completely furnish the church with dishes in time; and to contribute to the funds of the C.C.M.S., and the C.C.F.M.S.

The Rev. W. F. Clarkson, B.A., paid a visit on 10th July, which was greatly appreciated by the people; a goodly number turning out to hear him. A very successful Strawberry Festival was held; in connection with which, the friends were much cheered by a visit of a number of the choir of the Guelph Church; who most kindly rendered the greater part of the music. The prayer meetings are largely attended; and the hearts of pastor (Rev. J. Webb) and people are greatly encouraged.

CHEBOGUE, N. S.—On Thursday the 18th July, Rev. Frank Davey was installed as pastor of this ancient church, "by the way of the sea." The services were interesting and impressive. Rev. W. McIntosh, of Yarmouth, presided. Rev. R. K. Black, gave the charge to the pastor, and was followed by Mr. McIntosh, who addressed the people. At the conclusion of the service, the ladies invited the visitors from Yarmouth to a social repast. Although the field at Chebogue is a limited one, nevertheless if a united, affectionate, and praying people, a fair congregation and good Sabbath school, an excellent church edifice, a large and commodious parsonage free of debt, give promise of future success under the blessing of God—then our Brother Davey has every reason to be encouraged. R. K. B.

GRANBY.—Our church has been roofed with slate, kalsomined and tinted, and is much improved. Collections for the College have just been taken up. Two of our members while in Montreal, contributed \$100. The pastor's family is absent in Ontario, seeking health. Several new members have lately been received. The pastor, Rev. J. I. Hindley, has kept at his work, taking no holiday, and is quite encouraged at the outlook. Death and disease have been busy among us; and in this the way the Lord often speaks.

REV. JOHN McNEILL who left Edinburgh fifteen months ago for Regent Square Presbyterian Church, London, has been called to the pastorate of Westminster Congregational Chapel. Mr. McNeill is disposed to give the call serious consideration, but he will not finally answer it till October, in order that his present congregation may have a full opportunity of expressing their opinion on the new situation which has thus been created. Mr. Berry, of Wolverhampton, was called to Westminster the other week, but declined the invitation.—*Scot. Cong.*

BELWOOD.—The roof of the church has been repaired, by the assistance of "The Willing Workers," a Band organized in the church. Things are going on very pleasantly under the care of the new pastor, Rev. James Webb. But the pastor cries out for a revival.

One blessed and well-tryed means for a revival, is the "after-meeting," on Sabbath evenings. The pastor and other workers, who speak to those who remain to the after-meeting, will also "hunt them up" through the week; and so the work spreads. Try it, brethren.

DR. and MRS. STEVENSON leave for Montreal on the 18th Aug. It is with sorrow we hear that Dr. Stevenson's illness has necessitated his retirement from the pastorate of Brixton Congregational Church. The church and congregation are raising a sum of money to be presented to Dr. and Mrs. Stevenson "as an expression of affection and esteem, to mitigate, if possible, their late pastor's affliction, and to show him how greatly his ministry has been prized by them." The fund has already reached nearly £500. It is hoped to raise £1,000.—*Christian World.*

REV. J. B. SILCOX has accepted the pastorate of the First Congregational Church, Sacramento. Outside of San Francisco, this is the oldest and largest Congregational Church in California. It was founded in 1849. It was the first church organized in Sacramento, and from the beginning has been and is yet the strongest church in the Capital City. Mr. Silcox was to begin his work in Sacramento the first of September.

LONDON; SECOND CHURCH.—It is stated in the public prints, that a new church was organized on the first Sunday of August, under the pastoral care of Rev. G. Trotter Carr, late of St. Catharines. The membership is stated to be 45, of whom 43 are persons who have left the first church.

MONTREAL, EMMANUEL.—This church has invited Rev. W. H. Pulsford, of Dumfries, Scotland, as pastor, and Mr. Pulsford has accepted the call.

WOODSTOCK.—Rev. I. J. Swanson has accepted a call to Woodstock, Ont., and will begin his labors at once.

### CONGREGATIONAL ASSOCIATION OF TORONTO.

In response to a printed request signed by the Chairman and Secretary of the "Congregational Church Extension Committee," sent to all members of that committee and to other friends, members of Congregational churches in the city, known to be interested in the work of church extension, a meeting was held in the parlor of Zion Church, on Friday evening, 18th July, to consider the following suggestion:

"That in view of the recent movements towards extending our Congregational Churches, e.g., 'Hope,' 'Dovercourt,' 'Concord,' 'Chester,' also the proposed 'West Toronto Junction Church,' etc., it is desirable to form a permanent organization for the purpose of promoting such extension of churches of our order as may be found expedient, and of sustaining such new churches during the first year or so of their existence, and therefore that the existing Church Extension Committee consider the advisability of re-organizing as a Church Extension Society, securing both an active committee and a membership of liberality, in order that good work may be done and funds provided for the prosecution of such work. The terms of membership of such society to be not less than one dollar per annum."

In the absence of Mr. H. J. Clark, chairman of the existing committee, Rev. George Robertson was called to the chair. After full discussion it was

*Resolved*,—That this meeting having considered the above recommendation, approve of the proposal for reorganization mentioned therein and decide to form such a society under the name of the "Congregational Association of Toronto." This Association to deal with church extension and other denominational matters in Toronto and neighborhood as may from time to time come under their consideration and disposal.

Revs. George Robertson, G. H. Sandwell and J. A. C. McCuaig were appointed a committee to draft Constitution and Rules, to be submitted to a meeting of the Association to be held early in September next. A membership committee also was appointed, consisting of one representative in each church, to lay before the churches the objects and aims of the Association and to receive the names of those who desire to identify themselves

with the movement. In addition to the resident membership of the Association, it is hoped that a large non-resident membership will be obtained, and to that end members of Congregational churches outside Toronto are invited to become corresponding members of the Association.

The following were appointed canvassers for membership subscriptions in the several churches: W. J. Stibbs, Zion Church; Rev. Stephen King, Bond Street Church; J. C. Copp, Northern Church; E. H. Arms, Western Church; R. J. Bryce, Hazelton Avenue Church; G. R. Donovan, Parkdale Church; E. J. Mountstephen, Riverside Church; F. D. Bentley, Hope Church; W. B. Pepper, Dovercourt Church, and W. M. Cameron, Concord Avenue Church; to report at a meeting of the Association, to be held on Monday, 1st September next.

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### Missions.

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#### ELIZA AGNEW, OR ONE WOMAN'S WORK IN THE FOREIGN FIELD.

One day the teacher in a day-school in New York City, while giving a lesson in geography, pointed out to her pupils the heathen and the Christian lands, and she must have spoken some very earnest words to them, for then and there a little girl, eight years of age, named Eliza Agnew, resolved that, if it were God's will, she would be a missionary when she grew up, and help to tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years of age she was detained at home, because there were near relations who needed her care. But when she had reached that age, and her dear ones had been called away from earth to heaven, she was free to leave her home, and she went as a missionary to Ceylon.

Some years before this, when the first missionaries reached North Ceylon, they could not find, among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said, "What are girls good for, excepting to cook food?" etc, "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them, "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools, not only for boys but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only

ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influences of their heathen homes, and brought under daily Christian influences. But none of the people would send their daughters to her.

One day there were two little girls playing in the flower-garden in front of the missionary's house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the *wet* and the *dry*. The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. While these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary's house. It continued to rain all that afternoon and evening, and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbor's house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "She has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take the child and bring it up."

The missionary lady had been wishing for native girls to come to her, whom she might educate in a boarding-school, and here was a mother actually saying she might take her daughter, so the missionary lady thought that perhaps this was the Lord's way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write letters in the sand. By-and-by, some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought that this was some kind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents, seeing this, and that the little girl was well cared for and happy, soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of the Oodooville Girls' Board-

ing-School, which was perhaps, the *first boarding-school for girls* in a heathen land, having been commenced in 1824.

After Miss Agnew went to Ceylon, she became the head of this boarding-school. She remained in Ceylon for *forty-three years without once going home for a rest or a change*. When friends would ask her, "Are you not going to America for a vacation?" she would always reply, "No; I have no time to do so. I am too busy." Through all those forty-three unbroken years, during which God granted to her remarkable health, she was too busy even to think of going home.

In the Oodoville Girl's Boarding-School she taught the children, and even some of the grandchildren of her first pupils. More than 1,000 girls have studied under her. She was much loved by the girls, who each regarded her as a mother, and she was poetically called by the people "The mother of a thousand daughters." During the years she taught in the school more than 600 girls went out from it as Christians. We believe that *no girl, having taken its whole course, has ever graduated as a heathen*. Most of these girls came from heathen homes and heathen villages, but in this school they learned of Christ and of His great love, and surrendered their young hearts to Him.—*Missionary Review of the World*.

## Selections.

### MISS MACPHERSON.

This lady is known in Canada as connected with the philanthropic work of rescuing little waifs from the streets, training them, and getting homes for them in Canada. But in Britain she is better known as a worker for Christ in the slums. Her brother gives some of her experiences through the pages of the *Christian*. Here are some of them—

#### THE GALVANIC BATTERY MAN.

One evening she enters a room where a man with a galvanic battery is administering a shock to another man suffering from rheumatism in his feet. The battery man is proud of his galvanic wisdom, and pours the healing influence upon the bare feet of the sufferer. Our visitor politely offers the scientist a tract, and invites him to the meeting. He rudely refuses the tract, and declines the invitation; he believes in nothing of that kind.

"Do you believe in God?" she asks. "No."

"Or in a hereafter?" "No."

"Have you not a soul?" "No; I believe that when a man dies, there is an end of him."

"Then you are just a beast." "A beast! how

dare you say so?" Drawing himself up proudly, with his hand on his battery, he added, "I am a man."

"But you said you had no soul, and that when you die you perish like a brute; I am only going by your own account of yourself."

The battery man grew pale, and raged furiously, whilst our visitor spoke of death, judgment and eternity. The rheumatic patient seemed to listen as for life; above the rheumatic pains, above the galvanic shock, rose the question of the soul. That night, despite his lameness, he appeared at the meeting, and, in conversation, cleared himself of all sympathy with the infidelity of the galvanic battery man. He had received a shock from the battery of the visitor, and was resolved, whatever might become of his rheumatic limbs, not to lose his soul.

#### A HEARTLESS FATHER.

One Lord's Day she found herself in the house of a well-dressed man, who was reading a newspaper, his wife and seven pretty children sitting around him. Her gentle words were met with scorn. He had no religion, no God, and he wanted none. Appealing to his parental affection she said, "But what about these beautiful children? Will you not let them hear about the Saviour?" Usually the worst of parents desire their children to be better than themselves. In this instance it was not so; the heartless father was resolved his children should never learn religion. "At least," said Isabella, "you will let me pray for the dear little ones?" Dropping on her knees, she began to pray for a blessing on the house and family. Instantly the man sprang to his feet, and bending over her, broke out into roaring and howling, till at length, her voice being drowned, she was compelled to desist. As she went out and closed the door behind her, the man continued to yell in sounds such as she, familiar as she was with noises of every kind, declared were most fiendish. He had won a melancholy victory: *he had succeeded in preventing his children from hearing the voice of prayer*.

#### A TERRIBLE BLASPHEMER.

In another house she found a burly working man with three stout sons. Neither he nor they would listen to her. All her kind words were met with terrible blasphemy. The language of this man was too shocking to be quoted in any form. He swore in a manner of his own, cursed God and the visitor, and seemed as if he might die in the paroxysms of his fury. She waited patiently, as was her wont, in the hope that the storm would pass, and then in the succeeding calm her opportunity would come. She waited in vain. The tempest of profanity waxed worse and worse. At last she stretched out her hand in a commanding

attitude, and, with a look that for a moment over-awed this bad man and his sons, she secured silence.

"I have come here to deliver a message from God," she said, "and in His name I will deliver it. You have blasphemed that holy name; you are trampling under foot His holy law; and you are deliberately rejecting His offered mercy. In a little while that God whom you are reviling will take the breath from you and your sons; your faces will be white in death; and your naked souls will appear at the judgment seat; and what will you say when, for your blasphemy and wickedness, the sentence goes forth against you? Oh, will you not listen to the voice of the merciful God, and turn to Him while——"

Here the storm of cursing and blasphemy burst out in fresh and more terrible fierceness. Aided by his like-minded sons, the man rose and with violent hands thrust her out. The elder who accompanied her was overwhelmed with sorrow. "To see that noble woman so shamefully treated went to my heart," says he. "I felt a lump in my throat; and when we were hurled outside and the door bolted behind us, I looked up into her face and said something; but the only answer I got was a heavy sigh, and it was ten minutes before either of us broke the silence."

### THE BURNING BUSH.

BY THE REV. WILLIAM WYE SMITH.

Moyses was far frae folk o' his ain;  
Lang had he lookit in stranger een,  
As he biggit a bower for wife and wean,  
An' airtit his flock whaur the gerss was green.

Ance his hirsle was warriors keen,  
Their tramp like the waves o' the marchin' sea;  
But pride and a palace waur things that had been,—  
And he herdit his yowes i' the far countrie!

The sun was ahint him, his shadow was lang,  
And the mist rolled up frae the far-away sea;  
The bird o' the wilderness paused in his sang,  
As the glory cam down on the stancerie lea.

And the wee bit buss o' the bastard palm  
Pointed its fingers up to the scaur;  
And i' the sweet blush o' the mornin' calm,  
It lowed and lowed, and was nane the waur!

He strippit his shoon, he loutit his heid,  
As he heard the voice that the angels ken;  
And spak wi' his Maker in holic dread,—  
Was ever sic honor gien to men?

He left his flock, as King David left;  
He led God's folk, like David's Lord;  
His ain nae mair,—o' pride boreft;  
His vera breath, the Almighty's word!

And wha has seen God, mang this world's stour,  
I' the lowin' buss,—by nicht or morn,—  
Is anither man frae that wondrous hour;  
Like him langsyne, he's a nee born!

—*Sunday School Times.*

### REV. JAMES STARK, OF EDINBURGH, ON MONTREAL.

Some of the features of worship struck me as not only novelties but improvements. The collection is taken during the service, and forms part of it, coming immediately before the sermon. Great attention is paid to Psalmody; solos and quartettes are not uncommon, and the rule is to have some paid singers in the wealthier churches. In some churches I noticed a slight tendency to the sacred concert type of entertainment. There is no reason why solos should not be sung as a spiritual exercise in public worship. Sankey's solos have often thrilled us, but much depends upon the atmosphere of feeling generated by the singers.

The moment a congregation supposes that the occupant of the pulpit is a professional talker, a hired declaimer, his influence is gone. We in Scotland have done well to protect our Psalmody as well as our preaching from mere professionalism, though we have learned and are still learning much that is needful to make the service of song a channel of power and pleasure.

One practice in church in summer that is very distracting to a preacher fresh from the old country is the perpetual fanning which the ladies indulge in. The preacher coming from the very temperate zone of Scotland is painfully aware of the heat, as soon as he begins to exert himself, but the busy fans impress the fact upon him, and he begins to wish that he had a fan too.

The frankness with which persons old and young express their indebtedness to the preacher if he has been successful in presenting well-worn themes with some degree of interest and impressiveness is at first startling, but at last becomes rather pleasing, if only by way of contrast with the reserve that prevails in his native land.

It was a great pleasure to meet so many who had some connection with our Scottish Congregational Churches. Our little denomination is not without honorable witness in Canada. I met the descendants of no less than five Scottish Congregational ministers, many of them leaders in the localities where they dwell. In Emmanuel Church, Montreal, there are members who in youth were influenced by Ralph Wardlaw, Dr. Russell of Dundee, Black of Dnnkeld, and others in the far north.—*Scot. Cong.*

### CHURCHES CO-OPERATING.

If the "masses" won't come to the church, the church must go to the masses. The Evangelical Alliance has for two years endeavored to inaugurate a practical method which would enable the

churches to do the work successfully. For the benefit of communities which desire a simpler method, and one which, we believe, can be worked anywhere, we suggest the following modification of the original plan.

1. The churches of the community agree to divide the territory among themselves, no church taking more than it can work thoroughly. It is better to work half of a town thoroughly than to half work the whole town.

2. Each church holds itself responsible to carry the gospel by repeated visitation, to every non-church-going family in its district. Except in large cities it will be found easier to reach non-church-goers by visiting the church-goers also.

3. This districting does not in any sense limit the activity of the church accepting it, or that of other churches.

4. The invitations to church and to sabbath school are given in the name of all the co-operating churches. Notice of preferences is sent to churches or pastors designated.

5. While it is hoped that for their own spiritual culture the laity will engage in the work of visitation, each church is left perfectly free to adopt its own method.

6. The object of the repeated visitation (once a month is recommended), is primarily to establish friendly relations between those who are Christians and those who are not.

7. The co-operating churches meet stately (at least once a quarter), to report the work done, to devise and execute plans for meeting more effectively the needs which have been disclosed, to bring their united influence to bear on all moral reforms, and to profit by each other's experience. This comparing of results will ultimately lead to the survival of the fittest methods.—REV DR. STRONG, in *North-West Congregationalist*.

### EVANGELISTIC WORK.

There are now, in 30 or 40 cities and towns, several thousand church members making regular monthly visits upon an average of ten families each, in the interests of their church and Christian life. These forces represent a large number of churches of all denominations, aroused to the duty and privilege of undertaking to preach the gospel to every creature.

The common plan of calling out the forces is, first for each pastor to select his "supervisors," one efficient layman for every hundred of his members, and then select 10 visitors for each supervisor. These visitors are properly instructed for their work before undertaking it.

The territory to be visited is divided into districts of about 150 families each, and each district is

placed in charge of a supervisor. Sometimes three, four or five supervisors of adjoining districts together with their visitors, meet monthly for mutual instruction and encouragement.

Each supervisor's district is subdivided into fields of about 10 families each, and to each field is assigned a visitor, who is expected to call monthly, that through personal acquaintance may be acquired a personal influence which shall be used to win the family to Christ and the church.

The monthly meeting which is necessary for reports, discussion, suggestions, instructions, is often of intense interest as well as great profit.

A letter from an eminent pastor, in an Alliance where 220 visitors are at work says: "I know some visitors who pooh-poohed the plan at the outset, but now regard it as the grandest opportunity of their lives to do good. We can hope for the conversion of the masses when we have converted the churches from lukewarmness to fervor."

A letter from another State, and from a pastor in an Alliance having 600 visitors says: "That it must be growingly successful is assured because it is so eminently scriptural. In a former charge, situated in a territory peculiarly left to the care of that church, one year of just such work as the Alliance proposes, though without the advantages of denominational union, resulted in the addition of a little more than 57 per cent. to the membership of the church, and a still larger per centage to the congregation. Besides, the hearts of the people were warmed and we had a constant revival in the regular meetings of the church.—*Religious Herald*.

### JESUS PRAYERFUL, THOUGH BUSY.

Jesus appears to have devoted himself specially to prayer at times when his life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about him. Sometimes, however, there was such a congestion of thronging objects that he had scarcely time to eat; but even then he found time to pray. Indeed, these appear to have been with him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed of their infirmities; but he withdrew himself into the wilderness, and prayed."

Many in our day know what this congestion is; they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed him-

self longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that, if he allowed himself to become hurried, he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*James Stalker, M. A.*

### A YOUNG MAN'S THREE CHOICES.

There are three vitally important choices to be made by young men—about which a few plain hints may be pertinent and useful. The first one is his occupation. "He who does not bring up his son for a trade, brings up a boy for the devil," is an ancient Jewish proverb. In America too many of our native-born youth eschew a mechanical trade as vulgar, and go scouting about for some easier "situation." If Benjamin Franklin, the printer, and Roger Sherman, the shoemaker, were alive now, they would tell their young country-men what a foolish mistake many of them are making. So would Vice-President Wilson and Governor Banks, who said that he graduated from an institution that had a factory-bell on the roof and a water-wheel at the bottom.

In selecting your occupation, endeavor first to find out what the Creator made you for. Consult your natural bent and talent for trade, then you may venture into a counting-room or store. If you have a native skill in chemistry, and are made for a doctor, then study medicine. If your mathematical capacity fits you for it, you may be an engineer. No one ever fails in life who understands his *forte*, and few ever succeeded in life who do not understand it. Seek for a useful, productive calling; and steer clear of a career of "speculation" as you would of a gambling den or a glass of gin. Don't be ashamed to begin at the bottom and work up. Remember that every occupation is honorable in which you can serve God and your fellow-men, with a clean conscience.—*Rev. T. L. Cuyler.*

### WHAT SOME GREAT MEN THOUGHT OF THE CORSET.

The *Medical Record* tells us that Napoleon Bonaparte said to Dr. Corvisart, speaking of the corset: This wear, born of coquetry and bad taste, which murders women and ill treats their off-spring tells of frivolous tastes, and warns me of an approaching decadence." Joseph II., of Austria, was very severe upon the corset and made a law con-

fining its use to abandoned women. The last King of France embodied his opinion of this abomination in this stinging epigram: "Once you met Dianas, Venuses, or Niobes; nowadays only wasps." The great naturalist Cuvier was walking one day with a young lady, who was a victim of tight lacing, in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said: "You were like this flower once; to-morrow it will be as you are now." Next day he led her to the same spot, and the beautiful flower was dying. She asked him the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem, and said: "You are fading away exactly in the same manner under the compression of your corset, and are losing by degrees all your youthful charms, just because you have not the courage to resist this dangerous fashion."

THE MORAVIANS.—In 1740, however, a great change took place in the mode adopted by our brethren. Hitherto, our missionaries had labored principally in speaking to the heathen of the existence, the attributes and perfection of God, and enforcing obedience to the divine law, hoping by these means gradually to prepare their minds . . . and it must be allowed that abstractly considered, this method appears the most rational, but when reduced to practice, it was found wholly ineffectual. For five years our missionaries had labored in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the word, to preach Christ and Him crucified. No sooner did they declare unto the Greenlanders "the word of reconciliation" in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made which opened a way to their consciences, and illuminated their understandings. They no longer remained the brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the offer of a Saviour . . . this supplied their young converts with a powerful motive to the abhorrence of sin and the performance of every moral duty to God and their neighbor. The missionaries themselves derived benefit from this new method of preaching and were often astonished at each other's powers of utterance. In short, the happiest results have attended this practice, not only on this occasion in Greenland, but in every other country where our missionaries have since labored for the conversion of the heathen.

## Official Notices.

### CONGREGATIONAL COLLEGE OF CANADA.

The 52nd session of the College will be opened, with the usual public service in the Assembly Hall of the College on Thursday, Oct. 2nd, at 8 p. m. The address will be delivered by Rev. Prof. Warriner, being his inaugural address, the theme of which will be "The Minister and his Bible." Collection for Literary Fund. All students and accepted candidates are expected to be present.

GEORGE CORNISH,  
*Secretary C. C. C.*

Montreal, Aug. 6th, 1890.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following are the amounts received for July: Yarmouth, N.S. Ladies' H.M.S., \$15; Church Extension Fund, mortgage, \$1,250; Church Extension Fund, interest, \$75; do. cost of discharge, \$2; G.B.I., interest to G.R.M.F., \$15; Boynton, Quebec, \$6; London, Ont., \$33.55; Warton, Ont., \$18; New Durham, Ont., \$18; Paris, Ont., \$16.65; Paris, S. S., \$12; Annual Union Collection, Sheffield, N. B., \$15.50; Ladies' H.M.S., of N. S. and N. B., for deficit, \$22.55; Ladies' H.M.S., Chebogue, N. S. \$8.

SAMUEL N. JACKSON, *Treasurer.*

Kingston, July 31st, 1890.

## Woman's Board.

### ANNUAL REPORTS.

These are now ready for distribution and may be obtained from Miss Ashdown, 46 Maitland St., Toronto, and Miss C. Richardson, 138 Lusignan St., Montreal. The reports are to be circulated free, but a few stamps for postage, enclosed with the order will be very acceptable. The postage is about the same as last year, 14c. for 50 copies. We hope the reports will be circulated in all our churches. Any friends finding an error or a statement that is not clear to them will confer a favor on the compiling committee by writing for an explanation which will be given cheerfully.

#### THE FIRST INVITATION.

Ottawa Aux. is the first to give in due form a cordial invitation to the Woman's Board to hold its next annual meeting in that place.

#### CIRCULAR LETTER.

We wish to call the attention of our Auxiliaries

to a circular letter about to be issued by the sub-executive. It will explain the division of the balance and the plans for the "thank-offering" in Thanksgiving week.

### MOUNT ZION BUILDING FUND.

I beg to acknowledge with thanks the following subscriptions towards the Building Fund of Mount Zion Congregational Church, Toronto:—

Previously acknowledged.....	\$105 53
Petty subscriptions.....	3 10
Northern Church Ladies' Missionary Society.....	24 87
From collection boxes.....	9 43
	<hr/>
	\$142 93

HERBERT W. BARKER.

*Treas. Building Fund.*

August 2nd, 1890.

## Obituary.

### MR. THOMAS JORDAN.

Deceased, who was the son of Mr. Gilbert Jordan, one of the Loyalists, was born in St. John, N.B., in 1816. He was converted early in life and became an active member of the Portland Methodist Church. In 1858, the late Mr. John Owens, a member of the same body, erected a place of worship, known as "Zion's Church." He intended that it should be forever free, and with that purpose in view made over to it a handsome endowment. The intentions of Mr. Owens were set forth in the printed Manual, prepared by a committee of which he was a member, that the Church organization should be Evangelical, liberal in principles, and *independent* in Church-government. To this church organization Mr. Jordan transferred his membership, and gave himself heartily to the work. As Superintendent of the Sunday School, he was active and efficient. The church prospered for some years, but after the death of Mr. Owens, it had no authority to elect the pastor. This privilege was given to the trustees, five in number, who could appoint the minister from any Evangelical denomination named in the will. The trustees were also empowered to appoint their own successors.

After the death of Mr. Owens, some of the min-

isters invited to the pastoral office, carried on the services according to the denomination to which they belonged, instead of having them in accordance with the undenominational character of the church organization. A number of the members disapproved of this and withdrew, among them Mr. Thomas Jordan, his family and his brother. Obtaining letters of dismissal, the four named transferred their membership to the Congregational Church, with which they united in 1876. Mr. Jordan also resigned his position as trustee of Zion's.

Failing health prevented him from taking as active a part as he had done hitherto, but he had ever a warm interest in whatever pertained to the welfare of the Congregational Church with which he had united. He was much grieved a few years ago, when Zion's church edifice was transformed into an Art Gallery.

For a few years past he suffered much from disease of the eye. His sufferings from this and other causes were borne with Christian fortitude. He attended services whenever it was in his power until a short time before his death, which occurred on the 20th June last. He was esteemed and respected by all denominations of Christians.

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#### MRS. JACOB SWACKHAMER.

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On the 15th of June, Mary, the relict of Deacon Jacob Swackhamer, of Churchill, Esquesing Townships, in her ninety-first year, passed away to her rest above. She was born in the District of Niagara, and with her parents passed through the troubles of 1812. They experienced great annoyances and losses from both the Americans and Indians, until the termination of the war.

Seventy years ago she settled with her husband on the lot, on which through those years she lived and died.

The country for miles was an unbroken wilderness. Like many other pioneers of our civilization, their hardships were many and varied.

The privileges of the sanctuary were, for many years, very few. About the year 1835, Rev. Hiram Denny, the pastor of the Guelph Church, visited their neighbourhood and preached in a log school house, which had been erected on a corner of the "Deacon's lot." Their destitution of spir-

itual privileges led Mr. Denny to settle among them. A church was organized, and our departed sister with her husband and others, formed the nucleus of the present church. From that day, to the day of her death, her love to, and interest in the church and its progress, never abated. She loved the house of God and the servants of God. Under her hospitable roof, nearly all the first missionaries found a welcome not surpassed anywhere. As a wife, she was devoted and faithful, for seven long years her husband was sorely afflicted, and required her attention night and day; which attention she rendered without a murmur or expression of weariness. The writer never saw its equal anywhere. Her love and patience seemed to be inexhaustible.

As the mother of thirteen children and the care of two more of her husband's by a previous marriage, she was kind, watchful and affectionate. She lived to see them all profess Christ. Two went before her to heaven. The rest with many of their children are walking in God's ways. As a neighbour, in her stronger days she was the friend of the sick, poor and struggling. Her life was full of good works in those early days; for with a willing heart she had a strong healthy body.

During the last few years of her life, her health has been failing; but her love to Jesus remained firm. Ripe in years she departed from our midst amid the affection and care of her loved ones.

Her death was improved by the Rev. Mr. McCormack, her pastor, assisted by Rev. Mr. Rae, Presbyterian, of Acton, to a large and sympathetic congregation. Another link of the past being broken that unites the present with our early struggles in the churches. J. U.

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### Our College Column.

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Anent the migration of the students to the gentiles in the United States, we commend the example of the Woodstock Church, as the best solution of the problem.

Time flies! Another month, and our students will once more haunt the shades of McGill University and the Congregational College. Summer labours will be at an end; literary and theological studies will absorb the student mind.

We trust that all will return in good health, feeling in good trim for the work of the coming winter. The addition of Prof. Warriner to the teaching staff, and the improvements in the theological curriculum, augur a successful and profitable session.

To the *freshmen* we bid a hearty welcome. Remembering the maxim, that advice should "fall as the dew, not overwhelm as the torrent," we will refrain from using the prerogative of age and experience, and merely counsel those who are contemplating college life, to trust in God, and pay no regard to apparent obstacles. Pray for Divine guidance! Be assured of your *fitness*, as well as of your longing, for the work of the Christian ministry, and then do not worry. Seeming difficulties will vanish like clouds before the sun.

We rejoice to learn that the prospects are good for a large freshman class. From the McGill calendar, we learn that there are between 70 and 80 matriculants in Arts at the June examination, and in the Science, almost as many as there were in the whole Faculty last session. The Law Faculty has been placed upon a permanent and substantial basis, by means of the McDonald endowment, and now includes in its faculty names of the most prominent members of the Montreal bar. We are proud of our relationship with McGill, and delighted with her continued prosperity.

The public proceedings of the meeting of Convocation for conferring degrees, held last spring, have been published this year in pamphlet form.

The new student will find the following detailed statement of the steps introductory to college life very helpful to him. "Alumnus" has been over the road, and will not lead one astray.

#### *Jottings from the pen of a graduate.*

Soon the students will be returning to college from their summer fields. New men will be added to the number. The former have been initiated, the latter may find the notes a help. Of course you have made your application early, and arrived in Montreal in good time for Matriculation exams. at McGill. They begin at 9 a.m., Monday, Sept. 15th (see page 11, McGill calendar). Let us suppose you have left the train at either the G.T.R., or C.P.R. depot, and have had yourself and trunk conveyed to 58 McTavish street. You ring the bell (of course that is the proper thing to do, you are a freshman, you know; you will never need to do it again, unless locked out some night). Having reported yourself to the matron, you take temporary possession of a room. You are tired and thirsty perhaps, after your ride; but don't drink too much city water until you become used to it. As soon as you can do so, report to the Principal;

he will be glad to see you, and you will feel at once that he is a *student's friend*.

On Monday you fill the form for application given you by the Dean, and then proceed to pass the examinations. Lectures begin on Friday, the 19th. Before the expiration of two weeks, pay your fees to the Registrar, from whom you have already obtained a calendar, and show the tickets he gives you to the Dean. Buy the material for your gown at Carsley's, and have it made by Mrs. Fay, who resides over Dangerfield's shoe store, St. Catharine Street. Don't be afraid to ask questions of the old men.

Now you are partially settled, and are beginning to learn to "scorn delights and live laborious days." Learn to do it; don't try to accomplish it in one week, at the expense of a year. You will need your eyes and stomach when you leave College, as much as you will your brain; therefore take care of them. Take plenty of exercise and sleep.

Your main business now is study. Take good notes of lectures, and review them after; you are to be examined on *class work*, and good notes are a great help.

Don't forget the *reviews*. Close attention in the class-room means extra marks at examinations. Your main business is study, but you cannot afford to make that your only business. You desire to grow intellectually, physically, socially and spiritually; use every opportunity to improve in all ways; mix with men: observe them; be sociable; sustain an interest in College and University affairs; use the literary societies, reading rooms and libraries as much as possible; your ideal calls for a cultured as well as an intellectual man. The Athletic Association and gymnasium will help you physically, besides giving you a good opportunity of knowing the "fellows." You want to know them, for you have begun your life-work, and they have souls that need saving.

If you find that you cannot attend to all the societies, don't by any means drop the Y. M. C. A. The personal work you try to do can be helped by organized work, and this is the right place to do it. Help the officers by your presence, prayers and advice, besides what efforts you can put forth in the work. Join early.

With profuse apologies to all who consider this forward rather than helpful, I am,

AN ALUNNUS.

#### NOTES.

Mr. Wm. Gerrie spent two or three days with us; his health is much better. He reported having met three prospective students during the summer.

Rev. J. P. Gerrie, B.A., '88, the popular pastor of the Stratford church, paid us a flying visit last

week. He was on his way to the Georgian Bay, to spend his holidays.

Mr. J. T. Daley, B.A., having returned from a two weeks' outing on the shore of Lake Erie, is once more at work. He is feeling uneasy at the thought of not being among "us" once more.

Mr. I. J. Swanson, B.A., has our heartfelt wishes for his success and happiness, as he enters upon his duties as pastor of the Woodstock Congregational church. From what we have seen of the people, and from what we know of Mr. Swanson, we think we can safely predict that their relations will be characterized by true prosperity and fruitful work for Christ.

#### COIN OF THE REALM.

"The reward of one duty is the power to fulfil another."—*George Eliot.*

"The best of allies you can procure for us is the Bible, which will bring us the reality of freedom."—*Garibaldi.*

"A careless brakeman and thirteen lives lost, A careless Christian, and —. But know that for all these things thou shalt be brought into judgment."—*Golden Rule.*

"Many of the Bible characters fell just in the things in which they were thought to be strongest. Moses fell in his humility, Abraham in his faith, Elijah in his courage, for one woman scared him away to that juniper tree; and Peter, whose strong point was boldness, was so frightened by a maid, as to deny his Lord."—*Moody.*

"Heaven begun is the living proof that makes heaven to come credible. Christ in you is the hope of glory. It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already."—*F. W. Robertson.*

Alton, Ont.

W. F. COLCLOUGH.

### Literary Notices.

We are crowded this month; a number of articles left over; some of them in type. We can merely glance at the magazines on our tables.

THE CENTURY.—At the time of General Frémont's death he was engaged upon the manuscript of a paper for *The Century's* forthcoming series on the California Gold Hunters. It was to be entitled "Finding Paths to California," and was not only to deal with the several exploring expeditions, but to narrate the writer's intimate connection with the events which led to the conquest and

occupation of the territory. The work will be promptly continued by Mrs. Frémont. A first draft of the article had been made, and the subject had been so recently and closely discussed by General and Mrs. Frémont that she will have no trouble in completing the manuscript, for which she had already written an introduction, as well as a supplement describing her life at Monterey in 1849. A fine portrait of General Frémont from a daguerreotype of '49 or '50 will appear in the September number of *The Century*, along with portraits of Commodores Sloat and Stockton, "Duke" Gwin, and Governor Burnett, in an article giving account of "How California came into the Union." Century Co. Union Square, New York. \$4 a year.

ST. NICHOLAS for August, from the same house, has six or seven sea stories, and all kinds of juvenile attractions.

THE HOMILETIC REVIEW for August gives no evidence that extreme heat is the order of the day. Its pages are as breezy and tonic as ever. Pres. Knox, of the German Theological Seminary, opens with an admirable and timely paper on Biblical Homiletics, which every preacher ought to read. Dr. Shodd follows with a valuable paper on Recent Researches in Bible Lands. Dr. A. T. Pierson discusses the Secrets of Pulpit Power, with Examples, with characteristic fire and force and gives a brochure on the Cultivation of the Homiletic Habit, full of seeds of thought. The other departments are each brim full of fresh and instructive thought on all the varied themes which specially interest our pastors and preachers. Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3 per year.

THE MISSIONARY REVIEW OF THE WORLD for August is one of great interest. Dr. Bradford, of Montclair, opens with a graceful and graphic sketch of a Missionary Heroine, the first wife of the heroic Judson, and worthy of him. Dr. Pierson reviews and sums up his marvellous missionary tour abroad. During seven months' absence he delivered 234 addresses, closing with a farewell address in the Assembly Hall of the Church of Scotland just before taking the train for Liverpool.

A missionary extract will be found on page 277. This is by far the best missionary periodical in existence. Funk & Wagnalls, 18 Astor Place, New York. \$1 a year.

#### THE CANADA METHODIST MAGAZINE.

This Magazine maintains its popular interest. The fine illustrations of Venice—the romantic Mecca of so many tourists—will give the opening article a special interest. "Through Yorkshire,"

with its numerous pictures of the North country, will carry many Canadian readers back to their old home. *Lady Brassey's Adventures at the Antipodes* have a pathetic interest as the narrative approaches the end of her life. Other articles make up an excellent number. William Briggs, Toronto. \$2 a year.

## For the Young.

### TWO DOROTHYS.

A little maid with downcast eyes,  
And folded hands and serious face,  
Who walks sedately down the street,  
Her dainty dress all smooth and neat,  
Each curl and ribbon in its place ;

A dove like maid with brow demure,  
Beneath her bonnet's shady brim,  
Who quiet sits within the pew,  
And gravely reads the service through,  
And joins in every hymn ;

The sweetest maid that could be found  
From Cuba to the Bay of Fundy ;  
A flower the loveliest that springs,  
A saint, an angel without wings,—  
That's Dorothy on Sunday.

A little maid, in breathless haste,  
With glowing cheeks and tangled hair,  
Who races up and down the streets,  
And with her skipping, tripping feet  
Is here and there and every where ;

A saucy maid, with cap askew  
Upon her rumpled yellow curls,  
With twinkling feet and chattering tongue  
And breezy skirts about her swung  
In swift, ecstatic whirls ;

The merriest maid that ever shocked  
The servile slaves of Mrs. Grundy ;  
A bird, a spark of dawning light,  
A romp, a rogue, a witch, a sprite,—  
That's Dorothy on Monday.

—*Margaret Johnson in St. Nicholas for July.*

### AN AWAKENED CONSCIENCE.

THROUGH my opened window, summer breezes straying,  
Bring the shouts of school boys with their marbles play-  
ing.

Merry little urchins, full of fun and noise.  
Not a care or trouble. Happy little boys !  
Watch that little fellow ; hear him gaily jest,  
He is very lucky, winning from the rest.

I hear a girl's voice saying : " Tom you must not play  
And keep the marbles that you win. What will Mamma  
say ? "

" Oh," replies young Tommy with a happy smile,  
As he adds more marbles to his growing pile,  
" Nobody's a-cheatin', we're all a-playin' fair,

And I'm almost certain Mamma wouldn't care."  
So the game continues. Tommy still is winning,  
And he never questions whether he is sinning.

Tommy's luck is changing, and the happy smile  
Leaves his face as quickly as the marbles leave his pile.  
Now the game is ended, and he counts the cost :  
Crockerries, mibs and agates, all, oh, all are lost !  
" Give me back my marbles ! " Tommy wily weeps.  
" Mamma says it's wicked when you play for keeps ! "

—*Nettie H. Pelham, in St. Nicholas.*

### "DON'T YOU LOVE HIM FOR THAT?"



ONE Sab-  
bath eve-  
ning a father  
called his chil-  
dren a round  
him, and asked  
them what  
they had learn-  
ed at the school  
that day. He  
was not a  
Christian man  
himself, but he  
had a pious  
wife, and the  
children al-  
ways went re-  
gularly to the  
Sunday school.

In their own simple way the little ones began to tell what their teacher had been saying of the beautiful home in heaven that Jesus had left because of His love for sinners. Nellie, the youngest, had crept upon her father's knee, and, looking full in his face, she said, " Jesus must have loved us very much to do that ; don't you love Him for it, father ? " Then they went on to describe the Saviour, how he was betrayed by Judas, and led before the high priest and Pilate ; how the Jews called out, " Crucify him," and how the wicked soldiers crowned him with thorns and mocked and scourged and buffeted him, and again the little one looked up, and said, with tears in her eyes, " Don't you love him for that, father ? " At last the children came to tell of the dreadful death of Jesus on the cross, and once more little Nellie looked up in her father's face, and said the third time, " Now, don't you love him, father ? "

The father could not bear any more ; he put his little girl down, and went away to hide his tears, for the words had gone home to his heart. Soon after he became a true Christian, and he said that

little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.—*Exchange.*

### A GIRL'S HAIR PIN.

What the jack-knife is to the average school-boy, the hair-pin is to the school-girl. She does not use it to whittle with, since girls have a horror of that boyish accomplishment; but she has duties which are just as imperative, and the hair-pin is her ever ready implement. She has no pocket suitable for carrying a jack-knife, but her braids or twists furnish abundant room for stowing away a few extra hair-pins; and it is the handiest thing in the world to take them out, use them, and return them. What does she do with them? Buttons her shoes and her gloves, uses them for hooks, safety-pins and ordinary pins, if the original articles are not at hand; fastens her pictures to the walls, secures her bric-a-brac, adjusts her curtains, fastens her window in whatever position she wishes, renders the lock of her door burglar-proof by thrusting a hairpin into it, or, if she has lost her key or lent it, picks locks, mends broken hinges, repairs her parasol, secures an awkward bundle, and by bending and twisting them makes more handy things than a carpenter could get into a tool-chest in the ordinary line.—*Good Housekeeper.*

One of the statements made at the Convention of Working Girls' Societies in this city last week, was startling enough. It came from the Philadelphia New Century Guild and was to the effect that "a girls' class in stained glass" had been stopped by the Glass-workers' Union. That is an extraordinary statement; it indicates a bit of tyranny almost inconceivable. We can hardly imagine how it could be done except by terrorizing the teacher who may have been a member of the Glass Workers' Union. A Union which attempts to prevent children from learning trades, which fights against its own sons and daughters, is cowardly, and silly as well. The hope of the country rests in the education of its youth into intelligent bread-winning activities.—*N. Y. Independent.*

### WORK IN MEXICO.

[At the Annual Meeting of the C. C. Woman's Board of Missions in Montreal, Mrs. Watkins, from the American Mission to Mexico, spoke. Mrs. Edna Watkins is a daughter of the late Rev. A. J. Parker, so long Congregational pastor at Danville, Que. and sister of the wife of Rev. J. Mc-

Killican. She and her husband have labored in Mexico most of the time for eighteen years. They have been most successful in their work. Mr. Watkins has baptised over 1,500 during that time. He has been the means of bringing many out of darkness into light; has organized a large number of churches, and received several hundred into church fellowship—among them were several who had been Roman Catholic *priests*. The murdered missionary, Stephens, was Mr. Watkins' colleague. If we remember rightly the two families went out together.—Ed. C. I.]

Mrs. Watkins comes fresh from the scenes she described. She spoke quietly and unaffectedly and with the intention rather of narrating plain facts than of creating a sensation. Her description of the degradation, ignorance and brutish superstitions of the Mexicans, fostered for three hundred years by the Roman Catholic Church, and of the persecutions to which the Protestants had been subjected under the direct inspiration of the priests, produced a profound impression upon the Convention. "One lady has spoken about paganism in Egypt," said Mrs. Watkins, "but we have paganism nearer home—almost at our doors. Mexico, you know, is nominally a Christian country; but there is almost as much paganism connected with Roman Catholicism in Mexico as there is in any foreign country to which we send missionaries. The people are steeped in ignorance. This is sedulously fostered by the priests. They say openly that they did not come to educate the Mexicans, but to baptize them and save their souls. They profess their regret that any can read, because they are afraid they will read Protestant literature. I have seen the iron wristlets they wear; the iron thorns with which they pierce their sides till the blood gushes out; the iron chains they wear round their waists. This is for penance. This is to appease an offended God. This is done at the dictation of the priests. Every year there are what are called spiritual exercises for men. Closed up in a church for nine days, men flagellate themselves and each other with iron rods, to which depend what we would call a cat-o'-nine-tails, until the walls of the church are besmeared with blood. (Sensation.) Persecution is not as bad as it was eighteen years ago; but in remote country places it is still rampant. On the day I left for Canada three Protestants were killed and a Presbyterian church wrecked by a riotous mob, spurred on by a priest. The priest said—"We must extirpate this Protestantism." The priest's brother said—"I'll go out and shoot the first Protestant I meet." He carried out his threat to the letter. A mob assembled, and, led on by the priest, two other Protestants were killed, and a beautiful Presbyterian church completely wrecked. That priest was arrested, and I hope

he will be punished. It will be the first instance of a priest being punished in that country."—*From the Witness.*

Blessings on the man who sows the seeds of a happy nature and a noble character broadcast wherever his feet wander, who has a smile alike for joy and sorrow, a tender word always for a child, a compassionate utterance for suffering, courtesy for friends and for strangers, encouragement for the despairing, an open heart for all—love for all—good words for all.

I know a boy who is in danger. He is beginning to smoke cigarettes, and to speak some words that he does not want his father and mother to hear. The society of low boys is getting to be more and more to his taste; things that he once turned away from with dislike, he looks at now with favor; acts which he used once to consider wrongs, he can do now with small compunctions of conscience. He is fastened to that terrible cable which, if the cords are not soon cut, will drag him down to destruction. He will get where he cannot stop. Boys beware of the cable of vice, in whatever form it may come.

"He that walks with wise shall be wise, but a companion of fools shall be destroyed."

### NEWS OF THE CHURCHES.

TORONTO, DOVERCOURT.—The members and friends of the Dovercourt church and Sunday school had a pleasant outing on Thursday, 14th July, to Victoria Park, a lakeside resort a few miles east of Toronto. Some of the members of the Hope church joined them, with their respective pastors. The time is not lost, when Christians thus turn aside for a day to rest themselves, and enjoy a little more of each others' company. The children greatly enjoyed the day.

REV. W. H. PULSFORD, M.A., of Dumfries, has accepted the call to Immanuel Church, Montreal, where he preached for several Sundays during a recent visit to Canada. Mr. Pulsford, who is a son of the late Dr. William Pulsford, of Glasgow, closed his ministry in Dumfries on Sunday.—*Christian World*, July 31.

SOUTH CALEDON.—Rev. Wm. C. McCormack has resigned this field, and is open to a call. His address is The Grange P.O., Co. Peel, Ont. Mr. McCormack and his young wife are very attractive people, and we hope he may soon be settled in some good church.

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