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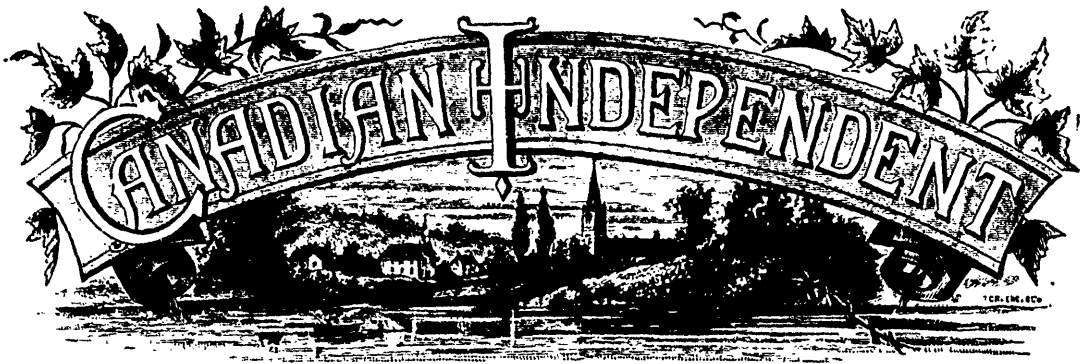
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New Series.

TORONTO, APRIL, 1894.

Vol. XIII, No. 4.

Editorial Gleanings.

The Congregational exhibit at the World's Fair took the highest award of any denominational exhibit.

TRUE ENOUGH TO REMEMBER.—The man who gets "mad" at what the newspapers say of him, should give thanks three times a day for what the newspapers know of him and don't say.—*Ex.*

THE "National Council" of Congregational Churches for 1895, will be held in San Francisco, probably as early as June. It is therefore necessary for bodies sending delegates, to elect them (where there is only an annual session.) at the meetings shortly to be held.

A DISTINGUISHED author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

VOLTAIRE prophesied that "Before the beginning of the nineteenth century, Christianity will be extinct." Instead of celebrating its funeral it was just getting ready to grow. It started in with 200,000,000 Christians, and will end the century with nearly 500,000,000 throughout the world.

IN a recent issue the St. Louis Globe-Democrat devotes nearly two full pages to reports of the result of revival meetings held since the first of last September, in one hundred and seventy-seven counties in Missouri, Illinois, Kansas, Texas and Arkansas. These reports

show 53,991 conversions and 49,010 accessions to various churches.—*Ex.*

NEAL DOW.—The 20th March was the ninetyeth birthday of Neil Dow of Maine, the author of the first Prohibitory Liquor Law. Great efforts have been making to mark this date in some proper manner; not only as a tribute to a great principle, but also a tribute to a great man. Gen. Neal Dow will ever be remembered as one of the world's benefactors and heroes.

REVIVAL WORK.—Following upon the great work done in Montreal under Fay Mills, comes the news of an intense stirring up, under Moody and Sankey, in Washington. A newspaper correspondent in Washington says,— "One of the best signs of the revival is the noticeable improvement in the number in attendance on church services generally throughout the city."

THE ordination, Feb. 14, of Mrs. Amelia A. Frost to be associate pastor with her husband, Rev. G. B. Frost, at Littleton, Mass., may excite considerable attention. While there are upon our roll of ministers the names of nine or ten women, we believe this is the first instance of the ordination of a woman by a Congregational council in New England.—*Congregationalist.*

At the last meeting of St. Catharines Ministerial Association, a member said, "On one occasion I came to hear of a man who had been savingly brought to Christ at the public services of the previous Sabbath. I was greatly interested, and made a point to see the man; and asked him 'What was it in my sermon that was useful to you?' 'Oh,' said

he, 'it wasn't the sermon at all; *it was the text!*'" The Spirit honors His own word.

SOME ministers are wise in the pulpit, and useless out of it. Some are efficient everywhere. The Presbyterian brother in Ohio, part of whose "farewell" (?) sermon we quote below, scarcely had good sense enough, we fear, either for the pulpit or out of it. Here is his parting shot:—"I am willing to relinquish my charge to my unknown successor, but may God have mercy on his soul. If he stays long enough the Philistines are sure to get him."

A TEMPERANCE GENERATION. — The boys and girls now in our schools are likely to be a better Temperance generation than the one before them. They have the evils to the human body and mind clearly before them in their text-books; and are not likely to forget the lesson. Some of us were educated in the day when the judicious and "moderate" use of liquors was supposed to be safe and good; and had to unlearn all that. Our children begin life under better conditions.

REVOLVERS.—Our devout wish is that every revolver were at the bottom of the ocean; and every inventor and maker of them were on some lonely island in the middle of the same ocean, honestly cultivating the soil, each with a pair of oxen before him. But when these manufacturers, (as a few days ago,) send us circulars offering to give us a revolver for certain advertising of other revolvers, we want to know what they think we are? Surely assurance could no farther go!

SINCE the American Board Almanac for 1894 was issued, our missionaries in West Africa have found occasion to change their postoffice address. Instead of naming their particular stations, they wish all letters to be addressed to them as follows: "American Mission, Benguela, Africa, care of Casa Hollandeza, via Lisbon." If addressed otherwise, their letters are liable to be carried to the Portuguese forts near the several stations, and so be much delayed.—*Missionary Herald*, March.

THE London Missionary Society reaches its Centenary in 1895. The year 1894 is to be used as a year of preparation, special efforts

being made to bring the great missionary theme before all the churches. A committee has been appointed in London to arrange for "systematically visiting every church and school, etc., in order to deepen interest in the extension of Christ's kingdom abroad, and especially to aim at pointedly requesting every minister to carefully explain to his people the position and needs of the missionary work."

"BE COURTEOUS."—At the evening service of one of our churches in this city a little cripple is a frequent attendant. A young man who had been of slight service to his unfortunate brother happened into this church last Sunday night and, seeing the man in whom he felt an interest, asked an usher about him. "We don't know," said the usher; "he comes here often, and has for a long time, but nobody seems to know anything about him." Is it strange that the evening services at that church are not very largely attended?—*Boston Paper*.

THERE is as much difference between a mere total abstainer and a temperance worker as there is between the man who merely abstains from profanity and a Christian worker. Lady Henry Somerset has well said: "Men and women are not temperance reformers simply because they cease to drink intoxicating liquors, but because they have gauged the evil, have seen the misery, and have heard the cry of captive millions, and have determined to see enacted laws that shall put rich and poor upon one level, and shall consider the welfare of the people before the pocket of the publican."—*Citizen and Home Guard*.

"THERE is a little church out in Nebraska, with hardly half a hundred members, which pays its minister regularly every Monday morning. And there are not a few churches of considerably larger membership, east and west, which make the minister wait for his salary a good many days after it is due. The Monday morning plan is preferable." So we read in an exchange. Where the "Weekly Offering" is in use, there is no good reason for doing otherwise with the pastor than paying him every week. It is his right; enables him to keep out of debt; and to give a good example to all around him. We are glad many of our Canadian churches do it. We can testify to its success and comfort.

CHINESE memories are treasure houses of everything relative to cash or dates. How much land each man owns, when it was acquired, when pawned, and when redeemed, how much was expended at the funeral of his mother, and at the wedding of his son, how the daughter-in-law is liked at the village into which she married, the amount of dowry, what bargain was made with the firm that let the bridal chair, all these items and a thousand more everybody knows and never forgets. Though two men at a fair may do their bargaining with their fingers concealed in their capacious sleeves, it will go hard if the neighbors do not discover the terms at least. There are no secrets in China.—*Rev. A. H. Smith.*

“SOME of the bishops say that pulpit interchange has not done much for organic union among other Churches. Has it not? It seems to us that it has done a great deal in preparation for organic union. It has lessened differences and distances between them. It has brought about a better understanding, a larger respect for one another, a more earnest desire for still closer relations. Can any one doubt that the denominations would have been much further apart, much less in sympathy with one another, if there had been no possibility of pulpit interchange?” The above is from the *N. Y. Independent*. In the same issue we read:

One of the bishops of the Protestant Episcopal Church, whose name does not appear in our columns this week, writes us privately saying that he would be unwilling to consider at any time a proposition to open the Episcopal pulpits to ministers of other denominations. “Think,” he writes, “of admitting the Baptists, e.g., to our pulpits—people who glory in having no creed, every congregation autonomous!” It depends, of course, upon the standpoint. It does not seem to non-Episcopal Christians at all a terrible thing. Nor did it seem so to the late Bishop Brooks.

WE were glad to report last month that the censorship upon the press in Turkey had been relaxed somewhat, but we learn from other sources that the restrictions upon books and other printed matter are, in some parts of the empire at least, growing more severe. The *index expurgatorius* is growing rapidly.—Libraries have been compelled to cut out leaves and paragraphs from their encyclopædias, histories, and other standard works. Some books are altogether proscribed. Intelligent people the world over will smile at learning that Milton’s *Paradise Lost* has now

been added to the list. The right of missionaries to tour through their districts has recently been called in question, though this right is plainly given them by the Capitulations. All this is transpiring because of the mistaken notion entertained by the Turks that missionaries have some political ends in view.

PASTORAL CHANGES.—The following changes have occurred since the issue of the *Year-Book*. There may possibly be an omission or two, but we believe the list to be correct as far as it goes:

Churchill and S. Caledon, Rev. T. H. Adams, pastor.

Forest, Rev. J. I. Hindley, Ph. D., pastor.

Frome, Rev. George Skinner, pastor.

Georgetown, Rev. R. J. Duff, pastor.

(Rev. J. K. Unsworth, supplying.)

Granby, Rev. B. W. Day, pastor.

Hamilton, Immanuel, Rev. W. H. Watson, M. D., pastor.

Listowel, Robert Hopkin in charge.

London, First Church, vacant.

Montreal, Emmanuel, Rev. J. B. Silcox, pastor.

Pine Grove, Rev. Hugh Bentley, pastor.

Toronto, Northern, Rev. J. B. Hyde, pastor.

Toronto, Hope Church, vacant.

Toronto, Bond Street, Rev. Thos. Sims, D.D., pastor.

Truro, N.S., Rev. John Wood, pastor.

Wingham, vacant.

STANDARD DICTIONARY, Vol. I.—Unusual pains have been taken with dialectic forms, and the attempt is made to collect them from England, Scotland, Australia, Anglo-India and elsewhere. Scotch forms and English dialect have apparently received the most thorough attention, the Rev. William Wye Smith having been in charge of this department. The others we have not examined closely enough to speak of them. The Scotch work is good. There are local peculiarities, such as the Aberdeen dialect presents, which do not come within the range of an English Dictionary; but the general rule should be to accept as classic all Scotch words found in Scott, Burns, and the *Noctes Ambrosianae*. . . . The volume is richly and solidly made. The matter is grouped with great ingenuity and taste on the page; and we say at the end as we said at the beginning, that the *Standard* deserves great credit for the attitude it has taken to-

ward the spelling reform, and the introduction of an adequate scientific method of denoting the sounds made in articulate speech. It contains in all departments a great amount of good work of high utility, and an immense amount of condensed encyclopaedia. It will hardly be a scholar's dictionary, tho' scholars and students of all grades may use it with advantage. In some respects it has no superior and perhaps no equal.—*N. Y. Independent.*

THE CHRISTIAN CRUSADERS.—I have heard of an organization new to me, the Christian Crusaders, a modified and moderate sort of Salvation Army, with a military sort of government and officers from lieutenant to general, which they say is scriptural because "it is in harmony with the only system of government enjoined in the Old Testament," and is preferable because the organization exists only for war. The Crusaders wear a plain dark blue uniform with the letter C on the collar, and use a drum or banners or flaming posters or any other means to attract the attention of the ungodly and to make people listen to the gospel. The officers are supported and expenses paid by collections at every service. They enter the training home as cadets and are "tested and trained in war from six weeks to three months before receiving a commission." The Crusaders differ from the Salvation Army in working largely through the churches, and their work is heartily endorsed by a Congregational pastor I met who had a band of Crusaders working with him a little less than two weeks. His church members worked with the band. Many men with their wives were converted and whole families came into the kingdom; it was a sweeping revival for a country place, and the converts stand. Fifty of them have since joined his church. They do not hesitate to go into a town and begin operations without being invited, trying to get the co-operation of some church after they begin. The sixty-first hymn in their little hymn book shows their spirit:

"We're a band of happy workers, hallelujah!
You may scoff but that wont hurt us, hallelujah!
We will sing and we will shout, hallelujah!
And we'll drive the devil out, hallelujah!

"Our soldiers are detested, hallelujah!
And many times arrested, hallelujah!
With our motto, Blood and Fire, hallelujah!
We will fight and never tire, hallelujah!" etc.

The headquarters are in Worcester, Mass., where their organ, "The Herald of Salvation," is published.—*N. W. Cong.*

PROTESTANTISM IN GERMANY. — The same spirit prevails very nearly in all the Protestant churches of Germany. The type is decidedly Lutheran, though more or less strong. For more than three centuries the work of these churches has almost exclusively consisted in preaching. The laity took little or no part, they were nothing more than the congregations, to which the sermons were addressed. If this preaching came from men filled with the Holy Ghost, if Christ was truly preached, then of course blessings followed and souls were brought to God. Where this was not the case it was no more than doing mechanically the daily round of church business, and dead congregations were the necessary consequence. Fortunately we have at the present moment a large number of living clergymen who have experienced the grace of God in their hearts and who give the message they have received from God. Certainly all pastors are not so, but where has that ever been the case? We have also infidel preachers and such who are orthodox but spiritually dead, but the true preachers of Christ are not wanting.

The moral and intellectual standard of the clergy is a high one. The students of theology receive their education at the universities, though the latter are purely state institutions, and our churches have no influence whatever in the training of their future ministers; it is after all at these universities that the great religious problems, as far as theory is concerned, are fought out. In theological science our nation has always been ahead of others, and though often our professors teach things which are not a good preparation for the future ministry, nobody would really curtail the liberty of science. The students have to wind themselves through the labyrinth of different theological views, and those who are spiritually alive have generally received their impression in practical life. The old feud between orthodox and liberal theology goes on, and the contest is even very hot at present. It is even often carried into the congregations, for instance, by raising objections against the use of the Apostles' Creed in divine service. The greatest fame at present accompanies the Ritschel theology, which proves very attrac-

tive to young men, and enrolls many of our young ministers. It is not only difficult to understand this school, it is more difficult to describe it in a few words. It is superior to the old rationalism, and is defended by many able men, but it cannot claim to stand on the Bible.

The supernatural birth of Christ and His eternal pre-existence are not admitted, His resurrection is considered indifferent, the atonement finds no room. Many people think this new theology will bring another era of rationalism over Germany, but for that the real life in our churches is already too strong.

The practical mission work done in our churches is not officially the work of the church. Foreign and home missions are all in the hands of free agencies.—*L.v.*

Editorial Articles.

CHURCH UNITY.



EVER the idea comes up, as something to aim at and to pray for, that the divisions in the Church of Christ to-day might be healed and done away with. A remarkable series of letters appeared in the *N. Y. In-*

dependent of March 8th, from no fewer than twenty-eight bishops of the Protestant Episcopal Church in the United States. Dr. H. K. Carroll had written a letter to the *Independent*; and a copy of this letter was sent to every bishop of the Episcopal Church. The point of Dr. Carroll's letter is, that whereas the bishops in Lambeth (England), and in Chicago, sighed for church unity, and expressed themselves willing to do anything reasonable to that end—the Episcopal Church should repeal the rule that prohibits other minis-

ters officiating in their pulpits. This, as a beginning, and as an earnest in the matter of desiring to come nearer together. This letter, and its proposition, *hæc*, was the basis on which the bishops were asked to write.

They have written; and egregiously unsatisfactory as the letters are, it is better that they have written, that it may be seen what and where the difficulty is. One thing has struck us in reading these twenty-eight letters—the utter want of appeal to the Scriptures. The Ordinal, and its preface, the canons, and the Common Prayer, are all referred to, over and over again; but not one of the twenty-eight bishops quotes a single verse of the New Testament, as giving light or instruction on the point of duty before him. Suppose, instead of being a case among ecclesiastics, it had been a case among lawyers. Some rules of Court were sought to be repealed, that were held to be obstructive to freedom and equality among the lawyers; while all the lawyers expressed themselves anxious for more professional fellowship. And now imagine twenty-eight judges—each presumably made a judge because of his eminence in the law—discussing whether these rules were a barrier or not, and whether they ought to be repealed, and never once quoting and applying the Statutes, under which the Courts and the Rules were established! Why, the intention of the Legislature which established the Courts, the nature and function of those Courts under the Statute, and the extent of the powers given to the Courts to frame and amend Rules would be the first and main subjects of discussion! But we were speaking of lawyers, not churchmen.

If the New Testament is the "Constitution" of the Christian Church—and if it is not, where is the constitution?—then let it be understood that whatever ecclesiastical rules or forms are made, are of the nature of "By-laws" which must always be within the limits of the Constitution, and which may be amended at the discretion of the party who makes them. The whole of the twenty-eight replies are to the effect that the fourth "plank" of the Lambeth "platform," the acknowledgment of the "Historic Episcopate," cannot be departed from. Bishop Neely says, "What is meant by such recognition is, and is well known to be, a recognition of the Historic

Episcopate not merely as a fact or an institution, but as the source of ministerial authority in the Christian Church." There we have it! Not the Holy Spirit speaking in the New Testament through the Apostles, but the Spirit speaking through an unbroken succession of chief-pastors episcopally ordained.

Bishop Tuttle says :

The " Ministerial Reciprocity " urged by Dr. Carroll, would do no good. Exchanges of pulpits might go on without contributing anything to real unity. Nay, disorder and disunity would be promoted. For large numbers in the Episcopal Church are convinced that no man is a validly commissioned minister of the Lord Jesus Christ who has not had the hands of a member of the Historic Episcopate laid upon his head, and such persons would be obliged to protest against practices which stultified their convictions.

Several of the Bishops express themselves as willing " to yield all those things that they consider of merely human ordaining " (*vide* Bishop Whitehead), but this matter of the " Historic Episcopate " is not their's to yield. It is a divinely-ordained institution. Not one of the twenty-eight seem to think it germane to the discussion, to show from the Scriptures that it is " historic " enough to be there! Bishop Seymour sees grave consequences, if their rules were relaxed. It would quite separate them from the woman in purple of Revelation xvii. He says, " It would cut us off from heredity with the mighty past, from the day of Pentecost to the middle of the sixteenth century, in its unity of faith and practice upon the necessity of the episcopate for *the being* of the church. [The italics are the Bishop's. —Ed.] It would cut us off from the mighty present as holding, with the historic churches of the world [Does Rev. xvii. and xviii. describe one of them?—Ed.] the same faith and practice which they still maintain. It would reduce us at once to the level of the many Protestant bodies around us, whose historical genesis cannot be traced beyond the sixteenth century."

Bishop Howe is bland and patronizing. He would admit other ministers to their pulpits to preach; just as he would pious laymen from among themselves. Preaching, however, is not " officiating " in the matter of the sacraments! He, and some other of the bishops, would be willing to discuss, in a friendly way, the question of liturgies, vestments, etc. But that " every sect may

authorize its own ministers of the divine oracles," is a horrible idea with Bishop Howe. He closes his letter in a very jubilant strain :

But under the individual influence of the Holy Ghost there will be, as there have been in the last ten years, increasing numbers of godly persons inquiring " the way to Zion, with their faces thitherward." The accession to the Historic Church and especially to its ministry, which have come from other churches, have been numerous and cheering. The overture of the Protestant Episcopal Church has not been in vain. These are the fruits. The harvest will follow in its season!

Bishop Scarborough says : " Undoubtedly the whole question hinges on the Historic Episcopate. All agree to that. The bishops have stated their ground frankly; now let some other body of Christians meet the proposal by stating on what grounds they deem organic unity attainable. Surely none would be satisfied with a mere exchange of pulpits ! "

All right; but does not the bishop know that nothing is isolated; no thought, no influence, no man. One thing always leads to another. And the freedom of mingling together which this small reform would give, would work wonders in making Christians feel like one. The position of the Episcopal Church is defined. They will have us acknowledge a " Historic Episcopate " which they cannot carry back to the New Testament. They are afraid of closing the " door ajar " between them and corrupt Romanism. They claim to possess spiritual blessings lacking in other bodies; as Bishop Grafton says : " We prize episcopacy especially because it preserves to us the priesthood and sacraments, confirmation and other means of grace which to them are wanting." They choose to stand alone; and there we must leave them!

OUR PIONEERS.

REV. HIRAM DENNY.

The Rev. Hiram Denny was born at Wallingworth, England, about the year 1787. In his early manhood he served as a trooper in some regiment of the Guards, in London or Windsor. A brother minister told me the other day of a man who was converted at one of his services. Greatly interested, he asked the man " What it was in the sermon that was blessed to him? " But the man answered, " It was not the sermon

at all; "it was the *text!*" So in Mr. Denny's case, it was a passage from Isaiah coming up powerfully in his mind, that was the means of his conversion—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." What next I know not; I can only guess that he began at once to tell to others of the Saviour he had found; and thus came gradually into the public work of the ministry. Rev. Joseph Unsworth informs me that he wrote a sketch of Mr. Denny's career for the INDEPENDENT, after Mr. D.'s death, in 1879. I have not the sketch within reach; nor has Mr. Unsworth. Mr. Denny's portrait is No. 36 in the "Union of 1868." Mr. Denny was ordained in England in 1834. Of his three years' labors there I cannot speak. He came out to Canada in 1837. In the same year Rev. John Roaf had settled in Toronto, as pastor of Zion Church, having a Home Missionary superintendency, for the Colonial Missionary Society of England, of all the country west of Kingston; and Mr. Denny would be, to a certain extent, under his direction. Mr. Denny will be remembered by all our older friends, as a man of large frame, strong and resolute; a big voice, and rather explosive style of utterance. His soldier-experience in England, riding in a mounted regiment, would come in well with the missionary work he undertook in Canada. His *parish* was from Lake Ontario, from the townships of Milton and Trafalgar, north to where Orangeville now is. And whether on foot or on horseback, he got through those townships, and the newer settlements to the north; keeping up an incredible number of appointments. He organized the church at Alton in 1839. Twice he was pastor at Alton, each time for several years. I know not how exactly to locate him for the rest of the time; but he was never outside the bounds of his first large *parish*. In 1853 he recommended the Georgetown church to get Mr. Unsworth, who had just come out from England. "He is a good young man," said Mr. Denny. "He won't live very long!" he added. But Mr. Denny (in his then strength) has passed away; Mr. Unsworth, in his apparent weakness, is with us still.

Mr. Denny had a quaintness about him that brought him through, sometimes, what would be a great embarrassment to other men: as when

once (at South Caledon), he flourished his pocket-bible in his hand, and told the congregation, "My text is here, *somewhere*; I can't find it, but it's here!" and gave them a rousing sermon. Such things never disconcerted him.

In Toronto, 1859, at the *Union* session in June, Mr. Denny and one or two others were appointed for street preaching on Sabbath afternoon. "Now," said Mr. Denny, "I must have two brethren with me; *three make a crowd.*" A brother who would lead the singing, went, and I went. Passing together up the west side of Yonge Street, at the corner of Temperance Street, Mr. Denny spied an empty waggon at the curb-stone, left there over Sunday, and at once mounted it for a pulpit. The singing soon brought round an interested crowd, and Mr. Denny held forth with much vigor. Once, when conveyed by him from one point to another, on some missionary "deputation," he told me, "Right here, once, I met a wolf. I was driving my sleigh, with Mr. Roaf and Mr. Armour, going to a missionary meeting. A big wolf came out of the cedar swamp, and straddled over the sleigh-track, just waiting for us; and I didn't know how many more there might be in the brushes; and it was all I could do, to whip up my horse, and make him keep the track; he wanted to turn round, and run off!" "And what did the two ministers do?" "Oh, Mr. Roaf stood up, waving his arms, and shouting at the wolf!" "And what did Mr. Armour do?" "He got down in the bottom of the sleigh, and rolled himself up in the buffalo-skin!" Just the difference in temperament. Mr. Roaf once took the political "stump," and went through all the County of York, denouncing the Government on the "Clergy Reserve" question. Mr. Denny himself had not ridden in "The Guards," to come out to Canada to be scared by a wolf!" "And how did it end?" I asked. "Oh, when we got nearer, the wolf loped off into the bushes. I suppose there was only the one."

His last years were spent at Alton. He never had anything of this world's wealth, and must, at times, have been in considerable straits. In the last years of his life, often in winter, when there was nothing to eat in the house, he and his wife would go off "visiting" for a number of weeks, among connections or friends at a distance, and

come back when spring opened. He died in 1879, his age being accounted eighty-six, but his wife (who was not, however, the wife of his youth, and who had no personal knowledge of his early history,) thinks he was older than eighty-six at his death. He had a son, who was trained for the Christian ministry, but died. His only daughter, married near Ingersoll, is also deceased. His widow lives at Alton; and in a letter in January, says, "Since I had the pleasure of seeing you, I had a *stroke*. I was a month in bed with it." The older generation are passing away, and hundreds of Mr. Denny's converts had passed into eternity before him, during his long ministry. And many "fathers and mothers in Israel," yet toiling in the vineyard, got their first impulses of duty, and their first directions to the Cross, from plain, unlettered, robust, quaint, and always faithful Hiram Denny.

W. W. SMITH.

REV. JOHN CLIMIE.



IN giving a sketch of the Rev. John Climie, I confess to a paucity of materials. I have not even within reach a sketch I wrote for the INDEPENDENT in 1867, at the time of his death; and I had then beside me his mother, his brother, and other relations, from whom I could obtain facts.

John Climie was born in Kirkintilloch, a Glasgow suburban village, in 1807. His mother was converted at the age of seventeen, under the influence of the sainted Greville Ewing, and trained her eldest son in religion from his birth. His father was a stonemason, and John learned the same trade. The whole family emigrated to Canada, and "took up" land in Dalhousie township, in the County of Lanark. Here, beginning in the autumn of 1853, was a most astonishing revival, in which Mr. Climie took the most active part. The revival began in the little church of the Rev. R. K. Black, in the neighboring township of Lanark. On the west, Dalhousie, and on

the east, Ramsay, were also townships where the great revival swept with wonderful power. And when afterward some from among these hundreds of converts moved west "to get better land," they carried an energetic living Gospel with them. I met them afterward, at Listowel, at Turnberry, and elsewhere. It was no wonder they desired "better land!" Before the pine was all cut away, those rocky townships were prosperous with "lumbering." But when it came to till the ground—! "Man," said a Roxburghshire settler, "Aw wantit to get stanes eneuch to bigg a *chumla*; but whan the snaw gaed aff, there war stanes eneuch on ma lot to bigg a' Jethart!" [Jedburgh.]

But before this, in the winter of 1840-41, Mr. Clime was doing a great deal of missionary work in Innisfil, Nottawassaga, etc., travelling on foot to reach his preaching stations. Five students in the Institute (now College), Messrs. Kribs, King, Vincent, Ebbs and Hodgkin, had formed a small "Missionary Society," and their first "grant" was a horse and saddle for Rev. John Climie, to assist him in his work.

After this, Mr. Clime was for a number of years pastor of the church at Bowmanville. His eldest son being a printer, a weekly newspaper in the Liberal interest was started, Mr. Clime writing the political editorials. Things of this kind grow on a man, and Mr. Clime became noted as a hard worker on political platforms. Once, the Canadian Parliament then sitting at Toronto, he had been "stumping" the county for the Reform candidate, Mr. Munroe, and had advised "every voter in the constituency, not only to vote, but also to pray for the return of the Reform candidate." Mr. Munroe was elected. The paper fell into the hands of Mr. (afterwards Sir John) Macdonald. A friend, who was in the gallery of the House at the time, described to me what happened. Sir John, after some remarks about "the political parson of Bowmanville," read the editorial, and added, as he contemptuously flung the open paper to the floor, "It was a *small request*, and the Lord granted it!"

Mr. Clime's best work was as an evangelist. He had a peculiar tact and faculty of getting people to "move," to *do* something, to get out of their inertness and indifference, and discuss their

state with him, and be led by him. He went to Belleville from Bowmanville, organizing a good working church there, and built a nice chapel. Here I visited him in 1863. In the winter of 1866-67, he came to see his mother and relations in Listowel, I being at the time pastor there. He remained with us for three weeks, holding revival meetings. We gathered in nearly thirty converts, some of them very interesting cases. When he took leave of his mother to go away, I was present. "Well, mother," he said cheerfully, "good-bye! I sometimes think, maybe I'll be in heaven before you yet!"

"Na, na, John," said the old mother of eighty-four years, "I'll be there first, John! But I'll look for you coming!" But *John* was right in his forecast, after all!

This year also (1867), he was chairman of the Congregational Union. Then, in the end of summer, he went down the St. Lawrence with his wife, hoping to be benefitted in his health, which had suddenly given way. He got worse, and started to come back. He only got back as far as Quebec, and died in the Marine Hospital there.

His mother never lifted her head again. She quietly took to her bed, and passed away in four weeks. She had told me a year or two before, "I have five children dead, and I believe they are all in heaven. And I have five children living; and I believe they are all walking in the fear of the Lord." A day or two before she died, I reminded her that God had promised "to make all our bed in our sickness." "Yes!" she said quickly and cheerfully, "and He DOES it!"

Mr. Clinie's portrait in the "Union of 1868," is No. "3." He was a large man, florid complexion, with reddish hair; with a manly persuasiveness about him that must often have disarmed opponents. His voice was not clear-cut, yet very full and round; and he had much of originality in his sermons. One would never know from his discourses that his good parish-school teaching in Scotland had not finally developed into a regular college and divinity hall course. Like his fellow-craftsman, Hugh Miller, he conquered his circumstances!

While still a young man in Lanark—I think he told me, teaching school at the time—he cultivated the Muse to some extent. But when he

was converted, thinking this might be a snare to him, he burned all his manuscripts. He said, "He wasn't sure now, whether he was right or not, but {at any rate he did it." One piece he seemed to have a longing after,—"Wallace's Farewell to Marion." I have tried unsuccessfully to get hold of it from Lanark. It was published in the local paper then existing there. If any old resident of Lanark could recover it for me, I should be much pleased.

W. W. S.

Correspondence.

REMODELLING THE CONSTITUTION OF THE UNION.

DEAR SIR,—You will no doubt recollect my suggestion in the June (1893) number of the *INDEPENDENT*, relative to our method of doing our denominational work. And here I would like to thank my friend, Mr. W. W. Buchanan, for his letter of approval in the July number, and trust he will be present at the next Union meeting, to help the idea along.

At the Union meetings, many expressed their approval, and others said it was well worth considering. I therefore moved, seconded by Mr. Cushing, the following resolution:—

That it is desirable that the work now being done by our various denominational societies should be placed under the control of the Union; the special work of each society being entrusted to a standing committee, which should report annually.

That the matter be referred to the incoming committee, which shall communicate with the various societies, and if any of these shall accede to the above suggestion, to propose the necessary change in our Constitution to carry it into effect, and to report at the next meeting of the Union.

This was referred to the Business Committee, to be brought up later, as I understood; but was not again heard of during the sessions of the Union.

I see, however, that in the report in the *Year Book* it is given as a notice of motion.

This had the effect of postponing action for a year. But now it is on the "order paper," I intend to push the matter at the next meeting of the Union, if I am permitted to be present.

I beg, therefore, to take this method of calling attention to the subject, so that our churches may know what is coming, and have the matter thought

out, and be prepared to act intelligently and wisely.

Besides the reasons pointed out in my former letter, which was written previous to the Union meetings, my observations then gave me some new ones:—

(1) As many of the delegates were not members of the societies, there was a temptation to "dodge" some of the society meetings. (2) The regular work of the Union was constantly interrupted by "society" meetings. (3) Society meetings had to curtail their work, to get it done in the time allotted to them; or else adjourn to some inopportune time. In this way, the continuity of the meetings was broken and valuable time lost or frittered.

I will not further trespass on your space now, but if anyone should see fit to champion the existing condition of affairs, I might, with your permission, return to the charge.

Sincerely yours,

36 St. Louis Square, SETH P. LEET.
Montreal, Que., 23rd Feb., 1894.

[The following is a reprint of Mr. Leet's former letter, inserted here that the churches may have the whole matter before them in one connection.—ED.]

A SUGGESTION.

DEAR SIR,—The question of the condition, progress and future of Congregationalism in Canada, has been for some time receiving considerable attention one way or another.

Some of our friends tell us that our present condition and progress is not at all satisfactory, and that it would be a desirable thing to unite with the Presbyterians.

Others, while admitting that our position denominationally is not satisfactory, do not see the remedy in annexation to the Presbyterians.

They cannot believe that want of success (if it be true that we are not having the success we ought), is because there is anything wrong in our church polity, or the distinctive principles of our denomination, but rather in ourselves and in the methods we adopt to carry on our work. It is well, therefore, for us to examine into our denominational methods, and see if they can be improved in any way. I refer, of course, to that work in which the whole body of the churches are interested, and not to the work of any individual church.

Let us see how the matter stands: For the purpose of carrying on our denominational work we have the Home Missionary Society; the Foreign Missionary Society; the Woman's Board; the Provident Fund; the Publishing Society; the College, and there are two or three other societies or funds. These different societies have separate and independent sets of officers and committees.

All except the Woman's Board hold their annual meetings at the date of the annual meetings of the Union. But they are no part of the Union, and they are generally held at the same hour that important committee meetings of the Union are held.

The executive officers of all of them are busy pastors, or laymen who already have their hands full, and who have not and cannot give the time necessary to push the work of their respective societies. The result is that there is no well-defined systematic plan upon which the denominational work is carried on, and we sometimes see the different societies working at cross purposes; and for fear of encroaching on the work of another society work is not done, and collections are lost, loose ends are not picked up at the proper time, and valuable lines of support and work are lost.

What is the remedy? I think the remedy lies largely in method and organization. The method which I would suggest would re-organize the constitution of our Union and the various denominational societies; but I do not think they should be revolutionary or impracticable; but quite the contrary.

Let the Union be a delegated body as at present, but giving to the churches, perhaps, a larger representation. Let the Union have charge of all the denominational work. Each of the various societies would then become a committee of the Union.

What would be the advantage of this system?

(1) Every delegate to the Union would represent his church, and have a voice in all the denominational work of our body.

(2) The work of each committee would be reported to, and discussed by, the whole body of the representatives of the churches.

(3) In the election of officers, or what would be under the proposed plan, the committees charged with each department, a wider range of selection would be open. And as all committees would be likely to be suggested by a central nomination committee, I think more suitable selections would be made, and particularly a better distribution of officers among the different churches and sections of the country.

(4) Under this arrangement, I think, the Union could afford to, and should appoint a salaried denominational secretary or superintendent who should devote his whole time to the denominational work of our body.

(5) As under our polity, women have equal rights in the church and the Union, it would enable us, by placing them on the various committees, to do away with the anomaly of dividing any part of our work into two sections on the basis of sex.

I have given this matter considerable thought, and I am convinced that if the above plan was adopted, it would tend to consolidate and cement us denominationally. It would give our churches a greater interest in our Union meetings, and would get more workers, and the work would be better distributed, and much that now slips between the fingers of our denominational hand, be caught and saved.

SETH P. LEET.

Montreal, April, 1893.

PROHIBITION.—The exact official figures of the majority for Prohibition in Ontario, at the recent plebiscite, are 81,769. On 15th March, prohibition was voted on in Nova Scotia, at the Provincial general election, and was carried by at least "two to one."

Our Contributors.

TIRED.

I am so tired, Lord, I long to rest ;
Fain would I lay my head upon Thy breast ;
Gladly I'd leave the battle and the din,
The toilsome round of life, sorrow and sin.

A lonely watcher in the night am I,
With lagging pace the wheels of time go by ;
Wearied and worn with throbbing heart and brain,
Toward the gates of morn my eyes oft strain.

When shall the shadows break and flee away,
And dawn with dewy flush announce the day ?
The perfect *Sabbath Day*, all longings stilled ;
Tears dried and labor ended, hopes fulfilled ?

Dreamers awake ! list to the Master's call
To work, not rest, thou hast not finished all !
Weak ones around thee need thy helping hand,
Strength shall be given to do what He has planned.

Still weave thy web with patient cheerful mind ;
Work out life's pattern, dark with bright entwined ;
Thy steadfast gaze fixed on the throne above,
Thine open ear heeding His words of love.

'Tis but a "little while," and He will come
With welcoming voice to call His reapers home ;
After earth's toil how restful Heaven will be !
After life's storm, how calm eternity !

ANNA ROSS.

Antigonish, N. S., Feb. 8th, 1894.

POPULAR APOLOGETICS.

JOHN BURTON, M.A., B.D.

There is a principle recognized in law, which we know as the right of possession, or, in common proverb,—“possession is nine-tenths of the law.” If in peaceable possession of property, he who demands it from me must prove his right so to do. It is to be presumed that he who holds has the right, which if contested, justly casts upon the contestant the task of proving his claim. The principle is generally acknowledged as just ; any other would involve that “he should take who has the power, and he should keep who can.” Peaceable possession is presumably righteous ownership.

May we not claim for Evangelical Christianity possession ? When the Quaker poet sings,

The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press,
And we are whole again ;

Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name ;

does he not express a fact ? No other name among us is so dear to burdened hearts as that of the Nazarene, no other hope so sweet as His. He has possession. Is there any good ground upon which another claim can be made to rest ? Is there in reason to be found a just cause for driving Him out ? Some way or other His glad tidings have won the heart of that portion of humanity which confessedly is in the van of all that is enlightened, true and generous, among the nations of the earth ; the fact is there ; is the possession an usurped one ? or is it because in the Gospel man finds the very thing he needs ? Certainly, so far as Christ and His Gospel is concerned, not by might of human arm, or power of weapons forged in the human arsenal, was possession other than peaceful gained ; only the willing heart can truly be won to Him.

In a recent and rather severe criticism upon the *Life and Correspondence of Arthur Penrhyn Stanley*, the late Dean of Westminster, it is said of him : “His was a mind indifferent, almost hostile, to affirmation, but touched to instant sympathy by denial. Loving all men as he did, he never loved a man so much as when he was in rebellion.” True or not of Dean Stanley, we may readily see in the tracing a characteristic of our times. Our days are full of questionings, and uprisings against the traditions of the past. The poet of our day, if not by universal, by general, consent, is Tennyson ; yet his great pieces, if not tragedies, are threnodies ; his swan song, exquisitely beautiful, is a passing over to the boundless deep, with a hope to “see his pilot face to face.” Surely Whittier's waiting the muffled oar with the undoubted trust that he “cannot drift beyond His love and care,” is nearer to Christian faith ; but it does not strike so truly the chord in harmony with the spirit of the age, which the rather is groping through the dimness up to God. Such conferences as have recently been held by the *alumni*, both at Knox and Queen's (healthy signs, for earnest enquiry is infinitely better than traditional stagnation), bear testimony nevertheless to the fact that the religious atmosphere is full of

questionings, and the press with its energetic search for news spreads far and wide those questionings, to which indeed greater emphasis is given than to the more positive aspect of these gatherings. The religious novel, too, chimes in with this love of denial and hostility to the affirmative; while our Reviews, even on the reading-room tables of the Y. M. C. A's., afford ample food for this negative appetite. Even the most conservative of these publications, by their antagonistic attitude, spread still wider the knowledge of theological unrest. More men read heresy when it is made the subject of censure, than would even dream of it, if like Ephraim when joined to his idols, it were let alone; yes, and sympathize with it too, having such a *penchant* as that attributed by the Reviewer to Dean Stanley, to side with the recusant who blew bugles of defiance outside, rather than to care for the brethren who dwelt together in unity.

Yet the age is an earnest age: men do grope, even if in the darkness; and the prayer of Philip is still the prayer of the human heart: "Lord, show us the Father"; moreover, the great majority of those who wait upon the ministry of the word, having neither time nor aptitude to consider these questionings, conscious of the unrest around, are either tremblingly enquiring what the end of all this is to be; or with set teeth and clenched hand, are ready to smite even to the death, those who seem to them to be invading the hallowed home of their faith. It is the humble endeavor of this paper to indicate the lines upon which the busy and the earnest may find rest without antagonism, and enjoy peace without anathematizing those who in their way are seeking sure foundations.

The schools may have contended, ecclesiastical organizations have been intolerant, State institutions prelatial, and democratic, under the name Christian have persecuted; but the religion of the crucified One, in so far as it obtains sway over the hearts of men and of society, obtains it by its persuasive power, and ere it be dispossessed may rightfully demand to be heard.

Certainly to this the reply is obvious, possession does not prove right. Buddhism has possession, and Islamism; the latter we know gained it largely by the sword, but the other appears to

parallel Christianity in its peaceful ascendancy over the consciences of men. I do not know that we in general are prepared, just now, for judging impartially of either of these systems, nor for practical purposes need we. They who are best fitted at present to compare, unhesitatingly say that under the most favorable comparisons, Christianity embraces all the good found in either or in both. We should gain nothing by importing from the great Orient; nor does the effect of these systems upon both national and social life, as we are enabled to view the same, warrant us in yielding to either a rival claim to our Christianity. They are not desirable rulers as against the Gospel authority. The candid consideration of all religions by those who have leisure, or are called thereto by such motives as urge to mission work, will broaden our human sympathies, and deepen our devotion to the true and the pure; but Edwin Arnold himself would never dream of substituting in our Western realms, the reign of the Buddha for that of the Christ. There is no contra claim to possession there; the most thoughtfully perplexed but world-busy man may rest assured of this; whatever of broader views the study of the Orient may have to give, it will not be in the direction of displacing Christianity. The Gospel of Jesus will stand forth as entitled to supreme sway over the hearts and consciousness of men.

I am not aware that even the thoughtful agnostic—nothing to be said in this is intended to meet the scoffer, the reckless destroyer of faith, the insane religious iconoclast—desires to displace Christianity. He the rather feels unable to recognize the justice of the possession, since the analogy we have drawn, to him only partially holds; legal possession being statutory, and to that extent arbitrary; while heart-possession demands a willing surrender; "no force divine can love compel." We acknowledge the force of the anticipated criticism; but we press this rejoinder: the fact that where this moral possession has been acquiesced in, the kindest, truest, most blessed lives have been manifested, is surely presumption that there is something in the claim that merits attention, even trial. This at least we may ask should be conceded.

The concession granted, what next? This article, already sufficiently long, only professes to

indicate the line after which the writer believes a successful path for Popular Apologetics may be pursued; a very trite gospel text will direct the teachings. Mark the order followed in the simple invitation given by our Lord, as recorded in Matthew xi. 28, 29: Come—I will give—Take and Learn. It is not first "learn," then receive, and "I will give"; but Come—Take—then Learn. Or as presented in one of the old Hebrew psalms: "O taste and see that the LORD is good" (xxxiv. 8). Analysis may come after; taste first. "Yes," replies my friend, "that is what all you preachers say, Come and taste." Well, novelty is not always truth, nor the commonplace always false. Day unto day uttereth speech, old as creation, and fresh every morning. This very commonplace utterance of the Gospel may, notwithstanding its triteness, present the key to the great mysteries, and if so, we may bless God for the commonplace, which even the humblest may enjoy.

An almanac is indispensable to our present social life. You are not satisfied with the correctness of its figures; you must needs "prove all things" for yourself. Good! You open a treatise, and find a series of formulæ: they are very puzzling; what do they mean? There is but one means of mastering them for yourself, and that is to begin at the beginning. There is an $a b c$ which must be mastered on the way to reading; there is an $a + b - c$ that stands at the very threshold of mathematical science, which cannot be passed over by any who would be master of the same. You would fain understand the questions of inspiration, of doctrine, of criticism? there is no royal road thither; and the first step, if you desire more than a mere literary knowledge thereon, is to come to the Great Teacher, and first take what He has to give. Listen to Him in those four histories which contain all the world can ever know of Him historically, and from what He has to give, learn and press on. "I have nothing to object to in the teachings of Jesus," said an agnostic to the writer, when thus pressed; "but then —," the interruption] was caused by my rejoinder: "Then put His teachings into practice; you own them, just follow them, and I am content to leave you to your experiment for further progress in Christianity, whether dogmatic or ecclesiastical."

The true apologetics for the busy practical man and the woman cumbered with much serving, is to first listen to the Teacher who by possession claims the authority to teach. Put into practice what commends itself to the earnest soul: the events of life, as they alternate with their light and shade, will soon render those teachings more precious and real. There is no fear of such an enquirer and follower missing at length the way of life and the peace of God.

"To do Thy will is more than praise,
As words are less than deeds;
And simple faith will find Thy way:
We miss with chart of creeds."

"I AM THE WAY."

(JOHN XIV. 16.)

Never since the days of their original purity has the fact of their high origin, and of their present demoralized condition, been entirely obliterated from the consciousness of mankind. The religious traditions and observances of every age, and of almost every people, testify to the fact that they are and have been dissatisfied with their present condition, and to a desire to win the favor of God or of the gods. Many, perhaps the mass, have been so occupied with the cares of this world, or have become such slaves to their baser selves, that they may have seldom thought of their real condition. Yet any man when he comes to himself, will be ashamed of his sins and long for reconciliation with God. Sin and misery are so united to the awakened conscience, that it is only by the removal of the cause that peace can be restored. It may also be said that, amongst those who come under the influence of Christian truth, the sentiment of Augustine will find an echo in almost every breast: "Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee." It is this rest, in all its fulness, that Jesus gives to all the burdened ones who believe and receive Him. He is the way.

Christianity centres in a person; in the Person of the Redeemer. The great purpose of His ministry was to draw men and women to Himself. *To Himself that they might be saved.* As a bridge across some mighty river unites the

opposite banks, so Jesus became a pathway for men whereby they may leave behind their sinful selves, and may hold fellowship with and find their way back to their Father's heart and home. This is a foundation truth in the Gospels and in the teaching of Jesus; so it rightly holds a foremost place in our pulpits. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." Over the prostrate form of the Son of God as He agonized in the garden of Gethsemane, as He hung on the cross till He cried, "It is finished!" as He entered within the veil with His own blood, the way into the holiest of all is prepared, over which the penitent must pass ere he reaches the home of the Father and the fellowship of the redeemed. To all who enter this way there is a loyal welcome and a royal reward. Christ is the way, and through Him we must get right with ourselves and with God. "Oh enter, enter now!"

*He also is the way of holiness; the Person through whom we are sanctified. What the law could not do, what no code of ethics could do, Christ achieves. The love of Jesus so filling the soul enables us to accomplish, or accomplishes in us, what would otherwise be impossible. This truth lies close to the heart of nature. Our greatest efforts in life are not done through contemplating the advantage to be gained, nor at the call of an insatiable ambition, nor even at the dictates of the eternal law of righteousness, but because of the inspiration of those we love. No task is so difficult and no risk so great, that we will not attempt it on behalf of our loved ones. It is through the presence and inspiration of His own infinite love, that Jesus inspires and transforms the lives of His people. "The love of Christ constraineth us." Its fire burns the dross out of our lives. We unconsciously imitate those we love, and our lives are transformed by their presence, and we are no longer our old selves. The new love has made us, and is destined still further to make us, "new creatures." Our growth in all that is pure and holy, will be in proportion to our love to the Friend who has loved us with such an unconquerable love, manifested by His infinite sacrifice. Christ is the model to *loyal and devoted service* for God and*

our fellow-men. When Jesus was going away, He told the Jews that whither He went they could not come; but later to His disciples it was said, that although they could not follow Him "now," they should do so hereafter. He was going forward to shame and humiliation, to desertion and crucifixion. To give up all that seemed dear, for the blessing of others. Much of this also is in the path of many to the Father's house, and surely Christ has never shown more fully His power as a leader than in this. The day came when His disciples *did* follow in His footsteps; and since their days an "innumerable company which no man can number" have counted it their glory to be in the same path. They have renounced themselves in the service, and for the blessing, of their brethren; because of the constraining influence of their devotion to the Person of the Redeemer. This is the way opened and marked out for them through Christ to God, and for them this is enough. Christ Himself is the way.

He also is the way into the presence of the Father. To those who are filled with His love, and are possessed of His spirit, this will not be very far away. The road He has trodden, and He becomes eyes and feet for the travellers; taking them by the hand they are safely led into the Father's home and the Father's heart. Having Christ, they are possessors of all things.

J. MCADIE.

TORONTO DISTRICT ASSOCIATION.

ANNUAL "AT HOME"

Notwithstanding the blizzard that raged so fiercely all the afternoon and night of the 12th inst., the Congregationalists of the Toronto District Association came together in full force, from as far north as Rugby and Oro, as far west as Acton, and as far east as Bowmanville, in their Annual Social, which was held in the Bond Street church, Toronto.

The business proper of the Association was transacted between 3 and 6 p.m.; and the rest of the time, to nearly 11 o'clock, was devoted to social intercourse, and the enjoyment of those pleasures which are the true and proper expression of Christian fellowship.

In the afternoon the time was taken up with the discussion of the important question of the ordination of men to the regular work of the Christian ministry, who have not had the opportunity of regular theological training. And, although a committee had been chosen a month before, to bring in a resolution on the subject, yet their report did not satisfactorily meet the difficulties of the case; and the whole subject was relegated to them for further report. The above subject having been thus disposed of, the Rev. T. B. Hyde, presented the subject, "The Holy Spirit." He did not prepare and read a paper, but quoted passages of Scripture on the subject, and classified them under the following propositions: (1) There is a personal Holy Spirit. (2) As the representative of the Lord, He is efficient for the purposes for which He was sent into the world; especially to clothe with power those who witness for Christ, Acts i: 7, 8. (3) It is the privilege of every Christian to enjoy this power. (4) The enjoyment of the possession and power of the Holy Spirit is conditional. Mr. Hyde did not confine himself to his own explanation of the passages of Scripture which he quoted. He gave several illustrations from the lives of men of modern times, who had possessed and exercised this power of the Holy Ghost: President Charles G. Finney, George Müller, along different lines; A. J. Gordon, of Boston; A. T. Pierson, of Philadelphia; Dwight L. Moody, who, when he first began his work, was given no encouragement by outsiders, who had no literary attainments, not even a fair common school education, and who cannot even now, read parts of the Bible intelligently. Moody, said Mr. Hyde, told me himself, "The secret of my life and power has been that I have honored the Holy Spirit." Evangelist Fay Mills has a college education, but not a theological training.

This presentation of the subject was followed by a season of devotion, in which the hymns—"Holy Spirit, faithful Guide," and "Draw me nearer," were sung, and several ministers and laymen led in prayer. It was felt to be a gracious season by many. The business meeting now adjourned for social festivities and the evening gathering.

The Executive Committee of the Association,

along with fifteen ladies, chosen by the different churches of the city, formed the social committee. The "At Home," as it was called, was thus well equipped. From 6 to 8 o'clock was devoted to tea and talk. Tea, however, utterly fails to convey the idea of the repast of the evening; and the meeting of the members and friends of the different churches within the bounds of the Association to talk, and become acquainted with one another's work, was, perhaps, the best of the feast. All certainly seemed to enjoy it. The programme announced for eight o'clock did not begin till half-past that hour.

About that time it was when Mr. H. O'Hara, President of the Association, took the chair, and announced the first item of the programme:

"Blest be the tie that binds."

After the devotional exercises of the programme, Mr. Lewis Brown, organist of Bond Street church, thrilled the audience with an organ solo, for which he received a hearty encore. This accomplished organist with the choir of the church, rendered ample satisfaction on the lines of music and song; and the soprano solo of Miss Morell was almost perfect in the good taste with which it was rendered. Miss Wetherald also contributed her usual quota, in the excellent style in which she recited "The Vision of the Monk." Intermingling between these layers of music and recitation, were the chairman's address and the speeches of the evening. These were all on some aspects of Congregationalism.

The chairman welcomed the faithful from the different churches of the country within the bounds of the district; and assured the denominations outside, of the good feeling of Congregationalists towards them; more especially the Episcopal brethren, who had been somewhat disturbed by the recent utterances of the Bond Street pastor.

The Rev. Dr. Sims dealt with Congregationalism pure and simple, in four things for which it stands. (1) It stands for the evangelical faith of the Gospel, as opposed to Ritualism. (2) For liberty to prophesy. (3) For independence of the local church, in everything pertaining to its own internal life and work; even to the choice and setting apart of its own officers. And (4) For the fellowship of the church in all matters of common

interest, as opposed to the independence of the church in these things. The Rev. W. S. Pritchard, B.A., of Bowmanville, spoke of "Congregationalism and Education," making a strong plea for an educated ministry, and the support of the Theological College; and the Rev. Mr. Hyde spoke efficiently of "Congregationalism and Social Reform;" and Rev. J. P. Gerrie, B.A., brought up the rear by giving a brief, but excellent address on the "Literature of Congregationalism."

It was now half past ten o'clock, and the closing formalities, which occupied but a brief period, being over, the serious work of the night began, namely, that of getting home through the blinding blizzard that had been raging since early in the afternoon. Some got home by twelve o'clock, others by two, and so on; but we have heard of none who perished in the attempt. Though thus beset with storm and difficulty, the committee and friends of the annual gathering may congratulate themselves on the fact, that in point of both numbers and enthusiasm, it transcended the eminently successful one of the previous year.

Toronto, February 26, 1894.

C. D.

THE STORY OF MY LIFE IN SLAVERY.

As related by Bishop Hawkins, of the B. M. E. Church, on February 21st, before a crowded audience in Dovercourt Congregational Church, Toronto.

Born into slavery on April 12th, 1809, he and his seven brothers and sisters lived with a Methodist mistress, who groaned and prayed three times daily, but nevertheless was very unkind to her human *cattle*. Her ire was easily aroused, and she would hit him on the back with a cudgel, the poker or tongs. His work was in the kitchen, and hoeing in the garden, working eighteen hours per day. During his days of darkness three questions used to engage his mind. (1) How to get enough to eat? (2) How to get to meetings? And (3) Who would buy him when he grew up? Every Monday one peck of shelled corn, and two salt herrings was given each slave for the week's supply of food. The corn was ground and manufactured into "Johnny cakes." Three kinds of cake were made from one kind of dough, viz.: Johnny cake, cooked on a griddle; ash cake,

cooked on stones and covered with hot wood ashes; and hoe cake, cooked on the blade of a hoe, over a clear fire. To forget their hunger the slaves would often steal away to a plantation prayer-meeting, held from one to fifteen miles distant, running and walking back to start work at daylight, when a horn was blown for roll-call. Woe betide the one found going to "meeting," which meant 39 to 50 lashes on the bare back. One woman slave was missed at roll-call, and found in her cabin feeding her three months' old baby. Her love for the child would not let her go to work before this was done. She was angrily sent out to work, and the overseer dashed the child's brains out against the wall, dug a rough hole and buried it. That night she was given fifty lashes for going to meeting, and red-pepper-water and salt was rubbed into the wounds. Every denomination kept slaves excepting the Quakers. Many slaves had sawn wood, hoed and harvested by moonlight for the friendly Quakers, long after midnight, in order to earn money to buy their freedom. His mistress was accustomed to go to bed for two hours after dinner, and before retiring used to close the slats of the blinds. There was one slat, however, she used to peep through and watch him at work; finally this would be closed, and he would sit down to watch that slat open again; when it opened he would work very industriously with both hands. When working in the kitchen the flour was weighed and potatoes, etc., counted out, so that it was almost impossible for him to help himself. One afternoon his mistress went away over the hill, and was watched by his sister Eliza, while he sought and found the keys of the pantry. His description of the things he took, and of the cakes he made, was very amusing. He helped himself to sugar, tea, butter, pickles, etc., leaving corn-meal and herrings untouched; and afterwards sat down with his sister to eat hot short cakes with lumps of butter between the slices, washed down with cups of real tea. He never was found out. When his mistress returned she gave him for a treat what she called a plate of biscuits and a cup of nice sweet tea; it was one biscuit cut into three pieces and very weak tea, minus the sugar. The first he saved for another time, but the latter he threw away. One day he had to hoe among some

English gooseberry bushes ; they bore a large kind of fruit, but were unripe and sour. He returned to work after dinner with his pockets lined with sugar, and, after watching the slats all close, he sat down ; putting sugar in his hand and dipping a gooseberry in he found it delicious. He became so interested with his feast that he forgot to watch the slat open. When he looked up it was to find his mistress standing close by, intently watching his operations. He sat still. Twenty feet away on the edge of an embankment grew a large willow tree. The old lady pulled down a branch until she could grasp a large switch, *when God interposed*, and sent along one of His beautiful breezes, which caught the branch and swung the old lady down the hill. He thought she was dead, and that he would be killed for murder. After a while the old lady turned over and slowly crawled up the hill. She never looked at him, but ran for the house, and soon he saw the slats all close. His mistress had gone to bed, and he never knew her to mention sugar, gooseberries, or willow switches to anyone after, and he was never punished.

Once a month for twenty-one years, he was marched with other slaves to the Presbyterian church, to hear the same sermon repeated. The text always was, "Servants, obey your masters." If they did that they would be rewarded at last by a kitchen in heaven. They were warned not to steal, but were never told to obey God, but man only. He did not know where old Parson Ball was now—perhaps in the kitchen—but he could praise the Lord that he had a mansion provided for him with a parlor in it, so that he might never meet the old man again. At one plantation meeting an old lady known as Aunt Betsy, requested prayer on her behalf. She had arrived with bleeding feet, after a journey of fifteen miles, to say that her seven sons and daughters had been sold into slavery on that day, and she was left alone. Prayer was offered and a hymn sung on her behalf, which was but a repetition of the words, "Come, Lord Jesus, send an angel down." He was convinced that in those days of ignorance, that God took the *motive*, and not the act, for the black man's salvation.

One strong man detected going to meeting, was tied up to the whipping-block and badly beaten.

When asked, "Will you go to meeting again?" "Yes, massa!" Then said the overseer, "Give it him again!" Stopping once more, the question was repeated, but no answer was heard ; his body stood there, his feet in a pool of blood, but his spirit had stolen away to Jesus.

The eldest son having come into the property, and needing money to help him to carry on his drunken, riotous living, sold some of his slaves. In May, 1839, Mr. Hawkins was taken by him to the market to be sold. So well did he innocently say "yes," when asked if he could do this or the other kind of work, that the price ran up to \$900 ; and so pleased was his master that he gave him the afternoon to *visit his friends*, on condition of his being on that spot at seven o'clock next morning. He gave the promise ; his master *went up* the street, whistling "Hail Columbia," and he *went down* the street chuckling, "You fool ; you'll see me no more!" Well, he had not time to tell how he finally reached Canada, but he had been looking for *his friends* ever since, meeting them everywhere, in England, Ireland, Scotland and Canada.

He then sang, very heartily, a plantation song about Canada, the chorus being as follows :

"Farewell, old Massa ;
Don't think hard of me ;
I'm on my way to Canada,
Where the colored men are free."

He had often been requested to sing, "My country 'tis of thee," or "The star-spangled banner," but could not. He could always sing heartily, "God save the Queen," but the others hurt him ; for while under the stars and stripes he had received all the *stripes*, but never a *star*. He then sang, aided by the audience, "Nearer my home to-day," and the meeting closed.

W. B. P.

THE GROANING CHRISTIAN.

Christians who have fallen into the sinful habit of groaning and complaining, as they journey to their heavenly home, little realize how much injury they are doing to the cause of the Master whom they profess to serve.

Groaning is the audible expression of an unhappy state of mind. The unforgiven sinner may well groan, having an uneasy conscience, and

knowing nothing of the peace of God which passeth all understanding.

Habitual groaning in a Christian, however, is nothing less than rebellion against a wise and loving Heavenly Father, and conveys to the worldling the impression that the religion of the Lord Jesus Christ is productive of gloom, rather than of joy and gladness, in its possessor. We are all more or less influenced by our surroundings, and the fretful Christian exerts a baneful influence upon others.

The Christian who is addicted to this evil habit need not be surprised if some corrective dispensation be sent, giving real cause for groaning. "Rejoice evermore," 1 Thes. v : 16 ; "Rejoice in the Lord, O ye righteous." Ps. xxxiii : 1 ; "Rejoice greatly, O daughter of Zion," Zech. ix : 9.

"Why should the children of a King,
Go mourning all their days?"

News of the Churches.

MONTREAL, POINT ST. CHARLES.—The annual meeting of this church was held a month since, and indicated vitality in every branch of the work. The membership has now exceeded the one hundred limit, and the receipts from all sources during the past year amounted to upwards of two thousand dollars, or within five or six hundred dollars of the receipts of the largest church at Point St. Charles. The Sunday school showed a membership of more than two hundred and fifty; and there was a small balance to the credit of the trustees on the current expenses of the church.

The annual report of the Point St. Charles Institute will not appear with the annual report of the church this year, as the Institute has only recently been in running order; but the attendance of the "Cromwell Cadets" and the gymnasium classes, both junior and senior, has been very gratifying. Mr. Michael O'Brien, a brother of the organizer of the cadets, continues the work enthusiastically; and the gymnasium classes are under the leadership of Mr. J. O. Richardson, a veteran gymnast of the Barnjum school, who is exceedingly popular with the young men at the Point.

In addition to its being the first church to organize the institutional church system in Canada, the Point St. Charles Congregational church has also led Canadian Congregational churches in the election of a board of deaconesses, which took place at the annual meeting; and its action has been marvellously justified by the usefulness of

this Board, in drawing within the church those who have been brought to Christ during the services conducted by Rev. B. Fay Mills; and their influence on the church life is already very manifest for good.

The Point church took a leading part, not only in correspondence with Mr. Mills and about him, before his arrival in the city, but also in the organization of union meetings at Point St. Charles, and the members and friends of the church were conveyed to the various meetings in large express sleighs, and every method was adopted that might conduce to the success of the Mills work. As a result, nearly the entire associate membership of the Senior and Junior Christian Endeavor Societies are before the church to be received on profession of faith, fifty-six names having been proposed at the last monthly church meeting, and many others are expected to come in shortly. Special services are being held in the church, school-room or Congregational house, almost nightly.

A new movement known in England as "The Pleasant Sunday Afternoon Society," is being organized, and meetings are being held in O'Brien Hall at 4.15 p.m. Sunday. Two such gatherings have been held, the opening meeting being addressed by William Darlington, a gifted speaker, and one of the most popular leaders of the labor organizations of this city, who was converted during the Mills' meetings, and whose name is before the church to be received into fellowship.

Last Sunday hundreds of workmen, besides a number of others, were addressed by the Rev. J. B. Silcox, of Emmanuel church, whose remarks created a sensation among the workmen. Three or four organization meetings are being held this week, and a committee, which will be composed, for the most part, of non-church-going workmen, is being appointed, and the organization is expected to go into working order in a couple of weeks. Next Sunday afternoon the question before the meeting will be "Temperance," and the following Sunday the men will listen to George Hague, president of the Merchants' Bank. Interest is added by the aid given through the church choir and the Sunday school orchestra, numbering together about thirty persons.

TORONTO AND CENTRAL DISTRICT ASSOCIATION.—This Association held its regular monthly meeting on the 12th inst. in Zion Church. The President, Mr. Henry O'Hara, in the chair. A resolution was passed for the election of a committee to examine and guide in their studies such persons as evince adaptability to the ministerial work, yet who are unable to go through the regular theological course of the college. A paper, read by the Rev. W. S. Pritchard, of Bowmanville, on "The Flood, Theologically and Scientifically considered,"

provoked an interesting discussion, in which the Revs. Johnston, Livingstone, Hyde and Mr. Ash-down took prominent parts. After partaking of the excellent tea provided for the association by the ladies of Zion Church the programme of the evening was proceeded with, in which the first item was the passing of a resolution memorializing the Ontario Government against the passage of the Ryerson bill for the abolition of the exemption of churches from taxation, if for no other reason on the ground of its partial character. The choir of the church rendered the anthem "Light of the World" in good style. Miss Morgan thrilled every heart with her solo, "The Last Milestone," and "Lo, My Shepherd is Divine," rendered in quartette by Misses Starr and Chorley and Messrs. Basey and Hynds, fully sustained the musical part of the programme. Two excellent addresses were delivered by the Rev. J. W. Goffin, Edgar, on the pulpit and the pew, and the Rev. N. Harris, Stouffville, on the subject of revivals.

The next meeting of the association will be in the Town of Stouffville on April 9. The Rev. Dr. Sims will preach at 10.30 a.m. In the afternoon papers will be read by Revs. J. P. Gerrie, B.A., and C. Duff, and discussed by the Association. In the evening addresses will be delivered by Revs. E. O. Grisbrook of Barrie, and S. Nicholls of Toronto, and Mr. J. C. Copp. Besides the above programme important matters of business may be looked for. We trust that this meeting outside the city will not be overlooked, but that it will in every respect command the interest hitherto manifested in the Association. The last meeting was one of great importance, not only owing to the resolutions passed but to the excellent spirit, influence and attendance of the evening gathering.

Our Stouffville friends are now having a season of special services: the Rev. Mr. Main is assisting the Rev. N. Harris, and in connection with the other churches and ministers of the town, a general revival is taking place. We expect, therefore, to visit a living church and town; and receive, as well as impart, good. In spite of some drawbacks, the meetings of this Association are doing good by way of unifying and strengthening the denomination in both country and city; and it will do even greater good if its friends will but have faith in God and one another, and go forward.

C. D.

KINGSTON FIRST.—The annual social meeting of the church and congregation was held on 14th February, and was largely attended. The ladies provided the refreshments; and a very pleasant and profitable evening was spent. The pastor, Dr. Jackson, the Rev. Mr. Shore, of Calvary Church, and Col. Twitchell, American Consul, gave addresses. The Rev. Mr. Black of Bethel Church

was prevented from being present by a marriage. Musical selections with songs and recitations greatly added to the interest of the programme. The annual reports were given, by the pastor in behalf of the church and congregation; Mr. James Hendry of the Sunday School; Mrs. Twitchell from the Ladies' Association; Mr. S. Hollister Jackson of the Y.P.S.C.E., and Miss Savage of the Mission Band.

The musical service of the church has been greatly improved by the choir under the able management of Mr. Arthur E. Fisher, Mus. Bac., A. C.O., the organist and leader. The influence of this has been felt by an increased attendance, especially at the evening service. The congregation however had suffered most serious losses during the year by deaths, and removals from the city.

The number added to the church fellowship was eight, two by letters and six on profession. Nine had been removed; four by death, four by letters, and one on revision of the roll; leaving the membership at the end of the year one hundred and forty-seven (147). The total income for the year 1893, aside from the building fund, was \$3,558, which equally met the expenditure. The Ladies' Association have the honor of making the first payment on the debt of \$3,800 incurred by rebuilding. All the societies in connection with the church are in a healthy and active condition; and unless all signs fail, the year entered upon will be one of the most successful in the history of the church.

The Sunday School Festival was held on the evening succeeding that of the church social; and the commodious Congregational Hall was packed with the children and their friends. Great pains had been taken by the officers and teachers to give a most enjoyable evening's entertainment; and in this they were most successful.

GRANBY, QUE.—The question has been asked, and naturally too, 'What has become of Granby Church?' It is at present feasting upon spiritual things under the pastorate of Rev. B. W. Day. During the summer months the pulpit was very acceptably supplied by student F. Day; when in November our present pastor came among us. The annual meeting was held at the usual time, in January, and was by no means discouraging as to results, notwithstanding there was a small deficit in report of finances. The different societies in connection with the church reported; all somewhat in advance of the previous year.

The Y. P. S. C. E. is gradually increasing in interest and attendance. An industrial branch, called the "C. E. Helpers" has been organized. They already have a membership of thirty young ladies, and are working with great prospects in

view. The prayer meetings are a continual feast of good things. As a result the attendance is increasing each week, as well as that of the Sunday evening service.

Mr. Day is at present giving a series of sermons upon Bible arithmetic; they not only attract new comers; but the able exposition of scripture, and deep spiritual application, holds them. The last communion service was one long to be remembered, because of its solemn impressiveness. Eight united with the church; six by profession of faith, two by letter. We can not but feel that the Spirit of God is working in the hearts of His children, and with our thoroughly consecrated leader. God grant that these manifestations are only the dropping before a mighty shower!

TORONTO, DOVERCOURT.—The fourth anniversary of the Sabbath school, was held on Sunday, March 11th, when special sermons were preached to parents and children, at 11 a.m., by Rev. J. McD. Kerr, who discoursed from the words in Ps. xxxix: 4, at 3 p.m., Rev. T. T. Wilson, of Hope church, preached from Prov. x: 22, and at 7 p.m. Miss E. A. Macdonald spoke from 2 Sam. xx: 9, "Art thou in health." The discourses were of a highly instructive and helpful nature, very interesting to young and old. The scholars were seated on a large platform, and sang suitable hymns in a very pleasing manner, which spoke well for their musical trainer, J. D. Jones, Esq., of Parkdale, who so freely and kindly gave us his services. The attendance was very good at all the services, more particularly at the evening meeting, when it was found very difficult to seat all who came. This was followed by a largely attended prayer meeting, at which seven or eight persons of varied ages sought and found the Saviour, a joyful ending to a good day.

On the Wednesday evening following, tea was provided from 6 to 8, for the scholars and their friends, and full justice done the varied dainties provided. This was followed by a very interesting programme of singing, readings, recitations, etc., by the scholars, which was well received by the large audience, many of whom had to stand the whole evening. A collection was taken up for the school funds, and before the meeting broke up a very hearty vote of thanks was tendered to Mr. Jones, "for his kindness in undertaking the trying task of training the scholars to sing their anniversary hymns in so pleasing a manner," and very kindly acknowledged by a few appropriate words, and the audience was then dismissed with the benediction.

We will (D.V.) commence a week of revival meetings, on Sunday, March, 18th, the morning service being in charge of the pastor, Rev. Thos.

Webb, and the evening meeting in charge of B. J. Hill, Esq.

The week-night meetings will be conducted by Rev. T. H. Adams, and a soul-saving time is expected. Pray for us! W. P. B.

TORONTO, BOND STREET.—The Bond Street Sunday School is showing marked signs of improvement. The Annual Children's Festival was very successful and thoroughly enjoyed, particularly by the scholars. The tea was one of the best ever spread in Bond Street on a similar occasion, and the programme excellent.

A Sunday School orchestra has been organized under the direction of Professor Browne, and leads the singing with a vigorous swing.

The Society of Christian Endeavor in Bond St. is thriving under the leadership of the president Miss Lillie Smith, assisted by the able secretary.

The Annual Festival of our Chestnut St. Mission was held last month, which was very successful. Dr. Sims presided. Mr. Potts, the superintendent, feels very grateful for the bounteous contribution of provisions made by those interested; there was plenty to eat and some to spare. The programme was excellent, which was rendered by the scholars.—*Bond St. Gazette*, for March.

HAMILTON, IMMANUEL CHURCH.—The lot has been purchased for our new site. Plans presented and accepted, and the removal and enlargement will be well under way when this appears in print. We are compelled to find more room for our Sunday School and evening congregations. The Sunday School attendance is now about 120. Financial help is very much needed, for we are going on with the work with practically only a few dollars on hand. We have to provide for an expenditure of about \$1700, and are hoping for some assistance.

ALEX. L. HAY, Sec.

LISTOWEL.—On Tuesday, February 27th, death removed one of Listowel's oldest citizens, in the person of Mrs. Janet McGregor, widow of the late Rev. R. McGregor. The deceased died at the residence of her grandchildren, the family of the late Dr. Nichol, where she had lived since her husband's death, over thirty years ago. Rev. Mr. McGregor was the first Congregational minister in Listowel. The deceased lady was in her 88th year, and, by all who knew her, was held in great esteem for her Christian virtues. The remains were interred in the old cemetery on Wednesday afternoon, last week, beside those of her deceased husband.—*Local Paper*.

SOUTH CALEDON.—The churches at Caledon and Churchhill are without libraries for their Sabbath Schools, and are very anxious to have some inter-

esting and profitable reading for their scholars, but owing to their financial inability to buy the books needed, make an appeal to the readers of the CANADIAN INDEPENDENT to assist in supplying this long-felt want. Any schools that may have books not in use, or friends having books they can spare, if they will very kindly send word to Rev. T. H. Adams, the Grange, P.O., Ontario, they will be thankfully received. The above churches will be glad to pay carriage of the same. If any friend not having books, would like to forward a donation, it will be received with gratitude.

MONTREAL CONGREGATIONAL CLUB.—Rev. B. Fay Mills before leaving Montreal, suggested to a number of Christian workers the desirability of obtaining if possible the services of Rev. George F. Herron, D.D., a Congregational Minister of high standing; who is also Professor of Applied Christian Science in the Iowa Congregational College, and who advances the doctrine of literal obedience to the teaching of Christ's sermon on the mount. Mr. Mills said he expected to see Dr. Herron the day after his departure from Montreal, in New York, and if the Ministerial Association would telegraph him he would try and arrange to have Dr. Herron come to Montreal for a few days to conduct a convention for the study of Christian Sociology. The Protestant element in the labor organizations in the city are keenly desirous that such a convention should be held, and the Ministerial Association appeared to be equally desirous; but when the matter was brought before the latter they for several reasons thought the time inopportune, and decided not to invite Dr. Herron just now. Thereupon a number of resident ministers, labor leaders and prominent citizens expressed their desire that the Montreal Congregational Club should invite Dr. Herron to hold a convention in Montreal under the Club auspices, and the Club Executive have considered the matter and decided in the affirmative.

Telegrams are being exchanged, and it is now arranged that Dr. Herron will come in April, when some new and astonishing developments in Christian theory and practice may secure more than a passing interest from many Montrealers and others in this country.

If Dr. Herron should come it is probable the afternoon conferences will be held in Emmanuel Church, and the evening meetings in Emmanuel Church and O'Brien Hall at Point St. Charles.

Dr. Herron's books are being bought up and are making a great stir, and include "The Message of Jesus to Men of Wealth," "The New Redemption," etc., etc.

LONDON, SOUTHERN CHURCH.—The quarterly convention of church workers was held at the Pas-

tor's house, 343 Maitland St. The report showed advancement in every department. Our church is growing. The congregations are increasing. Three new members were added last communion, (heads of families), and other applications have been received. Surely the Lord is sending the 'increase.' Our Lecture Committee has given us the first entertainment; readings by Prof. Mark Beale. The programme was excellently carried out. We held it in the First Church, through the kindness of their officials, as we thought our own too small.

The Y. P. S. C. E. has started a church paper, "The Southern Congregationalist." Death has been in our midst and taken three of our Sunday school scholars, and one church member and S. S. teacher, Mrs. W. Hayes. C. C.

KINGSTON, FIRST CHURCH DIRECTORY.—Church officers: Pastor, Rev. Dr. Jackson, 193 Johnston Street. Deacons, James A. Hendry, James Boyd, Geo. E. Williams, Thomas J. Shanks. Secretary, James A. Hendry, 115 King Street. Treasurer, James R. Henderson, 242 Brock Street. Collector of Weekly Offerings, John Driver, 382 Barrie Street. Receivers of Open Collection, Arthur Ellis, L. L. Henderson. Chapel Steward, A. H. Miller. Church Committee, James Reid, R. J. McKelvey, George Lee, together with the above officers. Organist, Arthur E. Fisher, Mus. Bac., A.C.O.

ECONOMY, N.S.—On Sabbath 25th, our Economy Congregational church was destroyed by fire. It took place after the morning service. The cause unknown, but supposed to be a defective flue. We are insured to the amount of \$1,250. The people are anxious to re-build; and many are willing to do it even at a sacrifice. Nearly \$1,000 is pledged already. This is a large sum to be raised by us just now. The times are fearfully bad; we hope, however, that the resolution of the church may succeed, namely, "That we immediately re-build our church; to be dedicated in the autumn of 1894." (Free of debt.)—*Com.*

HAMILTON.—Immanuel Church Y.P.S.C.E. has just had a very successful entertainment entitled, "An Evening among the Flowers." Readings, recitations, instrumental and vocal music formed the programme. The selections were principally on flowers, and those representing a particular flower wore their subject flower. The church was beautifully decorated; and standing room at a premium. Net proceeds \$20, which has been kindly given the church treasurer.—*Com.*

PINE GROVE.—On Sabbath evening, March 4th, Miss Olive McMullen and Miss Laura Bentley gave excellent reports of the great Missionary Con-

vention held in Toronto during February. Those of us who were not able to attend the convention felt glad to hear such a full account of those meetings. One could not help wishing that a larger number had been present to hear the report. They missed a great treat.

L. B.

HAMILTON, IMMANUEL CHURCH.—An auxiliary to the C. C. Woman's Board of Missions has been formed in Immanuel Church, Hamilton. The meetings will be held the afternoon of the first Monday in each month. A constitution has been adopted and a provisional set of officers elected with Miss E. Pargeter as Secretary-Treasurer, and Mrs. A. L. Hay, Corresponding-Secretary.

WINNIPEG.—Rev. E. H. Stickney, one of the Superintendents of Missions in N. Dakota, has been in Winnipeg, assisting Rev. H. Pedley in special meetings, and in the organizing of a mission school, which is expected will soon become a church. This is encouraging; let us all push forward on similar lines of work. There can be a large work done in commencing Sunday schools, which will in time become churches.—*Com.*

HUMBER SUMMIT.—The preparatory prayer meetings in the above church, as mentioned in March *INDEPENDENT*, were followed by eight nights' special Gospel services. These meetings were characterized by great power and blessing. The meetings were well attended every night, and sixteen professed faith in Jesus as their personal Saviour. We hope soon to hold similar meetings at Pine Grove.

THE UNION MEETINGS.—The Congregational Union of Ontario and Quebec will meet in the Northern Church, Toronto, on Wednesday, 6th June. The Northern Church has invited the Union; and the Union Committee, in whose hands the matter was left, have accepted the invitation. Further and official announcements will be made in our next number.

LISTOWEL.—Word from Listowel is encouraging. Mr. Hopkin seems to be well received; and the congregations are fair, morning and evening. A Christian Endeavor Society is agitated. On Sunday evenings Mr. Hopkin answers questions on religious topics or difficulties, that had been dropped into the "Question Box" the Sunday previous.

BRIGHAM, QUE.—Rev. E. C. W. MacColl, pastor of the Congregational church at Brigham, has resigned his charge. Mr. MacColl has been four years in Brigham, and has done some good work there. Any church wishing to correspond with him may address him at Brigham, Que.

THE CONGREGATIONAL HANDBOOK, by Dr. Jackson, is being well received. Considerably more than half the edition is already sold. One western church took 50 copies. Persons or churches who want the book would do well to order without delay. Copies can be had through the post, from Dr. Jackson, Kingston, at 50 cts. each.

FOREST.—Six new members received at the last ordinance of the Lord's Supper. The Ladies' Aid have presented the church with a new communion set. We are holding special meetings. Rev. A. Margrett, of Speedside, is with us this week. Already the interest is great, and souls are being saved.

F. E. R.

BARRIE.—We are sorry to hear that Rev. E. O. Grisbrook is resigning his first pastorate at Barrie. The pulpit will be vacant on first of May.

SARNIA.—Rev. J. C. Madill begins work at Sarnia on the first Sunday of April, having accepted a call to the pastorate.—*Com.*

BROOKLYN, N. S.—Our new church is nearly completed and paid for.

J. D. M.

LETTER FROM MR. MAIN.

Dear Mr. Smith,—I am now engaged in a union evangelistic effort in this village. Four churches are united in the work, the Congregational, Presbyterian, Methodist and Baptist. The pastors are men of prayer, of faith and godliness. The people are a willing people, and this is a day of God's power in Stouffville. He is "pouring water upon the thirsty, and floods upon the dry ground; and causing the shower to come down in his season." We are having showers of blessing. To Him be all the praise and glory. Such blessings are not granted to lazy, ease-loving Christians. It is not promises made or resolutions formed, but work done, that God blesses. "Success will crown the soul-winner, who determines he will be crowned with nothing else." "He wins, who believes he can." "God helps those who help themselves."

We are working hard. Three prayer meetings are being held every night before the public service; the young men meet in one room, the young women in another, and the workers in another. Wednesday is an all-day of prayer. Cottage prayer meetings are held in the forenoon; public services in the afternoon and evening. The other days of the week Bible readings and children's meetings are held. I give as much of my time as possible to the pastors; going with them and doing personal work in the home, or store, or

wherever we can reach and help an unsaved soul to Jesus.

Is it hard work? Yes, it is. Is it drudgery? Yes, it is. But it is "all for Jesus." And no one who knows the blessedness of the work ever thinks of the unpleasantness connected therewith.

I have been a week and a half in this place; and in this time a great blessing has come down upon the people. The business places are closed at 7.30 every night, and business men with their families and assistants are coming to the meetings and giving their hearts to Jesus Christ.

I greatly enjoyed my work in Woodstock. I was two weeks with Brother McGregor, and in that time we witnessed many precious souls won for the Master. And such seasons of communion with God as were enjoyed! We were all lifted into a higher spiritual life. You have doubtless received reports of the work, which was most satisfactory to myself, to the pastor, and all concerned. Of Woodstock I can truly say, "I love thy Church, O God."

I expect to go from here to Guelph, Coldsprings, etc. I am asking God to give me a helper. I need help; a wise, earnest, consecrated man to unite heartily with me in the work. I think the pastors with whom I have labored will bear me out in this statement.

I hope to have Brother Silcox to assist me in my work here for a few days; but a pastor has his own work, and his mind and heart are with his people. A man cannot go out as an evangelist and be a pastor of a church at the same time. Will the people of God, who are interested in this work, pray that a way may be provided by which a co-laborer may be employed. I am writing this letter when I should be resting in my bed. I have been very busy for the last few weeks. God has given me the work to do, and "I can do all things through Christ which strengtheneth me."

Yours sincerely,

Stouffville, Ont.

A. W. MAIN.

Christian Endeavor.

A SUGGESTION FROM OTTAWA.

Editor CANADIAN INDEPENDENT.

Having had occasion to forward to our Foreign Missionary Society some money raised by our C. E. Society on the Fulton plan, it came to my mind, "Could not our Canadian Congregational C. E. Societies support a missionary in West Central Africa?" Ours is a very small Society,

having only about twenty-five active members; yet we raised \$25. I understand that \$650 will support a male missionary. Surely we could raise that amount among our 75 or more Societies. I should like to hear from other Societies if you would kindly open your columns. You, of course, understand that I propose that anything we should do would be through our C. C. F. M. S.

T. E. CHISNALL.

Ottawa, March 14, 1894.

THE Forest Local District Union of the Y. P. S. C. E. held their annual meeting in Forest, on February 27th. The prayer-meeting was led by Mr. J. McGee, of the Lake Shore Society. Then Rev. J. I. Hindley took the chair, when reports were received from delegates to the County Convention. The Nominating Committee reported, and the following officers were elected:—

Hon. Pres., Rev. J. I. Hindley, Ph.D.; *Pres.*, Rev. D. S. Hamilton; *Vice Pres.*, Mr. J. McGee, with presidents of Societies; *Treasurer*, Mr. W. Scott; *Secretary*, Miss F. B. Rawlings.

The friends were then invited to the School room, where refreshments were served by the Social Committee of the Forest church. There was a good representation from every Society.

The Lake Shore Society, on "C. E. Day," took up a collection for Foreign Missions, and over eight dollars was raised.

F. B. R.

FOREST.—Five new members to be received into the Forest Society at next consecration service. A Home Missionary meeting was held on 12th March. A brief sketch of the Home missionary work done in Forest, dating forty years back, was given by Mr. L. McFayden. A report of work done by the C. C. M. S., last year, by Miss Annie Gammon.

A letter from the Second Church of Hamilton was read, after which an interesting and instructive address was given by the Rev. R. Sims, of the Episcopal church, on his work in Algoma, where he labored for three years as a missionary. Recitations and music were given by the Society, after which the collection was taken for Home Missions. We are now actively at work, helping our pastor with the special services.

LAMBTON COUNTY.—At the Lambton County Convention of Y. P. S. C. E., the Congregationalists took second place with the Methodists. We have eight societies in the county; we are well represented on the Executive Board:—Rev. J. I. Hindley, *President*; Miss F. B. Rawlings, *2nd Vice-President*, and Miss A. E. Livingston, *Supt.* for Junior C. E. for county.

Official Notices.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received from January 1st to the end of February.

Sarnia, Ont., \$5; Montreal, Calvary, \$59.50; Frome, Ont., Evangelistic fund, \$17.62; Yarmouth, N. S., for Hamilton mission, \$10; Rev. A. W. Gerrie, West Torrington, Ct., \$10; "Thank-offering," \$2; Montreal, Zion S. S., \$10; C. C. Woman's Board of Missions, \$26.27; Watford, Ont., for Evangelistic fund, \$21.50; Middleville, per Rev. D. Macallum, \$1.80; Martintown, Ont., \$20.66; Maxville and St. Elmo, Ont., \$65.75; Lanark, Ont., S. S., \$26.79; Watford, additional for Evangelistic fund, \$8.75; Toronto, Dovercourt Road, Y. P. S. C. E., \$7; Hamilton, \$100; Pleasant River and Baker Settlement, N. S., \$7.

SAMUEL N. JACKSON, *Treasurer.*

Kingston, February 28, 1894.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Receipts from Feb. 15th to March 15th.

Y. P. S. C. E., Lower Selmah, "C. E. Day," thank-offering, \$4.25; Hughson St. Church, Hamilton, per C. P. Moore, \$20; Y. P. S. C. E., Dovercourt Road Church, Toronto, \$4.23; Paris, S. School, for boy Ekumba, \$12; C. W. Finlayson, for boy Chora, \$10; Cowansville, S. School, per F. E. Draper, \$5; Calvary Sunday School, Montreal, for teacher in Nevandum, India, \$60; Congregation Church, Waterville, Mission boxes, per Mrs. James Lyttle, \$16; Sherbrooke Church, per H. Hubbard, \$55.80; Ottawa Congregational C. E., for boy, \$15; do. for General fund, \$10; Miss Annie McKillican, Vankleek Hill, Ont., \$2; Calvary Church, Montreal, per F. E. Dougall, \$156.01.

NOTE FROM THE TREASURER.

DEAR FRIENDS,—By the time this reaches you through the INDEPENDENT, I hope you will all have joined in making the 18th of March a Foreign Mission Sunday, memorable for the hearty interest aroused in mission work in general and our mission in particular, as well as for the generous contribution.

I do hope, too, that you have used every one of the envelopes we sent you. We want every one used, and the name of the giver written on the outside, even if only one cent is put inside. Let every child have one.

If you have not taken up the collection yet, here is a good way: Write the name of every man, woman and child that attends your church, on a separate envelope. Place these in the right places the Sunday before, and have your pastor make special reference to them, and the collection on the following Sunday. Then on the day of the collection, let the pastor announce that if any cannot contribute at present, their name, with the amount they wish to give written on the envelope, will be placed in the hands of the Missionary Treasurer (of course you have one), who will call upon them later.

A further reference to the collection on the Sunday after, is also good.

If you have already taken up your collection, cut this out as a hint for next year; and study the INDEPENDENT for missionary news and pointers. Begin now to get ready for next year's work.

W. T. GUNN, *Treas. C.C.F.M.S.*

Cowansville, Que., March 15, 1894.

Woman's Board.

Toronto Branch.—The quarterly meeting of the Toronto branch of the C. C. W. B. M. was held in Bond Street church, on Tuesday afternoon, February 27th, the president in the chair. After devotional exercises, in which several took part, the reports of the different Auxiliaries in the Branch were presented.

There being over \$25 in the treasury, gradually accumulated from the quarterly collections, it was proposed to use that amount in making Mrs. (Rev.) E. Barker, first president of the Branch, a life member of the Board. This was carried by a standing vote, some of the ladies taking the opportunity of expressing their approbation of Mrs. Barker's faithful and unremitting interest in the Branch. An address was then given by a lady who has for many years worked among the Jewish children of the city. The meeting was closed by singing and prayer.

Quebec Provincial Branch.—A convention of the Quebec Provincial Branch of the C. C. W. B. M. was held in Evangelistic Hall, St. Catherine Street, Montreal, on Tuesday, 13th March. The sessions were well attended, and extremely interesting. The morning session was devoted chiefly to business. Owing to the absence of the president, Mrs. Mitchell, of Sherbrooke, Miss Dougall was asked to preside. The president of the General Board, Mrs. Macallum, of Maxville, was present, and spoke a few words expressive of her pleasure at meeting her fellow-workers again after a long time of sickness and sorrow. At the afternoon session papers on missionary topics were read by the following ladies: "A Model Auxiliary," by Miss K. Lighthall, read by Mrs. Gurd; "How to increase our membership," Miss Granger, of Montreal; "Medical Missions in Ceylon," by Mrs. Macallum; "Mission Bands," Miss Richardson, of Montreal; "Sketch of the Life of Miss Johnston," by Mrs. Sanderson, read by Mrs. McIndoe, of Granby. Mrs. Williams gave some good hints on Parliamentary usage in Auxiliaries.

At half-past five the members and friends adjourned to Calvary church, where tea was served, and where in the evening an illustrated lecture was given by Rev. E. M. Hill, assisted by Mr. C. T. Williams, on "A Missionary Trip to Africa." The officers for the current year are:—President,

Mrs. C. T. Williams, Montreal. Vice-President-at-large, Mrs. T. Moodie. Secretary, Mrs. H. T. Garlick, Montreal. Treasurer, Mrs. Chas. Gurd, Montreal.

WILL Treasurers of Branches, and any who are sending money to the Board treasurer, kindly take notice that her address has been changed, and is now Mrs. E. F. M. Williams, 55 Drummond St., Montreal.

WE have the pleasure of welcoming two new life members this month—Mrs. Barker of Toronto, mentioned in the meeting of Toronto Branch, and Miss J. E. Dougall of Montreal, by Calvary church Auxiliary. Shall we attain our desire? Ten new life members before our annual meeting in June?

Obituary.

MRS. W. HAYES, OF LONDON.

With deep regret we record the death of our beloved sister in Christ, Mrs. W. Hayes, on March 15th, sincerely mourned by her bereaved young husband and relatives, S. S. class and friends. Though an invalid, and often in pain, she bore it with fortitude. She took great delight in church work, and was the first one to apply for membership in the church in its present location. Her only child, little three-year-old Blanche, was taken to the "upper fold" January 9th. She was a lovely child, the pet of parents and grandparents, and already a member of the infant class.

Mrs. Hayes' one desire was gratified by seeing her husband and parents unite with the church last communion. She was able to be present. Jesus has tenderly taken her home.—*Com.*

MR. JOHN RITCHIE, WINGHAM.

It is with feelings of deepest sorrow that the Congregational church of Wingham, has to record the death of John Ritchie, on Sunday, Feb. 4th, in the 56th year of his age, after weeks of intense suffering; born with the same Christian patience that always characterized his life.

He was one of those who instituted the Congregational church here; and up to the time of his sickness took the deepest interest in everything appertaining to the church and cause. He was superintendent of the Sabbath school from the time of its formation, till two years ago, when he asked to be relieved, to give more attention to his studies as teacher of the Bible class. At all our meetings he took the greatest interest. His hearty presence was a great help. The cheerful way in

which he took up responsibilities and carried through every project was a lesson to all. He was the pastor's "right hand man," and a pillar of strength. In losing him the church sustains a severe loss, as well as the denomination at large. May the mantle of Elijah fall on a coming Elisha, and the good work go on for the Master's glory!

We append a resolution of condolence from the Sunday school workers. Both the church and Y. P. S. C. E. Society could repeat this were it at all necessary; but they endorse every word spoken therein:

Dear Mrs. Ritchie,—In the hour of sorrow, few words should be spoken. The heart knowing its own grief, prefers to suffer in silence. Yet we, as a body of officers and teachers of Wingham Congregational Sabbath school, who have worked side by side with your departed husband, feel that we cannot let the hour go by without tendering to you our heartfelt sympathy, and letting you know how we feel concerning this our mutual loss. We can attest to the faithful service rendered by the late John Ritchie as superintendent, and as teacher for many years, always at his post until sickness prevented, many times there when suffering intensely, yet ever cheerful and helpful in suggestions. A teacher "that needed not to be ashamed, rightly dividing the word of truth." We miss him, and feel his place we cannot fill. Bowing to the will of the All-wise, and praying the God of all comfort to strengthen you, we mingle our sorrow with yours.

Signed on behalf of the school,

THOS. DEANS,

WM. ROBERTSON.

Our College Column.

STUDENT VOLUNTEER CONVENTION.

The greatest convention of students that has ever been held, met at Detroit, February 28th to March 4th. There were 1187 students registered, representing 294 institutions, and 38 different religious denominations. Of the total number of institutions represented, 35 were Canadian.

One of the chief topics of the convention was, "The preparation of the volunteer." Dr. Judson Smith, of the American Board, dealt with the *Intellectual* preparation. He said there must be first the free and joyful giving of one's self to the work for Christ's sake. Mental culture unlimbers a man; it trains every faculty, and brings out the best that is in him. The highest intellectual preparation is indispensable to the missionary in the foreign field. The *great* men in the field have all been men of trained minds, and education does not clog them. The missionary is expected not only to preach the Gospel, but to plant the Gospel. He must be a guide and a leader, so that those who are brought to the Lord through him may have some one to look up to. He must mul-

tively his workers, and he himself guide the movement.

Rev. H. P. Beach, of the School for Christian Workers, Springfield, Mass., spoke on "The practical preparation of the volunteer." He said, "Go through the world, and notice carefully everything that has contributed to your Christian development." His whole address was very practical. The talents for street preaching, and powers of organizing should be developed. He impressed on all the fact, that, for the present, our mission field was our own College, and that is the place we should commence our work.

Rev. J. Hudson Taylor, founder and director of the China Inland Mission, dealt with "The Spiritual preparation." He said there was no real equipment until there was overflowing. "The most important preparation is to know God. Make the devotional study of the Word of God your first work. Look at your Bible for direction, in just the same way as you look at your railway guide. You may know a great deal *about* the Bible, and yet not know it at all." The only way in which he could get at the rich spiritual truths of his Bible was by rising at three or four in the morning, to have an hour or two alone with God and the Bible. As the dust from a butterfly's wing appears most beautiful under the microscope, so the Bible under the microscopic influence of the Spirit, appears through our anointed eyes to be a new book. "A man alone with God in the foreign field, is in the majority! See that there is no hindrance in your life to the Spirit of God. "Whosoever drinketh shall never thirst. He shall not thirst, because a fountain is within, and he is overflowing."

Another very interesting topic discussed, was, "The Spiritual need of China." Dr. Taylor and others spoke. In the northern and western parts of China there is not an average of one missionary for every five hundred towns and villages. Dr. Taylor said, "If some of you are abiding in Christ, you will not abide in the United States!" The Gospel must be preached to the people, for they are fast passing away. A million a month are dying in China, without God. One might say, "China does not attract me"; but, "Does Christ attract you"? The call is in the words, "Go ye therefore, and make disciples of all the nations." "You should make it a matter of prayer. The best place to get a preparation for this work is in the slums of your great cities."

Miss Guinness, of China, then came forward, and after offering up a fervent prayer, she addressed the meeting in a very powerful manner. Just six years ago it was her privilege to go to China to give her life to the work. It is the easiest thing in the world for a missionary to get out of touch with Christ, and how terrible a thing it is to be in such a state, in a distant heathen

city! She said she felt that this was fast becoming her experience; but one day in her room in Shanghai, she realized the power of the Holy Ghost, and she could go anywhere then. Continuing, she said, "Do you know the Holy Ghost as a person? Do you know what the communion of the Holy Ghost is? If not, seek Him now before you go to the foreign field. If you experience it, you will know it. It will be as real to you as anything can be."

Dr. Gordon, of Boston, in speaking of the Bible, said that "All Scripture is given by inspiration of God, and that the man of God was inbreathed with His word—the result, an inspired man with an inspired word." These are the agents by which God means to evangelize the world. As a grain of mustard seed placed under a flagstone will lift it out of its place, so the grain of Truth will upset all the heathen idolatry. But this truth must be imparted in the Spirit of Christ. One who is thoroughly in the Spirit of God cannot be resisted.

Mr. Luther D. Wishard, Foreign Secretary of the International Committee of Young Men's Christian Association, addressed the convention, advocating a student volunteer movement in the foreign field. He believed that in India they would succeed in breaking down the high-caste system and prejudices. The men who were wanted there were men of deep spiritual devotion. "Oh, the joy of leading one to Christ, who never before had the opportunity of hearing the Gospel!" It was an experience long to be remembered. Nothing exceeded the interest of the heathen convert, his gratitude for the complete change that was wrought in him, and no joy was greater than to witness all this, especially when one has been the agency by which it had been wrought. In closing, he said, "I congratulate you who are going far hence. It will be really no sacrifice at all. I look on my stay here as one of the greatest sacrifices I can make."

Dr. A. J. Gordon, of Boston, spoke on "The Work of the Spirit." He said that there was a Christ in heaven, and a Christ upon earth, quoting I Cor. xii. 12, for his authority; the church being the Christ upon the earth. He spoke of Christ's preparation for His missionary work, how He prayed at the Jordan for the endowment of the Holy Ghost, upon whom He depended for the performance of all that He did from the beginning to the end of His ministry. The great commission being given, He gave the Holy Ghost to secure its performance; and as He gave this influence, we are to do nothing without it. We must have the love of Jesus Christ, Himself, in order that we may bring men to Him. A medical professor in Boston, when lecturing upon the heart, said to his pupils, "Gentlemen, if I could bring my heart to bear upon Bunker Hill monu-

ment, I could batter it down with my heart-throbs." So must we, said Dr. Gordon, bring our hearts to bear upon the people sitting in darkness. The best prayer-book you can have for the lost race is a map of the world. Place it before you and point out all the countries where Christ is not preached. Then pray, not to Christ, but *with* Him, that the lost world may be brought back to the Father's embrace. In order to be true missionaries, we must live out the life of Christ; we should be writing God's autograph in the world, as the wonderful teleautograph transmits, exactly, a person's handwriting. There is no other power but the Holy Ghost that can propel missionary enterprises. As a practical suggestion, Dr. Gordon begged his hearers to give, not so much a surrendered will, but a willing self-surrender. "Be sure that you not only have the Spirit, but that the Spirit has you; remember that vessels of clay, filled with the Spirit, are more acceptable to God, than vessels of gold, filled with self; remember that, in your work hereafter, the heathen must be brought to culture through Christ, rather than to Christ through culture; remember that your Master's commendation at last will not be, "Well done, good and successful servant," but "Well done, good and faithful servant." "We are not to wait for missionary call to be given us, but we are to act on the call already given."

The convention closed on Sunday evening, after four days of rich spiritual blessing to all who attended; and we trust also that it may result in the same blessing being felt through all the Christian world, as well as heathendom.

POSTSCRIPT.

WOODSTOCK.—On Friday night last a series of evangelistic meetings, conducted by Mr. Main, was brought to a close. Mr. Main came to us from Embro on 17th February, where his efforts had been owned by the Master, and greatly blessed. Some days prior to his entrance here, at the request of Mr. McGregor, our pastor, the church had assembled in considerable numbers evening by evening to ask for God's blessing upon his visit; and doubtless in many homes the desires of the church were seconded by petitions rising from family altars and the privacy of closets.

On Sunday, 18th February, Mr. Main preached both morning and evening; and also addressed the Sunday school, the King's Daughters, and the Christian Endeavorers at their several meetings. And then for two weeks (Saturdays excepted) meetings of one hour were conducted by him twice each day, at 3 and 8 p.m. At the close of

the evening meetings an after-meeting was usually held, lasting at times for another hour. All the meetings were pervaded by a spirit of earnest desire and helpfulness; and the message brought by him, which was the gospel of God's love to men, earnestly and beautifully presented by lifting up Christ before the minds and hearts of the people, was listened to attentively and eagerly by all present.

The afternoon meetings were very inspiring and profitable; and the evening meetings, much more largely attended, were equally so. Mr. Silcox, with a few friends from Embro, attended a few of the evening meetings, thereby increasing their interest. Very great good has come to us in many ways through the medium of these meetings; and a considerable number have been brought home, and have already publicly acknowledged their faith at the Lord's Table, in the presence of all His people. Mr. McGregor has most assiduously used Mr. Main in the field of his pastoral duties, and feels much cheered in his work; more particularly amongst the young people. If I might be allowed to pass a judgment, it would be *first*, That the denomination has acted wisely in appointing an evangelist; and *second*, That they have acted wisely in selecting Mr. Main for the post. He is, in my judgment, eminently adapted to the work to which he has been called; and I earnestly hope the day is not far distant when more of this kind of work will be entered upon, by this kind of men, and in this kind of way. An evangelist, like any other preacher of the Gospel, should make his appeal to true manhood, and try to gain the whole man. He should never be open to a charge either of sanctimoniousness or lightness. And while appealing to the emotional side of man's nature, he should also appeal to the intellect and judgment. Strong, intelligent Christians are the kind of Christians that will be of the greatest practical value to the world in this age; and the Gospel is, both on its divine and human sides, a practical Gospel. At the closing evening of the series of meetings, the following resolution was passed by a unanimous standing vote:—

Moved by Mr. James White, seconded by Mr. P. J. McKay, and resolved—

"That the members of the Woodstock Congregational church, and the friends gathered this afternoon, having expressed their gratitude to Almighty God, for the help obtained by them during the series of meetings now closing, through the earnest, loving and devoted labors of Evangelist A. W. Main, this meeting—larger and more widely representative—would also record its appreciation of these services, and tender to Mr. Main the heartfelt thanks of all present, for the good he has done among us, convinced that the results of his work in Woodstock will be permanent, and to the glory of our common Lord and Saviour; and we hope and pray that health and strength may be given him to enable him to continue in the work in which he has been signally owned and blessed of God."

JAMES WHITE.

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