

OUR good Brother in Africa, Rev. W. T. Currie, Missionary in Bailundu, has sent us twenty-five dollars, to forward the circulation of the INDEPENDENT. We have therefore applied to several pastors for names: and have sent four, six, or ten copies, to each of a number of post-offices, for six months, free. In all, a hundred copies: of course, at half-price. Our expectation is, that most of these will continue on our list. The names will be dropped in six months however, if not ordered and paid for further. Our Brother Currie says this was money belonging to his deceased wife, and he can't think of using it for any purpose of his own. God bless him: and bless the households he thus helps to brighten through the winter with good reading!

WE HAVE received a type-writer copy of "An open Letter from the Anti-Poverty Society of Toronto, to the Members of the Ministerial Association." The Society wished to send a Deputation to the Association, and the latter declined the proposition. Hence this letter. The letter is long; and we could not well insert it without inserting others on the subject. And we do not wish to give our limited space to the discussion of the Anti-Poverty Society and its platform. The hoarding of land, as much as the hoarding of coin, is an evil to the body politic; and we are sorry it has been permitted and encouraged in the North-West. The land-grabber and the land-speculator should be blocked as far as possible; and improvements in our assessment and tax laws could do it. How much farther Government should interfere in the matter of property, is more properly a discussion for a political than a religious periodical.

DR. DAVID THOMAS, a prince among the older occupants of the Welsh Congregational pulpits, writes to the *Christian World* of General Booth. He says, "Mrs. Booth was a member of my Bible-class and Church for years at Stockwell, and a most worthy and able lady I then found her to be. Her husband occasionally attended my church, and once or twice preached for me. I also married them at my church, and have watched with great gratification the progress of their glorious mission. Hence it may be said that the Independent Church at Stockwell is the Jerusalem from which these evangelists went forth. To say that I approve of some of their phrase-

ology, in which they appeal more to hope and fear than to the sense of *moral right* and goodness for its own sake, is not true. But then, do not other popular pulpits err on these points? Is it not more Christly on the part of all true Churches to exult in their marvellous triumphs, and to imitate all that is worthy in their example, than to shrug their shoulders, and by innuendoes express their censures?

SYSTEMATIC GIVING. — Under this better Christian system the believer is bound to give generously to God, but not to give any precise amount which is the same proportionately as that given by his neighbors and friends. It is left to his conscience to determine how much he ought to give. He is bidden to give regularly, "on the first day of the week," evidently as an element of his worship, and to give according to his means, "as he may prosper." He also is taught to give willingly, "not grudgingly or of necessity: for God loveth a cheerful giver." But he nowhere is told to give a tenth or any other definite proportion of his income. The amount, absolute and relative alike, is left to his own sense of duty in view of existing needs in the community and the world, and of his knowledge of his personal financial condition. In a vast number of cases a tenth would be too little. It is a fundamental principle of Christianity that *all* which the believer has belongs to God. But each is left to determine his proportion for himself—and answer for it.—*Congregationalist*.

OUR correspondent, who writes on "Temperance in Politics," is inclined to underestimate the power of speech and sound argument. It is a valuable principle, "Never to object to anything unless you have something better to propose," and our correspondent does not show how otherwise than by urging truth in speech and discussion, temperance is to be brought into our politics. Speech and argument form the best weapon we have; and those of us who have wrought for a generation by this same unconquerable weapon can see the advances we have made. We have all the clergy on our side, all the teachers, all the moral and religious community, and very nearly all the press, and very soon we shall have a majority of the politicians! Politicians, now-a-days, are not of the stuff to *lead* public