

Sets as premiums, in late issues (not this month), and think whether a new Communion Set would not be an excellent thing to present to your church, and go to work to get the necessary number of new subscribers to secure it. Double the number of people will subscribe when they know what you are thus trying to secure. Try then, and see! The best plan is first to leave a copy of the INDEPENDENT in each house you want to lay siege to, and say, "I want to leave a copy of the INDEPENDENT for Mr. A. to look at. I'll call to-morrow and talk to him about it." For this purpose we'll send you as many spare copies as you need.

**MOODY'S BOSTON MEETINGS.**—Of late years Mr. Moody has confined his evangelistic labors to the churches. No more tabernacles for him! He is a builder of Gospel schools and an evangelist in the churches. He has grown conservative without losing any of his zeal for souls or his power as a preacher. His present labors in Boston show this and also illustrate completely his new methods. He does a good deal of what is called "district preaching." Speaking in one church, now here and now there, he aims to reach the people of more or less definitely defined districts. His Tremont Temple audiences have been immense. Great numbers of people have been unable, at times, to gain entrance; and his discourses have been frequently extremely powerful. They are simple in style and not always novel or profound in thought, but they are intensely practical, full of "points," abounding in Scripture citations, anecdotes, bits of personal experience, and are delivered with great force and at times a torrent-like impetuosity. The great evangelist's delivery is such that if he were simply to recite the multiplication table his auditors would hang upon his utterance. And this is a great element of his power.—*Morning Star.*

**THE TEMPLE CHRISTIANS.**—Everything connected with the Holy Land is of interest to us. The following extract concerns a Christian sect of Germans, who have begun, in their own way, to renovate Palestine:

The Temple Society aim at reproducing in their own lives the original Christianity of Christ and his Apostles, and who conceived it to be their special work to prepare in Palestine a spiritual temple of true Christians for the coming of Him who will suddenly come to His temple and proceed to set up His temple thereof out of the world.

In 1868 the first colony of Temple Christians was founded at Haifa, at the base of Carmel. A few months after a second colony was established at Jaffa, and a few years after a third colony at Sinia. In 1872 a fourth colony was founded near Jerusalem. There are Temple Christians also at Nazareth and Beyrout, and last spring Mr. Ross saw the German flag floating over a tiny cottage built by the Temple Christians at Haifa, on the desert shores of the Sea of Galilee. The Temple Society whose head-quarters are now at Stuttgart, numbers 5,000 members, 300 of whom are Americans, but the majority are South Germans. It is the business of those members who do not go to Palestine to further the interests of the Society in their own country. What may be the future of these colonies it is hard to predict. One may smile at their interpretation of prophecy and at their dreams of the future; but at the same time it may turn out that these shrewd, industrious, God-fearing Germans may in the long run do more for the restoration of Palestine, and the spread of Christianity in the land of its birth than societies and institutions which are working on more conventional lines. They are introducing Western civilization among the natives in agriculture, road-making and other industries, and by the uprightness and Christ-like simplicity of their lives they are rendering an immense service to Christianity in a country where Christianity has been so miserably travestied, and where the people among whom missionaries work need most of all to know what sort of thing real practical Christianity is. The Temple Christians are not strong in doctrine, they are all wrong in their ideas of Church order, and their handling of Scripture texts makes scholars smile; but then they believe in Christ and in the entire dedication of themselves to the life Christ lived, and after all, the secret of spiritual success lies somewhere in that neighborhood.—*Christian World.*

**MINISTERIAL CHANGES.**—These have been very numerous for the last few months. The following are the present pastors in the places named:

- Burford . . . . . Rev. Jas. Daley (accepted).
- S. Caledon . . . . . Vacant.
- Sarnia . . . . . Rev. W. C. McCormack.
- Cobourg . . . . . Vacant.
- London First . . . . . Rev. R. Aylward.
- London Second . . . . . Rev. G. Trotter Carr (res.)
- St. Catharines . . . . . Vacant.
- Cold Springs . . . . . Rev. A. McCormack.
- Edgar . . . . . Rev. J. W. Goffin.
- Melbourne . . . . . Rev. T. Hodgkinson.
- Georgetown . . . . . Rev. G. A. Love.
- Guelph . . . . . Rev. B. B. Williams.
- Kingston Bethel . . . . . Rev. D. McCormick.
- Speedside . . . . . Vacant.
- Lanark . . . . . Rev. Jos. Colelough (accepted).
- Wingham . . . . . Rev. W. H. Watson.
- Liverpool . . . . . Vacant.
- Paris . . . . . Rev. C. E. Bolton.
- Warton . . . . . Vacant.
- Woodstock . . . . . Rev. I. J. Swanson.
- Truro . . . . . Rev. R. K. Black.
- Brigham . . . . . Rev. E. C. W. McColl.
- Middleville . . . . . Vacant.