

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

"One in Four Master, even Christ, and all Be are Brethren."

Jan 88
Ireland Wm
'1 Bay

THE
CANADIAN
INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 12.

DECEMBER, 1888.

CONTENTS.

	Page		Page
Editorial Jottings	357	Official Notices	378
Editorial Articles	361	Selections	379
Our Contributors	364	Temperance	387
Correspondence	366	Obituary	384
News of the Churches	367	Literary Notices	385
Woman's Board	376	Our College Column	386
		For the Young	387

NEWMARKET AND TORONTO, ONT. :

NEWMARKET: REV. W. W. SMITH, EDITOR AND MANAGER ;

FOR THE CONGREGATIONAL PUBLISHING COMPANY, LIMITED.

TORONTO: PRINTED BY DUDLEY & BURNS, 11 COLBORNE STREET.

ALL ORDERS AND COMMUNICATIONS TO BE ADDRESSED TO THE EDITOR, NEWMARKET, ONT.

New Subscribers! To anyone who will send us THREE NEW NAMES for the CANADIAN INDEPENDENT, with Three Dollars, we will send, post-paid, either of the following books by Canadian Congregational ministers:

BIOGRAPHY OF REV. DR. WILKES, by Rev. John Wood; a large well-bound book, with portrait.

THE POEMS OF WILLIAM WYE SMITH; handsomely bound in green and gold, with portrait.

LAND, LABOR AND LIQUOR, by Rev. W. Burgess; cloth, 312 pp.

The names must be those of *bona fide* new subscribers—where the Magazine goes into new households, and not a mere change of names; (which would be of no benefit to our list).

— THE —
**Temperance and General Life
ASSURANCE COMPANY.**

HEAD OFFICES: - - - MANNING ARCADE.

PRESIDENT:

HON. GEO. W. ROSS, Minister of Education.

VICE-PRESIDENTS:

HON. S. H. BLAKE. ROBERT McLEAN.

Purchase an Instalment Bond, Endowment Assurance with Guaranteed Cash Surrender Value. Best Commercial Paper in the Market.

Insure on the Graduated Premium Plan,

Securing the Largest Amount of Insurance at the least possible Cost.

All Other Desirable Forms of Life Assurance Furnished

SEND FOR PROSPECTUS

AGENTS WANTED in Unrepresented Districts.

HENRY O'HARA, - Managing Director.

The Congregational College,
Rev. GEORGE CHAMBERLAIN, L.L.D., Secretary,
177 Drummond St., Montreal.

The Congregational Missionary
Society,
Rev. JOHN WOOD, Secretary,
Hain St., Ottawa.

The Foreign Missionary Society,
Rev. E. M. HILL, M.A., Secretary,
143 Stanley St., Montreal.

The Woman's Board of Missions,
Miss H. WOOD, Secretary,
Maxville, Ont.

The Provident Fund,
C. B. BLAKE, Secretary,
58 St. Peter's St., Montreal.

The Congregational Publishing
Company,
Rev. W. H. WARRINER, B.D., Secretary,
Bowmanville, Ont.

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, DECEMBER, 1888.

[No. 12.

Editorial Jottings.



IN drawing to the close of another year, it is good for us to look back thankfully, and to look forward hopefully. Are we wiser than we were? Are we holier? stronger in righteous principles? Have we sympath-

ized with the young—borne with the weak—cheered the faint—or ministered to the distressed? Can we, in reviewing the imperfect performances of our plans for this year, do better for next year. William Penn said, "We pass through this life but once." And Joshua, when the people were going through the Jordan, told them "they had not passed that way heretofore"—just as we may say of the year now closing. Let each reader strengthen himself for the Lord's work: perfectly convinced that the Lord *has* some work for him to do!

TO DISTANT SUBSCRIBERS.—After first of January next, we shall require cash in advance for all copies of the INDEPENDENT sent to subscribers outside the Dominion of Canada. We give timely notice that no one may

be put to any inconvenience. Subscribers in the United States, Britain and Newfoundland, will please remit before January.

GOOD ADVICE.—Dr. Chalmers says, "Do not wait till you be holy ere you cast your confidence on the Saviour, but cast your confidence on Him now, and you shall be made holy."

THE ship channel between Montreal and Quebec has, within the last month, been completed to the depth of 27½ feet. Six years ago it was deepened to 25 feet.

THE Pope has sent \$60,000 to aid Cardinal Lavignerie in his crusade against African slavery. We wish more of the Romish funds were equally well spent.

IT is said the reason why so many colored people of the South support the saloon by their votes, is that the saloon is the only place where black and white fraternize on equal terms.

REV. ROBERT MCKAY, Evangelist, formerly of Kingston, now a pastor in London, England, is in Canada, in connection with the work of the "Self-help Emigration Society," of which he is secretary.

A NEW LAKE in Africa, N.W. of the others, and 250 miles long, has been discovered. It is named Bassanarok. What a magnificently-watered country, most of the interior of Africa is! All these discoveries are pioneering the way for the gospel.

Rev. James Mountain, who supplied the London, Ont., church, during the absence of the pastor in Great Britain, has returned, with his wife, to England, after an absence of nearly

seven years, spent in evangelistic work in the Colonies.

THE EDITOR of the *Religious Herald*, Hartford, winds up an article on the Prayer Meeting, by saying, "The secret of a good prayer-meeting lies in its freedom from all restraint, except such as is imposed by discretion under the guidance of the Holy Spirit."

Now the erstwhile famous Fox sisters, who duped a great many impressive souls into spiritualism by their mysterious rappings, are making another sensation by exposing their own frauds. They did it all with their toe-joints. Now where is the foolkiller?—*Ex.*

FRESH illustration of the vitality of the McAll Mission idea is afforded by the planting, less than two months ago, of another new station in the heart of Paris, in a building which stands on the site of an ancient palace, once occupied by one of the queens of France.

ANOTHER useful little Congregational paper, a semi-monthly, "Our Church Work," from Madison, Wisconsin, has reached us. Rev. H. A. Miner, Editor. There are many Canadians in Wisconsin, and it is pleasant to know they have so good a local religious paper among them.

DEFINITE news has been received from Stanley, but it is nearly a year old. He was then alive and well, though he had been sick. He had lost some men by fighting, and some by fever. He was making his way very slowly, halting often for reinforcements which were expected.

STONEWALL JACKSON, from the thick of the field of the second Bull Run, sent to his pastor at home a letter which, upon being opened, contained these words: "I remember that next Sabbath is the day upon which collection is taken for foreign missions. Inclosed find my check."

REV. DRs. PEARSON, of Philadelphia, and GORDON, of Boston, have been speaking at twenty different places in Scotland, on Foreign Missions. They met with great success. Dr. Pierson is more confirmed than ever that the people will respond to such appeals, where the facts are put before them.

OUR lively contemporary, *The Canadian Advance*, Toronto, in commencing its second volume announces that it will occupy undenominational ground, and while continuing Dr. Wild's Sunday evening sermons as a special feature, will give more space to religious work in all the evangelical churches.

REV. DR. CHICHESTER, a Presbyterian pastor in Los Angeles, California, having vainly urged his flock to form another church from their overflowing congregation, has resigned his position, and his salary of \$4,000; and leads out 300 members, to form a new church in a needy part of the city.

THE theological novel, "Robert Elsmere," was recently given a scorching review by Dr. Behrends at Central church, Brooklyn. It was pronounced "a house upon the sand, a beautiful bubble, collapsing at the first breath of earnest protest. The world has no need of such a substitute for the old historic gospel." *Northwestern*

"THE NORTHWESTERN CONGREGATIONALIST" is on our table; published weekly at Minneapolis. The American "Northwest" is now becoming a vast inhabited region, and even Chicago is too far away to properly represent them. The "Northwestern" has a large field; and we wish it every success. H. W. Gleason, Editor and Publisher.

How would it do for Canadian Christians to adopt the principle of benevolence practiced by the poor converts in Marsovan, Turkey? On being asked how they could afford to give so much, they replied that, not knowing what they ought to do, they went to the New Testament, and there found that they ought to give at least one-tenth of their income to the Lord, and so they did it.

THE Congregationalists are, it appears, the strongest body in New Hampshire. They have 189 churches, 176 ministers, and 19,616 members. The Methodists stand second, with 123 churches, 127 ministers, and 12,930 members; the Free Baptists third, with 109 churches, 129 ministers, and 8,893 members; and the Baptists fourth, with 30 churches, 35 ministers, and 8,789 members. The six chief denominations have a total of 539 churches, 551 ministers, and 53,210 members.

AN OBJECTION WELL TAKEN—The *Christian World* says editorially, "There can be no harm in trying which of half-a-dozen horses can run the fastest. But when the experiment is always and uniformly the occasion for cheating, gambling, and blackguardism of every kind, Christian principles undoubtedly require its total abandonment."

WE have been increasingly pained, on every visit to Toronto, to see so many scenes of murder and assassination depicted, in striking colors, and life-size, on Theatre placards. This thing begins to demand the attention of the patriot and philanthropist. The London *Lancet* goes so far as to say that the enactment of murder scenes upon the stage is a species of "murder-culture."

REV. DR. ROBERT YOUNG, the author of a work most formidable in its size—and as useful as it is big—"The Analytical Concordance of the Bible," is dead. He was also the translator of a New Version of the Holy Bible. In ages to come, Dr. Young will stand first and highest in the field first occupied by the laborious Cruden. He was a native of Haddingtonshire; and was at his death sixty-six years of age.

REV. DR. HANNAY, Secretary of the English Congregational Union, and Mr. Henry Lee, are in Australia. A telegram has been received at the Memorial Hall, announcing the great success of the Jubilee Meetings for the Colony of Victoria. The English deputation is reported to have been in 'splendid form,' and a Jubilee fund of £100,000 was inaugurated for college and church extension. The meetings were being held while the parent Union was assembled in Nottingham.

THE late Emperor Frederick was a more consistent Protestant than his son, the present Emperor, who bent his knee to the Pope at the beginning of the recent interview at the Vatican. When, in 1853, Frederick visited Pius IX., he accepted the proffered hand of the Pope, not to kiss it, as was expected, but to give it a hearty German shake. Pius, the next time he met the young prince, kept his hands folded behind his back.—*Ex.*

A GOOD deal has been said about Hymn Books, both in England and Canada. By far

the larger part of the correspondence of the *Christian World* on the subject, gives the preference to Horder's "Congregational Hymns," rather than the Hymnal of the Congregational Union. The idea of getting up a Hymn Book of our own, has already been broached in the Publishing Company. That will no doubt be the case in the end; but probably not for some time.

SINCE our last issue, General Harrison has been elected President of the United States, and General Diaz, President of Mexico. The former is the nominee of the Republican party, the party of Protection and High Tariffs, and formerly of Anti-Slavery and Prohibition. But it has sadly fallen off in character during these late years. The latter is the standard-bearer of progress and equal rights. He is sadly hampered by the power of the "church," but on the whole, the sky is getting clearer in Mexico.

VOTE AS YOU PRAY!—"If it is proper to pray for the President of the United States when elected, then it is just as proper to pray for the people when electing him. Christians should not leave the politics of the country to be managed by the Devil or any of his agents. It is as truly their duty to do what they can to secure good laws and elect good rulers as it is to pray, or pay their honest debts. Their religion should influence and control their political action. God-fearing men will always be good citizens, and God-fearing rulers will be a blessing to the whole land. Happy is that people whose God is the Lord."—*N. Y. Independent.*

THESE Christian Endeavors are setting the older people a good example in their method of holding a convention. The motto—now very generally adopted we believe—which governs proceedings is, "Many to hear from, no long speeches, every one on time." Quite a sensible characterization, too, of a good prayer meeting was that given by the president of the Connecticut Union at the recent Waterbury convention: "Led by anybody, carried on by everybody, monopolized by nobody, making every one present a somebody." He intimated that the church prayer meeting of the future would be after this type, and we are disposed to believe that he is somewhat of a prophet.—*Congregationalist.*

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

opinion, but they are pretty acute in following it. And there is no way of forming public opinion but *giving* the public principles and opinions, which they may crystalize in their own minds as opinion. The thing is working. A little *more* discussion and argument will bring both the public and the politicians right.

Editorial Articles.

CLOSE OF THE YEAR.



EVERY one of our readers, we are fain to believe, derives good from the perusal of the INDEPENDENT, and finds it a valuable assistant in the moulding of the Christian household. But the term of subscription expires; or the indefinite term runs into increasing arrears; and we have to remind our friends of the fact. A very considerable proportion of these necessary reminders are met with "Stop my paper;" sometimes even without the formality of accompanying it with a remittance. Nearly \$200 are put down in our "black list," since the beginning of the year—that is, of subscriptions which have from one cause or another come to an end, without payment having been made. Not one-fourth of the accounts of three years or more, will ever be collected. The system must be revised and remedied. The remedy is the "cash in advance" principle; and stop all papers when the time is up. But that necessitates a renewal of subscriptions every year. And it is impossible for us to send agents all over the Dominion to secure these renewals.

The churches must assume this duty.

Then three things will happen. The families of our churches will in general be furnished with their church-organ month by month, to give them the information and inspiration they need, in church-work and church-principles. The magazine will take a great start in vigor, interest and value, as the subscription-list extends, enabling the Publishing Company to spend more money in improving it: (and they have already formally decided

never to "make any money" out of their publications, for themselves). And finally, there will be no "disputed accounts," no "worry," for the manager, and no money-losses for the proprietors.

Now, will every Congregational pastor in the Dominion spend, just *one day*, this month, among his people, in the interest of the CANADIAN INDEPENDENT? If they will, we shan't speak on this subject again for a year: but, next December, drop a polite card to each subscriber whose time is expiring; and then remove every name from the list whose payment is not made.

One Brother after another has written to us, (oh, we have some glorious letters!) making us blush to the roots of our hair, telling us "just to keep on as good as that to the end of the year"—and that once the magazine was seen to be what it ought to be, they would take hold with a will, to help it—and so forth. Now, dear Brethren, the end of the year has come, and the magazine *has* kept up to the mark throughout the year; and we are—*waiting*.

GIVING, INSTEAD OF LEAVING.

TWO SPLENDID EXAMPLES.

A Half Million, and a Whole Million!

In illustration of what was said in a November editorial on the College Endowment about giving during one's own lifetime, we cite the following instances from recent American papers. May Henry Winkley and Daniel Hand find many imitators in Canada!

HALF A MILLION FOR COLLEGES.

A PRINCELY GIVER.

The late Henry Winkley, was one of the few wealthy men of this age who have preferred to avoid notoriety, and to "do good by stealth" and unobtrusively. He was born in Barrington, New Hampshire, and at the age of fifty had amassed a large fortune by strict attention to business. The greater portion of his life was spent in New York and Philadelphia, but his heart was in New England. As Mr. Plimpton says:

He believed that religion and education were the basis of the strong New England character which has had such a wonderful influence upon the country. He had no faith in any education which was purely intellectual. He used to say to

me that men can get along without education, but not without character. He had no faith in the moral training of young men except it was based upon the Bible. He wanted men so trained that, wherever their lives might be spent, they might be a power for good. He desired that there should be men who believed that there was something in this world besides material prosperity, or even education. He believed that the New England institutions—the academy, the college, and the *theological seminary*—held the key to this problem. He gave his wealth to help these institutions: Phillips Academy, Exeter, received \$30,000; Phillips Academy, Andover, \$30,000; Dartmouth College, \$80,000; Amherst College, \$80,000; Bowdoin College, \$70,000; Williams College, \$50,000; Andover Theological Seminary, \$45,000; Yale Theological Seminary, \$50,000; Bangor Theological Seminary, \$30,000. The only condition attached to these gifts is that only the interest shall be spent. Thus the interest on nearly half a million dollars is available for the cause of education.

He used to tell with much pleasure that when he had decided to give Dartmouth College something he simply sent his check for \$60,000, with a short note. President Bartlett, receiving the letter without previous correspondence, thought possibly some student was imposing upon him, and before subjecting himself to ridicule, took the precaution to write one of the alumni in Philadelphia, inquiring who Mr. Winkley was. Word soon came back that no such person as Henry Winkley lived in Philadelphia, and that evidently some one was imposing upon him. President Bartlett dropped the matter until another letter came asking if the check was received. The President then put the check in the bank, and what was his amazement and joy to receive word that it was good!

In the disposition of his wealth, Mr. Winkley has shown great wisdom, and every New England man for all time will feel grateful for his life.

A MILLION FOR MISSIONS.

DANIEL HAND.

Aside from his munificent gift of over one million dollars to the American Missionary Association, the character and example of Daniel Hand will be a power for good. He is every way a marked man, of tall and commanding form, of strong mind, a positive character, fearless and energetic. On his father's farm in Madison, Ct., he early formed the habit of doing tough things without shirking and without flinching; so that thoroughness, even in wearisome details, became the habit of his life. In 1817, when only sixteen

years of age, he began his self-reliant work in Augusta, Ga., with an honest and hopeful heart and an iron will. His sagacity, courage, and integrity commanded respect, and won great success. For more than forty years he was superintendent of the Sabbath school of the First Presbyterian Church of Augusta.

When he opened a branch of his grocery business in Charleston, S. C., he employed George W. Williams as clerk, whose fidelity and ability soon won for him the position of manager of that department. In 1854 Mr. Hand took up his residence in New York City to attend to the purchasing of goods for the Southern market. In the fall of 1861 he returned to Augusta by the way of Henderson, Louisville, and New Orleans, getting a pass from the rebel general, which, however, he was never called upon to show. He was arrested and in jail for two weeks, sent to Augusta under military guard, having some thrilling experiences, but never had one unpleasant word spoken to him, though known to be loyal to the North. He made over his property to his former manager and partner, Williams, taking no receipt therefor. Mr. Williams managed this trust faithfully as if it were his own, and has since paid over the whole—principal and profits, amounting to over \$600,000—to Mr. Hand. Since that time his investments, principally in railroad bonds, have been fortunate without exception.

Mr. Hand knows well the needs and perils of the colored people in the South. Long since he consecrated his property to their benefit, and that purpose was fully expressed in his will. But the question kept recurring, "Have I selected the right agency? Shall I appoint a board of trustees like those for the Slater and Peabody Funds; or shall I select the Freedman's Bureau of that large denomination now working so grandly in the South?"

But in spite of all attempts to divert his mind to other channels and to other objects, the American Missionary Association grew in his confidence and esteem. He was led to realize that this society, having been first in the Southern field after the war, holding the strategic points, with a judicious and experienced board of officers in the North, and having the plant already established in the South, could most wisely and economically disburse these funds.

Modest and unassuming, without any display of wealth, deeming extravagance or waste a sin, and frugality a duty, he has long preached and practised a wise economy, that he may be able to give the more into the treasury of the Lord. For a man of eighty-seven years of age to change a long-cherished purpose of giving his property by legacy, of course cost a struggle; but, in the many inter-

views I have had with him during the last five years, he never seemed to me so happy, so joyous, I may truly say, so consecrated to the Master, as last Monday and to-day. He has been at other times liberal, but never before learned so fully the rare luxury of the true philanthropist, of giving while living. Mr. Hand was fortunate in securing Judge Luzon B. Morrison, of New Haven, as his counsel, who wisely managed his estate and advised this gift, personally transferring the securities to the treasurer of the American Missionary Association on Monday last.—*Clinton, October 26.*

THE EVANGELICAL ALLIANCE.

This great conference at Montreal, in the end of October, has provoked no end of hostile comment by the Romish press. But its power for good will be felt for long; especially as a Canadian Branch was formed with a permanent organization, with Senator Macdonald, of Toronto, as President. Any organization such as this, that brings Christians of various denominations together to discuss principles and organize plans for aggressive work, will always command our most hearty approval. And in this we are sure we have all our readers with us. From a graceful letter to the *Boston Congregationalist*, by Rev. Principal Barbour, of the College in Montreal, we make some extracts; Dr. Barbour himself, with Rev. F. H. Marling, of Montreal, Rev. Dr. Jackson, of Kingston, and others of our brethren, being conspicuous in the conference. Dr. Barbour says:

From the graceful opening speech by Sir William Dawson, to the fervid oratory of Missionary Burgess, at the close, the meetings of this body have been a gratifying success.

On Monday evening, Oct. 22, at the reception of the delegates in the Crescent Street Presbyterian Church, Mr. William E. Dodge, of New York, President of the United States Alliance, assured the Canadians that he bore them the fulness of a fraternal greeting from their nearest neighbors.

"Current Unbelief," was the first topic on Tuesday morning, the meeting being in the American Presbyterian Church. It was ably presented in a paper by Chancellor Burwash, Cobourg, Ont., and as ably supported by Dr. Van Dyke, of the Brick Church, New York City, followed by your worthy neighbor, Dr. Thomas of Newton Center. In the subsequent discussion, Dr. Hall of New York insisted that it is a great mistake to allow the impression to go abroad that Christianity is in danger from the incursions of unbelief.

Dr. Washington Gladden's paper, on "The Gospel among Employers and Employed," elicited warm discussion. Among the "national perils" discussed at

the evening session were, Sabbath Desecration, Intemperance, and Promiscuous Immigration.

Dr. John Hall had the Sabbath question assigned to him. It is needless to characterize his address, in which he carried the whole Alliance with him, *gladly* accompanying him into the "Eden of the Revelations, where, not Adam and Eve only, but the multitude that no man can number, are, in a glorious felicity, spending the eternal Sabbath with God and the Lamb!"

"Romanism" was the general topic of the day on Wednesday, and at the morning session the paper by Rev. Principal McVicar of the Presbyterian College, Montreal, by common consent was allotted to the highest place, in point of excellence and value. As a permanent document, it is yet to show to the Protestant community what Romanism is, and what it is doing, as an aggrandizing power in Canada. By verified statistics, Principal McVicar shows that the Romish Church receives on an average, annually, from 200,000 families in the Province of Quebec the enormous sum of \$8,000,000, for the exclusive ends of Catholic worship. She owns 900 churches and the same number of parsonages, together with the palaces of the cardinal, archbishops and bishops, valued at \$900,000; twelve seminaries, worth \$650,000; seventeen classical colleges, worth \$850,000; 259 boarding schools and academies, worth \$6,000,000; eighty convents, worth \$4,000,000; and sixty-eight hospitals and asylums, worth \$4,000,000; making a total of \$61,210,000. Besides, certain ecclesiastical orders are enormously wealthy. The Sulpicians, for instance, on Catholic testimony, are wealthier than the Bank of Montreal, the most powerful moneyed corporation in America. The lady superior of the Longue Point Asylum recently informed a press representative that the nuns built that splendid building at their own cost of \$100,000,000.

A delightful service in a neighboring Methodist church, at which bishops and ministers dispensed the ordinance of the Lord's Supper, and fifteen pastors of churches served as deacons at the tables, was a memorable season of spiritual enjoyment. "None but Christ," was the one thought, the one feeling, the one aspiration, of all who sat at the one table of the one Lord.

Thursday was mainly given up to business, one result of which is a new Dominion Evangelical Alliance, with the Honorable Senator Macdonald, of Toronto, as its first president.

THE ENGLISH CONGREGATIONAL UNION.

The autumnal meeting was held at Nottingham in October, Dr. Bruce in the chair. His address was on "The Report of the Royal Commission upon the Education Acts." An American correspondent says:

"The programme of the meetings at Nottingham was more varied than the programme at Huddersfield. Home and Foreign Missions were not omitted, but they were less prominent; greater attention was given to the work of the

churches in the large towns and the scattered and isolated villages, and to preaching, church life, church auxiliaries, and the problems raised by the skepticism and intellectual activity of our time."

There were also a temperance meeting, a workmen's meeting, and an informal meeting (but well-attended) on the Irish question. When a resolution was almost unanimously passed severely condemning coercion. A *conversazione* at the Castle, and the unveiling of a statue to Samuel Morley, whose manufactory was in the town.

There was also a public meeting about Mansfield College, Oxford, when the claims of this new institution in that ancient and venerable city of learning were able advocated by Drs. MacKenna, Fairbairn, and Dale. There were also, as at Huddersfield, preaching and other services arranged for the suburbs and the neighboring towns. And prominent men went forth every evening to speak or preach.

But the two great meetings of the week were the Bi-centenary meeting, and a meeting in connection with the Young People's Guilds. At the first, Dr. Fairbairn gave a speech of an hour and a half of great eloquence and power, reviewing all church history up to 1688; and Dr. J. F. Stevenson, late of Montreal, followed. At the second, Messrs. C. A. Berry, R. F. Horton, W. J. Woods, spoke with much effect and impressiveness, especially Mr. Horton, whose book on "Inspiration," has occasioned some little controversy.

A letter was read from the Rev. Griffith John, of China, Chairman-elect for 1889, declining the honor conferred upon him, and intimating that his translation and other work made it impossible for him to leave his field

Our Contributors.

WORK.

(Third Paper.)

It may with justice be urged that, if all men were so adapted and nicely balanced for their places, there would never be any discontent; but, on the contrary, a most perfect satisfaction. That such is not the case needs no demonstration. But a little consideration will show us that this but proves the one unfailing rule. Making allowances

for that dissatisfaction and unrest which are common, and almost chronic to all of us, expressed in the ever-memorable words with which the great and good Thackeray closed his booth at Vanity Fair: "Which of us has our desires in this world, or, having them, is satisfied?" and which eternal longing is in itself the essence and the mainspring of all work. Making allowance for all this, we shall find that the remainder of the unrest is but the struggling of a man's capabilities for the attainment of their proper sphere, which they will certainly reach if life be allotted to their owner.

A man who is born to be a chemist, cannot but be one; and though, in the outset of his career, he may work as a bookbinder, serving an apprenticeship, the purpose of which time will unfold, yet the adaptabilities and taste he may be developing will impel him to that goal for which he is endowed.

Acknowledging this, and perceiving this innate principle of balance in all the circumstances of our existence, life and duty assume a new aspect to the mind and eyes of the intelligent worker. Intelligently reading his adaptabilities, he feels he is in that position for which only he is fitted or gifted by his Creator; or is conscious that the apparent unevenness of his present path is but a preparation for the course which he will be called upon to pursue.

In the difficulties which oppose him, he sees but the circumstances which are to nerve his arm for other and greater things. In the disappointments with which he is stricken, he recognizes but the training which is to fill him with endurance, or tame the presumptuousness, or mould the form, of his ambition.

All men must work, whether in the pursuit of pleasure, or wrong, or of duty. Bad work may result from either ambition, or the quest of worldly pleasure, or from what we term indolence, or from a wrong conception of the great purpose of being. But all true work must spring from ambition,—ambition in harmony with the real principle of being, and the wise worker gleams from his position and condition true knowledge of himself, and of the powers that are in him, so that his ambition becomes his servant, and the safeguard of the right accomplishment of his work. And having so measured and weighed himself, and having so interpreted the things around him, he gains that intel

lectual self-confidence which ensures success of the best sort, and that manliness which is the spirit of a gentleman. He learns to estimate at a proper value the good wishes and the interest of others; and, relying, not upon them, but upon the "well done" words, which come whispering like a benediction, independently pursues his work, confident of the end. And he cares not for the hindrances with which others assail his path; for in his turn he becomes a minister of the justice of God in the universe, and at each success he wins the esteem of all true and noble men, the admiration of angels, and, better still, the approval, "Thou hast been faithful over a few things."

Montreal.

S. HUXLEY.

CALIFORNIA ASSOCIATION.

(From a Correspondent.)

The State Association met, Oct. 9-12, at Alameda—a beautiful suburb of San Francisco, less than ten miles distant. Rev. W. C. Merrill, of Sacramento, was elected Moderator, and Rev. S. D. Belt delivered the Associational sermon. The former was one of fifteen alumni of Pacific Theological Seminary present, and proved himself an admirable presiding officer. The attendance was larger than usual and the increased religious activity of the churches found expression in the many oral reports of the lay delegates. Ninety per cent of the churches were partially or fully represented by delegates. The hospitality of the Alameda people was abundant, and the cordial welcome of their pastor, Rev. W. W. Scudder, left nothing undone for the comfort of all attendants.

The programme was tropical in abundance and variety of topics; but much time was allotted to praise and devotional exercises, evidently to the advantage of the meetings throughout. Numerous resolutions were adopted, some of more than local interest. Among the latter are those disapproving the so called plan of union in Japan. Unanimous action marked the adoption of resolutions asking the American Board to appoint "a resident district secretary for the Pacific Coast, with office in San Francisco," and soliciting the appointment of Rev. S. H. Willey, D.D., for the position.

Home Missions occupied the usual prominent position they deserve, and their indefatigable super-

intendent, Rev. J. H. Warren, D.D., made an excellent report—several new churches organized during the year, five attained self-support, contributions increased, revivals and religious activity in nearly all the aided churches, and a strong effort to be made among all the churches to gain self-support in the State. The Association voted unanimously, soliciting the A. H. M. S. to hold its annual meeting of 1890 in California.

The work of the Sunday School Society in establishing schools in destitute places is among the best done in the State, and is largely on the increase.

Accessions to the churches for the year have been large, and there has been a corresponding increase in benevolences. But the assurance of an unprecedented immigration the coming season, demands still greater works for Christ on the part of resident Christians, and the ministers of California request the pastors in Canada and in the East, to send them the names of those emigrating from their respective parishes; that the stranger may receive a prompt and cordial welcome in the land,

"Where balmy gales eternally reside,
And all the seasons lavish all their pride;
Blossoms and flowers and fruits together rise,
And the whole year in gay confusion lies."

The Woman's Board of Foreign Missions held an interesting meeting, and reported receipts for the year exceeding \$4500, and several auxiliaries formed.

The Association adjourned to meet next year with the church in Tulare, Rev. W. D. Williams, D.D., pastor. Tulare is a young city of much promise, having large machine shops of the S. P. R. R. and situated in the centre of the San Joaquin Valley, and the church is among the strongest in Central California.

HOW THE EGGS GOT ADDED.

The hen was a very fine one, she was kept well, fed and watered regularly, she had a good nest in a comfortable, retired spot, such as a hen likes, she had a good nest full of eggs, all fresh and with germs of life in them, but she was not a success in hatching chickens. She could cackle as loud, and as musically as any hen in the yard, but she seldom raised chickens, or but one or two at most; after brooding for a longer time than sufficient to

secure them all, most of her eggs were addled, or unproductive. What can be the reason? It is easily answered. She did not keep the eggs uniformly warm. She was frequently off the nest and when on it did not sit close, the eggs were chilled, and life in them was scarcely developed till it was extinct. The eggs were addled for want of heat—genial, cordial warmth would have hatched out chickens. I cannot tell, says an able minister, how it is our church does not grow, we have scarcely additions enough to keep the number up where it was twenty years ago. Many of our young people seem to be hopeful at times, but they stop short of decision for Christ, or go into other churches and confess Christ there. The answer is plain, there is not warmth enough. The minister is orderly, and the church members are very proper, but all are cold, *cold, very cold*. You may as well try to hatch chickens in an iceberg as to develop a new-born soul in such a cold, unloving, strait-laced community as that in which this minister labors. You may develop Christians in spite of ignorance, and extravagance, and disorder, if the atmosphere be warm. If you have love, and sympathy and earnestness, if those who have themselves tasted Christ's love will but speak of it to the awakened sinner, or to the embryo Christian, with that warmth and love which the Holy Spirit engenders in a grateful heart, children will be born into the kingdom. When all is formal and cold, though services be conducted on the strictest rules of propriety, children may come to the birth, but there will not be strength to bring them forth. We want in our services occasionally some warm loving words about Christ by those who have tasted of his love. We do not want "*cant*," but we want love for Christ, and love for those for whom he died. We want the warm grasp of the hand when we meet, or part, and the tender word of warning or invitation or enquiry, that souls may be warmed into life. We want an affectionate tenderness, not only in the minister toward the people, but in the people toward one another. We want the young warmed up by the older ones, and *kept warm*. Do not think, because you compelled yourself to speak a word for Christ to that young person some weeks ago, that that exempts you from further effort in time to come. No, no, warm them up, and keep them warm every time you

meet; strike again. Out of the fullness of a warm loving heart speak again for Jesus, till other souls are brought to love him too.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

W. H. A.

Correspondence.

TEMPERANCE vs. INTemperance IN POLITICS.

DEAR SIR,—Up to the present our temperance people have done little more than "tell their tragic tale of woe," and the people are tired of the taste. But these very tired people will tell us that temperance has no other sphere. It must be confined to the rostrum, it has no place at the polls. Let me try to show why it is fast outgrowing its old vestments; that it has a place in politics, and that soon it may have a place no where else.

Politics is that science of government which has to do with the regulation of a nation, for the protection of its citizens, the defence of their rights, safety, peace and prosperity, with the preservation and improvement of their morals. These are some of the intelligent principles of government, and are the foundation platform for the *planks* of any political party. Politics make and enforce laws which have to do with the morals of a people. It says, "thou shalt," and "thou shalt not," as plainly as does the Mosaic code; and politics has no right to delegate this authority to pastors or priests. I would not advocate a "Religious prohibition party." A religious party is an anomaly in free Canada. Apart from religion, politics should control the morals of her people.

Now, if politics has to do with the morals of a nation, this intemperance which is the greatest curse to the morals of this country, should be destroyed by means of the same politics. Yet, as far as the law goes, the Scott Act, and every other law on the statute books, is weak and powerless of itself alone. Dead letters are dead indeed when they refer to morals. Lifeless words can do nothing to free the poor drunkard from his chains. The same is true of every law, human or divine, from Moses through all constitutional government

to the present time. It holds within itself only a subjective power and influence, which must be pushed into action by the co-operation of earnest men.

For many years the political parties, as they now exist, have been a sad hindrance to the cause of temperance. There are in these parties, no doubt, good earnest men, who blindly believe themselves voting for temperance. But it is often shortsightedness rather than charity that credits politicians with even polite honesty.

In the city from which I am writing, not long since a candidate was offered, promised to suit the temperance people. He had recently avowed himself on the side of temperance, and the W.C.T.U. had taken him to their arms. It was election, the day was far spent. Temperance men were hard at work for their candidate; the women were praying, and serving hot coffee at the church. Hopes were running high, reports were more and more favorable; when, lo! a revelation, bringing darkness and confusion to the temperance ranks. Every rum-seller in the city—with horses wet with sweat, and trembling with overwork—with their army of followers, fired under the influence of free rum, had all day been bending every energy, and using every influence in favor of the temperance (?) candidate! A victorious defeat was scored that day for temperance, and rum must run riot another year, carrying distress to the homes and hearts of the people.

Politicians are ready to give the finest assurance, with falsehood and fraud in the background. With this sort of unprincipled enemy to face, there are various organizations, which bring religious influence to bear upon the evils of intemperance, thinking, perhaps, that all the manufacturers, importers, wholesalers, retailers, and consumers of alcoholic liquors, will, by the magical power of a few kind words, be induced to stop their demoralizing, sinful business. But such organizations are finding out, none too rapidly, that they have been greatly mistaken. All religious influences should have their legitimate places in all our practical labors for the reformation of the drunkard; but to think of removing the cause of his wretchedness by religious means alone, is undiluted nonsense. If the devil could have been frightened by psalm-tunes, he would have been bound in the chains of fear during the last thousand years.

What the people want, and will ultimately have, are prohibitory laws, enforced by a political party.

W. N. B.

REV. FRANK DAVEY OMITTED.

DEAR SIR,—Permit me to point out an omission in the Year Book: In the list of Congregational Ministers in Canada and Newfoundland, page 29, the name of Rev. Frank Davey, Alton, Ont., is omitted. An error on page 195 speaking of the students who completed their course, viz: Messrs. Gerrie, Solandt and Daley, Daley should read Davey.

A READER OF THE YEAR BOOK.

News of the Churches.

LONDON.—The members of the First Congregational Church gathered in large numbers last evening (Nov. 5) to extend to their returned pastor, the Rev. H. D. Hunter, an affectionate welcome after his vacation to Europe. The lecture hall was handsomely decorated with a profusion of flowers and evergreens, and a most inviting repast was provided. Tables, accommodating between 200 and 300, were bountifully spread and not a seat was vacant. After the congregation had been seated the curtains at the northern entrance parted and Mr. Mathewson supporting Mrs. Hunter, followed by Rev. Mr. Hunter escorting Mrs. Mathewson and Mr. Crossin and Mrs. Harness, President of the Ladies' Aid Society, walked along the centre of the room and faced those gathered at the tables. Mr. John Butler rendered in excellent voice (to the accompaniment of Mr. Arthur Allen) the appropriate selection "Home Sweet Home," in the chorus of which all present joined heartily.

Tea being disposed of, the congregation adjourned up-stairs, Mr. T. Jarvis occupying the chair, when Mr. J. B. Hicks, secretary of the Board, read on behalf of the congregation the following address:

DEAR PASTOR.—We take this the first opportunity of extending to you in our corporate capacity as a church and people, a most cordial welcome on returning from your visit to the old sod, with, we hope, renewed health and vigor. We rejoice with you that God's providential mercies have been graciously vouchsafed to your dear wife and family while you have been away, and we sincerely pray that upon you all His divine blessing may ever rest. We feel honored at your having been chosen a representative from the Congregational Union of Canada to that of England and Wales, and hope that from the

hallowed associations of such an assembly of God's servants you have derived fresh inspiration to a deeper consecration for the world's work. During your absence the pulpit has been efficiently filled and the Gospel faithfully proclaimed. In this condition we would gratefully mention the kind services so cheerfully rendered by Rev. Mr. Rice, Principal Woods, Mr. Lavery, Rev. Thos. Hall, also the Rev. Mr. and Mrs. Mountain, whose two months' labors were productive of much good, especially amongst the young. While we have been blessed with unity and peace, sickness and affliction have visited many of our homes, and the still deeper shadow of death has fallen upon us by the removal from our midst of our esteemed sister, Mrs. Webster, at the ripe age of 80 years. We devoutly acknowledge with thankful hearts the goodness and mercy of our Heavenly Father in His watchful care over you and us during our temporary separation, and do most earnestly invoke upon our re-union His divine blessing. And now, joining hands and hearts, looking to Him alone for grace and quickening power, let us go forward to "spend and be spent" in His service, to whom be glory for ever and ever. Amen.

Mr. Hunter in reply said that he could not find words sufficiently eloquent to express his regards. He had discovered in the few months of his separation how much his affections were entwined around the church. He thanked them for their kind words, which came as a message of good cheer and encouragement. His vacation had resulted in the improvement of his health, and he hoped to be able to perform his duties as pastor with greater efficiency in consequence.

During the evening, Rev. Messrs. Fuller, of Brantford; Dr. Ryckman, J. V. Smith, Hall, of Kingston, and W. H. Porter, contributed to the general enjoyment by their congratulatory remarks. A letter was read from the Rev. J. A. Murray expressing good wishes for the future prosperity of the church and pastor.

Miss Hattie Odell rendered a solo in excellent voice, and the congregation was dismissed after singing "Auld Lang Syne," followed by the benediction.—*Advertiser*.

LIVERPOOL, N. S.—Rev. M. M. Goldberg gave a most interesting and instructive lecture on Monday evening in the Congregational church here. Subject—"Some of the causes that hitherto have prevented the Jews from embracing Christianity." The Rev. lecture began by stating that three great nations were known to mankind on the pages of history. Greece, a wonderful name and a great history. Then, a little further to the South there is a country called Syria, inhabited at one time by a nation called the Jews, a remarkable people, renowned, not for their poetry, though they by no

means were put to the blush by the finest productions of Milton. As to warriors the world has no more honored roll than that they possess—Gideon, Joshua, Jephthah, and a host of others. Philosophy such as the world delights in. But their supreme distinctive feature is religion. From the time of Abraham, on—through the age—the Jews have been a distinctly religious people. Through the ages, God revealed himself to prophets, priests and kings, until as in Heb. i: 1, we read: "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

The speaker then went on to show that the Jews were taught largely in the Letter of the book, and avoided the spirit of it. They looked for a Redeemer to come glorious and powerful—Jesus came meek and lowly. They sought for an earthly Messiah to reign, and a temporal kingdom—God gave neither—to fulfil their desires. He enlarged upon the hair-splitting theology of the Scribes and Pharisees, showing the reasons for their hatred of Jesus on account of his thorough exposee of their hypocrisy. He then gave a running sketch of the history of this despised people. How that nations, kings and prelates, robbed, plundered, scourged, destroyed them by the thousands on account of their nationality, showing clearly that the Jews were not the most greedy usurers in the world. Then the speaker touched upon the relations of the Christian church to the modern Jew. Jews looked upon all this badgering and oppression and said, "You believe in the God of Love, do you? Show it in your life and practice!" Closing with an admirable peroration from the pen of another Hebrew, on our duty to the Jew, the Rev. gentleman sat down, after delivering a lecture of one hour and twenty minutes without note or reference.

A hearty vote of thanks was moved, seconded and carried, which the chairman, Chas. Whitman, Esq., conveyed to the lecture, who fittingly responded.—Liverpool, (N.S.), *Advance*, Oct., 7.

LIVERPOOL, N. S.—The Young People's Christian Endeavor, of the Zion Congregational Church, organized end of September, have issued a neat folder, giving a Syllabus for the Winter and Spring.

Their meetings are weekly on Friday evenings. [This is perhaps the best evening in the week; pupils in High Schools, Teachers, etc., can be in town and more at liberty, that evening.] The term extends from 1st Nov. to 1st May; six complete months. The following will give an idea of the character of their discussions:—Gideon: a character-study. The Miracle at Bethesda. Blessings from the Bible. Why Jesus used Parables. Service of Praise: ("Gospel Hymns.") Parable of the Sower. Mariners' troubles: Psalm 107. (Liverpool, N.S., is a famous seaport.) Ingratitude: Luke 17: 11-19. Bible Reading: "The true secret of happiness." These are their subjects for Nov. and Dec. We trust that good, and only good, may result from their meetings.

COWANSVILLE—A NEW PASTOR.—This church invited a number of the churches from neighboring towns to council with it, as to the settlement of Rev. A. W. Main, late of Belleville, as its pastor. The council was composed of representatives from Emmanuel and Calvary churches, Montreal, from Melbourne, Brigham, Granby, and Eaton, also Dr. Barbour and Dr. Jackson. The council was called together at three o'clock, with Dr. Barbour as Moderator, and Rev. E. M. Hill as Scribe. The candidate gave an account of his Christian and Ministerial experiences, and read a paper admirably concise and clear, stating his view of doctrine and church polity. This led to some friendly questioning, which called out replies that showed the brother's heart and mind to great advantage. It was an expressed feeling that the value of such councils was well illustrated in this case, for all felt that they knew him better than they otherwise could, and the fellowship of other churches would be more hearty and intelligent for what they had heard. When the council had voted unanimously to endorse the action of the church, the installation services were proceeded with. Dr. Barbour preached one of his sermons so wonderfully opening up the hidden beauties and power of a scripture passage. It was about Christ's dealing with the woman of Samaria, a model to ministers, the preacher said, of the way to deal with individual souls. There was first the revelation of God, then of the woman's sin, then of the Messiah Himself. The installing prayer was made by Dr. Barbour

also. Then followed an intermission for tea which was served to all the delegates by Mrs. Carter, in her home, whose generous hospitality so many have known. Dr. Barbour having to leave after tea, Rev. G. F. Brown presided in the evening. Rev. Mr. Solandt, of Brigham, gave the right hand of fellowship, Rev. Mr. Marling gave a charge to the pastor full of the wisdom of experience, and Dr. Jackson gave a timely charge to the people, the carrying out of which would make a vigorous church. Then informal addresses were made by Rev. Mr. Skinner, students Watt and Lee, (the latter having held the fort at Cowansville during the summer with great acceptance), and also by the scribe. Beautiful tributes were paid by all the speakers to the late pastor, Rev. Mr. Willett, who has not yet recovered his health, and is still in California seeking it. The kindness and affection of the people for him seemed an omen of good for what the new pastor is sure to receive. This church has paid the first money into the College Endowment Fund.

ZION CHURCH. LIVERPOOL, N.S.—The Rev. W. H. Watson accepted a call to the pastorate of this church, commencing his ministrations Sept. 1st. His two months' of pastoral labor are not without evidence of aggressive Christian fervor in this small church down by the sea.

The attendance on both morning and evening service has greatly increased. A young people's "Christian Endeavor" has been organized, giving promise of good results in this good work, as they meet from week to week. The Ladies' Home Missionary Society has, after a lapse of several months, resumed work, adopting several new measures—one is the appointing of collectors from the young people of the Sabbath School, who, like willing workers, take up the collections from their appointed districts. The returns brought in show financial increase, and stimulate to more united effort in this glorious cause.

A Foreign Missionary prayer-meeting is held the last week in each month. The interest manifested and amount contributed give tangible proof that a higher tide of missionary zeal is setting in.

A social held at the parsonage was largely attended. The presence of two associate ministers, Rev. Messrs. Goldberg and Mills, contributed

largely in making the evening enjoyable and profitable, telling of evangelistic work in the dark parts of London; and sacrifices made by women of high social positions, in going out into Foreign fields; and the needs of the Home field were well advocated; which should stimulate and inspire to redoubled effort. All left edified and well pleased with the evening's entertainment.

Mr. Goldberg has Brooklyn and Beach Meadows under his pastoral care. The future, for both these churches, looks bright and encouraging.

Mr. Watson proposes soon visiting Rev. Mr. Peacock, of Pleasant River, about thirty miles from Liverpool. Would not an Association meeting of the neighborhood, convening at "Zion," the mother church, prove an incentive, and greatly encourage the hearts of all her children?—ONE OF THE FAMILY.

ANNIVERSARY AT LONDON.—We learn from the *Advertiser*, that Sunday, 5th November was the twelfth anniversary of the church-building in London, and observed as such.

"The edifice, as is usual upon such occasions, was profusely decorated with evergreens and the fruits of the harvest. The pillars were encircled with tastefully arranged festoons, while every gas jet supported its pedant of flowers. The worshipper upon entering was encountered with the sweet-smelling fragrance that proceeded especially from the direction of around the pulpit, which was almost completely hidden from sight by a profuse collection of choicest fruits and evergreens. On each side of the pulpit was hung the horn of plenty, filled with the most delicious grapes, apples, pears, peaches, etc., while the communion table was decked with a further supply, arranged upon a silver stand.

The pastor, Rev. H. D. Hunter, who has but recently returned from enjoying a four months' vacation in Europe, occupied the pulpit the first time in the morning since his return. The congregation gathered to greet him, and the church was well filled. The reverend gentleman chose for his theme the character of Jabez, as revealed in I Chron., iv., 10: "And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not greve me. And God granted him that which he requested."

The church was again well filled in the evening, the Rev. J. G. Scott, of Queen's Avenue, occupying the pulpit, choosing for his text I. Timothy, ii., 8: "I will therefore that men pray every where, lifting up holy hands without wrath and doubting."

A special service of song was prepared for the occasion, into which, being ably led by the choir, the congregation heartily joined."

AYER'S FLATS AND STANSTEAD, QUE.—Rev. Mr. Adams told me, some eighteen or twenty years ago, that Mr. Shurtleff had \$16,000 in his *will* for the Missionary Society, and I had not heard that

he had made any change, until since his death. He was found dead in front of his house. He had no one of his own at home with him at the time, his wife being on a visit to some of her children (by a former marriage), in the western States. Mr. Adams told me some time ago that he had spoken to him about doing something for the College. [So did the Editor, the only time he staid overnight in his house.] But it appears that he has left more to the Missionary Society instead.

Mr. Adams left, in his own *will*, between \$6,000 and \$7,000 to the College. But it is doubtful if it will amount to anything, as they cannot accept it; for it is provided that no bequest made in favor of said corporation shall be valid, unless made at least six months before the death of the person making the same; and his last will was not made more than about three months before his death. The *intention* was good enough; and if all could work right, Stanstead would have done something extra for Congregationalism in these two bequests; and also giving a student to the College (Mr. Mack), all within two months.

Mr. Mack has been attending McGill, and at first was intending to prepare for some other profession. But last year he was brought to the Saviour—I think through some special services in Montreal—and entered our College.—GEORGE PURKIS.

WINGHAM.—Rev. W. K. Shortt, M.A., was installed as pastor of the church at Wingham, on 11th Oct. The preliminary council was held in the afternoon, and the call of the church being endorsed, the induction was proceeded with in the evening, Rev. Thos. Hall, Missionary Superintendent, who presided, expounded the principle of Congregationalism. Rev. C. L. Ross, of Kin-cardine, offered the installation prayer. The pastor-elect gave a statement of his views as to doctrine and church polity; and also of his religious experience and call to the ministry. Rev. A. S. McLeod, of Listowel, tendered the right hand of fellowship, accompanying it with a cordial address of welcome. Rev. Thos. Hall, addressed the pastor-elect in a lucid manner, as to the requirement of "a faithful minister of Christ," and Rev. I. P. Gerrie, of Stratford, set clearly before the people their duties as members of the church

and co-workers with their minister. A communion service was held at the close, Rev. Thos. Hall, presiding.

MONTREAL. — THANKSGIVING. — Emmanuel and Calvary churches met for a united service under the Calvary roof, this having been their custom of late years, alternating from one church to the other—Zion having their parish in another part of the city, and thinking it best to have a separate service. The pastors of the two churches shared the leading of the service, assisted by Dr. Cornish and Dr. Barbour, the latter preaching the sermon. The discourse, with the keenness of the preacher's insight, traced back the daily blessings to their source in the Divine Giver, and it sent his hearers home to eat and drink and to do whatsoever they do, more to the glory of God. The thoughts of the day were impressed by choir and congregational music heartily sung, and by the sight of the platform laden with flowers from the garden, grain from the field, and fruits of the soil. An offering was made for the Protestant House of Industry. And as Congregational folk, the thanksgiving was louder, no doubt, because of the hallelujah-feeling of the heart over the \$100,000 looming upon the horizon for home missions.

MAITLAND, NOEL, ETC., N. S.—The Annual General Business Meeting of the representatives of the four churches, took place at the Noel Church on the first Monday in November. All the delegates were present. After devotional exercises Capt. James Crowe was in the chair, Mr. Robert Faulkner, as general secretary, took the minutes of the meeting. The parsonage at Noel being in process of completion, a discussion arose as to the desirability of its being, when ready, occupied by the pastor of the four churches. It was finally agreed that the residence, being so remote from the centre of the whole field, too much toil would be imposed on the minister, if he resided at Lower Noel; and that it was desirable for him to be located more conveniently for his general labor.

The arrangement for services on alternate Sabbaths during the past year, was considered satisfactory, as also were other plans for meetings, etc. The pastor was asked to continue the services as in the past. It was stated that the several pecun-

iary obligations of the the churches were nearly fulfilled. After fixing the next annual meeting place at S. Maitland the delegates adjourned.—*Com.*

MARGAREE, N.S.—The church, has recently been visited by its late minister, Rev. Jas. Shipperley. While with his former flock he presided over a full meeting of the members; preached on Sabbath, morning and evening. Administered the rite of baptism to three children, after the Sabbath School session, in which he also took part. All the attendances were large and encouraging. The Sabbath School holds together well, and is constituted mainly by young men and women of considerable intelligence and promise; and whose presence and order is refreshing. With the aid of the right pastor, who is sadly needed, this may soon be reckoned among the most promising of our mission churches. There is a good parsonage needing an occupant. There is evidently a strong desire, which has been partly effective, to pay off old arrears, so as to enable the church to start fairly with any new incumbent. Another of the young men from this field has recently entered our college at Montreal.

ALTON.—A very pleasant evening was spent at the house of our pastor, Rev. F. Davey, on Monday, Oct. 15th. The choir of Alton Congregational Church, showed their kindness in a very gratifying manner to our pastor, by presenting Mr. and Mrs. Davey with a handsome hanging lamp; which was filled and hung up. Mr. Chester McClellan was spokesman for the choir, and in a few well chosen remarks, promised their hearty co-operation, and hoped the future would be brighter for the church than the past few years had been. Mr. Davey replied in suitable terms; and the rest of the evening was spent enjoyably, by singing, etc. Before separating, the hymn "Blest be the tie" was sung, and prayer offered.—*Com.*

AYER'S FLATS, QUE.—This is one of the stations long occupied by the late Rev. L. P. Adams; the people worshiping in a "union" chapel. It was probably after death of his wife—certainly within a very few years—that Mr. Adams removed his residence from Fitch Bay to Ayer's Flats. Mr. J. B. Shurtleff lived about a mile from the little

village. Mr. S., as we see by the public papers, died a month ago, leaving the bulk of his fortune, some \$125,000, to the "Congregational Missionary Society;" the Home Missionary organization of the denomination. Mr. Shurtleff was an extensive land-owner.

CALEDON.—The Ladies' Missionary Society of the Congregational Church, Greenlaw, held their annual meeting and social, Nov. 2nd. Although the night was unfavorable, there was a very good attendance. The opening services were conducted by the President, Mrs. Polly MacDonald; and the Secretary read the Report. Present membership, fourteen; average attendance, six. A garden party given on the 2nd of July, for repairing of church. Proceeds, \$37.83; collections, \$8.60; and membership fee, \$10.80, for Foreign Missions; making a total of \$63.13. Addresses by the Revs. J. C. Wright, of Belwood, M. Williams, of Guelph, and W. Kay of Ballinafad; a recitation by Annie MacDonald. A collection at the close of the meeting amounting to \$20.05.—*Com.*

BADDECK.—This new church is making strong efforts to hold its own, notwithstanding discouraging removals. Summer visitors are some source of help during student supply. A visiting pastorate from Margaree seems to be the only plan to recommend, should a physically strong man occupy the latter field. Co-operation in this way may also be helpful in sustaining a minister, in a station where a salary is raised only by strong effort.

TORONTO, WESTERN.—The new church building on Spadina Avenue was opened for Divine service, on Thursday evening, 22nd Nov; Rev. Dr. Wild preacing the opening sermon. Rev. Principal Barbour, of Montreal, preached morning and evening on Sunday, 25th. Rev. H. M. Parsons, D.D., of Toronto, preached at the three o'clock service. Further reference will be made in our next to these interesting and long-extended opening services, which were to last for three or four weeks.

WINNIPEG.—A correspondent, a non-resident, speaking of his impressions in Winnipeg, says, "Mr. Pedley is going on with a fine work here; building up the church *from the inside* and so consolidating the church in the best sense."

BROOKLYN AND BEACH MEADOWS, N.S.—The Rev. M. M. Goldberg, late of Knowle, Bridgewater, England, has accepted a unanimous call to the united Congregational churches of Brooklyn and Beach Meadows, N.S., and began his ministerial duties on Sunday, 7th October.

FERGUS.—Fergus and Speedside have not yet secured a pastor. Rev. Charles S. Pedley removes to New Southgate, a suburb of London, Eng., to take charge of a church there. The good wishes of all his brethren will accompany him.

NEWMARKET.—Rev. G. A. Love, late of Victoria College, was ordained and installed in the Congregational church, of Newmarket, Ont., on Friday, 23rd November. We can only mention the fact this month. More particulars in our next.

BELLEVILLE.—Rev. T. W. Bowen, late of Manilla, has accepted a call to Belleville Congregational Church, and commenced his labors there; with Canifton in connection.

PERSONAL.—Rev. William H. Allworth, has accepted an invitation to the church at Memphis, Michigan, and commenced his ministrations there. Memphis is about twenty miles from Sarnia, Ont.

FROME.—The new church at Frome, Ontario, was opened on the 4th of November. We have not the particulars.

EASTERN DISTRICT ASSOCIATION.

The annual meeting of this Association was held in Maxville, on Tuesday and Wednesday, Nov. 13th and 14th.

Owing to illness or other engagements, all but three of the members were absent. These three were Revs. John Wood (Secretary C. C. M. S.), D. Macallum, and E. C. W. MacColl. The Association was honored with a visit by Rev. F. H. Marling, of Montreal, Chairman of the Committee on College Endowment, who was invited to honorary membership. The sessions were held in the new and commodious manse, which has just been completed by the liberal and enterprising people of this field. We doubt very much that such a manse and church can be found anywhere in the Province, outside of the cities. May our beloved

brother and his family live to enjoy many happy years beneath its peaceful roof, and inhale health and sweet content amid the lofty elms which guard it round. Rev. D. Macallum was elected chairman, and Rev. E. C. W. MacColl re-elected Sec-Treas. In the absence of those who were to have papers on appointed topics, the brethren conferred freely upon many matters of importance to our well-being as part of the mighty army of the King Emmanuel.

Reports were made by the brethren as to the state of the Lord's work in their several fields, revealing much to encourage, and stimulate to renewed consecration and effort.

The Church in Ottawa expects to dedicate its new and beautiful house of prayer to God in about a month.

The Rev. John Wood read a paper on "What can we do toward opening up new fields of work in this district?" An animated discussion ensued, to which special point and zeal were imparted by the tidings which had reached us of the munificent bequest to our Home Missionary Society, which has been made by the late Mr. Shurtleff, of Ayer's Flats, Que. This will put at the Society's disposal for home work, perhaps \$100,000. It is much to be hoped that the large sum thus available for the consolidation and extension of our work, may not act as a check upon the liberality of the churches, but rather as an example and stimulus.

On Tuesday evening a public service of divine worship was held in the church, at which Rev. D. Macallum conducted the opening exercises, and Rev. John Wood read the Scripture and led in prayer. The sermon was preached by Rev. E. C. W. MacColl, from Isaiah lx : 1-3 : "Arise, shine for thy light is come" etc. On Wednesday evening the closing meeting took place. The church was filled. An admirable sketch of our home missions was given by Miss McEwen, illustrated by a blackboard map. This is the style of work to which the young people of the mission band of this wide-awake church are equal. We commend it to the imitation of workers elsewhere.

Addresses of great power and interest were then given by Rev. J. Wood on "Home Missions" and by Rev. F. H. Marling, on "Education for the Ministry, and the Jubilee Endowment Scheme."

A resolution in commendation of the scheme was passed, and will be found elsewhere in this issue of the CANADIAN INDEPENDENT.

The next meeting of the Association will be in Ottawa ; Rev. D. Macallum, being appointed to select topics for papers to be prepared by brethren during the year.

We are glad to chronicle the fact that the Ottawa branch of the Women's Board of Missions met simultaneously with us. Their sessions, which were largely attended, under the presidency of Mrs. Cowan, of Ottawa, were held in the church. Interesting papers were presented, and the utmost enthusiasm prevailed.

During our session a fraternal greeting was received by telegram from Rev. R. MacKay, a former member, now on a visit to this country in the interest of the Self-Help Emigration Society, of which he is Secretary.

E. C. W. MACCOLL.

Sec.-Treas. E. D. A.

Nov. 18th, 1888.

MR. HALL'S LETTER.

We commenced our Western trip at Montreal by C. P. R. I have travelled by all the railroads in Canada, but by none on which there is the civility, comfort and punctuality as on the C. P. R. From the starting point at Montreal, to the terminus at Vancouver, nearly 3,000 miles, there was nothing left to be desired. First class cars, also clean, magnificent "sleepers" and splendid dining cars. On our train there was ample accommodation for second class passengers in very comfortable Colonists' cars. In all the long journey we did not hear a murmur or complaint. We took the lake route, and I would strongly advise all who can possibly go that way to do so. The steamers of the Company are elegantly fitted up, and you have all the comforts usually provided on the ocean steamers. Owen Sound is the port of embarkation. For two days and nights you steam through the magnificent scenery of Lakes Huron and Superior, going through the Sault Ste. Marie Canal. We had a select party on board. We shortly became acquainted and on the second evening got up a concert, in which ministers,

lawyers, merchants, sailors and others took part. An address to the captain and officers of the good ship *Campana* was signed by almost all the saloon passengers before we reached Port Arthur. The scenery approaching the place is grand beyond the power of description. Thunder Cape, the Sleeping Giant; the hills near and far, the town of Port Arthur stretching along the shore and creeping up the hill, form a picture never to be forgotten. There are a few hours to wait for the west bound train. The time is spent in obtaining refreshments and seeing the town. Evidences of thrift and progress everywhere. We conclude that this is to be one of the future large cities of Canada. That without delay there must be a Congregational Mission established here. I forgot to mention that Owen Sound is the most promising place we saw on our journey since we left Toronto; that here the Congregational Church has been closed for years. The property has been taken over for the mortgage, but can be reclaimed for some \$2,000. The place is not over-churched, and the prospects for our work are very encouraging. Shall we not make an effort at once to have a place among the Christian Churches of that rising town?

West to Port Arthur, and only four miles distant, is Fort William, a point on the C. P. R., a busy progressive place. Elevators, workshops, stores and other industries, covering a large area. Here, too, we should be doing our share of pioneer work. All along from here to Winnipeg we pass through a rough and, for the most part, uninhabited country. Here and there are villages gathered around saw mills, flour mills, or manufacturers. Throughout this vast region there is mineral wealth, and in places enormous lumbering resources, as at Rat Portage. This place is famed for its scenery. The principal outlet of the Lake of the Woods, the largest body of waters touched by the railway between Lake Superior and the Pacific. The lake is covered with islands, and its waters find an outlet through narrow gorges at Rat Portage and Keewatin, and fall in the River Winnipeg. The cascades or falls are most picturesque, and are utilized for water power for a number of large saw mills at both places. We spent a very delightful day on Coney Island, on the lake, with Rev. Hugh Pedley and family, on our return journey, enjoying the exciting pleasures

of steau ferry, row-boats and canoes, on the stormy waters of the far-famed Lake of the Woods.

Winnipeg was one of the places we had been anxious to visit for years. The growth of the city has been marvellous, and from all that we could learn on the spot it is still advancing. Wide streets, splendid public buildings and private dwellings, elegant churches, well filled on Sunday, all evidence a state of continued prosperity.

We spent one Sunday here. The congregations were large, both in the morning and evening, the latter congregation probably over 1000. The Rev. H. Pedley is undoubtedly the man for the place, and he is full of hope for the future. We had a long conference with the trustees and others regarding the financial difficulties of the church, and if these can be overcome, and we think they can, the Winnipeg church will be one of the strongest of our churches in Canada.

We found a movement had been started to have a second church in another part of the city, and, notwithstanding the financial strain, pastor, deacons, and trustees were all favorable to the project. Since then a site for the new church has been secured. We promised, on behalf of our societies, to do all in our power to assist.

While in Winnipeg we met the Rev. John McKinnon, our missionary at Wood Bay. He gave an encouraging account of the work on his field. Subsequently his report was confirmed from an independent quarter. We spent a day at Portage La Prairie. This is the centre of a great wheat growing country. The town has suffered from the reckless speculation of a few years ago, but it is surely recovering, and there are good prospects for the future.

The Congregational cause here has been making solid advance under the wise guidance of our missionary, Rev. A. W. Gerrie. But the lack of a suitable place of worship has been a great hindrance. At a conference had with the church it was decided to build a temporary church on the splendid site donated by Mr. Unsworth. Since then this has been done, and the friends here have appealed to the east for assistance. Mr. Fielden promised to submit their case to the committee of the Colonial Missionary Society, and try and obtain a loan for the church.

In Brandon we found a little band of Congregationalists most anxious for a pastor. They are able to raise about half his salary, and can rent a suitable place of meeting for the present. This is one of the most beautiful city sites we saw in all our journey, and from the situation of the city in the centre of a fine wheat growing locality, and in the neighborhood of the coal region—there is little

doubt but there will be a large city here in the course of time. The place is growing now. We must have a church here. Mr. Gerrie goes over during the week to have a service with the people. It was very disappointing both to the people and to ourselves that we had so little time to give to these parts. With a second man in Winnipeg, and one in Brandon, our churches in Manitoba can form an association at once, and through this we can co-operate in our work in all the North West. There are other centres in that great Province and in the territories, where, as soon as we get men and means, we must be ready to do our share of Christian work. No-one can pass through those vast regions and note the progress of only a few years, and study the immense resources of the country, and remain sceptical regarding the future of our North West. Wealth beyond computation is to be taken out of the soil and mines of that great country. Millions will be attracted there within a short time. The facilities of travel and settlement are becoming better every year. There is nothing in the climate or conditions of life to deter settlement. I met farmers from various parts of the East, but have yet to hear the first man say he was sorry he came to the West, or that he wished himself back again in the East.

Every thing points to a great country west of Winnipeg. May our denomination be in a position to help mould the plastic elements into a great nation, fearing God and working righteousness. Next time we shall cross the Rocky Mountains and look at British Columbia.

Very truly yours,

T. HALL.

NOTE FROM MR. DUFF.

My Dear Sir.—Owing to the present state of my health, I fear that "*The New Revival*" must remain an unfinished column so far as the INDEPENDENT is concerned.

Sincerely yours,

CHARLES DUFF.

BRIGHAM, QUE.—The annual meeting of the church and congregation took place Nov. 7th. The pastor Rev. Andrew P. Solandt, B.A., took the chair, and having called the meeting to order, the Rev. A. W. Main, pastor of Cowansville Congregational Church, conducted the opening religious exercises. Reports were then read of the different societies in various departments of church-work. The Ladies' Auxil. Missionary Society, organized in Oct., by Mrs. M. Mallum, of St. Elmo, reported

that a large number of ladies joined, that boxes will shortly be placed in all houses, and steps taken to obtain missionary literature. The Musical Association, organized in Sept., reported a membership of 34, income \$32.00. Meetings are held weekly. Conductor, Professor Macfarlane, of Cowansville.

The Ladies' Aid, reorganized in August, reported having raised \$54.00. Meetings are held fortnightly at the residence of the members. All comers pay a small fee for tea, and pleasant evenings are spent under Christian influences. The object of the Society is to assist in keeping the church properly in repair. The Sec.-Treas. of the Sunday School reported \$6.00 in the treasury, all charges being paid. Total names on list, 79. Average attendance, 46. A good library is much needed. Reports from the trustees and church treasurer showed that all amounts due, pulpit supplies and pastor, had been promptly paid; and that a small balance still stands to the credit of the church. Rev. Mr. Main and Deacon Carter, conveyed the greetings of the Cowansville Church in words of Christian love and wisdom. Altogether the reports were most cheering. Six have joined the church since Mr. Solandt came, five on profession, and one by letter; several names being now before the church. The congregations have been very good, and a spirit of harmony prevails throughout the church. The year that has closed with the last day of October, has been the most eventful one, since the organization of the church. The church procured for itself a separate minister, having been up to this date supplied by Cowansville. The church, to a great extent, was reorganized, and new lines of Christian work opened up. The officers have loyally supported their pastor. The people have warmly welcomed him to their homes; and we trust that God will still bless leader and led, to His own glory and the good of men.—*Com.*

VANCOUVER, B. C.—Mr. Moody has come and gone. He is a big man physically—260 lbs., spiritually without measure. He did our town good. He made religion a topic of conversation in places where something else is generally talked about. He preached for me one Sunday morning, but on condition that it should not be advertised. He

gave me leave about ten minutes before church time to tell folk if I had a mind to. I immediately started down the front street and invited every person I met, man, woman or child, drunk or sober, to come to church. We had a fine congregation. I could do for Moody what I could not do for myself. I went round the town one day with the Baptist minister inviting people to the Moody services. We visited every saloon and place of business. We were well received. I think more of that work should be done. Moody was with us a week. I expected that greater results would have been reached. But, perhaps, we are a hard town. I remember reading an article of Mr. Burton's once, in friendly criticism of revival work, which this experience has confirmed, namely, if the churches would work as hard and as unitedly without the travelling evangelist that they do with him, they would secure as good and perhaps better results. I believe that we went to \$500 expense in getting a building ready. We scattered thousands of notices and had a score of men and women every day personally soliciting people to come to the meetings. We organized a choir of nearly a hundred voices and had them under a good leader for two weeks before Mr. Moody came. We had united prayer-meetings for two weeks before he came; we, in fact, did all the fuel gathering and fire building; Mr. Moody applied the match. All the churches have gained by his coming; the full amount is not yet known. Our work is progressing. Congregations are as large as ever; we had 70 at prayer-meeting last night. We have a Literary Society fully working. Next week we form a Society of Christian Endeavor. Once we get the church built we are safe.

The CANADIAN INDEPENDENT is wonderfully interesting these times. I must congratulate you on your good work. I am going to do more; if I don't send a list of subscribers before long, I'll be surprised.

JAMES W. PEDLEY.

PARIS.—Forty years ago, five men and five women banded themselves together, in this place, as a Congregational Church. The church, which contains now not one of the "charter-members," celebrated the anniversary of this event on Sunday, Nov. 11th. Neighboring ministers filled the pul-

pit; Rev. George Fuller, of Brantford, and Rev. William Hay, of Burford (who has been a pastor alongside the Paris Church full forty years). Preaching had been given as far back as fifty-five years, by Rev. James Nall, and Rev. Thomas Baker; men well-known to the seniors. The church was organized under Rev. James Vincent. [The Editor has pleasure in remembering that he first professed Christ in connection with the Paris Church, under Mr. Vincent, Sept., 1852]. Since then the pastors have been James Boyd, Edward Ebbs, Wm. H. Allworth, Henry Hughes, and Joseph K. Unsworth. On the church-roll, during its history, have been inscribed 357 names, of whom 90 "remain unto this present, but some are fallen asleep." The church is less in numbers and in financial power than it has been; but it is entering on its forty-first year with hope. A prosperous Literary Society, with the name, "The Once a Month Society," meets every fourth week. The young ladies have organized a "Missionary Aid Society," which promises to do good work. The whole spirit of the church is hopeful.—*Com.*

PARKDALE.—The Anniversary Services of this church were held on 15th October. The Rev. Dr. Wild, preached in the morning, and the Rev. Geo. Burnfield, B.D., in the evening. The crowd in the morning could not be accommodated; and in the evening the church was well filled. Collections were good. On Tuesday evening a social was held in the church. Owing to the prostration of the pastor, the Rev. Dr. Stone, of the Methodist church presided. In all respects, it was a success.

WOODSTOCK—Under date of Nov. 22, we learn that the pastor, Rev. William Cuthbertson, "has been laid up with rheumatic fever for two weeks; but seems to be improving now. Rev. C. S. Godley occupied the pulpit last Sunday (Nov. 18,) morning and evening."

Woman's Board.

OTTAWA BRANCH.

The Annual Meeting of Ottawa Branch took place in Maxville church, on Wednesday, November 14th. The long-continued rains had made the roads almost impassable, so that the delegates

from places off the line of railway were unable to attend. In other respects the meeting was encouraging and enjoyed by those who could attend.

A prayer-meeting, led by Mrs. Macallum, filled the first half hour of the morning session. Mrs. Cowan, president of Ottawa Branch, then took the chair. A hearty welcome to the delegates was given by Mrs. Kennedy and responded to by Mrs. Wood, of Ottawa.

¶ The Branch Secretary's report showed that Ottawa Branch includes five Auxiliaries, a Young Ladies' Missionary Society, organized this year, and four Mission Bands. The Auxiliaries at Ottawa, Lanark, Maxville, and Martintown, are all prospering, but sickness of some members and removal of others have caused discouragement at Vankleek Hill. The Lanark Y. L. M. S. has done well since its formation last January. The Mission Band at Ottawa and the three connected with Maxville Aux. have prospered during the year. About \$125 has been sent to the general treasurer by these societies during the year.

A paper on the Marathi Mission was read by Mrs. McPherson, of Ottawa, and supplemented by a letter lately received from Miss Lyman, of Bombay. This brought the open meeting to a close, but several matters of business were transacted by the officers and delegates who remained for half an hour. The officers elected for the ensuing year are: *President*, Mrs. Cowan, Ottawa; *Secretary*, Miss Wood, Maxville; *Treasurer*, Mrs. Lamb, Ottawa. The next annual meeting was appointed to take place in Ottawa church, the first week in October, 1889.

The afternoon session opened with singing and prayer. The President's address brought before us the progress of missionary work during this century and the grand opportunities of the present time. Mrs. R. McGregor brought the greetings of the St. Elmo Presbyterian W. M. S., and Mrs. Mathewson spoke for the Maxwell Presbyterian W.M.S., when all the audience, numbering about a hundred ladies of several denominations, joined heartily in singing, "Blest be the tie that binds."

Miss Christina McEwen gave an interesting talk on our Hone Mission Work, its needs and hopes, using a map of Canada hastily sketched on the blackboard, to show the more prominent places.

An excellent paper on the relation of mothers to the mission bands, written by Mrs. Jarvis, of Ottawa, and read by Mrs. Wood, was followed by a discussion. Mrs. D. McDougall sketched the origin and progress of the West Central African Mission. The "Question Box," placed half doubtfully as an item on the programme, proved a decided success, drawing forth the opinions and experiences of many ladies. With slight variations, the same question "How shall we interest professing Christians in the mission work?" had been dropped in by three different people, showing how this difficulty had met many. The answer was substantially, "Be interested and intelligently posted on the subject yourself, then prepared by secret prayer, talk of the work to individuals, and try to win them one by one to a like intelligent interest."

The Doxology, heartily sung, brought a pleasant afternoon to a close.—*Com.*

GUELPH BRANCH.

The Third Semi-Annual Meeting of the Guelph Branch of the C. C. W. M. S. was held at Belwood, on Tuesday, Oct. 30th. The first session commenced at three o'clock, and was opened with devotional exercises, led by the President. The minutes of the last meeting were read and approved. The roll was then called. There were present, two delegates from Guelph; five from Garafraxa; five representatives from Speedside, and two from Alton. Caledon South was not heard from.

In this Branch there are four W. M. S., one Young People's Society, and three Mission Bands. Both Speedside and Alton representatives spoke of organizing Mission Bands in their churches; which we hope will shortly be done.

Mrs. Boulton, of Guelph, gave a report of their Society and Band. Miss Simpson, of the Garafraxa Auxiliary, Miss Rogers, of the Belwood Society, and Mrs. Wright of the two Mission Bands under her care. The reports were not as glowing as we sometimes hear. Meetings have been small through the summer. It was shown that many things had conspired to prevent attendance; but those who had gathered realized a blessing in thus meeting together, and strongly urged that the meetings be continued.

The officers for the ensuing year were then elected: *President*, Mrs. J. C. Wright; *Vice-President*, Mrs. D. McGregor; *Secretary-Treasurer*, Miss Lizzie Bichan. After singing, Mrs. Boulton read a very suggestive and helpful letter from Mrs. D. McGregor, Guelph. She also spoke on the power that woman in Christian lands wields. Privileges brings responsibility. Each one of us should ask the question, "Am I wielding an influence for good?"

After there had been some discussion in reference to the workings of W. M. Societies, and prayer, the meeting adjourned, to make way for the children's service.

The children assembled at four o'clock. There was a goodly number present. The Mission Bands of Belwood and Garafraxa were well represented. After singing "We're a Band of Mission Workers," and prayer, Mrs. Boulton addressed them. She spoke of the great privileges children of Christian lands have, in comparison with those of the heathens; and how they could help to make their dismal homes bright. She spoke more particularly of the work in China, giving illustrations that interested all present very much. We wish we could give the address in full; suffice it to say, the children listened with great attention, and we know felt much helped by the kindly encouraging words. Rev. M. S. Gray also spoke, encouraging the children to still go on in their glorious work, being little missionaries everywhere. After singing several hymns from the "Missionary Hymnal," and closing with "Once again dear Lord we pray, for the children far away," they were dismissed.

A resolution "recommending that all the Auxiliaries send the money raised by membership fees direct to the treasurer of the C. C. W. M. S. allowing that Society to dispose of the funds as they deem best," was, after some discussion, passed. The afternoon meeting was then closed with singing and prayer by the Rev. M. Dasey.

The evening meeting commenced at 7.30 sharp. Rev. J. C. Wright was requested to take the chair, which he did. Although the night was dark and wet the church was well filled. The Mission Bands occupied the centre seats, and sang at intervals during the evening. After the opening exercises the chairman spoke briefly on "Woman's Work in the

Mission field." Mrs. Boulton, of Guelph, gave a brief review of the afternoon work, and also read a letter from Mr. Bolton, giving an account of our Indian Mission Field, at French Bay, and stating that it still needs much sympathy, prayer and aid. He emphasized the fact that there is a great opening there for a young man, strong, and thoroughly consecrated, who, if he were willing to endure hardship as a good soldier of the Lord Jesus, might do just as great work for the Master, as he would if he went to Africa. Don't let us forget our Indians. Miss Bichan, who has labored among the Dakota Indians, favored us with the hymn "Just as I Am," sung in the Grosventre language. A paper, by Miss Hodgskin, read by Mrs. Bailey, of Guelph, on the "History and Work of our Home Missionary Society," and another on the "Responsibility of parents to the Mission Band Work," by Mrs. J. C. Wright, followed. After singing "To the Work," addresses were made by the Rev. J. C. Milligan, Presbyterian; Rev. F. Davey, of Alton, and Rev. M. S. Gray. Mr. Davey gave an interesting account of Bishop Hannington's life-work, in Africa. Rev. M. S. Gray, spoke briefly of "Woman's condition in Heathen Lands," and of "Mission Work, accomplished by Congregationalists." The meeting was then brought to a close. We all felt it was good to be there; and hope in the future, that our Branch meetings may prove very helpful, to all interested in the extension of Christ's Kingdom. —*Com.*

Official Notices.

THE SHURTLEFF BEQUEST.

To the Editor of the CANADIAN INDEPENDENT.

MY DEAR SIR,—It will be gratifying to the readers of the CANADIAN INDEPENDENT to learn that the paragraphs which have been going the rounds of the public prints touching the Shurtleff bequest to our Home Missionary Society are not devoid of truth. Last week official notification was received from the attorneys of the executors to the effect that by the last will (made in 1881) of the late Mr. J. B. Shurtleff, the Society is made residuary legatee of his estate, which is popularly estimated to be of the value of \$100,000 to \$150,000. The personal legacies amount to about

\$20,000, which being paid, the residue falls to the Society. Official notice has been further received, that the notary appointed by the court will, in the presence of the executors and others concerned, remove the seal from the safe of the deceased, in order that an inventory of the estate may be made, at which proceeding the Society will be represented by a competent lawyer who has been engaged for this purpose. More than this need not be said at present; but the churches may rest assured that the Executive Committee will do their very best to guard the interests of the Society in this important matter.

GEORGE CORNISH, *Pres. C.C.M.S.*

Montreal, Nov. 16th, 1888.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The following is a list of contributors to the building fund of Pilgrim Church. We give merely the names of the outside friends who have so generously come to our aid, trusting that a spirit of holy emulation will possess many who read the list:

Woman's Board of Missions.....	\$100.00.
Hamilton Church.....	27.35.
Pine Grove, etc., per Mr. Willmot.	16.30.
James Wilkes and other friends, Brantford.....	21.00.
St. Catharines Church.....	10.00.
Dr. George A. Peters, Toronto....	10.00.
Mrs. H. W. Spaulding, Sweetsbury, Que.....	5.00.
Mount Zion Church, Toronto.....	4.00.
Manilla Church, per Mr. Bowen....	3.50.
E. E. Braithwaite, Oberlin, Ohio...	2.00.

\$199.15.

A. W. GERRIE.

Portage la Prairie, Man., Nov. 14, 1888.

VANCOUVER BUILDING FUND.

Subscriptions received from the East, in aid of new Church-building, in Vancouver, British Columbia. Mr. George Hague, of Montreal, promises to add a dollar for every dollar in this list.

Rev. W. W. Smith, Newmarket.....	\$2 00
Thomas Parker, Thornhill.....	4 00
"Unknown," Maxville.....	1 00
Geo. Field and H. E. Mason, Cobourg.	2 00
Rev. T. W. Bower, Manilla.....	3 50

Mrs. J. C. Field, Col'ourg.....	25 00
"A Friend," Vancouver.....	5 00
Mrs. McGregor, Winnipeg.....	1 00
Rev. John Brown, Manitoba.....	5 00
"Willing Worker," Toronto.....	4 00
Bible Class, Brantford.....	5 00
G. H. Malcolm, ".....	1 00
"A Friend," ".....	2 00

CENTRAL ASSOCIATION.

The postponed meeting of the Central Association will be held on Wednesday, 12th December, at 10 a. m., in the Western Church, Spadina Avenue, Toronto.

Selections.

MILTON AND BEETHOVEN.

I.

Milton sits musing in the porch,
The bright blue sky above him,
But cannot see the light of Heaven,
Or smiles of those who love him;
But though the utter darkness hides
The earthly from his vision,
He sees the bowers of Paradise,
And splendors of the Elysian:
He learns from angels at his side
Creation's awful story,
And looks upon them face to face,
Undazzled by their glory.

II.

Beethoven, Music's great high priest,
Whose heaven-born fancies capture
The tangled skeins of harmony
And weave them into rapture,
Hears not the voice of human kind
Nor sound of life and motion;
Nor tempests on the echoing hills
Nor moan of restless ocean;
And yet in silence of his mind
Can hear the throb and thunder,
Of jubilant hymns and solemn chants,
And lays of love and wonder.

III.

Thus though relentless fate may close
The gateways of our senses,
Immortal spirit overleaps
Their barriers and defences,
And with celestial recompense
For harm and loss diurnal,
Yields greater joys than flesh affords,
In foretastes of the Eternal.
To blind old Milton's rayless orbs
A light divine is given,
And deaf Beethoven hears the hymns
And harmonies of heaven.

Temple Bar.

CHARLES MACKAY.

WHAT CAN AND OUGHT TO BE DONE IN EVANGELIZING THE JEWS.

When at Corinth some Jews opposed and blasphemed, and Paul said, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles," he went immediately to the house of Titus Justus, close to the synagogue. "And Crispus, the ruler of the synagogue, believed in the Lord with all his house." And so on to the end of the Acts, for even in the last chapter we find him preaching Christ in his own hired house at Rome, to his Jewish brethren who were with him from morning till evening examining Moses and the prophets; "and some believed the words which were spoken." This Divine order was always observed by this apostle of the Gentiles, simply because it was obedient to a Divine command. He who wrote by Divine inspiration "to the Jew first" three times over in the two first chapters to the Romans, observed strict obedience to the Divine command during his whole life. His obedience would not have been complete if he had neglected the Gentile. The command was, "and also to the Gentile." May we not infer that this meant, not simply the Gentile in *addition* to the Jew; but that this was a Divine intimation that going to the Jew first was, for many reasons, the best way of reaching the Gentile? At all events the Divine order is perfectly clear, and it was as clearly observed by the apostle Paul. The result was as might be expected: "All they which dwelt in Asia, heard the word of the Lord, both Jews and Greeks."

The Church of Christ has changed this order. And why? We suggest that when Jerusalem was destroyed by Titus in the year 70 A.D., when the Temple, sacrifices, and priesthood were all swept away, and the Jews scattered; the Christians began to regard the Jews as done with, rejected of God spiritually as well as nationally, and that they might first neglect them and then persecute them.

Obedience to the Divine order was followed by marvellous blessing to Jews and Gentiles; a reversal of that order in disobedience to God has been followed by the dark ages and very limited blessing.

Is it too late to induce our missionary societies to examine this question, and so to modify their plans, as that in all lands where Jews are located, they will obey this Divine precept and follow this apostolic precedent, "To the Jews first, and also to the Gentile?"

Suppose for a moment they are willing to do this, the following facts are most encouraging: The Jews are in all lands; they have access to all people: they are familiar with the manners,

customs, and languages of all nations; and have physical constitutions acclimatized to all countries. They believe three-fourths of our Bible, on which rests the remaining one-fourth. They believe in the one true God. They are waiting for a Messiah; and we can show them that the Messiah of prophecy is the Jesus of history. Surely in the interest of the millions of un-evangelized Gentiles, the Church of Christ, in her foreign missionary enterprise, might give the Jew that place in her prayers and effort which God has given him in His revealed purpose. We are left in no doubt as to the power of the gospel to overcome Jewish prejudice and to save Jewish souls. Some of the finest samples of grace have been won from the Jewish race, both under the old covenant and under the new.

May I be permitted to say a word on the importance of distributing widely and *freely* the New Testament Scriptures amongst the Jews all over the world.

Some say, "Yes, distribute by sales, but not by gifts, for people value what they pay for, but do not value that which costs nothing." Never was there a greater fallacy. People do not value what they pay for because they pay for it, but they pay for what they value. Suppose a person gives twenty shillings for an article worth no more than half a crown, does he value it at twenty shillings because he paid that amount for it?

Is it true that people do not value that which costs nothing? Don't they value the love tokens of friends? If things are appreciated only, or more, because they are paid for, why should God have *given* His Son, and with Him freely given us all things? Why should He give the Holy Spirit? Why give eternal life? God gives everything and sells nothing. Are we to read the passage, "Freely ye have received, *cheaply* sell?" Where people are able and willing to pay, by all means sell, specially amongst nominal Christians, where the Scriptures are to some extent valued; but to those who attach no value to our Scriptures, give them discriminately, but freely, and when they come to know their priceless value, they will, if able, subscribe liberally to send them freely to others. If we are to sell to the heathen, the Mahomedan, and the Jew the printed message of salvation, why not charge for listening to the spoken message?

God has in a marvellous way enabled me to purchase 100,000 Hebrew New Testaments, to be given to the Jewish people throughout the world. We have already sent our own missionaries to distribute them in Pomerania, Austria, Hungary, Bohemia, Galicia, Roumania, North Africa and in Russia. The Jews have been wonderfully impressed by the generosity of English Christians. We have also given some thousands to the mis-

sionaries of various societies and to individual Christians interested in the Jews, who have distributed them indiscriminately in all parts of the world. 2,237 were sent by post to as many Jewish Rabbis.

Voluntary help is being given by about 300 Lutheran pastors in Russia, who have been led by the influence of a stirring circular from Pastor Gurland, volunteering to aid in this distribution of the Hebrew New Testament amongst the Jews in their own neighbourhood. There are nearly 4,000, 000 of Jews in the Russian Empire. Wilna is a sort of Russian Jerusalem. There Jewish cabmen, porters, and common tradesmen read Hebrew well, and there by the permission of the Russian authorities, and under the signature and seal of the local governor, we have permission for three years to carry on the work of distributing the Holy Scriptures. Our depôt was opened on the 29th of March, 1888, superintended by Dr. Althunsen, a Christian Israelite, and a Russian subject wearing military honors. From the 29th of March to the 7th of April inclusive, Dr. Althunsen tells us that 1,250 copies were fetched from the depôt by Jews anxious to read them, and that 20 had applied for instruction with a view to baptism. There is quite a stir in the Jewish mind, for the Messianic question is being discussed in the streets and market-place, as well as in the families of the Jews.

We have heard of only one copy as torn to pieces, and that was in a shopful of Jews where only one had a copy, and that all might read a portion at the same time; they snatched the copy from its possessor, tore it and distributed the fragments. If anything would justify the tearing of a New Testament surely this would.

How is it proposed practically to carry out this Scriptural plan of "to the Jew first, and also to the Gentile?" We answer, let the earnest Christian, willing to be guided by the Word of God, and obedient to Him we call Lord, settle the question at once—*Is this order in force still, or is it not?* If not, let the candid mind be satisfied by the Word of God *alone*. If it is, and we believe it is, let us act accordingly.

In our evangelistic efforts let us go first to the Jews *wherever the Jews are found*. Go to the Gentiles not only first, but exclusively, *only* where no Jews are to be found. We can gain access to the Jews with the gospel in some parts where it is most difficult, if not almost impossible, to get at the Gentiles—as amongst Mahomedans, and amongst Greek and Roman Catholics. London is a wonderful field for Jewish missions. Jews flock here from all parts of the world. Numbers pass through to other countries, and many stay with us. They are very accessible. Our Medical Mission, the only one to the Jews in this country; our Convalescent Home; our Home of Inquirers,

coupled with a printing business; our Home for Destitute Jewish Children; together with preaching stations, night school for children, sewing classes for Jewesses, and itinerant work have all been blessed of God in the conversion of souls, and our money needs supplied, during the twelve years of the existence of this Mission, by voluntary offerings in answer to prayer. To God be all the praise! Including my three years' course of study, 1851 to 1854, preparatory to mission work among the Jews, I have had thirty-seven years of blessed toil for Christ on Israel's behalf. The work is increasingly interesting. The Church of Christ seems to have no adequate idea of the loss she sustains from lack of interest in Israel. [Abridged from an article by Rev. John Wilkinson, founder and director of the Mildmay Mission to the Jews.

LEADING AND FOLLOWING.

BY REV. WILLIAM WYE SMITH.

Always some one must be first and lead, and some come after and follow. But it make a great difference *who* leads. The chief priests and scribes would have patronized Christ if He had followed them. But they could not think of His leading. A man may have a sinful nature, and yet the sinfulness of that nature may not ruin him, if his old nature is led and controlled by his new and implanted nature. I have seen a horse that I could not "drive" when by itself, do fair, honest work when placed beside another and stronger horse. It was controlled and "led."

Peter tells us (II Pet. i: 5) to "add" to our faith, virtue and other Christian graces: or, as we might paraphrase it, "to lead in orderly, glad and musical procession, first faith, then all the graces of a Christian." Faith is only one grace, and there are others; but faith does not follow other graces, it leads them.

I shut my eyes, and see a caravan in the desert. The men and animals that compose it are resting. Food and rest are sweet things—when you earn them! And even the desert gives time for these, to a caravan engaged in honorable trade. Some are eating, others are lying in the shade of rudimentary tents; the camels are enjoying a little "hard feed." In the slight depression where we find them—hardly a valley—they are scattered about for a long distance. They all know by the sun the general direction they are going; and they know, pretty nearly, how long it will be till they start again. But the actual starting is in the hands of the leader. Now, if any of us should take in hand to start those men, getting them all ready at once, what a time we should occupy with it! What a riding up and down that long file, and what signalling from one end to the other!

But the actual leader of the caravan has no such trouble. When the time to start, according to his judgment, has come, he draws out his leading camel and begins the forward movement. The regular tinkling of his camel's bell is all the signal needed by the others; they fall into file as soon as they see the leader moving. And the long caravan glides away among the swells and depressions of the desert till it is lost in the distance.

So in the Christian journey. You cannot have Christian graces, each grace equally matured with every other, and all going equally forward from the very beginning of this homeward journey. Some grace must lead and anticipate the rest; and that grace is faith! Here is a long procession of Christian graces, they are to go on in an orderly manner, each one illustrating and adorning all the rest. They are to march heavenward, and they are to keep company all the way, and form one band. You want to make progress, you want to get nearer heaven, you want to be more like Christ? Start your faith! Once faith is in motion, pressing toward the sunrise—a truer "orientation" than medieval builder ever knew—the other graces all fall in: "courage," and "acquired wisdom," and "self-control," and "patience," and "holiness," and "brotherliness," and "love to all!"

Every creature has its object, its reason for existing. A lamp is to give us light, a garment is made to wear, a musical instrument is made to play on. I ask earth's philosopher, "What man is made for?" "Man," he replies, "is a thinking being; he is made to *think*." But thinking and willing are only means to an end. Thinking is a grand and noble thing, if it leads to something grand and noble in character and action, not otherwise. The exercise of the will is an important and valuable thing, if that which is willed is important and valuable. We learn at last that it is higher to love than merely to think, or even to will. These are merely means to an end; but to love—when we have a proper object for our supreme affection—is itself an end! And when we arrive at that point, we ask for an object that shall be worthy of our supreme love. And that is not the creature, but the Creator; not self, not fellow-mortal, but God!

When once a man loves God—and he cannot love God until he is reconciled to Him, and he cannot be reconciled to Him without the mediation and atonement of Christ—he is a "new creature." Faith has been developed in his soul. But faith is never alone. As soon might we look to see the leader of a desert caravan pursuing his way alone, as to find faith without its sister virtues following! And, no more than those desert travellers, must faith remain stationary. The cry of the soul, as with Abraham's faithful servant, is "Hinder me not!" The homeward journey is

before us; and do thou, faith, lead the glad procession on! Hence the importance and the place of faith. We cannot attain the great end of our life without it; other graces and virtues cannot make headway, unless faith is first in motion. Every journey has its purpose or end; and heaven, and perfection, and God's presence, and God's service are the purpose and end of the Christian journey. And we cannot easily over-rate the importance of the Christian's leading grace. At first we seemed to have no other grace; but we set faith in motion—"Hinder me not!" and "Homeward!" was the cry—and the other graces all "fell in"; and so, till the portal is reached, where "an entrance is ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—*S. S. Times*.

THE SALVATION ARMY.

To fit out and support even one missionary on the old plan takes quite a little sum, while after all the outlay the native churches which have been formed have never been able, with few exceptions, to stand alone, and to have native office-bearers and preachers from among themselves. The Hindus, it seems, are "not intelligent" and "cannot be trusted." But as Major Musa Bhai said the other day at the Oaklands, if this religion does not make them trustworthy, what is it useful for? A religion never roots itself in the soil till it has native members and native preachers as well, till it can manage its own affairs and supply the necessary funds for its support and propagation, and after the trial of a hundred years it is but to a poor extent that this has yet been realized in India.

The Army is taking a different plan. Its missionaries are to live in native fashion and fare as natives fare. Fifty cents a week is to keep a missionary for a year or two, and then it is expected that they will support themselves and work without fee or reward except what is freely offered by the people among whom they labor. Two Torontonians have pledged themselves to support four missionaries each, for a year, and their subscription for that work is only a hundred dollars apiece!

Now, can this be done? or is it a dream! The Salvation Army people say not only that it can be done, but that it has been, and that the early sheaves of the coming harvest have already been brought back with joy. So be it. It is not for us to judge any enterprise harshly or to gauge any undertaking by old-time rules and use and wont practices. Why may not this scrippless, purseless plan of evangelizing succeed as well in the nineteenth century as in the first? For the life of us

we can't see why it should not. And we should not like on a *a priori* principles to settle, apart from all experience, that it is impracticable. It has, we frankly acknowledge, a strange Acts-of-the-Apostles-like look about it, and we wait with interest, and not without hope, to see what "will the harvest be."—*Toronto Globe*.

ROMANISM IN ENGLAND.

We find the following in the *Australian Independent*, of Sydney, by a correspondent signing himself "Truth":

In your April issue was a paragraph pointing out the great increase of Romish priests and religious houses and churches in England during the last few years. Now let none be alarmed, as if Rome were making any progress of a real kind in the home and centre of Protestantism. All Rome has been doing is to make up lost ground. She has now, taking the Romish population, no more than a fair working staff. Taking the Roman Catholics in 1841, and adding the Irish immigration and their due proportion of children, there are not so many Roman Catholics in England and Wales as there ought to be by one million. What are a few clergy and a few lords and ladies worth to a cause which loses such vast numbers of its rank and file. The Pope's antagonism to the Irish National League will accentuate the drift of the Irish section of England's population from the Italian Church.

There is a diminished proportion of Roman Catholic marriages in England. And since the Church of England has waked into active life, the perversion of Church of England clergymen has practically ended. They have only gained thirteen of such the last four years. Protestants do not parade conversions in newspapers, but Rome has lost many of its priests in the same time. In fact, there is only taking place those personal exchanges of church by individuals which have no effect on ultimate issues. This cessation of the conversion or perversion of Anglican clergy is a serious thing for Rome, as she is not able to produce from her own children, men of equal culture. In fact, when Rome talks of the conversion of England, she does it to hide her own grievous losses, and to throw dust in the eyes of the unwary. Whoso reads the January number of the *Quarterly* will see the truth of the above.

I WOULD say to these clergymen, write your sermons in the form of tracts, and get them printed. I believe a great many sermons are lying in book-cases that might enlighten the world. If you have any good ones I shall have the greatest pleasure in giving them round to our sailors, and they will take them to the ends of the earth.—*Thos. Bone*,

Temperance.

SIXTEEN LOST, ONE SAVED.

At a public dinner given to General Harrison, (grandfather of the president-elect of 1888), candidate for the office of President of the United States, one of guests, rather conspicuously, "drank to his health." The general pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said, in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to drink it now?" The effect on that company may be imagined.—*Ex.*

A GENTLEMAN who had spent several months in Kansas, said, recently: "The debasing effect on children which comes from a familiarity with liquor saloons was never forcibly presented to me until I went to a state where saloons are unknown. Kansas is filled with boys ten years old and under who never saw a saloon since they can remember. They never saw a man under the influence of liquor. Being wholly withdrawn from the sight of it, nearly all of them will have no more desire for drink on arriving at man's estate, than they will have for opium or hasheesh. Though I am not a Prohibitionist, it really looks to me as if the Kansas people were doing a wise thing in keeping the public drinking places out of their State. Of course, quantities of liquor do reach the state in jugs, kegs and barrels from Kansas City and elsewhere, but the rising generation is not materially effected, for the old fellows monopolize all the stuff that comes by express, and they are shy about letting people know they have it.

ALCOHOLIC LIQUORS AND THE YELLOW FEVER.—Mayor Archibald, of Jacksonville, Florida, speaking recently of the ravages of yellow fever in that city, said: "It strikes persons of alcoholic habits fatally. The fever is of a very mild form. The mortality is only about fifteen per cent., and taking out the deaths of men addicted to the use of

alcoholic beverages the mortality would not exceed five per cent. Two-thirds of the fatality is due to the fact that persons have been accustomed to the use of strong drink before they are attacked by the fever, and in every such case the patient invariably dies, and without reaction. It is a frequent remark on the Jacksonville streets that yellow fever is the best temperance lecture the city ever had."

BEAR ONE ANOTHER'S BURDENS.—My neighbor's wife has a husband that drinks, and I sat by what was thought to be her death-bed. She whispered these words: "You remember that bitter cold day in December. Husband was off on a drunk. I managed to cut wood enough to keep the children warm during the day. Husband came home in the evening. I said I had been sick all day, and dared not go to the barn to feed the cattle, for it was a long distance from the house, fearing I could not get back." Shall I tell you the rest? He pulled off his boots and pounded her over the head, and before morning she was thought to be dying. Yes, my heart aches for a drunkard's wife and children, and when husband said four years ago, "I shall vote the Prohibition ticket," I said "Amen."—"H.M." in *N Y. Witness*.

A PETITION has been presented to the King of Sweden, signed by 208,827 people, asking for the absolute Prohibition of the liquor traffic in that country.

Obituary.

MR. EDWARD McLEOD, OF BROOKLYN, N. S.

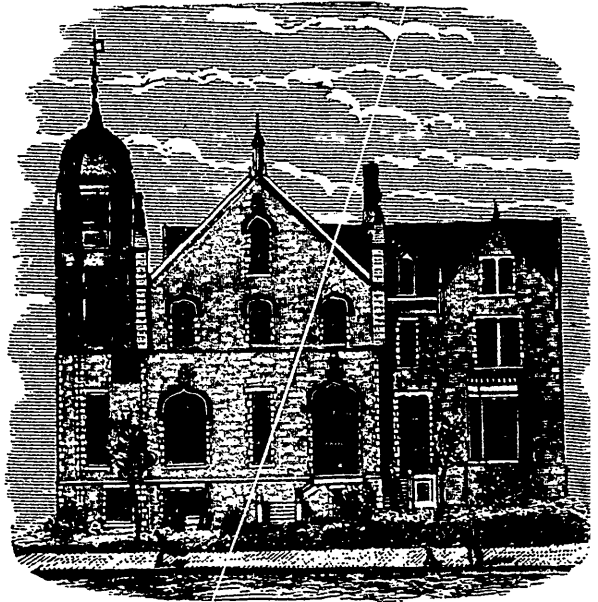
It is our sad duty, to chronicle the death of Edward McLeod, of Brooklyn, one of our oldest citizens, and, for very many years, one of the leading men in this county. He died at his residence in Brooklyn, Queen's County, on Sunday morning last, suffering some pain immediately previous to his decease, but enjoying to the last the use of his faculties.

Mr. McLeod, in the community in which he lived, was looked up to by all, for advice and counsel, which was always freely given to those who required it. He was for many years in the commission of the Peace, and this, with his large business experience, made him a useful counsellor.

He was in earlier life engaged in fishing and seafaring; he then engaged in shipbuilding, and, in latter years, in mercantile business. His character for probity and sterling honesty, ex-

tended wherever his name was known. Mr. McLeod was a devout and prominent member of the Congregational church. His political affiliations were with the Liberal Party, of which he was a prominent leader, his advice being always listened to with respect.

By his family and friends, and by the community, by the members of the church, and by his political associates, his loss will be severely felt. Most of his children are scattered and settled abroad, in distant lands, one being a prominent citizen and well known merchant of Demerara.—*Liverpool, N.S., Advance*.



JUBILEE ENDOWMENT ITEMS.

The \$16,000 distributed.—The following is a rough estimate of what some have thought the several Districts might be expected to raise:—N. S. & N. P., \$1,500; Quebec, \$6,000; Ontario, Eastern, \$3,000; Central, \$3,000; Western, \$3,000; Man. & B. C., \$500.

The Voice of the Associations.—1. *Quebec*, Sept. 26: "That the Quebec Association cordially endorses the appeal on behalf of the Jubilee Endowment of the Congregational College, in response to the liberal offer of \$5,000 from Geo. Hague, Esq., and commends this object to the benefactions and bequests of the members of the churches." 2. *Western*, Oct. 10: "That we pledge ourselves to do all we can towards the Endowment Fund, by endeavouring during the winter to secure special

subscriptions. That we will also try to increase the general interest of the churches in behalf of the annual expenses. And that we cordially invite Dr. Barbour to visit our churches as soon as possible after the close of the Session." 3. *Eastern*, Nov. 14: "That this Association desires to record its sense of gratitude to the Divine Head of the Church for having vouchsafed such a large measure of success to the work of our College during the fifty years which have elapsed since its establishment. We view with the liveliest satisfaction the movement initiated for the celebration of the Jubilee of the College by such an increase of the Endowment as will equip it for work more proportionate to the increasing demands and widening fields of service which are opening to us as a body. We strongly commend the scheme to the liberality of the pastors and churches of our order; and pledge ourselves to do all in our power to carry the movement to a successful issue."

Circulation of the Appeal.—There have been printed for distribution among the churches, several thousands of a circular, presenting the case of "Our College and its Endowment." These have been put in charge of the Local Agencies, but single copies have been mailed to pastors and vacant churches. Let good use be made of every copy.

The Alumni enlisted.—The Committee have personally addressed not only the former students of the College now working on the Canadian field, but as many as were accessible of those who have gone "beyond the bounds." They will, no doubt, be heard from, according to their ability. Would they were richer! Such as are pastors in Canada will naturally be the leaders among the churches in the cause.

Woodcut of the College.—The circular above mentioned is adorned with a capital engraving of the College building and Principal's house, which were erected in 1884. The College is free of debt, but a mortgage remains on the house. The cut is a successful "reduction" of a larger one previously used. It is shown at the head of this article.

Subscription Cards.—Blank cards for subscribers, arranged to suit those who wish to divide their payments into three yearly instalments, have been sent out with the circulars. They will equally serve those who prefer to pay in two years, or in one.

Local Agencies.—The following gentlemen have been requested to supervise the collection of the Jubilee Fund in the several Association Districts:

WESTERN ASSOCIATION:—Rev. D. McGregor, Guelph; Rev. J. K. Unsworth, Rev. J. P. Gerrie; Mr. James White, Woodstock, Treasurer.

CENTRAL ASSOCIATION:—Rev. G. Robertson, Rev. A. F. McGregor.

ONTARIO EASTERN ASSOCIATION:—Rev. S. N. Jackson, M.D., Rev. J. Wood, Mr. B. W. Robertson.

QUEBEC ASSOCIATION (Eastern Townships):—Rev. H. E. Barnes, D.D., Rev. J. G. Sanderson.

NOVA SCOTIA AND NEW BRUNSWICK:—Rev. J. B. Saer and Mr. James Woodrow, St. John, N.B.; Rev. W. Macintosh, Yarmouth, N.S.

MANITOBA AND BRITISH COLUMBIA:—Rev. H. Pedley, Rev. A. W. Gerrie, Rev. J. W. Pedley.

THE TREASURER of the Fund is Mr. T. B. Macaulay, Sun Assurance, Montreal.

Conference at Montreal.—During the "Christian Conference," called by the Evangelical Alliance, Oct. 22-25, the Congregational Delegates were invited to meet the Endowment Committee at the College Building. Before and after tea with Dr. Barbour and the students, there was a helpful interchange of ideas in regard to practical methods of promoting the Endowment, as well as of increasing the annual revenue. Hamilton, Ont., and St. John, N. B., were the extreme points represented.

The Principal among the Churches.—In addition to his manifold and onerous duties in the College, Dr. Barbour is frequently called upon for various services to the churches, and responds freely to these calls, so far as he is able. He is bespoken for Dedication Services in Toronto Western, St. Andrew's (re-opening), and Ottawa; took part, Nov. 16, in an Installation in Cowansville. These occasions furnish valuable opportunities for maintaining that living connection between the College and the churches which is so necessary to both.

The first Subscription Card filled up was received from one of the *alumni*, the pastor of a country church! The amount was \$30, \$10 a year in '89, '90 and '91. A second promises \$100, payable in like manner. A third \$15, and a fourth \$30, same terms. A fifth, \$100 in 1889. A pastor, now in the U. S., *not an alumni*, sends \$10. The brethren will do their share, evidently.

Literary Notices.

ST. NICHOLAS FOR 1889.

People who have the idea that *St. Nicholas Magazine* is only for little children should look over the prospectus of that magazine for 1889, and they will discover that it is for children of all ages, "from five to eighty-five," as some one recently said of it. Indeed, while *St. Nicholas* is designed for girls and boys, it might also be called a "family magazine," for the grown-up members of a household will find much to interest them in every number.

The editor, Mrs. Mary Mapes Dodge, calls the next volume an "an-all-round-the-world year," because it is to contain so many illustrated papers about the world in general—not dry geographical papers, but stories and sketches and tales of travel and adventure by land and sea—and all illustrated by the best artists. The features will include a serial story, "How We Made the Farthest

North," by Gen. A. W. Greeley, the well-known commander of the Greely Expedition; as serial about Canada, by Mrs. Catherwood, who is writing a serial story for *The Century* this year; "Indians of the Amazon," by Mrs. Frank R. Stockton. There are many papers about Europe, including a Christmas story of life in Norway, by H. H. Boyesen; articles on Holland and the Dutch, by Mrs. Mary Mapes Dodge; "The Queen's Navy," by Lieut. F. Harrison Smith, R. N., with illustrations of many of England's finest war ships; "The Winchester School," illustrated by Joseph Pennell; "English Railway Trains," by Wm. H. Rideing, etc., etc. The French papers include "Ferdinand de Lesseps and his two Ship Canals," and there are several interesting contributions on German, Italian and Russian subjects.

Under "Asia," comes "Boys and Girls in China," by Yan Phou Lee (a recent graduate of Yale); "Home Life in the East," by Mrs. Holman Hunt, and a number of papers about Japan. Under "Africa" there is a sketch of Henry M. Stanley, by Noah Brooks, and several stories about Egypt. Australia is not forgotten, nor the islands of the sea, and there are even to be stories of under the sea.

Of course the bulk of the contents will relate to American subjects, as usual. Mrs. Burnett, the author of "Little Lord Fauntleroy," contributes a story of New York called "Little Saint Elizabeth;" there will be papers describing how the government offices are conducted, papers about athletics, amateur photography, etc. The full prospectus will be sent to any one who wishes to see it by the publishers, The Century Co., of New York.

The *Graphic* recently said of *St. Nicholas*, "the family without it is only half-blessed."

THE CENTURY FOR 1889.

The question has often been asked, "to what does *The Century* owe its great circulation?" *The Christian Union* once answered this by the statement that "it has been fairly won, not by advertising schemes, but by the excellence which characterizes it in every department." In their announcements for the coming year the publishers state that it has always been their desire to make *The Century* the one indispensable periodical of its class, so that whatever other publication might be desirable in the family, *The Century* could not be neglected by those who wish to keep abreast of the times in all matters pertaining to culture. And the unprecedented circulation of the magazine would seem to be the response of the public to this intention.

With the November number *The Century* begins its thirty-seventh volume. Two great features of the magazine which are to continue throughout the new volume are already well known to the public, the Lincoln history and the papers on "Siberia and the Exile System." The first of these, written by Messrs. Nicolay and Hay, President Lincoln's private secretaries, contains the inside history of the dark days of the war, as seen from the White House.

THE SIBERIAN PAPERS,

by George Kennan, are attracting the attention of the civilized world. The *Chicago Tribune* says that "no other magazine articles printed in the English language just now touch upon a subject which so vitally interests all thoughtful people in Europe and America and Asia." As is already known, copies of *The Century* entering Russia have these articles torn out by the custom officials on the frontier.

DURING 1889

The Century will publish the most important art feature that has yet found place in its pages. It is the result of four years' work of Mr. Timothy Cole, the leading maga-

zine engraver of the world, in the galleries of Europe, engraving from the originals the greatest pictures by the old masters. A series of papers on Ireland, its customs, landscapes, etc., will appear, and there are to be illustrated articles on Bible scenes, treating especially the subjects of the International Sunday-School Lessons. George W. Cable will write "Strange, True Stories of Louisiana." There will be novelettes and short stories by leading writers, occasional articles on war subjects (supplemental to the famous "War Papers" by General Grant and others, which have been appearing in *The Century*), etc., etc.

The Century costs four dollars a year, and it is published by the Century Co.; of New York, who will send a copy of the full prospectus to any one on request.

Our College Column.

We are glad to welcome Mr. Robertson back again after his illness. He is rapidly regaining his health.

Messrs. Read and Mason were the College delegates to the annual meeting of the Inter-Sem. Missionary Alliance, lately held at Cobourg.

Dr. Jackson has been with us for the past few weeks, lecturing on Congregationalism.

Messrs. Watt and Lee attended the installation of Rev. A. W. Main, at Cowansville.

Mr. Mason was called to Cobourg by the illness of his brother, who, however, is now on a fair way to recovery.

Mr. Cameron has been compelled to return to his home at Cowansville, owing to ill-health. He hopes to return after Christmas.

The following students graduate next spring: Messrs. J. Austen, W. Lee, F. W. Macallum, B. A., H. C. Mason, B. A., H. Pedley, B. A. and W. J. Watt.

Mr. Craik has been called upon to mourn the death of his brother, who was killed in a railway accident in Idaho.

The Secretary of the Reading room desires to acknowledge the following contributions: Rev. A. W. Gerrie, \$1.00, Rev. J. K. Unsworth, \$1.00, Rev. A. P. Solandt, \$1.00, Rev. F. Davey, \$1.00. He has also received the *Toronto Mail and Globe* from Zion Church, Toronto, and the *Congregationalist* from Rev. E. M. Hill. There are now twenty-six periodicals and papers for the use of the students.

Few movements are more indicative of the better days which are to come than is that in which the Inter-Seminary Missionary Alliance is engaged. It is a matter for congratulation that the students of the various denominational colleges in Canada can come together, and, in a spirit of true Christian love and fellowship, advise one with another as to the spreading of Christ's kingdom among the hea-

then. One cannot help rejoicing that among the rising generation in the Christian ministry such a helpful sign is seen; that Christ stands before domination, and the salvation of souls before sectarian differences.

EVANGELICAL ALLIANCE.

At the recent annual meeting of the Alliance held in Cobourg, there were in attendance forty-nine delegates, representing thirteen colleges in Ontario and Quebec. Not one of the great denominations was left out. Whitby Ladies' College sent two delegates. Messrs. R. P. Wilder, of Princeton University; Sandford, of Bates College, and Mateer, of China, were also present.

The meetings were of quite an enthusiastic nature. Various missionary topics were discussed in a manner which showed that the subject of Foreign Missions is receiving great attention in the different colleges of the country. Africa, China, Papal Lands, the Jews, Unoccupied Fields, Lay Missionaries, The Indians, all these engaged the attention of the delegates and were treated with a knowledge and earnestness that were suggestive of a deep interest.

On Sunday afternoon, the 11th ult, the Alliance sermon was preached in the Methodist Church by Rev. R. M. Mateer, of China. The large building was well filled by an audience which listened with close attention as the missionary, who had left his young wife's grave in a heathen land and was himself driven to leave his work there by failing health, recounted the needs of that great people.

After the service the delegates partook of the Sacrament of the Lord's Supper together. Seldom can one look on such a scene, only too seldom. The representatives of the different colleges knelt together as the shadows of evening fell, and forgetful of denomination and differing creed, they remembered alone that they were Christians celebrating together the death of the common Lord.

In the evening the Victoria Hall was filled to overflowing for the final meeting. Reports were given from the different colleges which showed a wonderful and growing interest in the work among the heathen. At the conclusion, the delegates joined hands and sang "Blest be the tie that binds," and the meetings of the Alliance ended. As a result of the gatherings it was stated that twenty-eight young men had volunteered for work for God in the foreign mission field.

MR. WILDER'S ADDRESS.

Mr. R. P. Wilder, a graduate of Princeton College, N. J., and a representative of the Inter-Collegiate Missionary Society, addressed the young men of this city on the 4th inst. In a calm, clear and forcible manner, he urged upon their attention the claims of the foreign field. The principal rea-

sons, advanced for choosing to labor there, may be briefly stated as follows:

1. Our Lord's final command, "Go ye into all the world and preach the Gospel to every creature." Duty requires us to go, unless circumstances makes it imperative to stay.

2. The greater needs of the foreign work. While the clergy, at home, labor chiefly to create, by tonics and stimulants, a relish for the food possessed in abundance, millions upon millions, abroad, are starving from want of the Bread of Life.

3. Because of the *present crisis*. Heathen countries are fast being opened up to civilization. Shall Mohammedanism and infidelity be allowed to outmarch Christianity? If the Church was thoroughly aroused, the present generation might live to see the Gospel published in every land. Moreover, such a movement would infuse increased vitality into the spiritual life of the home church!

At the close of the services, Mr. Wilder asked for volunteers, and some twenty-eight, in addition to those obtained on former occasions, were reported as being desirous, God willing, to devote themselves to the Foreign Missions.

WINFRED MACK.

Montreal, Nov. 12, 1888.

Echoes from the Lecture Room.

Enlightened faith always reposes on enlightened intelligence.

The best sermons are lived always before they are preached.

Stand thoroughly committed to a life of fidelity to Christ. This is the secret most valuable of all for enthusiasm in preaching.

Humbly and patiently the preacher should find out what the Bible is to himself.

The sacred element, not the rhetoric, is the source of the preacher's power.

For the Young.

A BOY'S PARADISE.

The long "spare chamber" was finished so as to meet the wants of the boys.

Two happier boys never lived than these two when the time came for furnishing and ornamenting that room! Grandma took the matter into her own hands, and said they should have everything to their mind, as long as they kept within bounds.

"Now, what do you want in your room?" she asked when the house was near done.

"In the first place, we don't want a carpet, be-

cause somebody would be always telling us not to kick holes in it. We don't want black walnut furniture, nor a big looking-glass, nor china vases, nor anything grand that scratches, or tears, or breaks," Morton said.

"Well, say what you *do* want then," said their grandmother.

"Well, grandma, we want an oiled floor and two of your great braided mats; and an open fireplace, with your brass andirons from the garret; and a big hearth, where we can pop corn and roast nuts; and we want bright wall-paper, with pictures of the country; and two little iron bedsteads, with blue spreads; four chairs, painted blue; a glass case for our stuffed birds; shelves for our books, and lots of hooks to hang our bows and arrows, violin, French horn, boxing-gloves, bats and Indian clubs on. These, with the old sitting-room lounge, and the old easy chair, will make us the most comfortable boys in the world."

Before the month closed, the "Boy's Paradise" was complete, and a score of wise fathers and mothers, with several scores of less wise boys and girls, had been invited to see it. No one now complains of the Lane boys for hooting from the top of stone walls, or howling about the streets by night; and their mother says their music and their company do not disturb her half as much as the anxiety as to where they were by night used to do. —*Selected.*

DON'T SMOKE.

Why not? From the fact that at Yale College an investigation has just been made into the influence of tobacco on the scholarship and standing of the students who use it. The results are as follows: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, where they are, in the slang of the campus, "not too good" scholars, but "just good enough" to keep hanging by the eyelids. In the junior class it was found that only ten out of forty in the first division were addicted to smoking; eighteen out of thirty-seven in the second; twenty out of twenty-seven in the third; and twenty-two out of twenty-six in the fourth. The proportion of smokers, it will be observed, increases in regular ratio with the falling off in scholarship. These figures are exceedingly suggestive; but no one who has paid attention to the scientific evidence of recent years, which establishes the deleterious influence of the weed, will be surprised at it. The aggregate loss of mental power and of its precious fruits in a nation like ours, which consumes annually two hundred and fifty millions of dollars worth of tobacco must be enormous. Of course we shall

hear the usual twaddle about the Germans, the finest scholars and the greatest smokers in the world, just as we have heard the strengthening properties of beer demonstrated by the incessant use of it by the same people; but careful observation and scientific study of the question have proved to the satisfaction of all who have properly weighed the evidence, that the German people are great not because but in spite of their tobacco and beer, and that immeasurable progress awaits them and every other nation which can be persuaded to give up these vices.—*Selected.*

THE OBEDIENT BOY.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pound, and the big boy said, "Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time"

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me not to."

"Who's she?"

"My mother," said Jim, softly.

"Your mother! Why, I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail boats, and she never let us come unless we had string enough to haul in with. I ain't afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?—*Ex.*

IMPORTANT NOTICE — New subscribers, in order to a trial of the INDEPENDENT, will be put on our list for six months at half price, 25 cts. If desired longer it must then be ordered and paid for. Local agents will kindly see to these renewals; for the "trial trip" itself—and then to end—is of no benefit to the magazine.

THE CANADIAN INDEPENDENT.

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. Cash in advance is required of new subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.

The Poems of WILLIAM WYE SMITH

Just published, pp. 264, bound in green and gold. Comprising Miscellaneous Pieces, Canadian, Scottish (37 poems), Religious (45 poems), Psalms and Children's Pieces. Free by post, \$1.00.

"Your Canadian pieces have the right color and ring." - PRINCIPAL ORANT.

"Fine spirit in the religious and patriotic pieces." - Sir WILLIAM DAWSON.

"The patriotism of some of them is stirring to a lover of his country." - Hon. OLIVER MOWAT.

"His Scotch dialect work has the bloom of the heather upon it." - *Globe*.

"A volume of excellent poems." - *Canada Presbyterian*.

"Many evidences of ability." - *Mail*.

"Full of tender poetic feeling." - *Christian Guardian*.

ADDRESS— REV. W. W. SMITH, NEWMARKET, ONT.

DUNBAR,

McMASTER

AND COMPANY

FLAX SPINNERS

BLEACHERS

AND

LINEN THREAD

MANUFACTURERS

Gilford, Ireland, and Greenwich, N.Y., U.S.A.

DUNBAR & CO'S THREADS

Have been awarded the **HIGHEST PRIZE MEDALS** WHEREVER EXHIBITED

ASK YOUR DEALER FOR THIS BRAND, AND TAKE NO OTHER

Wholesale Agent: - - - S. DAVISON

14 COLBORNE STREET, TORONTO.



McSHANE BELL FOUNDRY.
 Largest Makers of Bells,
 Chimes & Peals for Churches,
 Colleges, Town Halls, etc.
 Fully warranted; satisfaction
 guaranteed. Send for price
 and catalogue.
HENRY McSHANE & CO.
 BALTIMORE, MD., U.S.A.
 Mention this paper.

CHURCH HYMN BOOKS

Latest Edition, with Supplement.

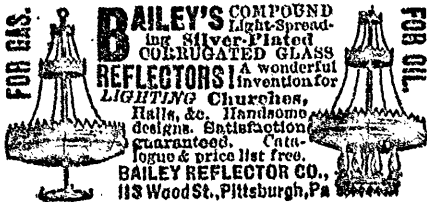
16 mo., Double Columns, Cloth,	\$0 30
do Levant Morocco, Gilt Edges	50
32 mo., Single Columns, Cloth,	10
do Purple Roan	60
do Levant Morocco, Gilt Edges	75
24 mo., Purple Roan	90
Double Column, Gilt	1 20
do Levant Morocco, Gilt Edges	1 35
8 vo., Large type, cheap edition, Cloth	1 00
8 vo., Large type, Purple Roan	2 00
8 vo., Large type, Levant Mo- rocco, Gilt Edges	2 25
8 vo., Large type, Pulpit Edi- tion	3 75

Tune and Chant Books.

Congregational Psalmist, Com- pressed score, last edition, 650 tunes	\$1 00
Ants, Compressed score	60
do Pocket edition	15

CONGREGATIONAL
PUBLISHING CO.

ORDERS TO BE SENT TO
REV. W. H. WARRINER,
 Bowmanville Ont.



THE

CONGREGATIONAL

YEAR BOOK

FOR 1888-89.

This is one of the best issues that have been made. It contains all the Reports, and the Statistics of all the Societies; with a large amount of information of Canada, Great Britain, the United States and other countries. Complete Reports from the Churches; especially full this year, as there are well written reports from all our stations in the great North-West.

Views of several New Churches,
Etc., etc.

Let Every Church send an Order.

Sent, post-paid, for Fifteen Cents;
only half the cost of publication.

**Congregational
Publishing Company**

Orders supplied by

W. W. SMITH,

Newmarket, Ont.

THE CANADIAN INDEPENDENT

Published in the interest of the Congregational Churches,
Canada, monthly; with frequent portraits
and illustrations.

ONE DOLLAR - PER ANNUM

REV. WILLIAM WYE SMITH, EDITOR,

With a large array of talented contributors.

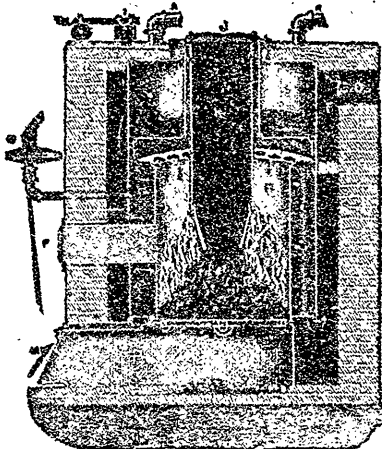
The promises we have had of literary help and coöperation, leaves us no hesitation in announcing that the INDEPENDENT will be a spicy, lively, well-filled Magazine, a welcome and indispensable guest in every Congregational household; and a helper toward Godliness, Truth and Progress, in the Land.

SUBSCRIBE NOW.

A WARM HOUSE

GUARANTEED DAY AND NIGHT

— BY USING —



THE DUNNING BOILER

— MADE OF —

Steel and Iron Boiler Plates

With self-feeding Coal Magazine. The oldest and best Steam Heater for economical Low Pressure, Steam Heating, and made also as a surface burner, portable, over 13,000 use, so simple any domestic can run it.

Keeps Steam up Constantly

Opens and shuts damper automatically.

Only requires attention once or at most twice in 24 hours. Send for circulars, also circulars of Engines, Saw Mills, Saw Mill Machinery, Ewart Patent Link-belt for Conveying, Elevating, etc. Mention this paper.

Waterous Engine Works Co., Brantford, Can.